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The Leadership Development Road Trip:
Navigating Complexity, Harnessing Mentorship, and Embracing Shared Leadership on the Journey of Growing Young Leaders at Trinity Streetsville

A Research Portfolio

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By

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Abstract

This portfolio navigates the landscape of leadership development at Trinity Anglican Church amidst the challenges posed by declining membership within the Anglican Church of Canada. Advocating for lay leadership development, particularly among youth and young adults, this study proposes nurturing empowered lay leaders as a solution to organizational stagnation. This paper reflects on the author's own story of leadership growth and development by tracing his emergence as a leader, identifying important mentors, and noting formative experiences which contributed to his growth. Rooted in theoretical analysis, this portfolio also proposes a paradigm shift towards shared leadership,a collaborative model of leadership which integrates biblical, theoretical, and practical insights. Using Participatory Action Learning and Action Research, both obstacles and strategies for success in leadership development were discovered. Findings indicated significant growth in participants' understanding of leadership calling, spirituality, and teamwork, underscoring the effectiveness of classroom training, mentorship and collaborative approaches. The conclusions emphasize the significance of leadership calling, spirituality, sacrifice, empowerment, teamwork, and the need to shift leadership development from a program to a church culture.

Dedication

To my cherished daughters—Alina, Sophia, Petra, and Georgia—may your journeys along the leadership highway be filled with thrilling adventures, guiding you to uncharted destinations and boundless horizons.

Acknowledgements

"Every time I think of you, I give thanks to my God." Philippians 1:3

I give thanks to God, who has been my strength and inspiration throughout this doctoral journey. Without His sustaining grace, this achievement would not have been possible.

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I wish to extend my gratitude to the numerous leaders and mentors who have been a source of inspiration and empowerment throughout my leadership

journey, especially John Bowen, Harold Percy, and Dave Toycen. Moreover, I am acutely aware of the profound impact of my very first mentors, my parents, William and Elizabeth, who ignited my leadership gifts from a young age. I am deeply grateful for their guidance and support.

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As we reach the final stretch of this road trip, my gratitude extends to all who have played a role in navigating the twists and turns of this journey. Together, may the lessons learned become signposts guiding us to a greater understanding of leadership, steering our church down a road marked by hope and boundless potential.

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CHAPTER I: INTRODUCTION

HITTING THE ROAD

Embarking on a major road trip requires important considerations. Have we packed everything? Do we have the best route? Can our vehicle handle the journey? Will we run into problems? Such uncertainties are inherent in all road trips, where wrong turns, dead ends, and breakdowns are inevitable despite meticulous planning. However, with preparation and persistence, we can reach our destination, enjoying awe-inspiring views along the way.

Leadership development in local churches mirrors this journey. When church leaders embark on a process of leadership development, they face numerous questions. Which path should we take? How do we navigate the problems? Who leads the way? Apprehensions also surface: Can leaders really be developed? Will our efforts be worth it? What if we veer off course and never arrive? While advice from experts may offer quick solutions to these questions, the real learning happens on the road, during the journey of intentional leadership development.

In this DMin portfolio, I will delve into one such leadership expedition at Trinity Anglican Church in Streetsville, Mississauga. In our research we learned that when the whole church works together to nurture emerging leaders through teaching and mentoring, it empowers young people to embrace their leadership potential and leverage their gifts to advance God's mission in the church and the wider world. The research was fueled in part by my own experience of being

mentored and supported by several people in my life which contributed to my own leadership development.

This chapter explores the urgent need for leadership development within the Anglican Church of Canada, spurred by a sustained decline in membership and recent challenges exacerbated by the COVID-19 pandemic. Faced with this crisis, I will advocate for a shift towards lay leadership development, emphasizing the crucial role of nurturing a new cohort of empowered lay leaders, particularly among younger demographics. By undertaking this journey collectively and prioritizing the training and mentorship of young leaders, Anglican churches can overcome stagnation and revitalize their leadership for the future. Additionally, this chapter suggests that one of the ways to address issues of trust and integrity in Christian leadership is by investing in lay leadership development. Finally, I will introduce Trinity Streetsville Anglican Church as an ideal setting for a research project focused on developing emerging leaders and lay out the roadmap for the chapters ahead, detailing the personal and philosophical underpinnings of the research journey, the methodology employed, and the anticipated outcomes.

Running on Empty

The Anglican Church of Canada is in dire need of embracing such a journey towards leadership development. In 2019, Canon Neil Elliot presented a disconcerting report revealing the denomination's sustained decline. Membership was steadily dwindling at a rate of 2.5% annually, projecting a complete depletion by 2040 if unchecked. The impact of the COVID-19 pandemic in 2020 and 2021 accelerated this decline to 10% yearly, with post-pandemic figures failing to

rebound as expected (Elliot as cited in Frankling 2023). Faced with these challenges, Elliot urged the Anglican Church to seek innovative solutions that could sustain and invigorate church life despite the decline in traditional structures (Elliot as cited in Frankling 2023).

To confront this issue, I believe Anglicans must undertake a journey focused on lay leadership development. However, akin to a car idling in a driveway, there exists hesitation and uncertainty about the way forward. Many Anglican parishes currently experience a dearth of lay leadership. For years, leadership development has concentrated on training professional clergy for ordained roles, emphasizing traditional ministry skills such as preaching, teaching, and pastoral care. This has left an essential skill overlooked: the ability to cultivate other leaders. "Enlisting, training, managing, and motivating volunteers and emerging leaders within congregations and ministries is increasingly challenging for church leaders" (Fant 2019).

While seminaries continue to prepare clergy for professional ministry, the future of Canadian Anglicanism hinges significantly on nurturing a new cohort of empowered lay leaders (Sumner & Mercer 2004, 169). Leadership transcends ordination, and the responsibility of leadership development cannot rest solely with seminaries. As Phil Newton underscores, the local church plays a pivotal role in leadership training and shaping individuals (Newton 2017). He writes, "We often look to the academic realm for comprehensive training... However, the academy isn't the church—the primary sphere where this training should be actively practiced" (Newton 2017, 22). The crux of lay leadership development must reside

within the local parish, where ordained leaders are tasked to "equip his people for works of service, so that the body of Christ may be built up" (Ephesians 4:12).

This imperative is especially true for nurturing younger, emerging lay leaders. The scarcity of younger leaders in our churches highlights a glaring leadership crisis. Professor MaryKate Morse reflects on the lack of attention and support she encountered as a young leader in her church, hindering her growth and leaving her disillusioned.

> I often wondered how different my journey might have been if I had had someone to mentor me in those early years. I felt as if I were stumbling along… I had many questions, but mostly I remember wishing I had someone who would guide me… Without mentoring, I stumbled, trying to figure out how to lead well. I didn't know to whom I could turn when I had troubling questions about faith or when I had difficulties with some people." (Morse 2020, 1-3)

The unawareness, uncertainty, or reluctance among many church leaders to embark on this journey of leadership development is troubling. "Regrettably, most experienced leaders either lack commitment to nurturing the next generation of Christian leaders or are unaware of how to do so effectively... Many emerging leaders lack church communities that understand and support their ministry calling" (Morse 2020, xiv).

Joel Theissen, a sociology professor at Ambrose University, observes how church decline is particularly pronounced among younger demographics. "The Anglican church doesn't have a strong track record of actually retaining their youth," he writes. "This mass decline we see in part is driven by an aging denomination, and as people die, there isn't a younger cohort that is actually replacing [them]" (Theissen as cited in Puddister 2020). These narratives and statistics are especially distressing because these potential young leaders possess

ideas and skills that the church direly needs but are rapidly departing from the congregations that need them most.

However, these challenges also present a potential solution. Theissen's research identifies a crucial factor that could counteract the trend of church decline within Anglican Churches: the development of younger leaders.

> One factor is emphasizing leadership and intentionally developing the next generation of leaders by creating meaningful opportunities for young people to lead, to train and to mentor them. Congregations that do this are better able to retain young people while also building long-term organizational stability (Theissen as cited in Puddister, 2020).

A road forward emerges. By reinvigorating the training and mentorship of young, emerging lay leaders, Anglican churches can overcome their leadership inertia and escape their current stagnation. Crucially, this journey must be undertaken collectively by the entire church, involving clergy, ministry leaders, parishioners, and young leaders— all dedicated to travelling the long road of leadership development together (Puddister 2020).

The research project presented in this portfolio describes one such expedition taken by the people of Trinity Streetsville Anglican church. We invested in the development of young, emerging leaders who can help lead innovative future ministry within the Anglican church and beyond.

Repairs Needed

The pressing need for new leaders in the church extends beyond just reversing declining trends within the congregation. It is also needed to rectify the perception of Christian leadership in the broader world. Recent headlines highlighting abuse and misconduct by prominent leaders in renowned churches in

both Canada and the US have resulted in pain and distrust among churchgoers. This erosion of trust extends to the wider public, as indicated by a recent article by George Barna, elucidating the prevailing distrust toward organized religion, pastors, and church leaders in particular. The disillusionment stems from the perceived hypocrisy of church leaders. This increased distrust of Christian leaders is contributing to younger generations' ambivalence to faith (Barna 2021). Barna writes, "Where a majority of those surveyed communicated a positive view overall of Jesus and the Bible, a deep and widespread distrust of organized religion—and pastors and church leaders, in particular—was revealed" (Barna 2021). Barely half of those who were surveyed said they trusted Christian pastors to do what is right or to tell the truth and more than one-third said they would not give pastors even a minimal level of trust. MaryKate Morse relates her own disenchantment with the Christian leadership she encountered as a young person:

> I expected pastors and Christian influencers with years of study, prayer, and close fellowship with Jesus to be holy, kind, generous and capable. It shook me to my core to have a youth pastor try to assault me and a married church leader show inappropriate affection to me. I am no longer naive about such things, but I continue to be troubled by the shallow character and tepid commitment of some Christian leaders, who profess righteousness but live otherwise. (Morse 2020, 3)

The Anglican Church in Canada hasn't been immune to these critiques, with instances of sexual abuse by clergy and the pain inflicted on indigenous people through the residential school system tarnishing the perception of Christian leadership. "Where there is no distinction in conduct between Christians and non-Christians - for example in the practice of corruption and greed, or sexual promiscuity…then the world is right to wonder if our Christianity makes any difference at all" (Bock and Birdsall, 2013). In the research project contained

within this portfolio, participants mentioned "a massive gap in leadership with integrity" (ALTM4), and they mourned the lack of "leaders with integrity, with a strong moral compass" (ALTM1). For many people, the leadership stakes are high and their concerns are real. Our failure to reflect Christ to the world is the high price we pay for poorly-formed church leadership.

How can we restore the image of Christian leaders and address the skepticism among young people towards the church? This restoration hinges on a renewed emphasis on lay leadership development and formation. It has been shown that pastors and ministry leaders "struggle because of lack of ongoing, meaningful formation of their own inner journeys, the lack of friends who understand their journey, and the lack of emotional and physical rest" (Morse 2020, 14). Addressing these inadequacies is vital to fostering healthy leaders. Therefore, it is imperative for the church to concentrate on cultivating young, Christ-like leaders who can rebuild trust and integrity in Christian leadership.

Reversing into Leadership

Leadership development not only drives us forward but also necessitates moving in reverse to explore intergenerational leadership structures. Conventional perspectives on leadership development assume that the older generation imparts wisdom to the younger, fostering a transfer of knowledge (e.g. Titus 2:4-5). In my own research project, we paired younger participants with seasoned mentors anticipating that wisdom would trickle-down from mentor to mentee. This transfer of wisdom from elders to the younger generation mirrors biblical relationships like that of Paul and Timothy or Jesus and his disciples. Earl Creps, a pastor and

professor at Northwestern University, underscores this, stating, “In all types of leadership development, this principle of the older and wiser instructing the younger and less experienced remains in force. And for good reason: it works” (Creps 2008, xvi).

Nevertheless, nurturing young leaders demands a willingness to reverse the direction of mentorship, allowing younger generations to lead the older ones, and empowering emerging leaders to share their insights and knowledge with more seasoned leaders. This reverse motion is often termed reverse leadership or reverse mentorship. While Anglican Churches commonly assert that young people "are the future of the church," reverse leadership goes further by affirming that young leaders are vital today. The leadership qualities inherent in emerging leaders align precisely with the church's current needs.

> The rate of change in our culture puts younger people in touch with things for which their elders sometimes lack even the vocabulary, suggesting a need to go beyond intergenerational tolerance to reconciliation that leads to new collaboration. Reverse mentoring is cross-cultural in that it actually uses the unlikely possibility of a relationship to benefit both parties through mutual learning from honesty and humility. (Creps 2008, xvii)

Regrettably, young leaders in Anglican churches encounter limited opportunities for leadership. They are often assigned predictable roles such as servers, crucifers, readers, or communion assistants, awaiting their chance to wield substantial influence and leadership. Within the church, there appears to be a reluctance to seriously consider the leadership insights offered by the younger generation. “Unlike their peers in the corporate world, for whom reverse mentoring appears to be a growing trend, Christian leaders seem much less inclined to treat the young as serious sources of information and insight” (Creps 2008, xx). Admittedly,

empowering young individuals to lead is a risky endeavor for churches. Are older leaders prepared to heed guidance from younger leaders, entertain novel ideas, and move beyond the comfort of familiar traditions? Earl Creps advocates that the advantages of this approach outweigh the risks. He shares, "To put it simply, after many years of taking similar instruction from the young, I cannot imagine my current life or ministry without them" (Creps 2008, xviii).

Young leaders, "don't just want to fill a space. They want to be given keys to responsibilities that matter and make a difference" (Powell, Mulder & Griffin 2016, 67). Therefore, the development of youth and young adults in leadership cannot be merely tokenistic - they must be allowed to lead authentically. This entails, "Creating spaces and places for involvement for leadership development for young people to get involved" (Puddister 2020). Moreover, if young people are being called to lead, older generations must be willing to embrace their leadership. Even as Paul mentored Timothy, he advised, "Don't let anyone think less of you because you are young. Be an example to all believers in what you say, in the way you live, in your love, your faith, and your purity" (1 Timothy 4:12).

Therefore, a journey of leadership development demands the church to move both forward and backward. It necessitates a multi-directional, multi-generational approach to leadership - an exchange where the old guide the young and vice versa in a humble, reciprocal relationship. Steven Martins from the Ezra Institute paints a grim picture of the future if we neglect this opportunity.

> If we were to turn the calendar forward a couple of years and find that our church pews were nearly empty, it will be because the church had failed to respond to its surrounding cultural challenges and neglected the needs of teenagers and young adults, who are inevitably the leaders of tomorrow. It's an issue worthy of attention, and it communicates that something isn't being done right by the

Church. (Martins 2015)

GPS: Locating Trinity on the Map

Trinity Streetsville's current context perfectly positioned the church to embark on a leadership development journey. Trinity Anglican Church in Mississauga is blessed with a wealth of seasoned, older leaders, a legacy from a previous era of purposeful leadership development. Moreover, Trinity Streetsville boasts a healthy contingent of youth and young adults, each with varying experiences in church leadership. This blend of experienced leaders and budding leaders made Trinity an ideal place for this Action Research project to study next generation lay leadership development.

The project contained in this portfolio explored the influence of both classroom instruction and mentorship on a cohort of these emerging leaders within the church. It relied heavily on a cadre of established lay leaders at Trinity Streetsville, guiding and mentoring these young leaders throughout the project's duration. Alongside teaching and mentorship, we adopted the Action Learning methodology to evaluate our progress, solve problems, and develop contextual solutions to specific leadership issues. During the project we learned about the complexity of leadership development, how it requires the participation of the whole church, and that leadership development is ongoing journey requiring a commitment for the long haul.

Eyes on the Road: Ethnography as a Way of Seeing

During road trips, drivers must maintain alertness and attentiveness to their surroundings. Similarly, conducting research within a congregation demands a keen awareness of the community's dynamics. Within church settings, this ability can be related to ethnography, and is closely linked to Action Research and Action Learning. Ethnography serves as both a research method and a pastoral approach that empowers leaders to gain a comprehensive understanding of the community by collecting, analyzing, and sharing data (Moschella 2023, 15). "Ethnography as a Pastoral Practice invites you to open your eyes, ears and hearts to your congregation. By listening to their stories you will not only find out who they are but help them to better claim whose they are" (Moschella 2023, front matter).

Incorporating ethnography into my research meant adopting a different perspective and fostering an inquisitive stance to perceive and comprehend the state of leadership development within Trinity Streetsville. "When a religious leader steps back a bit from the authority of their religious office and into the role of pastoral research, new knowledge is uncovered or generated, together with the new experience of telling and hearing it" (Moschella 2023, 17).

The outcome of this ethnographic research was not solely new knowledge but also personal transformation. At Trinity, as I engaged with the participants' stories, I did so not only as an impartial observer or researcher but also as an embedded member of the community, serving both as a pastor and a participant. Consequently, my own mindset underwent transformation alongside the study participants. As Dori Grinenko Baker notes in *Greenhouses of Hope*, "Learning to

listen to these stories can transform the way we minister (Grinenko Baker 2010, 21).

Ethnographic insights enabled us to identify context-specific solutions to the challenges we encounter. For instance, numerous experts have already addressed leadership development among youth and young adults, but at Trinity, our focus was on listening to the particular stories people told to discover how existing findings related to our context. This is why road trips offer both predictability and surprise: while the journey of leadership development has been traveled before, nuances and distinctions are revealed through studying "this particular congregation, the one right in front of me, the one I am serving" (Baker 2010, 25).

As a DMin student at Tyndale, I learned the fundamentals of ethnographic research: observational skills, interviewing techniques, data analysis, and the creation of research instruments like surveys. As we keep our eyes on the road, we broaden our field of vision by employing these various ethnographic tools. "When pastors engage as many people as possible in the research and then analyze the accumulated data, a fuller picture of the congregation and its diverse constituents emerges" (Moschella 2023, 17).

Including ethnography in this research project helped me to remain alert during this leadership road trip. By engaging with participants' stories and adopting an inquisitive stance I experienced both personal transformation and we generated new knowledge, enabling us to form context-specific solutions to challenges encountered in leadership development.

Road Signs of Hope

On a road trip there are occasional signs along the way that tell us that, though the journey is long, we are headed in the right direction. At Trinity there were a few such road signs of hope that encouraged me as we began our travels. Early in my days at Trinity I encountered one young leader in particular who had grown up within the church community and clearly developed her leadership gifts along the way. Amy (not her real name) had gone through all the typical church programs as a child including Sunday School and Youth Group. Now, as a young adult, she was emerging as a gifted leader within the congregation. In her teenage years numerous church leaders invested in Amy, nurturing her passion for leadership and developing her gifts. As a young adult she began to serve as a volunteer leader both in Trinity's children's ministry and at the church's summer camp, Camp Trinity. When a part time staff position became available she applied and was awarded the job. Compared to many of the young people in our congregation, she seemed to be ahead of the pack in her leadership formation. For example, I was amazed to see that in her new position she almost instinctively began recruiting, empowering and mentoring other young leaders to work alongside her.

Now in her early twenties Amy is a full time employee at Trinity Streetsville and excels at leading our camp program, children's ministry, as well as numerous outreach events. Amy's rise in leadership has resulted in numerous new families joining the church and new connections being made in the community. Under her leadership we have witnessed growth in both the Sunday school and the wider church.

Stories like Amy's provide energy and hope for the road trip ahead. It is clear that the church had somehow been an incubator of her leadership growth and development. Her story of leadership development is a clear road sign showing us that our journey is not in vain, and that our destination is within reach. But it begs the question: What if every young person in the Anglican Church was encouraged, equipped, mentored and developed like Amy? How can we ensure that her leadership emergence is less of an irregular exception and more of a regular occurrence within Anglican congregations like Trinity? Dori Grinenko Baker writes that though God can work in young people's lives even in unsupportive environments, it is far better to intentionally cultivate these new leaders.

> God will call young lives, with or without the help of congregations. God will bring them bursting through glass ceilings as they grow toward who they are called to be. But how much better, and how much richer might the journey be if young people were not left to eke out their calling solo, but rather were given the best of their community's resources of attention, love, and nourishment toward their vocational flourishing? (Grinenko Baker 2010, 11)

Amy's story serves as a beacon of hope, however, it also prompts us to consider how to replicate and nurture such leadership growth in all young individuals within Anglican congregations.

Setting Out

This introductory chapter has described the current crisis in the Anglican Church, the negative cultural perceptions of Christian leadership, and the importance of understanding our particular context at Trinity Streetsville. The underlying hypothesis of this research project posits that to achieve our envisioned future as a church, we must embark on a leadership development journey that

prioritizes young, emerging leaders. This journey will require all of our skills of ethnographic observation using the method of Action Learning. Moreover, it necessitates humility as we engage with multiple generations and diverse perspectives.

This portfolio chronicles that leadership journey: how the research proceeded and what we learned along the way. Chapter 2 will delve into my personal leadership journey, charting my evolution in leadership from childhood to my ongoing ministry in the Anglican Church, highlighting the individuals and influences that contributed to my growth. Recognizing the road trip of leadership development as a collaborative effort, Chapter 3 will unpack my leadership philosophy of shared leadership and how it guides both my ministry and this research project. Chapter 4 contains the specifics of the field research conducted at Trinity, including the methodology, gathered data, analysis, and interpretations. In Chapter 5, I will share some of the key findings and results we observed during this project, and in Chapter 6 I will summarize this entire portfolio, reflect on the outcomes, and make some conclusions about this leadership journey. It is my hope that the discoveries from this research initiative will positively shape the future of leadership at Trinity Streetsville and serve as an inspiration to other Anglican churches navigating this generational crisis.

Definition of Key Terms

Leadership: In a general sense, "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse 2022, 6). However, a Christian leader, "is a servant with the credibility and the

capability to influence people in a particular context to pursue their God-given direction (Malphurs 2003, 10).

Shared Leadership: Shared leadership represents my own philosophy of leadership. Shared leadership is a collaborative and empowering approach to leadership that emerges from the convergence of biblical, theoretical, and practical-theological insights. Shared leadership addresses the complexities of contemporary organizational environments while leveraging the diverse skills and abilities of team members to achieve common goals.

Leadership Development: The term "leadership development" or "leadership emergence," refers to the observable stages that transpire in people as they become leaders. Leadership development is "the intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills" (Malphurs 2004, 23).

Lay Leaders: Lay leaders are those members of the church who exercise some form of leadership and are not members of the clergy.

Youth and Young Adults: In this study, when speaking of youth, young adults, student participants, or the younger generation, I will rely on Fuller Youth Institute's age range of those whose age is between 15 and 29 years old (Powell et. al. 2016).

Emerging Leaders/Next Generation Leaders: When I use the term "emerging leaders" or "next generation leaders" I am referring to youth and young adults who show leadership potential. Another similar term is "Rising Leaders." According to Clinton a primary responsibility of all leaders is to identify and

empower rising leaders by "observing those God is selecting and processing, and then finding ways to enhance their development" (Clinton 2012, 189).

Leadership Calling/Vocation: A leadership calling or vocation is not merely one's position in a job or career. A vocation can be thought of as one's calling from God to fulfill a specific purpose.

The Growing Leaders Course: The *Growing Leaders Course* was created by the Church Pastoral Aid Society (CPAS) and was used as the formal curriculum for this project. The scope of this project did not include designing a leadership development curriculum, but rather observing the benefits of leadership development and contextualizing leadership development to our own church setting. Therefore, the Growing Leaders Course was chosen because of its easily adaptable classroom sessions that covered key leadership principles. It was also chosen because it included regular mentorship meetings as part of the development process.

Mentor: A mentor is someone who is filled with "coming-alongside-ness" (Reese and Loane 2012, 178), that is someone who walks with another person and helps point out where God is at work in their life. In the Growing Leaders course a mentor helps participants apply what they are learning to their life and leadership role. Mentors meet weekly with participants in between classroom sessions.

Mentoring: According to the Growing Leaders Course material "Christian mentoring is a dynamic, intentional relationship of trust in which one person enables another to maximize the grace of God in their life through the Holy Spirit, in service of God's kingdom purposes, by sharing their life, experience and resources" (CPAS, n.d.).

Action Learning: Action learning is "An approach to working with and developing people, that uses work on an actual project or problem as the way to learn. Participants work in small groups to take action to solve their problem and learn how to learn from action" (Yorks et al. 1999, 3).

CHAPTER II: MINISTRY CONTEXT

MAPPING MY LEADERSHIP JOURNEY

In this chapter of my portfolio I will trace my personal leadership journey which began in childhood and continues to this day. I'll delineate the twists and turns of my leadership roles throughout the years, culminating in my current ministry at Trinity Church, Streetsville. The research project found in this portfolio, focusing on leadership development in youth and young adults, undoubtedly bears the influence of my own leadership journey, particularly those segments that unfolded during my formative years as an emerging leader.

Getting Going: Being Rooted in My Authentic Self

"Much of our shaping as persons has taken place within the context of our family story. Often our default responses to people and situations comes from what we have learned and who helped us learn it" (Reese and Loane 2001, 85). This quote from Reese and Loane's book *Deep Mentoring* is the perfect starting point for describing my leadership journey. Most of my leadership gifts and abilities stem from early experiences that were implanted and imprinted in me from my birth, upbringing and early adolescence. As Parker Palmer reminds us, we get a clearer picture of our authentic selves when we reflect on our earliest years. In the early stages of life, "the clues need less deciphering to yield insight into my birthright

gifts and callings" (Palmer 1999, 157). Palmer observed in his own granddaughter the significance of those early years.

> Watching my granddaughter from her earliest days on earth, I was able, in my early fifties, to see something that had eluded me as a twenty-something parent: my granddaughter arrived in the world as *this* kind of person rather than *that,* or *that,* or *that.* She did not show up as raw material to be shaped into whatever image the world might want her to take. She arrived with her own gifted form, with the shape of her own sacred soul. (Palmer 1999, 131)

I, too, arrived in this world with my own "gifted form," which included leadership gifts. As the third child (yet the eldest son) to hardworking immigrant parents, I stood out among my siblings as the only one who needed to attend preschool, driven by my abundant energy and leadership tendencies seeking an outlet. These early leadership inclinations were what Robert Clinton refers to as "Sovereign Foundations" (Clinton 2012). In his book *The Making of a Leader*, Clinton elucidates how God sovereignly determines our genealogy, family of origin, personality, innate gifts, calling, place of birth, upbringing, and the experiences of our early years. During these stages:

> God is developing the leader by laying foundations in his life. This operation is sovereign. The potential leader has little control over what happens in this phase. His primary lesson is to learn to respond positively and take advantage of what God has laid in these foundations. (Clinton 2012, 38)

God uniquely created me, imparting gifts, passions and personality traits that were unchosen by myself or my parents. As the psalmist writes,

> For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; 'Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be (Psalm 139:13-14, 16).

Looking back, it was God's grace, experienced in both the stability of my family and the influence of my church community, that positioned me at the starting line of my leadership journey. Wherever my leadership development road trip took me in the future, this would be my solid starting point.

Dirt Roads: Rural Routes and Leadership Lessons from the Farm

Reflecting on my early formation in leadership inevitably leads me back to our family dairy farm situated on a dusty dirt road in rural Fisherville, Ontario. Being a farm boy became an integral part of my identity, as agricultural life profoundly shaped my childhood and teenage years. The rhythms and principles of farm life seeped into my personal and spiritual essence, influencing my work ethic and my early perceptions of leadership. The farm was where I gained my initial leadership responsibilities: caring for animals, handling machinery, and managing the planting and harvesting of crops. These tasks, entrusted to me by my father, empowered me as I acquired and honed these skills, eventually allowing me to work independently.

Numerous leadership lessons unfolded during my time on the farm. Firstly, working alongside my parents instilled in me the value of hard work. As immigrants, they built the farm from the ground up through unwavering sacrifice, determination, and patience. Similarly, leadership demands hard work, sacrifice, and perseverance, much like the toil endured in farming.

Secondly, I grasped the significance of preparation and planning, a lesson inherent in both farming and leadership. Like farming's need for meticulous planning, effective leadership demands both short-term and long-term strategies.

Just as farmers anticipate weather patterns and store enough hay for winter, leaders meticulously plan for various stages of growth and development.

Thirdly, despite our best planning, both farming and leadership are uncertain and complex. Farmers and leaders work within living, interconnected systems where outcomes cannot be entirely predicted. According to Zimmerman, Westley and Patton, a complex situation is one in which "we can't separate the parts from the whole; essence exists in the relationship between different people, different experiences, or different moments in time" (Westley et al. 2007, 9). Both leaders and farmers must be able to adapt to complex and changing circumstances.

Fourthly, farming epitomizes shared endeavour. Similarly, effective leadership thrives on collaboration and teamwork. Just as family members contribute to the farm's operations, leaders collaborate in partnerships, amplifying their impact. My leadership philosophy (discussed in Chapter 3) is deeply rooted in this sense of collaboration, extending even to reliance on God's provision. As Paul wrote: "I planted the seed, Apollos watered it, but God has been making it grow" (1 Corinthians 3:6).

Finally, travelling the dusty roads of agrarian life taught me the leadership skill of nurturing. Whether it's crops or livestock, farmers nurture living beings through activities such as watering, feeding, protecting from pests and diseases, and ensuring proper growing conditions. Dr. Shoury Kuttappa describes the essential role of nurturing in both farming and leadership:

> As leaders, it is too easy to see the role as one of domination and control. We are in charge and we want everyone to know that. Yet, if we tend a garden or a farm, we learn quickly that the plants have their own way of surviving in the wild. We cannot pull on the green stems. A nurturing approach is not "an" option in leadership; it is the only option. It is also something you can learn with practice and

> patience, like farming and gardening. To lead effectively, we must nurture. (Kuttappa, 2022)

Through my upbringing I came to recognize how the principles and rhythms of agricultural life profoundly influenced my early leadership formation. From instilling the value of hard work and meticulous planning to navigating uncertainty and fostering collaboration, the farm provided a rich foundation for understanding and practicing leadership.

Handing Over the Keys: Early Leadership Opportunities

In my teenage years, just as I was mastering the art of driving our station wagon, I was also handed the keys to various other leadership opportunities. I was fortunate in my middle school and high school years to be empowered by several keychain leaders. In their study *Growing Young,* the Fuller Youth Institute describes a type of empowering leadership which they call "Keychain Leadership" (Powell, Mulder and Griffin 2016, 50). According to Brad Griffin, one of the study's authors, "Keychain leadership is really that sweet balance between giving over access, power, authority, and responsibility, while also equipping and accompanying" (Griffin 2020). During my adolescent years, my parish priest entrusted me with roles as an acolyte, reader, and communion administrant during worship. Meanwhile, my baseball and basketball coaches encouraged and supported my leadership on the sports teams. As for extracurricular activities, I found guidance and motivation to participate in concert bands and take on leading roles in plays and musicals. Then, in my senior high school year, I assumed a significant responsibility as the student council president, entrusted with being the main public speaker and organizing social events for the entire student body. I am

indebted to the many leaders who generously provided me with the freedom and trust to nurture and refine my leadership abilities. Jesus himself employed a similar method as he handed the keys of the kingdom to his own disciples. "Jesus demonstrated a level of trust in the disciples by sending them out even while beginners. Surprisingly, Jesus entrusted them with proclamation at this [early] point" (Newton 2017, 30).

Jesus not only taught his disciples for ministry but also sent them out to do ministry, following his example. He didn't keep them isolated in classrooms but taught them in the midst of real-life ministry situations. They learned by doing, even though they made mistakes, particularly due to their lack of faith. However, Jesus didn't seem to mind these mistakes as long as his disciples learned from them.

Jesus Take the Wheel: Leadership And Priestly Calling

During my late high school and university years, I experienced a spiritual awakening within my circle of friends. A slow, transformative experience led us to deepen our commitment to our Christian faith. We engaged in mutual encouragement and support, challenging each other in our spiritual growth. This period marked significant spiritual development in my life, as my faith became more intimate and vibrant. I started embracing spiritual disciplines such as prayer, bible reading, community involvement, and worship, fostering a deeper connection with God. I made a conscious decision to surrender more of my future aspirations and plans to Christ, inviting Him to take the lead in my life. Consequently, I felt a strong inclination to assume leadership roles within local churches and campus ministries. During this phase, I was blessed with the guidance and empowerment of

several trusted leaders and mentors, enabling me to take initial steps in preaching, teaching, and leading Bible studies and Alpha Groups.

Empowerment means giving authority to a new leader while the original leader still oversees the ministry (Malphurs and Mancini 2004). According to Robert Clinton, these ministry tasks mark the start of the Ministry Maturing Phase in leadership development (Clinton 2012). A ministry task is a task from God that tests a person's faithfulness and obedience. During this phase: God picks faithful people, gives them tasks, and they learn and gain skills. Successful responses lead to more responsibilities and skills (Clinton 2012).

As I engaged with organizations like Campus Crusade for Christ, University Bible Fellowship, Canterbury Hills Camp, and various church settings, I embarked on a journey to explore and test my leadership abilities within these different contexts. Through these experiences, I gradually honed and developed my leadership skills. This discovery became one of the key revelations of my research project: the correlation between leadership development and the availability of leadership opportunities.

Dead End?: The Anglican Church and the Future of Leadership

As my leadership calling expanded, I found myself pondering the vocation that God might be preparing me for and where the Spirit would guide me. With a background in teaching, I felt a strong inclination toward the teaching, preaching, and leadership opportunities that pastoral ministry could offer. Although my family expected me to follow the Anglican tradition, given my upbringing in the Anglican Church, I harbored doubts. My concerns were fueled by a growing awareness of the

crisis within the Anglican Church of Canada, which had been witnessing a consistent decline since 1961. In 1961, the Anglican Church boasted a membership of 1.3 million, but attendance dwindled steadily over the years. Between 1961 and 2001, membership halved to approximately 641,000, and in the following 16 years, it halved again to around 282,000 (Frankling 2022). Many factors contributed to this crisis but I wondered if lack of leadership development was one of them. I also suspected that ministry in such a church would bring my own leadership development journey to a dead end. The road signs ahead seemed to caution, Do Not Enter!

However, a visit to Wycliffe College in Toronto reshaped my perspective. Wycliffe, despite being an Anglican seminary, was profoundly evangelical and mission-oriented. Beyond providing courses in biblical and theological principles, Wycliffe offered a diverse range of classes encompassing preaching, teaching, leadership, evangelism, church planting, and mission. Notably, these courses were designed with a keen awareness of the evolving cultural landscape that clergy encounter. In a 2016 edition of the Anglican Journal, a Wycliffe Professor wrote about the need for pioneering leaders:

> What kind of leader can do this? One who is unusually gifted in evangelism, who is as comfortable in secular culture as in church culture, who has experience of pulling innovative teams together, who has a track record of starting things, and has a competent grasp of orthodox theology. The kind of people who are gifted to pioneer new congregations have in many cases never considered ordination because their image of ministry leadership is the traditional one, and they know that is not for them. We need to persuade them that they are exactly what the church needs these days, and train them appropriately. (Bowen 2016)

Words like these offered hope that the Anglican Church and Wycliffe College valued young leaders and innovative ministry approaches. The perceived dead end

now signaled a green light. As a young leader, I believed my leadership development journey could not only continue but also accelerate in a church and seminary that appreciatived creativity and understood the need for innovation within the church. Shortly afterwards, during a Sunday service at our local Anglican Church, we sang a hymn that resonated with my feelings and confirmed my sense of calling:

> Will you come and follow me if I but call your name?
> Will you go where you don't know and never be the same?
> Will you let my love be shown, will you let my name be known,
> Will you let my life be grown in you and you in me? (Bell 1987)

Therefore, despite initial concerns about the future of leadership within the Anglican Church amidst declining membership, a visit to Wycliffe College reshaped my perspective, offering hope for continued growth and innovation in ministry, affirming my sense of calling and leadership trajectory.

Drafting: Following Behind Leadership Role Models

When a vehicle travels closely behind another it can reduce the wind resistance for the trailing car and increase its efficiency. This process, called drafting, is a strategic way to travel long distances. On the leadership development road trip, drafting is essential to leadership growth. Having role models and leadership heroes is pivotal in the leadership development process of youth and young adults. Following and emulating these figures is a proven factor in the leadership journey. For example, in a study by Bowers, Rosch, and Collier:

> Role models influenced how participants defined leadership and success, their knowledge of growth opportunities, their individual awareness of their potential to become leaders, how they are inspired to become leaders, their pursuit of opportunities, and their levels of involvement. Role models (i.e., parents, friends, family,

> high school teachers, coaches, professors, or other mentors with which they have a personal relationship) provided the foundation for their leadership development by displaying good leadership qualities. (Bowers, Rosch, and Collier 2015)

During seminary and in the early years of my ordination I drafted behind a number of leaders. Some of these role models were authors, speakers, and teachers who I admired from afar. If found pastors like Rick Warren, Andy Stanley, Craig Groeschel, and Tim Keller truly inspirational. Authors like John Maxwell, Patrick Lencioni, J. Oswald Sanders, Tod Bolsinger, Ron Heifetz, Aubrey Malphurs and others became part of my growing leadership library to help me navigate my way forward. Other role models were personal colleagues and friends. At Wycliffe I became good friends with John Bowen, Professor Emeritus of Evangelism. John taught courses on evangelism, church planting and preaching. We spent a month in Kenya together learning about the African Anglican Church. John and I have also had many personal, mentoring conversations over the years. Whether it was learning from him in a classroom setting, watching him in the mission field, or sharing conversations together, I truly appreciated John's wit and wisdom.

Later, during my curacy at St. Luke's Anglican Church in Burlington, I served under The Ven. Michael Bird (later Bishop Michael Bird) whose spiritual life and pastoral heart influenced my own leadership style. Although St. Luke's was a sizable parish requiring lots of administrative skills, Michael always exercised his leadership with a pastoral sensitivity that made people feel noticed and loved.

After leaving St. Luke's, I took on the role of rector at St. James & St. Brendan Anglican Church in Port Colborne. Amidst handling the daily responsibilities of caring for the parish at St. J&B, I aimed to foster growth for the church and expand my own leadership skills. During this period, Rev. Harold

Percy, the former rector of Trinity Church, Streetsville, became my mentor. Harold stood out in the Anglican Church of Canada, having taken bold measures to transform his church from a small pastoral congregation into one of the largest Anglican parishes in the country. He authored numerous books and articles, and I had the privilege of regular meetings with him, benefiting from his insights. I deeply admired Harold and aspired to emulate his approach. Little did I anticipate that our connection would endure for many years, eventually leading to my becoming one of his successors at Trinity a decade later.

Travelling Companions: Lessons in Team Leadership

Half the fun of a road trip is travelling with other people and experiencing the journey together. This was true for my leadership development journey as well, as my growth benefited from experiences in team leadership. I learned a great deal about team leadership from both good and bad experiences alike. My first pastorate, St. J&B Anglican Church, was a family-sized church located in Port Colborne. Despite the support from a handful of dedicated parishioners, there were moments in my ministry when I felt isolated. Serving as the sole staff member, I realized that I didn't possess equal proficiency in every aspect of ministry. I yearned for a different approach—a team leadership setting that would allow me to leverage my strongest gifts in harmony with the talents of others.

To fulfill this longing, I opted to become an Associate Priest at the expansive urban church, St. Paul's Bloor Street in Toronto. Here, I found the opportunity to collaborate with fellow travelers on the leadership journey. My time there exposed me to both the rewards and challenges of engaging in ministry as

part of a team. As anticipated, team leadership allowed me to concentrate on my specific strengths, while also sharing the responsibilities with others. Distributing the workload not only made daily life more manageable but also less taxing. It was in these moments that I sensed I was following the path intended by Jesus. Brian Legg aptly observes Jesus' model of this approach in Mark chapter 6.

> Instead of a singular model of leadership, Mark presents a pluralistic team leadership model. Jesus commissioned twelve of the disciples to act as apostles, or messengers, and sent them out in pairs. The purpose of sending the disciples in pairs, instead of as individuals, was to share Jesus's authority and mission with each other. Jesus is the ultimate leader to emulate and follow." (Legg 2020, 11)

But, as Patrick Lencioni describes in his book *The Advantage,* a team leadership approach also requires constant attention and care to ensure the ongoing health and cohesiveness of the team (Lencioni 2012). At St. Paul's, steering through the challenges of leadership was far from effortless as unhealthy team dynamics began to emerge. My tenure at St. Paul's coincided with a shift in senior leadership, adding further intricacy to team relationships. Navigating interpersonal dynamics and fostering a healthy team culture became a formidable task, with some team members resorting to sabotage as a means to regain control of the system. Edwin Friedman, in his book *A Failure of Nerve*, delves into how anxious systems often default to such behaviors during times of heightened anxiety:

> Sabotage is not merely something to be avoided or wished away; instead, it comes with the territory of leading, whether the "territory" is a family or an organization. And a leader's capacity to recognize sabotage for what it is—that is, a systemic phenomenon connected to the shifting balances in the emotional processes of a relationship system and not to the institution's specific issues, makeup, or goals—is the key to the kingdom. (Friedman 2007, 11)

Periodically, the internal tensions among the staff at St. Paul's posed a distraction from the church's mission. This experience affirmed the adage that

"Culture eats strategy for breakfast," underscoring the significance of an empowering team culture over mere strategic planning for organizational success. Despite the challenges, my tenure at St. Paul's marked a significant stride in my personal leadership growth, offering firsthand lessons in both the gratifications and challenges inherent in team ministry.

This approach to team leadership would prove to be essential in this research project itself. As Trinity worked through the challenges of leadership development, many parishioners worked together to find contextual solutions. Youth, young adults, lay leaders, and parish mentors all participated as a team to define the research problem, develop questions, analyze the collected data, and make recommendations. This is the essence of Participatory Action Learning and Action Research: it is a collaborative approach where researchers and participants join forces as a team to grasp a specific problem and collectively work towards positive change. Ernest Stringer declares that in order for Action Research to be effective it must:

> Always be participatory and seek to establish a sense of community among participants. Community based, in the sense of establishing a "common unity" of purpose and perspective, is inherent in all aspects of investigation. Through working together, establishing an understanding of each other's experience and perspective, we establish the basis for truly effective outcomes, with head, heart, and hand." (Stringer 2014, xxi)

Under the Hood: Personal Leadership Strengths

Like any road trip, it's wise to intermittently pull over, pop the hood, and evaluate the vehicle's condition. Occasionally, seeking the expertise of a professional to diagnose the engine's health is a wise choice. During my studies at

Tyndale University, I had the chance to inspect the inner workings of my own leadership abilities and delve into my personal strengths using the CliftonStrengths assessment tool (Gallup 1999). The objective of this assessment isn't to mold individuals into more well-rounded leaders but, rather, to pinpoint their specific strengths for targeted investment and development.

> If you spend your life trying to be good at everything, you will never be great at anything. While our society encourages you to be well-rounded, this approach inadvertently breeds mediocrity. Perhaps the greatest misconception of all is that of the well-rounded leader." (Rath 2008, 7)

CliftonStrengths also has important implications for team building, since the best way to create a well-rounded team is to ensure that there is a diversity of strengths represented. "A truly strengths-based organization may be able to grow at an entirely different rate for decades to come" (Rath 2008, 17).

After completing the assessment, I learned that my five key leadership strengths are: Futuristic, Achiever, Focus, Activator and Ideation. According to Tom Rath's *Strengths Based Leadership,* leaders who are strong in the Futuristic theme are inspired by the future and what could be. They inspire others with their visions of the future. Achievers have a great deal of stamina and work hard. They take great satisfaction from being busy and productive. Leaders who are strong in the Focus theme can take a direction, follow through, and make the corrections necessary to stay on track. They prioritize, then act. Activators are those who can make things happen by turning thoughts into action, while leaders who demonstrate ideation are fascinated by ideas, and are able to find connections between seemingly disparate phenomena (Rath 2008).

Two of my strengths (Achiever and Focus) fall into the Executing domain; two others (Futuristic and Ideation) fall into the Strategic Thinking domain; one strength (Activator) falls into the Influencing domain. When I combine these domains, I discover that I am a Strategic-Executing Leader: a leader who loves to focus on the future while using the information available to turn new ideas into reality through implementation (CliftonStrengths 34, 2018).

Overall, these strengths suggest that I have the potential to be a visionary, productive, action-oriented, innovative, and strategic leader within Trinity Streetsville. Leveraging these strengths can make a positive impact and drive growth and transformation in my ministry context.

Blind Spots: Personal Leadership Shortcomings

In driving terms, a blind spot is any area surrounding the vehicle that cannot be observed by the driver. Overlooking our blind spots can result in disastrous consequences. Therefore, while it is exciting to know how my leadership strengths have developed, it is equally important to acknowledge my blind spots. For example, none of my top five strengths falls into the Relationship Building Domain. This absence was also reflected on two other assessments: the Myers-Briggs Type Indicator (MBTI) and the 360 Feedback Assessment.

My reported Myers-Briggs personality type is ENTJ (Extroversion, Intuition, Thinking, & Judging) and the official MBTI assessment nicknames my personality type "Decisive Strategist". This is because,

> ENTJ's typically are logical, analytical and objectively critical. They like long-range planning and strategic thinking and prefer to be in charge. Their focus is on ideas, and they like to think ahead, making

> a systematic effort to reach their objectives on schedule. (MBTI Interpretive Report)

As an ENTJ I tend to be impatient with people and I can be tough-minded when I see inefficiencies (MBTI Interpretive Report). This gives me important information about both my strengths and blind spots when it comes to how I communicate, manage change and deal with conflict. When it comes to communication I always prided myself on my ability to communicate and argue persuasively with others. However, as an ENTJ I need to temper my enthusiasm so I don't override others or dismiss their ideas. Secondly, when it comes to conflict, my personality type tends to welcome open discussion about problematic issues. While I find these conversation invigorating, others do not feel as comfortable and may find my approach more challenging than helpful in resolving problems. My intensity may even push people away. Thirdly, as an ENTJ, I am open to change, but I acknowledge my tendency to embrace change for its own sake. It's essential for me to exercise discernment in determining which changes are genuinely worth pursuing. I can easily get so caught up in imaginative possibilities while overlooking the real costs involved. Also, as an ENTJ, I definitely favour Thinking and Intuition over Sensing and Feeling. "As an ENTJ, if you rely too much on your Thinking, you may neglect to compliment people when you should, and fail to notice the impact of your decisions on others" (MBTI Interpretive Report).

Understanding my personality type as an ENTJ is important for my role as a minister at Trinity. While I may excel in logical thinking, strategic planning, and decisiveness, it's crucial to be aware of my blind spots. For instance, being mindful of communication style, conflict resolution approaches, and balancing thinking with empathy will enhance my effectiveness as a leader.

Driver Visibility: How Others Perceive My Leadership

On busy roadways, visibility pertains to a motorist's ability to have a clear view of the traffic and their surroundings, all while ensuring they are easily seen by other drivers. Every driver understands that visibility can be significantly diminished during adverse weather conditions or on winding roads. Visibility also matters on the leadership development journey. The adage, perception is reality, reminds me to align my own perception with how others genuinely experience my leadership. As Ruth Haley Barton writes,

> What lies beneath the surface of the ocean of our lives, really matters. Whether I know something is there or not is in some ways irrelevant. My awareness of it or lack of awareness doesn't make it any less real… it could even be that others are seeing these things though I am not." (Barton 2008, 39)

One useful tool to assess how others experience your leadership is the 360 Feedback Assessment tool. Using this questionnaire, my colleagues reflected on how they perceived me and my leadership style: Sometimes their opinion was favourable as they affirmed my areas of strength, while other times their opinion was negative as they critiqued my leadership style and named my weaknesses. Ultimately, the assessment was incredibly helpful and transformative. I found myself making adjustments almost immediately as I digested the results.

According to my Feedback Analysis Worksheet my recurring highest rated items were in the categories of Visioning and Facilitating Change and Leadership Competency. Question 46 ("Generates and encourages new ideas to address problems or opportunities") was consistently high for me which concurs with the findings of both the MBTI and the Clifton StrengthsFinder analyses. Question 2

("Walks the talk – Demonstrates high ethical standards") and question 6 ("Is able to make decisions") both scored highly in my Leadership Competency category.

Personally, I was most encouraged by a high score in Question 29 ("Encourages, trains and mentors people who have leadership potential"). My personal philosophy of leadership is called Shared Leadership (Chapter 3), and it has always been my desire to be a leader who identifies, equips, and mobilizes future leaders. The 360 Assessment affirmed my progress toward this goal.

More humbling were my Recurring Lowest Rated items. The two most mentioned items came from the category of Emotional-Social Responses: Question 12 ("Demonstrates a willingness to change an opinion") and Question 14 ("Is constructive in resolving conflict with another or a group"). These comments seem to reflect a stubbornness and antagonism in my leadership style. Thankfully, when I retook the same test two years later, both of these answers had shown considerable improvement.

Throughout the 360 Feedback Assessment I consistently rated myself lower than my respondents did. This could mean that either I am more critical about my performance than others are, or that my self-perception does not match how others experience me. Ideally, I want my increased self awareness to lead to self improvement.

Clunkers: Scrapping Old Models Leadership

While some older vehicles stand the test of time, others do not. Any successful road trip requires a reliable car that is in good repair which can handle the demands of the trip. After 20 years of ordained leadership in the Anglican

Church, I have discovered that some of the leadership models that I have inherited can not handle the changing cultural context of the church today.

Firstly, as a priest in the Anglican Church, I was deeply entrenched in a hierarchical model of leadership. The Anglican Church of Canada, as part of the global Anglican Communion, adheres to traditional hierarchies involving Archbishops, Bishops, Priests, and Deacons. This structure implies a form of positional authority that, while relevant in past generations, is largely overlooked today. In earlier times, clergy were esteemed and respected by society due to their office. However, in contemporary Canada, the general public largely disregards clergy, and they no longer hold significant positions of power in the civic realm. While hierarchical power persists within the church itself, its impact is diminishing even there.

A regrettable consequence of this model is the insufficient collaboration with laypeople, who frequently find themselves overshadowed by ordained leaders. This tendency is observable both in the church and in the workplace. Studies have shown that, "Hierarchy culture reduces the need for employee participation and this can cause many employees to feel unseen and unheard" (Hart 2022), whereas in healthy organizations, "subordinates can engage in actions that are traditionally viewed as leader behaviors, which in turn, can be reciprocated by acts of followership from actors who are hierarchically superior or equivalent" (DeRue 2011). For this reason, hierarchical leadership models that undervalue the development of lay leaders and relegate young, emerging leaders within the church to a lower priority, need to be scrapped.

Secondly, the old church model of visionary leadership may no longer be

roadworthy either, given our increasingly complex culture. I have since learned that there is a helpful type of visionary leadership that empowers others through shared leadership, but during my early years of leadership formation, I was instilled with an ideal of visionary leadership which emphasized that solitary, visionary leaders were uniquely gifted to cast a compelling vision for the future. For example, upon assuming my current ministry role at Trinity Streetsville in 2021, the lay leaders of the church conveyed their expectation that I, as a visionary leader, should articulate a new vision for the church.

Given the swift and intricate changes in our world today, it's nearly impossible for any one person to have a clear picture of the future. Proponents of visionary leadership may be overly optimistic about the ability of a solitary leader to chart a course into the future. Fortunately, there's a growing recognition of the shortcomings of this model, leading to a shift toward more collective leadership approaches that involve seeking ideas and inputs from multiple contributors.

> CEOs don't have all the answers, and they don't conceive strategies in a vacuum. The most effective leaders realize their limitations and have mastered the skill of soliciting perspectives from a broad network, channeling this input to continually refine and reinvent the business." (Greenleaf 2022)

An overreliance on solitary, visionary leadership also leads to a diminishment of lay leadership since the solitary leader's vision is seen as more important than other perspectives. But, as author Daniel Weinberger states in his book *Too Big to Know*, "The smartest person in the room is the room itself" (Weinberger 2011, xiii). Effective leaders know they are not uniquely gifted with vision, but they seek out new insights and ideas by

listening to teammates at every level. All this means that the model of the solitary, visionary leader is increasingly past its prime.

A third, outdated model of leadership is the image of the stabilizing leader. In disorienting times, congregations often look for leaders who can bring stability and predictability. When I arrived at my ministry positions in both Niagara and Streetsville, there was a deep desire for stability. Both churches had experienced tumultuous interims and I was hired partly to provide order and stability to the structures and processes in ways that reduced anxiety and uncertainty. Not all churches are ready for sudden, innovative changes and there is a time and a place for stabilizing leadership like this. Yet, Brad Winn asks an important question:

> With all of this inertia and energy focused on stabilizing mechanisms, how do leaders undo or alter the systems they've created and adapt as the world changes? The answer is not to abandon stability, but rather to simultaneously drive stability and disruption which is not as easy as it might appear. Becoming what we term the Stablerupting Leader requires an unusual amount of talent in ambidexterity. (Winn 2020)

Edwin Friedman argued that in uncertain times leaders need to embody a non-anxious presence, yet even they may need to disrupt the status quo in order to move the organization forward. A non-anxious leader is "someone who can be separate while still remaining connected, and therefore can maintain a modifying, non-anxious, and sometimes challenging presence" (Friedman 2007, 14).

In a helpful case study, Plowmann et al. observed how this "challenging presence" can be leveraged to address a complex problem in a congregational setting. They found that:

> Leaders in complex systems destabilize rather than stabilize the organization. This means that rather than specify a future desired state and alter the structure of the organization to achieve that desired state, leaders push the organization towards disequilibrium by introducing uncertainty and by visibly addressing conflict. Because it is only in a state of instability that novelty can emerge, effective leaders of complex systems create disruptions that encourage emergent self-organizing. (Plowman et al. 2007)

These researchers determined that as leaders intentionally disrupted existing patterns they not only encouraged innovation, but they also enlisted lay leadership in the problem solving process by promoting connections among people that lead to collective actions. "These connections are essential for the emergence of novelty" (Plowman et al. 2007).

Leadership guru Jim Collins writes, "Virtually everything our modern culture believes about the type of leadership required to transform our institutions is wrong. It is also dangerous" (Collins 2014), and Mark Sayers adds that we are currently living in a grey zone, "a disorienting in-between place where little seems to make sense" (Sayers 2022, 12). Given the disorientation that our churches are experiencing today, leaders who prioritize stability may end up suppressing the leadership opportunities and missing the innovative possibilities that are available in these grey zone moments: "With God every moment is seeded with the possibility of rebirth. Grey zones offer a blank canvas for God to paint a new story" (Sayers 2022, 14).

Off-Roading: Leadership Off The Map

Occasionally a road trip takes you into uncharted territory where the streets have changed, the landscape is unfamiliar, and maps are useless. In order to continue the journey, new ways of navigating are required. The Anglican Church in Canada is declining amidst a growing post-Christian culture, presenting complex challenges. Preceding Covid-19, our world was already marked by increased ambiguity and uncertainty. The pandemic has only intensified the difficulty of leading a church in this intricate landscape, characterized as a "chaotic, confusing, anxious, and complex place filled with change. It is the space between a passing era ending and a new era forming" (Sayers 2022, 15).

In moments such as these we are forced to leave behind our old maps and go off-road. Tod Bolsinger in his book *Canoeing the Mountains* declares that Christian leaders have been "trained for a world that is disappearing" (Bolsinger 2015, 18), and that now a different type of leadership is required, one that can function even when the way forward isn't clear and the final destination is unknown. If hierarchical, visionary, and stabilizing forms of leadership aren't adequate models for this new cultural terrain, then we have to move off the map.

This model of off-road leadership is commonly known as adaptive leadership. Adaptive leadership was introduced into leadership literature through the work of Ronald Heifetz who emphasized that the answers we seek in complex times are found in community: Community is the locus of transformation (Heifetz 1994, 76). The leader's role in uncertain times is not to be the sole visionary moving people forward but, as an adaptive leader, they stir up leadership solutions

from among the people. "Leaders mobilize people to face problems, and communities make progress on problems because leaders challenge them and help them to do so" (Heifetz 1994, 15).

Instead of leveraging hierarchical power or casting a vision for the future, adaptive leaders focus on "energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world" (Bolsinger 2015, 42). One of the most important aspects of this leadership model is collaboration where leaders work in partnership with their community to find solutions to the problems they are facing. I learned the value of collaboration especially during the height of the pandemic. We had never experienced a crisis like this before and, being new in my role, I had very little knowledge about the community. I was not equipped to solve these kinds of problems on my own, nor could I point people toward the solution. Thankfully, the staff team and advisory board collaborated, innovated, and supported each other so that we were able to find creative solutions to the crisis we were facing.

Outdated, traditional models of leadership are often merely transactional in nature, meaning there is "an exchange between leaders and followers that facilitates the accomplishment of some goal or purpose shared by both parties" (Burns 2014, 111). This type of leadership may be sufficient for solving "technical challenges" (Heifetz 1994, 14), or what Westley *et al.* call "simple problems" (Westley *et al* 2006, 8), but complex problems require the work of the whole community. This community engagement aspect of adaptive leadership is compatible with the methodology of action research since, "Action research seeks to engage people directly in formulating solutions to problems they confront in their community and

organizational lives" (Stringer 2014, 31). In this research project, my responsibility was to guide a group of leaders as they tackled and resolved issues related to leadership development. Rather than imposing my direction, my role was to assist their efforts. It was crucial for me to demonstrate this style of leadership because active involvement fosters a sense of ownership, motivating people to dedicate their time and energy to influence the nature and quality of their actions and behaviors.

Where We've Been, Where We're Going

In this chapter I have outlined the twists and turns of my own personal leadership development journey. My leadership road trip began in childhood where I was shaped by my upbringing on our rural, family dairy farm. The journey continued as I tested my leadership gifts in both school and church settings, ultimately discerning a call to ministry in the Anglican Church. As an ordained priest I continued to develop as a leader thanks to the influence of role models and team members. Both my successes and failures as a pastor have developed my leadership gifts, all the while helping me to refine my own philosophy of leadership. In the following chapter of this portfolio I will describe that philosophy which was born out of my leadership journey and rooted in the collaborative character of adaptive leadership. It is a leadership philosophy that addresses the crisis being faced by the Anglican Church today, which empowers all people to be partners on the journey of leadership, and which prioritizes the growth of a new generation of lay leaders.

CHAPTER III: PHILOSOPHY OF CHRISTIAN LEADERSHIP: SHARING THE ROAD

In this chapter I will describe a philosophy of leadership that I call shared leadership. Without knowing it, this philosophy was implicitly at work during my formative years when other leaders invited and mentored me into leadership roles. This style of leadership was also at the heart of my research project in Chapter 4, since leadership development requires a willingness to share leadership in meaningful ways.

Most people have a general understanding of what leadership is and yet, it can be difficult to put exact words to that definition because leadership is always filtered through the lens of our individual personalities and experiences. As Northouse writes, "Although each of us intuitively knows what we mean by [leadership], the words can have different meanings for different people" (Northouse 2022, 2). As well, our ideas about leadership can change over time as we reflect on our leadership successes and failures.

As I progressed through the D.Min program and as Trinity travelled together on this leadership roadtrip, I began to formulate my own philosophy of leadership which I call shared leadership. Shared leadership is a collaborative approach to leadership that seeks to engage and empower others in leadership decisions. On the leadership road trip, the philosophy of shared leadership is best described as a merging of three different leadership lanes.

Merging Lanes of Leadership

On highways, merging lanes occur at the point where two or more streams of traffic travelling in the same direction converge into a single lane. Similarly, three roadways of thought - one biblical, one theoretical, and one practical - have converged in my mind, shaping my thinking and leadership practices. I term this philosophy shared leadership.

Shared leadership as a philosophy begins with the lane of biblical scholarship. Within the biblical narrative we find numerous scriptural examples of shared leadership in both the Old and New Testaments. Secondly, shared leadership is driven by traffic from the theoretical lane of adaptive leadership, a theory which recognizes the necessity of collaboration especially when it comes to solving the complex problems we face today. Thirdly, the practical-theological concept of Christopraxis propels the idea of shared leadership by emphasizing that we are ultimately privileged to collaborate in leadership with Christ himself, contributing to his ongoing ministry today. When these three aspects of shared ministry merge together, they create a highway of empowering leadership that the church sorely needs today.

Various concepts of shared leadership already exist in leadership literature. Sometimes called Team Leadership, Distributed Leadership, or Collective Leadership, "Shared leadership refers to a team property whereby leadership is distributed among team members rather than focused on a single designated leader" (Carson et al. 2007). Shared leadership is closely tied to the concept of teamwork and team dynamics. As Bligh, Pearce, and Kohles affirm: "Shared leadership thus offers a concept of leadership practice as a team-level phenomenon where

behaviors are enacted by multiple individuals rather than solely by those at the top or by those in formal leadership roles" (Blight, Pearce, and Kohles, 2006). Shared leadership is also closely related to the model of servant leadership since both emphasize collaboration and empowerment among team members and followers. Gary Nelson and Peter Dickens urgently call for such a leadership style built on relational sharing.

> The need for a leadership style that is essentially and foundationally relational is critical. The baseline for understanding the leadership task in the 21st century is the acknowledgement that we live in an intricately woven systemic dependence on the abilities we each bring to face the challenges that emerge. Social and relational intelligence are not only new requirements of the times we are in; they are essential for leadership impact. (Nelson and Dickens 2015, 16)

Researcher Jane Fryar writes that those who share leadership are "not content with what they can personally accomplish, [they] move the fulcrum to enable exponentially bigger impacts by engaging others' giftedness, skills, and abilities for the shared vision" (Fryar 2007, 162). Shared leadership is not only a present day necessity but also an ancient practice. As Michael Kocolowski points out, "Republican Rome had a successful system of co-leadership that lasted for over four centuries. This structure of co-leadership was so effective that it extended from the lower levels of the Roman magistracy to the very top position, that of consul" (Kocolowski 2010). Kocolowski goes on to explain why the ancient concept of shared leadership is as relevant as ever and needs to be increasingly adopted in organizations today.

> Leadership is a pivotal issue that affects the success and failure of every organization, country, and religious movement. The speed of change and complexity in today's business environment make leadership increasingly exigent, placing unrealistic expectations on heroic leaders. (Kocolowski 2010)

The old saying, many heads are better than one, has never been more true than it is today. As Peter Northouse states:

> The reliance on teams is due partially to increasingly complex tasks, more globalization, and the flattening of organizational structures. A team is a type of organizational group that is composed of members who are interdependent, who share common goals, and who must coordinate their activities to accomplish these goals." (Northouse 2022, 461)

In summary, the concept of shared leadership, informed by biblical, theoretical, and practical-theological insights, offers a collaborative and empowering approach to leadership that addresses the complexities of contemporary organizational environments while leveraging the diverse skills and abilities of team members to achieve common goals.

The Need for Shared Leadership in the Church Today

Anglican Churches in Canada urgently need to explore and adopt the concept of shared leadership. With declining church attendance and aging congregations, numerous faith communities face not only financial crises but also leadership crises. In speaking with clergy colleagues, many describe the challenge of finding lay-leaders who are equipped or willing to fill the various traditional leadership roles within the church. A renewed approach to leadership development and shared leadership, one that emphasizes lay-leadership over ordained leadership, could enable Anglian churches to access the valuable leadership gifts that may be lying dormant in the pews.

The need for a renewed focus on shared leadership is also essential to avoid what Jim Collins calls celebrity leadership. "There is perhaps no more corrosive

trend to the health of our organizations than the rise of the celebrity CEO" (Collins 2014). In his book *Good to Great*, Collins emphasizes the importance of humility and the focus on the organization's mission rather than on the leader's personal fame or recognition. He suggests that leaders who prioritize their ego or personal brand over the success of the organization can be detrimental to its long-term sustainability and effectiveness (Collins 2001). Celebrity pastors are often visionary leaders that have been elevated by their congregations to unhealthy levels of power.

Among those most affected by the church's failure to share leadership are youth and young adults who have neither been intentionally developed as leaders nor been invited into leadership positions. As the *Hemorrhaging Faith* report made clear, "Young adults who perceived that their talents were unappreciated in the church were less likely to attend as a young adult" (Penner et al. 2011, 87). Therefore, leadership in the church today must be shared leadership, both as a way of solving our present crisis, but also as a way of being faithful to scripture's call "to equip the saints for the work of ministry" (Ephesians 4:12).

The Three Lanes on the Road of Shared Leadership

In the remainder of this chapter I will show how three different lanes of thought merge together to create a robust definition of shared leadership. In the first lane, the biblical lane, Jesus himself demonstrated shared leadership in his Kingdom work as he called, equipped and sent his disciples to participate in his own ministry. I will explore a number of biblical examples of shared leadership but will pay special attention to Jesus' shared leadership model laid out in Mark's gospel. I am particularly struck by how Jesus, when faced with the urgency of his

mission in Mark's gospel, made concerted efforts to empower his young disciples to share his mission. When time was short and the work was urgent, Jesus focused on teaching, mentoring, and empowering his young followers to share his kingdom ministry, indicating that only by partnering with the disciples could his agenda be accomplished. We too find ourselves in an urgent moment for the church, and so we too must drive down this biblical lane of shared leadership.

The second lane that merges in the direction of shared ministry is the theory of adaptive leadership. Steve Bornstein and Anthony Smith call leaders of all organizations to a "collective action," a way of leading which develops the leadership capabilities of "all involved" (Bornstein and Smith, 1996). Adaptive leadership is a form of shared leadership since "it stresses how the leader's work relates to the work of followers in the situations in which they find themselves" (Northouse 2022, 285).

Finally, a third lane merges onto the highway of shared leadership, a practical-theological approach known as Christopraxis. Christopraxis expands the scope of shared leadership to include how we share leadership with the triune God. This occurs through the mediating power of Christ and through the ongoing work of the Holy Spirit here and now. Christopraxis as described by Ray Anderson and Andrew Root challenges Christian leaders to practice ministry not simply by imitating Christ's example, but participating in his ongoing ministry today (Root 2014, 81). Christian leadership flows not just from the written word of God, but from the living Word, Jesus Christ, who is alive and active in the church today and shares his leadership with the church.

These three lanes: one biblical, one theoretical and one practical, all travel in the same direction and all merge into a rich philosophy of shared leadership. Jesus shared his kingdom ministry with his disciples; we are called to share leadership with our congregations to solve today's complex challenges; and we share in God's leadership today through the Spirit of the risen Christ. In the pages that follow I will expand on this leadership philosophy by looking closely at these three lanes. However, I will begin by recounting some alternative leadership philosophies that I found to be inadequate to address the needs of ministry. These early leadership learnings and failures took me in the "wrong way" on the leadership highway but, in the end, they paved the way to my current philosophy of shared leadership.

Wrong Ways, Wrong Turns and Wrong Destinations

One of the most frustrating mistakes a driver can make is unknowingly turning the wrong way and driving in the wrong direction, sometimes travelling miles before realizing their mistake. In the early years of my leadership development I found myself making wrong turns in leadership that took me further away from my preferred leadership destination. In Chapter 2 I described how these experiences of hierarchical, visionary, and stabilizing forms of leadership felt like dead ends because of their inadequacy to address the realities of ministry today. The examples below relate some additional examples of inferior leadership roads I traveled before finding my way forward in a shared leadership approach.

Speeding: Moving Too Fast and Running Out of Gas

According to my CliftonStrengths profile, two of my greatest leadership strengths are Ideation and Activator, meaning that I quickly generate new ideas and then try to turn those thoughts into action. While I have come to understand how these are valuable strengths, I also learned early in my ministry that these twin characteristics often create a roadblock for true leadership sharing to occur.

In my first parish I arrived full of ideas: ideas for outreach, mission, worship, discipleship and more! I thought of myself as a visionary leader and I longed to actualize a better future. However, I would often race ahead of my congregation with a new idea, leaving them in the dust. In my zeal, I overwhelmed some of my best church leaders because I shared too many new ideas and immediately sought to activate them myself. Looking back, I now understand the hesitancy that I encountered from longtime church leaders. Nelson and Dickens relate a similar story where,

> Long-term church members who remember the days of life and vibrancy are overwhelmed by the changes around them, and in their frustration, they resist either passively or aggressively. Good people find themselves simply tired of the change that either appears unannounced or is foisted on them. (Nelson and Dickens 2015, 11)

I wanted to inspire the church members to embrace my thinking and make my ideas a reality - but they were still my ideas. There wasn't enough congregational buy-in and there was no sense of shared ownership or joint leadership. It became apparent that rather than sharing leadership, I was merely recruiting people to accomplish my goals. According to Andrew Root when this happens, church members "become objects that either help or hurt the goal of meeting my individual interest; they either help me get what I want or frustrate it"

(Root 2013, 52). Instead, Root counsels his readers to realize that in this new era, "it is essential that pastoral ministry recovers the 'person' and recognizes that we do ministry with persons" (Root 2013, 62).

This wrong turn led me to another problem: Since there was very little uptake by the congregation, I ended up doing much of the work myself and feeling exhausted in the process. My CliftonStrengths report warned against this potential problem:

> The force of your urging people to take action might make them feel overwhelmed and pressured to act before they are comfortable. Remember that others may not feel that same urgency, and some people will need more time to think before they act. (CliftonStrengths 34, 2018)

William Vanderbloemen tells a similar story of how when he was a young, entrepreneurial pastor he came into meetings "spouting off new ideas a mile a minute" (Vanderbloemen 2016). But this approach slowly eroded the trust within his team.

> One of them, an engineer-type whose brain worked quite differently than mine, said jokingly, "Man, we've got to limit you to three new ideas a day!" Everyone, including me, laughed. But in hindsight, I saw that he was not making a joke. It was a warning sign; he was trying to tell me he couldn't keep up with my ideas. After months and months of leaving him in my dust of new ideas, I lost his trust. And that distrust spread through the church like wildfire. I was so focused on catching the next idea I had that I wasn't taking others' pace or reservations into consideration. (Vanderbloemen 2016)

As a new minister, my idea-driven philosophy of leadership left other potential leaders in the dust and eroded the trust between us. I now realize that my ideas became more important than the people I was working with, a definite wrong turn on my leadership road trip which steered away from a philosophy of shared leadership.

The New Model: Buying into the Latest Ideas of Leadership

Every year automobile manufacturers release new versions of their vehicles, tempting customers to upgrade to the latest, improved model. As a church leader I too am tempted by the latest models and methods presented in the church growth literature which offered solutions to the problem I'm facing. Years ago, I remember reading in Rick Warren's *Purpose Driven Church*: "Every church needs to grow warmer through fellowship, deeper through discipleship, stronger through worship, broader through ministry, and larger through evangelism" (Warren 1995, 49). I was struck by his creative ideas and memorable diagrams: the concentric circles, the baseball diamond, Class 101, 201, 301, 401 and more. While Warren discouraged other churches from replicating his church, the temptation to adopt the strategies of leaders like him is strong, and many times I succumbed to the latest church fads, programs and models offered by large churches and popular leaders. Since I equated numerical size with success, I assumed they knew something I didn't.

At times I became one of those church leaders that Tod Bolsinger writes about in his book *Canoeing the Mountains*: "We turn to tricks and tweaks. We use Powerpoint or Twitter. We add an electric guitar or an accordion. If we have money we buy new stuff" (Bolsinger 2015, 32). While new resources and programs provided some measure of success, they didn't really achieve the results I hoped for. What I didn't realize was that the challenges I was facing were "more systemic in nature and require broad, widespread learning. They can't be solved through a conference, a video series or a program" (Bolsinger 2015, 19). Blindly implementing outside strategies was a definite wrong turn because, in my quest for

quick solutions, I unintentionally sidelined the broader church community from collaborating on these challenges and I failed to consider the unique context of our ministry setting. Both of these mistakes were wrong turns that took me away from the goal of shared leadership.

Over time I came to realize that leadership in a post-Christendom world would require a commitment to collaborative leadership and I learned that by sharing leadership I could better discern how God was calling our specific church community into the world. Rather than adopt the models of other successful leaders, or relying on the latest, greatest ministry model, my role should be to foster problem solving from within my own organization by paying attention to the experiential action of the Holy Spirit at work in my own church community.

Licensed Drivers Only: Clericalism and Professionalism

The law requires drivers to obtain certain training, insurance, and experience before getting behind the wheel. For road safety, there are good reasons for this. However, when it comes to leadership, having too many requirements and being too strict about who can exercise leadership works against the goal of shared leadership.

During my tenure at a large downtown Toronto church, I was a part of an extensive staff team that included four ordained clergy. While being part of such a skilled team was remarkable, one drawback was that the majority of laypeople didn't actively participate in leadership roles. It was primarily the ordained clergy and other paid staff who led most ministry initiatives and were expected to be present at most functions. At times it felt like we were being overly restrictive

gatekeepers, hindering laypeople, especially youth and young adults, from engaging in their own ministry. This particular issue is one that prompted the goals of the research project described in Chapter 4.

Taken to the extreme, this philosophy of leadership is often called clericalism or professionalism, and it fosters a club mentality where clergy and paid staff tend to monopolize leadership opportunities, detracting from the involvement of other baptized Christians and volunteer lay leaders. In historian Martin Marty's words, clericalism creates "a world of self-importance, as if everything that mattered has to do with the clergy" (Marty as cited in Funk Wiebe,1989). Sarah Maitland, in *The Map of a New Country* warns that clericalism "undermines and corrupts the Christian understanding of service, of ministry and of wholeness, interdependence, and community," because it is based on an unacknowledged belief that some vocations are better than others and that "the best vocation of all" is being a clergyperson (Maitland 2014). Al Dueck writes that professionalism means, "The experts have taken control, adjudicated needs, nurtured dependence, and sapped resources. Meanwhile lay persons have lost their ability to think and act for themselves" (Dueck 1982).

The Fuller Youth Institute also described a type of superpastor who, because of their own self-importance, rarely entrusts leadership opportunities to those who aren't on the payroll, even if this failure to share ministry with lay leaders ultimately limits the church's reach and impact (Powell, Mulder, and Griffin 2016). "A superpastor is a key-hoarding leader who never shares the keys of leadership with others because they believe others are not as capable" (Powell, Mulder and Griffin 2016, 66). This model of leadership is the exact antithesis of shared

leadership the failure to share the "keys" of leadership is especially limiting to youth and young adults who develop a sense of belonging in a church precisely when they are given trust and responsibility. "Some leaders cling to their keys tightly and refuse to share them even for a moment, but keychain leaders model a posture of giving away access and authority" (Powell, Mulder and Griffin 2016, 57). Aubrey Malphurs and Will Mancini identify that in order to combat such clericalism and professionalism, leaders need to demonstrate humility. "Choosing to empower others can easily threaten [a pastor's] sense of security and significance… empowering others forces the pastor to starve his own ego" (Malphurs and Mancini, 51).

Backseat Driver: Micromanaging, Directing, and Disabling

Sometimes passengers in a vehicle give unwanted advice to the driver while they are trying to navigate. Backseat drivers act like they know better than the driver even though they aren't the ones making the decisions and don't bear any of the responsibility. There was a time in my ministry career when I was guilty of being a backseat driver even as I sought to empower new lay leaders. While serving at a medium-sized church with limited resources, I aimed to position volunteer leaders in crucial discipleship, hospitality, worship, and mission roles. I also formed a small team of volunteer administrators for church operations. However, I struggled to relinquish control, finding myself micromanaging their leadership decisions. This likely made them feel like puppets with a title but lacking authority or experience to make decisions. At times, I believed I could do the job better,

making it challenging to allow them to lead independently, ultimately constraining the effectiveness of their ministry and impeding their growth.

When leaders refuse to give away power, real shared leadership cannot occur. Instead, two other outcomes are likely. One result is called "disabling" leadership which,

> refers to the inappropriate act of giving away responsibility but keeping the authority. When this occurs, the established leader holds the emerging leader accountable for ministry outcomes without giving him or her decision making freedom (Malphurs and Mancini 2004, 44).

The other outcome is what is called "directing" leadership, which occurs when established leaders hold on to both authority and responsibility which also thwarts shared leadership.

> If there are qualified emerging leaders and an established leader continues to direct, he or she will hold back the leadership potential in the ministry. Many times the established leader continues to direct because he or she likes being in charge (Malphurs and Mancini 2004, 43).

When leaders see others doing a job they normally do it creates a "sensation of apparent inefficiency," a feeling that, "not only can the leader do it faster, he can also do it better" (Malphurs and Mancini 2004, 49). Especially at the beginning stages of leadership development, this is actually true: the leader *can* do things better and faster. That is why sharing leadership requires patience as, over time, new leaders gain the skills and efficiency to do the job well. As I learned over time, both disabling and directing are types of backseat driving that undercut leadership development and prevent true shared leadership from occurring.

In summary, whether I was pushing people too fast, pursuing the latest ministry models, promoting clericalism, or backseat driving, all of these were

wrong turns that took my leadership in the wrong direction. Yet, these ministry failures were helpful experiences that forced me realize that my existing leadership philosophy was inadequate. I didn't feel like I was sharing leadership with my congregation and I barely felt like I was sharing leadership with God.

In the next three sections I will expound upon the three leadership lanes that merge to form the highway of shared leadership, a better leadership philosophy by far. I will characterize shared leadership as a leadership method influenced by biblical, theoretical, and practical-theological perspectives. It advocates for a collaborative and empowering leadership style that addresses the intricacies of modern organizational settings. It also harnesses the varied skills and capabilities of church members to attain shared objectives.

The Biblical Lane: Shared Leadership in Scripture

A quick survey through the Biblical text reveals that shared leadership is a scriptural idea from the beginning to end. "From Genesis to Revelation, the Bible shows God sharing himself with his creation and in particular through his Son, Jesus Christ" (Stacker 1986, 597). In the opening pages of the book of Genesis we see a picture of the triune God - Father, Son, and Holy Spirit - functioning as a shared leadership team. Using the plural voice the author of Genesis writes: "Then God said, 'Let us make mankind in our image, in our likeness'" (Genesis 1:26). In Genesis 2, this God shares several responsibilities of creation with the human beings who bore his image, including the naming of animals (Genesis 2:19), the command to "be fruitful and increase in number" (Genesis 1:28) and the command to tend and keep the garden of creation (Genesis 2:15).

Continuing into the book of Exodus, we note how when Jethro observed the overwhelming amount of work that Moses had undertaken, he issued a warning: "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone" (Exodus 18:18). Instead, Jethro counseled Moses to share his leadership responsibilities with others. "If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied" (Exodus 18:23). Moses learned God's lesson: leadership must be shared.

When Nehemiah returned to Jerusalem he too demonstrated wise leadership as he worked alongside the people as they rebuilt the city walls. Joe Stacker writes, "Not only was Nehemiah their leader, he was also a workman in their midst" (Stacker 1986, 597). The ultimate success of their rebuilding project relied on sharing the ministry.

Following the Way: Jesus' Model of Shared Leadership

The ultimate biblical demonstration of shared leadership comes from the New Testament example of Jesus himself. Jesus could have hoarded his kingdom ministry and insisted that people come only to him for teaching and healing, but instead he shared his leadership with others through conscious and deliberate steps of leadership development.

These steps toward shared leadership are especially interesting when taken in the context of Mark's gospel. The gospel of Mark is permeated by a sense of urgency and intentionality that sets it apart from the other gospels. From the very beginning Jesus is laser focused on the need to usher in the Kingdom of God

because "the time has come" (Mark 1:15). Even though Jesus' mission was urgent, he still prioritized leadership development. We too live in an urgent moment. Churches suffered during the COVID-19 pandemic, and many churches struggled to reopen their doors afterwards. Much was lost during the pandemic and churches now find themselves in an urgent. As with Jesus, leadership development is an appropriate response for us too, and Jesus' model of shared leadership is one that we should follow.

Aubrey Malphurs and Will Mancini have discerned four development steps that Jesus used to move his disciples from unbelieving seekers to committed leadership partners (Malphurs and Mancini 2004, 68-73). Through these four steps of recruitment, selection, training and deployment, Jesus demonstrated what shared ministry looks like, and left an example for today's church leaders to follow.

Passenger Seats: Recruitment and Selection

All cars have a limited number of seats and seatbelts meaning that drivers need to be selective about who can fit into the vehicle. In the same way, Jesus was selective about who he invited into the passenger seats of leadership. Jesus' first step was recruitment, as he took the initiative to seek out disciples who had leadership potential. While it is true that people often sought out Jesus and asked to be his disciple, it is also true that Jesus intentionally recruited his future leadership team. He did this with Philip (John 1:43) and with Andrew, Peter, James, and John (Mark 1:16-19). This practice suggests that in a philosophy of shared leadership leaders must be personally involved in the recruiting process themselves. General announcements from the pulpit and written requests in the

bulletin, "usually get one of two responses. Either no people respond or the wrong people respond" (Malphurs and Mancini 2004, 68). Instead, building a shared leadership team requires attentiveness to those candidates who demonstrate initiative, as well as a personal invitation from the leader themself to those who show potential.

The second step in Jesus' approach to leadership development was selection. As Jantiku Jamare states:

> The work of ministry is no longer to be seen as a one man [sic] affair or business anymore but rather should be seen as a team work. Jesus revealed this when he carefully called and selected his disciples to be his team so that God's agenda can continue through them even when he is no more. (Jamare 2019, 95)

Malphurs and Mancini suggest that Jesus was far more intentional about who he invited into leadership than we first imagine. Regarding the recruitment of Simon, Andrew, James and John, "We might mistakenly assume from the text that Jesus was out taking a casual walk when he just happened to come across these two brothers" (Malphurs and Mancini 2004, 69). It is more plausible that Jesus intentionally selected these men through observation and prayer. Shared leadership doesn't happen by chance; it is the outcome of deliberate observation and prayerful discernment. "Leader-developers are wise to bathe their leadership-selection process in much prayer" (Malphurs and Mancini 2004, 70).

Jesus focused especially on young leaders in his leadership recruitment and selection process. Contrary to popular artwork that depicts the disciples as older, bearded men, it is more likely that all the disciples were youth-aged or young adults. "Though the Bible does not give the exact ages of the disciples of Jesus, it is probable that they were all between the ages of 13 and 30 at the time they

followed Jesus, with John likely the youngest and Peter perhaps one of the oldest since he was already married" (Cary and Cary 1917). While some might doubt that Jesus would entrust his kingdom mission into the hands of those so young, Japanese missionaries Otis and Frank Cary recall how the earliest missionaries and martyrs in Japan were adolescents and young adults. They recall, "One of them was nineteen years old, two were eighteen, and the others were, respectively, seventeen, sixteen, fifteen, and thirteen years old. All who signed were under twenty years of age and some were not over twelve" (Cary and Cary 1917, 7-8). These observations about young church leaders resonate with the research project found in Chapter 4 which explores leadership development in youth and young adults.

Driver's Ed: Training for Leadership

All new drivers should have ample teaching and training before they get behind the wheel on their own. This was also true for Jesus' method of leadership development as he ensured that training was part of the formation process. Jesus had a deep awareness of the kind of leaders needed for his mission. Consequently, he dedicated two or three years to training his closest followers, preparing them to carry on his ministry after his departure. This is why Malphurs and Mancini declare:

> It would be wise for today's leaders to focus on and develop the core and not the crowd… Jesus committed his life to the Twelve because he knew that they, not the crowd, would make a difference that would have eternal consequences. (Malphurs and Mancini 2004, 71)

Jesus accomplished this training formally through instruction and informally by sharing life together in the form of close, mentoring relationships. "Jesus' desired goals for his disciples were realized through an intentional nearness

to the lives of the Twelve" (Thomas 2018, 107). This can be partially discerned in Mark's gospel by the way Mark emphasized the activity of Jesus more than the teaching of Jesus (Edwards 2002, 13). We see this feature most vividly in Mark 3:13-19 where Jesus appointed the Twelve (Mark 3:14), a Greek word meaning that Jesus made or created the Twelve. "He was literally fabricating his disciples" (Thomas 2018, 110).

Furthermore, we read that Jesus' primary reason for calling the disciples to follow him was "that they might be with him" (Mark 3:14). Matt Thomas writes that for training to take place there must be an established close relationship of shared life and ministry and that, "Being with Jesus was the bedrock of a biblical mentoring ministry" (Thomas 2018, 112). In Mark's gospel we see Jesus' intentional efforts to spend time with the disciples through numerous private moments (Mark 4:10-20, 33; 6:30; 7:17-23).

> His mentoring of leaders involved his person, and the impact of his sayings, passions, values, and even his habits would have rubbed off on them… For Jesus, discipleship was a relationship before it was a task, it was a who before a what. (Thomas 2018, 113)

But Jesus also trained his disciples by giving them tasks and assignments to complete. He trained them through the shared activities of inaugurating the reign of God (Mark 1:16ff), healing the sick (Mark 1:24), and drawing them into his teaching tasks (Mark 6:7-12). Jesus knew that in-depth training couldn't be accomplished through passive listening, and so hands-on experiences were essential. This was certainly the case in my own leadership journey outlined in Chapter 2 where I described how my growth was furthered by early ministry experiences. As well, the research project found in Chapter 4 of this portfolio

found similar connections between leadership opportunities and leadership development in youth and young adults.

Road Test: Deploying New Leaders

Shared leadership results in the eventual empowerment of others to go and lead, which is why Jesus ultimately sent the disciples out to share his ministry. The ultimate goal of the first three steps of recruiting, selecting, and training was to release new leaders into actual leadership. While some followers of Jesus would return to their homes and occupations (Malphurs and Mancini 2004, 71), others were deployed. This fourth step involved empowering and sending these trained disciples into full-time kingdom ministry to teach, preach, and heal in the same manner that Jesus did. For example, in Mark 6:7-13 Jesus sends out his disciples in pairs as co-leaders in his kingdom work of preaching, casting out demons, and healing the sick. Brian Legg writes:

> Instead of a singular model of leadership, Mark presents a pluralistic—team leadership—model. Jesus commissioned twelve of the disciples to act as apostles (ἀπόστολος), or messengers, and sent them out in pairs. The purpose of sending the disciples in pairs, instead of as individuals, was to share Jesus's authority and mission with each other. Jesus is the ultimate leader to emulate and follow." (Legg 2020, 11)

This deployment happens sooner than we might expect which only reinforces Jesus' urgent commitment to sharing his leadership with others. The sharing occurs in two complimentary ways: Firstly, Jesus shares his ministry with the disciples, and secondly, having been sent out in teams of two, the disciples share this ministry with each other.

We can deduce two things from this type of deployment. Firstly, not only did Jesus recognize that more kingdom work could be accomplished by sharing his leadership authority but, secondly, Jesus also knew that in teams "a plurality of leadership is strengthened by the balance of trust and accountability inherent to partnership" (Legg 2020, 12). James Edwards notes, "Traveling in pairs was advantageous in several respects: it provided company and common counsel, and it augmented each partner with complimentary gifts" (Edwards 2002, 178). As these messengers traveled together to execute the mission set before them, "they were appropriately yoked together for success (Legg 2020, 11). James Legg explains the rationale for this model:

> A singular leadership model is often flawed because it relies so much on self as the point of accountability. By sending out the disciples in pairs, they were to hold each other accountable to Jesus' instructions regarding their mission and for how the mission was to be executed (Legg 2020, 12).

Finally, it is interesting to note that Jesus' model of leadership was adopted later on by the early church leaders. In a letter to one of the churches in Ephesus, Paul reminds the church leaders to continue the work of empowering and sharing leadership with others because:

> The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. (Ephesians 4:11-13)

As I shared above, I made many mistakes early on in my leadership journey. I selfishly tried to convince people of my ideas, but I never established a shared vision or relationships with them. At other times I placed people into leadership roles, but never fully equipped them or released them to achieve success. All my

enthusiasm and micromanaging were a poor substitute for the type of sharing that Jesus demonstrated by recruiting, selecting, training and deploying his new leaders. Both Jesus' example and the wider biblical witness are the first and primary lane that merges into the wider highway of shared leadership. In this research project as I seek to explore how young leaders can be developed in my Anglican context, it is reassuring to know that the sweep of scripture, and especially the example of Jesus himself, support this philosophy.

The Theoretical Lane: Shared Leadership and Adaptive Challenges

The speed of change in the church today makes leadership increasingly complex, placing high expectations on leaders and many organizations and churches have learned the hard way that, "No one individual can save a company from mediocre performance—and no one individual, no matter how gifted a leader, can be 'right' all the time" (O'Toole, Galbraith, & Lawler, 2002).

The Covid-19 pandemic has underscored the fact that the world is more unstable than we thought, our problems are more complex than we thought. And yet, according to Tod Bolsinger, even in our current environment, "It is possible to prepare for the future without knowing what it will be" (Bolsinger 2015, 61). The key to addressing these adaptive challenges is to tackle them together, not alone.

The Grand Caravan: Adaptive Leadership

When vehicles form a caravan they are choosing to travel together for mutual support and protection. In the same way, "Adaptive leadership is the practice of mobilizing people to tackle tough challenges and thrive" (Heifetz et al.

2009, 14). The practice of adaptive leadership forms another lane of traffic on the highway of shared leadership since it involves "nurturing atmospheres, conditions, and attitudes [where] leaders serve as stimulators" and "consensus builders" within their larger teams (Nelson and Dickens 2015, 27 & 43). Here, both Heifetz and Nelson and Dickens stress the need for leaders to activate the resources of all their people to solve pressing problems. This type of leadership is an "organizational capability and not an individual characteristic that a few individuals at the top of the organization have" (Nelson and Dickens 2015, 26).

Earlier in this chapter I described my struggle with the idea of visionary leadership and how difficult it is for any one leader to see the future. I now know that adaptive leadership provides a different approach which is better able to respond to the new, complex world we live in because it doesn't rely on the vision, ideas, or energy of one solitary leader. A key difference between visionary leadership and adaptive leadership is the role of the leader. While visionary leaders make every effort to engage and inspire their congregations, adaptive leaders are more concerned with accessing and activating the leadership ideas and potential that are present in the entire organization. In this way, "followers and leaders are inextricably bound together in the transformation process" (Northouse 2022, 186). Visionary leadership is still an important skill, but in order for any vision to achieve its goal, it must resonate with the congregation and address a problem or a need that everyone is passionate about. The vision must originate from within the whole community, and the solution to the problem being addressed must also grow out of the community - not be the brainchild of one charismatic leader.

Adaptive leadership shares some commonalities with transformational leadership. In his Youtube video entitled "Transformational vs. Adaptive Leadership" uploaded to YouTube on November 21, 2010, Alan Bradshaw describes adaptive leadership as:

> The process that ensures that the whole organization is engaged in the decisions in order for the organization as a whole to adapt to external and internal pressures and change. Adaptive leadership is a polyarchy distribution of responsibilities for achieving organizational purpose, dispersed among the workforce. (Bradshaw 2010)

Adaptive leadership enables leaders to interact with their followers to ensure the entire workforce is actively engaged in fulfilling the organization's purpose. In his pioneering work entitled *Leadership*, James MacGregor Burns described adaptive/transformational leadership as:

> The reciprocal process of mobilizing, by persons with certain motives and values, various economic, political, and other resources in a context of competition and conflict, in order to realize goals independently or mutually held by both leaders and followers. (Burns 1978, 425)

An attitude of reciprocity, mutuality and collaboration demonstrated by both leaders and followers allows solutions to arise through a partnership where both leaders and followers work in concert to overcome the presenting challenges.

The term "adaptive leadership" was introduced into leadership literature through the work of Ronald Heifetz (Heifetz 1994). Like Burns, Heifetz placed a large emphasis on the community as the locus of transformation. The leader's role was not to be the sole visionary moving people forward to a future only he/she could see. Instead, by carefully attending to the conversations and experiences of the congregation, creative solutions could be unearthed. "Leaders mobilize people

to face problems, and communities make progress on problems because leaders challenge them and help them to do so" (Heifetz 1994, 15).

Traditional models of leadership focus on the exercise of influence: "the leader stands out in front - usually in high office - influencing others" (Heifetz 1994, 15). These leaders may have acquired their influence through inherited power, wealth, position, experience, or character traits (Heifetz 1994, 17). They see their job as charting a path forward and then influencing others to follow. This approach poses risks for both leaders and followers since leaders who shoulder the burden of leadership risk becoming the scapegoat if their decisions prove unsuccessful. Likewise, followers face significant risks by committing to the vision of one person who may not have a comprehensive understanding of the whole picture and may have unknown leadership flaws. Entrusting oneself to a single leader's vision is a perilous endeavor for all involved (Heifetz & Linsky 2017, 14).

Because of the partnering power of adaptive leadership it is an especially helpful leadership model to use when addressing complex problems. Many leadership models are used primarily to solve "technical challenges" (Heifetz 1994, 14), or what Westley *et. al.* call "simple problems" (Westley *et. al* 2006, 8). However, adaptive leadership is different because it deals primarily with solving "complex challenges" (Heifetz 1994, 14). "Complex challenges are not straightforward, they contain multiple variables and interconnected parts" (Nelson 2015, 82). To solve complex challenges, organization need to become complex adaptive systems, systems where people can interact with each other, adapt and reorganize in response to changes in their environment. This adaptability allows

them to maintain stability or respond to new challenges and opportunities (Nelson and Dickens 2015).

While complex adaptive systems require more effort, they also "increase our capacity to change and learn from experience" (Nelson and Dickens 2015, 82).

But adaptive leadership isn't unique just because of the types of problems it addresses, but also in the way it addresses them. For instance, traditional leadership could be described as transactional. Transactional leadership is "an exchange between leaders and followers that facilitates the accomplishment of some goal or purpose shared by both parties" (Burns 2014, 111). This model is a relatively easy form of leadership, but also is especially vulnerable because it relies solely on the vision and ability of one leader (or one leadership team), whereas adaptive leadership locates decision making/problem solving within the community itself. As such, the leader's role is drastically different. Whereas transactional leadership is often based on hierarchy or bureaucracy, adaptive leadership depends on collaboration and partnership.

This means that adaptive leaders require the skills of nurturing atmospheres, stimulating ideas, and building consensus (Heifetz as cited in Northouse 2022, 290). However, in his most recent book Heifetz identifies another key task that leaders must accomplish as they share leadership, a task he calls "Orchestrating the Conflict" (Heifetz 2017, 51-141). This task reframes the leader's role from being the one who "has the answers" to the one who stimulates creative problem solving from within the community. It may seem contrary to think of conflict as a stimulator of shared leadership and indeed many organizations seek to avoid conflict because they perceive it to be a source of danger and disruption, but

"differences in perspective are the engine of human progress" (Heifetz and Linsky 2017, 101). Heifetz and his colleagues continue:

> Orchestrating conflict is a discipline. It requires seeing the process as a necessary step in the journey toward a better future, tolerating the moments your people are not working well together, and believe that working through some rough patches will help to solidify their collective effort and commitment. (Heifetz, Grashow & Linsky 2009, 149)

Heifetz et al. propose four essential steps for effectively leveraging shared leadership in conflict situations. Firstly, leaders need to establish a "Holding Environment." This is a secure space where individuals can openly express their values, perspectives, and creative ideas on the challenging situation (Heifetz 2017, 102). Trusting relationships within this environment are crucial, forming a network that binds people together to address divisive questions without fragmentation (Heifetz 2017, 102). Secondly, akin to Jesus carefully selecting his leadership team, Heifetz emphasizes the importance of leaders thoughtfully selecting participants for leadership decisions. Just as one selects ingredients for a stew, choosing individuals for the conversation is critical to the process because it allows for a diversity of experience and expertise to be considered (Heifetz, Grashow & Linsky 2009, 158). Thirdly, adaptive leadership involves "Regulating the Heat." Leaders must monitor the intensity of the discussion, maintaining a temperature that motivates creative solutions without driving people away or hindering functionality (Grashow & Linsky 2009, 160). Lastly, a crucial aspect of adaptive/shared leadership is "Giving the Work Back." Rather than solving problems themselves, leaders should resist the temptation to shoulder the burden and instead delegate tasks to the team. This challenges expectations, pushing the team beyond their comfort zones to enhance adaptive capacity (Heifetz, Grashow &

Linsky 2009, 158). The overall process involves Creating a Holding Environment, Selecting Participants, Regulating the Heat, and Giving the Work Back, enabling those facing adaptive challenges to transition from having the problem to becoming part of the solution (Heifetz and Linsky 2017, 127).

Plowmann et al. present an insightful case study illustrating the application of adaptive leadership in a congregational setting. They challenge the common misconception that effective leaders must predict the future, highlighting the ambiguity inherent in organizational life (Plowmann et al. 2007, 341). Examining Mission Church, where leaders were central to conflicts and sparked controversy, the researchers identified three crucial roles for adaptive leaders guiding their community towards "emergent, self-organization" (Plowmann et al. 2007). Firstly, when stability and the status quo fail to generate solutions to complex problems, adaptive leaders disrupt existing patterns, destabilizing rather than stabilizing organizations. Secondly, they encourage novelty, fostering innovation without necessarily innovating themselves. Lastly, adaptive leaders act as sensemakers, interpreting challenges rather than providing solutions (Plowmann et al. 2007, 347). The study emphasizes that adaptive leadership involves a partnership with the congregation, redefining the leader's role from being "out front" to being in the midst of the people. This shift allows for a collaborative approach where leadership emerges collectively within the community.

> At Mission Church, the leaders had tried for several years to offer up innovations for turning the church around, but it was only when the innovation emerged from the interactions of a small group of individuals near the bottom of the organization, that an innovation finally began to take hold. (Plowmann et al. 2007, 354)

Adaptive Leadership, Action Research and Leadership Development

The research project found in chapter 4 of this portfolio employs the methodology of Participatory Action Learning and Research (PALAR), a methodology which lends itself well to both shared leadership and adaptive leadership. PALAR requires that researchers work with other leaders, community members and stakeholders to solve adaptive problems for which there is no easy solution. As Ernest Stringer writes in his book *Action Research*:

> Action research seeks to engage people directly in formulating solutions to problems they confront in their community and organizational lives. It is the researcher's task to facilitate and support these activities, rather than to determine their direction… Active participation is the key to feelings of ownership that motivate people to invest their time and energy to help shape the nature and quality of the acts, activities, and behaviours in which they engage. (Stringer 2014, 31)

This method of shared leadership also serves to develop leaders along the way. While my research project explored leadership development in youth and young adults, the leadership team at Trinity Streetsville also developed their own leadership skills as they addressed the problem together.

In summary, adaptive leadership, a crucial component of shared leadership, involves nurturing atmospheres, stimulating ideas, building consensus, and orchestrating conflict within the community to stimulate creative problem-solving. This approach challenges traditional hierarchical models of leadership, encouraging leaders to foster trust, select diverse participants, regulate discussions, and delegate tasks, enabling communities to transition from having problems to becoming part of the solution. The merging of these two leadership lanes - biblical and theoretical - make shared leadership a powerful leadership highway.

The Practical Lane: Sharing Leadership with the Triune God

While Jesus shared leadership with his disciples 2000 years ago, and while innovative leaders are learning to partner with their congregations through models of adaptive leadership today, there is yet one more lane of traffic that must merge into this highway of shared leadership in order for this philosophy of ministry to be complete. This next roadway comes from the realm of practical theology. Practical theology, according Ray Anderson "Extends systematic theology into the life and praxis of the Christian community" (Anderson 2001, 23). It asks theological questions about how and where the triune God is present in the midst of our leadership and ministry. According to Anderson:

> 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 2001, 56)

God is the essential partner in our ministry leadership tasks and the risen Christ invites us to share his ministry with him today through the power of the Holy Spirit. This idea of divine shared leadership forms the third and final lane which merges with the highway of shared leadership.

The missional church movement in recent years has been helpful in articulating this aspect of divine partnership. In Christopher Wright's book *Mission and the People of God* he writes: "When I speak of *mission*, I am thinking of all that God is doing in his great purpose for the whole of creation and all that he calls us to do in *cooperation* with that purpose" (Wright 2010, 25). Cooperation with

God's mission means that our leadership is done in partnership with God. The Holy Spirit is essential in this sharing of leadership since the only way we can share leadership with the risen Christ today is through the Holy Spirit's continuing work among us. In John's gospel we read how Christ promised the Spirit's partnership to the future church. "When he, the Spirit of truth, comes, he will guide you into all the truth" (John 16:13). Thus, discerning God's presence is absolutely essential to shared leadership since our experience of Christ's spirit becomes a primary source of authority for leaders today.

Who's in the Driver's Seat? Sources of Authority in Leadership

Relying on the Holy Spirit's action as a source of authority in ministry today is a cause of anxiety for many leaders. Such a philosophy may be seen as a slide from the objective truth of scripture toward the subjective experience of the Spirit's action "amidst the hopeless and ambiguous labyrinth of human feelings and impulses" (Anderson 2001, 53). Many Christian leaders prefer the biblical lane of shared leadership, relying on the belief that scriptures are the sole trusted and reliable authority for leadership.

All Christian leadership relies on some normative source of authority and part of the role of practical theology is to determine the locus of authority - what ought to be going on (Osmer 2008, 4). For example, Richard Osmer locates authority in theological concepts, ethical guidelines, and Christian tradition (Osmer 2008, 8). This involves "finding ethical principles, guidelines, and rules that are relevant to the situation and can guide strategies and action" (Osmer 2008, 8). When Noel Woodbridge proposed his EDNA model of practical theology

(Exploratory, Descriptive, Normative, Action), he pointed to scripture as the "normative" voice and the primary authority for decision making. "The EDNA model is grounded in evangelical theology, in which the Bible serves as the normative basis and standard for all Christian conduct and church practice" (Woodbridge 2014, 93).

Christopraxis: Sharing Leadership with Jesus Today

A branch of practical theology called Christopraxis challenges these exclusively biblical or traditional approaches to leadership and opens up a new dimension of shared leadership.

> Christ remains in the world [and] continues the praxis of His Ministry which is the restoration of relationship between God and humanity and humanity and humanity in and through His own humanity. It therefore becomes the Church's job, through empowerment of the Spirit, to seek out and then join in Christopraxis; in Christ's continued Ministry in the world. (Root 2007, 11)

As the above definition makes clear, for shared leadership to reach its full potential the holy scriptures cannot be the only source of authority for leadership revelation. Instead, leaders must discern the ongoing revelation of Jesus Christ through the Holy Spirit. Christopraxis reminds us that shared leadership doesn't occur exclusively when leaders simply emulate the work of Christ as revealed in scripture, but it occurs when they participate in the ongoing work of Christ today. "Through the communion of the Holy Spirit the Christian life is *participatio Christi*, not *imitatio Christi*" (Purves 2004, 40). This is a vital aspect of shared leadership: Not just that Jesus shared leadership with his disciples 2000 years ago, but that the risen Jesus continues to share his life and leadership with us today. In

other words, shared leadership is not only guided by the historical events recorded in the Bible, but by the ongoing action of the risen Jesus acting in history. "Jesus is encountered not primarily through reading the Bible, but through the experience of Christian community itself" (Root 2014, 79), making "Christopraxis itself the continuation of Christ's own ministry of revelation and reconciliation" (Anderson 2001, 54). Ray Anderson in his book *The Shape of Practical Theology* explains how the completed historical events of Jesus' life, death, and resurrection continue on in the presence and work of the Holy Spirit.

> The praxis of Christ's ministry in the first century was completed in his resurrection and continued through the gift of the Holy Spirit at Pentecost. Following Pentecost the early church interpreted the praxis of the Holy Spirit as the continued ministry of the risen Christ, thrusting the community into the world as a mission community… With Scripture as its authority, the church engages in the hermeneutical task of interpreting the *Word* of Christ in the context of the *work* of Christ. (Anderson 2001, 52)

Church leaders needn't be uneasy with a decision that seems to displace the bible from the centre of leadership authority for, as Andrew Root notes:

> There is continuity between the present action and work of Christ in the world and the recorded history of God's self-revelation found in the biblical text. By erecting this bracket we are stating that all present action of Christ will find some continuity in, and cannot contradict, that which is given to the Church in the canon of Holy Scripture. (Root 2007, 22)

Thus there is a clear connection between God's earlier ministry and what the Spirit is doing in a "new and liberating way through God's continuing ministry" (Anderson 1997, 22).

This understanding has many implications for shared leadership today. It means that church leadership is not accomplished merely through the application of certain methods, ideologies, or theories that are derived from scripture, tradition, or reason, but "It is Christ himself who 'makes peace' through the praxis of his Spirit

in a dialogical relationship with our truth and methods" (Anderson 2001, 52). For leaders today, Jesus Christ acts as the *subject* of leadership activity, not merely the *object* of leadership study; he is the source of action, not merely a source of knowledge (Root 2014, 93).

Rubber Meets the Road: Embodying Christopraxis in Shared Leadership

All new drivers begin their education by studying and learning the rules of the road. Eventually, those theoretical concepts must be tested out, put into practice, and applied in real driving situations. Similarly, leaders who adopt the philosophy of shared leadership may know theoretically that they exercise leadership in partnership with Christ, but this cannot remain a mere theological idea, it must be embodied and applied in real life leadership. As Botman writes:

> The divine act of God consummated in Jesus Christ and continued through the power and presence of the Holy Spirit can only take meaningful form and power insofar as Christian religious leaders embody and demonstrate the Christopraxis for the reconstruction and mobilization of church. (Botman 2000, 205)

Leaders must see Christopraxis, not just as a theoretical construct, but as a spiritual reality, as "an ontological union with the Trinity embodied and recounted in and through the lives of leaders" (Dames 2016, 5) whereby we participate in the continued action of God in the world. "To be in ministry is less about certain skills or personality characteristics and more about joining the action of God" (Root 2019, 168). Church leaders must begin to speak about God's being in relation to God's action. Shared leadership demands that we begin to understand that God himself "*is* a minister" (Root 2019, 169).

In Root's book *Christopraxis* he shares examples of how Christopraxis is embodied in the lives of leaders. These accounts describe leadership moments where there was a real experience of God's presence that was only discernible in the very act of ministry itself.

> Greg experienced God's presence through the participatory act of ministry itself…Matt experienced the presence of Jesus as he joined Jesus' own action of ministry to homeless men…Rachel articulates two significant experiences of divine action [that] came to her as ministry. (Root 2014, 44-51)

Identifying and interpreting these experiences is difficult because we live in a secular culture that downplays the supernatural reality of God's activity in the world and replaces it with a natural, scientific worldview. In our culture, people are entirely focused on what Charles Taylor called the "immanent frame" rather than the supernatural reality of God's presence (Taylor as city in Smith 2014, viii). In Root's recent book, *The Pastor in a Secular Age,* he describes how, "Divine action has been pushed to the far edges of our lives and has become unbelievable to most people - maybe even most pastors" (Root, 2019, 148). It's hard to partner with God's work in the world if we don't have faith to believe in God's own unpredictable, inbreaking ministry. Root goes on to explain how the actual experience of discerning and sharing in divine leadership has been washed out by a plethora of church programs offered in the Christian marketplace (Root 2019, 143). It becomes difficult to discern God's shared leadership in ministry because of our obsession with the many leadership "hacks" offered by books, conferences, and celebrity pastors. For example, the popular *Purpose Driven* model of church defined by Rick Warren offers Jesus as a solution to be applied to people's felt needs rather than a leader for us to partner with (Root 2019, 138).

Spiritual GPS: Seeking God's Will in Shared Leadership

In most cars today there is a GPS device which enables the driver to know exactly where they are and which way to drive as they navigate toward their destination. In order to share leadership with Christ, we need a spiritual GPS, a way of knowing where God is leading us, a process called discernment. In a 2007 article Root writes, "Ministry is not ultimately about doing but about discerning: discerning God's will for individuals, communities, and creation" (Root 2007, 10).

As Christ himself partners with us in our leadership, we need to be willing to look, think, and pray for this discernment. "The minister must seek to discern God's desire for the ministry; he or she must ask, what is God doing in this local context with these people and how might God use us? (Root 2007, 10). As we partner with Christ in our leadership at Trinity, it's important to seek guidance through observation, reflection, and prayer. We should ask ourselves: What is God's plan for this community of Mississauga, and how can we contribute to it? Shared leadership aligns with God's ongoing work in the world, requiring us to follow His lead faithfully. This means that problem-solving within congregations involves partnering with Jesus, who is the ultimate minister (Root 2019, 189). All leaders, regardless of age or position, should be open to God's guidance and participation in ministry. Together, the entire community works as co-workers in God's service. Josh De Keijzer summarizes the necessity and urgency of shared leadership through Christopraxis:

> Only through divine action that joins with human action, through which humans participate in the being of God is transformation

> possible. Any practical theology that from the outset rules out or neglects divine action does not do justice to the myriad experiences of people who, encountering God as person (hypostatic encounter), felt divine cause pervade their being; cause to respond to God; cause to work with God in God's ministry for the world. (De Keijzer, 2016)

To summarize, shared leadership through Christopraxis ultimately means partnering with God himself, here and now. Our normative source of authority for shared leadership, is not limited to the scriptures (the Word), but includes the ongoing activity of the resurrected Christ (the living Word) made known in the experience of the Christian community itself. Rather than merely imitate the example of Christ laid out in the scriptures, shared leadership means participating in the ministry of Christ in this present time and space. Therefore, it is crucial that those who practice shared leadership learn to see beyond the immanent frame of daily life and discern the divine action of God in the world, especially as they minister to the problems and struggles of the church community. This is the lifeblood of shared leadership: knowing that Jesus is alive and active in the world and inviting us to share in his ministry of healing and reconciliation.

Merging Lanes of Shared Leadership

Shared leadership as a philosophy of ministry reaches its full potential as these three lanes of leadership traffic (biblical, theoretical, practical) converge to form a formidable highway of leadership potential. Biblically, shared leadership inspires leaders with a scriptural witness that demonstrates God's historical action of partnering with his people in ministry. This culminates in the New Testament witness of Jesus partnering with his disciples in Kingdom ministry. Theoretically, shared leadership embraces a model of adaptive leadership whereby leaders find

themselves partnering with their own congregations to overcome the complex problems that characterize our present moment in history. And practically, shared leadership through the model of Christopraxis reminds leaders that our ultimate partner in ministry is God himself, who invites us to minister alongside the risen Christ by the power of the Holy Spirit.

This importance of shared leadership as outlined in this chapter points to the need for churches to prioritize leadership development in their congregations. In the following chapter I will describe a research project that occurred at Trinity Anglican Church that, among other things, demonstrated the importance of shared leadership in the leadership development of youth and young adults.

CHAPTER IV: ACTION RESEARCH PROJECT:

TEST DRIVING LEADERSHIP DEVELOPMENT

In this chapter, I delve into a research initiative conducted at Trinity Streetsville during the fall of 2022. 19 participants, comprised of youth and young adults, embarked on a comprehensive leadership development course, integrating classroom instruction with mentorship elements. To assess the impact of the program on their leadership awareness, participants underwent interviews and completed questionnaires both prior to and upon completion of the course. Additionally, a cohort of lay leaders from the parish formed an Action Learning Team, convening regularly throughout the duration of the program to exchange insights and collaboratively address challenges. The details and learnings of the research program are found below.

The Problem and the Opportunity: Growing Leaders

In the fall of 2019 a study of church attendance trends was completed by the Rev. Dr. Neil Elliot who found, "there will be no members, attenders or givers in the Anglican Church of Canada by approximately 2040" (Elliot as cited in Folkins 2020). Elliot's data was based on his own survey of the number of people on parish rolls, average Sunday attendance, and regular identifiable givers across Canada. The Archbishop of the Anglican Church of Canada responded by saying that these statistics will test the "perseverance, endurance, (and) creativity of the church" (Folkins 2020). But Elliot himself hinted at a way forward in the conclusion to his

report: "The data suggests that the National Church has a limited window of opportunity to demonstrate proactive *leadership*" (Elliot 2019).

Lay leadership development is often overlooked in the local church. Too many years of elevating clerical leadership has hindered our ability "to equip his people for works of service, so that the body of Christ may be built up" (Ephesians 4:12). George Brushaber spoke of a "missing generation" of young leaders and Leighton Ford believes this gap is "is a worldwide phenomenon" (Brushaber and Ford as cited in Clinton 2012, 9). Trinity Church in Streetsville, Mississauga is larger than most Anglican parishes in Canada, and has historically invested in Sunday school, youth ministry and summer camps. And yet, like many Anglican churches, Trinity is also an aging congregation that has a growing awareness of the lack of young leaders in our midst. Therefore, both in the national scene and in my local context this is a pivotal moment: The church must equip and empower a new generation of lay leaders.In a recent consultation, when the Anglican Diocese of Toronto asked its members how they should respond to the current crisis, two particular responses emerged: leadership development and emerging leaders. "Many participants referred to young people, including children, youth, young adults and young families. They felt that attracting young people to church was key to their parish's future," while "Some favoured a larger role for lay leaders," saying, "We have to expand lay leadership training" (Mann 2023).

I too believe that a renewed emphasis on lay leadership development, specifically among emerging, next-generation leaders, is a good way to respond to this crisis within the Anglican Church. In the following pages I describe a research project where a group of older, experienced lay leaders focused on the development

of younger emerging leaders at Trinity Streetsville. Using Participatory Action Learning and Action Research (PALAR), we were able to learn how the combination of classroom curriculum and mentoring relationships promoted the emergence of leadership calling and commitment in young Anglicans. As well, the Action Learning process allowed the leadership team to solve problems that arose and make relevant discoveries about how young leaders can be developed in our context.

Six diverse lay leaders who possessed leadership experience formed an Action Learning Team (ALT). This ALT was responsible for adapting and delivering the Growing Leaders Course (CPAS, n.d.) at Trinity Streetsville to a group of 19 emerging leaders. Throughout the project the ALT met together regularly to participate in Action Learning Sets (ALS) where, through the ALS process, problems could be identified, questions could be asked, solutions were discerned, and action steps were taken. The Growing Leaders course also provided for several one-on-one mentorship meetings which were offered during the non-classroom weeks. The ALT members were fully immersed into the program themselves as they served as both classroom instructors and mentors in addition to meeting regularly for the ALS.

During our research we witnessed the benefits of both mentorship and classroom teaching in the leadership development process. We also learned about some of the bumps in the road that occur during leadership development. For example, we had to work around the busy schedules of young people, we discussed how to maintain appropriate boundaries in mentoring relationships, and we navigated around mental health struggles that affect the leadership development

process in young leaders. The project had a positive outcome as we witnessed increased leadership self awareness and confidence in the participants. As such, this research project has wider reaching implications, offering insights that may be of value to the wider Anglican church.

Access, Permission, Ethics and Supervision

My home parish of Trinity Streetsville served as the context for this study. Trinity was an ideal choice for this research since there is a sizable pool of potential young leaders as well as a number of older, experienced leaders available to serve on the Action Learning Team and act as mentors.

Three groups of participants needed to be recruited for this study: ALT members, course participants, and additional members of the congregation to serve as mentors. When selecting members of the ALT I was aware of potential power dynamics that may be at play. To alleviate this, I met with each potential candidate separately and clearly explained the project to them. I explained to them the nature of Action Research and that I too was part of this study and would be a co-member of the ALT with them. I assured them that if they agreed to participate and join the project, they could change their mind at any time without consequence.

When I approached the younger members of our congregation to be part of study I was aware that because of my role as their pastor, they may feel coerced into participation. I ensured that participants joining the research project did so based on informed consent. "Informed consent means the knowing consent of individuals to participate as an exercise of their choice, free from any element of fraud, deceit, duress, or similar unfair inducement or manipulation" (Sensing 2011,

34). To avoid any sense of coercion, I invited student participation in open group environments, including a prerecorded video that was used on our website and social media channels. Like the ALT, I assured all interested participants that they could withdraw from the research project at any time without consequence. The TCPS 2 guidelines for ethical research do not specify an age of consent for younger research participants. Consent is not based on their age, but on whether they have the capacity to understand the significance of the research and the implications of the benefits and risks to themselves. As such, I provided the youth and young adults with a thorough verbal description of the project and a transparent information letter/consent form (see Appendix A). I explained to the participants that they would be asked to attend 6 leadership development classroom sessions as well as 6 individual mentor meetings.

I allayed some ethical concerns related to my dual role by relying on the ALT to promote and deliver most of the program rather than myself directly. The intake and exit interviews were conducted by me either by phone or in person. When done in person, a room with numerous transparent glass windows was used. The interview questions were non-threatening and open ended (see Appendix B). The interviews were conducted in a casual, non-threatening manner where I was able to express my gratitude to all of the participants and reminded them that if they felt uncomfortable at any time they could end the interview.

When mentors met with students it was either in a classroom environment or in a public space where they could be easily observed by others. Mentors were always matched with students of the same gender. The time, location, and nature of the mentors meetings was clearly communicated to the parents of the youth

participants. Mentors also tried to work around their mentee's schedule as much as possible. Mentors received clear guidelines and training about how to conduct mentor meetings.

There were no financial considerations or benefits for either the ALT, the mentors, or the students who participated in the research. Rather, their participation was based on a desire to grow their leadership skills or a passion to see leaders grow and flourish in our church. 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 participation in the research project (Panel on Research Ethics, 2022). Though this research project was deemed low risk, there were still a couple of possible stressors that could arise. Firstly, since part of the research project would take place in a classroom environment where students would be asked to participate in some group work, there was the chance for interpersonal conflict to arise. This was exacerbated by the fact that there was a wide age range of students at different levels of maturity (16-29 years old). Secondly, there was also the possibility of students being poorly matched with mentors. If students and mentors didn't get along or connect with each other it could lead to awkward moments in the mentor meetings and possible strained relationships. To mitigate this concern I assured both mentors and mentees that they could withdraw from the mentor meetings at any time without repercussions.

The supervising professors for this research project were Dr. Michael Krause and Dr. Mark Chapman. The Tyndale Research Ethics Board approved the study on April 14, 2022. The Advisory Board at Trinity Streetsville was aware and

supported this project. The ALT who helped design and administer the program was accountable to the board as well as to the Rector's Warden (Dave Toycen) and the People's Warden (Carol Froom). I was also accountable to my area Bishop, the Rt. Rev. Kevin Robertson and the Bishop of Toronto, the Rt. Rev. Andrew Asbil. I described this research project to my area bishop and received his support to proceed. I also applied for (and received) a financial grant from the York-Credit Valley Area Council to purchase the Growing Leaders Course. That grant money was also used to promote the program, purchase workbooks, and buy food and refreshments during the course.

Research Context

I have been the rector (senior pastor) of Trinity Anglican Church in Streetsville, Mississauga, Ontario for approximately three years. I arrived in February of 2021 in the height of the Covid-19 pandemic. For the first year much of my leadership energy was spent on getting to know the congregation, building a staff team, reaching out to those who have fallen away during the pandemic, and helping the church establish a hybrid approach to Sunday worship including both in-person and online formats. Previously I was the rector of St. J&B Anglican Church in Port Colborne, ON (12 years), and then an associate priest at St. Paul's Bloor Street (2 years). Mississauga itself is Canada's sixth largest city and has doubled in size over the past 25 years. Streetsville is nicknamed "The Village in the City," and described as a "quaint town" within the growing city of Mississauga (Village of Streetsville, n.d.).

During the years of 1990-2010 the Rev. Harold Percy led Trinity Anglican Church with great success. Among Harold's achievements was the promotion of leadership development in the parish. For example, Jim Flack, a lay leader who was the superintendent of the local school board, initiated a leadership development program during this time. Other prominent leaders like Hazel McCallion (Mayor of Mississauga), Dave Toycen (CEO of World Vision Canada), and Paul Henderson (Former professional hockey player) were longstanding members of the parish and imparted their own leadership experience. In many ways these leaders functioned informally as mentors to emerging leaders within the congregation.

Since Harold's retirement in 2010 the church has been through two clergy and two lengthy interim periods. One consequence of this turbulence was a reduced focus on lay leadership development in recent years. There is no longer a clear leadership pathway or pipeline by which laypeople might discern their ministry calling, develop their gifts, and be deployed into ministry opportunities. There is also no longer a mentorship arrangement whereby younger leaders are supported by established leaders. As such, Trinity's trajectory in recent years has mirrored that of the wider Anglican church. According to vestry books and church records, church attendance peaked around the early 2000s with weekly attendance of over 600 spread across three services. By 2019 the pre-Covid attendance was approximately 300 with only one Sunday service and a noticeably older congregation. These current struggles at Trinity are echoed in the wider context of Canadian Anglicanism.

Models and Other Resources

Four recent studies provide a helpful point of reference for Anglicans as they look for a way forward. These studies highlight the church's struggle to engage youth and young adults in leadership. While these studies didn't focus solely on Anglican churches, the findings are relevant to this research project.

The first study, *Hemorrhaging Faith* (Penner *et al.*, 2011), discovered that only one in three Canadian young adults who attended church weekly as a child still does so today and of the young adults who no longer attend church, half have also stopped identifying themselves with the Christian tradition in which they were raised. Among the key reasons why young people disengaged from church was lack of leadership opportunities. "Twentysomethings aren't looking to be pampered. They're looking to contribute significantly to the world around them – to be part of something bigger than themselves. They are drawn to churches that provide them with opportunities to function and grow in their gifts and abilities" (Penner et al. 2011, 54). The *Hemorrhaging Faith* study also pointed to the positive impact of leadership development in the local church:

> I think they really formed me as a leader. I got lots of chances to lead. I still love working with kids and I think that's something that came from that time… As a leader it was fantastic – we got to plan it. We had a lot of free rein, which I think was the best part. Like we always had someone supervising … So really the opportunity to be creative, and stretch your own self in terms of leadership. (Penner et al. 2011, 55)

Therefore, one of the key findings of *Hemorrhaging Faith* was that members of the emerging generation want their gifts and talents to be appreciated and they are looking for supportive leadership opportunities to use those gifts.

A second study, *Renegotiating Faith* (Hiemstra, Dueck, and Blackaby, 2018), discovered that many Canadian young adults see leadership opportunities as a way of "renegotiating" their role within congregations as they grow up. When young people are developed and mentored as leaders they "are able to realize [their] giftings and passions in the role [they were] allowed to exercise," and thus "renegotiate their place in the congregation" (Hiemstra, Dueck, and Blackaby 2018, 98). However, the research also pointed out that there is a "mutual distrust in the leadership competencies of those on either side of the generational divide," a barrier which made it difficult for young adults to assume positions of leadership (Hiemstra, Dueck, and Blackaby 2018, 60). Older generations were perceived as "protecting the [leadership] positions from Millennials who aren't equipped to take them" (Hiemstra, Lorianne Dueck, and Blackaby 2018, 61).

A third study, *Transitions* (Yuen and Lau 2014), was a document composed by the Canadian Baptists of Ontario and Quebec (CBOQ) in response to the two aforementioned studies. They identified how leadership development can be accomplished along the entire life continuum: from childhood, to adolescence, to young adulthood. They found that at the ages of 13-18 many young people are "able to take on significant responsibilities," even though, "there is still a safety net, as youth lead while receiving coaching and mentoring from caring Christian adults" (Yuen and Lau 2014, 28). *Transitions* also declared that between the ages of 18-25 young leaders can begin to serve as adults and begin to apprentice other leaders under them.

Fourthly, a study by the Fuller Youth Institute called *Growing Young* identified six core characteristics of churches that were "growing young," that is,

churches who were reaching and retaining youth and young adults. While primarily an American study, the research did include some churches from a Canadian context. Their findings revealed that a primary indicator of successful churches was what they called "Keychain Leadership" (Powell et al. 2016, 50). If churches are willing to entrust leadership (the "keys") to young people, then young people "will trust you with their hearts, their energy, their creativity, and even their friends …if you give them your access, you have the opportunity to touch a whole generation" (Powell et al. 2016, 55).

Project, Methodology and Methods

In all forms of Action Research, the community itself participates in the research. Rather than a researcher studying a congregation, in Action Research the congregation studies itself. In this way Action Research itself models one of the goals of this project: the biblical mandate "to equip his people for works of service, so that the body of Christ may be built up" (Ephesians 4:12). In this research project, the people of Trinity Streetsville studied the problem of leadership development in our own context using Participatory Action Learning and Action Research (PALAR). I will refer to this research method simply as Action Learning.

Action Learning Team

The Action Learning Team (ALT) was assembled prior to beginning the Growing Leaders course. The ALT was responsible for overseeing the research project from beginning to end which included teaching classroom content, meeting with mentees, and participating in Action Learning Sets as a way of evaluating and

learning about effective lay leadership development. Because of the time constraints, the ALT decided not to use all of the class sessions that came with the Growing Leaders course. Instead only 6 of the sessions were chosen for our research. The remaining 4-6 class sessions may be offered at a future date once the research program is complete. The ALT also created a 25 question survey that was administered to the students both at the beginning and at the end of the course.

Student Participation

Prior to taking the course, youth and young-adult participants were interviewed by me. Their leadership awareness and confidence was also assessed using the questionnaire designed and adapted by the ALT. During the 12 week course, participants were asked to attend 6 class sessions that covered leadership topics such as "Leadership Matters," "Remember Who and Whose You Are," "Growing Your Gifts," and "Leading as a Team." These class sessions took place after Sunday service every other week. Mentees were also asked to meet with a mentor 6 times during the research project. Because of the high response rate, some participants received mentorship from other parish members to alleviate the time demand on the ALT members. The mentoring experiences allowed the participants more opportunities to unpack their growing understanding of leadership. After completing the course participants were interviewed a second time and given the exit questionnaire. Comparing these responses to their intake interviews and questionnaires allowed us to assess how the program affected their sense of leadership calling and what parts of the program were most valuable. ALT

members (and parish mentors) were asked to keep logbooks containing field notes and observations taken from their mentorship meetings.

Action Learning Sets

Throughout this 12 week leadership development road trip there were several pit stops along the way as the ALT regularly met every other week to participate in an Action Learning Set (ALS). At each ALS, the team followed the Action Learning Cycle as a way of learning from their own experiences and implementing changes to the program. In each iteration of the Action Learning Cycle, the group shared their observations of the student participants and their experience of the mentorship meetings.

Figure 1: ***The Action Learning Cycle*** (The Leadership Centre, n.d.), showing the five key steps of the Action Learning process. Accessed December 20, 2022. https://www.leadershipcentre.org.uk/artofchangemaking/theory/action-learning/

Figure 1 outlines a typical Action Learning conversation. During meetings team members took turns sharing problems or raising questions about the leadership development journey. The rest of the team asked clarifying questions and then practiced active listening as the sharer explored their thoughts aloud for the group to hear. Eventually, team members shared their own ideas and feedback with the speaker. Finally, the group decided on some action steps to implement as a way of addressing the problem. These action steps and adjustments were implemented as the Growing Leaders course progressed. Thus, with every gathering of the Action Learning Team new insights were gleaned which allowed for improvements to be made to the classroom gatherings and mentoring sessions. As the weeks went by, the Action Learning Team generated valuable, contextual solutions to our particular problem of equipping next generation leaders in our midst.

Field

The majority of this project was undertaken within the premises of Trinity Anglican Church located at 69 Queen Street South, Mississauga. The classroom component of the Growing Leaders Course took place in the church's seminar room. The mentorship component of the program took place in different locations, either in-person or online, according to the arrangements made by participants and their mentors in keeping with ethics guidelines. The course (and research project) ran from October to December of 2022.

There were three groups of participants that were required for this research project. First, a group of emerging lay leaders between the ages of 15-29 who were

members of Trinity Streetsville. These participants were all lay members of the church, not ordained clergy or other religious professionals. Secondly, an Action Learning Team of 6 people worked with me to help organize the project, recruit participants and mentors, and deliver the Growing Leader Course classroom sessions. They also helped administer the questionnaires and evaluate the responses. The Action Learning Team also participated in the Action Learning Sets every second week. Additionally they served as mentors for some of the student participants. They met with the participants every other week throughout the Growing Leaders Course. Because we had more participants that initially planned, a third group of participants was recruited from the church. These 7 additional volunteers also served as mentors for the students to ensure that every student received the benefit of meeting with a mentor. While the observations and learnings of these additional mentors were recorded in their mentor logbooks, they were not included in the biweekly ALS meetings because those mentors were not members of the ALS.

As the pastor of Trinity Streetsville, all of the participants, mentors, and ALT members were members of the congregation under my care. I also served as a member of the Action Learning Team but limited my role to that of facilitator for the Action Learning Set meetings, ensuring that the Action Learning Cycle (Figure 1) was being followed.

Data from mentor meetings was also captured by using mentor logbooks (Appendix C). Data was collected from the student participants by recording and transcribing intake and exit interviews and administering intake and exit

questionnaires (Appendix D). Data was collected from the ALT by recording and transcribing their conversations which took place at the ALS meetings.

Scope

In order to ensure this project had a manageable scope, the following delimiters were included. First, the project only sought to explore leadership development for Trinity Streetsville Anglican Church. While it is hoped that the findings of this project would benefit the wider Anglican Church, the context was limited to Trinity's congregation.

Second, the research project did not seek to measure the effectiveness of the Growing Leaders Course as a leadership curriculum. Instead, the course material only provided a classroom environment and a mentoring structure within which the ALT could explore important leadership development questions.

Third, the project sought only to measure the qualitative sense of leadership growth and calling among participants. The questionnaires and interview questions did not seek to quantify, evaluate or measure the development of specific leadership knowledge or facts, nor did the study test the participants on the knowledge they retained from the leadership curriculum. Instead it attempted to measure their personal experience of the leadership program, and how the program affected their sense of leadership calling and confidence. In other words, the project sought to measure whether the students had any increased sense that they are called and equipped for leadership in the church (as per Ephesians 4:11).

Fourth, the project only examined the leadership development of lay members of the church. Any member of the clergy, or those studying for

ordination, or those who are other religious professionals were excluded from the study.

Fifth, this project only studied young, emerging lay leaders. Emerging leaders who were younger than 15 or over 30 were excluded from the scope of this study since they did not fit the criteria of youth and young adults according to the Powell *et al.*

Sixth, this project only examined lay leadership development in an Anglican context. Specifically, the study only focused on emerging lay leaders at Trinity Streetsville Anglican Church in Mississauga, Ontario. The study did not attempt to measure the development of young leaders in any other group, church, or denomination.

Seventh, with respect to mentorship, this project did not attempt to compare the strengths and weaknesses of different mentors. While mentor feedback was recorded, there was no attempt made to measure the competency of individual mentors. Mentors were provided with outlines to guide their biweekly mentor meetings which hopefully created a similar experience for all mentors and participants.

Each of these decisions ensured that this research project stayed focused on the objective of studying leadership development of emerging leaders in the context of Trinity Anglican Church.

Methodology

Action Learning or PALAR was an ideal methodology for this project since Trinity has a number of engaged stakeholders who desire to see a new generation

developed as leaders. Action Learning involves a cyclical process of group learning followed by action. It is "An approach to working with and developing people, that uses work on an actual project or problem as the way to learn. Participants work in small groups to take action to solve their problem and learn how to learn from action" (Yorks et al. 1999, 3). Action Learning Sets (a group of 5-7 people) meet regularly over a fixed period of time. During this project, when the ALS came together, they used the Action Learning cycle to address the challenges they were experiencing in the leadership development process. During the course of our 6 meetings, set members worked together to find solutions through a structured process of questioning and listening. As the weeks went by, the group became more comfortable with each other, and the Action Learning process became more familiar and productive.

Methods

In the section below I describe the various methods of data collection that were employed throughout this project.

Questionnaires

At Trinity the ALT crafted a questionnaire of 25 questions (see Appendix D). The Growing Leaders course provided some of these questions, but the ALT added, revised or removed some of these questions to make them more suitable to our context and purposes. The questionnaire was administered at the beginning and end of the research project as a way of measuring the initial leadership awareness

of the participants as well as any change that has occurred during the course of the program.

Interviews

I completed both an intake interview and an exit interview with each of the participants. The purpose of these interviews was to assess each participant's leadership self-awareness and attitudes toward leadership both at the beginning of the project, and afterwards.

Action Learning Sets

Every two weeks the ALT met to reflect and discuss together what they were learning through the research project. Coghlan identifies the two key elements of Action Learning: the task and the learning (Coghlan 2019, 45), but these are not separate events. "Action learning is an approach to the development of people in organizations which takes the task as the vehicle for learning" (Coghlan 2019, 45). For this project the "task" was the delivery of a leadership development program and the regular mentoring of the emerging leaders in our church. However, the learning was unpacked together in the biweekly ALS meetings.

A typical meeting of an Action Learning Set unfolded in this way: At the start of each meeting, members took time to check in and provide feedback on the progress or changes made since the group's last meeting. Then, one at a time, members took turns sharing an issue they were dealing with in the Growing Leaders course. This could be an observation they noted during the classroom sessions, or something they had encountered in their mentorship meetings. The

ALS listened to the presenter as they outlined the issue or the challenge they were facing. Following the presentation, ALS members asked questions designed to help the presenter analyze their concern. They did this by asking open questions moderated by myself, the facilitator. At this stage ALS members didn't offer advice or opinions or share their own stories. The focus was on the presenter and on the issue they were working to resolve. After an appropriate time (15 minutes or so) the presenter reflected back on their thinking and, with the help of the group, selected one or more action steps to take before the next meeting. In the days/weeks ahead, once they had a chance to implement the action steps, they would report back on their progress and learnings at a subsequent ALS meeting. In the course of one ALS meeting, there was time for two or three group members to present an issue. During the meetings, my role was to ensure that the proper ALS steps are followed (The Management Centre, n.d.).

Mentor Meeting Logbooks

All student participants were assigned mentors who met with them in between course sessions for a total of six meetings. For each meeting, mentors were asked to follow a framework and record their observations in a Mentor Logbook. See Appendix C for an example of the Mentor Logbook page.

Table 1: Research Project Phases and Timetable

Task	Content	Timeframe	Those Involved
Assemble Action Learning Team		July-August 2022	Researcher
Pray about which participants and mentors to invite/include.		July-August 2022	Researcher
Begin Promoting the Growing Leaders program to the congregation		July-August 2022	Researcher and Church Staff
Hold Exploratory Session to recruit participants		End of July 2022	Researcher
Order course materials		August 2022	Researcher
Hold Initial Planning Meeting with the ALT		September 10, 2022	Researcher
Sunday Promotion		September 11 & 25, 2022	Church Staff
Approach Individual Participants		August 2022	Action Learning Team
Recruit Mentors		September 2022	Researcher and Action Learning Team
Perform Intake Interviews		August - September 2022	

Task	Content	Timeframe	Those Involved
Administer Intake Questionnaire		October 2, 2022	Action Learning Team
Class Session #1: Leadership Matters	In this opening session we define leadership, identify the distinctives of Christian leadership, and focus on the way in which Jesus led.	October 2, 2022	Participants and Action Learning Team
Mentor Meeting #1		Between Oct 3-14, 2022	Parish Mentors and Action Learning Team
Action Learning Set #1		October 15, 2022	Action Learning Team and Researcher
Class Session #2: Remember Who and Whose You Are	If we're to be Christian leaders we first need to be disciples, sure of our relationship with God. This session explores the basis of that relationship (God chose us/grace) and the priority of spiritual disciplines in a leader's life.	October 16, 2022	Participants and Action Learning Team
Mentor Meeting #2		Between Oct. 17-28, 2022	Parish Mentors and Action Learning Team

Task	Content	Timeframe	Those Involved
Action Learning Set #2		October 29, 2022	Action Learning Team and Researcher
Class Session #3: Getting to the Heart	The Bible places a lot of importance on our character. What are the character issues we face and how do we grow in Christ-like character?	October 30, 2022	Participants and Action Learning Team
Mentor Meeting #3		Between Oct. 31-Nov 11, 2022	Parish Mentors and Action Learning Team
Action Learning Set #3		November 12, 2022	Action Learning Team and Researcher
Class Session #4: Growing Your Gifts	This session looks at how we identify our gifts and talents and how we can most effectively use them.	November 13, 2022	Participants and Action Learning Team
Mentor Meeting #4		Between Nov. 14-25, 2022	Parish Mentors and Action Learning Team
Action Learning Set #4		November 26, 2022	Action Learning Team and Researcher

Task	Content	Timeframe	Those Involved
Class Session #5: Part of the Team	Leaders work with people, often in teams or groups. This session focuses on how we can support those who lead us, how we can be good team players and how to resolve difficulties within a team.	November 27, 2022	Participants and Action Learning Team
Mentor Meeting #5		Between Nov. 28-Dec. 9, 2022	Parish Mentors and Action Learning Team
Action Learning Set #5		Dec. 10, 2022	Action Learning Team and Researcher
Class Session #6: Keeping Faithful	Leaders need to have a global perspective, aware of what's going on in other parts of the world We'll also reflect on what the cost of leadership is for us.	Dec. 11, 2022	Participants and Action Learning Team
Sunday Celebration	An opportunity to celebrate the accomplishment of the young leaders and thank our many volunteers.	December 11, 2022	Action Learning Team, Mentors, Staff and Researcher

Task	Content	Timeframe	Those Involved
Mentor Meeting #6		Between Dec. 12-19, 2022	Parish Mentors and Action Learning Team
Action Learning Set #6		January 2023	Action Learning Team and Researcher
Perform Exit Interviews		Dec 2022-Jan 2023	Researcher

Research Design and Data Analysis

In the section below I outline how the various research instruments were designed and how the data was analyzed.

Participant Registration

19 participants between the ages of 16-29 registered to take the course. 10 were male, 9 were female. Many of these students were recruited through Sunday morning announcements, through a promotional video (https://www.youtube.com/watch?v=n7g_v3hhm6k), or through personal invitations made by me or the Action Learning Team. A registration page was set up on our church's website where participants formally registered. Registrations exceeded our expectations.

Intake Interviews

17 out of 19 participants completed an 6-question intake interview. Table 6 in Appendix E summarizes the methods of data collection. All interviews were recorded using the Voice Recorder & Audio Editor App (TapMedia, 2014) or using the TapeACall App (TelTech, 2022). Recordings were transcribed using the software Descript (Descript, 2017). Interviews were then coded using Eclectic Coding, including Descriptive and In-Vivo coding (Saldana 2015). This form of coding places emphasis on the actual spoken words of the participants, which is especially helpful when researchers interact with participants from a particular culture or microculture who may use unique language to describe their experiences (Manning 2017). The software Quirkos was used to code the transcribed interviews and ALS meetings (Quirkos, 2022).

Intake Questionnaire

17 out of 19 participants completed the 25 question Intake Questionnaire at the beginning of Class Session #1 on October 2nd. The questionnaire asked students to either agree or disagree with various statements about leadership. All questions were answered by using a scale from 0-10 where 0 represented "Disagree Entirely" and 10 represented "Agree Entirely."

Action Learning Set Meetings

The Action Learning Set was composed of 6 parishioners (three men, three women) of different ethnicities and ages. I also participated in the ALS meetings. The team met 6 times throughout the course to participate in the Action Learning

process. Numerous problems, ideas, and action steps were generated through these regular meetings which enhanced our learning about leadership development and improved the Growing Leaders course as it progressed.

Mentor Meeting Logbooks

12 parishioners of different ages and ethnicities were recruited to mentor the 19 participants throughout the course. Some mentors were assigned to more than one mentee and all members of the ALT were mentors. Mentors were asked to meet with their mentees 6 times throughout the course and record notes of the mentorship meetings in a Mentor Logbook. 7 out of 12 mentors submitted their logbooks by December 31, 2022 for analysis.

Weekly Feedback Forms

At the end of every classroom session participants completed a Feedback Form where they evaluated the effectiveness of that week's class. These forms were collected and used by the Action Learning Team in our biweekly Action Learning Sets. The forms also provide valuable feedback from the participants about what methods of teaching worked the best for them.

Exit Questionnaire

At the completion of the Growing Leaders Course (December 11, 2022) 17 out of 19 participants completed the Exit Questionnaire that they took at the beginning of the course. The two questionnaires asked the same questions which allowed them to be compared by determining the numerical differences between

the paired values of pre and post-project questions. The changes in response for individual questions were measured for each participant, and also averaged for the class as a whole.

Exit Interviews

17 out of 19 participants completed an 8-question exit interview. Table 6 in Appendix E summarizes the methods of data collection. All interviews were recorded using the Voice Recorder & Audio Editor App (TapMedia, 2014) or using the TapeACall App (TelTech, 2022). Recordings were transcribed using the software Descript (Descript, 2017). Interviews were then coded using Eclectic Coding, including Descriptive and In-Vivo coding (Saldana 2015). The software Quirkos (Quirkos, 2022) was used to code the transcribed interviews and ALS meetings.

Findings

In this section I provide an overview of the research findings based on the data collected throughout the Growing Leaders Course.

Emergent Themes from Intake Interviews

As the research project began I was encouraged by the honesty and thoughtfulness expressed by the students during their intake interviews. Even before any of the ALT's formal leadership development teaching or mentoring, it was clear that the students had already formulated ideas about leadership and their own self-identity as leaders. For example, students identified that good leaders are

those who show initiative, support those around them, and are able to work as a team. One student described a leader as "Somebody who can take initiative and responsibility for themselves and the people who they're leading" (P5). To a lesser extent the participants identified humility and empowerment as qualities of good leaders. As one interviewee stated, good leaders don't see themselves as "the best person in the room" (P13), but take other people's ideas and feelings into consideration. 14 of the participants self identified as a leader, while 7 were unsure. "I'm 50 50 on it," one student said (P14). 5 of the students believed that they lacked leadership potential, at least in certain situations. As one participant stated that when it comes to leading, "If it's a bigger thing, it probably wouldn't be me" (P10). All participants were able to name experiences and situations where they had demonstrated some sort of leadership, and could identify the people who encouraged them to take on a leadership role. Finally, when it came to their energy and excitement for leadership, there was no clear consensus among the students. Some expressed excitement at the potential of being a leader, while others expressed anxiety: "I have a little bit of anxiety, so sometimes it makes me nervous to think that people are gonna be listening to me and I'm scared that I'm gonna mess up" (P5).

Shortly after beginning the coding process I realized that Research Question #1 (How would you define the word "Leader"?) "and #3 (What are the qualities of a good leader?) were too similar and yielded overlapping results and so I merged them for analysis into Question #1: "In your opinion, what are the qualities of a good leader?" Appendix F summarizes the main themes that emerged from the intake interviews and provides a sampling of participant responses.

Entry and Exit Questionnaires

At the beginning of the first classroom session, students completed an entry questionnaire that assessed their views on leadership, their perceived leadership abilities, and their own self awareness as leaders. The same questionnaire was administered at the conclusion of the sixth and final classroom session. The questionnaire consisted of 25 statements which asked students to either agree or disagree on a scale of 0-10. Examples of some of the statements included Q5 "I believe I was born with certain natural strengths and abilities," or Q15 "I am secure enough to delegate and let others take the lead," or Q6 "I encourage and exemplify a team approach to opportunities and challenges" (see Appendix G).

At the end of the Growing Leaders program the mean numerical response was determined for both the intake questions and the exit question. The difference was then calculated by subtracting the mean intake response from the mean exit response. This data is summarized in Appendix G. There are problems associated with using averages from small sample sizes, including false trends and less statistical significance. Therefore, while I make no claim to the statistical significance of this data, it was anecdotally interesting to see which questions experienced the greatest increase or decrease. For example, the response to Q13 which stated "I have people in my life who keep me accountable," remained unchanged throughout the course with an average response of 8.3. However, the response to Q17 "I know the Spiritual Gifts God has given me as a leader," rose from 6.4 at the beginning of the course to 7.9 at the end.

Summary of Action Learning Sets

It was inspiring to observe the ALT as they worked through problems using the Action Learning cycle. Consistent with Coghlan's idea, the members of the Action Learning Team demonstrated and developed their own leadership capacity as they sought to work through various questions and problems. (Coghlan 2019, 45). The group raised numerous questions and unearthed unforeseen problems as they worked with the student participants (see Appendix H). The group then proceeded to address each question/problem as they adhered to the Action Learning Set process. At each ALS between 2-4 questions/problems were raised by the members of the ALT. For each question, I guided the group through the ALS process (see Figure 1 above). The conversations concerning each issue were transcribed and coded to discover the common themes that emerged. Ultimately, the group reflection led to concrete action steps that could be implemented as the Growing Leaders course progressed.

As an example of how this process worked, during the second ALS, one member of the ALT shared a problem she had encountered with her two mentees: "Both my women who I met were in their twenties, late to mid twenties. I don't know if this is an issue or not, but neither of them like being mixed in with the younger teenagers" (ALTM6). Once she had thoroughly explained the situation, the rest of the team asked clarifying questions and practiced active listening as the sharer explored her thoughts aloud. Eventually, team members shared their own ideas and feedback with the speaker. One team member stated their concern that for older students the content was "below what they are ready for" (ALTM5) and that mixing older and younger students together may be "holding themselves back"

(ALTM5). Another member of the group countered by stating that their two mentees were the same age, and yet "Even though the age is exactly the same, they're in totally different worlds" (ALTM4). Another member of the ALT had a different take on the problem, wondering whether having the mixed ages of students was a good thing, "an opportunity for them to develop leadership" (ALTM2), since this is something they will experience "in real life" (ALTM2). In the end the group agreed that, depending on age and maturity, students have different questions and experiences that must be addressed individually. Yet, it is also an opportunity for the older students to lead the younger students. Finally, the group decided on some action steps to implement as a way of addressing the problem. It was decided that during the classroom sessions the facilitators would ensure that the groups of students were mixed in different ways for different activities. For some topics students would be grouped according to age, and for other discussions the ages would be mixed. Numerous problems/questions were raised by the ALT throughout the Growing Leaders Course that led to fruitful conversations with concrete learnings and action steps. The entire Action Learning Set Summary Table is found in Appendix H.

Emergent Themes from Exit Interviews

After the group classroom sessions and the individual mentoring meetings had all been completed I revisited each of the participants and held an exit interview. Some of the questions I asked were the same as the intake interview, whereas other questions were different, specifically questions about their mentorship experience (Q5 and Q6), and a question about future leadership

aspirations (Q7). The questions asked during the exit interview can be found in Appendix G and similar to the intake interviews, Research Question #1 (How would you define the word "Leader"?) "and #3 (What are the qualities of a good leader?) were merged into Question #1: "In your opinion, what are the qualities of a good leader?"

It was interesting to note some of the different emphases of the student responses compared to the intake interview. For example, in response to Q1 "In your opinion, what are the qualities of a good leader?", many of the students now identified empowerment and teamwork/partnership as being key leadership qualities. They said, a good leader is someone who "Goes alongside their teammates and encourages them" (P1), or "A leader is someone who puts the proper amount of responsibility on people and who knows when to push and when to pull back" (P17). One student in their own words now defined leadership this way: "I guess a leader is someone who, in companionship with others, helps to direct people towards a common goal" (P9).

The interviews were also an opportunity to explore the impact that mentorship made on the student participants. With the exception of one student, all of them described that they "got along well" with their mentor. One said, "We got along pretty well. We met at the same time and same place. It was all smooth sailing. We got along well" (P17), while another commented "I really like my mentor" (P2). The students also came to see the benefits of mentorship in their leadership development journey. One student spoke about his mentor this way: "Any questions I have with leadership or any, anything I brought, you know, he

always had some insights to give me or some sort of wisdom, you know?" (P4). For a summary table of the emergent themes from exit interviews, see Appendix I.

Emergent Themes from Mentor Logbooks

As mentors met with their students over the 12 week period they were asked to take notes and observations in a Mentor Logbook using a form (see Appendix C). While all the mentors fulfilled their mentorship meetings, not all mentors completed their logbook and/or returned it. However, the logbooks that were analyzed revealed both the kind of atmosphere of the meetings and the types of conversations that happened. For example, after ALTM6 met with P8 for the second time, she wrote this in her logbook:

> The main themes and issues we discussed were spiritual disciplines. Enjoyed relaxed, chatty. Spiritually strong and growing. Enjoyed discussion on meekness. Talked about prayer and listening to God while reading scripture. Prayed for confidence in a new leadership opportunity. (ALTM6 with P8).

The logbooks also reflected some of the complexities of the mentoring process including misunderstanding classroom content and scheduling issues. For example, after the fifth class session, ALTM3 wrote this about the following mentor meeting:

> "The main themes and issues we discussed were being a team member rather than a leader. [Mentee] was confused about the last teaching session and didn't understand the different types of team members. We met one week later than scheduled because [mentee] was busy" (ALTM3 with P14).

Appendix J outlines a sampling of the Emergent Themes from the Mentor Logbooks.

Leadership Luggage: What We Bring With Us on the Journey

The students and ALT members each embarked on this research project carrying with them certain attitudes, stories, ideas, and experiences about leadership that influenced their experience of the journey. J. Robert Clinton described how some of these ideas about leadership get embedded in us even from a very young age.

> God providentially works through family, contextual background, and historical events including the time of the birth of each leader. Personality characteristics are formed. These later will be reflected in the leadership style of the leader. Early skills are learned. Early lessons of life are learned. Values are inculcated. All of these will affect later leadership. (Clinton 1989, XX)

Reese and Loane describe four types of leadership baggage we all carry with us: our cultural and historical context, our family history, our social base, and the story behind our spiritual background (Reese and Loane 2012, 83). This baggage may be positive or negative and includes all of these factors combine to embed leadership ideas in our hearts and minds.

At the outset of this leadership development road trip there was an opportunity to examine what kind of leadership "baggage" people were bringing with them. Through the intake interviews and questionnaires I was able to hear from the students perspective. Also, from the initial meeting of the ALT I was able to glean some of their own embedded ideas of leadership development that they carried with them.

Confidence and Insecurity

At the outset of the project it was clear that both the students and the ALT members brought with them varying amounts of leadership confidence. For

example, in my initial discussion with the ALT, one member shared their own lack of confidence as a young leader:

> As a young person myself, so in my childhood and my teenhood, I was not a confident person and I would never have thought that I would be a leader. Not because I don't think I had the skills, but because I didn't have the confidence. (ALTM3)

Another ALT member mentioned: "I know I struggled with [confidence] for many years, where I would go into roles saying, 'I don't know if I'm qualified for this'" (ALTM2).

These memories of leadership uncertainty were echoed by several of the student participants as they began the Growing Leaders course. One participant mentioned that when it came to leadership "I'm not feeling a hundred percent confident" (P15). Another participant mentioned that they avoid leadership opportunities because they "feel too timid or I don't have enough knowledge to be confident" (P18). Another participant mentioned that while they might exercise leadership in little ways, "If it's like a bigger thing, it probably wouldn't be me" (P10). Another answered "I think I can be a leader. But a lot of times I prefer to step back" (P15). Still another participant mentioned their fear of failure:

> I have a little bit of, um, anxiety, so sometimes it makes me like nervous to think that, um, people are gonna be like listening to me and I'm scared that I'm gonna mess up. (P5)

These hesitations were reinforced in the entry questionnaire where three of the four lowest answers revealed a lack of leadership confidence.

> "I believe God has given me the gift of leadership." 6.8/10
> "I have a clear understanding of God's call on me." 5.6/10
> "I know my own personal leadership style." 6.6/10

While many began this leadership journey without much confidence in their own ability, others began with far more certainty. One participant boldly declared,

"I do see myself as a leader. I do think I have some of those qualities" (P5). Another recounted:

> I consider myself to be a leader because through different experiences I had to take charge of different groups and I think I worked well with others and communicated. So my group would listen to me and respect me. (P6)

Whether they felt confident or not, nearly all the student participants identified that confidence was a key characteristic of good leadership. One student told me that the best leaders are "Confident or just more outgoing people" (P9). Another said a good leader "would have to just be a confident person so they could lead a group" (P6). Another defined a good leader as "someone who can take charge or is confident in their knowledge of something or is confident in their ability" (P18). Other words like determination, boldness, and fearlessness were all used to describe an ideal leader. Six students used the word "initiative" in their definition of good leadership and some equated initiative with confidence. They told me that a leader was someone who "likes to take initiative" (P13), who "who initiates and leads a group of people to a specific goal" (P9), who "can take initiative and responsibility for themselves and, um, the people who they're leading" (P5). Another student said that good leaders, "spearhead something" (P10). Perhaps the best summary of these ideas came from another student's definition of a strong leader:

> Confidence and initiative, you know? Lots of drive. Basically someone who has a lot of drive and not a lot of, not a lot of fear, you know what I mean? Someone who's willing to take risks. (P4)

These responses do not resonate with my philosophy of shared leadership that I described in chapter 3. However their focus on confidence and

initiative is not surprising since adolescence is typified by a growing self-confidence in one's identity. As Yuen and Lau state, emerging leaders:

> are searching for meaning and value in their lives. They often struggle with conflicting identity issues, weak self-esteem… For most, it is both an exciting adventure embracing a larger world than their own and a terribly anxious time of uncertainty. (Yuen and Lau 2014, 5)

Thus, as this journey began I discovered that both participants and ALT members brought with them varying levels of confidence in their own leadership ability. This indicates that a key part of leadership development may be overcoming the barriers of reluctance and inadequacy to help young people understand their leadership potential. This is intriguing since, from a biblical point of view, reluctance, inadequacy and lack of confidence have never been a barrier to leadership. As Mark Howell wrote, "Did you know that in the whole Bible, Old Testament and New Testament, there's not a single story about someone volunteering to be the leader? None of the great stories are about volunteering to lead. All of the stories are about being chosen" (Howell 2013).

Optimism and Pessimism

Another piece of leadership luggage that participants brought with them was either an attitude of optimism or pessimism. The current leadership crisis elicits feelings of either hopefulness or despair. Therefore at the beginning of this research project I observed a range of feelings from both the adult and student participants. Many members of the ALTM began by sharing their concerns about the state of leadership at Trinity in general and more particularly about the current challenges facing the wider church. One member shared the following:

> I have concern over the general society and the vacuum of leadership. Massive. I mean, I just reread the headlines and there's a massive gap in leadership and leadership of integrity, servant leadership. (ALTM4)

This sentiment was echoed by another member of the team:

> In society in general, I can see a lot of challenges coming because, I think we're just losing great, great leaders, and people of influence. For me anyway, it just seems fewer and far between. And that's sad. It's a challenge and it's a danger. I think what concerns me with leadership at the international world level or even the local level and even within the church is leaders with integrity. With a strong moral compass. (ALTM1)

This pessimism about wider society was also mirrored by a concern about the absence of young leaders in the church. As one team member put it, "Young people are leaving the church in droves. You know in a generation we've almost lost a generation. And one of the main reasons why is that they have no [leadership] role to play" (ALTM7).

And yet these same leaders were also hopeful about the church's ability to reverse this trend. One leader explained how this research project gave him hope:

> This kind of program gives me hope. Because the leaders that are going to drive us to where we need to go as a in the world are gonna need to come from the church, to a large degree because they have an incredible leader that they can follow in Jesus. (ALTM4)

Another team member explained their optimism saying "I have hope, and it's this kind of program that fuels that hope. We've got some exceptional leaders in our congregation: young adults, teens. They just need to be fed and watered" (ALTM7). Another member looked at his own children and found hope.

> I think it's very easy to look at the world and see it's such a mess and you think "oh my God, we're heading for doomsday." But what I've learned from my kids is that they give me hope, because even when I think they're not listening, they're soaking it up. (ALTM2)

One member summarized his hope by saying that even though we have concerns, "you know, my hope is, we know that we have victory in Jesus" (ALTM1). These comments by the ALT seem to indicate that while there is pessimism about the state of leadership in the wider world, the church plays a role in creating optimism and hope for the future.

The student participants also had varying levels of excitement when it came to the prospect of growing in their leadership abilities. During the intake questionnaire students scored an average of 8.1/10 on Q3: "I am optimistic about God's plans for my future." Similarly, during the intake interviews one student told me, "I think it excites me. Because a lot of times in new leadership roles, you get to meet new people and build relationships with new people which I like a lot" (P15). Another participant was looking forward to his chance to take his turn in leadership: "It excites me that another generation gets the opportunity to be like, 'Hey, you know, You're next to fill these shoes, and you may take this somewhere where we didn't even envision this'" (P7). When I asked other students whether leadership excited them, one participant responded, "Oh, definitely. I'm really keen on being able to guide and help others and also to motivate them as well," (P16) while another added, "Definitely, I think learning leadership is important and so, yeah, it does excite me" (P5).

Not everyone carried such optimism about leadership, but ambivalence instead. For example, one participant mentioned that the prospect of leadership was, "Maybe not exciting, but it sounds like you'd be like a good thing," (P10) and another had mixed feelings, saying, "The idea of leadership excites me but in a lot of other ways doesn't, in some ways it's draining and in other ways it would be

instrumental" (P9). As another participant mentioned, in order for leadership to be exciting, "it has to either be something I actually want to do and not so much just like imposed on me" (P14). One thing that these emerging leaders didn't look forward to was leading difficult groups of people. One less-than-enthusiastic participant said that "At times in leadership you have to prod and poke and challenge people and that sometimes isn't as fun," (P9) or as another said "in some instances, leadership also comes with the need to challenge people and that can be hard and so it is sort of less energizing" (P8).

This same range of opinions were expressed by students when asked about the merits of formal leadership development. A few of the participants were pessimistic about the effectiveness of leadership training. Some participants believed that leadership was an inborn trait and therefore couldn't be developed. For example one student said "I think some people are definitely born with more of like, maybe more of like an instinct to take leadership" (P13), while another participant doubted the ability to "create" leaders citing her opinion that leaders arise from inborn leadership traits, "like when someone is more naturally extroverted or outgoing or someone who's really decisive" (P8).

However, many other participants brought highly optimistic attitudes about the potentiality for growth. One student said, "I think anybody could [be a leader] if they put the time and effort into learning" (P5), while another stated, "it's not a biological thing to be a leader. You gotta be like trained for it. You don't have to be born with it. I'm sure that, yes, somebody could be natural leaders, but even if you're not, I think that anybody could be" (P16). A few hopeful participants declared, "I think anyone can learn how to be a leader" (P3), and "everybody can

be nurtured or be taught (P4), and "If you are influenced by positive role models, you have a much higher chance of possessing qualities of leadership" (P7). One participant went so far as to suggest that proper leadership training could help overcome inborn personality deficits, saying:

> There are important skills in leadership that you need to develop and learn and if you don't have them, you know, if you're an introvert or whatever, that doesn't necessarily mean that you can't be a leader. It just means that maybe you have to work a little harder at figuring out what it looks like. (P8)

I was also greatly inspired by the optimistic, hopeful attitudes that so many of the young participants brought with them on this journey. It was saddening to hear that a number of the students doubted their ability to grow as leaders. Thankfully, the Growing Leaders course would address issues such as lack of self confidence, past failures in leadership, and misunderstandings about the nature of leadership.

Ideas and Assumptions

Everyone embarked on this research expedition with particular ideas about the essential characteristics and qualities of good leaders. It was helpful to identify some of these ideas and opinions at the outset of our journey in order to see if the leadership development journey caused them to rethink these assumptions.

Beginning with the ALT, one member believed that integrity was the most essential leadership quality needed today: "We desperately need leaders with integrity… there's a massive gap in leadership and leadership of integrity" (ALTM4). Another member mentioned the need for "leaders with integrity, with a strong moral compass" (ALTM1). Yet another mentioned that integrity was a key

part of a leader's character: "It's like the character formation, the integrity: It's not enough just to teach them leadership tips and tricks. You have to say, 'What kind of person are you?'" (ALTM7).

In addition to integrity, servant leadership was also identified by the ALT as a needed form of leadership today. One member described how:

> Leadership has gone through an evolution in terms of what people believe is great leadership. It used to be 'my way or the highway' and all that sort of stuff. So it's really evolved. But the one thing that's kind of transcended through that is servant leadership. (ALTM4)

Another member agreed, saying "we desperately need leaders with integrity, leaders with purpose, servant leaders to come forward" (ALTM3). Yet another member described servant leadership as the "biblical way of approaching leadership" (ALTM1). Robert Greenleaf offered the following definition of servant leadership:

> The servant-leader *is* servant first.... It begins with the natural feeling that one wants to serve, to serve *first.* Then conscious choice brings one to aspire to lead.... The difference manifests itself in the care taken by the servant - first to make sure the other people's highest priority needs are being served. The best test is: Do those served grow as persons? Do they, *while being served,* become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (Greenleaf 1977, 13-14)

In Chapter 3 I explored the biblical example of Jesus Christ as an example of leadership. The student participants also identified the qualities of Christ's servant leadership as essential leadership traits. Even though they didn't use the same language, they concurred with the established leaders of the ALT by highlighting aspects of sacrificial, supportive, servant leadership in their responses. This isn't surprising since many young people believe that "God is found in serving others" (Penner et al. 2011, 50). So, for example one respondent said that for

leaders, "the biggest part is the serving aspect," and spoke highly of "leaders who are willing to do stuff on behalf of others" (P12). Another participant said these words:

> I think a leader for me is someone that doesn't just tell people what to do. Um, and like boss them around, but they go alongside them and support them and like go through everything with them. (P15)

This sentiment was reinforced by Q8 of the intake questionnaire where participants scored the following statement as 9.1/10: "I believe that Christian leadership requires sacrifice." A number of young participants contrasted a supportive/servant leader with the stereotypical notions of a boss. One said "A boss makes others do other things, whereas leaders, they join the people and they have the experience themselves. So it's like they're doing it all together" (P16). Another answered this way:

> A boss is more telling you what to do. They aren't necessarily very interested in your own growth, more in the growth of their idea. It's more of a 'you serve them' mentality. Whereas leadership is more that the leader is serving, trying to build up and make other leaders in the process." (P9)

Participants also identified humility as another servant-related leadership trait. For example, one person said, "A leader is someone who's cognizant that they're not the best person in the room" (P13). She went on to say "they're not crazy prideful when they're leading. They're willing to take others' ideas into consideration." Another said, "It's a bit contradictory, but I think part of what makes a good leader is that they almost don't want to be one" (P12). While another added that a great leader is "someone who can take constructive criticism and doesn't always think their opinion is the only one or the only one that's correct" (P18). The students seemed to already know what Malphurs and Mancini describe

in their writing, that Christian leadership is essentially about servanthood and humility (Malphurs and Mancini 2004, 20). R. Clifford Jones summarizes this idea when he writes, "According to Jesus, the call to servant leadership is a call to humility… Humility was at once the core and content of Jesus' being and mission" (Jones 2014, 281).

Participants also set out on this leadership journey with a deep belief in the importance of interpersonal dynamics. In their words, a good leader was someone who "could lead a group" (P6), and someone who is "just good with people" (P10). Leaders were seen as people who created a "Teamwork kind of atmosphere, and not so much a boss or employee kind of atmosphere" (P4).

Related to this, many participants mentioned that good leaders are delegating and empowering. On Q15, "I am secure enough to delegate and let others take a lead," students scored an average of 8.4/10. One twenty-something said "A leader makes other leaders. It's more of a ripple effect. A leader works on building up others to their own level or above them" (P9). Yet another teen said good leaders "don't try to do everything themselves, but they can also give away their leadership and give away responsibilities and give trust to other people, like empowering others" (P3). Perhaps this student's response encapsulated the importance of empowerment the best:

> One of the qualities of a good leader is to empower others to lead as well. So not to micromanage everything. I don't think the leader is meant to get everything done by themselves. They need to be able to see, um, the qualities and other people to say, you know what? You're really good at this. You can do this. Like, empowering them and encouraging them. (P7)

Serving, humility, teamwork, empowerment - all of these ideas and opinions were part of the leadership luggage that participants brought with them on our

three-month journey. It is notable that these same themes were prominent findings in the *Hemorrhaging Faith* study (Penner et al. 2011, 57).

Relationships and Experiences

Pivotal relationships and memorable leadership opportunities exert a shaping influence on our understanding of leadership and leadership development. All of the participants in this study carried these leadership experiences with them, knowingly or not. The *Transitions* document identified four key relationships that shape our leadership self-understanding: parents, church leaders, one-on-one relationships, and ministry leaders (Yuen and Lau 2014) . Our embedded ideas of leadership are often borne out of these relationships. Sometimes these influential people are encountered through our workplace and careers.

One member of the ALT described how mentors in his workplace invested in him over the years.

> I've had a number of people that, um, I met with and, and mentored me and, and had, you know, just walk me through different journeys. I can't pinpoint any one person. I could pick three or four that I go, if it weren't for them I wouldn't have been a leader. But just they brought out of me things that I didn't know I even had, how did they do that? Just challenging, challenging my mindset and saying, you, you can step up to a different level than you're currently at." (ALTM4)

Additionally, many of these formative leadership moments occur during times of crisis. One member of the ALT looked back on her adolescence and described herself as "very broken." Her leadership journey was "a long slow path" that was heavily influenced by key people in her life, "people building into my life from a very broken young person to who I am today" (ALTM6). Another member of the ALT recounted how as a 15 year old immigrant he was forced to move out of his

home. "And so, it was some tough times, but through some really good leaders and mentors in my life really changed where my life could have ended up" (ALTM2). Other times we encounter these people in a church setting, where God is able to use people and experiences to develop our leadership strengths. For example, one member of the ALT said:

> "The people who have spoken truth to me in love have really shaped my life, right back from a youth leader when I was in a youth group in the Anglican Church. He was very helpful in my formative years in getting me on the right path and the right direction, the right thinking, the right approach. (ALTM 1)

Another member of the ALT recounted how a fellow church member approached her and challenged her to grow as a leader. "She came up to me after one of the Bible studies and she said to me, I don't know you. But I just feel like I have to say this to you. You have gifts of leadership and teaching and God wants you to use them, and you keep saying no" (ALTM6). Another ALT member remembered how God always sent people in his life when he needed it most. He commented, "For the longest time, every time I had a situation that came up in my life, I would pray about it and somebody would just randomly show up" (ALTM2).

The young, emerging leaders who joined the study had already been formed by many people and experiences in their lives. Q20 of the intake questionnaire which stated: "I have some other people in my life who help me grow as a leader," was scored at 8.4/10 by the class. The biggest influencers mentioned by the students were their own parents and family members. As one participant noted, "I think my parents have always wanted me to be in leadership just so I can make a difference" (P14). Another said, "My mom wants me to participate and she'll tell me about opportunities that I could take" (P5), while another teenager mentioned,

"My parents encouraged me to take the chance and lead, to learn how to lead a group. And I think it helped a lot with my confidence." One participant aspired to be like her parents, saying, "My family and being involved definitely makes me want to try things like this because I, you know, they're my idols. I aspire to be them" (P18).

But the church also played a large role in many participants. Some pointed to the impact of their youth pastor, saying "When I was a teenager my youth pastor or other folks from my church encouraged me to lead children's ministry or to lead music, just saying 'this looks like a thing you can do'" (P8). Others pointed to a church ministry experience and how it helped grow their leadership identity. As one student noted, "I was a student leader in the youth group for four years," (P4) while another student mentioned the impact that Trinity's summer camp program had on them. "So Camp Trinity, I think working there is a huge leadership role, like leading kids and stuff like that. I thought it was a really good leadership opportunity and it definitely grew my leadership a lot" (P15). Still others recounted how a fellow parishioner saw leadership potential in them and encouraged them: "The first one that really said I should take leadership roles was actually [a parishioner] from Trinity. He told me 'hey, you know, you could actually run this" (P12).

Research shows just how important all of these various relationships and leadership opportunities are to leadership growth. Again we read in the *Transitions* report:

> One-on-one intergenerational relationships are a vital influence on a child and especially a youth. Each Christ-following member of the Church has a mandate to pass on the stories and teachings of God to the next generation. While some may do so as ministry leaders, all

> Christians have the responsibility to do so, no matter what their ages." (Yuen and Lau 2014, 9)

Bumps in the Road: Obstacles to Leadership Development

Having first taken stock of all the various pieces of luggage that we carried with us, we were able to begin the leadership development journey at Trinity in earnest. The ALT members began teaching the Growing Leaders curriculum and the numerous mentors began to meet with their mentees, building relationships and delving deeper into the material. There was great excitement as the program launched with lots of energy and a large number of participants. However, it wasn't long before we hit some bumps in the road. At our biweekly ALT meetings we began to uncover some problems and potholes that needed to be addressed in order for our leadership journey to go as smoothly as possible.

Age and Stage

The first bump we encountered was when we realized that the diverse ages of the participants created a potential awkwardness in the classroom sessions. Even though the Fuller Youth Institute defined youth and young adulthood to be 15-29 years old, there was a noticeable difference in the maturity level across this age range which threatened the cohesiveness of the group. This forced our ALT to ask the question: Do the diverse ages and stages of participants create a problem for group dynamics in leadership development? Or as one member asked, "How age specific does leadership training need to be?" (ALTM7).

As we delved deeper into this problem one of the team members relayed her mentees' concerns saying, "Both my women who I met were in their twenties, late

to mid twenties, but neither of them like being mixed in with the younger teenagers" (ALTM6). She continued:

> Both have found that really challenging, just being at different life stages and it kind of brought the course content down for them so that it was quite basic and simplified because they were talking at a more teenager level whereas they would've preferred to be able to apply the content in their conversations at a higher level and where they're at in their late, mid to late twenties. (ALTM6)

Another mentor observed the same thing in the two students he was mentoring. He said, "P12 and P16 are in completely different realms. P12 has just got a management position at his work versus P16 who is in grade 12 is completely different" (ALTM2). Another ALT member heard the same concern from their mentee students saying, "There is still a bit of a concern though, with them feeling that the content is below what they are ready for" (ALTM5). As the ALT continued to probe the problem they realized that the primary problem wasn't that the taught classroom material was too age specific, but that the age-based problems occurred, "especially in the breakout groups when they were discussing, they found it challenging" (ALTM6). Even then the problem wasn't as simple as it seemed. It wasn't just a question of age, but of maturity. One leader who was mentoring two students of the same age commented, "Even though the age is exactly the same, they're in totally different worlds" (ALTM4).

When we processed this question through the Action Learning cycle a few possible action steps were proposed. One idea was to "mix the groups in different ways," (ALTM3) or to "assign seats" (ALTM6) by rearranging the seating plan so that students of the same age level were working together. This initial solution was challenged by another member of the ALT who suggested that "before we move to that, what if we share it with them as an opportunity for them to, in real life,

develop leadership" (ALTM2). His suggestion challenged us to see the diverse age ranges not as a problem that the ALT needed to solve, but as a practical opportunity for the students, especially the older students, to demonstrate leadership. After all, in the "real world" the students would "have to navigate situations like that" (ALTM2). He went on:

> This is a leadership piece that they need to work through because part of leadership is being able to embrace diversity from whatever angle. That's a leadership quality we're calling them to. So rather than backing away from it, we have to lean into it. (ALTM2)

Many in the group appreciated this sentiment. "Leadership happens everywhere, right?" One member agreed, said, "Let's pull them aside and reframe the entire piece and show how they can actually develop leadership from this" (ALTM4). As we rounded up our discussion on this topic, another member of the ALT commented that this is exactly what his own mentee had mentioned.

> I asked him that question right up. I said, 'How are you dealing with the fact that you are in a group with teenagers that are half your age?' And he didn't mind that. He saw that as an opportunity to provide leadership himself (ALTM1).

In *Transitions,* the authors pay special attention to the role that age and stage plays in the leadership development process. Contrary to the *Growing Young* study, they classify young people into the following groups: "We will define the stages as toddlers (2–4 years), elementary/grade-school children (4–10 years), middle school (10–13 years), high school (13–17 years) and young adulthood (18–25 years)" (Yuen and Lau 2014, 23). According to this categorization, we had three distinct groups in our research study: high schoolers, young adults, and those over 25. This is consistent with the findings of Yuen and Lau who learned that, depending on age level, "each individual's faith journey is unique and distinct," and

"no one template works for every person", which meant that, "Within each child's personalized path, there are opportunities for leadership development and opportunities to share life" (Yuen and Lau 2014, 22).

In our study this bump in the road allowed the ALT to think more deeply about the best way to develop leaders at Trinity. On the one hand we need to be mindful about the differences that are inherent with different age and maturity levels. Yet, at the same time, the mixing of age levels provided an opportunity for older students to demonstrate leadership as they worked through their problems and worked with their younger classmates.

Content and Connection

Another bump in the road occurred when members of the ALT started to question how structured the leadership development process should be. Because the Growing Leaders course involved both formal classroom teaching as well as less formal mentor meetings, mentors began to wonder how heavily to "push" the leadership content/agenda during their meetings or whether those one-on-one meetings should be more about building personal connections.

One member of the ALT commented that during her mentor meeting "I got to know P14 really well during our session and she loves to talk," but then she worried that "she wanted to just talk about her life, her challenges, her work, her family, her friends. And we didn't really connect too much to the leadership course." She then added, "I could tell she was seeking connection." (ALTM3) Another ALT member took another approach with his mentees: "I gave them three questions to think about related to the course. You know, what did you find

challenging? You know, what insight did you get? That type of thing. Just so they're thinking about the course" (ALTM1).

When this question was submitted to the Action Learning process some valuable insights emerged. First of all, everyone agreed that forming a good mentor-mentee connection is an important priority, especially in early meetings. One member said, "Establishing a good connection will allow you to get to a spot later on" (ALTM4). The spot he was referring to was the time or opportunity when the mentor could speak into the mentee's life. One team member asked "If your relationship is built just on the course, well then when the course is done, then is your relationship done?" (ALTM2).

In the midst of this discussion the topic of relevance came up. In order for formal leadership material to be effectively communicated to the mentee, the teaching must be relevant to their life. "But in my mentorship," said a mentor, "I want to engage my mentees on the course content… but it's gotta be relevant to what they've been discussing, learning, thinking about." (ALTM1). This led some of the team to resolve to spend "a couple hours each week going through the curriculum, trying to figure out how to make it relevant" (ALTM3).

The authors of the Growing Leader course promote a "multi-layered" approach to leadership development knowing that the goal "is not academic learning, but leadership development" (Church Pastoral Aid Society, n.d.). Their two key "layers" are classroom learning and personal mentoring. With this in mind, the ALT agreed that leadership development requires making a personal connection with your mentee, but it is also important to provide formal teaching on leadership. They further discerned that one aspect of mentorship is to contextualize the taught

material in a personal, relevant way to fit the mentee's lived experience.

Attendance and Priorities

Another bump in the road that the ALT noticed was that some students were absent from the class sessions or missed their scheduled mentor meetings. This raised the question, "What do we do if someone misses a class?" (ALTM7). Another ALT member was frustrated about the mentor meetings. "It's been a lot tougher just even to be able to connect with him. We've canceled a lot of the times that we had set up. So I'm struggling with him and I think he's struggling with it too. What is he trying to get out of this?" (ALTM2)

The attendance rate was consistently high for the class sessions and most mentees attended their mentoring appointments, but still some were absent. It wasn't clear whether a student's absence was a reflection of their disinterest in the program, a generational difference about commitment, or just a consequence of the busy lives many young people lead.

Kara Powell of the Fuller Youth Institute often asks young people to name their biggest struggle. She writes, "Their top response? Busyness. By far" (Powell 2019). She continues:

> The roller coaster ride of stress doesn't end at high school graduation. Chief among young adults' stressors are those related to "daily life management," most notably new pressures related to time and money that accompany post-high-school freedom and responsibilities. (Powell 2019)

The question remained, 'How do we respond when leadership development isn't a priority for the students?' One mentor asked, if they miss a class "Do you still mentor them the week following?" (ALTM7), and another asked, "Is it

important that they get caught up on the material?" (ALTM5) The more the ALT talked about the problem the more we realized that the leadership journey is not a race. "What we're trying to achieve is developing leaders in our church, so it's not a race." (ALTM2) The Growing Leaders course itself acknowledges this: "It takes time for people to change. Habits don't change, spiritual disciplines aren't learnt, leadership competencies aren't mastered, community isn't formed in a few short weeks" (Church Pastoral Aid Society, n.d.). Leadership development with young people must be viewed as a long-term project and so we shouldn't overreact to occasional absences or lapses in interest.

Therefore the group navigated this bump in the road by realizing the long-term nature of leadership development. Leadership development is an investment for the future, even if it isn't a priority at the moment. As one member summarized, "So I think that's a really big thing to say, 'let's just continue to invest.' Yes. They might not know they want to be there, but one day they're gonna go, 'that was awesome.'" (ALTM4)

Stress and Anxiety

Another bump in the leadership road presented itself when one of the mentors spoke about her mentee with these words: "She's struggling to manage time and anxiety and those things." (ALTM4). This raised the very real problem of stress and anxiety in the lives of youth and young adults. How do we do leadership development in a culture where students are busy and stressed out? Another ALT member concurred as he spoke about his mentee: "I think last week he had some assignments and he was worried about it." (ALTM2)

David Kinnaman and Mark Matlock wrote about the stress and anxiety that young people experience today. "Previously unimaginable complexity is creating an epidemic of anxiety in our homes and heads that is ratcheted up in the hearts of the next generation" (Kinnaman and Matlock 2019, 74). The result of this complexity is "a low-level anxiety that never really goes away and that occasionally ratchets up to high-level anxiety. Three out of five young adults tell us they are 'stressed out'; seven out of ten say they are 'concerned about the future'" (Kinnaman and Matlock 2019, 73). These statistics weren't surprising to the members of the ALT, many of whom were parents of young adults themselves. "You read all this stuff: about how in Covid they lost some of their ability to manage life and school and everything else." (ALTM4) Perhaps the biggest concern was that this leadership development project was making things worse. As one member asked, "Is this helping him or just creating more anxiety for him?" (ALTM2) A recent study showed that 13- to 17-year-olds are more likely to feel "extreme stress" than adults (Bethune, 2014). The Fuller Youth Institute's research on youth and young adults also highlighted the pervasive stress that young people face today:

> The stress that formerly hit them in college, or even after college, now begins in middle school (or younger). By high school, many middle- and upper-class teenagers juggle digital calendars jammed with extracurricular activities that begin as early as 6:00 a.m., after-school study sessions, college entrance exam tutoring, and sports team practices that leave them trailing home after 10:00 pm. Followed by two or three hours of homework. (Powell et al. 2016, 100)

As the group wrestled with this bump in the road, our conversation turned toward empathy. "It's a very delicate time of life, this age" (ALTM6) said one of the ALT members, suggesting that we needed to offer these young,

stressed-out students our empathy and support. One strategy suggested was simply to "back off" and give the mentees more space. "I don't want this to become overwhelming for him so I've backed off a little bit. I don't want him to feel bad. He's extremely busy" (ALTM2) Another strategy that was suggested was that mentors could still reach out to their mentees during stressful times, only, "not in an intrusive way, but in a supporting way," saying things like, "I know you were stressed last week and just giving you a call to see how you are?" (ALTM2). This is exactly what one member of the ALT did with one of their overwhelmed mentees.

> So on Thursday I sent him a note asking "Everything okay?" And then he sent me back a note saying, "everything is fine. I'm just stressed. Can we try next week when everything has cooled down?" And then I said, "Okay, good luck." And then he said, "thank you." (ALTM2)

Another proposed solution was to find ways of accommodating the program to the schedules of the mentees so as to not add more stress to their already stressful lives. One leader proposed adjusting the length and frequency of meetings, saying, "You could propose a smaller time frame for a meeting or multiple smaller ones as opposed to one longer one" (ALTM5), and another suggested "What if we give them options? You could say, 'Hey, would it be better if we did 15 minute touch points every couple of days?" (ALTM4). Finally it was observed that one mentor wisely arranged to meet with their mentee at a natural "intersection point":

> He knew P11 was gonna be there so he said, "We'll hang out for 10 or 15 minutes before youth group starts. So I wasn't really adding to their schedule, but just intersecting at places where they're already going to be" (ALTM7).

In the end, the Action Learning Team discover that the best way to do leadership development with busy, anxious students was to first empathize with

them, and then seek to find times and places to build into them without adding to their stress.

Parents and Family

As was mentioned earlier, the role of parents and family is pivotal in the leadership development journey because family members often encourage the younger generation to take on new leadership opportunities. And yet these same parent-child relationships also created some bumps in the road as we moved along in this leadership project. One bump occurred when mentees began sharing problems they were having with their parents. Since these parents were also members of the congregation it created triangulation leading to awkwardness for a few mentors who became privy to some unhealthy family dynamics.

This realization caused the ALT member to question whether this kind of sharing was beneficial or allowable in a church leadership program. One ALT member who had previously done a lot of youth ministry mentioned "I did youth ministry for many years and I remember the girls I'd walk alongside, almost all of them hated their parents and they just unloaded all the tensions and stresses they were having with their, their families and things" (ALTM6). This same mentor commented that as she spoke to her mentee she realized that "There was a lot of conflict in the home between them trying to break free from their parents and gain their independence" (ALTM6). Another member of the team asked the question succinctly: "How do you respond to the sort of tensions between parents and children that are being expressed?" (ALTM5).

The group wondered how the parents of mentees may be feeling about the

mentor meetings. We wondered aloud how it would feel to say to a parent, "I'm meeting with your daughter, but I'm not gonna tell you necessarily everything that's happening here," and then questioned, "Are there any risks in that? Or is it all good? I'm just aware that it would create a whole bunch of new dynamics" (ALTM7). Another team leader felt like this would cause parents to "feel a little bit of fear, like, 'Oh my gosh, what's my daughter saying to this person?'" (ALTM5) This raised the question: "Like how much should parents be in the know or aware of what we're talking about?" (ALTM7).

We weren't the first ones to ask these questions. Three researchers, Spencer, Basualdo-Delmonico, and Lewis (Spencer, Basualdo-Delmonico, and Lewis, 2010) explored the role of parents in the youth mentoring process. In their study they discovered that parents spoke about experiencing feelings of trust when the mentor demonstrated "(a) clear commitment, (b) genuine positive regard for their child, and (c) respect for parental guidelines" (Spencer, Basualdo-Delmonico, and Lewis 2010, 53). However, for some parents, "the distance in their own relationship with the mentor became a source of concern and seemed to contribute to parents' diminished satisfaction with the mentoring relationship" (Spencer, Basualdo-Delmonico, and Lewis 2010, 53).

As we processed this question through the Action Learning pathway we discerned that leadership development in a multigenerational church risks these sorts of tensions. While no parents complained about the experience, some parents began probing their child's mentor about their meetings. One leader mentioned, "I got chatting to one of the parents and I know them very well. And it was interesting, just because of some of the gentle probing questions which I

immediately shut down" (ALTM6). There was also the possibility that sharing with parents may cause the mentee to lose trust in their mentor or the entire leadership program. "If she thinks that you're passing anything on, she'll just, she'll seal right up and it'll be done" (ALTM4). "You gotta establish that firm boundary," said one veteran leader on the ALT, "It is challenging." But he went on to say that clearly there are times when information must be passed along to parents: "When there's safety issues or when there's potential self harm or harm to others. That's the black and white, but there's so many areas of gray" (ALTM1).

These bumps in the road created some tension, but they also helped the ALT to learn important lessons of how to navigate parental relationships in the midst of leadership development. In retrospect, this research project would have benefited by including interviews with parents and/or guardians in order to better understand these dynamics.

Boundaries and Limits

The final "bump in the road" that occurred during the Growing Leaders course occurred when our leaders and mentors began to question the boundaries and limits of the mentoring relationship. As previously mentioned, the leadership development journey unearths many complex issues including issues around relationships, family dynamics, mental health and more. The Action Learning team felt uneasy about venturing too far into these sensitive issues because, as one member stated, "We aren't professional counselors" (ALTM4). This attitude represented a healthy awareness of limits in the mentor-mentee relationships. A small number of mentees used their mentor meetings as an opportunity to vent

various frustrations they had about life and relationships. This raised a red flag for one ALT member who said, "If they're venting continually, then now this is a counseling thing, not a mentoring thing" (ALTM4). Other team members were also very cautious to transgress appropriate limits and boundaries saying, "They have laws around this, you know, privacy and things like that" (ALTM6). And yet, the question remained: "How do we respond to these issues while still focusing on leadership development? How do you legitimately hear them and support them but not venture too far into this world?" (ALTM4). Using the Action Learning process the team began discussing the differences between mentoring relationships and counseling relationships. For example, one member said:

> I think there is a difference between a counselor and a mentor, right? And as a mentor, if we discern the need for another level of support for these people, then as mentors I think our job would be to say let's find a counselor for you. I'm happy to walk my journey with you, but here's somebody else. (ALTM7)

Indeed, there is a big difference between mentoring and counselling. According to the Canadian Psychological Association, "Counselling psychology is a broad specialization within professional psychology concerned with using psychological principles to enhance and promote the positive growth, well-being, and mental health of individuals, families, groups, and the broader community (Canadian Psychological Association, n.d.). In a 2012 research study that explored the nature of Christian mentorship, Brian E. Wakemen concluded that, "There are a range of situations, issues, ethical problems, and personal tragedies in people's lives," and therefore, "Pastors, ministers and elders may need to distinguish and disentangle mentoring from counselling, and from aspects of pastoral care" (Wakeman 2012, 286). The fear of venturing too far into the realm of professional counselling may

cause mentors to be wary and anxious about entering into mentoring relationships. However, the Growing Leaders curriculum encourages mentors to not be scared off by the risks.

> Many people shy away from mentoring teenagers as they think it may be too complicated to fit in with safeguarding requirements. We would like to encourage you: there are procedures that need to be adhered to, but they are not as complicated as many think. (Church Pastoral Aid Society, n.d.)

The ALT discussed the necessity of proper training and screening for mentors as one way of minimizing the risk inherent in the leadership development process. They discussed how leadership mentors needed to find the "sweet spot" (ALTM2) with their mentees where they neither ignored the complex problems, nor pretended to be counsellors. As one member said:

> I think there's a Venn diagram here, right? And there's a crossover. I think we gotta be careful about separating those two circles completely because if that's the sweet spot, that's the time to offer practical advice and have that mentor relationship." (ALTM4)

The group mentioned helpful resources like *Boundaries* by Cloud and Townsend (Cloud and Townsend 2017) and the Diocese of Toronto's Screening in Faith program which could help mentors achieve this balance. Thus the group emerged from their conversation with both a renewed awareness of the boundaries that must be observed but also a confidence that with proper training and safeguards in place, seasoned leaders can still add value to emerging leaders as they occupy the sweet spot in our relationship with them.

Traveling Together: Partnering in Leadership Development

Road trips are all the more enjoyable when we journey with others. This leadership journey involved many traveling companions and one of the biggest

findings of our research project was that leadership development happens best when done in partnership. My personal leadership philosophy which I called shared leadership was validated by this project as a palpable sense of teamwork permeated the gatherings of the leadership team, but also involved sharing leadership with other members of the congregation and the students themselves.

Partners on the Leadership Team

This sense of partnership was fostered by the Action Learning process itself. Action Learning "is a process that involves a small group working on real problems, taking action, and learning as individuals, as a team, and as an organization" (World Institute for Action Learning 2019, n.d.). This methodology promoted a sense of togetherness amongst the ALT. As one member said it this way:

> I love this, this gathering, this morning, hearing from you guys and partnering with you guys on this is, I find really exciting. In some ways what we're doing is we're modeling this whole team leadership thing right from the get go." (ALTM7)

Two of the ALT members co-taught the classroom portion of the course. One of them commented that the whole journey, "was a great program. I was able to do it very well, but that's because I had the support of somebody who was accessible anytime I needed it, and so it was really successful (ALTM 5). They continued by saying, "It was the fact that both of us were leading it, and we could chat about things. I realized that developing as a leader happens as part of a team" (ALTM5). Another member mentioned that, "Sometimes I think the word leadership sounds solitary. Yes, it is. It sounds isolating a little bit or separate. And I

like that you mentioned that, that being part of a team" (ALTM3). Another member realized that team leadership represents a different approach to leadership:

> I think a lot of leadership literature talks primarily about vision, and vision is super important. But it almost supposes there's one visionary leader, and I think that what we're learning as I gather around a table with people like you, is we need to lead as a team, right? There's so much to be gained when we tap into what everyone's got to bring to the table (ALTM7).

Therefore the first place where the value of partnership and shared leadership was visible was within the ALT itself as fellow leaders drew strength and inspiration from each other.

Mentors as Partners

Essential to the leadership development process is mentorship. In their book *Deep Mentoring,* Reese and Loane write "The Christian faith is an imitative faith," adding that "Christianity has understood itself to be a faith imparted by one to another. No matter what stage of development, we need spiritual companions - mentors and guides, friends and peers along the journey - in order to flourish over a lifetime of godly service" (Reese and Loane 2012, 179).

Amazingly, every single student in the Growing Leaders course spoke positively about their mentoring relationships. One student said, "I really like my mentor" (P2), while another said, "It was all smooth sailing. We got along well" (P17). Many of the students commented on beneficial conversations they had. For example, one young leader responded, saying, "I think we got along really well. We were able to have good conversations and there was no, like, stopping or awkward pauses or anything. It felt very comfortable" (P13). Another participant mentioned that their mentor was "really understanding and kind" (P6). Only one participant

mentioned that the meetings felt a little "awkward," because the meeting was "set up," but even so, their overall response to their pre-arranged mentor was that they were "obviously very nice" (P10). Some of these relationships took time to develop, while others felt an immediate connection with their mentor, saying, "I don't know how to explain it but it felt like I was meeting with somebody who had the same social problems that I did" (P9).

One of the main benefits of the mentoring process was the wisdom that older mentors were able to offer to the students on their leadership journey. For example, one student mentioned, "My mentor was able to assess my situation and give me a different perspective that I may not be privy to which helps me contextualize things" (P7). Numerous participants appreciated the insights that mentors offered them. One young leader mentioned, "He has wisdom and experiences in life that are very helpful" (P2), while another commented, "Any questions I have with leadership or anything I brought he always had some insights to give me or some sort of wisdom, you know?" (P4).

One thing mentors were able to do was help mentees go deeper into the actual leadership curriculum. One mentee commented that, "You get to actually get into some of the "meat" of things and talk about it in more depth" (P12). But the conversations were certainly not limited to leadership topics. On the contrary, numerous participants spoke about how their mentor was able to help them navigate life in general. One said, "He's able to give me a level of guidance and encouragement in my life. We've talked about a very wide variety of things. Not just leadership. It definitely had a positive impact on me" (P7). Another mentioned, "I could just, I felt really comfortable with my mentor and I could just

talk about anything" (P5).

Mentors were able to support their mentees but also to challenge them too. "I guess he pointed at some parts of my life where I can improve myself, and gave me suggestions" (P1). On a similar note, one mentee appreciated the accountability his mentor offered him, saying, "I appreciate just having that person to keep you accountable for any goal that you set" (P14).

Mentors were also pivotal in helping the students grapple with the spiritual side of life and leadership. "[My mentor] would pray for me and it was just really nice and helpful," (P5) said one participant, while another mentioned "[My mentor] could help me understand the spiritual side of leadership" (P2).

In summary, the mentor-mentee relationship proved to be both a pleasant relationship and a positive help for the students throughout the leadership formation process. This speaks to the importance of having people in our lives who are "paying attention" to our lives as we grow. "If we are concerned with the leadership formation of others and if we desire to imitate Jesus' way, then we must pay attention with a *seeing heart* to those around us" (Reese and Loane 2012, 35).

Partnering with the Students

A surprising insight gained through this project was discovering that the student participants were also active participants in their own leadership journey. The team quickly learned that the best way to develop them as leaders was not to see them as passive recipients of leadership material, but as fellow travelers in the leadership development process. For example, when we encountered "bumps in the road," we discovered that it was really important to include the students in the

problem solving process, to tell them, "we wanna hear from you. We want to get your feedback. We want you to help make changes" (ALTM2). As one member of the ALT said, "I think we need to let them know how valuable their feedback's gonna be. I think it means putting the program in their hands and saying, "you are gonna be helping to drive this" (ALTM4). One member of the ALT who work with many young people in the food services industry commented that lack of involvement, "is one of the reasons they leave their job." He went on to say, "when in doubt you have to ask them, and we may have to pivot based on some of the things that they tell us. We have to bring them to the table first. Or else we are taking away their role" (ALTM2).

This realization early on in the Growing Leaders course was vital as it enabled us to include the students in the evolution of the course. After every classroom session students filled in a feedback form that evaluated the session. These feedback forms were collected and examined closely and help us to "pivot" as the course went on. For example, in some of the feedback forms students identified areas they wanted to spend more time learning about. "They've identified in the feedback form, "how do we grow deeper in this area?" Or, "I want to learn about this or I want to learn about that" (ALTM3).

When we treated the leadership journey as a partnership, then the learning went in both directions. Mentors and team members realized that we were learning from the mentees as they were learning from us. One team leader mentioned, "You actually learn from the person you're mentoring. So it's meant to be a time when they're also teaching you what they're learning, which makes their learning so much more valuable when they're teaching someone else' (ALTM6).

Partnering with Ministry Leaders

One other group of people who were essential travelling partners in the leadership development journey were the various ministry leaders at Trinity Streetsville. If new leaders were going to get the chance to lead it would mean working alongside existing ministry leaders. As one member of th ALT asked:

> What's gonna happen with these guys after? How do we encourage them to get involved in stuff where they can begin to exercise those gifts? Actually having them *do* leadership as opposed to just *learn* about it? Is there some kind of shadowing, like an internship or something where they could get a chance to serve alongside someone?" (ALTM4)

This sentiment was echoed by many in the ALT. For example, another member said, "What's next for this group of students? How can we involve some of the graduates in the church leadership in different groups, different aspects? Let's get them involved. Let's leverage what they've learned" (ALTM1). As Aubrey Malphurs and Will Mancini wrote in their book *Building Leaders,* "Once the church has recruited, selected, and trained its leaders, it's not finished. There is at least one more step - deployment. Deployment involves placing the right leaders in the right place (context) at the right time" (Malphurs and Mancini 2004, 100). Trinity has many practical leadership opportunities for emerging leaders to get involved in, ministries like, pastoral visitors, small group leaders, greeters, camera operators, communion servers and more.

But the actual 'doing' of leadership isn't just the outcome of leadership development, it's part of the process. As Malphurs and Mancini continue, "You can't learn leadership by simply being in a classroom or a seminar. It's best learned while you are involved 'up to your elbows' in ministry in which you can apply and

evaluate classroom and seminar instruction" (Malphurs 2004, 156). In their book *The Leadership Challenge,* Kouzes and Posner cite a number of research studies and conclude, "What is quite evident from all three studies is that, whether you are talking about managing or leading, experience is by far the most important opportunity for learning." (Kouzes and Posner 1987, 185). In order for this to happen it means that ministry leaders must be willing to invite, empower and share leadership with emerging leaders. The Fuller Youth Institute calls this type of leader a Keychain Leader.

> While every leader has keys on their key ring, not every leader uses those keys in the same way. Some leaders cling to their keys tightly and refuse to share them even for a moment, but keychain leaders model a posture of giving away access and authority. This posture not only empowers others but also meaningfully links them to the life of the congregation. (Powell et al. 2016, 57)

The ALT wondered what the best way was to facilitate opportunities for hands-on leadership experiences. One member suggested that mentors could serve as a bridge between the Growing Leaders program and church leadership opportunities, saying, "Is that something mentors could do? To talk with them and help them to explore the different opportunities that are in the church" (ALTM3). But another ALT member suggested that ministry leaders themselves need to reach out to the students. "Can the different ministries within the church be made aware of this program and then maybe they can start to reach out?" (ALTM5). Yet another member suggested that we needed to involve the students themselves in this conversation. "Maybe we're doing too much thinking for them. Maybe we should just ask them? Say, 'Hey, how do you want to be involved?'" (ALTM2).

In summary, The ALT identified the need for everyone to be part of the integration of new leaders into the church. This included asking students about

their interests, encouraging mentors to facilitate ministry involvement, and raising awareness throughout the entire church so that ministry leaders could make an extra effort to specifically recruit some of the younger leaders in our midst.

The Long Haul: Longevity in Leadership Development

Some road trips are short, while others require a commitment for the long haul. The Growing Leaders course used in this research study was a time-limited, leadership development "program." But the kind of change needed in the Anglican Church requires more than just another program, it requires a larger shift towards a leadership development culture and a long term commitment to promote lasting change. Malphurs and Mancini describe a "leadership culture" as a "unique interrelationship of values, thoughts, attitudes, and actions within a group of leaders that reproduces thoughts, attitudes, and actions within a group of leaders that reproduces patterns of thinking and behaving among them and their followers" (Malphurs and Mancini 2004, 213). This cyclical process is built on the idea that a leadership culture "reproduces" leaders and is self-perpetuating over the long run. In other words, over time leadership development becomes a normal part of church life. For Trinity this could be achieved by regularly running the Growing Leaders course and using graduates as future course leaders or mentors.

From Program to Culture

As John Bowen wrote in *Growing Up Christian,* "It would help people stick with their churches if the leaders made mentoring a normal part of the church's way of doing things, even for a mentoring program to be built into a church's regular

program" (Bowen 2010, 194). This was the question that the ALT began to ask itself as the end of the program drew closer: How can we move leadership development from merely a program at Trinity to an embedded part of the church's life and culture? They brought a lot of passion to this conversation because, "nowhere else are young people getting this kind of thing. That's why we gotta keep going because they're not gonna get this anywhere else. Or if they get anywhere else, it's not gonna be Christlike" (ALTM4). This attitude was shared widely across the ALT mostly because they had been seeing the benefits that leadership development was making in the lives of the participants. One team member recalled how her mentee said, "There's nowhere else to actually have a conversation one-on-one about some of the things that I'm struggling with or going through" (ALTM5). "This tap of the nerve was positive," said another member, "We've got a group of young people in our church who are engaged. How do we keep the momentum going?" (ALTM4).

Momentum and Longevity

Not only were the mentors and ALT members keen to keep the momentum going, but a number of mentees also expressed their desire and plans to keep meeting with their mentor even after the official course had completed. One said, "I think I'll definitely keep in touch with him, especially because he's just gone through some life steps that I'm gonna move over to at some point," (P12) while another said, "I feel comfortable following up with him even after the course. I still need to reach out to him," (P12) while a third student admitted that after the course, "I'm actually still meeting with him" (P7). After the sixth and final classroom

session, one of the mentors recorded that the student and she planned to continue meeting. She made these notes: "Main learning points were how to move into action and the importance of support for encouragement and accountability. Agreed to keep in touch. Continued friendship and encouragement" (ALTM6 with P8). When mentoring becomes associated with a kind of friendship then there is hope for longevity in the development process.

With this question of longevity on their minds the ALT used the Action learning process to seek out solutions. One solution proposed was to treat this research project as a pilot program, and then move on to create a longer, deeper version of the course. "Maybe when we're done with this little pilot, we would want to actually create a bigger mentoring system that could invite new people in and train new mentors" (ALTM7). Another added that the course could be expanded to include adults as well as youth. "If you have a stronger, deeper, longer course, some of the youth graduates could actually take it again, and some adults too" (ALTM5). If the course was run more frequently then, "The graduates of the program could become mentors the next time through. Create a cycle. So now you're creating your own feed system" (ALTM2). This "cycle" or "feed system" is the kind of reproducibility that Malphurs and Mancini mentioned was important to creating a lasting leadership culture.

Graduation and Celebration

The ALT also determined that another way to create church-wide momentum for future leadership development initiatives was to properly recognize and celebrate what the "graduates" had accomplished. As one member of the ALT

stated, "Let's give them credit for being involved" (ALTM2). Another member suggested that "Rather than just do nothing, we should maybe do something to celebrate completing this course. Whether inviting them all up on stage on a Sunday and just celebrating that they have finished the program. Invite our team up and our mentors" (ALTM7). By inviting everyone involved to be recognized in front of the church (leaders, mentors, students) it would help the entire congregation appreciate the lives being impacted through the leadership development program. In addition to a larger event like this, some individual leaders decided to celebrate in smaller ways with their individual mentees. For example, one mentor told the group that on "Friday I'm gonna do my final session with both P16 and P12 and we've agreed to go out to a little celebration dinner" (ALTM2).

The Growing Leaders course highlights the need for celebration. They suggested that a service of commissioning and celebration be held after the course is complete with the following guidelines: "Depending on the time available, a variety of things will be suitable. We suggest that you aim for a sense of joy and celebration using more upbeat songs which focus on the character of God. Remember to end this last part in a good way. You might want party poppers or fizzy drinks in tall glasses, or whatever suits your situation, or anything else celebratory you can think of." During this celebration they encouraged us to read aloud Philippians 1:1-11, which describes Paul's thankfulness for the Philippian Christians. He gives thanks for the Philippians "partnership in the gospel," a theme we have touched on in this portfolio. Paul is also confident, "that he who began a good work in you will carry it on to completion until the day of Christ Jesus," a

verse which signifies the ongoing nature of God's work in the lives of his people.

Growing Leaders was just one step in the journey of developing leaders at Trinity. It's important to remember that God plays a significant role in our growth, both now and in the future. As we concluded this course we realized that it was not the end of this program but rather a temporary stop on the lifelong journey of learning and growth.

Ending and Beginning

The mentees also saw the completion of the course not as an end, but as an opportunity to continue to grow as leaders. When they were asked "what's next for you as a leader?" many declared that they were going to intentionally seek out new leadership roles either at school or in their workplace. For example, one respondent said they would "try to apply those things like when I coach soccer and apply them to more secular leadership positions" (P13). Another replied that what they learned was, "actually quite relevant for my current job right now where I'm in junior management as a program coordinator. And I think it's gonna help me a lot in terms of training and kind of studying the tone for a lot of my staff" (P12). Others declared that they would continue their leadership journey by serving in church. "I have just been sort of thinking about how to bring my areas of passion into the places where I'm already leading at Trinity specifically" (P8). One participant who was passionate about working with children put it this way:

> I really wanna get more involved with Kids Church and I think I really wanna try my best to become a leader with kids at church somehow, because I really think that that's a gift for me. I feel like I'm good with kids, so I really want to continue to work on that because I know that's a really achievable opportunity.So I think that that was one area that I really wanna continue to grow in. (P18)

Some students were really impacted by the challenge of team leadership, and so for them the challenge was to change the way they led in order to make room for others:

> I'm taking more of the backseat than I used to and letting other people take the lead and see where that goes as sort of a leadership. I'm used to taking the driver's seat, but not as much to trust teammates and let other people drive things. (P9)

Still others pointed out that the area that they wanted to continue to grow in was the spiritual side of leadership. One teenager declared, "I think I'm gonna try and be more strong in my belief and show more of who I am in my life. So then people can see that" (P10), while another added, "I need to work on being a leader, finding spiritual ways to get better. So things like prayer and stuff like that I said that I wanted to work on" (P5). In all these ways the students demonstrated that leadership is a long road trip and that the Growing Leaders course was just the beginning of an even longer journey.

Covering Ground and Measuring Progress: Indicators of Growth

Just like a vehicle's odometer measures the distance covered on a long journey, it is important to gauge the outcomes of this project. In the section below I will explain what kind of progress the participants made in their own leadership journey, and then to summarize what the ALT learned over these 12 weeks. Indicators of leadership growth and progress could be ascertained primarily from two sources: by comparing the results of the intake and exit questionnaires, and by listening carefully to the participants' exit interviews. When these results were examined, three main areas of growth were revealed: Growth related to leadership

calling and gifting; growth related to spirituality and sacrifice; and growth related to team leadership and partnership.

Calling and Gifting

On both the intake and exit questionnaires five questions in particular unearthed how the participants understood their own leadership calling and gifting. While these results are not statistically verified, it is notable that when the intake and exit questionnaires were compared, these five questions yielded the greatest overall gains. Table 2 summarizes the leadership growth in these areas.

Table 2: Growth Related to Leadership Calling and Gifting (N=18)

#	Question	Mean Intake Response	Mean Exit Response	Change in Response
6	I have a clear understanding of God's current call on me.	5.6	6.7	+1.1
5	I believe that I was born with certain natural strengths and abilities.	8.1	9.4	+1.3
7	I know the Spiritual Gifts that God has given me as a leader.	6.4	7.9	+1.5
1	I know my own personal leadership style.	6.6	8.1	+1.5
4	I believe God has given me the gift of leadership.	6.8	8.3	+1.5

As Q5, Q17 and Q24 show, students claimed a greater understanding of their own gifting for leadership. Whether that gifting came from natural strengths

and abilities, spiritual gifts, or the specific gift of leadership, the students' perception changed as they felt increasingly gifted and equipped for the task of leadership. In a similar way, students also claimed to have a better understanding of their own unique personal leadership style (Q21). This improved appreciation for leadership gifting mirrored many of the students' growth in leadership calling, one of the largest increases on the entire questionnaire (Q16).

Table 3 below examines the same questions and seeks to determine how many students reported a numerical increase in their response, a decrease in their response, or whether their response remained unchanged when comparing the intake and exit questionnaires.

Table 3: Changes in Student Exit Questionnaire (N=18)

#	Question	Number of Students Whose Exit Response Decreased	Number of Students Whose Exit Response Remained Unchanged	Number of Students Whose Exit Response Increased
6	I have a clear understanding of God's current call on me.	3	5	8
5	I believe that I was born with certain natural strengths and abilities.	2	7	7
7	I know the Spiritual Gifts that God has given me as a leader.	1	4	10
1	I know my own personal leadership style.	1	4	10
4	I believe God has given me the gift of leadership.	1	2	12

The increased numerical responses on the questionnaire corresponded with certain responses in the exit interviews. Many students concluded after the course that leadership was a "gift" given to them at birth. One student commented, "There are some qualities or personalities that you might be born with that might make you more suitable for leadership" (P8). Another answered, "You can be born with the personality that you are naturally more of a leader" (P6), and another noted, "It can be born inside you, a gift that God has given you" (P2). One participant was particularly intrigued by the idea of the spiritual gift of leadership.

> One that stood out to me was learning about spiritual gifts and how you could be a Christian leader, but this gave me more of an in depth look. Maybe one of my spiritual gifts is leadership, given to me by God. (P6)

While some of the participants acknowledged the inborn traits that contribute to making people natural leaders, all 14 of the interviewed participants emerged from the course believing that leaders really can be developed. One could postulate that this unanimous response is because all the participants were themselves aware of the personal progress they had made on the leadership journey. As one student stated, "I absolutely think that leaders are made. I think that there's a bit of a leader in everybody and it's just a matter of your environment and whether you apply yourself to leadership" (P9). Another participant credited their mentor as helping them make progress, saying, "If you have the right mentors, then you can lead the right way" (P14). Another participant was more adamant saying, "Good leaders *have to* be actually developed in some way, and usually they have to kind of take the initiative at some level to, you know, actually be a good leader" (P12).

This increased awareness of leadership gifting and learned skill echoed with a sense of leadership calling. When asked whether the course made her feel more like a leader, one student replied, "Yeah, I think a hundred percent it did" (P18). Other students said things like, "I think that this course has helped me see more aspects of myself as a leader," (P13) or, "Yes, I see myself more as a leader definitely with some steps and ideas we learned" (P2).

Some students spoke about an increased sense of leadership confidence. One teenager admitted, "I think I always used to shy away from anything that had to do with leading, but now I think you can be a leader in smaller ways too" (P10). One student observed the increased confidence in his fellow participants, saying, "I feel like a whole lot of people have come out of their shells. I've seen people who would never have even raised their hand in a public situation starting to take their own lead" (P9).

Students had an increased sense of leadership ability partly because they developed a broader definition of leadership. One said, "I had a fixed idea of what leadership had to be, like the people who are in front of a large crowd. But now I think it doesn't have to be the stereotypical leader" (P10), while another mentioned, "I think after taking the course it's kind of opened my eyes to like seeing different ways you can be a leader" (P18). Another student stated, "I guess back then I thought that the leader is someone who just says like 'you can do this,' and, 'you do that,' or something. But now I can see there's like different types of leaders and because of that I can see myself in one of those others types of leadership" (P1).

In summary, this section explores participants' views on their leadership calling and abilities, with notable gains highlighted in Table 2. Table 3 further analyzes changes in their responses, indicating increased understanding and confidence. Exit interviews supported these findings, emphasizing leadership as an innate gift and the importance of mentorship in skill development. This awareness of leadership gifting is intertwined with a sense of calling, evident in students' reflections on the course's impact on their self-perception as leaders.

Spirituality and Sacrifice

Another indicator of the distance travelled by these students was their increased understanding of the spirituality of leadership. This especially came out in questions that related to spiritual practices, personal faith, and Christlike, sacrificial leadership. Questions 4, 8, 9, and 25 from the intake and exit questionnaires addressed these topics. Table 4 summarizes the leadership growth in these areas.

Table 4: Growth Related to Spirituality and Sacrifice (N=18)

#	Question	Mean Intake Response	Mean Exit Response	Change in Response
8	I believe that Christian leadership requires sacrifice.	9.1	9.6	+0.5
9	I believe that spiritual practices like prayer and scripture reading are an important part of my life.	8.2	8.8	+0.6
25	I rely on Jesus as a source of strength for me in difficult times.	8.3	9.1	+0.8

#	Question	Mean Intake Response	Mean Exit Response	Change in Response
4	I recognize that my personal relationship with God is my number one priority as a leader.	7.9	8.8	+0.9

Q4 and Q25 both addressed the "personal relationship" with God and Jesus that is essential to Christian leadership. Through the development process, students had an increased perception of their reliance on Jesus and claimed to have prioritized their relationship with God to a greater degree. Q25 and Q8 both alluded to the "sacrifice" and "difficult times" that come with Christian leaders, and students seemed more willing to accept those costs knowing that Jesus will sustain them, and that Jesus modeled sacrificial leadership himself. Finally, students placed more importance on spiritual practices such as prayer and scripture reading as a way of nurturing them as leaders.

As above, these same growth areas were evident in the students' exit interviews. At the end of the 12 weeks, 7 of the students spoke about servanthood and sacrifice when describing an ideal leader. "A leader is a self-sacrificing position. Someone who helps other people discover their full potential," (P7) said one participant. Other students mentioned how a leader is "someone who is compassionate in serving others" (P14) and they stressed the importance of "Learning how to lead like Christ" (P13). Another student said a good leader was:

> Someone who is a servant leader or someone who is fundamentally not in the position for themselves, but really to make sure that they can serve or at least address the needs of the people that they're leading. (P12)

Students also spoke about how much the classes and mentoring sessions had propelled their own spiritual life forward. They noted how important it is for leaders to "pray together, and be able to pray over people" (P18), and how, "it's also really important in leadership roles to have a lot of self-reflection and prayer and growth" (P18), and to "try to be closer to God and ask what would Jesus do" (P5).

Mentors helped the mentees arrive at these conclusions. One mentor wrote these comments in her logbook after meeting with her mentee.

> The main themes and issues we discussed were spiritual disciplines. Enjoyed relaxed, chatty. Spiritually strong and growing. Enjoyed discussion on meekness. Talked about prayer and listening to God while reading scripture. Prayed for confidence in a new leadership opportunity. (ALTM6 with P8)

Therefore, students reported a deepened spiritual understanding in leadership, seen in their responses to questions about spiritual practices, faith, and sacrificial leadership. Specifically, questions about personal relationships with God highlighted spirituality's foundational role. Students reported relying more on Jesus and prioritizing their connection with God. They also acknowledged leadership's sacrificial nature, drawing inspiration from Jesus. Additionally, they emphasized prayer and scripture reading for leadership growth. Mentors played a vital role in nurturing students' spiritual growth and reflection during mentoring sessions.

Empowerment and Teamwork

One final area where students experienced growth was in their increased understanding of the collaborative nature of leadership. Q12 addressed the role of leaders in developing the talents of those around them. This was the lowest scored

response in the intake questionnaire but students' scores increased nearly a full point by the time the course had finished. Other gains made by students in this area included Q19, Q15, and Q1 - all of which addressed how leaders can relate to those they lead, and are willing to give praise and opportunity to others. Table 5 summarizes these findings.

Table 5: Growth Related to Empowerment and Teamwork (N=18)

#	Question	Mean Intake Response	Mean Exit Response	Change in Response
12	I actively help others to develop their own gifts and talents.	6.4	7.3	+0.9
19	I understand that leading people requires different approaches.	9.0	9.3	+0.3
15	I am secure enough to delegate and let others take a lead.	8.4	8.8	+0.4
1	I am able to give sincere praise, thanks and encouragement to others.	8.6	8.9	+0.3

The exit interviews also revealed how students gained an appreciation for the empowering, connecting, and collaborative qualities of leadership. 9 participants mentioned how important it was for leaders to be empowering. Leaders, "go alongside their teammates and like, encourage them," (P1) or a leader is "someone who is a team player, who is not just gonna try and do it all themselves, but they are able to help other people be involved." (P8) A leader is someone who puts the proper amount of responsibility on people and who knows

when to push and when to pull back." (P17) A leader is someone "who sees the positive qualities of others and hopes to encourage them by emphasizing that" (P7).

This also led the students to perceive leadership as a collaborative partnership. One said leadership is "being a teammate and being able to collaborate and work with others" (P5). Another said, "A leader is someone who, in companionship with others, helps to direct people towards a common goal" (P9), or that a leader is, "a teammate who is able to collaborate and work with others." (P5) Another participant said it this way: "Leadership means being able to work with groups of people and being able to understand other people's strengths and weaknesses as well as kind of playing off of that" (P18).

Leaders who were good listeners and who demonstrated empathy were also seen as essential to team leadership. One said, "A good leader is one who listens, one who is empathetic to other people's situations," (P7) while another concurred, "A good leader is good with communication or they're empathetic or compassionate" (P10).

A good leader was marked "mainly by their ability to connect with other people" (P9). Or, as one participant noted, good leadership requires:

> Being sociable, being very connected to the people on your team and making sure that you're making those connections so that it's easier to lead them and they feel more comfortable coming to you and they'll be more willing to do their work (P13).

Therefore, participants reported an improved grasp of collaborative leadership, focusing on empowerment and teamwork. Table 5 shows significant growth, especially in understanding how leaders foster others' development. Exit interviews confirm these findings, emphasizing the importance of empowering leaders who encourage teamwork and effective communication. Good listening,

empathy, and strong connections with team members were highlighted as essential for successful leadership.

What Was Learned Along the Way

Looking back on our journey, not only are we able to observe the leadership growth in the student participants, but the ALT also grew in their understanding of leadership development and learned some important lessons about how to invest in future leaders. The learnings from this research project and the Growing Leaders course have added value to Trinity and will guide us as we continue to grow leaders into the future. Four of these key learnings are outlined below.

Leadership Development Makes a Difference

The first conclusion that can be made from this leadership project is simply this: leadership development makes a positive impact in the life of young people and the wider church as well. One indicator of the student's engagement with this project was their desire and commitment. Initially, I predicted that several participants would drop out of the course as the weeks went by. However, all 19 participants completed the entire 12 week program. Furthermore, the feedback from several students indicated that their understanding of leadership was enriched by the project. For example, when one student was asked about the impact of the 12 week program she commented that:

> Before the course I kind of thought of a leader as kind of more like a very specific role, but I think after taking the course, it's kind of opened my eyes to like seeing different ways you can be a leader. It doesn't have to be like a group setting where you're like taking charge. (P18)

Another student commented that after participating in the project "I have a more realistic idea of leadership and I think it is something that I can work towards. [The course] showed me how much of an ability I have and what I need to work on" (P2).

The students weren't the only ones who benefitted from the program. The ALT were also strengthened through their team building, group learning, and shared leadership that occurred during the Action Learning Sets. During the final ALS one member prayed,

> Lord, God, thank you two for the 12 weeks that we've had together working with the students, and not just what we've been able to give to them as they grow as leaders, but what we have been able to learn through the process, as individuals and as a church. (ALTM7)

Leadership Development Takes a Whole Church

This leads to the second major learning gleaned from this project which was that in order for leadership development to benefit the whole church, it requires the participation of the whole church. Including the students, the ALT, and additional mentors from the congregation, a total of 32 people participated in this project. Even more people were involved if we include the parents of the students - many of whom interacted with mentors and ALT members, and if we include the existing ministry leaders who are ultimately needed to recruit and train young apprentices as they take on leadership roles. But truly, successful leadership development actually requires the support of the whole congregation itself as they accept and affirm new leaders who are beginning to serve within the faith community. Tod Bolsinger wrote a book entitled, *It Takes a Church to Raise a Christian* (Bolsinger 2004), and Phil Newton wrote elsewhere that, "It takes a church to raise a minister" (Newton

2017, 104). After completing this project one of our discoveries was that, "It takes a church to raise a leader."

According to Dori Grinenko Baker, to develop young leaders, churches need to become "Greenhouses of Hope" (Grinenko Baker 2010, 11). In agricultural terms, a greenhouse is a carefully controlled environment that promotes growth, especially growth of young seedlings. In the same way, the entire church community must provide an environment of nurture and care for new leaders, giving them "resources of attention, love, and nourishment toward their vocational flourishing" (Grinenko Baker 2010, 11). Leadership development is not a solo project, but a community project, where the entire church realizes that young people "can serve in any capacity just like any other adult" (Yuen and Lau 2014, 28). But in order for churches to elevate young leaders, older leaders must also be willing to step down. In Larry Osborne's book *Sticky Teams,* he states that when senior leaders are unwilling to relinquish leadership to emerging leaders,"They hog the leadership table, shutting out the next generation. It's one of the main reasons that most churches stop growing" (Osborne 2010, 114). While many churches operate on a tenure model which privileges whoever's been around longest, in healthy churches, "The force goes the other way: laboring proactively and assertively to raise up younger leaders to fill our shoes and do our job better than we did" (Mathis 2022).

"Within greenhouses of hope lies a seed of the capacity for vocation" (Grinenko Baker 2010, 195). Leadership development takes the whole church working together and the success of this project relied on the large numbers of church leaders and members who were committed to the leadership journey.

Moving forward, Trinity Streetsville will need to continue to lift up new leaders, even if it means experienced leaders stepping down to make room.

Leadership Development Is Complex

A third outcome of this research project was the realization that the leadership road trip is not a straightforward journey. There were many bends in the road, unpredictable stops, and times when we went off the map. As Bolsinger writes, "In uncharted territory, adaptation is everything" (Bolsinger 2015, 15), and throughout the Growing Leaders course we experienced this feeling of leadership complexity from the very beginning.

During the many conversations held by the ALT over the 12 week project the team worked through numerous struggles and problems we encountered along the way. Many times the ALT needed to adapt or contextualize the leadership material to suit the students: "Do you think that if we were to say, divide the group into older and younger, could there be some challenges with that?" (ALTM3). The classroom configuration and the student grouping were rejigged to promote better learning: "There is tension… Do we juggle things?" (ALTM4). Mentors needed to work around the unpredictable schedules of their mentees: "P15 will miss tomorrow because she's working, and P7 will miss for his engagement shoot, and P18 missed last week" (ALTM6). Some students had special needs and mental health challenges, and one member of team commented: "I feel like this is therapy!" (ALTM2). Each student was different, struggling with different life issues, facing different problems. Even students of the same age and grade had

radically different leadership thinking: "Even though they're younger they have a more mature mindset" (ALTM2).

According to Gurdjian, Halbeisen, and Lane, one of the reasons why leadership development programs often fail is because they don't appreciate these complexities inherent in the leadership development process. First, we fail to appreciate the unique context of each individual leader. The authors write, "Too many training initiatives we come across rest on the assumption that one size fits all" (Gurdjian, Halbeisen, and Lane 2014). Second, leadership development is primarily rooted in real leadership experiences and leaders "typically retain just 10 percent of what they hear in classroom lectures, versus nearly two-thirds when they learn by doing" (Gurdjian, Halbeisen, and Lane 2014). Third, leadership development often fails because there is no one-to-one support to address questions, problems and struggles that emerging leaders face. "Too often organizations are reluctant to address the root causes of why leaders act the way they do. Doing so can be uncomfortable for participants, program trainers, mentors, and bosses" (Gurdjian, Halbeisen, and Lane 2014). All of these factors including our unique context, our life experiences, and personal shortcomings all combine to make leadership development truly complex.

In this research project we sought to address this complexity through the Action Learning process. Action Learning proved to be ideally suited to address the inherent complexity in leadership development as the ALT solved problems as they arose by listening to each other, adapting, implementing, and reporting back. The ALT was responsive and accommodating to the classroom feedback, they made efforts to engage students in real life leadership experiences, and they

provided students with individual mentors who built relationships and tailored their mentoring approach to suit them.

Leadership Development Is Ongoing

A fourth outcome of this project was the realization that the leadership development road trip would continue on even after the project was complete. In the final class interview with the project participants they were asked how they planned to continue to grow as leaders. Many mentioned their interest in getting more involved in leadership, both in the church and outside the church. "I really wanna get more involved with kids church" (P18) said one participant, while another mentioned, "I'm gonna help, like step up and take leadership roles" (P10). Another participant mentioned how the Growing Leaders course equipped her for leadership "at Trinity specifically, and maybe at work as well" (P8). Therefore, one of the most exciting implications of the research project is that these young leaders will continue to grow into leadership opportunities within our church community and beyond.

Another outcome of this project is the potential for the mentor-mentee relationships to continue after the course has completed. While there was no expectation for this to occur, 4 students indicated their desire or intention to keep meeting with their mentor. For example, at the end of the course one student told me, "I'm actually still meeting with [my mentor] as we speak. We're kind of meeting every Sunday morning for a few more sessions" (P7). In order for these relationships to continue, there will need to be ongoing organization and

accountability to support the health and effectiveness of the mentoring relationships.

The ALT learned that leadership development is not a line, but a loop. This became apparent when they reached the end of the 12 week project and there was a desire to continue the work. The closing celebration that we held in the church felt less like the end of the journey, and more like the beginning of an even larger road trip. In the final meeting of the ALT, the group was already talking about next steps they could take, like offering the course to the adults of the congregation: "What do you think the uptake would be from the adult population of Trinity for a course like this?" (ALTM5). They discussed offering the complete course a second time so that "Some of the youth graduates here who are adults could actually take it again to get deeper if they wanted" (ALTM4). If the course was offered again, the ALT discussed having recent graduates run the next course: "It can continue to grow. Someone can take it on. And they're able to practice what they've learned" (ALTM2). There was a sense that at the conclusion of the course there was momentum that shouldn't be squandered. There was a desire to reconvene the ALT at a later date "to talk through what that might look like to keep building" (ALTM4) and "create a cycle" (ALTM2). They also discussed "inviting the students back and saying to them we want to have a debrief on the course: what should stay, what worked, whatever" (ALTM4). Their input would help make the next course even better as the graduates served a sort of "advisory council" (ALTM2).

This continuous, iterative approach to leadership development moves leadership development from the periphery of the church's life to the centre since it

isn't just a program we run once, but a culture we cultivate continually. The more that leadership development is practiced and promoted, then "Not only do leaders influence each other, they influence the church community at large. In effect the leadership culture spills over and creates culture within the whole church" (Malphurs and Mancini 2004, 216). The writer Tom Peters famously said, "Leaders don't create followers, they create more leaders" (Peters, n.d.). This kind of leadership development momentum is essential for churches like Trinity and all Anglican Churches since, as Finn Jackson writes:

> Leaders who create followers reduce the capacity of the organization to adjust. Leaders who create more leaders increase the capacity of the organization to change and to grow. They increase its resilience and agility. (Jackson, 2022)

In summary, this chapter has outlined the research conducted at Trinity Streetsville and emphasized the significant findings pertaining to leadership development among youth and young adults. By analyzing data from interviews, questionnaires, mentor log books, and ALS meetings, we gained insights into the underlying ideas and assumptions in leadership development, encountered obstacles, recognized the collaborative aspect of this process, and emphasized the importance for churches to have a long-term perspective in their development journey.

CHAPTER V: CONCLUSION

The Rear View Mirror: Looking Back

As this research road trip nears its final destination it is helpful to look back and remember how far we've come. This portfolio traced the path of a long and winding leadership development road trip. It began in Chapter 1 with an exploration of the urgent need for leadership development within the Anglican Church of Canada, spurred by a sustained decline in membership and recent challenges exacerbated by the COVID-19 pandemic. Faced with this crisis, I advocated for a shift towards lay leadership development, emphasizing the crucial role of nurturing a new cohort of empowered lay leaders, particularly among younger demographics. By undertaking this journey collectively and prioritizing the training and mentorship of young leaders, Anglican churches can overcome stagnation and revitalize their leadership for the future. Additionally, Chapter 1 suggested that one of the ways to address issues of trust and integrity in Christian leadership is by investing in lay leadership development. Finally, I introduced Trinity Streetsville Anglican Church as an ideal setting for a research project focused on developing emerging leaders and laid out the roadmap for the chapters ahead.

In Chapter 2 I reflected on my own journey of leadership development, beginning with my upbringing on the family farm, early opportunities in my teenage years, and culminating in their exploration of ministry roles within the Anglican Church. I highlighted the significance of certain empowering leaders in

my life, drawing parallels between their experiences and Jesus' approach with his disciples. After a spiritual awakening and engagement with various church and campus ministries, I began to test the waters of leadership in the church. Despite initial doubts about the future of leadership within the Anglican Church, a visit to Wycliffe College offered me hope and affirmation of my calling. In Chapter 2 I also discussed the importance of role models and team leadership, acknowledging both strengths and blind spots in my leadership style. I described how I was learning to align my perception of leadership with how others experience it, as evidenced by assessments like the 360 Feedback.

I also critically examined some outdated leadership paradigms inherited over my 20 years of ordained leadership in the Anglican Church. I scrutinized the hierarchical model, prevalent in the Anglican Church, which emphasizes positional authority but fails to collaborate effectively with laypeople. I also challenged the traditional visionary leadership model, advocating for a more inclusive, collective approach to leadership that acknowledges the limitations of solitary leadership in navigating today's complex cultural landscape. I also challenged stabilizing forms of leadership, arguing that while stability is essential, leaders must also embrace disruption to foster innovation and address evolving challenges. I proposed a different leadership paradigm, one which I called shared leadership, rooted in adaptive leadership principles, which emphasizes community collaboration, problem-solving, and shared ownership of solutions.

In Chapter 3 I was able to more fully develop my philosophy of shared leadership by examining three merging lanes of thought: one biblical, one theoretical, and one practical. The biblical narrative highlights the concept of

shared leadership as it depicts God's collaborative nature, involving humans in various responsibilities of creation. Examples such as Moses delegating tasks to others and Nehemiah working alongside the people demonstrate the effectiveness of shared leadership. Jesus, exemplifying shared leadership, recruited, selected, trained, and deployed disciples, emphasizing intentional development and empowerment. He modeled close mentorship, hands-on training, and sending disciples out in pairs to share ministry responsibilities. This approach, aimed at empowering others for leadership roles, was later adopted by early church leaders, as seen in Paul's instructions to the Ephesians.

The second lane of shared leadership comes from the theoretical realm of adaptive leadership. Adaptive leadership, a facet of shared leadership, emphasizes collaboration and consensus-building within organizations to tackle problems effectively. Unlike traditional models of visionary leadership, which relies on a single leader's vision, adaptive leadership activates the potential of the entire community. Adaptive leadership is especially suited for addressing complex challenges that require the collective intelligence of the community. It involves creating a "holding environment," selecting diverse participants, regulating discussions, and delegating tasks to empower communities to solve problems collaboratively.

Shared leadership in the church encompasses more than just partnering with fellow humans; it also involves partnering with the divine. Therefore, the third lane of shared leadership comes from the direction of practical theology. Practical theology asks where God is present and how leaders should respond. Instead of asking "What would Jesus do?", practical theology asks "Where is Jesus and what

am I to do as a minister?" This perspective emphasizes the ongoing presence of Christ and the Holy Spirit in ministry. Relying solely on scripture as the authority for leadership is common among leaders, but practical theology offers various perspectives on the sources of authority in leadership, including scripture, tradition, and the ongoing work of the Holy Spirit. Christopraxis, a branch of practical theology, challenges exclusive reliance on scripture by emphasizing the ongoing ministry of Christ through the Holy Spirit. It calls leaders to discern and participate in God's ongoing work in the world. Embodying Christopraxis in shared leadership means recognizing God's presence in ministry and seeking divine guidance through discernment. This spiritual GPS guides leaders in aligning their actions with God's ongoing ministry of healing and reconciliation in the world. Ultimately, shared leadership through Christopraxis involves partnering with God himself, recognizing Jesus as alive and active in the world and inviting us to participate in his ministry.

In Chapter 4 I described the research initiative conducted at Trinity Streetsville during the fall of 2022. 19 participants, comprised of youth and young adults, embarked on a comprehensive leadership development course, integrating classroom instruction with mentorship elements. To assess the impact of the program on their leadership awareness, participants underwent interviews and completed questionnaires both prior to and upon completion of the course. Additionally, a cohort of lay leaders from the parish formed an Action Learning Team, convening regularly throughout the duration of the program to exchange insights and collaboratively address challenges.

We began by examining some of the leadership luggage which participants brought with them on the Growing Leaders course. This included the attitudes,

experiences, and beliefs individuals carried with them. I explored how participants brought varying degrees of confidence and insecurity, optimism and pessimism, ideas and assumptions about leadership, and the influence of relationships and experiences. Participants in the study expressed varying levels of confidence in their leadership abilities, with some feeling uncertain and others more self-assured. Many identified confidence as a key trait of effective leaders, although some struggled with feelings of inadequacy. Participants also displayed differing attitudes towards leadership and the future, with some expressing hopefulness about their potential for growth and others feeling pessimistic about societal challenges. There were shared beliefs among participants about the qualities of good leaders, including integrity, servant leadership, humility, and the importance of interpersonal relationships and empowerment. I was also able to observe the significant impact of relationships and experiences on leadership development. Mentors, family members, church leaders, and various life experiences were cited as influential factors in shaping individuals' understanding of leadership.

We also discussed the various obstacles encountered during the implementation of the leadership development program at Trinity. Participants' diverse ages and maturity levels led to challenges in group dynamics and relevance of course content. Strategies such as mixing groups and reframing age differences as leadership opportunities were considered. Also, balancing structured leadership content with building personal connections during mentor meetings raised questions about mentorship priorities and relevance of course material to mentees' lives. Some students showed inconsistency in attending classes or mentor meetings, prompting discussions on the long-term nature of leadership development and the

need for patience and investment. We also came to understand how busy the students' lives were and how stressed lives posed a challenge to effective leadership development. Empathy, flexibility, and finding ways to accommodate mentees' schedules were suggested as strategies. Involvement of parents in mentees' lives raised concerns about confidentiality and navigating potential tensions between parents and mentors. Setting boundaries and maintaining trust were emphasized. And we also acknowledged that mentor-mentee relationships sometimes veered into counseling territory, raising questions about appropriate roles and responsibilities. Training, screening, and maintaining a balance between support and professional boundaries were discussed as solutions.

We also learned about the importance of partnership in leadership development, highlighting three key areas: partnering within the leadership team, with mentors, and with students. I explored the effectiveness of shared leadership and collaboration, as well as the significance of involving students actively in their own development. Mentors played a crucial role in offering guidance and support, while also challenging and empowering mentees. Additionally, integrating emerging leaders into ministry roles within the church is essential, requiring involvement from both mentors and ministry leaders to provide hands-on leadership experiences. Overall, we realized the need for a collaborative approach to leadership development, where all stakeholders work together to nurture and empower emerging leaders.

Finally I explored the concept of longevity in leadership development and I emphasized the need to transition from a short-term program mindset to embedding leadership development into the church's culture for lasting change. The discussion

on the ALT revolved around moving from a program to a culture of leadership development, sustaining momentum, and celebrating achievements. Again, mentoring was highlighted as a crucial aspect of longevity, with mentors and mentees expressing a desire for ongoing relationships beyond the program's duration. Some strategies we discussed about longevity included treating the program as a pilot for future initiatives, involving graduates as mentors, and expanding the program to include adults. Finally, I underscored the importance of recognizing and celebrating the accomplishments of participants, as well as highlighting the ongoing journey of leadership development beyond the program's end.

I concluded chapter 4 by surveying some indicators of growth and progress that were measured during the research project, focusing on three main areas: leadership calling and gifting, spirituality and sacrifice, and empowerment and teamwork. The progress was evaluated through intake and exit questionnaires, as well as exit interviews with participants. In terms of leadership calling and gifting, participants showed increased understanding of their own leadership capabilities, spiritual gifts, and personal leadership styles. They expressed a deeper awareness of their calling as leaders, with many attributing their growth to the course and mentorship. Regarding spirituality and sacrifice, participants reported enhanced spiritual practices, reliance on Jesus for strength, and prioritization of their relationship with God. They recognized the sacrificial nature of Christian leadership and emphasized the importance of spiritual disciplines in nurturing their leadership abilities. In terms of empowerment and teamwork, participants reported growth in empowering others, adapting leadership approaches, delegating tasks,

and offering praise and encouragement. They recognized the collaborative nature of leadership and the importance of effective communication, empathy, and connection with team members.

Roundabout: Revisiting Shared Leadership

Throughout this leadership journey, my understanding of Shared Leadership has evolved. Initially, in Chapter 2, I outlined Shared Leadership as a concept stemming from three main sources: the biblical, theoretical, and practical. These lanes contributed equally to my definition. The biblical lane drew from examples like Jesus' leadership style, the theoretical lane emphasized adaptive leadership principles, and the practical lane focused on Christopraxis, viewing leadership through the lens of ongoing divine presence.

Upon reflection, I now perceive a shift in the importance of these lanes. While I still value the biblical perspective, I recognize its lesser significance compared to adaptive leadership and Christopraxis. For instance, while Jesus exemplified servant leadership and involved his disciples in his ministry, upon closer examination, his approach may not fully align with the principles of shared leadership. For example, in Mark 6:7-13, where Jesus sends out the 72 in pairs, while it demonstrates delegation of tasks, it lacks the empowering and innovative aspects seen in adaptive leadership. Jesus' instructions were directive rather than collaborative, indicating a more authoritarian style.

> These were his instructions: "Take nothing for the journey except a staff—no bread, no bag, no money in your belts. Wear sandals but not an extra shirt. Whenever you enter a house, stay there until you leave that town. And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them. (Mark 6:8-11)

Therefore, while I maintain the significance of adaptive leadership and Christopraxis in shaping my philosophy of Shared Leadership, I now view the biblical lane as less influential in contributing to this framework.

I have also come to understand that implementing shared leadership in my ministry doesn't mean relinquishing strong individual leadership. Initially, I may have envisioned a complete departure from hierarchical structures, assuming that in a true shared leadership model, I would step back entirely from any authoritative role within my team. However, I now realize that effective shared leadership requires accountable, proactive leadership from me to ensure its implementation and success. While shared leadership empowers team members, it doesn't eliminate the need for overall leadership oversight. Instead, it allows leaders to harness the collective intelligence of their teams, promoting innovation and enhancing decision-making processes. Therefore, shared leadership doesn't imply a scenario where everyone is in charge, but rather it facilitates collaboration and empowers leaders to steer the organization toward its goals.

In the same way, I've reconsidered my stance on visionary leadership. In Chapter 2, I viewed visionary leadership negatively due to past experiences with authoritarian and solitary models that emphasized the power of a single charismatic leader. I believed this approach could foster an unhealthy celebrity culture in churches. I also resisted it because in today's complex and changing world, it is impossible for any one leader to see the way forward. Consequently, I favored shared leadership as a more inclusive and adaptive alternative. However, I now recognize that my advocacy for shared leadership embodies a form of visionary

leadership in itself. I've realized that visionary and shared leadership are not mutually exclusive; rather, my vision for shared leadership represents a vision for organizational health and success.

My CliftonStrengths assessment highlighted my strength in the Futuristic theme, indicating my propensity for visionary leadership and enthusiasm for inspiring others with future visions (Rath 2008). Yet, instead of imposing my singular perspective, I've envisioned a future for Trinity Streetsville where multiple leaders are empowered and equipped to share leadership responsibilities. Thus, I've come to understand that visionary leadership and shared leadership can coexist harmoniously, and my philosophy of shared leadership actually serves as a vision for the organization's future.

Journey's End

This research project has helped us achieve several important milestones en route to our destination. Firstly, the overall project has had a profoundly positive impact on Trinity Streetsville, serving not only as a vehicle for learning but also as a source of tangible benefit to the many research participants. By embracing the ethos of action research, the project directly enhanced the lives of the 19 students engaged in the Growing Leaders course, as well as the mentors and ministry leaders who participated. As Coghlan writes, "Action research focuses on research in action, rather than research about action" (Coghlan 2019, 6). Through a combination of classroom instruction, mentorship, and community building, many church members experienced firsthand the transformative power of leadership

development, which is an investment that will benefit the church well into the future.

Another positive outcome of the overall project was that it provided me with a unique opportunity to put into practice my philosophy of shared leadership, effectively connecting Chapters 3 and 4 of this portfolio. Collaborating with the Action Learning Team (ALT) allowed me to empower its members to assume leadership roles, fostering a sense of ownership and creative problem solving within the group. Working with the ALT was also an exercise in adaptive leadership, as I chose a group of diverse participants and created a holding environment for discussion where the team was able to solve problems collaboratively (Heifetz 2017, 102).

Yet another meaningful result of this project was the heightened enthusiasm and engagement observed among the wider congregation. Presenting the research findings to a gathering of over 40 parishioners underscored a collective commitment to leadership development at Trinity. After hearing about the project, they shared their own hopes and dreams for the next generation of leaders at Trinity and were keen to know where the church would go from here.

It is important to acknowledge that the ultimate objective of establishing a sustained framework for leadership development at Trinity on a broader scale remains unfulfilled. Despite deliberations within the ALT regarding strategies for longevity and expansion, the formalization of ongoing programs and the rerun of the Growing Leaders course have yet to materialize. This delay serves as a reminder of the enduring nature of the leadership development process. As aptly noted by one ALT member, “What we're trying to achieve is developing leaders in

our church, so it's not a race" (ALTM2). The cultivation of leaders is a gradual journey, requiring a steadfast commitment to perseverance and patience, even when progress seems slow.

New Avenues

However, amidst these challenges lie several promising avenues that will hopefully allow us to perpetuate the impact of our learnings. One such initiative under consideration is the establishment of the Trinity Institute of Leadership Development. This institute would serve as a hub for various programs, including the renowned Growing Leaders Program, alongside a diverse array of classes and conferences tailored to both Trinity members and the broader Anglican Church community.

Additionally, our research has sparked the idea of creating a gap-year program at Trinity as a way of fostering spiritual and leadership development of young adults. Having secured funding from our diocese to collaborate with New Wine International, Trinity envisions offering a transformative year-long experience for individuals aged 18 to 25. Participants would immerse themselves in Mississauga, engaging in Christian discipleship while honing their kingdom skills through active involvement in church and local ministries. Integral to this program is the provision of mentorship and ministry training, as students work alongside Trinity staff to cultivate their leadership capacities.

Finally, this research project has yielded the additional blessing of my own personal transformation, serving as a source of personal inspiration and introspection. While the primary focus of the research was on nurturing the

leadership potential of others, I too have undergone a profound journey of growth and self-discovery. This experience has not only reaffirmed my commitment to shared leadership but has also provided invaluable insights that will undoubtedly shape my future endeavors in ministry.

But I hope inspiration drawn from this research blesses more people than myself or the congregation of Trinity Streetsville. Amidst the formidable challenges confronting the broader Anglican Church, this research should instill a sense of optimism and hope in all of us. Because, by prioritizing leadership development, we not only invest in the leaders of tomorrow, but we also equip the church with the resilience and adaptability necessary to navigate the complexities of an uncertain future with confidence.

APPENDICES

Appendix A - Research Study Consent Form

Title of Project: "The Leadership Development Road Trip: The Journey of Growing Young Leaders at Trinity Streetsville and What Was Learned Along the Way"

Date of Project: September-November 2022

Introduction: My name is Robert Hurkmans, and I am a student at Tyndale University conducting a research project for my Doctor of Ministry program. My telephone number is 289-821-1353. My research supervisor is Dr. Michael Krause and his phone number is 416-226-6620 x2239. You may contact either of us at any time if you have any questions about this study. You may also contact the Research Ethics Board at Tyndale University by emailing reb@tyndale.ca.

Purpose: The purpose of this research is to study the impact of mentorship on emerging lay leaders at Trinity Streetsville Anglican Church. I am trying to learn how a parish designed mentorship program can augment the leadership development process in youth and young adults.

Duration of Study: This research project will take place over 12 weeks

Procedure: If you consent to join this study:
i. You will be asked several questions in an oral interview that will take place at the church, both before the leadership course begins and again afterwards. These interviews will be recorded on an audio recorder.
ii. You will be asked to complete a leadership questionnaire at the beginning of the project, and again after it's completion.
iii. You will be asked to attend 8 classroom sessions on various topics of leadership. The sessions will occur weekly and will be held in Trinity Streetsville's seminar room. Your attendance and participation in these classroom sessions may be recorded by an observer.
iv. You may (or may not) be asked to meet with a mentor/mentors/mentorship group (other?) in between class sessions to review course material and discuss your ideas and feelings about leadership. These meetings may take place in person at the church/elsewhere/Zoom/phone? The mentor will record notes from these in a logbook. Note: not all participants will be assigned mentors.

Voluntary Participation: Your participation in this study is completely voluntary. If you choose to participate, you may still refuse to answer any questions that you do not wish to answer. You may also withdraw from the study at any time.

Risks: There are no known risks associated with this project. However, if you feel distressed at any point during the interviews, questionnaire, classroom sessions, or mentorship meetings, please inform me promptly.

Benefits: While there are no guaranteed benefits to this research project, I believe it is quite possible that you will find the classroom session helpful in gaining valuable

leadership insights, and the mentoring sessions will help you further explore your own sense of leadership calling. This study is meant to benefit the entire congregation by energizing our commitment to leadership development of youth and young adults.

Confidentiality / Anonymity: Your name will be kept confidential in all of the reporting and/or writing related to this study. I will be the only person present for the interview and the only person who listens to the audio recordings. When I write down the findings of this project I will use pseudonyms - made up names - for all participants, unless you specify in writing that you wish to be identified by name. If you wish to choose your own pseudonym for the study, please indicate the first name you would like me to use for you here:

In rare cases it may not be possible to ensure confidentiality because of mandatory reporting laws (e.g., suspected child abuse).

Sharing the results: I plan to construct an ethnography - a written account of what I learn - based on the interviews, questionnaires, and observations, together with my reading and historical research. This paper will be submitted to my research supervisor at the appointed deadline. I also plan to share what I learn from this study with the congregation. Portions of this ethnography may be printed and made available to the church members.

Publication: There is a possibility that I will publish this study or refer to it in published writing in the future. In this event, I will continue to use pseudonyms (as described above) and I may alter some identifying details in order to further protect your anonymity.

Before you sign: By signing below, you are agreeing to two (2) audio recorded interviews for this research study, two (2) questionnaires, weekly classroom observation, and (possible) weekly mentorship meetings. Please be sure that any questions you may have are answered to your satisfaction. If you agree to join this study, a copy of this document will be given to you.

Participant's Signature:_____
Date:_____
Print Name:_____

Researcher's Signature: _____ Date: _____
Print Name: _____

Appendix B - Intake and Exit Interview Questions

Entry Questions:
Question #1: How would you define the word "Leader"?
Question #2: Do you think leaders are born, or made? Or both? Why?
Question #3: What are the qualities of a good leader?
Question #4: Do you consider yourself to be a leader? Why or why not?
Question #5: Have you ever been encouraged to take on a leadership role? If so, who? What?
Question #6: Does the prospect of leadership excite you?

Exit Questions:
Question #1: How would you define the word "Leader"?
Question #2: Do you think leaders are born, or made? Or both? Why?
Question #3: What are the qualities of a good leader?
Question #4: After taking the course, do you see yourself more as a leader? If so, how?
Question #5: How well did you get along with your mentor?
Question #6: In what ways did meeting with your mentor benefit you during this course?
Question #7: Do you have a sense of what's next for you as a leader? Explain.

Appendix C - Mentor Logbook Template

MENTOR MEETING REVIEW SHEET

cpas

GROWING LEADERS Youth

Date of meeting:	Reflecting on Growing Leaders Youth session:

The main themes and issues discussed in this session were...

What else seemed important about your mentoring session (for example, type of communication, body language, tone, voice, patterns of thought, emotional and spiritual well-being?)

What aspect of GLY (teaching sessions, exercises, journalling) have been challenging / helpful or provided fresh insights?

What were the main learning points from this mentoring session?

What action and prayer points did you agree?

Other notes and reflections (including what you would like to talk through with your mentee at the next meeting)

Date of next meeting:

GROWING LEADERS YOUTH ©CPAS MENTOR MEETING REVIEW SHEET

Appendix D - Entry an Exit Questionnaire

As you enter and exit the Growing Leaders course you may be asked to complete a short questionnaire. It will help you assess where you are at the start and end of the course, and any change that has occurred along the way. Of course, it only provides a snapshot, but hopefully it will be of benefit.

When completing this:

- Please follow your first instincts without over-analysing.
- Don't be afraid of low scores or high scores
- If some aren't applicable to you simply leave them blank.

Disagree Entirely										**Agree Entirely**
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
1.	I am able to give sincere praise, thanks and encouragement to others.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
2.	I believe that God chose me and loves me as his child.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
3.	I am optimistic about God's plans for my future.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
4.	I recognize that my personal relationship with God is my number one priority as a leader.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
5.	I believe that I was born with certain natural strengths and abilities.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
6.	I encourage and exemplify a team approach to opportunities and challenges.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
7.	I enjoy learning from the experiences of others.									

0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
8.	I believe that Christian leadership requires sacrifice.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
9.	I believe that spiritual practices like prayer and scripture reading are an important part of my life.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
10.	I am really passionate about certain causes, problems, or ideas.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
11.	I know what I do well and I know what I need to do better.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
12.	I actively help others to develop their own gifts and talents.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
13.	I have people in my life who keep me accountable.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
14.	I know there are parts of my life that need to change.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
15.	I am secure enough to delegate and let others take a lead.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
16.	I have a clear understanding of God's current call on me.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
17.	I know the Spiritual Gifts that God has given me as a leader.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
18.	I am interested in getting more involved as a leader in my church.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
19.	I understand that leading people requires different approaches.									

0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
20.	I have some other people in my life who help me grow as a leader.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
21.	I know my own personal leadership style.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
22.	I am approachable, I listen to and understand the feelings of others.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
23.	I am comfortable in openly admitting my mistakes.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
24.	I believe God has given me the gift of leadership.									
0	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
25.	I rely on Jesus as a source of strength for me in difficult times.									

Appendix E: Data Summary Table

Table 6: Data Summary Table

Data Set	How Data Was Collected	When Data Was Collected	Who Was Data Collected From	Data Form and Storage
Intake Interviews	6 questions asked, interview recorded, transcribed and coded using eclectic coding.	August-September 2022	17 participants (2 absent)	Digital recordings/ transcripts electronically stored for 3 years.
Intake Questionnaires	25 question survey	October 2, 2022	17 student participants present (2 absent)	Printed copies stored with research files for 3 years
Action Learning Sets	The Action Learning process was facilitated, recorded, transcribed and coded using eclectic coding	September 10, October 15, 29, November 12, 26, December 10	The Action Learning Team (6 members and myself)	Digital recordings/ transcripts electronically stored for 3 years.
Mentor Meeting Logbooks	Mentors were invited to complete a Mentor Meeting Review sheet following every mentorship meeting.	Various times and locations from October 2-December 18, 2022	7 out of 12 Mentors returned logbooks	Printed copies stored with research files for 3 years

Data Set	How Data Was Collected	When Data Was Collected	Who Was Data Collected From	Data Form and Storage
Weekly Feedback Forms	Students were invited to complete a feedback sheet following each classroom session.	October 2, 16, 30 November 13, 27 December 11	All student participants who were in attendance on those particular days.	Printed copies stored with research files for 3 years
Exit Questionnaires	25 question survey	December 11, 2022	17 student participants present (2 absent)	Printed copies stored with research files for 3 years
Exit Interviews	8 questions asked, interview recorded, transcribed and coded using eclectic coding.	December 11-20 2022	17 participants (2 absent)	Digital recordings/ transcripts electronically stored for 3 years.

Appendix F: Emergent Themes from Intake Interviews

Table 7: Emergent Themes from Intake Interviews

Research Question	Themes that Address Question	Number of participants Contributing (N=15)	Sample quotes from Participants (P)
RQ1: In your opinion, what are the qualities of a good leader?	Leaders Initiate	7	"Somebody who can take initiative and responsibility for themselves and, um, the people who they're leading." (P5)
	Leaders are Humble	4	"They're not necessarily like the best person in the room. Like there are other people that have sort of like their own opinions and their own ideas that sometimes need to be taken into consideration." (P13)
	Leaders Support	7	"I think a leader for me is someone that doesn't just tell people what to do. Um, and like boss them around, but they go alongside them and support them and like go through everything with them." (P15)
	Leaders Work as a Team	6	"So it's more of a teamwork kind of atmosphere, not so much as a, you know, boss or employee kind of atmosphere." (P4)
	Leaders Empower	4	"One of the qualities of a good leader is to empower others to lead as well. So not to micromanage everything, but to enable others so that that torch can be passed on down the road as well." (P7)
RQ2: Do you think leaders are born or made? Or	Leaders are Made	14	"I think it's something that can be developed, kind of formed by, obviously you're learning from other people around. How, like

both?			your, how you grow up, how you're raised, kind of, I think it definitely is something that can be formed." (P18)
	Leaders are Born	8	"I think some people are definitely born with more of like, maybe more of like an instinct to take leadership where there are opportunities too." (P13)
RQ3: Do you consider yourself to be a leader? Why or why not?	I'm a Leader	Yes (14)	"I consider myself to be a leader because through different experiences I've had to take charge of different groups and I think I worked well with others and communicated. So like my group would listen to me and respect me."
		Sometimes (7)	"I'm 50 50 on it." (P14) "I think I can be a leader. But a lot of times I, uh, prefer to like step back." (P15) "I would say that under the right circumstances, yes." (P9)
		In Small Groups (1)	"maybe in like smaller. And it definitely depends on who I'm with. Like sometimes at school, if we're in like a small group of people and a lot of people aren't very like talkative. I can be the one who like starts up, like if we're doing like a group project or something, I can like lead the way and like start it rolling." (P10)
		Only if Needed (4)	"If there's someone who is either clearly better than me at. Or if there is someone who's like more enthusiastic, I will definitely let them go for it." (P1)
	I'm not a	5	"If it's like a bigger thing, it

	Leader		probably wouldn't be me." (P10) "In some environments I'm not a particular leader." (P9)
RQ4: Have you ever been encouraged to take on a leadership role? If so, who invited you?	Church Camp	5	"So camp Trinity, I think working there is a huge leadership role, like leading kids and stuff like that. I thought it was a really good leadership opportunity and it definitely grew my leadership a lot." (P15)
	Church Ministry	4	"I was a, like a student leader in the youth group or whatever, you know, for four years, whatever it was." (P4)
	Sports Program	3	"When I would go to volleyball and stuff like that, sometimes I'd be asked to help out and. Lead some kids." (P9)
	Youth Pastor Invited	7	"When I was a teenager my youth pastor or other folks from my church encouraged me to lead children's ministry or to lead music. Just saying this looks like a thing you can do, and asking me to do it." (P8)
	Family Encouraged	7	"I think my parents have always wanted me to be in leadership just so like I can make the difference." (P14)
	Church Members	4	"The first one that really said I should take leadership roles, actually [a parishioner] from Trinity. He told me like, 'hey P12, you know, you could actually run this." (P12)
RQ5: Does the prospect of leadership excited you?	Yes	4	"I like leading things and like yeah. Organizing things and stuff like that. So it excites me a lot." (P15)
	Not Really	4	"I have a little bit of, um, anxiety,

			so sometimes it makes me like nervous to think that, um, people are gonna be like listening to me and I'm scared that I'm gonna mess up." (P5)
	It Depends	5	"I think it depends on like the situation.Probably if it's something I'm more like passionate about I'd be like, 'yeah, like a hundred percent, let's do that.'" (P13) "The idea of leadership - in some ways it's draining and in other ways it would be instrumental. It really depends." (P12) "It has to either be something I actually wanna do in for and not so much just like imposed on me." (P14)
	It's a Valuable Asset	4	"Maybe not exciting, but it sounds like it'd be like a good thing to know how to do, like a valuable asset in lots of different parts of your life." (P10)

Appendix G: Results of Intake and Exit Questionnaires

Table 8: Results of Intake and Exit Questionnaires

Q#	Question	Mean Intake Response	Mean Exit Response	Difference in Response
1	I am able to give sincere praise, thanks and encouragement to others.	8.6	8.9	+0.3
2	I believe that God chose me and loves me as his child.	9.1	9.5	+0.4
3	I am optimistic about God's plans for my future.	8.1	8.4	+0.3
4	I recognize that my personal relationship with God is my number one priority as a leader.	7.9	8.8	+0.9
5	I believe that I was born with certain natural strengths and abilities.	8.1	9.4	+1.3
6	I encourage and exemplify a team approach to opportunities and challenges.	7.9	7.3	-0.6
7	I enjoy learning from the experiences of others.	8.9	8.6	-0.3
8	I believe that Christian leadership requires sacrifice.	9.1	9.6	+0.5
9	I believe that spiritual practices like prayer and scripture reading are an important part of my life.	8.2	8.8	+0.6
10	I am really passionate about certain causes, problems, or ideas.	8.5	8.3	-0.2
11	I know what I do well and I know what I need to do better.	8.1	8.2	+0.1
12	I actively help others to develop their own gifts and talents.	6.4	7.3	+0.9

Q#	Question	Mean Intake Response	Mean Exit Response	Difference in Response
13	I have people in my life who keep me accountable.	8.3	8.3	0.0
14	I know there are parts of my life that need to change.	8.9	9.3	+0.4
15	I am secure enough to delegate and let others take a lead.	8.4	8.8	+0.4
16	I have a clear understanding of God's current call on me.	5.6	6.7	+1.1
17	I know the Spiritual Gifts that God has given me as a leader.	6.4	7.9	+1.5
18	I am interested in getting more involved as a leader in my church.	8.2	8.2	0.0
19	I understand that leading people requires different approaches.	9.0	9.3	+0.3
20	I have some other people in my life who help me grow as a leader.	8.4	8.4	0.0
21	I know my own personal leadership style.	6.6	8.1	+1.5
22	I am approachable, I listen to and understand the feelings of others.	8.2	8.1	-0.1
23	I am comfortable in openly admitting my mistakes.	8.1	8.1	0.0
24	I believe God has given me the gift of leadership.	6.8	8.3	+1.5
25	I rely on Jesus as a source of strength for me in difficult times.	8.3	9.1	+0.8

Appendix H: Action Learning Set Summary

Table 9: Action Learning Set Summary

Action Learning Meeting (M) and Topic (T)	Action Learning Question/ Problem	Action Learning Reflection and Action Steps	Sample Quotes by Action Learning Team Members (ALTM)
M1, T1: **Know Your Story**	What is the connection between our own stories of leadership development and our calling to develop other leaders?	Developing other leaders requires us to be rooted in our own story of leadership development. The more we realize how we were developed/ processed as leaders, the more we help others do the same.	"When I think about myself as a young person and my own path of leadership, it was a long slow path. There were a lot of people who were involved in my life from a young age in very impactful ways." (ALTM6) "I've had a number of people that I met with and mentored me and, you know, just walked me through different journeys. I can't pinpoint any one person. I could pick three or four that just brought out of me things that I didn't know I even had." (ALTM4)
M1, T2: **Don't Boil the Ocean**	As we seek to develop future leaders, what is our definition of success? What is the best way to spend our time?	There must be some defined goals in our leadership development program. We must remain focused on our mission.	"What are those one or two things that we're trying to accomplish? It will just keep us grounded as we come into these meetings." (ALTM2)
M1, T3: **A Joint Effort**	How is leadership development a shared endeavour by everyone involved: Leaders,	Leadership development is done in community. We work as a community to develop leaders, and we	"I think the word leadership sounds solitary. Yes, it is. It sounds isolating a little bit or separate. And I like that you mentioned that, that being part of a team." (ALTM3) "I love this, this gathering, this

	congregation, and participants?	work in concert with those we are developing.	morning, hearing from you guys and partnering with you guys on this is, I find really exciting." (ALTM7)
M2, T1: **Talk About It**	What do we do when concerns or problems arise in the leadership development process/program?	It is important to invite students into the problem solving process. Solving problems is a leadership development opportunity.	"Like if they automatically go to the mindset of 'this is not working and I need to move out, That's a leadership quality that I'm calling you on to say, 'Hey, let's think through that.' (ALTM2) "I asked him that question right up. I said, how are you dealing with it? And he didn't mind it. He saw that as an opportunity to provide leadership himself." (ALTM1) "I think rather than backing away from it, we have to lean into it." (ALTM2)
M2, T2: **Age and Stage**	Do the diverse ages and stages of participants create a problem for group dynamics in leadership development?	Depending on age and maturity, students have different questions and experiences that must be addressed differently. Yet, it is also an opportunity for the older to lead the younger.	"Both my women who I met were in their twenties, late to mid twenties. I don't know if this is an issue or not, but neither of them like being mixed in with the younger teenagers." (ALTM6) "There is still a bit of a concern though, with them feeling that the content is below what they are ready for. Like if they're content just holding themselves back." (ALTM5) "Even though the age is exactly the same, they're in totally different worlds." (ALTM4) "If they're not feeling comfortable, obviously you want to make an adjustment, but I'm wondering if before we move to that, if we share it with them as an opportunity for them to, in real

			life, develop leadership." (ALTM2) "Maybe just promote some mixing of the groups in different ways." (ALTM3)
M2, T3: **Content vs. Connection**	How structured should leadership development be? Should there be an agenda?	Leadership development requires making a connection as well as covering leadership content.	"I got to know her really well during our session and she loves to talk." (ALTM3) "We talked maybe 5% about the leadership course and she wanted to just talk about her life, her challenges, her work, her family, her friends. And we didn't really connect too much to the course, I'll be honest." (ALTM3) "I gave them three questions to think about related to the course. you know, what did you find challenging? You know, what insight did you get? That type of thing. Just so they're thinking about the course to talk about." (ALTM1) "I could tell she was seeking connection." (ALTM3) "Establishing a good connection will allow you to get to a spot later on." (ALTM4)
M2, T4: **It's Not a Race**	One or two students have already missed the class session/mentor meeting. What do we do if students are absent from meetings?	Leadership development must be viewed as a long-term project.	"What do we do if someone misses a class? Do you still mentor them the week following? I think we need to decide that before we start." (ALTM7) "Is it important that they get caught up in the material?" (ALTM5) "What we're trying to achieve is developing leaders in our church, so it's not a race." (ALTM2)

M3, T1: **Staying Relevant**	How much of leadership development is content based? How do we ensure the content is relevant to their life?	Leadership development does occur through taught curriculum, but relational mentoring allows for more relevance and longevity.	"You need to be relevant now, but also later, right? So if your relationship is built just on the course, well then when the course is done, then is your relationship done?" (ALTM2) "We spend probably a couple hours, right? Going through that material, trying to figure out how to make it relevant, how to make it work, what's important, what's not." (ALTM3) "But in my mentorship, I want to engage my mentees on the course content… but it's gotta be relevant to what they've been discussing, learning, thinking about." (ALTM1)
M3, T2: **Priorities**	How do we respond when students aren't enthusiastic about leadership development? What motivates students to prioritize leadership development?	Leadership development is an investment for the future, even if it isn't a priority at the moment.	"It's been a lot tougher just even to be able to connect with him. We've canceled a lot of the times that we had set up. So I'm struggling with him and I think he's struggling with it too. What is he trying to get out of this?" (ALTM2) "So I think that's a really big thing saying just let's just continue to invest. Yes. They might not know they want to be there, but one day they're gonna go, 'that was awesome.'" (ALTM4)

Action Learning Meeting (M) and Topic (T)	Action Learning Question/ Problem	Action Learning Reflection and Action Steps	Sample Quotes by Action Learning Team Members (ALTM)
M4, T1: **Stressed Out**	How do we do leadership development in a culture where students are busy and stressed out?	Leadership development must work around busy students. Leadership development can't add to their stress.	"She's struggling to manage time and anxiety and those things." (ALTM4) "I think last week he had some assignments and he was worried about it." (ALTM2) "You read all this stuff: about how in Covid they lost some of their ability to manage life and school and everything else." (ALTM4) "Is this helping him or just creating more anxiety for him?" (ALTM2) "You could propose a smaller time frame for a meeting or multiple smaller ones as opposed to one, you know?" (ALTM5)
M4, T2: **Parental involvement**	What role do parents play in the development process? How do I avoid triangulation between myself, my mentee, and their parents?	Leadership development in intergenerational church families requires tact. Parents need to be involved, but students may shut down if parents are too involved.	"There's a lot of conflict in the home between them trying to break free from the parents, gain their independence, you know?" (ALTM6) "It's a very delicate time of life, this age." (ALTM6) "Like how much should parents be in the know or aware of what we're talking about?" (ALTM7) "If she thinks that you're passing anything on, she'll just, she'll seal right up and it'll be done." (ALTM4)

			"The dangers are when the kids go off and don't talk at all to the parents." (ALTM5)
M4, T3: **Boundaries and Limits**	Leadership development unearths many complex issues. We aren't professional counselors, so how do we respond to these issues while still focusing on leadership development?	Mentors need to find the "sweet spot" where we neither ignore their problems, nor pretend to be counsellors.	"How do you legitimately hear them support them but not venture too far into this world. Yeah. Cause if they're venting continually, then it's like, all right, this is a counseling thing." (ALTM4) "They have, you know, there's laws around, you know, privacy and things like that, and you know" (ALTM6) "Our job would be to say let's provide a counseling environment for you as well. Yeah, I'm happy to walk my journey with you, but here's somebody else who can walk that one with you in parallel." (ALTM7)
M5, T1: **Beyond the Meeting**	How formal is the leadership development process between mentors and mentees?	Leadership development starts with formal meetings, which may or may not develop organically into a spiritual friendship over time.	"I'm wondering if connecting outside of that formulaic relationship would be a way to begin to develop a bit of an organic relationship." (ALTM3) "It's not a coaching relationship where you are in a constant engagement. It's a different animal." (ALTM4)
M5, T2: **What's Next?**	What next steps should be taken after the formal leadership development has ended?	While classroom instruction may end, mentoring relationships can continue on. Targeted programs could	"I think that's really important. What do they, what do they need? What has been helpful? And then we can kind of look at that and figure out what, how the best way to move that forward." (ALTM3) "It's a fantastic idea to come from

		continue to be offered. Also, participants need leadership opportunities.	them. And they very often know which areas they are struggling with and they'd be able to tell us what they need." (ALTM5) "How do we encourage them to get involved in stuff where they can begin to exercise those gifts? To do leadership as opposed to just learn about it." (ALTM4) "I've asked P6, how are you finding this? She's like, yeah, there's nowhere else to talk about this." (ALTM5)
M6, T1: **From Program to Pillar.** Next Steps for Trinity See also 5b (where else can they get this, keep momentum going…)	How can we move leadership development from merely a program to a foundational pillar of church life?	Trinity should use this pilot program to create a larger, intergenerational leadership development strategy throughout the church.	"Maybe when we're done this little pilot, we would want to actually create a bigger mentoring system that could invite new people in and train new mentors." (ALTM7)(5b) "If you have a stronger, deeper, longer course, some of the youth graduates could actually take it again, and some adults too. Then some of the service scratching that happened here could go deeper if they wanted." (ALTM5) "The graduates of the program could become mentors the next time through. Create a cycle. So now you're creating your own feed system." (ALTM2)(6a)
M6, T2: **Leadership Momentum**	How can we keep the leadership momentum going at Trinity?	Leadership momentum builds as we continue to provide leadership opportunities Celebration also creates momentum.	"Just to say, cause I think one thing we have to be clear on is that this tap of nerve was positive. We need to keep going." (ALTM4) "So we've got a group of young leaders in our church who are engaged. How do we keep this momentum going?" (ALTM4)

			(5b) “My concern is long-term commitment. Usually when we've run training, at the end of that, there's a defined objective: you're going to use the stuff you're learning. Rather than, ‘we're gonna make you a leader, but we're not sure what you're gonna be a leader of.’” (ALTM1) “Rather than just do nothing, we should maybe do something to celebrate completing this course. Whether inviting them all up on stage on a Sunday and just celebrating that they have finished the program. Invite our team up and our mentors.” (ALTM7)(5b) “Friday I'm gonna do my final session with both P16 and P12 and we’ve agreed to go out to a little celebration dinner.” (ALTM2) “They are involved in many different ways. Yeah. So let's give them credit for being involved.” (ALTM2)

Appendix I: Emergent Themes from Exit Interviews

Table 10: Emergent Themes from Exit Interviews

Research Question	Themes that Address Question	Number of participants Contributing (N=14)	Sample quotes from Participants (P)
RQ1: In your opinion, what are the qualities of a good leader?	Leaders Connect	6	"Being sociable, being very connected to the people on your team and making sure that you're making those connections, those personal connections with the people so that it's easier to lead them and they feel more comfortable coming to you and they'll be more willing to do their work." (P13)
	Leaders Empower	9	"So they can just like, go alongside their teammates and like, encourage them." (P1) "A leader is someone who puts the proper amount of responsibility on people and who knows when to push and when to pull back." (P17) "Someone who is a team player, so is not just gonna try and do it all themselves, but they are able to help other people be involved." (P8)
	Leaders Serve	7	"A leader is, I think, a self-sacrificing position. Helps other people discover their full potential." (P7) "Someone who's like a servant leader or someone who fundamentally is not in the position for themselves, but really to make sure that they can serve or at least address the needs of the people that they're leading." (P12)
	Leaders Work in	9	"I guess a leader is someone who, in companionship with others, helps to

	Partnership		direct people towards a common goal." (P9) "Being able to work with groups of people and being able to understand other people's strengths and weaknesses as well as kind of playing off of that." (P18) "Being like, a teammate and being able to collaborate and work with others." (P5)
	Leaders Listen & Empathize	4	"Qualities of a good leader is, um, one who listens, one who again, like is empathetic to other people's situations." (P7) "A good leader is like, good with communication or like, they're empathetic or compassionate." (P10)
RQ2: Do you think leaders are born, or made? Or both? Why?	Leaders are Made	14	"I absolutely think that leaders are made. I think that there's a bit of leader in everybody and it's just a matter of your environment and whether you apply yourself to leadership." (P9) "If you have the right mentors, then you can lead the right way." (P14) "Good leaders have to be actually developed in some way, and usually they have to kind of take the initiative at some level to, you know, actually be a good leader." (P12)
	Leaders are Born	7	"There are some qualities or personalities that you might be born with that might make you more suitable for leadership." (P8) "I also think that learning about our spiritual gifts and aspects that God gives to us that we already are good

			at and we are strong with because we're, you know, given certain strength." (P18)
RQ3: After taking the course do you see yourself more as a leader? If so, how?	Different ways of being a leader	6	"I think after taking the course it's kind of opened my eyes to like seeing different ways you can be a leader." (P18) "I guess back then I thought that the leader is someone who just says like 'you can do this,' and, 'you do that,' or something. But now I can see there's like different types of leaders and because of that I can see myself in one of those others types of leadership." (P1)
	More spiritual	4	"Learning how to lead like Christ. I think that was very helpful." (P13) "I think it's also really important in leadership roles to, you know, have a lot of self-reflection and prayer and growth." (P18)
	More confident	2	"I feel like a whole lot of people have come out of their shells." (P9) "Yes. I think I always used to like shy away from anything that had to do with leading, because I pretty much had a fixed idea of what it had to be, but now I think you can be a leader in smaller ways too."
RQ4: How well did you get along with your mentor?	We got along well	13	"We got along pretty well. We met at the same time and same place. It was all smooth sailing. We got along well." (P17) "I really like my mentor." (P2)
	It was awkward	1	"I think it's always awkward when you have a planned mentor because it's like a setup meeting. Like there's expectations, but if you, I'm more

			prone to like mentors that I meet in a natural way. (P10)
RQ5: In what ways did your mentor benefit you during this course?	A different perspective	8	"My mentor was able to, you know, kind of assess my situation and give me a different perspective that I may not be privy to which helps me contextualize things." (P7)
	Provided wisdom	4	"He has wisdom and experiences in life that are very helpful." (P2) "Any questions I have with leadership or any, anything I brought, you know, he always had some insights to give me or some sort of wisdom, you know?" (P4)
	Dig Deeper	5	"You get to actually kind of get into some of the meat of things and talk about it in more depth." (P12)
	Talk about life	4	"I could just, I felt really comfortable with my mentor and I could just talk about, about anything." (P5)
	Spirituality	4	"[My mentor] would pray for me and it was just really, um, nice and helpful." (P5) "[My mentor] could help me understand the spiritual side of leadership." (P2)
	Accountability	3	"I appreciate just having that person to keep you accountable for any goal that you set." (P14)
RQ6: Do you have a sense of what's next for you as a leader? Explain.	Lead in school/ workplace	9	"It's actually quite relevant for my current job right now where I'm in junior management as a program coordinator. And I think it's gonna help me a lot in terms of training and kind of studying the tone for a lot of my staff." (P12)
	Get More	7	"I have just been sort of thinking

	Involved in Church		about how do I bring my areas of passion into the places where I'm already leading at, at Trinity specifically." (P8)
	Let Others Lead More	2	"I'm taking more of the backseat than I used to and letting other people take the lead and see where that goes as sort of a leadership. I'm used to taking the driver's seat, but not as much to trust teammates and let other people drive things." (P9)
	Self Leadership / Spiritual Growth	2	"I think I'm gonna try and be more strong in my belief and showing more of who I am in my life. So then people can see that." (P10) "I need to work on being a leader, find spiritual ways to get better. So things like prayer and stuff like that I said that I wanted to work on." (P5)

Appendix J: Emergent Themes from Mentor Logbooks

Table 11: Emergent Themes From Mentor Logbooks

Meeting Number	Sample Mentor Notes and Reflections
1	"The main themes and issues we discussed were developing rapport and getting to know each other. [Mentee] spoke about job and relationship satisfaction. I learned the mentee likes to talk. Relationship building is key. Prayed for [mentee] and next session. We had a 1.5 hour meeting! It was great to see [mentee] so open." (ALTM3 with P14)
2	"The main themes and issues we discussed were spiritual disciplines. Enjoyed relaxed, chatty. Spiritually strong and growing. Enjoyed discussion on meekness. Talked about prayer and listening to God while reading scripture. Prayed for confidence in new leadership opportunity." (ALTM6 with P8)
3	"The main themes and issues we discussed were character and being true to who you are in Christ. We had an improved sharing of experiences and opening up. We agreed to pray about self control." (ALTM1 with P4)
4	"The main themes and issues we discussed were spiritual gifts, heart, abilities, personality and experience. [Mentee] was tired and reserved. Didn't bring a lot to the table but I was able to draw content out. Main learning points were identifying growth edges of risk aversion and reserved tendencies. Agreed to pray for faith when worried/anxious." (ALTM6 with P3)
5	"The main themes and issues we discussed were being a team member rather than a leader. [Mentee] was confused about the last teaching session and didn't understand the different types of team members. We met one week later than scheduled because [mentee] was busy." (ALTM3 with P14)
6	"The main themes and issues we discussed were identifying and exploring leadership goals. [Mentee] was very engaged and motivated by her plan. Main learning points were how to move into action and the importance of support for encouragement and accountability. Agreed to keep in touch. Continued friendship and encouragement." (ALTM6 with P8)

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