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Okechukwu, Prince Ikechukwu. "Serving and Adapting: Evaluating the Impact of Devotional Meetings on the Well-Being of the Media Team at Christian Centre Church." D. Min., Tyndale University, 2024.

Tyndale University

Serving and Adapting: Evaluating the Impact of Devotional Meetings on the
Well-Being of the Media Team at Christian Centre Church

A Research Portfolio
submitted in partial fulfillment
of the requirements for the degree of
Doctor of Ministry
Tyndale University

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December 2024

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ABSTRACT

My research portfolio focuses on my leadership journey during my DMin program and how it has equipped me to support the media team. It documents my leadership formation journey to date, my philosophy of Christian leadership, an assessment of my ministry context, and how these factors combined have shaped my ability to serve and adapt in leadership. The culmination of this research portfolio was a research project that focused on the impact of support and care for the media team through devotional meetings.

The media team ensures high-quality audio and visual communication for our church services. They maintain, troubleshoot, and enhance our systems to provide an excellent experience both onsite and online. The aim of the research project was to offer insights that enhanced the well-being and performance of the media team at Christian Centre Church and the overall volunteer base at the church. I utilized devotional meetings to provide care and support for the team, and my research project delved into the impact of these meetings on the well-being and performance of the media team at Christian Centre Church. The study assessed the effect of devotional meetings on the morale, productivity, and satisfaction of the media team members and proposed tailored adjustments to serve their needs better. The devotional meetings had such a positive impact that the media team decided to continue holding these monthly gatherings. Additionally, other ministry teams were inspired to start similar meetings after learning about the media team's positive experiences.

DEDICATION

To those who work tirelessly behind the scenes in churches, those who have no affinity for the front row, those who are happy to contribute to the work of the Kingdom of God without looking for acclaim and adulations, particularly those serving tirelessly behind the scenes at Christian Centre Church, Islington Evangel Centre, you are seen, loved appreciated, valued and will ultimately be rewarded in Jesus Christ. I dedicate this research portfolio to you. May you always find fulfilment, meaning, spiritual growth, and nourishment as you play your part in service in the work of the Kingdom.

ACKNOWLEDGMENTS

To my wife, Oluwadamilare (Dam Dam), Ifenkili, my partner for life, purpose and ministry, thank you! Thank you for your dedication, unwavering support, hard questions, prayers, unflinching support and encouragement. Thank you for being patient and intentional in ensuring I had a healthy home-ministry-school life balance while I completed this doctorate program. You have been a rock.

To my family: my mom, thank you for believing in me and affirming the call of God upon my life from a young age. Princess, you are not just a sister, you are system of support and care packaged into a person. I cannot thank you enough for graciously supporting me through this process.

To my amazing in-laws, my mother-in-law, Mrs. Yemisi Sobowale, thank you for your constant prayers and support. To Mr. and Mrs. Bamisaiye, thank you for your prayers and support. To Olutoyosi Sobowale, you came in clutch with laughter, counsel, and practical support (your PowerPoint skills are greatly appreciated). To Boluwatife Sobowale, thank you for your unwavering support.

To the congregation and leadership of Christian Centre Church, thank you for your patience, unwavering support, and the platform to learn and grow in my calling as a minister of the gospel and a lover of Jesus. Thank you for allowing me to conduct my research project at the church with the necessary support I needed.

To the congregation and leadership of Islington Evangel Centre, my current ministry context, and the place I now call home, thank you for trusting me with the privilege of shepherding and leading you as a congregation into the next season in the storied history of God's move at IEC.

To the participants of this research project at Christian Centre Church, thank you for committing your time, energy, and resources to ensure this research project was successfully undertaken.

To my support system, my dearest band of friends. Jeri and Erin Saliu. Sam and Favour Chujor. Olo and Tobi Adeosun, Solomon and Erica Amo-Mensah, Melissa Walks, Trevor and Mercy December. Thank you for the consistent support. I truly appreciate it.

To my mentors and leaders:

- Rev. Olu Jegede, my lead pastor at Christian Centre Church, the man who believed in God's call upon my life enough to give me a platform to minister and grow in the manifestation of that call.
- Pastor Emmanuel Thompson, my mentor, my encourager, the trusted voice of counsel in my life.
- Apostle Joshua Selman Nimmak, a mentor from a distance and a voice that has shaped my convictions for the past fifteen years.
- Dr Dozie Ojobor, for showing me it is possible to continue to grow and advance academically.
- Bishop David Abioye, your words were necessary to take the final plunge in pursuing this program.

- Jeff Pitchford, Matthew Robertstad, and Keith Knight, meeting you all shifted the ministry landscape for me to engage the lessons and learnings of this research project.

To my DMin Cohorts Thirteen, my partners and friends in learning: Doug Wong, Robert Greaves, Monica Kay, Ryan Rangel, Valdeir Contaifer, Bruno Costa, Candace Maxymowich, Samuel Kim, and Gerry Potter. I learned so much from you all, your perseverance, your patience, your encouragement, your discipline, your thought-provoking questions. You made this journey of learning a worthwhile and pleasurable experience.

To all my Tyndale professors and staff who poured time, effort and resources into my leadership formation journey these past few years. Special thanks to Dr. Michale Krause, Dr. Brian Craig, Dr Mark Chapman, Dr Janyne Peek-Emsick, Rev, Dr. Morar Murray-Hayes, Dr. Narry Santos, Dr. Ben Peltz, Dr. Steve Brown, and Catherine Yeung. To Priscilla Kok and the many others that are not listed here, thank you for making the journey possible.

EPIGRAPH

“The servant leader is servant first”

Robert Greenleaf

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CHAPTER 1: INTRODUCTION

Purpose of Portfolio

This portfolio showcases the progression of my leadership journey over the past few years (mainly through the course of my DMin program) and how it has led to my ability to support the media team members. I have utilized devotional meetings to provide care and support for the team members. This portfolio also highlights the impact of devotional meetings on the media team at Christian Centre Church. The central concepts covered in this portfolio are servant leadership, adapting as a leader, and leadership development.

This portfolio project is structured into chapters, each serving a specific purpose. The first chapter provides an introduction to the project, with summaries of the chapters that make up the portfolio. This delineation of the themes establishes a framework for the subsequent chapters, enabling a more coherent and meaningful exploration of the portfolio.

Chapter 2 provides a detailed exploration of my personal and ministry background. It chronicles my experiences from childhood to the leadership roles I held in high school and university. I delve into details of my upbringing and the events that shaped my journey to becoming a leader, including the challenges I faced, the lessons I learned, and the values I developed. These

experiences influenced my perspective on leadership; I expanded on this by discussing how my background shaped my leadership style.

Additionally, this chapter explores the outcomes of my Myers-Briggs Personality Type test, which revealed that I am an ISTJ (Introversion |Sensing |Thinking |Judging). I discuss what this means in terms of my leadership style and how I use my personality traits to lead effectively. I also discuss the feedback I received from my 360-leadership assessment. This includes a detailed analysis of the strengths and weaknesses highlighted by the assessment and how I have worked to improve in these areas.

Overall, Chapter 2 provides a comprehensive overview of my background and how it has influenced my leadership journey. It sets the stage for the rest of the project, which focuses on specific aspects of leadership and how I have applied these principles in my personal and professional life. In Chapter 2 I also unpack my Ministry Context Assessment, which, at the time I undertook the assessment, my ministry context was at Christian Centre Church in the Jane and Finch community.

In the third chapter of this portfolio, I focus on my philosophy of leadership, which is centred around the concept of servant leadership. Through my biblical and theological reflections, I present an analysis of the principles of servant leadership and how they relate to my vision of leadership. Furthermore, I review the scholarly literature on servant leadership, exploring the various perspectives and theories on this approach to leadership. I also examine biblical examples of servant leadership, and its implementation in

organizations, highlighting the successful outcomes achieved through this leadership style.

In addition to these discussions, I emphasize the importance of self-awareness and self-care for servant leaders. I explain how these practices are essential for developing a deep understanding of oneself and crucial for leading others with empathy, compassion, and humility. Overall, this chapter provides a comprehensive and detailed account of my leadership philosophy and how it aligns with the principles of servant leadership.

In Chapter 4, I discuss a field ministry project I conducted to evaluate the impact and potential benefits of devotional meetings on the health and overall well-being of the audio-visual media team volunteers at the Christian Centre Church (CCC).

The project aimed to connect volunteers to positions that matched their skills and interests, to foster a culture of health and well-being within the CCC community. This would be accomplished by creating a sense of support and community among volunteers, allowing for the growth of meaningful relationships that would facilitate volunteers' personal and spiritual development in the likeness of Christ.

The research project sought to identify which aspects of serving on the media team were fulfilling for the volunteers and which ones were not and how we could improve our care for them while ensuring their continued faith growth. The foundation for this research project began with preliminary conversations with current and previous members of the media team. Those conversations provided some insight on some of the issues the media team

was facing as well as their suggestions on how to better care for the media team. This led to conducting devotional meetings for the team as a way of caring for them as well as learning what those devotional meetings made on the team after they were conducted for the team. Data was collected through Interviews with the eight participants (members of the media team) of the research project. Data was also collected through a survey before the devotional meetings, five weeks of devotional meetings, and a survey after the five weeks of devotional meetings were completed.

There were two indicators that helped ascertain that the devotional meetings had a positive impact on the volunteers' overall well-being and faith growth. The first was feedback through follow-up conversations with members of the media team. They were keen to keep the devotional meeting every month. The second indicator was the adoption of frequent devotional meetings for the different ministry teams in the church because of the positive impact it had on the media team.

The meetings provided a sense of community and support that allowed volunteers to feel valued and appreciated, which in turn increased their motivation to continue serving. Furthermore, the project allowed team members to provide constructive feedback on how we could enhance the volunteer experience and improve our care for them. This feedback was used to improve the devotional meetings and other aspects of the volunteer experience, ensuring continued growth and development within the CCC community.

Chapter 5 is the culmination of my research project at CCC. This chapter summarizes my portfolio. In this chapter, I discuss the implications of my findings for future ministry contexts, including how my research can inform and improve ministry practices. This chapter also provides an examination of what worked and what didn't work during the research process. I analyze the effectiveness of my research methods and outline the changes I would make if I were to conduct this research again in the future. Overall, Chapter 5 provides insights into the outcomes of my research and how they can be utilized to improve ministry practices.

Definition of Key Terms

Below are definitions of key terms in the context of this research project:

Media (Audio/Visual) Team

The media team refers to the group responsible for delivering high-quality audio and visual communication and streaming for our church services. This team is essential for maintaining, troubleshooting, patching, and enhancing our audio and visual systems, ensuring an overall excellent experience for our church services, both onsite and online.

Volunteer

The Collins Dictionary defines a volunteer as “someone who does work without being paid for it because they want to do it.” (Collins Dictionary, 2023).

Devotional Meetings

Devotional meetings in the context of this paper are thirty-minute weekly gatherings that involve a short teaching using scripture references from the Bible, a discussion and response to the teaching. They also provide the team members with the opportunity to provide suggestions and feedback on how the team can improve.

Servant Leadership

Servant leadership is an approach to leadership with foundations rooted in the Scripture that mirrors commitment and a willingness to serve. In many ways, the idea of service in leadership/servant leadership gained traction with Robert Greenleaf's extensive work. Greenleaf's premise was "the servant-leader is servant first" (Greenleaf 1997, p. 27). This premise is such an apt foundation for the servant leadership approach. It points to the fact that there must be a primary desire to serve first before seeking to lead for the servant leader. The servant leader prioritizes meeting the needs of and serving others (Greenleaf 1977, p. 27)

Situational Leadership

Situational Leadership is a leadership approach that calls for leaders to pay attention to the people as they lead, making sure they have assessed their readiness as well as the uniqueness of the situation when leading people. With the situational leadership approach, leaders have to assess their followers by evaluating their commitment as well as readiness to accomplish any given task. What this means is that leaders adapt their leadership style to the people they are leading (Northouse 2022, Location 2053). My effectiveness as a

servant leader has been greatly enabled by adapting my leadership style based on the demands of the situation (Northouse 2022, Location 2053). When a leader uses the situational approach to leadership, they do so based on the understanding that different situations will require different kinds of leadership styles (Northouse, 2022, Location 2048).

Participatory Action Research

Participatory action research (PAR) is a research approach that prioritizes the value of experiential knowledge for tackling problems caused by unequal and harmful social systems, and for envisioning and implementing alternatives. Participatory Action Research is the kind of research that involves the participation and leadership of those people experiencing issues who take action to produce emancipatory social change through conducting systematic research to generate new knowledge (Cornish, Breton, and Moreno-Tabarez 2023, 3). I will also add here that this research project utilized Participatory action research principles and not the full participatory action research method.

CHAPTER 2:

PERSONAL & MINISTRY CONTEXT

In June 2021, during the week of residency for the course “Formation of the Leader,” I was amazed at how connected my leadership journey had been when I reflected upon it, how that journey played into the present, and how I hoped it evolved in the future. As Richard E. Boyatzis put it, “Leaders can be developed, or more accurately, they can learn behavioural habits of effective leaders. They can change in desired ways but not without effort and intent” (Boyatzis 2008, 309). This taught me that the desire to continue to develop and learn the behavioural traits of effective leaders must be matched by a commensurate effort to live out what we are learning: that is where development comes full circle. I found a quote from Kurt Lewin — “to know and not do is to not yet know” ((Lewin, quoted in Emsick, 2021, 4)— very helpful in conditioning my mind for how best to maximize my learning from the course. As I reflected on and attempted to articulate my leadership narrative, I learned more about myself and how I was shaped to be the leader that I am today.

My Path to Leadership

I was born in the southeastern part of Nigeria. I have a sister who is two years older than I am, and she is my only sibling. At the age of two, my mother separated from my father due to a strained and difficult marriage and

moved to the southwestern part of Nigeria, to Lagos, where I grew up. My mother needed a few years to find her feet and get established in Lagos. She ensured we grew up grateful for what we had and hopeful for what tomorrow would bring. My mother was and to this day remains a fervent believer with a heart for God and a passion for singing songs of worship to God. She created an atmosphere at home that made us grow up with a desire to know God and serve in the church. It was easy to grasp because it was all we saw her do outside of her weekly work routine.

From listening to the Women of Faith's *Extravagant Grace* album and Don Moen's *I Will Sing* album; I remember childhood experiences that were shaped by a perpetual atmosphere of worship and divine presence. This was an experience that I could not quite articulate in words as a child but became all too aware of its importance as an adult. I am thankful for the intentionality of my mother's efforts to create an insatiable appetite for the presence of God in my life. This set me up for what was an eventful and ultimately formative high school experience. For further context, I attended a boarding school for the entire duration of my high school years. This meant I was only home for no more than three weeks in a row during the summer vacation.

Experience as a Chapel Prefect

In my final year in high school, I was privileged to serve in a student leadership position as a Chapel Prefect. The position required me and my female counterpart to organize and conduct Sunday worship services for students on Sunday mornings. I had never served in such a capacity before, and thus, I was not even sure I had what it took to manage that responsibility:

however, I did. Over the next eight months, I scratched the surface of what has, to this day, become an unbridled passion for me: teaching and discipling people with God's word (Bible). That passion was relatively unknown to me before I stepped into the responsibility of Chapel Prefect. But when I discovered it, it seemed like deep down, I had found a key aspect of what God had called me to do with the life he had given me. At the time, I was not able to articulate that passion as accurately as I am now, but the passion was birthed in me, nevertheless.

It was during this period I developed the character traits, skills, and abilities to lead a small team of chapel leaders to effectively run weekly Sunday worship services. I had the responsibility to resolve conflicts that arose amongst the team members as well as create an effective system that allowed for the growth and development of each leader. Growing up in a home that emphasized and adhered to Christian living and values meant that I had enough of a familiarity with God to undertake this role even though I had not yet had the life-transforming relationship encounter with God that I went on to have in university.

Campus Fellowship Experience

After high school, I was admitted to study philosophy at the University of Nigeria Nsukka (UNN), a university located in the southeastern part of Nigeria. I studied Philosophy for four years and obtained a Bachelor of Arts degree. What I obtained, however, was more than just a BA. Over four years, I was enrolled in what I would call the "school of the Spirit:" a grounding experience of learning, living, and serving in a Christian community, which in

turn offered me an opportunity to live for Christ in the wider community. This Christian community was the Campus fellowship (also known as the Christian fellowship). Before briefly discussing the leadership roles I served in, a concise explanation of the Campus Ministry is important.

The campus fellowship was an extension of the Ministry of Churches (different denominations), which was designed and structured to cater to the spiritual and life needs of students and members of the university community. It was led, funded, and maintained by the students. The students had autonomy in leadership styles and practices (subject to a founding constitution) to a certain extent, with oversight from the parent churches. We had a structure of leadership like most churches, with the autonomy that a church leadership would have, and the parent church acting as a hands-off board. There was no financial remuneration for our service, it was solely unto God and the building up of his people. We were prayerfully elected to leadership positions by a team of past leaders and outgoing leaders.

The leadership structure was broken down as indicated in Table 1 below.

CHURCH	CAMPUS FELLOWSHIP
Lead Pastor	President
Associate Pastor	Vice-President
Administrative Assistant	General Secretary
Discipleship Pastor	Foundation Bible School Lead Teacher
Worship Pastor	Music Director
Outreach Pastor	Evangelism Coordinator
Bookkeeper	Financial Secretary
Cell Group Leader	Hall of Residence Leader (also known as Hall Pastor)

Table 1. Leadership Positions at the Campus Fellowship Level

This structure contextualized the similarities between the leadership of a church and the leadership of a campus fellowship. They had many things in common, but also important differences. While the leadership of the church was only changeable based on resignation, lay-offs, or special circumstances, the campus fellowship leadership was tenure-based (yearly), voluntary, and appointed and disbanded by a committee made up of past leaders of the fellowship.

In my first year of university, I served as a hall pastor. Every Monday morning, by 5 am, I led a few members of my fellowship in my hall of residence in a time of devotion and prayer. We called it “Command the Morning” (according to Job 38:12). I checked with our members in that hall once a week to see how they were doing. I also endeavoured to pray for them, committing their lives to God in the place of prayer. In certain ways, I went above and beyond the stipulated responsibilities for that position: something in me caused me to take it a lot more seriously than I planned to at first. At the time, the scripture I was most drawn to was taken from Romans 11:13, “I magnify my office.” It was an amazing and formative experience for me.

In my second year, I served as a foundation school lead teacher. My responsibility was to teach new believers as well as new members of the fellowship the basics of the Christian faith over the course of the sessions (7–8 months, two semesters). The basics included teachings on salvation, the reality of the new birth, water baptism, the ministry of the Holy Spirit, and the gifts of the Holy Spirit. This leadership role unveiled the depth of the passion I had for Christian Formation. I had a newfound appreciation for extensive study of

scripture and reading sound Christian literature on key aspects of the Christian faith. It was an assiduous time of study, and by this time, I had also developed a healthy appetite for listening to sermons, taking notes, and meditating on the truths I gleaned from them. There was a hunger within me to build God's people according to the standard of God's Word. I was keen to see lives transformed by the renewal of the mind: it became my living and breathing passion.

In my third year, I served a second tenure as foundation school lead teacher and added to that I also served as the vice-president of the campus fellowship that same year. Serving in the foundation school lead teacher position for the second year running gave me a sense of mastery and ownership of the passion I had for Christian formation. I learned followership, leadership, submission, and administration from the time I served as vice-president of the campus fellowship. I learned vital life and leadership lessons I had not learned before. It was a tremendous blessing. In the final year of my undergraduate studies, I did not serve in any leadership role in the campus fellowship. Final-year students were not allowed to serve in leadership positions on the campus fellowship to ensure they could focus solely on their studies without the added responsibility of leadership roles. By the time I graduated, the call and passion for ministry were gaining momentum inside of me.

Experience at Tyndale University

During my Master of Divinity studies (pastoral ministry) at Tyndale University, I found a vocabulary, a community, an education, an articulation, a

fresh imagination, and a platform to understand and go about fulfilling the call of ministry in my life. I came to seminary as a diamond in the rough. In seminary, through a well-vetted process of “faith-seeking understanding,” I became polished. I am not the finished product, but I found a knowledge and understanding I did not have before. I deepened my passion for teaching from the Word of God and building people to conform to the image of Jesus Christ. The context and platform for such ministry was primarily the young adult ministry at Christian Centre Church, which I oversaw in the first year of pursuing my DMin program.

From September 2019 to August 2020, I served as an assistant pastor at the church on a part-time basis. I led the Young Adult 25+ ministry, the prayer ministry, and the follow-up ministry, among others. On the 1st of September 2020, my position at the church was made a full-time pastoral position. This expanded portfolio meant that I got to work closely with the lead pastor to create a Christian Formation curriculum for our members and a robust discipleship system for discipling believers at the church. With the new reality of COVID-19, I also oversaw a significant part of our online content creation and Sunday service streaming.

I had to deal with the interpersonal dynamics of working with different people on staff and in the different ministries I oversaw and served in. I have also mentored a few young adult leaders to start taking the initiative and responsibility for others and the ministries they were involved in. In 2021, I started working on my Doctor of Ministry degree.

Present

The first course I took in the Doctor of Ministry program was helpful in assessing where I was currently at; it helped me take stock of what had been working and what needed to be strengthened, re-evaluated, or completely dropped. Being able to articulate my leadership journey with a willingness to drop things was a step in the right direction, as it indicated that throughout my residency week, I could interact productively with the readings, lectures, assignments, small group conversations, and assessments. The challenge then became ensuring that this knowledge was translated from knowing to doing at a sustained and consistent level. As Dr. Emsick put it, “Often leaders assume they get it because they got it in a four-hour retreat or team building session. But just understanding the concept rarely translates into sustained action and real change” (Emsick 2021, 19). This helped me understand how genuine transformational change may begin at the organizational level. Still, it must be sustained at the individual level (Emsick 2021, 35), which motivated me to apply what I was learning in a practical way. At the end of my DMin journey, I served as pastor for the following ministries: Young Adults, Visitation, Follow-up, Prayer & Intercession ministries at CCC, a church in the marginalized community of Jane & Finch, North York, Ontario, Canada. In assessing and fully understanding myself as a leader, I engaged with two categories of data points:

1. Leadership DNA: what came most naturally to me, how I was most energized, and my energizing natural strengths and preferences. This

included the Myers-Briggs Type Indicator and Clifton Strengths assessment.

2. Leadership behaviours: this was how I was perceived by those who experienced my leadership most frequently: my manager (lead pastor), peers, direct reports, and key stakeholders. This was based on the Tyndale DMin 360 Leadership Assessment (Emsick 2021, 53).

With the help of these data points and other resources, I sought to unpack and articulate the present phase of my leadership narrative.

Myers-Briggs Personality Type Indicator

ISTJ

My preferences

Introversion | Sensing | Thinking | Judging (Myers-Briggs Type Indicator® 2021, 3)

My Myers-Briggs Type Indicator (MBTI) report described me this way:

ISTJs are typically dependable, realistic, and practical. They remember and use facts and want things clearly and logically stated. They are thorough, systematic, hardworking, and careful with details and procedures. When they see something that needs to be done, ISTJs accept the responsibility. They do not enter into activities impulsively, but once committed, they are hard to distract or discourage. They lend stability to projects and persevere in the face of adversity. (Myers-Briggs Type Indicator® 2021, 3)

I found this description to be quite accurate. I have always thrived in environments where my expectations and requirements were clearly articulated and communicated. The need to have things clearly and logically stated was an apt description of my way of thinking and how I sought to get things done. I like to think through my commitments before making them because I take commitments seriously, thus I prefer to carefully gauge my ability to fulfil a commitment before making it. My ability to appear sound and sensible and seem calm and composed even in a crisis has helped me to make thorough and well-thought-out decisions that are not swayed or conditioned by the tensions or anxiety that exist in the environment (Myers-Briggs Type Indicator® 2021, 3).

I am most likely to be most satisfied working in an environment that values organization and accuracy: if the organization I am part of cannot provide that conducive environment, I find a way to create a bubble of calm, structure, and accuracy within the chaos to stay sane and still get the job done. In many ways this points to the importance of organization and accuracy in any working environment where I find myself: it is of such importance that I strive to create that environment in my head even if it is not available to me.

My MBTI report is helpful to me because it helps me lead from a place of understanding who I am and what my strengths are. I lean more toward introversion than extraversion. This means that I am more likely to lead by directing my energy toward the inner world of ideas, memories, and experiences (Myers-Briggs Type Indicator® 2021, 3). To add further context to this, I have learned to keep my meetings short and not fill my day with too

many meetings as it often leaves me drained. So, I have learned to block off times during the day when I can sit alone in silence with my thoughts.

I found the "Thinking" part of my report very helpful. It highlighted the importance of being tough when making decisions. I tend to be objective and focused on reaching my objectives, but I want to ensure that I am also kind and attentive to how others feel about decisions by paying attention to and accommodating different viewpoints.

Another area where I found the MBTI report very helpful was in adapting and responding to change. Our office administrator at the church recently resigned from her position to take on a job closer to where she grew up. While we are all pleased for her, her resignation left us with a huge gap, staffing-wise. She was involved in so many aspects of our church life that it will be a big loss for us. It meant that we needed to work hard to find a replacement for her. In the meantime, we all had a lot more work assigned to us as a result of this, and she was already doing a lot more than she was meant to be doing and a lot more than she was paid for. So, this is a change that we had to deal with in different ways. The report made the point that “change is inevitable and affects people in different ways” (Myers-Briggs Type Indicator® 2021, 11).

Overall, this report helped me gain a further understanding of my personality, helping me to better understand myself. Knowing and understanding my personality type helped me and will no doubt continue to help me to know areas of strength and those for growth and how to lead from a place of understanding while making room for the strengths to flourish and

compensating for the growth areas. This is also helpful in understanding others as well. Rather than expressing frustration and disappointment at people's differences, I could appreciate, celebrate and leverage the uniqueness of different voices and perspectives.

As an ISTJ, I know I came across as overly serious, quiet, and thorough. I want to be able to celebrate that and lead from that place. I also know I can be dependable, with an eye for detail and an emphasis on proper organization and accuracy. By showing a side of me that is practical, orderly, logical, and realistic, I bring something different to the table that is different and helpful.

Clifton Strengths Assessment

My Clifton Strengths assessment (Gallup Clifton Strengths Assessment 2021, 2), in some ways, was consistent with my MBTI report. I had the following as my top five strengths:

1. Input
2. Strategic
3. Learner
4. Discipline
5. Intellection

1. Input

I tend to collect and archive information. This armed me with the best tools to make the best decisions and face different situations. While I tended to accumulate information and ideas, I did so less with artifacts and ideas.

However, I would say that I value and invest a great deal in the relationships I

have and take them very seriously (Gallup Clifton Strengths Assessment Results 2021, 2). In seeking and gathering information, I feel equipped and enabled to gain mastery in certain areas. I prioritize facts but also consider the feelings of others. It's important to me that everyone feels included.

I've always loved reading books since I was a child. Lately, I've been into well-written articles, especially sports-related ones, and opinion pieces. I also enjoy listening to podcasts, particularly faith and sports-related ones. They often give me those "light bulb" moments and inspire me to learn more. This is why I find the Clifton Strengths Assessment fairly accurate in describing my investigative mind (Gallup Clifton Strengths Assessment Results 2021, 3). These subjects range from history to science, from politics to mathematics, from entertainment to sports, and from art to law. There is always an interesting read out there to get lost in.

I value input because I like to plan things thoroughly before taking action. Gathering information helps me make well-informed decisions. However, managing excessive input can be challenging and lead to mental or physical clutter (Gallup Clifton Strengths Assessment Results 2021, 5).

A couple of years back, I developed the habit of listening to sermons. There were so many great sermons out there by different pastors/speakers, so I tried to listen to all of them. However, that was a struggle because I found that I was soaking up so much information, and my growth and learning were neither systematic nor guided. When this became clear to me, I realized that I had to narrow down the amount of information I was receiving and create a system where my learning could be beneficial. This was my way of taking

inventory and purging what I did not need so that my mind was not overloaded with too much information (Gallup Clifton Strengths Assessment Results 2021, 5).

2. Strategic

I think the keyword with this strength is anticipation. I like to think a few steps ahead and take actions that help me to stay proactive and ahead of the curve, rather than respond to what has already happened. I have learned to quickly weigh alternative paths and determine the best one. I try to anticipate and play out different scenarios in my head and plan ahead. This enables me to create alternative ways to proceed and spot the relevant patterns and issues in any situation (Gallup Clifton Strengths Assessment Results 2021, 6).

I lean on my ability to express my thoughts and feelings vividly. I also do not shy away from asking a lot of questions if I am unclear about the demands or expectations in any given scenario or context. By asking those questions, I can understand better and, in turn, verbalize my thoughts or contributions. I found this statement accurate: “You might delight in the opportunity to share your insights. Maybe you derive exceptional pleasure from actively participating in conversations as long as group members propose ideas, seek solutions, or debate issues” (Gallup Clifton Strengths Assessment Results 2021, 6). This captures my love for conversations and my passion for facilitating small groups. There is something amazing about getting people to exchange ideas, opinions, and thoughts in conversation.

3. Learner

Learning is a lifelong process for me. There is always something to continuously improve on. For me, getting to the outcomes is satisfying but the process of learning is stimulating for the mind. Whether it is a movie, a documentary, a sermon, an article, or something else, I am always keen to learn more and discover how it came together. Those are the tiny bits that make up the sum of the parts. In other words, I am keen to understand how things came together to produce the result that everyone seems to focus on (Gallup Clifton Strengths Assessment Results 2021, 8). I try to be a rational thinker and think through things before speaking. This is ultimately helpful in exercising good judgment and sound reasoning (Gallup Clifton Strengths Assessment Results 2021, 8).

“Chances are good that you attempt to gauge how much information you have acquired compared to the amount someone else has gathered. Your rivalries may be actual or merely contests you have conceived in your mind. You might be motivated to accumulate additional knowledge to increase your advantage over specific individuals” (Gallup Clifton Strengths Assessment Results 2021, 8). This aptly describes an experience I had in high school. I would strive to stay updated on all the latest soccer news in order to stay one step ahead of a classmate of mine. We were both seen as the go-to guys to get any information that was soccer-related. In my mind, it was always a question of who the first go-to guy would be of the two of us. So, it was true that, in many ways, my soaking up as much knowledge as possible when it came to soccer was so that I might be acclaimed as the smartest or most informed

person about soccer. For me, the value of learner differs from the value of input in the area of application and usefulness. Learning for me has to have a point of application or usefulness for what was learned.

I am learning to be aware of my tendency to place unrealistic expectations on those around me to want to learn with the same level of intensity as I do. Since I place a high value on learning and studying, it can be hard not to want to have such expectations of others. I think the key is to learn to respect the motivations of others and not burden them with my own expectations.

4. Discipline

In many ways I thrive on routines and structure. They are the only way I can function effectively in any environment. I seek to outline clear structures and agendas of how things could possibly go in order to get things done. It does not necessarily mean that we will follow the agenda strictly, but I like to have the safety net of a clear structure in the event of confusion and chaos. That way we have something solid that we can fall back on if needed to keep us on task. I am the team member who streamlines processes, rules, or procedures, and also periodically outlines steps, so all group members play their part to get the task done (Gallup Clifton Strengths Assessment Results 2021, 10).

I sometimes come across as rigid because of my emphasis on and need for predictability and control. Some see it as inflexible, but I am learning to accommodate ideas and suggestions that do not necessarily fit into the structures and organized boxes I already have in my head. This is a blind spot

I am always keen to address. I am also learning to adjust my expectations of others to follow the structures in place, especially when it might frustrate my capacity to be innovative.

5. Intellection

Thinking is very helpful for me. Any activity that offers intellectual stimulation is really valuable to me. This is why I get stimulated by any intellectual activity. I thrive greatly in my decisiveness and actions after times of introspection, and I take some time each week to ponder and reflect on my week.

“Instinctively, you occasionally take advantage of opportunities to acquire knowledge. Perhaps you carefully and methodically think through ideas you have acquired from reading, classes, seminars, or conversations” (Gallup Clifton Strengths Assessment Results 2021, 12). This is very true for me. I get sermon or teaching ideas from the most random of events, experiences, or learnings each week, and I seek to make connections and draw lessons from random occurrences or learning moments.

It is always exciting when I get a fresh idea (maybe for a sermon, small group discussion, or activity). Most ideas are not necessarily meant to be acted upon in the moment; rather, they are usually ideas to be acted on in the future. However, I find it really exciting that I can put these ideas together and have them ready to go when needed.

I also like to take some time to prepare for any assignment that involves teaching, speaking, or addressing people in any context. It might be preaching on a Sunday, giving an exhortation on a Friday prayer night service,

facilitating small groups on a Wednesday, or even giving the announcements on a Sunday. The value of preparedness is important to me. So whatever preparation looks like — reading, rehearsing speeches, praying — the goal is always to take the time to prepare for that assignment. It is true that my capacity for pulling together information from books, publications, correspondence, notes, or Internet sites serves me well when it comes to preparation (Gallup Clifton Strengths Assessment Results 2021, 12).

Over the years, I have learned to practice a principle I like to call the ‘Mark 1:35 principle.’ Mark 1:35: ³⁵ “Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed (NIV).” What this means is that before going into the busyness of each day, I try to take some time in silence and solitude to gather my thoughts and get myself ready to deal with all that the day brings. This has helped me cater to the blind spot of coming across as isolated, disinterested, or disengaged throughout the day. I try to take small S&S (silence and solitude) breaks to allow myself to slow down and gather my thoughts. This has helped me to participate actively in conversations and contribute productively to meetings when called upon or required. Thinking in silence and solitude is just my natural process and not necessarily a reflection of how much I care about the subject up for discussion.

Of the four Clifton Strengths domains, I found that most of my top ten strengths fall under strategic thinking, and a few others fall under executing. People with dominant strategic thinking themes absorb and analyze information that informs better decisions (Gallup Clifton Strengths

Assessment Results 2021, 21). People with dominant executing themes make things happen (Gallup Clifton Strengths Assessment Results 2021, 21). I tend to absorb a lot of information and then use the information I have gathered to take decisive actions, with influencing and relationship-building coming after. I am also learning that I need to grow in relationship-building and influencing. I will delve more into this in a later section of this chapter.

For input, I like to gather enough information about anything I am doing before making any decisions. I do this when starting a new ministry program or initiative. Has it been done before? What are the factors to consider before going ahead? I am strategic in planning for the next three to five years of ministry and not just making decisions for the now but also for the future. The strength of discipline helps me to commit to seeing through the strategic plans made for the future.

360 Assessment Feedback

The 360-assessment feedback is part of the Doctor of Ministry program at Tyndale University. I received feedback that helped me gain insight into my leadership strengths and areas for improvement. The feedback was intended for my leadership development.

The most affirming feedback I received from the 360-feedback assessment was regarding my leadership competency and ability to do my job excellently. I also found it very encouraging to know that the people I work with see me as a team player and contributor to the organization's common goal. (Tyndale DMin 360 Feedback 2021, p6). It was also interesting to see

how the value of preparation was emphasized as one of my key strengths in the assessment report.

I found it most concerning in the assessment feedback that there was an expectation that I would do more for one of the ministries (media team) that I oversee (this was from the direct report feedback). This is not a ministry I could invest time and energy in overseeing. I found it interesting that it was naturally expected that I would invest as much energy as I invest in other ministries, even with the limited time and resources available for me to do so.

What I found confusing from the assessment feedback was the divergent views and experiences of my leadership. One piece of feedback suggested that I be more assertive in the leadership of the volunteers in their ministries, while another piece of feedback was to be more sensitive in feedback to people. I suppose this points to why having a balance of both characteristics is needed for leadership to be effective.

Future

As I map out some practical responses to what I am learning in this season, I am excited to imbibe and implement new spiritual practices and action steps in my life. My goal is to become a leader who cultivates rhythms (Scazzero 2019, 1). I don't want to fall into the lifestyle of pastors who are hurried and unable to slow down and be with Jesus (Scazzero 2019, 3). To guard against this, I intend to become more consistent in honouring the "Mark 1:35" principle. When I get into the office, I make sure I spend some time in S&S before God: not necessarily praying but allowing room for the Holy Spirit to speak calmly to my heart and release in me the capacity to take on all

that the day brings without losing my communion with God. I want to be fully aware of the dangers of leading without Jesus (Scazzero 2019, 5). This means learning “to allow Jesus and his will to have full access to my life in a posture of attentiveness, openness, and surrender” (Scazzero 2019, 5).

The words of Ruth Haley Barton best capture the importance of leading from a robust communion and fellowship with God. “But one of the things I know for sure is that those who are looking to us for spiritual sustenance need us first and foremost to be spiritual seekers ourselves” (Barton 2008, 29). Committing to a more consistent rhythm of S&S gives me much-needed perspective and discernment to know what God is saying and how God is leading me in that season. For me, that is what ultimately counts: doing God’s will at every point in time. Without that discernment, I am susceptible to nursing the “desire to be relevant, the desire for popularity, and the desire for power and using them as a metric for what an effective ministry should look like” (Nouwen 1993, 46). Thus, I want to continue to grow in pursuing consistent intimacy and fellowship with God and continuously seeking to lead from that place of intimacy with God. This will enable me to stay in tune with the Holy Spirit and lead accurately, discerning where God is calling me to be in each season.

I am keen on listening intently to the voice of my vocation. As Palmer Parker put it:

“Discovering vocation does not mean scrambling toward some prize just beyond my reach but accepting the treasure of true self I already possess. Vocation does not come from a voice ‘out there’ calling me to become something I am not. It comes from a voice ‘in here’ calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God.” (Palmer 1999, 124)

Another area of where I sense God leading me to trust Him, lean in, learn, and grow is learning to trust God more in adapting to and navigating change. This is something I have been discussing with my counsellor in our sessions. I want to grow in my capacity to adapt to and navigate change even when I do not have all the answers as the change takes place. The sessions have been helpful in taking simple steps to navigate change better. I learned a lot from my MBTI report, and the counselling sessions have been helpful in piecing together some of the reasons why I approach and navigate change the way I do.

I am quite comfortable with routines, and I prefer to organize and manage my time by fitting them properly into schedules. I find established methods and procedures helpful for maximizing my time. Sometimes, I find that those close to me tend to be more aware of my routines than I am. This often makes me seem predictable, but I truly derive joy in being able to plan the day, week, and month in advance, even the fun and exciting things. Through the counselling sessions, I learned how to take small and incremental steps to embrace spontaneity and act on impulse occasionally. Even in the workplace, I learned to leave room for disruption of my schedules at different points in my workday. I found this very helpful.

Another thing I learned and worked on in the counselling sessions was how to establish healthy boundaries regarding work life. In other words, I learned to find my voice in the workplace as a pastor. Especially in a culture where the pastor can be and do everything and anything, it made it difficult to invest as much energy in the area that I was passionate and excited about. I hope I found a balanced voice that enriches, allotting more time to things that

were not very appealing at face value, trusting that I learned something about myself.

Ministry Context Assessment

Everyday Theology by Kevin Vanhoozer et al. (2007) articulates in its first chapter how everyday theology means attempting to understand better what is going on in our surroundings: “Everyday theology is simply faith seeking everyday understanding: a grasp of what is going on in ordinary situations (and why), an attempt to make sense of one’s surroundings. Understanding is the operative concept” (Vanhoozer et al. 2007, 16). The ministry context assessment helped me do this: using some contextual analysis tools helped me gain a richer and better understanding of my ministry context.

As discussed earlier, I served as an assistant pastor at CCC part-time from September 2019 until September 2020, when my position at the church was made a full-time pastoral position. In my full-time role, I led the following ministries: young adults 25+, visitation/care ministry/ prayer & intercession ministries/ and the audio/visual team for live streaming.

- Young Adults 25+ Ministry. The Young Adult 25+ ministry, also known as the IGNITE 25+ ministry, is a ministry that caters to the spiritual growth/formation/networking and connection of the young professionals in our church. I oversee this ministry with the help of a five-person committee. We hold monthly events for young adults (these events could be worship services, career and personal development seminars, fellowship events, and retreats, amongst others). We also run a weekly small group Bible Study on Wednesday.

This is held in the evenings, during which time of study and discussion are held shortly after that. Our goal as a ministry is to see to the overall development and growth of young adults, ensuring that they continue to grow spiritually while remaining relevant and impactful in society.

- **Care Ministry:** This ministry always serves as the first line of care and support for our members. We make home visits and provide our members with whatever resources they need in difficult times.
- **Prayer and Intercession ministry:** The Prayer ministry ensures our weekly services are prayed for before the services begin. This ministry also hosts monthly prayer services and weekly intercession prayer services to pray for the needs of the church.
- **Media team:** This team works to ensure that the Sunday service experience is top quality across the board for the livestream and the in-person service.

These ministries intersect in many ways, and most have assistant leaders trained and developed to lead in these different ministries. This has been very helpful in mitigating the challenges of the demand on time and resources that come with being involved in these different ministries.

Personal Ministry Context as a Foundation for Servant Leadership

There has always been a high level of respect associated with leadership in the cultural context I grew up in. There is a specific way one is expected to carry themselves and relate to others. A pastor, for instance, is supposed to be highly respected and typically does not engage in mundane tasks like carrying chairs. The norms dictate deference and respect; when a

pastor states that something needs to be done, people generally respect that directive without much debate. Displays of weakness are not permitted; a leader is expected to remain composed at all times. While it's not necessary to have all the answers, appearing confused is frowned upon.

My primary formation took place in Nigeria, and transitioning to a different cultural context has prompted me to reflect on these norms. For example, I noticed that helping with practical tasks can foster a sense of connection among people, which encourages openness. When I was asked to help paint the church, it led to fruitful conversations about ministry.

Campus ministry played a significant role in shaping this understanding. Regardless of one's position, it was expected that everyone would participate in shared tasks. Some critics argued that this was more applicable to campus ministry than to the church; however, I now believe that it can be effective within the church as well. This concept exemplifies servant leadership, which allows him to serve others while leading them.

Ministry Context

The CCC is a multicultural church in Toronto's Jane and Finch community. Its vision is to empower people to reach up toward God, connect with each other, and reach out to those not yet connected to the family of God. I've been part of this vision for 6-7 years. The church is passionate about reaching youth, young adults, and young professionals in the community. Through programs like an after-school homework club and a basketball mentoring program, the church actively engages with the community.

This church is affiliated with the Pentecostal Assemblies of Canada (PAOC) and features a diverse leadership structure. During my time there, I worked with a team of five pastors who served as the primary leaders of the congregation. These pastors oversee a dedicated volunteer team comprising ministry leaders who operate under their authority and guidance. Throughout the week, various groups and ministries convene, predominantly organized and led by these volunteer leaders, who play a vital role in the church's operations. The Lead Pastor places a strong emphasis on discipleship, viewing it as essential to the church's mission. He believes in the importance of nurturing and training leaders to empower them to take on active leadership roles within the church and the larger community.

The disruption caused by the COVID-19 pandemic presented a unique opportunity to deepen this focus on leadership development, as it challenged the church to adapt and innovate in its approach to ministry and community engagement. In addition to its internal focus on discipleship, the church is deeply committed to serving the surrounding community. It has garnered a strong reputation in the Jane and Finch area, particularly for its long-standing after-school programs that offer valuable support and resources to children and families in the neighbourhood.

For newcomers or those looking to become part of the congregation, the most effective way to connect with others is by engaging in the various ministries that run throughout the week. These opportunities not only foster community among members but also allow individuals to contribute actively to the church's mission.

Demographically, the church is notably diverse, with a significant representation of individuals from Nigeria, Ghana, and other African countries. This diversity is reflected in the sanctuary, where approximately 50 to 60 flags representing various nationalities can be seen, symbolizing the rich cultural heritage of the congregation. This vibrant mix of backgrounds enhances the church's community life, creating an inclusive environment for worship and fellowship.

Further Context at CCC

For further context, Christian Centre Church is a church with a demographic that is largely Caribbean and African. The Caribbean demographic is still strong, but in recent years, other African nationalities have begun to establish roots in the community and are influencing the current dynamics.

The congregation have a high regard for the pastors and is happy to serve in any capacity that is needed. However, there is a divergence between the church's historical beliefs and its current leadership practices. For instance, the pastor wanted to remove the flags (flags of different countries mounted in the sanctuary), but the congregation opposed this decision

The pastoral staff at the time was made up of five pastors, the lead pastor and four assistant pastors overseeing youth, young adults, children, seniors, outreach, and many other ministries and ministry programs in the church. The pastor works with a vast team of volunteers in the different ministries they lead, and, in many ways, they serve with them in the different ministries that they lead. So, the approach to pastoral ministry at CCC has

always been one where the pastor gets involved in serving in the different ministries, they are leading. As the pastor overseeing the media team, I was involved in setting up the cameras and the livestream set up on YouTube early Sunday morning. This is just one example of the many ways pastors get involved in the different ministries or ministry programs we run. And this contributed a great deal to shaping my servant leadership style. Leadership is not just leading the ministries by giving direction, for me, it is serving with them.

This is a good model for leading the volunteers because it models a kind of leadership where the pastor comes alongside the congregation and serves in the mission of the church. It promotes a posture of involvement and inclusivity where everyone can get involved and serve wholeheartedly as a part our worship to God. Before I became a pastor and joined the staff at CCC, I saw this modelled by the pastoral staff and it inspired me to get involved and serve. I serve on different ministries in the church: the young adult leadership team, the cleaning team, the prayer team, the care and visitation team, men's ministry team amongst others. That was what I loved to do. And so, even when I was asked to lead some of these ministries before becoming a pastor my approach was still the same. We serve the purposes of God together. No one exempted. We all get the chance to participate in what God is doing in this church as we serve. This is where my philosophy of servant leadership evolved in expression. As I became a pastor on staff, I simply sought to model what I had seen modelled for me when I was serving in the church as a volunteer.

Comparing Afro-Caribbean and Western-Style Ministry Contexts

Both African and Caribbean cultures possess a distinct and nuanced perspective on leadership, which often contrasts sharply with the views held in Canadian or Western-style churches. In these Afro-Caribbean contexts, the leadership structure tends to be hierarchical, with clear authority figures who guide and direct their followers. This contrasts with the more egalitarian model prevalent in many Western churches, where leadership is often shared among members and decisions are made collaboratively.

Understanding these differing leadership styles is crucial, especially when considering their impact on volunteers. In hierarchical cultures, volunteers may feel a strong sense of obligation to participate in various church activities, primarily because they have received direct requests or invitations from pastors or church leaders. This dynamic can create a challenging situation for volunteers, making it difficult for them to decline such requests without feeling they are disrespecting their leaders or the community.

I have witnessed firsthand how this cultural approach can influence individuals' experiences within the church. For example, some people I have spoken with have shared that their initial involvement in church activities came about because they felt pressured to join. While I recognize that their participation can often lead to positive outcomes—where involvement becomes a rewarding and enriching part of their lives—I believe it is essential to reflect on the underlying motivations that drive them to engage.

It raises important questions about the nature of this involvement: Are they genuinely interested in serving, or are they simply accommodating their leaders' wishes? Thus, while it is commendable that they are getting involved and sometimes finding fulfillment in their roles, it is equally important to consider the emotional and psychological impact of feeling compelled to participate. A deeper reflection on these dynamics can help foster a more supportive environment that encourages genuine volunteerism rather than obligation.

Contextually Relevant Opportunities and Problems

Before narrowing it down to one contextually relevant opportunity that I aimed to address over a three-to-six-month period, here are three contextually relevant problems and opportunities we face at CCC.

The three relevant opportunities and problems are listed below. I will only discuss the third one in greater detail as it is most relevant to my portfolio.

- Church Families Moving to the Suburbs in Search of Affordable Homes
- Reaching the People Who Aren't Coming Back to Church
- Exhaustion/Undersupply of Volunteers in the Media Team

Exhaustion/Undersupply of Volunteers in the Media Team

Lack of volunteers and ministry exhaustion have been issues for the different ministries at CCC, especially during the pandemic. This ministry exhaustion plays out in three ways: hopelessness, helplessness, and high levels of prolonged stress. Hopelessness is the feeling that nothing will ever change,

helplessness is the belief that you have no control over your circumstances, and prolonged high levels of stress (Howe, 2021).

Volunteering can be defined as “Activities conducted without pay on behalf of a group or organization” (Volunteer Toronto, 2021). A broader definition of volunteerism is “participation in purposeful helping activities without monetary compensation. It can involve a variety of activities, taking place occasionally over a year, or a more consistent and sustained commitment, such as a weekly commitment to a specific cause” (Volunteering Counts, 2021, 7)

As the leader of the media team at CCC, I recognized the critical role volunteers play in our ministry's success. To ensure their well-being, we needed to proactively address their needs and guard against exhaustion, especially as multi-vocational ministry carried a higher risk of exhaustion for both ministers and volunteers (Training Multi-Vocational Leaders Logic n.d.).

At the time we had key volunteer leaders serving in more than two or three key ministries simultaneously. Because we are living in times where 16 percent of Canadian respondents to the World Value Survey (WVS) say they attend religious services at least once a month (Wilkins-Laflamme, 2022, 2), it means that those who have been in regular attendance in our churches are required to volunteer more than would be the case if regular attendance was higher. This has led to volunteers dividing their time and efforts between the different ministries or teams. The same thing can be said for the media team.

At CCC, we emphasized the empowerment and valuing of our volunteers. We aimed to build up our members in the knowledge of God's

Word and develop them into leaders in the church and community. We were committed to sharing power and providing opportunities to all, including those traditionally excluded (Christian Centre Church n.d.).

With volunteers being crucial to the effectiveness and efficiency of how we minister to our community, we can see how they can become stretched and overwhelmed when they are involved in two, three, or more ministries or ministering teams simultaneously. Therefore, we must be careful not to find ourselves becoming overly reliant on the same set of volunteer leaders to take on more than they can handle. Reflecting theologically on this subject, we can glean wisdom from Jethro's advice to Moses. In Exodus 18:17-23;¹⁷ Moses' father-in-law replied:

“¹⁷ Moses' father-in-law replied: What you are doing is not good. ¹⁸ 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. ¹⁹ Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. ²⁰ Teach them his decrees and instructions and show them the way they are to live and how they are to behave. ²¹ But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. ²² Have them serve as judges for the people at all times but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. ²³ If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied.” (NIV)

It's crucial to empower and delegate tasks to new volunteers to avoid unintentionally exhausting them. I explored the volunteer culture at CCC, starting with the media team, to understand why volunteers had become exhausted. Thus, this research helped us create a better environment for volunteers.

With our church programs at CCC, there is often a quick turnaround time as we are frequently working on new initiatives and new events, and every season brings a need for dedicated key volunteers to help plan and execute these events. This means that there can often be very little breathing room, if any at all, and then comes the next event. This recurring workload tends to take its toll on the volunteers over time (especially if the workload is continuously placed on the same set of volunteers), as they can easily feel overwhelmed and lose the inspiration and motivation to serve. These sorts of feelings can creep in and soon turn into deeply held opinions that nothing will ever change and thus, the easiest thing to do would be to take a step back and not serve anymore.

The church does a lot of work in the community, from after school programs for students who live in the community, to meeting needs by providing food and clothing for those who need it during the week. CCC believes that it is the local church, placed by God in the specific location of the Jane and Finch community to love and serve it.

Introductory Neighbourhood Analysis

To further analyze the media team, I used “The Studying Congregations Tool Kit” (Studying Congregations n.d.), which is one of the resources from the Neighbourhood Analysis section of my lecture notes on “Exegeting Your Ministry Context.” It explores the ministry context’s geography, history, social structures, demographics, etc. It was recommended by Dr. Chapman as one of the tools for neighbourhood analysis to understand

our ministry context better (Lecture notes, “Tools for Neighbourhood Analysis,” 2022).

“The Studying Congregations Tool Kit” offers eight individual tools of analysis which can be utilized to study our context effectively, one of which is “Stepping Back to Watch and Listen” (Studying Congregations n.d.). This tool is particularly effective because it lets us pay close attention to what we see, which can often reveal a lot. The goal is to open our eyes to the social realities and meanings we might unknowingly miss (Studying Congregations, n.d.). To learn more about the media team, I observed the team for three Sundays (16th/23rd/31st January 2022).

The Tool of Utilizing Presence

Utilizing my presence was relatively easy to accomplish because I not only led the media team but also worked with them every Sunday. This, in many ways, gave me an opportunity to observe first-hand how the team worked and what helped the team to be effective (Studying Congregations n.d.).

I witnessed firsthand how crucial communication was for the media team at the church. Clear and consistent communication from the staff and leadership was essential. A few examples of why communication was essential for the media team. The team needed to know in advance about the requirements for weekend services. Simple tweaks to the service agenda such as a video presentation for Sunday service, if a translation of the bible is needed for that Sunday that’s not already in the licensed bible translations that the media team works with, the sermon notes and scriptures are needed before

Sunday to add them to the display for Sunday service ahead of time.

Observing intentionally helped me understand the needs and frustrations of the media team volunteers.

The Tool of Being There

Being an insider to this group, I had to pay careful attention to the things I would normally take for granted and ask questions about how these things were impacting the team (Studying Congregations n.d.).

For example, having two services on Sunday, 10 am to 11 am and 12 pm to 1 pm, meant they had to come in at 9 am on Sunday and leave at the earliest at 1:30 pm. As a pastor at the church, I believed these hours were the basic expectations of our Sunday commitment. This often leads us to the assumption that volunteers handled that number of hours in the same way that we would. Just asking how they handled such commitments on a Sunday was helpful to get some perspective on how the time commitment weighed on the team members whenever they were scheduled. It was also helpful to see just how demanding the scheduling was if there were not enough volunteers on the team to make for a rotation.

The Tool of Paying Attention

I closely observed the team's non-verbal expressions. I saw their frustration when things didn't go as planned and their excitement when things worked out. They felt a lot of pressure to ensure the livestream went smoothly, especially when there were technical issues beyond their control. This made the experience stressful for the media team.

Insights from the Introductory Neighbourhood Analysis

I learned a lot about the media team members and gained insight into the pressures and commitment that came with serving on the team. It helped me understand the importance of serving on the team, the fellowship it offered, and the volunteer culture at our church.

Collecting Information with People not from Them

Spending time with the media team on Sundays allowed me to gain valuable insights into their work, which involved a lot of back-and-forth movement. By consistently participating with the team and gathering information from them directly, I gained a better understanding of their work.

Learning from the Information

I paid attention to the non-verbal expressions of the media team as they served. We learned about their emotions after a successful livestream and gained insight into their teamwork dynamics.

Potential Issues

I foresaw that some issues might arise from the data collection, including:

- Unrealistic expectations: The team could expect that everything they communicate will be used to help address every single member's concern or need.
- Prejudiced conclusions: It might have been difficult for me not to draw conclusions based on the data collection that would suit my assumptions rather than solely on what the data said.

- Misreading the collected data: I may have misunderstood what the collected data was pointing to. For example, how far can we conclude the entire church volunteer culture based on the volunteer culture observed in the media team?

As I tie it together, I have seen how the force field analysis (desired state) as a tool offers us an opportunity to see forces for and against addressing the issue of the undersupply/burnout of volunteers in the media team at Christian Centre Church.

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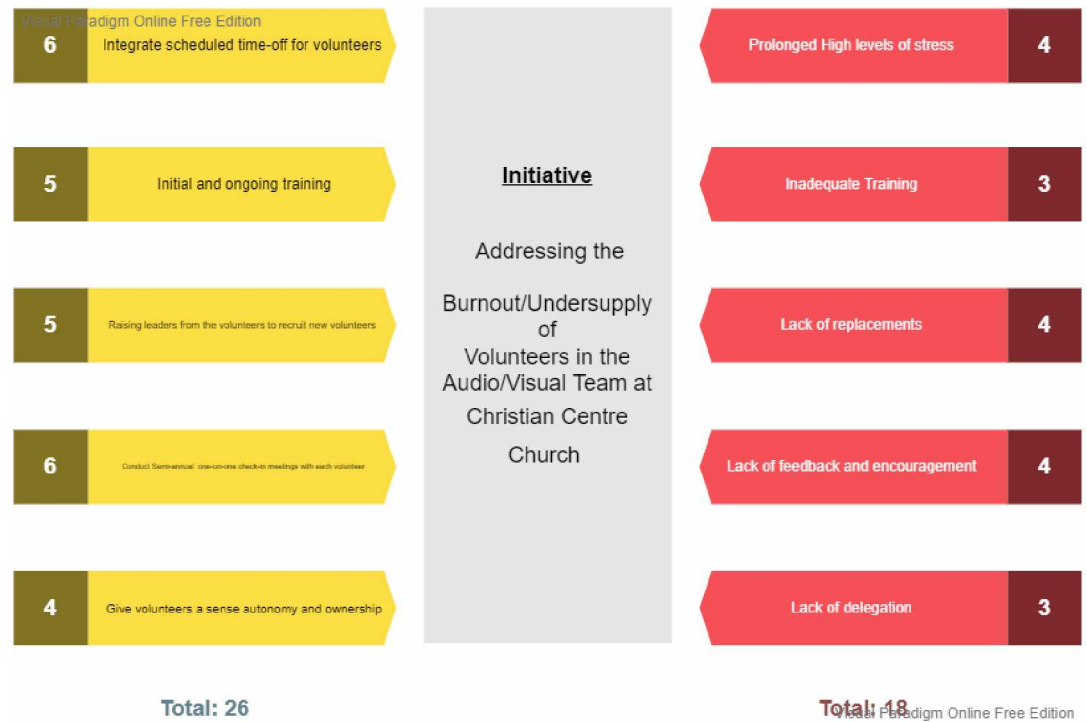


Figure 1. Force Field Analysis Desired State

What Does it Tell Us About Our Context?

Based on my discussions with past and present media team members, I've learned that many volunteers serve in multiple ministries, which can

become overwhelming if not managed effectively. It's crucial to provide opportunities for volunteers to take breaks and prevent burnout. This involves managing workloads proactively and maintaining a healthy balance to keep volunteers motivated.

I also think that engaging the volunteer team and sincerely asking for input (using a semi-annual survey) and then actually moving forward with some of their ideas could provide a much-needed sense of ownership and collaboration. As it stands, we do not ask our volunteers enough for their feedback and perspectives on how we can improve the volunteer culture at CCC. We try to appreciate them but do not make enough of an effort to seek their input on how best to improve the volunteer culture.

Conclusion

In my study, I aimed to investigate the root causes of volunteer exhaustion and the shortage of volunteers in the media team at CCC.

After conversations with members of the media team, it became clear that we needed a system to better support our volunteers. Our goal is to ensure their spiritual growth and to create a mechanism for gathering their feedback and ideas on how to improve team functionality.

To address these needs, I decided to implement a system of regular meetings (Devotional meetings). These meetings will not only focus on the spiritual development of the volunteers but will also provide a consistent avenue for them to share their thoughts and suggestions. By actively soliciting input from the media team, we can enhance our operations and better care for our volunteers based on their insights and recommendations.

The successful outcomes and insights gained from these meetings can then be extended by the church leadership to encompass the entire volunteer base. The next chapter will elaborate on my philosophy of Christian Leadership and how it serves as the basis and motivation for implementing devotional meetings for the media team to care for and support the team.

CHAPTER 3:

PHILOSOPHY OF CHRISTIAN LEADERSHIP

Introduction

Having and articulating a philosophy of Christian leadership is so important because it forms the foundation of our approach to leadership and reflects the core values and principles that drive us. My philosophy of Christian Leadership is based on leadership as service, the art of putting the needs and interests of others first. It is based on the understanding that we serve others as Jesus calls us to (Matthew 20:25-28). I seek to accomplish this by taking a genuine interest in their lives and ensuring that the purposes of God are accomplished in and through their lives as they place priority on serving others.

Servant leadership is an approach to leadership with foundations rooted in the Scripture, one that mirrors commitment and a willingness to serve. In many ways, the idea of service in leadership/servant leadership really gained traction with Robert Greenleaf's extensive work on it. While the ideas behind servant leadership predate Robert Greenleaf, he went a step further to he put the ideas together and articulated them in a way that continues to be relevant to the subject of servant leadership today (Greenleaf 1997, 3). Greenleaf articulated his ideas on servant leadership in response to a culture where there was a fixation on self rather than others (Greenleaf 1997, 3).

Greenleaf's premise was "the servant-leader is servant first" (Greenleaf 1997, 27). This premise is such an apt foundation for the servant leadership approach. It points to the fact that there must be a primary desire to serve first before seeking to lead for the servant leader. The servant leader prioritizes meeting the needs of and serving others (Greenleaf 1997, 27).

Biblical and Theological Reflection

The key scriptures that form the anchor point for my philosophy of leadership are Luke 22:24-30, and Matthew 20:25-28, in which the emphasis here is on leadership as service. The other key scripture is Philippians 2:3-4: it is important in leadership that we look to the interests of others.

Matthew 20:25-28

In Matthew 20:25-28, we see that Jesus emphasizes that greatness lies in a person's willingness to be a servant to others. Jesus' perspective on greatness (as it pertains to leadership) goes against a leadership approach that is self-serving and self-driven, one that prioritizes the leader's personal ambitions, even if it means using the people to achieve those goals. (Brielle et al. 2021).

By shifting the focus to others and taking the spotlight away from the leader and the leader's personal ambitions, Jesus was offering a picture of what servant leadership should look like in contrast to the "ruler of Gentiles" approach. The Gentile system was one where people were led by authority (Matthew 20:25, NIV). Jesus drew a parallel between leadership by service and the disposition of the "Son of Man," whose disposition was to serve rather than be served and to "give his life as a ransom" (Matthew 20:28, NIV). This

new system or approach to leadership did not just call for serving others with the ulterior motive of influencing them, but rather, leadership through giving away of self in service of others.

This view of leadership was consistent with the other teachings of Jesus, which were contrary to the system and thinking of that time. When Jesus' words are taken in the context of this passage, we see a beautiful contrast of leadership: we see Jesus calling for change to the approach to leadership from leading based on authority and control to leading from a place of humility and lowliness (Matthew 20:25-28, NIV).

For so long, the common cultural identity of the leader at that time had been tied to their position in the hierarchy of leadership. But Jesus was keen for them to reconstruct the framework upon which they built their identity to service (Craun and Henson 2022, 4). As Craun and Henson put it, "Perhaps the reason James and John were so bold to seek places of position and authority was that they were the worldliest or those most caught up with identity. The ten were not upset because James and John were not humble; they were upset because they beat them to Jesus (2022, 4). Jesus' words were calling for change to the framework upon which the disciples would build their identity as leaders.

Jesus was not just suggesting the framework of servant leadership to his disciples, he fleshed it out with the designation of what it would mean for them and for their identity. Captured in the designations is the new identity for leadership in which the disciples will make the transition in their approach to leadership from lords to servants and slaves (Matthew 20:26-27, NIV) and

from leading by exercising power over people to leading by laying down their lives in service. In seeking to implement a servant leadership culture, Jesus sought to communicate what leading as a servant should look like (Craun and Henson 2022, 6). In doing so, he gave the example of himself coming down to earth to lay down his life as a “ransom for many” as the perfect example and standard of servant leadership. The call to servant leadership is, in other words, a call to a life of service (Mounce 2008, 191). Jesus was advocating a servant leadership approach that was different from the culture of that day, one that was committed to values such as “modesty, integrity, humility, altruism, empathy, healing, personal growth, fairness, and justice to followers” (Craun and Henson 2022, 6). In redefining the concept of greatness, Jesus pointed out that the secret of greatness is the willingness to become a servant (Mounce 2008, 191).

Jesus was not just teaching about the concept of servant leadership. He was and is in many ways the perfect example of the approach to the leadership he was advocating. He was not just teaching it, he was living it out (Cedar 1987, 22). When we consider the context of Jesus’ authority as the Son of God, sent from God, existing in the form of God yet not being so attached to his equality with God that he could not take on the role and position of a servant in human form (Philippians 2:6-7, NIV). Coming from that place of authority in heaven Jesus did not seek to enthrone himself as king, rather he advocated servanthood as the template for greatness. Anyone who would seek greatness according to the standards of the Kingdom of God was this seeking to serve. What greater example of servant leadership is there than that of

Jesus, “the person who is exalted above all creation, the leader of all leaders, willingly humbled Himself to serve humanity” (Tucker et. al 1970, 11).

Luke 22:24-27

This passage, like the Matthew 20 text, details a conversation at the last supper between Jesus and his disciples. This is right after revealing to them that one of them will betray him. That conversation was a disagreement over which of them was the “greatest.” Jesus responded by redefining the concept of greatness in the light of servant leadership. This has, in turn, served as one of the biblical foundations for the theory of servant leadership today. Gundry opines that this passage speaks of a dispute among the disciples as to who would take Jesus’ place as leader of the group after he had been betrayed. (Gundry 2011, p. 24). This seemed like an ideal opportunity for Jesus to teach them about what counts as greatness in leadership. In fact, Gundry holds that in this text, Jesus was teaching great people how to lead (Gundry 1994, p. 24).

It is important to understand the cultural context of this passage and gain a richer understanding of the text. Getting a deeper understanding and interpretation of the text helps us as readers to understand what Jesus meant about greatness and how it is relevant to servant leadership. In this passage, we see the disciples arguing about who is the greatest among them, and Jesus responds to them by urging them to take on the position of “the one who is at the table or the one who serves” (Luke 22:26-27 NIV).

This dispute among the disciples had come up before; this argument erupted among the disciples a few chapters earlier in Luke, chapter 9. In verse 44, Jesus predicts his death and the fact that he will be delivered to the hands

of men. After this, we see the disciples involved in an argument about who the greatest was among the disciples. Jesus goes on to tell his disciples that whoever welcomes a child welcomes him, and whoever welcomes him would, in turn, be welcoming his father, God. This served as the backdrop for the statement, “for it is the one who is least among you all who is the greatest” (Luke 9:48, NIV). We see here that the disciples’ desire to be the greatest had found expression in their conversation more than once. Once again, Jesus had to respond by redefining what greatness meant from a kingdom perspective. While greatness was thought of from the vantage point of self-promotion, fame, and recognition from others achieved through self-promotion and recognition or acclaim, as achieving a sense of higher status in comparison with others, for Jesus, greatness was more about putting the needs of others above one’s own. He was teaching his disciples that those who would want to attain greatness in the kingdom of God would have to seek the lowly role of a servant and demonstrate a willingness to embrace humility rather than exalt oneself (Tucker et. al 2000, 11).

The Passion Translation echoes the truth of this text with a richer perspective. Luke 22:24-27 (TPT) puts it this way:

But this is not your calling. You will lead by a different model. The greatest one among you will live as one called to serve others without honor. The greatest honor and authority are reserved for the one who has a servant's heart. The leaders who are served are the most important in your eyes, but in the kingdom, it is the servants who lead. Am I not here with you as one who serves? (TPT).

This is a powerful question that models what Jesus was trying to teach his disciples. The greatest leader would have to be like Christ. Jesus told them this but also went on to model it by laying down his life in service of humanity.

The dispute about who was the greatest was as much about how the disciples saw themselves as it was about how they believed others would see them. Therein lies a dimension of their understanding of greatness and how that informed their approach to leadership. Jesus was teaching his disciples by contrasting the style of leadership in society at the time and the approach to leadership in the kingdom of God. The disciples thus had to unlearn a style of leadership that was based on leaders ‘lording it over their subjects’.

Jesus was concerned about how the leaders chose to exercise their authority (Wilson, n.d.). While the contemporary leadership approach was top-down in orientation, an approach where the leader exercises authority over people under them, Jesus held that a leader exercises authority from the vantage point of service (Evans 2008, 318).

As theologian Ralph Wilson put it, “The authority is not established by virtue of office but by virtue of service. The difference is profound. One can exercise authority in such a way as to advance himself and his own agenda, rather than to serve and to benefit those whom he is serving” (Wilson, 2022). Jesus teaches his disciples a powerful counter-cultural lesson on leadership by pointing out that true greatness is not necessarily in being served but rather in taking the opportunity to serve. Thus, the call to leadership is a call to serve people and not us (Bell 2014, 74).

Philippians 2:3-4

In Philippians 2:3-4, Paul encourages the church to seek to meet the needs of others rather than simply trying to just meet their personal needs. Our pursuits should not be based on “selfish ambition or vain conceit” but rather in

the interests of others (Philippians 2:3; NIV). While this is not a condemnation of our goals, dreams, and ambitions, it does ask us to examine the sincerity of our motivations when we lead and how this affects others. If we lead simply to increase *our* standing, power, bottom line, or ego and at the expense of others, then it is not what leadership should be about (Dorman 2017). Looking to the interests of others is not something that just happens; it requires a shift in how we think and how we relate with people as we seek to model Paul's words.

What this means is that we must be intentional and deliberate in seeking to put others first as leaders rather than viewing others as objects for fulfilling personal ambitions or living for ourselves. When we look at Jesus' perfect example, He chose to empty himself in humility even though he was in the form of God, all for the purpose of dying for our sins on the cross. If Jesus was able to humble himself to serve the interests of others, it serves as a perfect example: we can humble ourselves to look to the interests of others in our approach to leadership. The call is to follow the example of Christ, which is, in many ways, the best example of "unselfish concern for the well-being of others" (Bruce 1989, 64). It is not enough to not be selfish by thinking of things that benefit us and are in our interest, rather we must also be proactive in thinking of ways in which our actions can benefit others.

Scholarly Literature Review of Servant Leadership

Robert Greenleaf advocated a shift in thinking for leaders through listening and understanding (Greenleaf 1997, 10) that highlighted the relationship between the leader and those being led. The leader must be willing to listen and understand his/her followers to be able to effectively meet

their needs and serve them effectively (Greenleaf 1977, 24). Therefore, one of the markers of a servant leader is their intentionality and willingness to not only invite feedback but also utilize it (Blanchard and Hodges 2003, 17). The servant leader can do this because they are more interested in serving the people than worrying about losing their position (Blanchard and Hodges 2003, 17).

The leader according to Greenleaf must first and foremost meet the needs of others (Greenleaf, 1977, p. 24); a leader in this perspective is accepted as a leader not by their positions of authority but rather because they have proven to be servants first (Greenleaf 1977, p. 23). Therefore, the servant leader for Greenleaf was not just someone who exhibited the attributes and qualities of servant leadership but a leader who leads from a place of a genuine desire to serve others (Greenleaf 1977, p. 27). The leader must show genuine interest in the well-being of others, seeking to ensure that “other people’s highest priority needs are being served” (Greenleaf 1977, 27).

As DePree put it, “Above all, leadership is a position of servanthood” (DePree 1992, 220). Servant leadership becomes possible when the leader takes the posture of service in their relationship with followers. It is from that posture of service that the leader can work with people to maximize their potential (Winston 1999, 76). The posture of service enables the leader to learn how best to serve their followers. It is in serving followers that the servant fulfills their primary responsibility (Yukl, 1998, 359).

As servant leaders build relationships with their followers, they develop a clearer understanding of how to serve them. As they seek to listen

and understand, they learn about their needs, frustrations, hopes, dreams, and aspirations. This is what gives servant leaders a rich context within which serving becomes possible (Yukl 2010, 359). Effective servant leaders are able to establish trust by interacting with followers and building strong interpersonal relationships with them (Tucker et. al 2000, 15). These interpersonal relationships are crucial in helping the leader serve well. Trust is what helps the leader build positive relationships with followers (Tucker et. al 2000, 15).

It is ultimately the goal of a servant leader “to help followers become the very best version of themselves and to willingly embrace their responsibilities” (Yukl 2010, 359). Servant leadership is more about empowering people than using people, which is why relationships need to be built with people, and this relationship must be built on trust. As Greenleaf put it:

People grow taller when those who lead them empathize and when they are accepted for what they are, even though their performance may be judged critically in terms of what they are capable of doing. Leaders who empathize and who fully accept those who go with them on this basis are more likely to be trusted. (Greenleaf 1977, 35)

Trust is built in the relationship between the leader and follower with values such as empathy and acceptance. Trust is further established when open and honest dialogues are encouraged between the leader and followers. This is how servant leaders motivate their followers to perform to their highest level (Bambale 2014, 12). This, in turn, inspires the followers to become servant leaders as well (Yukl 2010, 360). Servant leaders seek to build their followers to embrace leadership opportunities and take those leadership opportunities

when they present themselves. Spears outlines 10 characteristics of a servant leader: 1) listening, 2) empathy, 3) healing, 4) awareness, 5) persuasion, 6) conceptualization 7) foresight, 8) stewardship, 9) commitment to the growth of people, and 10) building community (Spears, 2010). I will discuss each of these below.

Listening

A servant leader must be able to listen and understand followers. This is fundamental to building trust with them. The posture of a servant leader in responding to problems is to seek to listen first (Greenleaf 1977, 31). The servant leader must be humble enough to invite and receive diverse opinions and ideas to enrich their leadership. This becomes possible when listening and seeking to understand the followers is intentional on the part of the servant leader. When servant leaders listen, they take onboard insightful knowledge and a sense of understanding of how they should lead, and this, in turn, helps to increase the overall performance level of the followers (Jones 2018, 12). Listening not just for the sake of it but to adhere to what has been shared requires humility; when a servant leader listens, they have the opportunity to take on unique ideas that can create the necessary spark that brings about desired outcomes, all because they are humble and willing enough to listen. Their diverse perspective might come with risks and a lack of guarantees, but they also come with a genuine opportunity for growth. Jones put it this way, “What we must realize here is that embracing new perspectives of others and taking risks leads to a creative level of change and the most innovative level of growth within organizations and communities” (Jones, 2018, 12). For Spears,

“The most successful servant leaders are those who have become skilled, empathetic listeners” (Spears, 2010).

Empathy

Another quality that helps build a relationship between the servant leader and followers is empathy. The ability to lead with empathy is vital for servant leaders. The servant leader should be able to display genuine levels of empathy toward followers (Jones 2018, 12). Displaying empathy means being able to identify with the diverse needs of followers (Jones 2018, 12). Leading with empathy must be seen as more than just a necessary quality for effective leadership but also the responsibility of a servant leader (Young 2019). The servant leader is able to lead with an openness of heart, a willingness to listen, and without prejudice (Young 2019). As they listen, they are able to learn and to better understand the needs of their followers. Young writes to this effect: “Slowing down to feel what they are saying and intuiting the meaning between the words. If you are forming your response while listening, then you are not truly present with them” (2019). Truly listening not only garners the respect and trust of the followers, it gives them an example to model their leadership after. Listening intentionally is something that cannot be overemphasized and, more importantly, must be done well.

A servant leader should be able to engage in “patient listening and discussion” (Jit et al. 2017, 87) with followers. This means that the leader leads the conversation with the follower and gives them time to internalize what they have heard and an opportunity to articulate how they feel by way of response. This gives the leader an opportunity to better understand the

follower (Jit et al. 2017, 87), thus, making the servant leader more effective in their leadership. By willingly taking the time to listen and understand, the servant leader leads with empathy. A servant leader leads with empathy by looking beyond themselves and leading with a rich understanding of others. This exemplifies an empathetic leadership approach. Shoff points out the importance of moving beyond oneself: “empathy requires you as a Servant Leader to decide to move outside yourself, assume good intentions, care for the other, and listen” (Shoff 2020). Leading with empathy as a servant leader is not just game-changing for all involved it is also transformative for the leader. It is transformative because the servant leader who engages others with listening and empathy gets to a point where they cannot just stop at listening: they are compelled to lead with great consideration for how their leadership approach affects others (Jit et al. 2017, 89).

Healing

A servant leader functions with the ability to pursue wholeness alongside those they lead (Greenleaf 1977, 50). In other words, for the servant leader, every opportunity to lead is an opportunity to introduce wholeness to those they come in contact with (Spears 2010). Griffin argues that we need servant leaders who have developed the capacity to heal and made it a point to help make others whole in their approach to leadership (Griffin 2015). A servant leader attains personal healing as they seek the wholeness of others in their leadership (Griffin 2015).

The pursuit of wholeness is one that is sought jointly by the leader and follower. This approach to leadership allows for a genuine partnership

between the leader and the follower. Greenleaf expounds on this partnership: “There is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share” (Greenleaf 1977, 50).

The servant leader's approach to healing seeks to address issues and manage conflicts in the leader/follower relationship (Khan 2017). The servant leader's management of conflict and issues in their leadership approach does not just make the followers better but also improves their leadership.

Awareness

The servant leader leads with a sense of awareness, not just any kind of awareness, but self-awareness. This is, in many ways, what strengthens the effectiveness of a servant leader. As the servant leader grows in self-awareness, they are able to lead with a healthy sense of detachment. This, in turn, gives them the opportunity to gain a fresh perspective on how their leadership is received and affects others (Greenleaf 1977, 41). They are acutely aware of the ethical, power differential, and value-based issues that emanate from their approach to leadership (Spears 2010). The awareness of the servant leader allows them to have a rich perspective on their approach to leadership and, in turn, improve their leadership skills. As Scott Knutson points out, “it is those individuals who are already self-aware who are the easiest to help improve their leadership skills” (Knutson 2015).

Persuasion

Servant leaders, rather than seeking to exercise their authority as leaders from the place of their position, seek to win the cooperation of their

followers through persuasion (Spears, 2010). As Greenleaf put it, “Leadership by persuasion has the virtue of change by conviction rather than coercion. Its advantages are obvious” (Greenleaf 1977, 44). The goal is thus to convince rather than coerce compliance (Spears, 2010). This approach effectively builds consensus amongst followers when seeking to implement change (Spears, 2010). For this to work, the servant leader’s leadership approach must come across as “genuine and compelling” (NBC Camps, 2021). The servant leader is seeking to persuade through “word and deed rather than by positional authority” (Song 2018).

Conceptualization

Another key quality of servant leaders is their ability to look to the future and develop a vision for their organization and followers. It is, in many ways, a vital cog in the wheel of their leadership. The “conceptualizing perspective” of the servant leader allows them to think and lead with a mindset that is not limited to immediate consequences but also future consequences (Greenleaf 1977, 48). Rather than focusing solely on leading for the now, the servant leader leads with the capacity to see the long term. The process of conceptualization for the servant leader is enabled, encouraged, and done in the community (Anderson, 2014). It’s that “open door” policy approach to leadership that encourages others to speak into the leadership process. Feedback encourages diverse opinions and are welcomed, and group thinking is nurtured (Anderson, 2014). It cannot be overemphasized that the environment has to be created and intentionally encouraged by the leader for this to happen. The servant leader does “not dream and tell people to dream

the same dream or else. Instead, they dialogue shared dreams as a means of weaving a collective narrative” (Anderson, 2014).

Foresight

It is crucial for the servant leader to not just conceptualize but to walk that fine line between conceptualization and foresight (Spears, 2010). Servant leaders lead with foresight when they possess the ability “to learn from our past experiences, our current realities, and the possible consequences of our actions in the future” (Greenleaf 1977, 39). Developing foresight as a servant leader takes time though. As Airey III put it, “Naturally, leaders do not have a magic crystal ball to see future events with 100 percent clarity, and making decisions with less than perfect information can be unnerving as best. However, developing foresight takes time, courage, and encouragement” (Airey III, 2020).

Stewardship

The servant leader is one who sees the opportunity to lead as a responsibility, not a reward. They are cognizant of the fact they will be held to account for how they use that opportunity to lead. The servant leader takes on the commitment to serve others using the platform of their leadership (Spears, 2010). Arthur points out that a servant leader exercises stewardship in four areas: they are responsible for their leadership role; responsible for their constituents (followers); responsible for their organization and its actions; and responsible to be held accountable while holding others accountable (Arthur, 2020). This approach to leadership comes from the understanding that they do not have to control people to exercise leadership but rather show care to

people. In doing so, they lead with the understanding that they have been entrusted with the opportunity to lead rather than seeing it as a divine right (Anderson, 2014).

Commitment to the Growth of People

A servant leader places value on people by recognizing that their value is not limited to what they contribute as followers (Spears, 2010). This allows the leader to intentionally create an environment that allows for continuous growth and development. The servant leader recognizes that people have more to give, and if encouraged, they can blossom and develop their skills and abilities (Spears, 2010). The development is done on purpose, with the servant leader paying close attention to the growth process of those they work with and how best to continue to nurture that process. It is a commitment to the recognition that whatever people do will naturally flow out of who they are. Thus, to spend a lot of time fixated on what they do and not enough time on what they are and who they are becoming will do a grave disservice to them (Shuttleworth, n.d.). A practical way in which a servant leader can nurture the growth of people is to discover their personal goals and assign to them tailor-made tasks or assignments that will help them grow in those areas.

Building Community

The servant leader recognizes that central to building consensus when it comes to leading people is the need to build and rely on the community. It is, in fact, the building of community that aids the pursuit of healing and wholeness for the servant leader (Greenleaf 1977, 51). Greenleaf opines that servant leaders should be able to exemplify the importance of community-

building by showing and sharing their unlimited liability with others as they lead (Greenleaf 1977, 53). In other words, they are inspired to lead effectively because they recognize that what is of advantage to the community is an advantage to them and what is a disadvantage to the community is in a similar manner a disadvantage to them. This is why the servant leader is heavily invested in a healthy sense of community among those they lead. The servant leader places premium value on community and seeks to ensure that those they lead value community-building as equally important.

These 10 characteristics of an effective servant leader paint a clearer picture of what is important in the leadership approach of the servant leader. There are certain values that are captured in these characteristics that make the philosophy of servant leadership a great fit not just for me as a leader but also relevant for my ministry context, particularly the principles of authentic relationships, Christlike humility, and an unbending commitment to serve. I find that my capacity to lead effectively as a servant leader in my ministry context is greatly helped by the authentic relationships, I have with the church members I work with. By authentic relationships I mean the investment of intentional effort toward getting to know the people I lead for who they are and also giving them the opportunity to get to know me well. This obviously takes time, effort, and vulnerability. However, it is ultimately rewarding because it gives me the opportunity to function as a servant leader, utilizing a participative style of leadership, which is a principle that will be further developed and articulated in this paper.

The point of authentic relationships for me as a servant leader is that this gives me the opportunity to listen closely to those I lead, an opportunity to empathize with them, and as a result, we are able to pursue wholeness together. I am also able to embody the values of Christlike humility and service by viewing the opportunity to lead as something that is entrusted to me; because of that, I am invested in the consistent growth of the people I work with, and I seek their buy-in and input as we cast a future vision and seek to move forward with it. This allows them to see how important they are to what we are doing and how valuable their contributions are. By shining a light on the contributions of others I am able to walk in humility in my approach to leadership. I have also seen how serving in humility creates a closeness and bond in the team dynamics of the ministries and teams that I lead. I have seen how it helps to build trust with the team because they feel that they are heard, and their ideas are taken on board. As Iarocci said, "Great loyalty arises when followers perceive the leader as being 'one of us'." (Iarocci, 2020).

Situational Leadership Approach: A Tool for Effective Servant Leadership

I have found that my philosophy of servant leadership is engaged with a situational approach when it comes to my ministry context. The effectiveness of my philosophy of servant leadership ties in well with the situational leadership approach because it calls for leaders to pay attention to the people as they lead, making sure they have assessed their readiness as well as the uniqueness of the situation when leading people. The situational

leadership theory is fitting for my servant leadership philosophy of Christian Leadership because it means we do not just use people to accomplish tasks and get things done. Rather, we work to understand people first and give them an opportunity to function in roles that they can thrive and excel in. With the situational leadership approach leaders have to assess their followers by evaluating their commitment as well as readiness to accomplish any given task. What this means is that leaders adapt their leadership style to the people they are leading (Northouse 2022, Location 2053). My effectiveness as a servant leader has been greatly enabled by adapting my leadership style based on the demands of the situation (Northouse 2022, Location 2053).

When a leader uses the situational approach to leadership, they do so based on the understanding that different situations will require different kinds of leadership styles (Northouse, 2022, Location 2048). This model of leadership was originally developed by Paul Hersey and Ken Blanchard in 1969 before undergoing several refinements and revisions (Northouse, 2022, Location 2053). One of those refined and revised approaches is the “SLII® model,” which is Blanchard’s situational approach to effective leadership. It has proven to be an effective approach for adapting leadership styles to followers as well as fostering their development (Northouse, 2022, Location 2064). What makes the model of situational leadership so effective is the intentionality that goes into gauging and assessing the task readiness of each individual before assigning certain tasks to them. This, of course, depends greatly on the willingness and competence levels of the individual in question. The keyword that sums up the situational leadership model is adaptability.

Can the leader adapt intentionally and skillfully to lead effectively? (Bedford & Gehlert 2013, 58).

The model of situational leadership can be categorized into three parts.

They include:

- The level of task direction by the leader
- The relationship between the leader and follower
- The follower's task competency and confidence (Hersey, Blanchard, and Johnson 2001, 86).

The relationship between the leader and the follower is captured in the four basic behaviour styles of the leader: S1: (Directing) High Directive-Low Supportive Behaviour; S2: (Coaching) High Directive-High Supportive Behaviour; S3: (Supporting) High Supportive-Low Directive; S4: (Delegating) Low Supportive-Low Directive (Northouse, 2022, Location 2084).

When it comes to the practicality of implementing the situational leadership model, the results are varied depending on the study (Lapina, 2016). It is, therefore, important to evaluate how useful and relevant this model can be for unique leadership situations. It is also helpful for the leader to carefully ascertain the demands of the situation before seeking to adopt the situational leadership model as a leadership style. Because this model hinges on the specificity of the task as well as the relationship between the leader and followers, flexibility and a willingness to adapt are often required to make it work. Prior to assigning tasks to followers, the leader considers the followers, the readiness and maturity of the follower as it pertains to accomplishing the task in question, and how best to ensure the task gets completed.

The fact that the leader must be pliable and willing to adapt is important for the situational leadership model because it offers a framework that can often be tweaked to suit the task and the follower. The strength and effectiveness of a situational leader are best demonstrated by their ability to pivot in their approach depending on what is needed. This strategy encourages leaders to pay attention to what the situation demands of them; this is possible by paying attention to multiple factors. These factors include the difficulty of the task to be assigned, the knowledge capacity of the person, and the confidence level of the person. By taking these factors into account, the leader is always ready to provide what the follower requires to get the job done (Northouse, 2022, Location 2109).

This is where servant leadership intersects brilliantly with situational leadership because servant leadership thrives on a healthy relationship between the leader and the follower. This relationship serves as an opportunity for the leader to get to know the follower better and, in addition to that, also know how best to assign tasks to the follower to ensure it gets done. It is also an opportunity for the follower to learn more about the leader, which gives the follower context for understanding the leader better. This means that the follower is effective at accomplishing an assigned task, and the leader is effective in leading through diverse situations (Harber and McMaster, 1970, 74).

The foundation of relationships is something that cuts across servant leadership and situational leadership. Because servant leaders continue to prioritize relationships with followers, they are always armed with relevant

information about their followers that guides how they lead. This is important because it is easy to see how situational leadership requires a lot of flexibility and adaptation. This is another reason why the leader's relationship with the follower is crucial, because it gives the follower a sense of who the leader is regardless of how they choose to lead. A servant leader can choose to employ different leadership styles to maximize their effectiveness based on the situation, maturity, and readiness of the follower (Harber and McMaster, 1970, 76).

It can often be easy to lose sight of who a situational leader really is because of the need to consistently adapt and change leadership styles. It can be said that such an approach to leadership leaves the leader looking consistently inconsistent, with no sense of clarity in terms of what to expect on any given day. This can no doubt dampen the morale of followers and their perception of the leader. While it is true that a situational leader will utilize different leadership styles depending on the situation, there has to be some sort of consistency in who the leader is as a person and what they are about. The leader's principles and grounding values have to be a centring point that helps the followers know who the leader really is. A servant leader who desires to serve people and place their needs and interests above personal goals and ambitions is a powerful foundation to build on. It is the values and principles of servant leadership that offers consistency to a leader who utilizes the situational leadership model.

A servant leader is able to address issues that get in the way of productivity and efficiency in their team using situational leadership by being

very hands-on with certain followers and laid back with others. This is because the servant leader has assessed the followers and come to know who needs a gentle nudge to get things done and who needs the leader to check in multiple times. At the core of the leader's identity is a heart given to service and meeting the needs of people. As the leader continues to focus on whatever it takes to serve their team effectively the value of service and willingness begins to shine through regardless of how the leader acts in any given situation.

There is a link between servant and situational leadership, as the intentions of servant leadership are helped by a situational leadership approach in application and execution. This is where the simultaneous use of both styles is beneficial. Servant leadership strongly enforces the relationship between a leader and their subordinates, while situational leadership offers an aspect of environmental awareness. Servant leadership advocates the relationship between the leader and their followers, while situational leadership gives it contextual relevance. Contextual relevance is what enables the servant leader to thrive consistently in a fast-paced environment that requires an eclectic leadership style (Choudhary, Akhtar, & Zaheer, 2013, 436).

Applying a Situational Leadership Approach to my Ministry Context

Because servant leadership involves the investment of time and resources into building connections with followers in order to know how best to serve them, there is more work to be done than just gathering information about them. What we learn about the people we lead should inform how we go about leading them effectively. So, we ask questions about what is important

to them, and what better way to do this than to use a follower-driven model like the situational leadership approach (Shriver, 2021). This is where the diagnostic capability of the leader comes into play as the leader continues to invest in getting to know the followers (Shriver, 2021). The diagnostic capacity of the leader is the ability of the leader to measure “what is the ability (task-specific knowledge, experience, and skill) of the employee and what is the willingness (task-specific confidence, commitment, and motivation)?” (Shriver, 2021). This means that I have to be intentional in curating a leadership style and approach that allows me to get the best out of each individual that I lead while also ensuring that they find fulfillment and opportunities to grow and develop in the process. I have found that trying to lead different people in a diverse and culturally rich ministry context like mine with a one-size-fits-all approach is often cumbersome and quite unfruitful. This is where a participative approach to leadership, like that of situational leadership theory, yields major dividends for me.

As Shriver points out, “Success is a function of matching the approach (empowerment, collaboration, guidance) with the individual for the task in question” (Shriver, 2021). This resonates in so many ways for me. I have seen great results when tailoring my leadership approach to the situation and readiness of the person in question. I find that how I communicate an instruction, to whom I communicate it, and how prepared they are to carry it out are vital pieces that I have to factor into my leadership approach at all times. Sometimes, someone is willing to do a task, but they are not necessarily adequately trained/prepared to do that task. So, while they might have the

desire to do it, it doesn't guarantee that it will be done effectively. Other times, I have to be intentional in gauging their confidence level. Sometimes after going through the necessary or required training they are still not confident in their ability to accomplish a given task. I have found this to often be the case when it comes to the media team in our church. There are different roles/sub-divisions on the team, so sometimes we find that someone who is confident as a camera operator is not necessarily as confident as a soundboard operator (even though they might have been trained on the soundboard). When I assign people to roles, I have to look at multiple factors, from their training and readiness to their confidence and their temperament, all depending on the roles that I am trying to assign to them. The key thing here is that the information gathered by virtue of building an authentic relationship with the people I lead becomes vital in shaping the leadership approach I utilize with them.

Shriver articulates how the philosophy of servant leadership can merge with the approach of situational leadership:

When you assume the role of leader in an organization, a family, or anywhere else, you will be judged (like it or not) by the achievements of those you influence and the impact you had on their progress and overall development. Philosophically, you are there to serve! Incrementally, you are there to determine and execute the approach that most effectively honours that responsibility. (Shriver, 2021)

The situational leadership approach is one that encourages leaders to change the degree of supportiveness and directness to their followers according to the given situation of subordinates and their level of motivation. This type of leadership demands that leaders vary their behaviour and leadership style according to their subordinates' commitment. (Ghazzawi, et al 2017, 103). This leadership style is quite relevant to my ministry context, and it informs

my philosophy of Christian Leadership. This is particularly so because I work with youth, young adults, adults, and seniors, all volunteering in different capacities and ministries I lead and it is important to assess the situation and pay attention to their readiness level. I often must assess the person and situation (with unique cultural backgrounds and differences also a factor) as I seek leadership outcomes.

My Vision of Leadership

My vision of leadership is to raise vibrant leaders who are first lovers of Jesus and envoys of godly values such as Christlike humility, service, and the pursuit of meaningful relationships as they lead. I believe that as leaders, it is important to prioritize building authentic relationships with the people we lead. In doing so, we get to know people genuinely (this is how we gain insight and understanding into how to relate with and lead them). This also enables us to serve them effectively, as I believe that service in leadership is only effective when the interests and the needs of the people being led are known. One way in which I have come to know the interests and needs of the people I lead is by pursuing and investing in authentic relationships with the people I lead. I have accomplished this by being more vulnerable to those I lead and seeking their feedback regarding my leadership style and how they experience my leadership. I have also made it a point to get to know them and find out what ways I can support them. In the context of rich and authentic relationships, consistency of character can shine through those relationships. The depth of the relationship may change as the ministry grows as I continue to be aware of the tension between people "not liking" or "not receiving" my

leadership and not changing what is foundational but learning how best to navigate those relationships.

As leaders, we are meant to understand that God plays a part in leadership; this means as leaders, we partner with God in leading his people. Christian leaders are meant to lead with the perspective that the key to effective leadership is leading with a heart of service. By placing the interest of others first, we are demonstrating that leadership is not about accomplishing our personal goals or advancing our personal agenda but instead working alongside those we lead to accomplish a common and shared goal or purpose.

Authentic relationships have been crucial for my leadership approach as a servant leader, employing a situational leadership approach in my ministry context. It is in those relationships that I have the opportunity to be myself and let my core values and personality come to the fore. It is a way for the people I lead to get to know me in a genuine way. This gives me the opportunity to show how important service is to me and why.

It is through authentic relationships that I am able to foster connections with people who share personal experiences. Servant leaders understand that relational authenticity takes responsibility for each other and places one another's interest above personal interest and ambition. Authentic relationships are where I, as the leader and those I work with, can be ourselves as we work together and in consistency with our treasured values and beliefs. It was in authentic relationships that I learned to listen more intentionally and

carefully. This, in turn, honours the perspective of others, which helps establish trust and collaborative leadership with others.

It can be said that relational excellence is the foundation upon which a servant leader is able to utilize the model of situational leadership to lead effectively based on what the situation demands. I have learned the importance of relational perception as a servant leader. By paying attention to the people I lead, learning what is important to them and seeking to understand how best to work with them, how best to help them develop and grow, and discover their gifts, I exercise relational perception in leading. Relational perception has given me a foundation to build trust with those I lead. As we seek to pursue a common goal it becomes clear that our interests are aligned, and we are pulling in the same direction.

The Case Study of the Cleaning Team

Working with the cleaning team at our church has been an enriching servant leadership experience for me. The team was founded in 2016 and I had the opportunity to lead the team from its inception till late 2022. In that time, I learned just how powerful and essential the relationships are to my philosophy of leadership. I had the opportunity to work with the members of the cleaning team by cleaning the church building with them and not just giving them directives on what needed to be cleaned in the building. As we cleaned together, we had heartfelt conversations, genuinely sharing what was going on in our lives and offering encouragement while still getting the cleaning done. Strong and genuine relationships were formed on the team, and everyone got to know each other in a real way. As the years went by, I found that my

leadership of the team was greatly informed by a healthy knowledge of the members of the team. I knew what to assign to them. I knew how to talk to each team member and how to encourage them when needed.

This is important because the demographic of the team was quite diverse. We had a few young adults, a few middle-aged men and women, and a few seniors on the team, and add to that mix the rich cultural backgrounds of African and Caribbean origins. This meant that there were elements of honour and an emphasis on respect for elders and many other values that shaped how the team went about life. This group required that you really knew people, knew what was important to them and knew how best to relate with them, which in turn formed the basis of how to lead them. With that being the case, building authentic relationships with the team members was crucial to leading them. For the middle-aged and senior members of the team, addressing them with courtesy and respect was a huge part of how I led the team. As the team leader, I learned to laugh with them while relating with them with maximum respect. The team functioned with great freedom and initiative. They took ownership and genuinely wanted to work together to get things done.

One of the instances that really showed this was when I sought to implement a rotational system for the team to enable them to work more effectively while also giving them a break every other week. This was suggested with the best intentions in mind. Little did I know that the team had its own reservations about the rotation plan. I came up with the plan with the intention to make life easier for the team and make the team like other high-functioning teams in the church. When I brought the idea to the team, they

seemed fine with it (I thought this because there was no overt aversion to the idea of implementing this rotation system). I thought this was an idea that would be aligned with the interests of the team members. During the first few weeks of the implementation of the rotational system, we noticed that weekly turnout dropped by fifty percent. After a month of implementing the rotation, the weekly turnout continued to drop. At this point, I sat down with the team members and asked them what contributed to the drop, and they said the rotation schedule was getting in the way of them working together as they used to before the rotation started. So, we had weeks where members of the team showed up when they were not on schedule in order to work with their friends, and when they were actually scheduled, they never showed up. After listening to them, we duly took down the rotation schedule, and the weekly turnout radically improved.

Months later, we had a potluck fellowship, and one of the team members told me that he had reservations about the rotation when I suggested it. I asked why he didn't voice those reservations when it was first suggested. He said because I had suggested it as the "pastor," he did not want to contest it (this was also because of his cultural background where the pastor's word is held in the highest honour even if you are much older than the pastor). It was then I realized I could not just suggest and do things that I felt would be good for the team. I had to listen intently to them, understand what was important to them, and use that to inform my leadership. This is also a context issue as it highlights the tension of maintaining a servant leadership approach in a world that feels it should serve the pastor. I have learned to not just suggest and

implement changes right away but to slow down and sit with the people to learn and understand how they feel about the proposed change and what challenges they would have to overcome to adapt to the change.

This is the only way I could be as effective as I needed to be as a servant leader.

The Case Study of the Media Team

Another great case study that exemplifies my leadership approach as a servant leader while utilizing the situational leadership model is my leadership of the media team. The team was primarily made up of young adults and young professionals. In the past two years, we saw the addition of three youths to the team. The media team was essentially the production team saddled with the task and responsibility of providing high-quality production audio and visual communication for our church services. The team helped with maintaining, troubleshooting, patching, and improving our audio and visual systems for an overall high-quality church service experience. The team was comprised of sub-divisions that contributed to creating this high-quality service experience: Camera (four volunteers for cameras 1 and 2); Sound mixing and control (four volunteers); Livestream switching (two volunteers); and PowerPoint and slides (ProPresenter) (four volunteers). On any given Sunday, we had six volunteers serving in the rotation: two volunteers for the sound mixing (in-house and livestream), one volunteer for ProPresenter, one volunteer for livestream switching, and two volunteers for cameras 1 and 2. This was the breakdown of the sub-divisions and operations of the team.

This team worked under a lot of pressure every Sunday, trying to ensure the technical production of our Sunday services was always at its best. Because we worked with technology, this was not always guaranteed, but this did not mean the team did not feel the pressure when things were not going well. This was why I found that in the four years, I led the team, I had only been able to lead it well by building a relationship with the team members. I built connections with each member, all to varying extents, coming to understand them and what they were about while also giving them a chance to get to know me. This helped me know how to work with different people on the team. I came to understand that some team members might not possess the right temperament to be a good fit for certain roles. Some roles came with a lot more pressure than others, and this often meant that I could not just put anyone on the team to serve in any role without taking into account if they would be a good fit for that specific role. When I took the training, confidence, and capacity of a team member into account before assigning them to roles, I found that the execution on Sunday morning was not just good, but the overall morale of the team continued to trend in an upward direction. As I served as a servant leader seeking to serve the team, the relationship I developed with them continued to provide me with the information I needed to serve them effectively as their leader. This also ensured that I was able to take into account the situation, maturity level, and readiness of each team member before assigning them to roles.

Another thing I learned to take into account when leading the team is the level of oversight that is needed for each member of the team. I found that

the youths on the team needed a closer level of oversight and intentional checking in with them from time to time compared to the young adults and young professionals on the team. This tied in with my use of the situational leadership model. The youths were more likely to need a text reminder in addition to a pre-scheduled email reminder that went out every week, reminding those who were on schedule for that week. They also needed to be coached a little bit more closely while on the job to ensure they remained focused and did not get distracted during vital moments of the service. This was not necessarily an approach I would take with the young professionals because it had not proven to be something that they needed (if anything, it could easily prove to be overbearing and a reflection of a lack of trust in their ability to get the job done.) Hence, I realized the relevance and importance of using a situational leadership model even as a servant leader to effectively lead the team.

Importance of Self-Awareness and Self-Care as a Servant Leader

With a leadership philosophy that is other-centred and focused on serving it can often be easy to fail to be self-aware and to practice adequate self-care. This is why self-awareness and self-care are important for me as a servant leader. It is easy for servant leadership to fall short for both leaders and those following when the scale of balance is tipped too far in the direction of meeting the needs of the followers at the expense of the leader. When the leader is too focused on meeting the needs of others to recognize their personal needs and the importance of care, it becomes likely that the leader can get burned out over time. That is, they can get to a place of physical and

mental exhaustion in service. I have found that when I get overly fixated on meeting the needs of others while ignoring my need for rest, relaxation, rejuvenation, and fresh perspective, I become less effective in my ability to lead as a servant leader. I have found that my leadership as a servant leader is more effective when I can find the balance between focusing on my needs and the needs of others. One of the ways I have learned to be self-aware as a leader is to invite feedback and constructive criticism from my team members, mentors, and peers. I have also made an extra effort to communicate with my team the areas I excel and the areas I have room for improvement.

Rather than being a show of weakness or selfishness as a servant leader, it is a show of strength because recognizing the dangers of leading by focusing solely on the needs of others at the expense of the leader is not something that is often easy to do. When we are able to recognize that as leaders it strengthens our ability to lead effectively as servant leaders. I think the recognition of my needs not being met in a moment of vulnerability can serve as an invitation for the team members I am leading to work together to ensure we help meet each other's needs. Blanchard and Hodges, talking about vulnerability, share just how crucial team building can be for a leader: "We're all vulnerable. We all fall short. Don't be afraid to share your vulnerability. It's one of the most powerful things you can do to build a team and build a relationship with the people you're leading. They know you're imperfect, so don't act it" (Blanchard and Hodges 2003, 105). I have learned firsthand just how important it is to be vulnerable in my leadership because of how well the team responds to it and how much it fosters collaboration and partnership in

working together to accomplish goals. Greenleaf put it this way: “When a person in a position of authority allows himself or herself to be honest and therefore vulnerable, that person enhances collective leadership” (Greenleaf 1977, 360). Being more self-aware as a servant leader has helped me to be vulnerable enough to recognize the areas I need to grow as a person and in my leadership.

Conclusion

As I progress in my leadership journey, I realize the value of building authentic relationships with the people I lead. By establishing genuine connections, I can better understand and support my team members, which ultimately leads to improved performance and job satisfaction. Building authentic relationships means getting to know each person on an individual level and understanding their strengths, weaknesses, goals, and aspirations. It means being empathetic, listening actively, and communicating honestly.

I believe that leading with authenticity is a powerful way to inspire and motivate others. When people feel seen, heard, and understood, they are more likely to trust their leaders, follow their lead, and work collaboratively toward shared goals. As a leader, I strive to model the behaviour I want to see in my team members. By building authentic relationships, I hope to create a culture of openness, honesty, and respect where everyone feels valued and empowered to contribute their best work.

I believe in leading by example. I strive to exemplify service by prioritizing the welfare of the people I work with. To achieve this, I make a conscious effort to pay attention to their needs and concerns. By

understanding their motivations, I believe I can work with them more effectively and better support them. To gain insights into their underlying motivations, I ask questions that help me understand their perspectives. This not only helps me build better relationships with the people I work with but also helps me identify areas where I can better support them. By taking the time to listen to them, I can better understand their goals, challenges, and concerns and work with them to find solutions that benefit us all.

As a leader, I firmly believe that empathy and understanding are essential qualities to establish a healthy and productive work environment. By taking the time to understand my colleagues, I can create an atmosphere where everyone feels heard, valued, and appreciated. This, in turn, helps to foster a sense of trust and mutual respect, enabling us to work together harmoniously toward our shared objectives. My goal as a leader is not only to achieve our objectives but also to ensure that my team feels supported and empowered. When my colleagues feel invested in both their work and their personal lives, they are more likely to be fully committed to achieving our goals. It is through this investment in my team that we can create an environment where everyone is motivated to perform at their best, contributing their unique skills and perspectives toward our shared goals. My leadership philosophy centres around creating a culture of care where everyone feels valued and respected. By leading with empathy, understanding, and a commitment to my team's well-being, we can achieve great things together.

As a servant leader who seeks to “serve first” (Greenleaf 1977, 27), leadership flows out of this first instinct. Can I serve? If yes. Then, ultimately,

I can lead. To lead effectively, I employ the model of situational leadership to gauge the situation and the competence and readiness level of each individual where and when needed, thus displaying a leadership behaviour that is adaptable enough to meet the needs (in service) of the people I lead (Shonhiwa 2016, 36). The next chapter will provide a detailed report on the impact of devotional meetings on the media team at Christian Centre Church. It aims to unpack in detail how I sought to utilize these meetings have affected the team and how they contribute to better serving and care for the team.

My personal journey, MBTI, Clifton Strengths assessment, and the 360-leadership feedback all played a role in my reasoning for adopting the servant leadership model as my philosophy of leadership. Serving as a chapel prefect in high school and across different leadership positions in campus ministry in the university was instrumental in building a servant leadership approach to leadership for me. Those positions required me to serve the students and offer them support as a leader. From teaching to offering counsel and advice, to praying with the students, and helping out with meeting practical needs like organizing tutorial classes for them, all these roles shaped my understanding and approach to leadership at a foundational level. Serving as a volunteer at Christian Centre Church before I became a pastor on staff also allowed me to value and prioritize serving people. This also ties in with my MBTI report as an ISTJ (Introversion| Sensing | Thinking |Judging). I like to think through my commitments before making them because I take commitments seriously, because for me a commitment to lead is a

commitment to serve. Thus, I prefer to carefully gauge my ability to fulfill a commitment before making it.

My top strength in the Clifton strengths assessment is Input. I value the input and contribution of the people I lead when it comes to serving them. So, I seek to learn from them what is important to them and that guides my approach to leading them. My 360-leadership assessment was also helpful in unpacking a servant leadership model as my core philosophy. In the summary of my 360-leadership assessment from my peers “I was described as a servant leader who inspires and mentors others to maximize their talents and reach new heights. With high integrity, he fulfills his commitments and is a loyal team player, always supporting initiatives beyond his own responsibilities” (Tyndale DMin 360 Feedback 2021, p7). All these factors have contributed greatly to shaping my core philosophy of leadership as servant leadership.

CHAPTER 4:
EVALUATING THE IMPACT OF DEVOTIONAL MEETINGS ON
THE WELL-BEING OF THE MEDIA TEAM AT CHRISTIAN
CENTRE CHURCH

Introduction

In the fall of 2023, I conducted a research project to evaluate the potential effects of devotional meetings on the overall well-being of volunteers in the media team at CCC. The project sought to identify what aspects of serving on the team were fulfilling for the volunteers and what was not and how we could better care for them while ensuring their continued growth in faith. Furthermore, the completion of the project created an environment that fostered open dialogue among team members, allowing for the exchange of thoughtful and constructive feedback aimed at identifying areas for improvement and driving continuous enhancement.

This chapter provides an overview of the problem that the project aimed to address. It delves into the specific aspects of the problem that required attention or modification, elucidating why these areas demanded focus. Additionally, it expounds on the approach adopted to effectively tackle these identified issues. This chapter explains the genesis of the research, exploring the specific opportunity or problem that prompted the study. Furthermore, it articulates the intended purpose of the research project, the key terms used, and a detailed context for the entire research project.

Opportunity or Problem

At CCC, we relied heavily on our volunteers to run our services effectively during and after the COVID-19 pandemic. Our media team worked exceptionally hard to meet the demands of our livestream services, which became a significant part of our Sunday services. The media team ensured high-quality audio/visuals during Sunday services, and this required a lot of attention. As the pastor who has led the team since Fall 2020, I had the opportunity to work closely with the volunteers. As discussed in the previous chapter, the media team comprised different sub-roles and they all served on a rotational basis. Due to the increased demand on the media team post-COVID and owing to the heightened emphasis on live streaming our Sunday services every Sunday, we saw team members being stretched with more responsibilities and requiring more time to prepare for our Sunday service livestream. Some past team members cited their inability to cope with the demands, naming the added component of live streaming as a reason for their stepping away from the team. Finding a way to care for our volunteers on the team intentionally was important to sustain the effectiveness of the ministry.

The media team was responsible for ensuring that all the sound and visual aspects of our in-house and online services were of the highest quality. This was a high-stress ministry as they felt immense pressure to get things right.

Following my initial discussions with both current and former members of the media team, I gained insight into the considerable challenges they faced in adapting to the new equipment and software required for live

streaming. Through these conversations, team members emphasized the necessity for more comprehensive training and increased opportunities to communicate their individual needs, propose changes to enhance their service experience, and express how they could feel better supported while contributing to the team. The insights gained from previous experiences served as the catalyst for initiating this research project. The primary objective was to explore various methods of providing support to the members of the media team. This included the implementation of regular devotional meetings aimed at facilitating check-ins and delivering deliberate, intentional care to each team member.

As the pastor in charge of the media team, I noticed that the team faces a lot of pressure every week. During Sunday mornings, the team members often felt stressed and overwhelmed. In recent years, some volunteers stepped away from the team, while long-serving volunteers shared that the demands of ensuring seamless audio/visual quality every Sunday took a toll over time. As a result, they no longer served with the same joy and passion they had when they first started serving. To address these issues, I believed it would be helpful to have a consistent system of care and check-in for the team. This would allow us to understand how the team was doing, what support or help they required, and how best to provide it.

Research Questions

These research questions were central to the project, guiding the research approach.

- What practical steps can we take at Christian Centre Church to better identify and prevent the burnout and undersupply of volunteers in the media team (Audio/Visual ministry)?
- What are the main factors that influence volunteers' decisions to resign or leave the media team (Audio/Visual ministry)? What do volunteers perceive as the advantages and disadvantages of long-term volunteering in the media team?

Response or Innovation

The project aimed to identify fulfilling and unfulfilling aspects of serving on the team and how to better care for volunteers while ensuring their continued faith growth. As we sought to cultivate an atmosphere of genuine and caring relationships as well as one of spiritual formation for our volunteers, they became more and more likely to grow in their faith and in community with members of the church. In doing so, we became ~~more and more~~ a beautiful depiction of a “local church fueled by volunteers who are making a difference” (Birch, 2015). When CCC was driven by volunteers who showed up with a desire to serve and build community through service and fellowship with one another, then we knew we were starting to see the fruits of a healthy volunteer culture.

Intended Purpose

This research project was an evaluative study using participatory action research concepts. The process included semi-structured interviews with the participants. Additionally, all team members were invited to

participate in an anonymous survey to provide feedback on their volunteer experience and suggest ways to improve it. The feedback informed the design of five weeks of devotional meetings that served as an opportunity to implement some of the learnings from the participant interviews and improve the volunteer experience for the entire team. By improving the volunteer experience, the goal was to make serving on the team meaningful, helpful in the formation of their faith, and fulfilling. I concluded that this was what was needed based on the preliminary conversations I had with the past and present members of the media team about what they said was needed to help improve the serving experience of the team and better care for the members of the team.

To assess the health of the team's volunteer culture, I identified factors that contributed to that health after having preliminary conversations with team members before starting the research project. For further context, these factors were suggested by the team's volunteers during those initial conversations. It was from those conversations that I identified these factors.

1. Serving in a good fit: This refers to volunteers' satisfaction with the role they are assigned and whether it allows them to utilize their skills and abilities effectively.
2. Meaningful and exciting: Volunteers should feel their work is valuable and impactful.
3. Opportunity to grow: Volunteers should be able to grow in their relationships with fellow believers and in their likeness to Christ by spending time together.

4. Good workload: Volunteers should be assigned a workload that is adequate for them and not overburdened with excessive serving frequency.

This research project allowed the media team to provide feedback for improving weekly services. While this was not the goal of the research project, it was an indirect achievement. It also helped team members connect with one another and build an authentic community. In addition, the project provided an opportunity to grow in the likeness of Christ through devotional teachings and by fostering a sense of community and strengthening their relationship with God through shared experiences. The devotional teachings were taken from a devotional handbook with five lessons designed by me and the lead pastor of Christian Centre Church, pastor Olu Jegede. The devotional handbook was designed for the volunteers serving in different ministries in the church and then it was adapted for this research project.

Supervision, Permission, and Access

Throughout this research project, I was accountable to the lead pastor of the church, the members of the board at our church, and my research supervisors. This accountability was critical in ensuring that I remained focused and diligent in my efforts to gather and analyze data and my overall approach to the project. It allowed me to remain transparent in my methods and findings and ensured that I maintained a high level of integrity throughout the entirety of the project.

Prior to their participation in the research project, the participants were provided with consent forms that included comprehensive details about

the nature of the study, the objectives, and the level of commitment that was expected from them (see Appendix A). The consent forms also highlighted the potential risks and benefits associated with their participation and informed them of their rights as participants. The participants were given adequate time to review the consent forms and ask any questions they had before signing the forms to indicate their informed consent to participate in the study. The participants in the research project were informed that their identities would remain anonymous in the report. They were also assured that they could withdraw from the project without consequence at any time if they chose to do so.

To reduce personal biases that may have affected the results of my research project, I took the proactive step of inviting the participants to review the findings. Due to the high value the participants place on pastors at our church, I thought it wise to also communicate the option of declining to participate in the research project. A member of the board was also privy to this process to ensure they were not feeling coerced to participate in the research. This approach helped me to ensure that my interpretation of the data was consistent with what was intended to be communicated during the research process, thereby maintaining accuracy and reliability. In addition, I adopted a thorough approach of cross-referencing my findings using multiple data sets to strengthen the validity of my research conclusions further.

Context

As discussed in Chapter 2, volunteers were the backbone of our ministry at Christian Centre Church. While paid staff and pastors provided

leadership and direction, the success of our ministry depended on our volunteers. My passion has been to work with people and see our volunteers have a fulfilling and transforming experience as they serve. Hence, I was motivated to conduct research with the media team, which I have overseen for the past three years. I saw the effort they put in to ensure each service experience was positive, and I wanted to ensure that their efforts were recognized and appreciated.

This ministry needed attention due to the increased complaints from members of the team as to the demands on the team and how it was becoming stressful for them to keep up with all the different challenges of the livestream component of our Sunday services. We noticed that our volunteers were under more pressure and were dedicating more time and resources to the team, from technical issues with the equipment to being scheduled too frequently. The team arrived at 9:30 am to prepare for our service that started at 11 am. Sometimes the team had to come in earlier to test the media setup and avoid any issues during the service. The team then finished up after the service at 1pm.

The team consisted mainly of young adults, with a few youths. Despite their diverse cultural backgrounds, the team's core values were respect, understanding, patience, and dedication (Christian Centre Church n.d., 3). Their teamwork was truly impressive. Over the weeks that I conducted the research, the team's level of collaboration and cooperation was exceptional.

The study comprised eight participants: three young adult females and five young adult males all between the ages of 25 and 35. I distributed a

survey to the eight participants and interviewed all of them. The media team had other volunteers besides the participants in this research project. However, the other members of the media team were minors and also served too infrequently (once every month) to have participated in this research project.

Models and Other Resources

This section details the leadership model with which this research aligns, as well as the resources consulted in undertaking this research project.

My leadership philosophy was based on Servant Leadership, as discussed in Chapter 3. This inspired my orientation and approach to leadership as a servant leader; my focus was on serving the team members while leading them. My goal was to encourage a sense of unity and involve team members in decision-making (Spears 2005, 2). I aimed to motivate team members to serve and ensure that their volunteer experience was fulfilling and spiritually enriching. This approach helped to improve the overall volunteer culture in the team. My approach to leadership was built on relationships. I believed in building strong relationships with team members, treating them with care and respect, and providing them with all the necessary support to serve effectively.

Scriptures that Informed the Research Project

Matthew 11:28-30 (NIV): The scripture in Matthew 11:28-30 extends an invitation to find rest, refreshment, and recovery in God. It is an invitation to seek solace in God when we feel spiritually exhausted while actively participating in His mission. This passage highlights the interplay between God's call to those who are burdened and the beautiful consequence of

responding to that call, which is to find rest in Him. This passage also informed the research project by seeking healthy ways for the media team to serve without it being a burden for them.

Romans 12:3-8: This scripture emphasizes how we each have unique gifts and are called to use them to build up the body of Christ; that every member of the body of Christ has been given different gifts by God. Each gift is valuable and necessary for the functioning of the body as a whole. As believers, we are called to use our individual gifts and talents to glorify God and serve one another in love. This passage informed the research project by helping to discover the varying levels of proficiency in different aspects of the media ministry.

An effective and fulfilling volunteer experience was crucial for media team members. It was instrumental in their formation into Christlikeness and provided a sense of fulfillment. They wanted to experience the joys of being part of an exciting vision as they served on the team. They also wanted to build friendships and connections that will strengthen their walk with God. It is important to appreciate and celebrate the successes and wins of the team members because it communicates a genuine sense of appreciation and value to them. They want to be recognized for their service and how it contributes to the larger vision. Finally, it is vital to prioritize providing volunteers with ample opportunities for rest and recovery. This is important as it not only allows them to recharge physically and emotionally but also enables them to approach their roles with a renewed sense of freedom, dedication, and overall fulfillment.

Other Resources and Cases

The Post-Quarantine Church: Six Urgent Challenges and Opportunities That Will Determine the Future of Your Congregation.

This insightful book delves into the transformative potential of church leadership, specifically focusing on guiding volunteers in a post-quarantine era. It offered me valuable wisdom on navigating and embracing the unique challenges and opportunities our local church encountered in this new landscape. Furthermore, it provided a practical approach to handling the heightened demands on the media team in a post-pandemic world, offering valuable insights for this research project. It was helpful to understand the implications of ministering in a post-COVID world, especially the challenge of embracing digital platforms for our church's effectiveness.

Leading on Empty: Refilling Your Tank and Renewing Your Passion.

This book offered tools to help me identify and help others overcome the sources of exhaustion for those serving in the church, which was valuable for my project. It explained the significance of rest and recovery in addressing exhaustion and provided a plan for how the media team could rest and recover when they experienced exhaustion while serving on the team, emphasizing the importance of managing energy, not just time. This helped me consider how I would assist team members in investing their energy strategically.

The Volunteer Effect: How Your Church can find, train, and keep volunteers that make a difference.

This was helpful for me because it helped me focus on the intricate task of carefully matching individuals on the media team with roles that not only

aligned with their interests but also tapped into their expertise, thereby ensuring that they could make meaningful contributions and derive fulfillment from their service.

The Volunteer Survival Guide

This comprehensive resource offered valuable insights and strategies for helping me effectively recruit, train, and retain reliable and dedicated volunteers. It served as an excellent supplementary guide to the other book authored by the same individuals listed in this collection.

Doing Your Research Project: A Guide for First-Time Researchers. 7th ed.

The book was an essential resource for shaping my research project and crafting my research proposal. Chapter 10, which focuses on planning and conducting, provided valuable insights and practical tips for organizing and carrying out my research endeavours.

Doing Action Research in Your Own Organization

The book offered detailed guidance on how to conduct action research within an organizational setting. This resource was particularly relevant to me because I was conducting a research project within my church. The insights and methodologies outlined in the book aligned with the specific context of my project, and they were instrumental in ensuring the success of my research within my unique organizational environment.

Project, Methodology, and Methods

This section of the research project report delves into the specific domain of the research, outlining the study's breadth and limitations and detailing the approach, techniques, and methodologies utilized to conduct it. Before delving into the methods and approach utilized for this research process, it is important to clarify that I did not closely follow the participatory action research method (PAR). I utilized the framework and principles of PAR as a starting point, but I did not closely follow every aspect of the PAR methodology. For analysis and reporting of the data collected during the research process, I only utilized coding at a thematic level as I found thematic coding sufficient enough to code and analyze the data collected within the time frame of the research project. I acknowledge that there is much more to the PAR and coding than I was able to utilize during the research process.

Field

The project was undertaken over the course of three months, from August to October and involved eight members of the media team, all of whom are young working or studying professionals. These members were part of the media team and are responsible for providing high-quality production of audio and visual communication during church services. All team members were young adults aged between 25–35 years. They were selected based on the criteria that they were not minors and had been serving on the media team for more than six months.

To ensure the involvement of potential participants in the research project, I initiated a conversation with each individual participant. During this

conversation, I explained the purpose and scope of the research project and invited their participation. Following this, I provided each participant with a comprehensive document that clearly outlined the research project's objectives, methodology, and their role as participants. This document (Appendix A: Information letter and consent form) helped them understand the research project's significance and their contribution to it. Once they expressed their willingness and interest in participating, they were given a consent form to fill out to confirm their participation.

Scope

In this section, I will outline the specific criteria I used to determine which individuals to include in my research project. Additionally, I will explain the parameters that shaped the focus of my research.

My research project was conducted to evaluate the potential effects of devotional meetings on the overall well-being of volunteers in the media team at CCC. The project sought to identify what aspects of serving on the team were fulfilling for the volunteers and what were not and how we could better care for them while ensuring their continued growth in faith. Additionally, the project allowed team members to offer constructive feedback on how we could improve. I collected data through interviews and surveys using participatory action research (PAR) concepts, primarily through the use of semi-structured interviews with eight participants from the media team. To ensure the successful completion of this research project within the given timeframe, I made the decision to restrict the research to only eight members of the media team. These eight members, at the time of initiating this research

project, were the individuals from the media team who had served for at least six months. Out of the 12 members of the team, they were the ones who were able to provide consent to participate in this research project as adults, ensuring that all participants were fully informed and willing to take part.

Methodology

I used a PAR approach in this research, which is an approach to research that prioritizes the value of experiential knowledge for tackling problems caused by unequal and harmful social systems and for envisioning and implementing alternatives. This research approach involved myself as the researcher and the participants collaborating to evaluate the impact of devotional meetings on the media team and recommend and take actions to bring about improvement in the media team. This is an important methodology because it is a research approach that engages the stakeholders (volunteers) in each step of the research process (the interviews took place before the devotional meetings to ensure that the input of the participants was considered when designing the format and flow of the devotional meetings). By actively involving all relevant stakeholders in defining research problems, developing questions, gathering and analyzing data, and preparing recommendations, I gained valuable insights. Additionally, the interviews provided an opportunity for me to learn ways to improve team members' volunteer experience.

The research project involved five weeks of devotional meetings, which were essential for engaging participants and taking action. This approach ensured that the process was collaborative and actively involved all

stakeholders. Before starting the research project, team members were consulted to gather their opinions and gain their support on how to care for the volunteers. They suggested the need for devotional meetings, anonymous surveys before and after the meetings, and interviews to evaluate the implementation and effectiveness of the research project. The data collection involved semi-structured interviews and surveys, as well as the use of a questionnaire and exploration of church documents and records. The interviews were one hour long and were conducted using Zoom video meeting software.

Methods

I used various methods to gather data, including observing participants, conducting surveys, and conducting semi-structured interviews. I began by clearly defining the objective through the creation of a comprehensive problem statement. This involved articulating the specific issue at hand and outlining the goals to be achieved. Subsequently, I collected relevant data, ensuring that the sources were reliable and comprehensive. Following the data collection phase, I refined the dataset by systematically extracting irrelevant observations and organizing the information into a structured format. This process aimed to ensure that the data were streamlined and conducive to in-depth analysis. Upon completing the data refinement, I delved into an exploratory analysis, examining the dataset to unearth patterns, trends, and relationships. This step was crucial in refining my initial hypothesis and understanding the underlying dynamics at play.

Having obtained meaningful insights from the exploratory analysis, I collaborated with the media team members presenting the findings and engaging in discussions to garner additional perspectives. This collaborative approach allowed for a comprehensive review and validation of the results, ultimately leading to informed recommendations and decisive actions.

Data Set	Data Collection Tool	Timeline	Method of Collection
Pre-interview survey	Questionnaire	Week 1	Using Google Forms
Participant interviews	Audio recording feature on Zoom	Week 2–7	Conducted and recorded on Zoom
Devotional meetings	Audio recording feature on Zoom	Week 8–12	Conducted and recorded on Zoom
Post-devotional meetings and interviews	Questionnaire	Week 12	Using Google forms

Table 2. Data Collection Table

Phases and Timetable

The following table provides an overview of the specific actions and corresponding dates that formed the major phases of the research project.

Timeline	Phase	Process
Week 1: September 3–9	Planning phase / Preliminary survey	Set up interview times for participants and determine survey distribution method. Preliminary survey to be conducted before Interviews
Weeks 2–7: week of September 10th to week of October 15th	Data collection phase	Interviews were conducted with the participants and transcribed as well. Each of the eight participants was interviewed for 45 minutes over Zoom.
Weeks 8–12: week of October 22nd to	Implement action of project research phase: Conduct a	The devotional meetings were held on Sunday evenings from 5:30pm to 6:00pm over Zoom. These devotional meetings

Week of November 19th	5-week devotion meeting after Sunday service.	will be an opportunity to share some encouragement with the team from Scripture, an opportunity to invite feedback and evaluate what is working well for the team on a weekly basis.
	Data analysis and interpretation phases	<ul style="list-style-type: none"> • Analyze and interpret the research data that has been collected • Conduct post-interview and post-devotional meeting survey to evaluate the effect of the research project on the media team • Write Research Project draft / Present research/ Rewrite and edit • Communicate research project results with stakeholders and look to implement recommended actions

Table 3. Timetable for Conducting the Research Project

Action Plan Details

- Devotion Meetings lasted for 30 minutes on Sunday evening
- 5:30 pm – 5:35 pm: Check-in time
- 5:35 pm - 5:40 pm: Exhortation and Prayer
- 5:40 pm – 5:55 pm: Feedback / Service Debrief time
- 5:55 pm - 6:00 pm: Wrap-up / Closing Prayer time

The last three of the five devotional meetings ran 10 minutes longer at the participants' request, as they felt it would be helpful to discuss some key issues for a little bit longer. I arrived at this format for our meetings after taking the suggestions of the members of the media team in a training meeting a month before the research was conducted.

Ethics in Ministry-Based Research

This section specifically addresses the ethics of ministry-based research that was adhered to over the course of the research.

To maintain a high standard of ethics throughout the research process, I made sure to obtain consent forms from all participants. These forms were

crucial in ensuring that everyone chose to participate of their own free will and that no undue pressure was placed on them to do so. This approach helped to guarantee that the research was conducted in an ethical and responsible manner while also respecting the rights and privacy of all involved parties.

As PAR involves a dual-role researcher, I made sure to declare my dual role in the recruitment and informed consent materials. This declaration helped the participants understand that their decision to participate or decline participation would not affect their access to any services, support, or standing in the church community in any way. This approach was adopted to prevent any induction, pressure, or coercion during the recruitment stage of the research. I also acknowledged that this was a small team so everyone knew who was participating in this research project. I attempted to alleviate any undue pressure by assuring them that there would be no consequences if they chose not to participate in the research.

I informed the participants beforehand that their involvement in the research project was voluntary and that they had the option to withdraw from it if they wished to do so. They were also informed that their identities would remain anonymous in all documentation related to the project. Additionally, I assured them that their confidentiality would be safeguarded and that all research data would be stored securely.

The scope of my ministry included overseeing the media team, and I obtained permission from the lead pastor and board to conduct this research project. I communicated with participants at the start of this research project to help them understand its possibilities and limitations. This research project did

not promise to address every problem the media team members were facing; rather, it aimed to evaluate the impact of devotional meetings on the well-being of volunteers on the media team.

This process was approved and in accordance with the Tyndale Research Ethics Board.

Findings

In this section, I elaborate on the findings of my research project and interpret my data.

Interview Responses

Data was collected via Zoom interviews conducted between August and September 2023. The participants communicated their preference for the interviews to be conducted on Zoom due to the flexibility it offered them to participate in the research project without completely throwing off their schedules. The interview questions are attached as Appendix B.

This research project converted qualitative data from various sources, such as interviews, surveys, and devotional meetings, into quantifiable and practical insights by utilizing Structural Coding. Structural Coding applies a content-based or conceptual phrase representing a topic of inquiry to a segment of data that relates to a specific research question used to frame the interview. The similarly coded segments were then collected together for more detailed coding and analysis (Saldana, 2009, p. 84). This approach helped to extract meaningful information that was useful for achieving the research objectives. This was achieved by coding for commonalities, differences, and

relationships of the raw data accordingly. Structural coding also proved to be very helpful for coding the data collected in the interview transcripts.

The raw data indicated that most members of the media team joined for three main reasons: prior experience working in audio/visual teams, a genuine interest in serving on the team, and an expressed need for help on the team. The data also revealed that the serving experience was mixed, with half of the participants having a positive experience and the other half finding it stressful and chaotic at times.

The data summary indicated that most participants joined the team to contribute to the Sunday service and utilize their skills. Additionally, over half of the team members believed they had a respectful working relationship with their peers, driven mainly by function. However, less than half felt a strong sense of closeness and camaraderie with other team members.

The most important suggestions for improving the team centred around improving communication regarding weekly changes to the order of service. Additionally, there was a strong emphasis on providing extra and periodic training for the team to develop their skills and capabilities further.

The team emphasized the importance of participating in pre-service prayer with the worship team during Sunday service. They also recognized the significance of conducting monthly check-ins about other aspects of their lives, as well as highlighting the value of exit interviews and devotions. The team emphasized the importance of verbal expressions of gratitude and the exchange of personal affirmations among team members. These responses are represented in Appendix C. They came to these conclusions because they had

experienced a lot of criticism and pressure from the pulpit on Sundays. One of the participants had mentioned that it always seemed to them that whenever something was wrong with the slides of the livestream, the team was quick to be highlighted, even during the service, as “struggling,” “running behind,” or “needing prayers,” but not enough public appreciation had been communicated from the pulpit when they got it right or on days when there are no media difficulties or issues.

Pre-Devotional Meeting Survey

This survey was conducted with participants before devotional meetings. It asked the following questions:

1. How long have you served on the media team?
2. How would you rate your overall volunteer experience?
3. How would you describe the training you received for your assigned volunteer role on the media team?
4. How likely are you to recommend media team volunteer opportunities to friends, coworkers, or family members?
5. What do you enjoy about volunteering on the media team?
6. Do you have any recommendations for how we can improve our volunteer opportunities on the media team?

The pre-devotional meeting survey revealed that four of the participants had been on the team for less than three years, another two for less than six years, and the final two for over 10 years.

Five of the participants reported their experience of serving on the media team as fairly positive, while another three reported it as positive. Regarding training for their roles on the team, four of the participants found it fairly adequate, two viewed it as adequate, one saw it as inadequate, and another one found it fairly inadequate.

When it comes to recommending their family or loved ones to serve on the media team, five of the participants said it was fairly likely, and another three said it was likely.

Some key feedback from the pre-devotional meeting survey is also included below. This key feedback was chosen because it highlights the participants' overall mindset regarding their experience serving on the media team.

- **What do you enjoy about volunteering on the Media Team?**

"The ability to bring the worship experience to people outside the sanctuary has connected me with great people. Serving on this team provides me with an opportunity to serve God and the community. Working together behind the scenes to make everything happen is fulfilling. It's a chance to serve, learn about A/V technology, and be creative. I enjoy being part of the service, even if it's behind the scenes." (Participant 4, pre-devotional meeting interview)

- **Do you have any recommendations for improving our volunteer opportunities on the Media Team?**

"It would be good to set a goal for the media team to ensure continued improvement. Having someone technical to inspire us would be helpful. We need better communication, more tools and equipment, and quality support and training for new team members. Continuing to prepare for services ahead of time, implementing suggestions, and improving the onboarding process for volunteers are also important. We want to show that media isn't as hard as it looks and emphasize our teamwork." (Participant 3, pre-devotional meeting interview)

- **Other Thoughts or Comments**

"More cohesion and people getting to know each other would be great. It would greatly enhance the quality of our work. We should be wearing our badges when serving, and our names should be on them." (Participant 7, pre-devotional meeting interview)

The full data set is reflected in Appendix E.

Devotional Meeting Data

This was data collected from five weeks of devotional meetings in October. It was also collected via Zoom recordings due to the participants' preference to meet on Sunday evenings on Zoom for devotions. The data included in the sections below pertain to feedback received about how the team members were experiencing serving on the team and any suggestions for improvements to help the team improve. The data summarized in this section highlight helpful feedback given by the participants during devotional meetings. The highlights below were structurally coded and analyzed in segments of commonalities and relationships.

First Devotional Meeting Highlights.

A summary of the findings from the first devotional meeting established that taking the time to get to know each other beyond our work on the media team was essential. Learning about each other's hobbies and interests helps us to connect on a personal level. The catch-up time allows us to uncover things about each other that would have otherwise remained unknown without the opportunity to check in. Every person's role is valuable, and we all have a part to play. For technical improvements, we need to audit the cables under the sound booth, enhance video angles, and go through the sermon points in advance. Prayer and a team huddle before the service will be crucial for ensuring that everyone is aligned before we begin.

Second Devotional Meeting Highlights.

A summary of the findings from the second devotional meeting established that we need more experienced volunteers to operate ProPresenter as we have recently experienced a transition in our media team. Our previous team member, who was instrumental in training others for this role, has moved on to another church, leaving a gap in our volunteer roster. We are now facing challenges with retention and scheduling, particularly with our youth volunteers. It is important for us to carefully manage the involvement of our volunteers to avoid overextending or involving them too quickly, and to ensure that they are fully committed to their roles. We have also encountered some individuals leaving the church for reasons unrelated to technology, further emphasizing the need for seasoned, long-term volunteers to fill the ProPresenter operator role. While we made significant efforts to retain our previous team member, her departure was ultimately unavoidable. Moving forward, we will be implementing thorough testing to assess the consistency and capacity of potential ProPresenter operators before scheduling them for services. Although sending in sermon notes before Sunday may not always be possible, we aim to at least have the songs and slides ready in advance.

Third Devotional Meeting Highlights.

A summary of the findings from the third devotional meeting established that it was important to acknowledge the positive things about the team, not just the negatives. It would also be nice to show shots of the congregation. How can we manage to zoom in and out without it being an issue for the livestream? Having more cameras can help with this. We can pan

to the next cameras while the zooming is happening. We should make long-term plans to add an extra camera. We need to ensure we always have someone on the second camera, as we currently don't have someone on camera 2 due to a shortage of available media members. We also need to keep our keyboard for the media computer connected at all times and have a corded mouse as a backup if the wireless one fails.

Fourth Devotional Meeting Highlights.

A summary of the findings from the fourth devotional meeting established that it is important to provide immediate feedback to the worship team, the band, and other participants to help them understand how they can make simple changes that can greatly improve the livestream. It was really valuable to have passionate team members who can step into different roles as needed. We acknowledge that there are changes that need to be made, and a training or refresher meeting could be helpful in achieving this. It's also important to help the team recognize the significance of their individual roles. A refresher or workshop session for the media team is much needed currently.

Fifth Devotional Meeting Highlights.

A summary of the findings from the fifth devotional meeting established that it would be beneficial to connect with individuals who served on the team in the past, who are familiar with ProPresenter, even if it's just for a quick check-in. Our plan is to provide training for a select group of experienced individuals on ProPresenter and then assign simpler roles, such as camera operator, to new team members. Additionally, we should be attentive to the black bar in the lower thirds of the presentation. Do we have an app for

our camcorder that can be used for operation? If so, it could prove to be quite useful.

The devotional meetings gave the participants the opportunity to share feedback in ways and to the extent they had not been able to before. Full data is captured in Appendix D.

Post-Devotional Meeting Survey Questions

This survey was conducted with participants after the devotional meetings.

It asked the following questions:

1. How helpful did you find the devotional meetings?
2. Have the devotional meetings drawn you closer to God?
3. Have the devotional meetings strengthened your relationship with other members of the team?
4. Would you like to see the devotional meetings continue on a fairly regular basis?
5. Can you provide some recommendations for caring for the volunteers in the media team?

The devotional meeting received an overall positive response, with participants expressing interest in continuing the meetings due to the positive impact on their faith and relationship with God. They suggested various ideas for continuation, including birthday emails and an end-of-year holiday gathering. Additionally, they proposed holding the devotional meeting every other week in person after church, with the plan to have lunch together and discuss post-production and improvements.

The participants found the devotional meetings helpful at varying levels. They affirmed that the devotionals strengthened their relationship with God, with only one of the participants sharing that it was not helpful. The

participants also responded overwhelmingly in the affirmative to continue the devotionals on a regular basis. This full data set is found in Appendix F.

The gathered data provides a comprehensive insight into the volunteer experience of eight members belonging to the media team. It sheds light on how five weeks of devotional meetings, which were thoughtfully designed based on the members' prior input, influenced their lives. The findings helped me understand the impact of these meetings on the participants and provided valuable information for future team development.

Interpretations

The devotional meetings proved to be very impactful, and I was curious to see how it would work for the media team specifically. I was pleased to have the opportunity to witness firsthand how the devotional meetings helped the media team members grow spiritually while also strengthening their bonds and sense of community. It was evident that these meetings provided a safe and supportive environment for team members to share their thoughts, feelings, and experiences and to receive encouragement and guidance from one another. Overall, I was impressed by the positive impact that these devotional meetings had on the team and should be a valuable resource for the media team and other teams CCC in the future. After the research project was completed, I had a check-in meeting with the lead pastor. He mentioned that the devotional meetings were very helpful in taking care of the members of the media team and gathering their feedback to improve the team. Previously, we didn't have a consistent way of getting feedback from the media team members apart from during our occasional

training sessions a few times a year. Having this system in place has been beneficial for the team. These thoughts were also echoed by the members of the media team at our yearly review meeting in December 2023. They all expressed the need to hold devotional meetings regularly and to ensure that all team members could attend. This would help members grow in their faith and provide an opportunity for team members to voice their feedback and concerns about serving on the team.

The research indicated that the team was in need of more avenues to express their feedback, offer valuable suggestions, and present innovative ideas to enhance the overall service quality within the team. Additionally, they required further training to adeptly handle the complex demands of live streaming and effectively manage the media component of the livestream. Furthermore, the media team members were actively seeking more recognition and support, with a focus on constructive feedback rather than solely being criticized when challenges arise during live streaming.

The team also needed additional opportunities to develop a stronger sense of community outside of Sunday mornings when they were scheduled to serve. Therefore, fun social activities that facilitate team bonding were repeatedly suggested as helpful for fostering a stronger connection within the team.

Themes and Categories in the Data

These themes and categories were arrived at using structural coding in analyzing the interview transcripts, the devotional meeting notes, and the survey responses

The two primary reasons the volunteers joined the media team were due to expressed need/urgency and prior experience/interest in media. This was also seen in how the positive experience those same volunteers have had has affected the team. It can also be linked to their sense of fulfillment in using their gifts and abilities to serve.

The relationship between the team members was primarily functional, as team members were keen to build a stronger sense of community beyond service days. This was echoed strongly in the devotional meetings.

There was also a desire for more training and development sessions and more communication between the team. There was also an emphasis on creating extra training/refreshers sessions for the team, which was also echoed in the preliminary surveys.

A pre-service prayer and monthly check-in/devotional meetings were also suggested as helpful for the team's growth. The devotional meetings also echoed the importance of having opportunities for consistent feedback. Intentional efforts made at communicating gratitude to team members individually were suggested as a meaningful way to show appreciation. This is reflected in Appendix D, E, and F.

What the Relationships Between the Data Tell Me About the Ministry

Firstly, many volunteers joined the team because they recognized a need for their skills and expertise in the media field. They were eager to make a positive impact by contributing to the team's goals. These volunteers possessed valuable technical knowledge, and they wanted to use their abilities to serve the community.

Secondly, many volunteers had prior experience and a keen interest in technology, which motivated them to participate in the team's activities. They had experience working with different technologies and were excited to learn about new developments in the field. They were driven by their passion for technology and desired to join a team that shared their interests.

Volunteers had a somewhat positive experience while serving on the media team. They got to work with like-minded individuals who shared similar interests, and they enhanced their skills through various activities. The team provided excellent training and resources to help volunteers learn new skills and stay up to date with the latest trends in technology.

Moreover, volunteers gained fulfillment when they used their gifts and abilities to serve the team and the community. They gained a sense of accomplishment and satisfaction when their efforts lead to successful outcomes. The team recognized and appreciated their contributions, which further motivated volunteers to keep working toward the team's goals. The relationship between team members was primarily functional. The team members worked together toward a common goal, focusing on delivering results. They collaborated and communicated effectively and respected each other's opinions and ideas. They understood that their success depended on their ability to work as a team, and they strived to create a supportive and inclusive environment. That said, there was room for the relationship between the team members to grow from functional to a more meaningful one where the team members could build more of a connection that was not dependent on serving.

What the Data Signifies

The analysis of the data highlighted the team's strong motivation to pursue growth and expand their knowledge. They were enthusiastic about scheduling more frequent meetings to provide mutual support, motivation, and constructive feedback to enhance team performance and identify areas for improvement.

Most team members were passionate about their roles and committed to learning and developing new skills. They took great pride in their work and were dedicated to contributing to the team's success. Their unwavering commitment and hard work focused on enhancing their performance and achieving their personal and professional goals, positioning them as indispensable assets to the group.

By examining information from previous meetings, we pinpointed the effective elements that fostered productive discussions and created a positive team dynamic. Integrating these elements into future meetings elevated the quality of discussions and overall team performance, fostering a more efficient and collaborative work environment.

Outcomes

The outcomes of this research project were notable. I observed a renewed commitment from the team members, who expressed feeling appreciated and acknowledged. Furthermore, team members were more intentional about connecting with each other outside of their Sunday service responsibilities, resulting in an increased sense of community. Additionally, there was a growing demand for consistent devotional meetings and a desire to

invest in the team's spiritual growth, which was reflected in the devotional meeting outcomes.

In the conversations I had with the participants after the research project was conducted, I learned from them that the devotional meetings had greatly benefitted the team. So much so that they suggested monthly devotional meetings to help the team continue to grow spiritually and provide feedback on how the team can continue to develop and work well together. That made me confident that they benefitted from the research process.

The project also highlighted the need for more training and periodic developmental courses to improve the team's skills, as they sometimes felt ill-equipped to troubleshoot technical issues. A significant outcome of this project was the clear communication of the team members' desire to be involved in the team's planning and vision casting.

This research project provided me an opportunity to create more time to interact with the church's media team as they served on Sunday morning, and I was impressed with their dedication and hard work. The team members were passionate and sincere in their efforts to serve the community. I found my experience with the team to be very informative and enlightening.

As I delved deeper into their work, I also discovered some unexpected facets of their approach. For instance, I noticed that the team members were not afraid to experiment with new ideas and approaches. They were always open to feedback and suggestions and would often go the extra mile to implement changes that would benefit the church and its members. This willingness to take risks and try new things was truly inspiring and

demonstrated the team's innovative spirit and commitment to growth. I gained a new appreciation for their work and dedication and felt privileged to have had the opportunity to work alongside such a talented and committed group of individuals.

As a leader, I came to realize the significance of prioritizing the understanding of my team members' individual needs. It was crucial for me to actively seek out and comprehend what my team required from me as their leader in order to support and guide them effectively.

There was a greater sense of unity and collaboration within the team. One of the main reasons for this change was that we took steps to improve our communication channels. We instituted regular meetings where feedback was encouraged and acted upon. These monthly devotion/check-in meetings provided an opportunity for team members to share their thoughts, ideas, and concerns. The feedback received was then discussed and deliberated upon, and appropriate actions were taken to address any issues raised. This ~~has~~ helped foster an environment of trust and respect within the team, positively impacting our team dynamics and productivity. This was reflected in the results of the Post Devotional Survey (Appendix F).

Implications

This project evaluated the impact of devotional meetings on the overall well-being of volunteers in the media team at CCC. The devotional meetings played a crucial role in strengthening the bonds between volunteers, allowing them to grow spiritually and personally as they sought to emulate the

teachings of Christ. Additionally, establishing a regular monthly schedule for these meetings created a framework for ongoing care and support for the team.

Usefulness of Research Project

During the research project, we found that holding frequent devotional meetings for the media team was a helpful model of care. This model could also be applied to other teams in the future. Establishing a system for communicating and implementing useful feedback on a regular basis could prove helpful for our ministries and teams. In addition to this, it was crucial to create occasional connection times outside of the team's scheduled service days to foster a sense of community.

Additional Questions Raised by Research

Here are some additional questions raised by the research:

1. How can we create opportunities for team members to build stronger relationships and connections with each other outside of our regular Sunday services? For instance, we could organize team-building retreats, social outings, or volunteer activities in the community to foster deeper connections among team members.
2. Are we currently offering an adequate level of training to our new team members to ensure that they are equipped with the necessary skills and knowledge to contribute effectively to our team? It's important to assess the current training program and consider implementing mentorship programs, hands-on workshops, and resources to ensure that new team members receive comprehensive training and support.

3. Given the demands and pressure, the media team faces on Sunday mornings, how can we proactively implement a regular pre-service prayer schedule to support the team and foster a positive start to their day? We could establish a structured pre-service prayer routine, including meditation sessions, motivational talks, and team huddles to promote unity and mental preparation before the service.
4. Would the team benefit from having a team leader with greater technical expertise, and do we have someone within the team who could be promoted to fulfill that role? It may be advantageous to evaluate the technical skills of our current team leaders and identify potential candidates who demonstrate strong technical proficiency and leadership qualities for promotion within the team.

Recommended Changes for the Media Team

Establishing open communication channels between the media and worship team leaders was seen to be important to ensure a successful and harmonious working relationship. This could be achieved by setting up regular meetings where both teams can come together and discuss their ideas, concerns, and suggestions. By fostering a culture of open communication, we can build a sense of trust and collaboration between the teams, which will ultimately lead to better outcomes.

In addition to this, the research concluded that organizing frequent devotional meetings for the media team would be beneficial. These meetings could serve as an opportunity for team members to come together, reflect on their work, and find inspiration and motivation from one another. By creating

a supportive and encouraging environment, we would ensure that our media team was always motivated and engaged. While the devotional meetings proved to be opportunities to increase the media team's cohesion and incorporate feedback from team members, they also provided an opportunity for the team members to grow in their faith. This was a good addition for the team, especially when we considered how serving on the media team on Sundays could sometimes make it very hard for the team to follow along in worship and the preaching of the Word. The devotional meetings offered them another opportunity for spiritual growth and development.

We should invest in quarterly training and refresher courses to ensure that our media team stays updated with the latest trends and technologies. These courses can be designed to help team members learn new skills and technologies, as well as refresh their existing knowledge. By providing our team with the training they need, we can ensure that they are always well-equipped to tackle any challenges that may arise. This can include identifying areas where we can improve our technology infrastructure, advising on new technologies that can benefit our church, and providing guidance on optimizing our existing systems.

Conclusion

This research project was borne out of my desire as a servant leader to serve the members of the media team, knowing how much effort and resources they put into serving at church every week. As a servant leader, I was motivated by a desire to see the members of the media team grow as they serve. We live in a post-COVID world that continues to change, and these

changes have also been reflected in how we worship as a church today. So, it was important to me as a servant leader to lead the media team from the place of service as their leader and to adapt my leadership to the demanding and changing landscape of serving on the media team in a post-COVID world.

The devotional meetings, interviews and surveys were conducted during this research because they epitomize my leadership philosophy as a servant leader, keen to adapt my leadership style and approach to what is effective in serving the members of the media team. This research project was an opportunity to evaluate what was working and not working on the media team, an opportunity to develop new strategies with the involvement of the ideas and contributions of the members of the media team, and an opportunity to anticipate likely future needs of the team as well as prepare to meet them.

I plan to explore more areas where I can specialize as I grow and opportunities and roles where I can acquire and share information every day, such as teaching, podcast hosting, interviewing people, and engaging in intellectual debates to help me grow. I have also decided to take time every week to think carefully about my goals and strategies and find ways to help me grow and accomplish them.

I will continue to fan the flames of my desire to learn, taking advantage of learning opportunities as often as possible. I feel alive and refreshed whenever I can take advantage of a learning opportunity. On a final note, I plan to write daily. Writing helps me synthesize and integrate my thoughts constructively. I can write down my best ideas and act on them when

further clarity comes. These are some of the future steps I intend to take as I continue to grow and shape my leadership narrative.

This research project was a useful and measurable opportunity to lead the media team using my philosophy of Christian leadership as a servant leader.

CHAPTER 5:

CONCLUSION

In this portfolio, I delved into the transformative journey of my leadership over the past four years and explored my evolution as a leader, unpacking my unique leadership style, personality traits, strengths, areas for growth, and my overarching philosophy of leadership as it intersects with my ministry context. I gained invaluable insights into my leadership development during the significant transition from my role as assistant pastor at Christian Centre Church to becoming the lead pastor at Islington Evangel Centre. This transition occurred in December 2023, shortly after I completed my report on my research project at Christian Centre Church. Through the lens of my doctoral studies, I have been able to articulate my approach to leadership, emphasizing my strengths, acknowledging my areas for improvement, and synthesizing the enriching lessons gleaned from my esteemed cohorts. This reflective process has been instrumental in shaping my leadership narrative. It has provided me with a deeper understanding of the complexities and nuances of effective leadership within a ministry context.

The research project worked well in highlighting a key ministry opportunity/problem that needed to be addressed. It allowed the media team to grow in the community and communicate their opinions on how we can improve the overall serving experience on the team, and it also gave a

workable template for caring for our volunteers in different teams and ministries.

Reflection on my Personal Growth as a Servant Leader

As I reflected on the outcomes of this research project, it was helpful for me to connect my findings to the ten characteristics of an effective servant leader by servant-leadership scholar Larry Spears (Spears, 2010).

- **Listening:** The interviews, devotional meetings, and surveys allowed me to actively listen to my media team members. As a servant leader, I had the chance to listen attentively to both what was being said and what was left unsaid (reactions, body language, demeanour, hesitations, and pauses). This opportunity to listen and deeply reflect was crucial in fostering my development as a servant leader.
- **Empathy:** As a servant leader, this research project allowed me to grow and develop my ability to understand and empathize with the media team members. I could slow down and put myself in their shoes to understand their challenges and experiences on the media team from their vantage point and experience.
- **Healing:** This characteristic of a servant leader was helpful to cultivate as I undertook this research project. This research project offered an opportunity for the healing and wholeness of relationships and a greater opportunity for integration and connectedness on the media team. I was able to learn the kind of impact serving on the media team had on the media team members and how their relationships with one another contributed to the overall culture and experience of serving on the team.

- Awareness: This research project also allowed me to grow in awareness, particularly self-awareness. I gained a better understanding of the issues of ethics, and power that play out in the dynamic of every conversation and interaction I had with the team members. It was a good opportunity to learn what it means to be on the other side of my leadership when I give instructions and feedback to the team members. It was helpful to see how it is being received and not just how I think it is being received.
- Persuasion: This research project was an exercise in building consensus within the media team. I grew a greater appreciation for leading by seeking to convince rather than coerce compliance from the team members. The team had to see the usefulness and value in going in a certain direction. That way, they are not just made to follow whatever direction they are given, but they also have the opportunity to speak into the process leading to the point of decision-making.
- Conceptualization: This research project gave me an opportunity as a servant leader to help the team see beyond our Sunday-to-Sunday realities, which is simply a fixation on short-term operational goals. It was an opportunity to ask questions of how we operate as a team in the present as it connects with the future. It offered us an opportunity to conceptualize the growth and effectiveness of the team, not just in terms of the number of people serving but also their overall experience of serving on the team.
- Foresight: Thinking of the future, not just in an abstract way but making it relatable and relevant to the teaching team, was something that this research project offered. It allowed us to ask questions about what we are doing now

and if it is sustainable for the future. So, the idea was to think proactively of potential issues that could affect how the team functions and operates in a post-Covid world and then examine our operational approach to ensure we are growing in flexibility and adaptability for future occurrences.

- **Stewardship:** This research project was also a great opportunity to reaffirm and grow in my commitment to serving the needs of the media team members first. I asked pertinent questions about what was helpful or not helpful to their serving on the team and to their ability to play their role effectively in our church services.
- **Commitment to the growth of people:** One of the burning questions that drove this research was the question of growth and development. Are the members of the team growing? In their relationship with God. In their relationship with one another? Are they constantly being equipped to serve effectively on the media team? These questions point to the fact that this research project was borne out of a commitment to the growth of the members of the media team.
- **Building community:** The devotional meetings offered the media team a great opportunity to grow in the community and to learn more about each other in a context different from the pressure-driven atmosphere of Sunday morning service. An opportunity for a stronger connection between the members of the media team.

Lessons and Findings for Future Research Purposes

Ensuring the participants of the research project did not feel pressure to participate in the research project is something I think I could have done

better. They all chose to participate upon invitation, but I am not sure if they felt a need to do so because I was the leader of the team and a pastor in the church or if they did so because they genuinely wanted to participate in the research process. My conversations with the participants after the research project was completed proved that they participated because they genuinely wanted to be part of the research project. So much so that even after transitioning to my new ministry role in a different church they reached out to me to get updates on my findings from the research project. Throughout the research project, I gained a profound understanding of the critical importance of respecting the autonomy of participants by ensuring that they have the freedom to make their own decisions without any external pressure or influence. This will involve creating an environment where participants feel empowered to contribute to research without any coercion or undue influence.

I have discovered that several factors can influence participants: the role of a leader within the team can create pressure on participants, as they may feel the need to perform well under their guidance; holding a pastoral role in the church can also create pressure, as participants may feel a sense of responsibility toward the pastor and the community; personal relationships with participants can also lead to pressure, as the dynamics of these relationships may influence participants' behaviour and performance.

I discovered several effective methods for managing and alleviating pressure in a professional setting. These methods include the use of anonymous surveys to gather valuable insights from participants without any fear of repercussions. Encouraging open communication and feedback has

also proven to be instrumental in addressing issues and reducing pressure. Additionally, seeking input from an unbiased third party can provide fresh perspectives and valuable problem-solving strategies.

I also came to realize the significance of reevaluating the participant recruitment and consent process, which involves a few key aspects: implementing thorough and informative consent procedures to ensure that participants fully understand the nature of their involvement and provide consent willingly; removing any personal influence from the recruitment process to maintain impartiality and prevent any form of coercion; and offering alternative channels for participation to accommodate diverse preferences and circumstances, ensuring inclusivity and accessibility.

What Would I Do Differently?

Reflecting on the research project, I have gained insight into the significance of ethical considerations when involving participants in research. Additionally, I am continuing to identify areas where potential improvements can be made to enhance the overall research process.

I would have included previous members of the media team in the research process to gain some insight from their perspective and experience serving on the media team. I would also have included the four youth members on the team. They only serve once on the monthly schedule, but their experiences and unique insight could have added a different perspective to the findings from the research project.

During my doctoral studies, I have dedicated substantial time and effort to introspection and reflection on my role as a leader. This process has

led me to a profound understanding of my personal philosophy of leadership and how it shapes my approach to leading others. I have identified the key principles and values that guide my leadership style and have gained valuable insights into how these principles manifest in my day-to-day leadership decisions and actions.

As I transition into my new ministry role at Islington Evangel Centre, I am eager to incorporate the rich knowledge and experience I have gained during my doctoral studies. My goal is to leverage this newfound understanding to lead with confidence, compassion, and a focus on fostering growth and empowerment within the ministry. I am committed to approaching my new leadership position as a lead pastor at Islington Evangel Centre with a well-rounded perspective that integrates academic learning with practical application, ultimately enhancing my ability to positively impact the organization and those I lead.

I have also learned to lead with a better understanding of the tensions of having a servant leadership philosophy and the practice of that leadership style in a context like my current church that highly honours the pastors. I am learning that the best way to serve the people I lead is not always physically serving them. It is also providing them with the necessary resources, guidance and support for them to execute ministry tasks and get things done.

Reflections on the Utility of my Doctoral Studies

These questions came from my interactions with my family and friends who have been a great support for me throughout my doctoral studies. They also came from my personal musings as I pondered on the usefulness and the

impact of my doctoral studies in my new ministry role as the lead pastor at Islington Evangel Centre.

1. How would you address those who say that your experiences may not necessarily translate to effective leadership in a new ministry role?

When engaging with skeptics who express doubts about the relevance of my past experiences to effective leadership in a new ministry role, I would emphasize the depth of insights and foundational lessons that my experiences have provided. These experiences have equipped me with a solid understanding of fundamental principles and strategies that are applicable across diverse leadership contexts. While acknowledging the unique nuances of different situations, I firmly believe that the core principles of effective leadership remain universal and can be effectively transferred.

2. What would you say to someone who argues that leadership philosophy and personal growth are unrelated to effective leadership in a practical setting?

For those who argue that leadership philosophy and personal growth are detached from practical leadership effectiveness, I would emphasize the vital role of self-awareness, continuous learning, and adaptability in driving successful leadership. A robust leadership philosophy deeply rooted in self-improvement and ethical values plays a pivotal role in shaping a leader's decision-making, problem-solving, and overall effectiveness in a practical setting. Furthermore, personal growth and ongoing development are integral

components that contribute to a leader's ability to inspire and guide others effectively.

3. What about those who claim that academic knowledge does not always directly translate to successful leadership in a real-world context?

In response to individuals who suggest that academic knowledge does not always directly translate to successful leadership in real-world scenarios, I would underscore the complementary relationship between theoretical knowledge and practical application. While acknowledging that academic knowledge alone is not a guarantee of success, I would emphasize the pivotal role it plays in establishing a strong foundation for informed decision-making and strategic problem-solving within leadership roles. Academic knowledge, when coupled with practical experience, serves as a powerful tool for navigating complex challenges and driving impactful outcomes in real-world leadership contexts.

Final Thoughts

Over time, I have significantly developed my capabilities as a leader. In the past, I attempted to compensate for my weaknesses, often feeling that I needed to conform to an ideal of leadership that didn't align with who I truly am. However, I have now come to embrace my authentic self as a leader. I fully acknowledge that I have areas of weakness, yet I've realized that I can lead effectively by focusing on and utilizing my strengths.

The feedback I have received from 360 assessments and various other sources has been invaluable in my journey of growth. These evaluations have

not only highlighted my strengths but also provided clarity on the areas where I can improve. I have learned that effective leadership is not solely about striving to do my best; it's equally crucial to listen to the perspectives and feelings of those who experience my leadership firsthand. Understanding how my actions and decisions impact others has been a transformative realization.

Taking on the role of lead pastor at Islington Evangel Centre was a pivotal moment for me. This transition allowed me to recognize the diverse tools and strategies I have acquired, which are essential for leading effectively in this new context. One of the core aspects I have embraced in my leadership style is the importance of collaborative leadership. I actively work to foster an environment where team members feel valued and involved in the decision-making process. By cultivating consensus in vision casting and making important decisions together, I aim to create a sense of ownership and commitment among the congregation and my leadership team.

APPENDICES

APPENDIX A: INFORMATION LETTER AND CONSENT FORM

for

Doctor of Ministry Project “EVALUATING THE IMPACT OF DEVOTIONAL MEETINGS ON THE VOLUNTEER HEALTH OF THE AUDIO/VISUAL (MEDIA) TEAM IN CHRISTIAN CENTRE CHURCH” by Prince Okechukwu

Project Background

Volunteers are vital part of daily life of non-profit organizations with churches not an exception. Volunteers are in many ways so important because they play are involved in the different ministries in the church. Volunteers are the backbone of most if not all we do at Christian Centre Church. While paid staff and pastors often provide much of the leadership and direction in our church, the success of our all that we do as a ministry often depends on our volunteers. For our ministry to continue successfully over time, we must manage our volunteers well. Managing our volunteers is also important because we have come to learn that one of the major struggles we face at our church when it comes to volunteers is having to rely too much on certain key volunteers.

What informs this project is how can we care better for the volunteers on the audio-visual team. This is important because we want to foster a healthy volunteer culture in the audio-visual team of the Christian Centre Church. A healthy volunteer culture at Christian Centre Church is one that volunteers are excitedly and meaningfully serving in positions and ministries that are a good fit for them with an ample opportunity to grow in relationship with fellow believers and in the likeness of Christ, and on a final note they are serving at frequency that is suitable for them.

Project Overview

The project starts with the main objective: To create a system of care for the volunteers on the Media team (audio-visual) that is informed by the volunteers. using the interviews of eight participants. In addition to that all members of the team will be invited to participate in survey will be conducted anonymously to get a sense of the volunteer experience of the entire team and how it can be improved. After the survey and participant interviews are conducted there will be five weeks of devotionals incorporating some of the suggestions and feedback from the interviews and survey as a way of caring for the members on the team. Once that is complete. An assessment (using a second survey) will be made on whether or not the five weeks of devotionals

incorporating the elements of volunteer care as garnered from the participants has led to an improved sense of care for the volunteers on the media team.

You are invited to participate in this study because you qualify as a potential participant for this research project (being an active volunteer on the Media team). The study will take place over 12 weeks, starting September 2023.

Phases and Timetable:

Timeline	Phase	Process
Week 1	Planning phase	Set up interview times for participants and determine questionnaire distribution method.
Weeks 2–7	Data collection phase	Interviews will be conducted with the selected participants and transcribed as well as questionnaires distributed to the members of the Audio/Visual team.
Weeks 8–12	Data analysis and interpretation phase Implement action of project research phase: Conduct 5-week devotion meeting after Sunday service.	<ul style="list-style-type: none"> • Analyze and interpret the research data that has been collected • Write and Research Project draft Present research/ Rewrite and edit. • Communicate research project results with stakeholders and look to implement recommended actions. <p>The devotion meetings will be held right after service on Sundays. There will be light refreshments provided from the café in church. These devotion meetings will be an opportunity to share some encouragement with the team from Scripture, an opportunity to invite feedback and evaluate what worked well and didn't, and an opportunity for the team to connect with each other.</p>

Storage of Information and Confidentiality Agreement

The details of the interviews and meetings will be shared publicly and openly. Your name will be kept confidential and if you are quoted, your name will be given a pseudonym to preserve confidentiality. When the study is complete, you will receive access to the final project.

Our interviews and meetings will be conducted in person or over Zoom. The researcher will be taking notes and the interview will be recorded and transcribed. If at any point you feel uncomfortable with the interview and/or recording, you can request for the interview to stop. If you also decide not to participate anymore, the recording will be deleted immediately. All data will be destroyed 5 years after the study has concluded.

Please note that upon withdrawal from the study, all notes and any data collected will also be deleted.

I intend to explore the use of one the two frequently employed safeguards in research which are third-party recruitment and third-party data collection.

For further context, third-party recruitment occurs when the dual-role researcher requests another person who does not have a power-over relationship to potential participants to recruit them (e.g., explain the study, provide an information letter) and (if relevant) collect signed consent forms. As well, the third-party is usually the designated person participants' contact if they wish to withdraw from participating in the research project.

Voluntary Nature of the Study

Your involvement as a participant in this study is entirely your decision. Whether you decide to participate in the research will also not affect your relationship with the researcher. Your consent to participate is ongoing and you can decline to answer any questions or withdraw from the study at any time.

Contacts and Questions

The researcher directing this study is:

Prince Okechukwu

If you have any questions related, please contact me directly at the contact information above. If you have any concerns or questions regarding your rights as a participant or the ethics of this study, you may contact the Chair of the Research Ethics Board at Tyndale University at reb@tyndale.ca

Statement of Consent

I have read and understand the above information. I understand I may be asked questions in the future regarding this project. If there are further questions, I am encouraged to ask them by contacting the researcher directly. I consent to participate in this study.

Name: _____

Signature: _____

Date: _____

APPENDIX B: INTERVIEW SCRIPT AND QUESTIONS

Interview Script

Thank you for your willingness in being a participant in this research project. I do not take for granted the time and energy you will expend as a participant in research this project. In many ways it exciting that your participation in this research project could go a long way in helping to create a model for volunteer care at Christian Centre Church.

Volunteers are vital part of daily life of non-profit organizations with churches not an exception. Volunteers are in many ways so important because they play are involved in the different ministries in the church. Volunteers are the backbone of most if not all we do at Christian Centre Church. While paid staff and pastors often provide much of the leadership and direction in our church, the success of our all that we do as a ministry often depends on our volunteers. For our ministry to continue successfully over time, we must manage our volunteers well. Managing our volunteers is also important because we have come to learn that one of the major struggles we face at our church when it comes to volunteers is having to rely too much on certain key volunteers.

This needs attention because we have seen some volunteers step away from the team in the past few years. While some other volunteers who have served for over two years have begun to express how serving on the team seems to take a toll on them after a while due to the demands ensuring there are no issues with the audio/visual quality of the service every Sunday. I am privy to this information because I was tasked with leading this team in the Fall of 2020 and so, I have had the opportunity to work closely with the volunteers on this team for the past two to three years. The team is made up of sub-divisions that contribute to create this high-quality service experience. Camera (4 volunteers for camera 1 and 2), Sound mixing and control (3 volunteers), Livestream switching (2 volunteers), and Power point and slides (pro-presenter) (2 volunteers). On any given Sunday, we have six volunteers serving in the rotation. Two volunteers for the sound mixing (in-house and livestream), One volunteer for ProPresenter, one volunteer for livestream switching and two volunteers for camera 1 and 2.

What informs this project is how can we care better for the volunteers on the audio-visual team. This is important because we want to foster a healthy volunteer culture in the audio-visual team of the Christian Centre Church. A healthy volunteer culture at Christian Centre Church is one that volunteers are excitedly and meaningfully serving in positions and ministries that are a good fit for them with an ample opportunity to grow in relationship with fellow believers and in the likeness of Christ, and on a final note they are serving at frequency that is suitable for them.

You can be rest assured that your contributions to this research project

by way of answers will be kept strictly confidential. The interview will be transcribed and stored safely in the researcher's hard drive (in a password protected folder). All names will be given a pseudonym so that no one can be identified. All the data will be destroyed in five years after the completion of this research project.

Please note that you are free at any time to stop or end this interview session without consequence. You are not obligated to continue with this interview if you do not feel comfortable at any point in time.

If you choose to withdraw from the study at any time, any recordings or notes will be omitted from the study and destroyed. Before we proceed with the interview, do you have any questions for me?

Interview Questions

- 1) How and why did you join the Media team?
This question seeks to discover their primary motivation and drive for joining the media team and the circumstances in which they joined the team.
- 2) What has your experience been like serving on Media team?
This question seeks to capture the emotions and stories that best reflect the experience of volunteers serving on the team.
- 3) What has been fulfilling about serving on the Media team?
This question seeks to capture the highpoints and rewarding aspects of serving on the media team.
- 4) How would you describe your relationship with other members of the Media team?
This question seeks to ascertain the level of togetherness and community as experienced by each volunteer.
- 5) What are some suggestions you could put forward to help improve the serving experience on the Media team?
This question seeks to learn from each volunteer helpful ways to improve the conditions of serving on the media team.
- 6) How can we help you grow in your faith (relationship with God) as you serve on the media team?
This question seeks to learn from each volunteer what could be helpful for growth in their relationship with God as they serve on the team.
- 7) In what ways would you say you have felt appreciated /not appreciated serving on the Media team?
This question seeks to learn if the volunteers on the team feel valued and appreciated as they serve on the team.

APPENDIX C: INTERVIEW RESPONSES

Motivation for Joining the Team	Number of Participants
Past Experience/Media Background	3
Expressed Need/Urgency	5
Passion and Interest	3
No barriers (requirements) to joining	1
Opportunity to develop technical skills	1
Encouraged by parent	1

Table C.1. Response on **Motivation for Joining the Team**

Serving Experience	Number of Participants
Chaotic/Putting out Fires/Stressful	2
Sense of Camaraderie	1
Stunted Growth/Plateau in development	1
Communication Challenges (due to different background) i.e., feedback to strive for excellence is not always received well	1
Mixed Experience	
1. Joy in the past but now joy is lost	2
2. There have been improvements but not enough	
Positive experience	
1. Helped in building connections with a strong community in the church.	4
2. Opportunity to learn new skills x 3	

Table C.2. Response on **Serving Experience**

What Brings Fulfilment	Number of Participants
Feeling of a job well done (smooth Sunday Service)	2
Sense of Camaraderie	1
Making the service accessible to many online	2
Being helpful and able to contribute i.e., utilizing my spiritual gift of helping	5
Using my gift and abilities	
Development of Technical Skills	1

Table C.3. Response on **What Brings Fulfilment in Serving**

Relationship With Team Members	Number of Participants
Cordial/supportive/respectful (functional and room is there for feedback)	5
Sense of Camaraderie and Closeness with a Sub-group on the team	3

Table C.4.

Suggestions for Improving the Serving Experience	Number of Participants
Midweek Preparation (addition of slides to ProPresenter)	2
Better Communication (of changes for Sunday Service) ahead of time.	4
Learning more about our roles on the team. <ul style="list-style-type: none"> 1. Taking initiative and seeking personal development x1 2. Experimentation in solving problems x 1 	1
Communicating on the go using a walkie-talkie app (Zello)	2
More debrief meetings	1
More training sessions <ul style="list-style-type: none"> 1. For those on ProPresenter x 1 2. People should be trained in multiple areas x 2 	4
Repositioning the Camera	1
Invest in new and better equipment. <ul style="list-style-type: none"> 1. Improve visuals like backdrop x1 	1
Social fellowship events could be helpful	1
Visit other church media set ups to watch and learn	1
Do not overburden certain individuals with too much responsibility just because they are gifted.	1
Try to recruit more people to the team	1
Attending online conference could also be very helpful	1

Table C.5. Response on **Suggestions for improving serving experience**

Suggestions for Growing in Faith	Number of Participants
Balanced rotation and scheduling of team members (to enable them to participate in the service).	2
Pre-service prayer with team members	4
Invest in stronger relationships with team members	1
Attending Thursday rehearsals to familiarize ourselves with the songs and bible verses for Sunday could be helpful	1
Spontaneous worship and jam sessions could be helpful in building and fostering a stronger sense of community	1
Monthly check-in (in other aspects of their lives) + exit interviews and devotions.	3

Table C.6. Response on **Suggestions for Growing in Faith**

How Do They Feel Appreciated / Unappreciated	Number of Participants
Vocal communication of thanks	6
1. Sharing individual words of affirmation to team members x 3	
Recognize the little things	1
Create a culture of speaking kinder words to the media team and humanizing the team.	1
1. Public criticism is not helpful	
Volunteer/Serve Team Sunday is always helpful to communicate appreciation to the team	2
Organizing rides for team members to get to work when they need it is beneficial.	1
Communicating feedback is also helpful	1

Table C.7. Response on **How Do They Feel Appreciated/Unappreciated**

APPENDIX D: DEVOTIONAL MEETING DATA

Data was collected from five weeks of devotional meetings in October. The tables below feature feedback on how the team members experience serving on the team and suggestions to help the team improve.

Week	Participant Responses
Devotional Meeting 1	Sharing on personal life (mother and issue with tenants, navigating life as a young couple) ~ Participant 1
Devotional Meeting 2	Initial catch-up and check-in time, devotional teaching and discussion
Devotional Meeting 3	Check-in and catch up / on the importance of participating in service and not just serving on the media team, make time to be part of the service (regular church life)
Devotional Meeting 4	It was a good day / Because we were missing someone on camera two. Someone on the team had to run back and forth to capture really good shots on the camera while also working the switcher to get the preferred shots.
Devotional Meeting 5	Catch-up / devotional teaching: we are called to serve towards the propagation of the gospel.

Table D.1. Highlights from Participant Responses to Personal Catch-Up Time

Week	Participant Responses
Devotional Meeting 1	Opportunity to learn about each other and learn about each other in non-media related ways; learning about hobbies and interests.
	The catch-up time unpacks things with everyone that would otherwise have remained unknown without the check-in opportunity
	Outlining the goal: devotion, encouragement, feedback.
	Everyone's role is important; we all play a role.
	Media feedback: audit the cables under the sound booth.
	Media feedback: improve video angles + run through sermon points ahead.
	Media feedback: run through all the things added in ProPresenter; can we get the sermon notes before 9 a.m.
	Pre-service prayer and huddle will be essential for getting everyone on the same page before the service starts.
	Pre-service prayer is essential.
	Come in for 9:30 am to give yourself ample time to get things done well; the youths can only serve once a month.
Devotional Meeting 2	We need more seasoned hands-on ProPresenter. Our seasoned media member has transitioned to another church and the persons she trained have not really been able to step up consistently to serve. Are we struggling with retention? Why did leave? Could it have been prevented?
	We are dealing with scheduling issues as we cannot schedule the youths on the media team more than once. We also have to manage the involvement of skilled and enthusiastic people to avoid overextending and involving them too quickly.
	Sometimes the youth can use serving as an opportunity to hide, so we need to manage their serving involvement. Some left the

Week	Participant Responses
	<p>church for reasons that are not media related. The ProPresenter operator should be for seasoned long-term volunteers. We tried hard to keep the person in question, but it was just a hard loss we had to take.</p> <p>Consistency and capacity have to be tested thoroughly before scheduling people on ProPresenter.</p> <p>We must check to see that people can adequately handle the roles and tasks they have been assigned. Sending in the sermon notes before Sunday is not always possible. We can at least add the songs and slides before Sunday.</p>
Devotional Meeting 3	<p>It is good to affirm the good things on the team not just negatives / it will also be nice to start showing shots of the congregation.</p> <p>How do we manage zooming in and zooming out without it being an issue for the livestream. More cameras can help with this as we can pan to the next cameras while the zooming in is happening.</p> <p>We need to make long-term plans to add an extra camera.</p> <p>We need to continue to ensure we always have someone on the second camera + we don't have someone on camera 2 due to a shortage of available media members.</p> <p>We need to our keyboard to remain connected at all times and we also need a corded mouse as a backup if the wireless one fails + wrap up prayer</p>
Devotional Meeting 4	<p>It is good to give instant feedback to the worship team / the band / and others involved to share with them just how they can make simple changes that can radically improve the livestream.</p> <p>It is great to have passionate people on the team who are able to step in and work in different roles whenever it is needed.</p> <p>We recognize that there are changes that we need to work on making and a training/refresher meeting could be helpful to accomplish this. We must also try to get the team to a place where they recognize that they are all playing important roles that is instrumental and helpful.</p> <p>A refresher/workshop session for the media team is really needed in this season</p>
Devotional Meeting 5	<p>Reaching out to people who have done ProPresenter in the past might not be a bad idea/ even if it is just to check on them</p> <p>We are going to train a few seasoned people on ProPresenter and then adding new members of the team to easier roles to master like camera operator.</p> <p>We need to watch out for the black bar in the lower thirds / does our camcorder have an app that we can operate it with? If it does it could be helpful</p>

Table D.2. Highlights from Participants Responses to Reviewing Sunday Service Livestream

APPENDIX E: PRE-DEVOTIONAL MEETING QUESTIONS

Participants were asked the following questions before the five weeks of devotional meetings:

1. How long have you served on the media team?
2. How would you rate your overall volunteer experience?
3. How would you describe the training your received for your assigned volunteer role on the media team?
4. How likely are you to recommend media team volunteer opportunities to friends, coworkers, or family members?
5. What do you enjoy about volunteering on the media team?
6. Do you have any recommendations for how we can improve our volunteer opportunities on the media team?
7. Do you have other thoughts or comments?

Table E.1. summarises the participant responses.

Service length	Overall exp.	Training received	Would recom mend.	Enjoyed	Could improve	Thoughts/ comments
1-3 years	Fairly Positive	Fairly Adequate	Likely	The ability to bring about the worship experience to people not in the sanctuary	It would be good to set a goal for the next level for the media team to ensure we continue to improve and aim for excellence. Having someone technical who could inspire us to do that would be helpful.	More cohesion and people getting to know each other would be great. It would greatly enhance the quality of our work.
1-3 years	Fairly Positive	Inadequate	Likely	The community of the team and getting to work together to make everything happen, getting to serve behind the scenes.	Provide quality support and training in order to help new team members adjust to the many different parts of the technology we use. Continuing the trend of preparing for services ahead of time so not everything needs to be done the morning of.	
1-3 years	Positive	Adequate	Very Likely	Being able to serve in a		

Service length	Overall exp.	Training received	Would recom mend.	Enjoyed	Could improve	Thoughts/ comments
				different ministry		
1-3 years	Positive	Fairly Adequate	Very Likely	It gives me an opportunity to serve and learn	Implementation of suggestions and recommendations made by members so far.	
4-6 years	Fairly Positive	Fairly Adequate	Likely	Serving and being helpful at church		
4-6 years	Fairly Positive	Fairly Adequate	Likely	Learning about A/V technology, having a creative space to try new things.	More on-boarding process with volunteers	
10+ years	Fairly Positive	Fairly Inadequate	Likely	I met great people through this team. It gives me an avenue to serve God	Better communication, more tools and equipment	
10+ years	Positive	Adequate	Very Likely	I like being a part of the service, but behind the scenes.	We can show people that media isn't as hard or impossible as it looks. We are a team-based group that works together and does awesome work	We should be wearing our badges when serving, and our names should be on it.

Table E.1. Pre-devotional Meeting Survey Responses

How long have you served on the Tech team?
8 responses

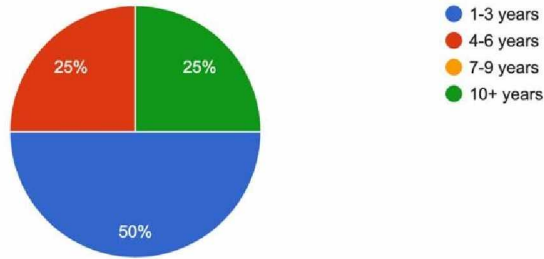


Figure E.1. Pre-devotional Meeting Survey Responses

How would you rate your overall Volunteer experience?
8 responses

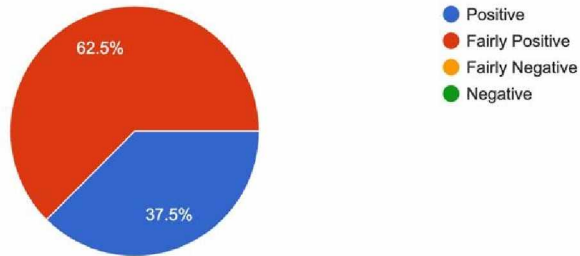


Figure E.2. Pre-devotional Meeting Survey Responses

How would you describe the training you received for your assigned volunteer role on the Tech team?
8 responses

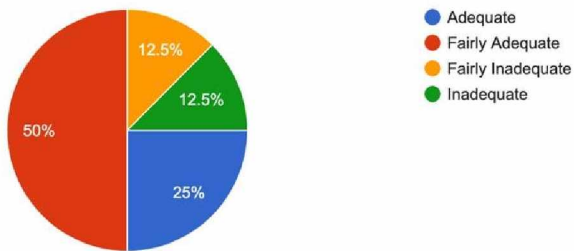


Figure E.3. Pre-devotional Meeting Survey Responses

APPENDIX F: POST-DEVOTIONAL MEETING SURVEY

This survey was conducted with the participants after the five weeks of devotional meetings. Participants were asked to answer the following questions:

1. How helpful did you find the devotional meetings?
2. Have the devotional meetings drawn you closer to God? If yes or no, please share why.
3. Have the devotional meetings strengthened your relationship with other members of the team?
4. Would you like to see the devotional meetings continue on a fairly regular basis?
5. Can you provide some recommendations for caring for the volunteers on the media team?

Helpfulness of meetings	Closer to God? Why /why not	Relationship with team members	Continue meetings?	Caring for volunteers
Very Helpful	Yes, I love the readings before the meetings start. The readings show us the reason why we serve and the purpose God has for us.	Yes	Yes	Birthday emails, end of year holiday get-together
Helpful	Yes, it helped me to connect with my team and remind me that I am serving God by serving on the team.	Yes	Yes	
Very Helpful	Yes	Maybe	Maybe	Have the devotional meeting every other week but in person after church while we eat lunch together and discuss the post-production and what we can improve.
Fairly Helpful	It's ok, but not necessary. The church is good enough.	No	Maybe	Maybe after service, we spend like 10–15 minutes conversing about improvements or occasional dinners /hangouts? Not entirely sure yet. Depends on the needs of the members.

Helpfulness of meetings	Closer to God? Why /why not	Relationship with team members	Continue meetings?	Caring for volunteers
Very Helpful	Yes. It has helped encourage consistent fellowship, study, and prayer.	Yes	Yes	
Helpful	Yes	Maybe	Yes	Let's keep it going on a regular basis
Very Helpful	Yes	Yes	Yes	Different people can take turns to lead
Very Helpful	Yes	Yes	Yes	More prayer time would be good.

Table F.1. Responses on the Impact of the Five Weeks of Devotional Meetings

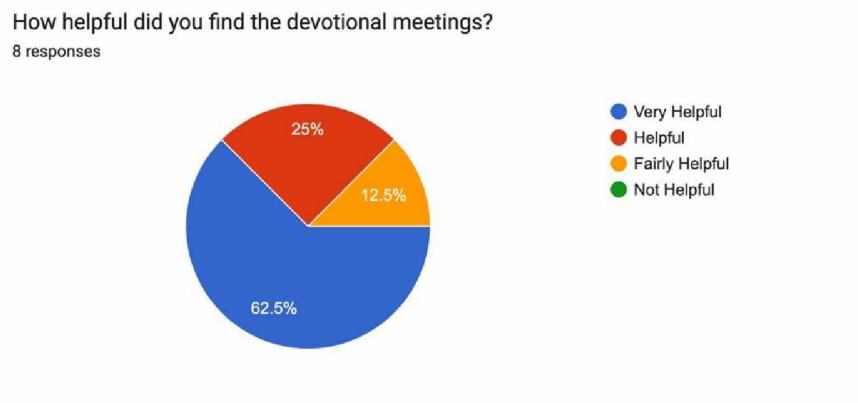


Figure F.1. Responses on the Impact of the Five Weeks of Devotional Meetings

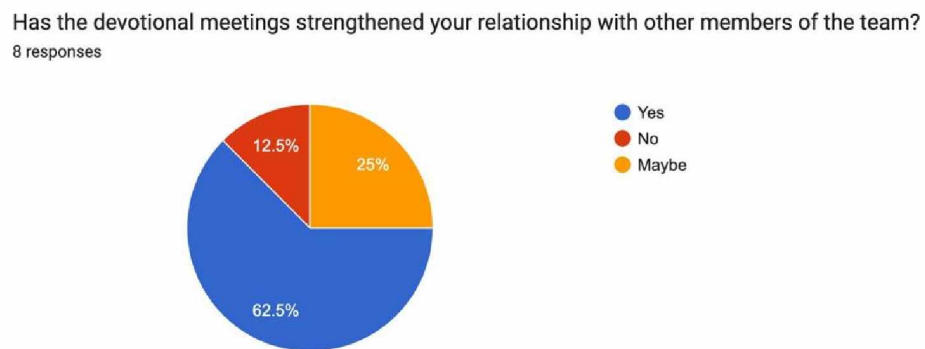


Figure F.2. Responses on the Impact of the Five Weeks of Devotional Meetings

Would you like to see the devotional meetings continue on a fairly regular basis?
8 responses

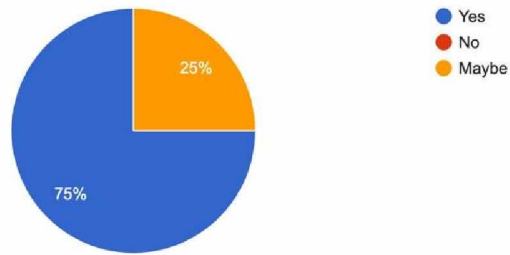


Figure F.3. Responses on the Impact of the Five Weeks of Devotional Meetings

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