A Call to Ownership: Three Volunteer Experiences Within a Religious Nongovernmental
Organization (RNGO)

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ABSTRACT

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This qualitative research study explores the transition from member to leader made by three volunteers of the same religious nongovernmental organization (RNGO), which is characterized by a community-based, grassroots structure, but is also part of a global organization. Three different volunteers, from diverse backgrounds within this group, underwent this leadership transition process within either the Montreal or Ottawa area. This study explored how each volunteer perceived and constructed meaning from his or her leadership experiences. Multiple case studies were used to uncover these perspectives.

Over the course of the study, the question of how a new leader decides to commit to his or her new role emerged. A grounded theory was constructed from the cross-case analysis that revealed the phenomenon of a new leader's decision to take ownership of the RNGO's mission. While each participant was a member of the same religious nongovernmental organization, their individual experiences were studied from their own personal viewpoints within a naturalistic context. Through studying the individual experiences of new volunteer leaders, insight was gained on how religious organizations can enhance their leadership selection and development to increase the likelihood of leader commitment beyond the period of transition.

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long. Well, here it is. You can all read it now! Enjoy.

Lastly, I would like to thank The Most High—for Whom no words can describe

my gratitude.

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CHAPTER 1: BACKGROUND

A review of recent literature on volunteerism within nonprofit organizations has

shown that research has tended toward theory generation and the exploration of issues

from a specific theoretical stance, such as social capitalist theory (Leonard & Onyx,

2003); neoinstitutional theory (McDonald & Warburton, 2003); and the contrast of

idealistic and non-idealistic social thought on nonprofit organizations (Offer, 2003).

Studies have also focused on the impact of volunteerism on society (Batliwala, 2002). As

a result, much of the literature has been written from the etic perspective of the researcher

or theorist.

Glover (2004) highlights the need for emic perspectives in nonprofit literature

when he presses for new methods in the study of grassroots, voluntary associations, such

as the exploration of volunteer members' stories. Cox (2002) also mentioned the need to

study the reactions of volunteers in her review of the literature on volunteerism and

learning. She found that research in this area concentrated on volunteer motivation and

reward systems and was reported from an etic perspective.

While literature relating to volunteer motivation and learning exists (Cox, 2002),

a general lack of studies on the motivation of volunteer leaders has been noted

(Markham, Walters, & Bonjean, 2001). Moreover, the research conducted on volunteer

motivation (Hustinx & Lammertyn, 2003; Yeung, 2004) and leadership (Markham et al.,

2001) has centered on the perspectives of the nonprofit sector, organizations, or an

aggregate group of volunteers as opposed to the exploration of individual perspectives.

This also applies to the study of volunteer reactions to training initiatives conducted by

Cox (2002), because she studied the reactions of a group of volunteers rather than the experiences of individuals. Thus, while an emic perspective was retained, an in-depth study of individual reactions was not explored.

Literature has also revealed how voluntary, grassroots organizations have become increasingly recognized for meeting the needs of people in society whose voices are often not heard (Batliwala, 2002). As Batliwala noted, volunteer organizations, especially those operating at the transnational level, have become increasingly savvy in the way they use their power to effect policy discussion and change. Specifically, Batliwala mentions how the past two decades brought about a rise in transnational social actors in the creation of a global civil society. However, this has resulted in questions concerning the right of representation and accountability on the part of these international organizations. With the rise of these organizations, the emergence of transnational grassroots movements also came. Due to their community-level origins, transnational grassroots organizations tend to put at ease questions concerning the right of representation and accountability. The emergence of these transnational movements defies the traditional notion that grassroots organizations are only concerned with local issues.

Some transnational movements are secular; others are religious nongovernmental organizations (RNGOs). Certain policy-makers and governments are now looking towards RNGOs when determining strategies on how to increase the level of volunteerism within society (Lukka & Locke, 2000). RNGOs are also consulted for their expertise in social action (Bode, 2003) during the development of social policy. This interest into the relationship between religion and volunteering has been noted by Lukka and Locke (2000). One of Lukka and Locke's reasons for having conducted their review

of research on faith and volunteering relates to the growing interest of social policy decision-makers with regards these topics. For instance, Tony Blair (cited in Lukka & Locke, 2000, Policy Issues section, para. 1) stated, "Religions can help to make our communities, communities of value. Without them, society is too abstract to be real."

This study sought to address three gaps in the research literature. These three gaps consist of the need for research on 1) the individual experiences of volunteers; 2) the motivations associated with volunteer leadership; and 3) religious nongovernmental organizations. Specifically, this study was originally designed to explore the learning process of a volunteer as he or she transitioned from a membership to a leadership role. This was explored from the perspectives of three volunteer members of a grassroots, community-based, religious nongovernmental organization. Their individual experiences were studied from their own personal viewpoints, which encompassed both formal and informal learning that was experienced within a naturalistic context.

As the study progressed, however, the emerging question of which conditions contribute to the successful completion of the leadership transition, with the new leader emerging with full commitment to his or her role, came to the fore. At this stage, the course of the research study evolved to include two primary questions. The first question related to how a new leader interprets and constructs meaning from his or her leadership experiences. The second question related to the identification of how a new leader decides to commit to his or her new role beyond the leadership transition period.

The rest of this thesis presents the results of this research. Chapter 2 places this study within the broader context of the literature on research on leadership transformation within an RNGO. Chapter 3 describes the research methodology. Chapter 4 describes

my entry into the organization and provides a complete background about it. Chapter 5

presents the in-depth descriptions of the three leaders profiled in this study. Chapters 6

and 7 present the results and their implications.

CHAPTER 2: LITERATURE REVIEW

OVERVIEW

This chapter summarizes the nonprofit literature that led to the development of this research into the leadership transformation process of volunteers within an RNGO. This chapter is divided into three main sections, which provide the context around which this study was formed. The first major section explores the literature surrounding volunteering, faith, and motivational models. The second section explores research into the issues surrounding volunteering, social policy, and RNGOs. The last section provides background research on volunteer training, leadership, and performance within the context of volunteer organizations.

VOLUNTEERING, FAITH, AND MOTIVATIONAL MODELS

As previously noted, few studies have investigated the motivations of volunteers by using case studies to explore the experiences of individuals; however, research has been conducted with regards volunteer motivation on an aggregate level. In some of these studies, the researchers have purposefully included participants from faith-based organizations in order to uncover a relationship between volunteer motivation and faith (Yeung, 2004), or have included faith-based motivations within their models (Hustinx & Lammertyn, 2003). For example, Hustinx and Lammertyn (2003) proposed an analytical framework that can be used to interpret volunteerism. As opposed to looking at volunteerism from a broad societal perspective that focuses on its structural construct, Hustinx and Lammertyn developed a framework that analyzes the individual perspectives

and motives of volunteers. Thus, volunteerism is qualified as "a biographically embedded reality" (Hustinx & Lammertyn, 2003, p.167), since it is the personal experiences of the volunteers that serve to highlight any conceptual and perceptual changes in volunteerism. The framework suggests that volunteerism encompasses collective and reflexive styles that are composed of six polar dimensions. The six dimensions along which volunteerism is analyzed include 1) biographical frames of reference; 2) motivational structure; 3) course and intensity of commitment; 4) organizational environment; 5) the choice of activity; 6) the relation to unpaid work (Hustinx & Lammertyn, 2003).

Collective styles are associated with group-based efforts that coordinate religious or ideological motivations (Hustinx & Lammertyn, 2003). A collective volunteer style maintains clearly defined roles and involves long-term commitments. Wuthnow (as cited in Hustinx and Lammertyn, 2003) explained that collective volunteerism's roots within churches and associations have led to its being perceived as amateur, rather than professional. On the other hand, reflexive volunteerism involves a blurring between the professional and the volunteer, wherein the volunteer commitment is loose and project-based (Hustinx & Lammertyn, 2003). Hustinx and Lammertyn have pointed towards the interdependence and interaction among various societal sectors as propagating the need for organizations to act like agencies and companies in order to be perceived as accountable and effective.

The increasing complexity of social issues has demanded the development of expertise within nonprofit and volunteer associations (Wuthnow, as cited in Hustinx & Lammertyn, 2003). As a result, Hustinx and Lammertyn have surmised that volunteerism is moving towards a focus on accomplishment and effectiveness as opposed to being

centred on the goodwill and commitment of organizational members. According to the researchers, the traditional collective styles of volunteering usually associated with religious associations will shift towards more reflexive styles of volunteering.

The qualitative shift in religious volunteerism is a reflection of today's individualization process within organizations. Hustinx and Lammertyn (2003) have cited the work of Wuthnow with reference to how reflexive volunteerism may impact religious organizations:

> In contrast to secularization theories relating to a linear decline of
> organized religion, Wuthnow (1988) clearly demonstrates how American
> faith-based involvements have kept their vitality through the reorientation
> of religious practices and the proliferation of highly diverse special
> purpose groups. (p. 180)

While Hustinx and Lammertyn have suggested that volunteerism contains a mix of both collective and reflexive styles, the researchers also explained that modernist theorists believe that traditional groups, where membership and belonging play important roles, will gradually erode and weaken collective volunteerism.

Although Hustinx and Lammertyn recognized the lack of empirical studies to support their theoretical analysis, they have discussed that their analysis does point toward important implications for volunteering. Firstly, organizations must pay attention to the internal and external pressures that shape a volunteer's choices. Secondly, the shift towards more reflexive styles of volunteerism will present conflicts relating to the alignment of the goals of organizations to those of volunteers. The intermittent nature of reflexive volunteerism will make it more difficult for organizations to survive if they are

not able to attract or hold the interest of volunteers, who want to maintain flexibility in terms of their level of commitment. Hustinx and Lammertyn have expressed concern about the professionalization of volunteers, which may exclude less privileged groups from being able to volunteer. The researchers' findings indicate the need to be attentive to the motivations of volunteers within all organizations and the necessity for religious nonprofit organizations to pay attention to possible shifts in the way their members perceive their roles and service.

Yeung (2004) proposed another model on volunteer motivation resulting from her phenomenological study of volunteers selected from the Evangelical Church of Finland. This sample was chosen to explore how faith related to volunteer motivation. In her analysis of 18 interviews with volunteers, Yeung developed a model consisting of four dimensions of volunteer motivation. These four dimensions consisted of 1) getting-giving; 2) continuity-newness; 3) distance-proximity; 4) thought-action.

Getting–giving refers to whether a volunteer places more value on obtaining rewards in his service as opposed to the altruistic motive of giving without thought to receiving. The continuity–newness dimension refers to volunteer motivations that stem from a desire to familiarize oneself with one's perceived identity, or to extend or support this identity, as opposed to being motivated to learn something new or the desire for personal change. Distance–proximity relates to the degree to which volunteering either provides the opportunity to disengage from one's daily activities and relations or to engage in group interactions and interpersonal contact. Thought–action refers to the degree to which volunteers are motivated by ideas and thoughts, for example, placing a

priority on mental or spiritual growth as opposed to motivations relating to action, such as the desire to put one's spare time to use.

In her concluding remarks, Yeung found that religious elements were not explicit in the model, yet she surmised that this is not a sign that volunteerism is becoming secular even within a church-based context. This is at odds with Hustinx and Lammertyn (2003) who tentatively concluded that the decline of collective motivations for volunteering, which encompass traditional religious motivations, would eventually be replaced by more reflexive motives. Rather, Yeung proposed that the relationship between religion and volunteering might underlie motivations in a complex way that must be studied further.

SOCIAL POLICY, VOLUNTEERING, AND RNGOS

Lukka and Locke (2000) conducted an extensive review on the literature surrounding faith, volunteering, and social policy. The impetus for their research was the realization that an increasing number of decision-makers in the sphere of social policy have shown an interest in the relationship between faith and volunteerism in the development of social capital. Through their literature review, Lukka and Locke (2000) concluded that the relationship between faith and volunteerism demands further exploration in order to understand how it impacts society and, consequently, social policy. For instance, Smith (as cited in Lukka & Locke, 2000) found that 23% of the respondents to a 1997 survey reported that their volunteering activities were related to religious activities. However, Locke, Sampson, and Shepherd (as cited in Lukka &

Locke, 2000) discovered that community leaders in their research did not often cite religion as a motivator for their decision to volunteer. Lukka and Locke (2000) explain,

Our review demonstrates the need to take care over issues of faith when it is a question of individual conviction versus membership and institutional practice; there does not appear to be an easy equation between faith and motivation to volunteer. (Survey Evidence section, para. 9)

Lukka and Locke support Yeung (2004) in her sentiments that the complexity between religion and volunteerism is complex. Furthermore, Wolfe (as cited in Lukka and Locke, 2000) proposed that altruistic motives, which may have arisen from social and cultural practices that have been influenced by faith, could guide human behaviour. This finding has prompted Lukka and Locke to recommend that further research be directed towards how religious traditions and institutions frame and shape volunteer actions.

Wood (as cited in Lukka & Locke, 2000) and Pearce (as cited in Lukka & Locke, 2000) studied how values are transmitted within faith communities. For instance, Wood and Pearce both found that American Protestant leaders were able to influence their congregations to become socially active in the civil rights movement even when this went against the members' personal beliefs. Wood reasoned that congregations foster values, and these values are referenced by leaders when espousing the reasons for a particular course of action, thereby, legitimizing the decision. Pearce offered another point of view with regards how religious organizations are able to effect action on the part of its members. She explained that members of the organization defer to the expertise of clergy members and other leaders, because these leaders are seen as being more capable of making informed decisions on how to translate values into practice. Thus, how leadership

within religious nonprofit organizations can effect and also encourage members into action is important to study.

Faith-based organizations have been studied out of the possibility that they create social capital and contribute to community development through the social connectedness and trust found amongst their members (Lukka & Locke, 2000). Leonard and Onyx (2003) proposed, "a high social capital society might be a chain of well-bonded groups each with strong links with other groups."(p. 189) These groups are bonded through strong social ties that are founded on a common trust and interest. Links between these groups are looser and are often bridged by professionals who are considered trustworthy, but loose in terms of connectedness. Stone and Wood (as cited in Lukka and Locke, 2000) explained that religious organizations tend to be localized and concentrated within a particular geographic area; thus, the organizations can be viewed as a web-like network of affiliations. Further, the researchers found that the ties among members tend to be stronger when the group also shares the same ethnicity. Stone and Wood explained that faith-based communities could be used to target minority groups who are involved in the associations' religious activities.

The social networks created through religious organizations, as well as the RNGOs' traditional roles in charity and social welfare, have aroused the interest of social policy decision-makers. As mentioned by Bode (2003) and Berger (2003), the experience of religious organizations in dealing with social issues places them in a position of expertise; for example, religious charities have long been at the forefront of working with the poor at both local and international levels and have been sought by government agencies for insight into the social implications of poverty (Bode, 2003). Lukka and

Locke (2000, Faith Groups and Social Welfare section) cited how Al Gore proposed that

the goals of faith-based organizations be central to the US government's national strategy

for nation building.

While Lukka and Locke found that more researchers in the United States are

beginning to explore the relationship between faith and volunteering, Berger (2003)

noted that religious nongovernmental organizations have not been widely studied by the

research community. Berger (2003) attempted the first systematic analysis of religious

nongovernmental organizations; an area that she found was ignored as an organizational

field despite RNGOs playing a role in shaping global policy. Berger defined an RNGO

as an organization that comprises a hybrid system of religious beliefs and social activism

that operates at local, national, and international levels. She drew data from a sample of

263 United Nations-affiliated RNGOs and generated an analytical framework composed

of religious, organizational, strategic, and service dimensions to be used in the analysis

of these organizations. Berger (2003) stated the following:

> Within the dynamic matrix of complex organizational networks that is
>
> global civil society, the emergence of national and international RNGOs
>
> challenges the notion that the emerging global order will be a purely
>
> secular one. There is increasing evidence of a rapprochement of religious
>
> and secular ideologies in the public sphere, driven largely by a recognition
>
> of limits of a purely secular approach to the solution of the world's
>
> economic, environmental, and social ills. (p. 17)

Berger (2003) echoed Lukka and Locke (2000) when stating:

Despite the internal and external challenges facing RNGOs, the time has

come to meaningfully and substantively engage with religious actors in

forging solutions to problems facing modern society. Through their

connections to extensive networks of believers – representing a wealth of

social, financial, cultural, and spiritual capital – RNGOs embody the

means through which to reach and mobilize significant portions of the

world's population. (pp.36-37)

VOLUNTEER TRAINING, LEADERSHIP, AND PERFORMANCE

Volunteer Training

Cox (2002) conducted qualitative case studies on the volunteer accreditation

programs in the United Kingdom (UK). The development of these programs was

prompted by the government's desire to increase the skills of the nation's laborers.

Consequently, a proliferation of accreditation programs was generated, and the 1990s

saw the creation of volunteer accreditation programs to provide skilled volunteers for

nonprofit organizations. Cox found that these programs, characterized by high attrition

rates, were founded on inappropriate assumptions about volunteering. Cox concluded that

the accreditation programs' aims of professionalizing volunteer work ran counter to the

motivations of those who participated in the course. Cox maintained that her participants

volunteered because of intrinsic motivations akin to a commitment to a cause, such as a

vocation. Further, those who attended the training were not there to acquire skills, but

saw the program as a step that would enable them to do their work better. Thus, the

students tended to be those who were already volunteers and who sought to be more

effective in their duties. While the accreditation programs did not fulfill the needs of volunteers, Cox proposed that meaningful learning can occur through the volunteers' actual work, which in turn will contribute to both self and community development.

Volunteer Leadership

According to Markham et al. (2001), leaders are crucial in the development of member interest and commitment within voluntary organizations. While leadership is a facet of all types of organizations, the environment of voluntary associations raises special concerns, because the selection and development of leaders is often informal, and the leaders are rarely compensated in the monetary sense (Markham et al., 2001). The researchers explained that potential leaders, if they exist, might be motivated by personal agendas. Furthermore, leadership cliques tend to develop and their development may lead to member apathy and loss of commitment.

Three common models of volunteer leadership are reviewed by Markham et al. (2001), and the researchers proposed a fourth model based on their case study of an international women's organization. The main volunteer leadership models are the democratic leadership model, the oligarchic leadership model, and the leadership by default model. While the democratic leadership model is espoused as being the ideal in Western culture, the oligarchic leadership model is more effective and efficient (Markham et al., 2001). However, voluntary organizations have experienced situations in which members do not show the desire to lead, and leadership is imparted to the few who have the time, resources, and willingness; this model has been labelled as leadership by default by Pearce (as cited in Markham et al., 2001).

Markham et al. (2001) found that none of these models fit the organization that they had been studying. Rather, the model proposed by Markham et al. was one of leadership for self-development in which the leaders of the organization wanted to develop their management and administration skills, thus, using the association as a vehicle in working towards this goal. Meanwhile, members of the organization with no interest in leadership provided the leaders with the manpower needed to achieve the goals of the organization. These organizational goals were the reason that the membership was motivated to volunteer.

The existence of organizations with varied cultures and purposes implies that various types of leadership structures may exist that research has to yet uncover. This demands the attention of the research community for it is through volunteer organizations, many of them with religious affiliations, that societal needs are often served. Thus, research into the development of leaders and how they influence organizations is important in achieving the performance goals of these organizations and, ultimately, those of society-at-large.

Volunteer Performance

Sashkin and Burke (as cited in Penrod, 1991) stated that leaders influence members in ways that benefit the organization and its members as opposed to simply serving to increase their status either personally or materially. Penrod (1991) developed the L-O-O-P model based on this assumption and proposed that this model be used by extension educators working with volunteers to direct their actions such that organizations are led in a way that is beneficial for all involved. The model is based on

systems theory and aims at improving the overall performance of the organization, while recognizing the efforts of both members and leaders.

The L-O-O-P model involves locating volunteers and placing them in task groups or projects that serve both the organization's goals and the personal interests of those volunteering. Further, it involves both formal and informal methods of orienting volunteers to the purpose and objectives of the organization. The *operating* and *perpetuating* elements of the model serve to guide the actions of the volunteers in functional ways and promotes the use of feedback and appropriate incentives to improve performance and encourage membership commitment. This model has a human performance element that may prove effective in the management of volunteers. However, as with the other leadership models, it does not provide insight into how members transition into leadership roles, nor does it provide insight into the reasons why these members have decided to take on leadership opportunities.

CHAPTER 3: RESEARCH FRAMEWORK AND METHODOLOGY

OVERVIEW

The framework and methodology for this study are explained in this chapter. The first section describes why an exploratory, qualitative method of inquiry was deemed best suited to study the leadership transition process as experienced by volunteers within an RNGO. This section delves into how an *interpretive qualitative* framework (Merriam, 2002) guided how this phenomenon was studied. Furthermore, the reason for using multiple case studies will be explored. Then, the use of grounded theory (Corbin & Strauss, 1990) will be explained given the emergent nature of this study and the need to explore the question of how a leader decides to commit to his or her leadership role. This chapter will also explain the sampling, data collection, and data analysis methodologies that were used in this research. Lastly, validity and reliability issues associated with this research will be discussed.

CHOICE OF RESEARCH FRAMEWORK

Qualitative research is well suited towards the discovery and exploration of issues surrounding a phenomenon (Creswell, 2002, Merriam, 2002). Considering that limited research has been conducted on the nature of the leadership transition process from a volunteer perspective, especially within a religious organizational context, qualitative research had been deemed the appropriate method of inquiry for this study due to its exploratory nature. The specific research method chosen for this study was originally basic interpretive qualitative research. This methodology is based on constructivism,

which involves how people construct reality via interaction with society (Merriam, 2002). Basic qualitative interpretive research assumes that meaning is constructed by people via their social interactions in the world (Merriam, 2002) as they aim to understand the events that occur in their everyday lives, according to Geertz (as cited in Merriam, 2002) and Bogdan and Biklen (as cited in Merriam, 2002). This enables the exploration and understanding of the phenomenon under study from the emic perspective aimed for in this research. This approach was in keeping with this study's goal of exploring how members, who have taken on leadership responsibilities, give their experiences meaning and, subsequently, apply this understanding to their new roles. Through studying the individual experiences of members, insight was gained on volunteer members' motivations and perceptions in relation to challenges that arise while performing their duties in religious organizations.

Since the intention of this research was to explore in detail the experience of individual volunteers, the decision to use case studies was made. Through studying the particulars of a case, Stake (1995) explains how one can uncover issues and themes that can shed light on similar situations via naturalistic generalization. The thick description of case study research lends itself to naturalistic generalization for one can assess for oneself the applicability of a study's findings to one's own particular situation.

A multiple-case study framework was used so that a comparison across cases could be made (Creswell, 2002). Case studies of three different volunteers were used to explore the member-to-leader learning process so that an in-depth understanding of each volunteer's experience could be achieved (Merriam, 1998; Stake, 1995). Stake (1995) explains that a case study determines the unit of analysis for research. In this study, the

individual as a bounded system was the unit of analysis. However, the cross-case analysis afforded the ability to compare and contrast the situations that were encountered when the volunteer member transitioned into his or her position of volunteer leadership. Furthermore, the study of instrumental cases, which are useful for gaining insight into issues or for theory refinement (Stake, 1994), highlighted the leadership transition process from the perspective of three different individuals, thus, increasing the potential for naturalistic generalization to a more diverse group of people.

The emergent nature of qualitative research requires that the researcher continually reflect on the direction of the study. The resulting data collection and analysis of the cases studies revealed that an important question, from the human performance improvement perspective, be studied given that this research will be used to provide similar RNGOs with insight into how their leadership development can be enhanced. The emergent question of determining how a new leader comes to commit to his or her role is, thus, a pressing question that must be studied if this is one of the goals of this research. As such, grounded theory methodology was perceived to be the best approach to the exploration of this question, thus resulting in the expansion of this research's theoretical framework.

Grounded theory enables the conceptual processes of a phenomenon to be mapped, while concurrently retaining the emic voice of the participants. After reflecting upon this addition to the theoretical framework, it was deemed a necessary, appropriate, and compatible enhancement. The research's original goal of exploring how participant's interpret and give meaning to their experiences is of underlying importance to the question of how come a new leader chooses to commit to a leadership position. Thus,

grounded theory would allow for a wider frame of reference in the exploration of these perspectives as one could now explore how each participant interpreted his or her own context to decide whether he or she chooses to remain faithful to his or her leadership commitments.

The nature of qualitative research is such that the researcher becomes the primary instrument through which data are collected and interpreted (Merriam, 2002). As a result, this method of inquiry is inherently subjective as will be explored further in the section entitled, *Ensuring the Trustworthiness and Credibility of the Data*. One bias is of particular note because of its influence on the direction of this research. This bias is related to my training within the field of human performance improvement (HPI). HPI is based on the view that an organization is a system. The American Society for Training and Development (as cited in Robinson & Robinson, 1995) defined human performance improvement as the "systematic approach to analyzing, improving, and managing performance in the workplace through the use of appropriate and varied interventions". (p. 14) As a result, my inclination as a researcher was to see how the data collected corresponded to improving individual as well as organizational performance, albeit, within a voluntary association. Furthermore, since HPI is a specialized area of educational technology, I also realize that my perspectives with regards to the volunteers' learning processes tended to be viewed from an organizational and systems perspective as opposed to one that focuses solely on the psychology of the participants' learning experiences.

SAMPLING

Organization Selection

The backdrop against which this research was conducted is that of a religious nongovernmental organization in which leadership positions are integral to its structure and growth. This organization was selected for this study because of my prior involvement as both a member and leader within it. This experience allowed me to see that it would provide me with a steady stream of volunteers and would also enable me to study a type of organization that piques my interest; this interest is the exploration of international, community-based, religious nonprofit organizations. My past involvement was of benefit in gaining access to members selected for the study, as well as other resources needed throughout the research process.

This organization, while grassroots-oriented and community-based, is also transnational as it has volunteer members in 117 countries. It is a religious nongovernmental organization that is recognized by the Roman Catholic Church. Its organization is hierarchical and leadership positions are integral to its growth in that a volunteer leader must be appointed for every five to seven volunteer members. A similar pattern is repeated for every level of the organization's hierarchy with the difference being the type of grouping for which a particular leader is responsible. This means that not only is there opportunity for volunteer members to become volunteer leaders, but the need for leadership development and training within the organization is tied to its ability to reach its goals. As a result, a formal leadership program exists and consists of leadership meetings, workshops, and trainings.

Participant Selection

The decision to study three potential leaders was closely tied to the development of the research study. The rationale behind the exploration of three cases was influenced by Cooper and Reimann (2003), who spoke of the need to study three different groups— beginners, intermediates, and experts— when designing interaction software. This coincided with the original concept of studying persons at various stages of the leadership curve; however, as the formulation of the research progressed, the idea to study the leadership experience from the perspective of a beginner took on more significance. Cooper and Reimann (2003) explained how all persons start out as beginners; however, their experiences at this stage of learning either pushes them to continue to learn more about a field or cause them to lose interest. Considering that the beginner stage is critical in the development of new leaders, the decision was made to focus the research on the experiences of new leaders within the organization. Thus, the results of this study will lay the groundwork for future research into the other stages of the leadership curve. Furthermore, it was deemed necessary to continue to study three persons, because of the possibility of triangulating the experiences within a cross-case comparison for similarities and contrasts.

More importantly, however, the decision to study three cases was reinforced by the selection of the organization under study. Since instrumental case studies were to be selected to highlight various aspects of the leadership transition process within an RNGO, the type of leaders studied should be a reflection of this organizational context. The selected organization classifies its members according to both age and marital status; however, it was decided that age be used as the main demographic criterion for selecting

the three participants. Furthermore, the research would be focussed on those persons who were not married. The rationale behind these decisions is related to the potential for naturalistic generalization to other RNGOs. While not all organizations are made up of married couples serving as co-leaders, all organizations are comprised of individuals.

Even though age was determined to be the main selection criterion, the need to decide which age groups to sample still existed. Given that this organization is associated with the Roman Catholic Church, a search was conducted to see how the Church classifies its membership. This was considered appropriate given that the organization is a Roman Catholic lay association, which has received official Vatican recognition. As a result, using the classification scheme of the Roman Catholic Church, of which the selected organization is a part, also increases the potential for naturalistic generalization.

In this case, the classification system of the Archdiocese of Montreal, which is a representative of the Roman Catholic Church, was used in the selection of the participants. The Web site of the Archdiocese of Montreal (Presence au Monde Page, L'Eglise Transmet Son Heritage section, para. 4) was found to classify its membership into children, youth, young adults, and adults. Considering that the phenomenon under study is leadership, the decision was made to study those persons able to take on the responsibility of leading others, thereby, logically excluding children from the proposed research. Thus, the research required the participation of a youth, a young adult, and an adult. Youths have been defined as persons aged 13 to17 years of age (L'Eglise Transmet Son Heritage Page, Aux Adolescents section, para.1); young adults are defined as those aged 18 to 30 (L'Eglise Transmet Son Heritage Page, Aux Jeunes Adultes section, para.1); adults are defined as those aged 30 and over (L'Eglise Transmet Son Heritage

Page, Aux Adultes section, para.1). Other demographic variables were also taken into consideration during the participation selection process such that the participants studied purposely represented as diverse a grouping as possible.

Within the selected organization, volunteer members in its Montreal and Ottawa chapters regularly take on positions of leadership as the membership base grows. A list of eligible volunteers necessary for three separate case studies was compiled by asking current organization leaders to identify those in position to become new leaders. Three of these volunteers were asked to participate in this research study. Overall, the variables used in selecting the participants for the research included age, education, gender, ethnicity, and socioeconomic background. The most diverse group of volunteers was purposely selected to participate in the study, as previously mentioned. Since one of the original three volunteers chose not to continue to participate in the research after his first month of involvement with the study, the researcher recruited someone with a similar, though not identical, demographic profile to reflect the desired diversity of participants. The resulting participant sample was composed of a female youth ministry leader in her mid-teens, a female singles' ministry leader in her mid-twenties, and a male singles' ministry leader in his mid-thirties. The youth leader is a Canadian with a Filipino heritage. The female singles' ministry leader is an immigrant from the Philippines to Canada. The male singles' ministry leader is a Canadian of European ancestry.

Gaining Access and Informed Consent

An ethics review of this research study was approved by the Concordia University, Department of Education. The summary protocol form submitted for review

is included in Appendix A. In line with the university's ethics protocol, letters requesting

permission to conduct research with members of the Montreal and Ottawa areas (see

Appendix B) were sent to the appropriate persons within the organization. These letters

of permission described the nature of the research that would be conducted upon the

areas' approval.

The approval of the organization was needed so that I would be able to observe

the participants during organizational events, workshops, programs, and trainings. The

permission of the organization allowed me access to extant data, such as documentation

and training guides. Furthermore, this provided me with access to other members of the

organization for the purposes of triangulation. This last point is important, because it

ensures that the experiences of the participants can be placed in a wider and more

detailed context.

Once the organization's permission was obtained, potential participants were

contacted based upon the sampling procedure outlined above. The potential participants

were informed of the nature of the study and their role in it. My role as a researcher was

also explained so that they understood the context of the researcher-participant

relationship given that I am also a member of the same organization. These details were

explained in the oral protocol used during the initial interview session with the participant

(see Appendix C).

The research was conducted for the creation of a Master's Thesis in Educational

Technology, for the Department of Education, at Concordia University. In line with the

ethics protocol of the university, care was taken to ensure that the identities of the

organization and the participants remained confidential. This was done through the use of

pseudonyms and, where possible, the removal of identifying language specific to the organization throughout the data collection, analysis, and reporting stages.

DATA COLLECTION

The volunteer leaders were asked to participate in the research. They were informed of the nature of the study, which was to explore the transitioning of volunteer members into leadership positions within the context of a religious nongovernmental organization. They participated in three formal interview sessions. One occurred at the beginning of the study. Another occurred approximately one-and-a-half to three months later. The final session occurred at the end of the transition period, which varied from five to six months after the initial interview. Oral and interview protocols (See Appendix C) were used as guides for conducting the interview sessions and for orienting the participants to the nature of the research. Specifically, the oral protocols set the tone for the research and provided information on the next steps involved in the research process. These sessions were tape-recorded upon the consent of the participants.

I also observed the participants' reactions during any formal training they received at which I was present. An observation protocol (See Appendix D) was developed for these occasions. Observations at informal gatherings that arose in relation to the leadership transition process were also conducted.

Participants were asked to keep a journal in which they wrote about their experiences as they transitioned from their membership to leadership roles. They were asked to write about the transition and research process, what and how they learned, as well as what they found noteworthy about their training. They were asked to write down

their impressions after any formal training session or informal event during which they had contributed as a leader or had learned about leadership. However, as the research evolved, the participants were given the freedom to determine what they would journal, how often they would write entries, and how they would choose to present the information. Informal interviews also took place throughout the course of the research and continued up to eleven months after the research was initiated on an ad-hoc basis.

Because the training period varied among individuals, the participants were involved in the research for between five to six months. Since each participant had already been assigned to be leader by the beginning of the data collection period, each participant had accumulated from between five to eight months of experience by the date of the last interview sessions. The participants were not bound to participate in this project and could discontinue their participation at any point in time. As previously mentioned, a singles' ministry leader in his mid-twenties chose to drop out of the research approximately one month after he had agreed to participate. He was, subsequently, replaced by a female singles' ministry leader within the same age bracket. The participants' informed consent was required and consent forms were signed to signify their agreement in becoming involved in this research (see Appendix E).

As for the organization, it was informed of the nature of the research and its members interviewed for the purposes of triangulation. Any other persons, who needed to be formally interviewed, but who were not the main participants, were also asked to sign consent forms (Appendix F). When occasions arose where a consent form was not on hand or convenient, an oral protocol for consent (Appendix G) was used and, thus, verbal consent was obtained. The need for verbal consent typically occurred during ad-hoc,

informal interviews. All persons participating in this research had the option of contacting me when they believed it to be necessary. They were given my contact number and e-mail address.

In addition to interviews and observations, I reviewed extant data and conducted general interview sessions with the leadership of the organization to understand the current organizational structure. Extant data consisted of documentation relating to formal trainings, schedules, internal communications, and manuals. By understanding the environment in which these leaders were being developed, it was possible to relay to the readers of my research the contextual details that will provide them with a system-wide overview and an account that will allow for the thick description needed to determine the validity of my findings. To ensure confidentiality of the documentation, all files were kept in my safekeeping and entered into a password-secured computer account.

DATA ANALYSIS

Data analysis and data collection are recursive in qualitative research (Creswell, 2002; Merriam, 2002; Merriam, 1998). In preparation for analysis, tape-recorded interviews were transcribed and reviewed aurally on multiple occasions. The data were analyzed through coding and categorizing, thus, leading to the development of themes for each individual case. Extant data and observations were used to provide context and triangulation of data sources.

Although this research was not originally geared toward theory development, a grounded theory approach to data analysis was used (Strauss & Corbin, 1994) for the individual case analyses and was deemed appropriate for the inductive reasoning

associated with qualitative research. The constant comparative process of data gathering and analysis worked within the context of this research where data gathered would determine the amount and direction of further data collection until a point of saturation was found to be reached. Thus, the data analysis encompassed the phases of open, axial, and selective coding; axial and selective coding (Strauss & Corbin, 1998; Creswell, 2002) were reserved for theory generation. This allowed for the opportunity to gather and analyze data in a structured fashion given the amount of detail required in case study research.

Once the data collected for the research had reached a saturation point, each case was analyzed more thoroughly, but on an individual basis. Thus, the issues that arose from the analysis of a particular participant's experience were brought to the fore. Then, the three cases were compared and contrasted for common themes and differences to form a cross-case perspective.

As the course of the research evolved to include the question of how a newly appointed leader arrives at the decision to remain committed to his leadership duties, the choice of using grounded theory's constant comparative method was an advantage. Its use meant that there was no need to drastically alter the way in which data were to be collected and analyzed in order to accommodate the additional perspective required by theory generation. Thus, creating a grounded theory model was possible without requiring an entire redesign of the study.

Open Coding

As data were gathered from the individual participants, open codes were generated and grouped into categories and subcategories from the perspectives of what each participant shared with the organization, as well as case specific issues and participant dispositions. Due to the large amount of data collected over the course of the research, the open coding stage allowed for flexibility in terms of the naming of codes. "In vivo" coding (Strauss & Corbin, 1998) was also used to maintain this flexibility at this stage. Given the nature of this study, open codes were created with the aim of exploring the two research questions being studied. The use of memos was begun during the open coding stage and continued throughout the entire research process. Categories were created to group together similar codes depending on the research question being explored.

Case Analyses

In order to explore the first research question, the data were analyzed for each case with categories and subcategories formed through this exploration. The data were explored from the participant's perspective on his or her organizational experience, attitudes, as well as his or her emotional and behavioural dispositions throughout the study. These categories were increasingly refined until themes emerged that reflected how the participants perceived their leadership experiences. Once each case was individually analyzed, cross-case analysis ensued. During this stage, themes were compared and contrasted across cases. New categorizations resulted at this stage that

provided another perspective on the original research question of how the participants constructed meaning out of their leadership transition experiences.

Theory Generation

To explore the second question, from a grounded theory perspective, axial coding ensued, during which time subcategories were explored and related back to categories. Categories were examined from both an individual and cross-case perspective to determine causal conditions, contextual conditions, intervening conditions, action strategies, and consequences (Corbin and Strauss, 1990; Creswell, 2002). Subsequently, selective coding was used to arrive at the creation of a grounded theory model conceptualized from an examination of the axial coding and the selection of a core category. Several models were created and modified before the final model presented in this report was developed. Creativity and flexibility in analysis, grounded in the data, were necessary in the derivation of the model that described how the leaders in this research study came to a decision as to whether they would remain committed to their leadership responsibilities.

ENSURING THE TRUSTWORTHINESS AND CREDIBILITY OF THE DATA

While my personal experience provided me with insights into how best to approach and conduct research within the organization, it presented me with issues relating to my role as researcher versus my role as participant. These issues included my interactions with members of the organization, some of whom were aware of my involvement as a volunteer leader. This may have influenced the way we interacted, but this is a challenge with which any researcher is confronted when conducting a study

because his or her very presence within an environment will affect the way that others behave or respond to him or her (Merriam, 1998).

Another concern was the possibility that my own first-hand experience with the member-to-volunteer leader transition process could bias my interpretation of the participants' experiences. Concerns about my own subjectivity and familiarity with the organization can be allayed when reflecting upon the assumptions of qualitative inquiry in which multiple perspectives are believed to exist, and the researcher-as-instrument makes a valuable contribution by providing his or her viewpoint on a phenomenon (Creswell, 2002; Merriam, 1998). Within this framework, the researcher's biases and experiences act as lenses through which he or she will provide insights about the situations under study. Qualitative inquiry does not seek the objective description valued by quantitative research. Rather, the specific contribution of researchers is their ability to provide comprehensive and systematic analyses of some phenomenon, which are guided by their sensitivity to the data and are framed by their areas of expertise (Merriam, 1998). Thus, qualitative research is inherently subjective.

Moreover, Peshkin (1988) stated that the researcher should seek out his or her biases when conducting research rather than pushing them aside. By recognizing his or her own subjectivities, the researcher can then look at the data collected from a number of perspectives that will provide for a richer analysis as compared to when this has not been done. In this way, the researcher's biases become assets during the entire research process. Given Peshkin's viewpoint, the subjectivities that I have developed through my involvement with the organization can be viewed as strengths.

A frame interview was conducted to bring to the surface biases that could influence the research undertaken. Gabriella Frankel, a graduate student in the Department of Education interviewed me, based on a frame interview protocol (see Appendix H), and transcribed the interview for the generation of themes relating to my personal biases. I also reviewed the tape-recorded interview in order to gain more insight into my own subjectivities and triangulated these with those insights forwarded by the frame interviewer. In so doing, my research benefited from the recognition of subjectivities as prescribed by Peshkin. The findings of the frame interview have been included in Appendix I.

Implicit in Peshkin's perspective is the need to lay bare the researcher's biases and to use them to one's advantage when planning the research process. For instance, I have already acknowledged that my background in human performance improvement had some bearing on how I perceived the organization. However, this is only one of several subjectivities to which I had to sensitize myself. As a result, the research process used in this study was designed so as to bring my relationship and subjectivities with regards the organization into light. The onus will then be placed on the readers to determine the validity of my findings with regard to the data reported.

In terms of my relationship with the participants, those selected for the case studies were volunteers with whom I had limited contact. This was due to geography or to my limited participation in the organization over the past two and a half years. In this way, I was able to maintain the distance needed when acting as a researcher. At the same time, I presented myself as a member of the community; thus, building rapport with the volunteer member. Because I was familiar with the language and culture of the

organization, I was able to more effectively and efficiently obtain the rich data needed for in-depth, qualitative case studies. Moreover, probing and triangulation was used to ensure that my interpretation of the participants' language was aligned with theirs.

In addition, I used the method described by Peshkin (1988) to seek out my own subjectivities. I used them to better understand the lens through which I would eventually analyze the data. I also triangulated my data analysis with supplemental interviews with other organization members and through a review of organizational documentation. In addition, the participants were given a draft of the findings in order to confirm their validity. In terms of reporting, my organizational involvement and biases were made explicit to enable the reader to assess my reliability as the primary instrument for data collection and analysis, thereby, ensuring that assessments regarding external validity through naturalistic generalization were possible (Stake, 1995).

According to Erickson (as cited in Merriam, 2002), case studies allow the reader to extrapolate the general from the particular. The emic perspective with which the research was analyzed and reported, along with the in-depth analysis afforded by case studies, will give the readers the opportunity to evaluate my findings through the inclusion of stories, quotes, and thick, contextual description and to see whether these findings can be generalized to similar contexts. Since I remained the only person involved in the data collection, triangulation will not be done by way of multiple observers; however, triangulation to confirm or disconfirm perspectives was done through the interviewing of appropriate parties involved in a particular situation or event. This is of importance especially within this context of self-reported data, which is enhanced when corroborated by third party perspectives. Thus, it is through the iterative

nature of data collection and data analysis that the validity and reliability of the findings were precipitated. The participants were given the opportunity to review my findings to provide for further clarification and verification. Furthermore, data analysis was itself conducted with a critical eye towards finding cases or instances that challenged emerging findings and assumptions.

In addition, an audit was completed by Gabriella Frankel, who also conducted the frame interview, to ensure that the research was conducted ethically and with rigor. An important criterion in the selection of this auditor was that this person not be from the Roman Catholic faith. As such, this auditor's comments would provide me with an opportunity to triangulate my interpretations, which could have been influenced by my Catholic background, and deepen the discussion surrounding these findings by introducing a non-Catholic perspective. As the research continued, this issue did not appear to be a major cause of concern; however, this decision provided the research with the caution needed for increased validity had the issue of my religious background been of importance.

Over the course of the research, I also met several times with my supervisor, Professor Saul Carliner. During these meetings, the design and direction of the research were refined and clarified through the exploration and discussion of emerging issues and events. The trustworthiness and validity of the research method and report were enhanced as a consequence of this collaboration.

CHAPTER 4: ABOUT THE ORGANIZATION AND MY ENTRY INTO IT

OVERVIEW

The strength of qualitative research is grounded in the analysis of information-rich data that focuses on the perspectives of its participants. However, these perspectives are perceived within the framework of the participants' contextual environment. In this chapter, the organizational environment of the religious nongovernmental organization (RNGO) will be described. This chapter is divided into two sections. The first describes how I gained access to the organization. In particular, I describe my background as a member and past leader within this organization. The second part provides a complete background of the organization in which this study occurred.

MY ENTRY INTO THE ORGANIZATION AND INVOLVEMENT IN IT

As mentioned earlier in the methodology section, I purposefully selected this RNGO because volunteer leadership is central to its structure and growth. I was privy to this information having been involved in the organization, which will be referred to within this research as the Catholic Family Movement (CFM), since 1997. Although I still maintain the title of a leader within its singles' ministry in Montreal, I have not been active within this position since I began my master's degree in 2002. However, as is custom within this organization, I remain listed in the organizational roster as a leader and member. More recently, ties with the local Montreal leadership and other members across Canada have allowed me access to information with regard to the activities of the organizational community even though I am no longer in a position of influence within it.

I have strived to ensure that the validity of this study is enhanced, and not diminished, by my experience and knowledge about the organization (See Ensuring the Trustworthiness and Credibility of the Data). Before describing the organization, and perhaps as its introduction, I shall detail my own personal experience within it. This summary of my experiences will also allow for transparency of those aspects of my organizational involvement that have enhanced my sensitivity to the data collected during this research and have contributed to my own subjectivities with regards to how I went about the research process.

I joined the singles' ministry through the invitation of my parents, who were appointed the heads of the new Montreal chapter of the CFM. I accepted the invitation to attend an abbreviated Catholic Living Workshop (CLW). The CLW, which is normally twelve to thirteen weeks long, was shortened to three weekends as a mission team, from the CFM's national headquarters in Toronto, arrived in Montreal to help the new chapter deliver the workshop to participants. As a participant, I eventually had the opportunity to become a full-fledged member of the RNGO.

Although I had completed my CLW in Montreal, I was assigned to a household, a small prayer group led by a household head, in the Toronto-East area where I had been living at the time. This household met weekly, except for the first week of the month during which a general assembly, of all the households within a particular chapter, would convene. By 1997, the Toronto area had already been well established. The CFM had been active in this city since1994 via a mission trip conducted by the Vancouver chapter, whose first Canadian CLW was held in 1993. The singles' ministry, in Toronto, was

large enough to hold its own general assemblies in the eastern, central, and western Toronto areas, apart from the central ministry of married couples.

The household to which I belonged was made up of women in their early- to mid-twenties, thus, making it one of the youngest households in the Toronto singles' ministry at that time. The weekly households were held in the homes of each member. The worships were intimate, highly personal, and spontaneous, though following a relatively consistent order according to organizational culture. The typical household meeting would then include a teaching, discussion, or *personal sharing*, such as a testimonial, with the household head acting as either our teacher or facilitator. Corporate events, involving the wider community, would complement the household meetings and provide us with an opportunity to interact with the other households, units, chapters, or even ministries which comprised the organization. Special events would be held in auditoriums, retreat houses, or hotels; more regular events, such as general assemblies, would be held in church basements.

In October 1998, I moved back to Montreal. My father asked me if I wanted to attend a Montreal CFM gathering at a parish church in a borough of Montreal, a neighbourhood with a diverse demographic and a large Filipino-Canadian population. This parish church is well attended by members of the Filipino-Canadian community in Montreal, including Filipino-Canadian families outside of the parish boundaries. This location was deemed a logical location for the Montreal CFM chapter, which was comprised mainly of members of the Filipino ethnic community. My father urged me to attend the meeting and encouraged me to meet the new youth ministry members. The first Montreal Youth Camp had just been completed before my arrival. It was led by Ottawa's

youth mission team, whose members were accompanied by couples' ministry members serving in the youth organization. I ultimately accepted the invitation.

The ten youth ministry members, who regularly met on Wednesday nights, included one young woman in her early-twenties, Annie. I attended the Youth Covenant Orientation, and I was asked to become the Unit Head of the Montreal Youth Ministry. I accepted the responsibility. I remained the youth leader in Montreal for a year-and-a-half, before Annie officially took over my position as unit head.

I was subsequently assigned to the development of the singles' ministry in Montreal. By the summer of 1999, I helped organize Montreal's first CLW for the singles' ministry. After the CLW's completion, I was appointed as one of the singles' ministry's three household heads. Over the next three years, our responsibilities would increase as we continued to establish the singles' ministry in Montreal and helped to organize numerous events, including a national conference for one of CFM's other ministries. In time, we had new leaders joining our unit.

My parents eventually became inactive members of the organization in 2002. However, my brother, who eventually joined the community, and I continued to serve. Later that same year of 2002, I decided to focus on my master's degree and transferred my household responsibilities to a new leader, Clare, who was a member of my household and a former youth leader. By that time, the household heads in the singles' ministry numbered seven.

ABOUT THE ORGANIZATION STUDIED

The first section provides an overview of the global structure, mission, and culture of the Catholic Family Movement (CFM). The next two sections will outline the environments of the two ministries from which the three case study participants were sampled. The individual ministries will be described within the context of the localities in which they operate. The leadership development programs, the selection criteria, and the roles and responsibilities of newly appointed leaders found within each ministry will be highlighted. The second section will detail the youth ministry environment, while the third section will describe the singles' ministry environment.

Catholic Family Movement (CFM): The Organization

During the early eighties, the Catholic Family Movement was established. It began as a grassroots movement in the Philippines when a group of married couples were inspired to meet regularly as a way to buttress their spiritual lives upon seeing an increasing number of Catholic families veering away from their faith. This group quickly grew in prominence over the next decade as the organization established itself in every major province and city in the Philippines. The organization, which had originally focused on married couples, expanded into a multi-ministry organization that included a ministry for every stage of one's life, which would be from childhood to later life. One of the organization's latest initiatives has been the creation of a non-partisan, multi-sector partnership among government, business, education, medical, legal, and military fields, as well as members of the Muslim community in the Philippines. This community development initiative aims to empower disadvantaged citizens, living in slum areas, in

the transformation of their surroundings into peaceful and productive communities. The project is under the auspices of CFM's Building Communities International (BCI) branch.

International Organization

The international community of this RNGO extends to 117 countries worldwide. These international communities remain under the direction of the international headquarters, which is located in the Philippines. Full-time mission workers are assigned to international areas to help each local organization develop its infrastructure and fulfill the organization's mission to renew the faith of Catholics around the globe. This international network of volunteers, including many from its North American, European, and Australian chapters, provides the resources to help further the social programs in the Philippines with the purview of establishing similar community development programs in other developing nations worldwide.

Canadian Organization

As mentioned in the previous section, the Canadian organization was established in Vancouver in 1993. The mission team that was tasked with establishing a Vancouver chapter came from the United States, where well-established chapters already existed in major cities, such as Chicago. As the Canadian organization grew, full-time workers were sent to reside in Canada to oversee its growth and performance. In recent years, the Canadian organization has been responsible for international missions, and several of its members have pursued full-time service as paid mission workers for the CFM. Other members have chosen to volunteer at the international level.

In Canada, the RNGO has chapters in major cities within British Columbia, Alberta, Manitoba, Ontario, and Quebec. Mission trips have been conducted with communities in the northern territories of the country, as well as the Maritime Provinces. The goal of the Canadian organization, among its youth and single members, is to establish a chapter in every Canadian province and territory over the next decade. Both ministries contribute their talents and resources to supporting the community development initiatives of the social arm of the CFM via fundraising and the creation of awareness and partnerships, in support of these causes, within their local areas. For example, a Filipino-Canadian student organization, at a major Canadian university, promoted the RNGO's community development project by way of an on-campus talent show.

Organizational Management

The couples' ministry oversees the activities and directs each ministry by having couple coordinators, or parent coordinators, working with each ministry's leadership. These coordinators work with the executive leaders in the planning and management of their respective ministries and are responsible for the spiritual nourishment of these same leaders. The senior leaders of the singles' and youth organizations are assigned with the executive administration and management of their ministries and delegate responsibilities to the leaders beneath them within the organizational hierarchy. These senior leaders also play the role of spiritual support for their respective members, who, in turn, are expected to provide similar support to their members.

Organizational Mission and Culture

While every CFM chapter is similar in structure, each maintains its own character. Flexibility, within the bounds of organizational culture, is given to the members of each area to facilitate adaptation to different environmental situations. The distinctiveness of the organizational culture, however, is considered a priority that is promoted via organizational manuals and traditions. CFM's culture is derived from the Christian traditions of the Roman Catholic Church. CFM also promotes an ecumenical spirit that does not seek to proselytize people from other Christian denominations or world religions. The principal goal of the organization is to renew the faith of nominal Catholics and to encourage an active spirituality among practicing Catholics. The crux of this mission is founded on the belief that the personal evangelization efforts of its members will result in their personal growth through the development of their own spiritual character and of those whom they have recruited into the organization. Personal growth and an increased awareness of the interrelatedness of people are thought to foster community development and, thus, lead to social improvement.

The organization subscribes to "servant leadership", as detailed in an electronic communiqué forwarded by the National Coordinator for Canada. Servant leadership is based upon the Christian notion that Jesus Christ's leadership stems from his ability to lead by example, especially with regards to serving those under his care. Thus, it is believed that through witnessing, which is providing others with an example of how to live according to their faith, others will be inspired to live their lives by caring for others in a similar fashion.

Another cultural aspect that is evident in the organization's name and structure is the concept of family. The family is part of the organizational jargon; for instance, the youth have *parent coordinators* serving them. Members also refer to each other as brothers- and sisters-in-Christ. This Christian concept of brotherhood and sisterhood is used in defining the appropriate ways in which human relations are to be conducted. For instance, the household head is metaphorically considered to be the older brother or sister of his or her members; this analogy is found in the organization's training manuals and activities.

The Montreal Youth Ministry

The leadership and structure of the Montreal Youth Ministry has changed since its inception in 1998, when I was appointed the head of approximately a dozen members. It has since grown to approximately 330 members. The extent of its growth is such that the majority of its current leaders are not aware of my previous involvement in the development of the ministry. My past experience, however, has sensitized me to those aspects of the ministry that have either remained the same or have changed. For example, the majority of youth events, in the Montreal area, are conducted at the very church basement in which the original youth ministry members of this chapter had met. I also observed that the exuberance of the current youth members is similar to that of previous members. Although female members still outnumber males, there is a visible presence of active male members in the group. Music has remained important to the ministry's cultural identity; however, the size of the youth organization can now support, and even necessitates, the creation of a second music ministry and band.

<u>Direction</u>

New members of the youth ministry have been recruited from the children's ministry or have been invited to a camp by existing community members. The organization is peer-oriented and encourages peer-to-peer leadership and direction; for instance, the teachings and camps are run by youth for the youth. The couples from the overriding organization function as parent coordinators, who communicate with the parents of current or prospective members. Parent coordinators also work with the youth leadership. The ministry uses experiential and collaborative learning, in the form of discussions and participation in physical and creative competitions or activities. Friendly competition, participation, and excellence are promoted by the organization. The youth ministry seeks to create an exciting, welcoming, and challenging atmosphere that is designed to foster spiritual development. As described by a former chapter head, the mission, vision, and purpose of the youth ministry is "to care for God's people".

<u>Structure</u>

The youth ministry originally began as a community-based organization, with the Youth Camp as its main point of entry. In 2002, the ministry began setting up its campus branches. By early 2004, the youth ministry was officially split into community and campus sectors. While organizational growth had required the periodic creation and shuffling of households and leaders, this split was the first major restructuring of the organization that required its general membership to transition into a ministry segment that was considered appropriate to one's age and education level. Prior restructuring of

the organization had affected only the youth leaders within the context of the national, as opposed to the local, leadership structure.

Since the organization was segmented according to age and education level, the transitioning of community leaders into campus ministry has been hastened. Prior to this reorganization, the point of entry into the ministry determined one's membership into either the community or campus sectors; thus, it was based upon whether one was recruited into a camp organized by the community sector or by the campus sector. Since the older and, often, more longstanding members were college-aged, they were encouraged and expected to move out of the community sector. This transitioning of leadership effected change in community dynamics. Prior to the split, members could stay within the community sector until they were in their mid- to late-twenties when they would transition into the singles' ministry; it was not deemed necessary to require members to transition into campus ministry.

While the events cycle has not changed, the purpose of certain events has been modified with the aim of fostering greater participation and growth. This focus on growth, in addition to transitions in membership from one ministry to another, has created an environment where change in leadership roles and duties is observed on a regular basis. For instance, in December 2004, the ministry leaders, who by the second quarter of 2005 would transition into the singles' ministry, explained that the community sector had just been restructured into eastern and western Montreal regions. This reorganization was believed to create more easily managed divisions. This second restructuring came at the heels of the campus-community split earlier that year. In addition, the campus sector began developing high school-based programs in addition to

its college-based programs. By December 2004, the youth ministry demographic statistics were as in Table 1.

Table 1

Youth Membership by Program: December 2004

Youth Program	No. of Members
Community	275
Campus	40
High School	20
Children's Ministry Core Group	12

Within the community program, the active rate was just under 50% with approximately 150 active members. The community program holds about 80% of the membership. The children's ministry core group is composed of members of the youth ministry who serve in the children's ministry. The children's ministry is separate from the youth ministry, but the camps are led and organized by the children's ministry parent coordinators and the children's ministry core. The children's ministry has one general assembly per month and one camp per year.

The youth ministry's formation program begins with camps, which focus on the basic concepts of Christianity and orient participants to the organization's mission and vision. This camp is followed up, three months later, by a covenant orientation in which the member has the option of joining the community and is assigned into a household, which is the basic unit of the organization. This covenant orientation is an extension of the youth camp. It is comprised of teachings directed at increasing one's faith practice.

The cycle of events within the community is monthly, during which time there is an event per week.

Week One is a leader's household, in which both the youth leaders meet with their appropriate parent coordinators at their particular level of the organizational hierarchy. In December 2004, the leadership hierarchy was as shown in Figure 1; however, the total number of households and leaders are not included in the figure. The leader's household is used to prepare leaders for households with their respective members during the second week of the month. The leaders include the parent coordinator for that particular program and its youth heads. In 2004, the provincial heads were full-time mission workers, who had been assigned to take care of this region. One of them was in Montreal and the other was in Toronto. The provincial heads report to the headquarters for the entire organization in Eastern Canada, which is located in Toronto.

The second week of the month is used for household assemblies, which were established so that individual household heads could meet with their members in one location at one time. These households are held either in the East region or the West region of Montreal. Leaders can still hold individual households at the homes of their members, as traditionally done in the past, but this would entail that they lead the entire household from worship to teaching to discussion and fellowship by themselves. The household assemblies, however, follow the same format, except that the worship and teachings are corporate, meaning that all the households participate in the same worship or teaching session, and then break into individual households for a discussion. This structure closely resembles the structure of a teaching given during a camp, which

Full-Time
Provincial Workers

Area Couple
Coordinators

Youth Area
Heads:
Paul and Mary

Community

Couple Coordinators

Program Heads:
Mark and Sally

Campus

Couple Coordinators

Program Heads

High School

Couple Coordinators

Program Heads

Children's Ministry
Core Group

Couple Coordinators

Program Heads

West Montreal
Chapter

Couple
Coordinators

Campus

School

Children's
Ministry
Core Group
Members

Campus

School

East Montreal
Chapter

Couple
Coordinators

Chapter Heads:
John and
Christine

Campus

Household
Head

Members

Household
Head:
Jennifer

Members

Figure 1. Youth ministry organizational support hierarchy: December 2004.

includes a corporate prayer or worship, led by a leader or a potential leader, and a small group discussion among participants with their discussion group leader or facilitator.

The third week involves a general assembly, which normally includes a worship session, teaching and/or *sharing*, and concludes with fellowship. The fourth week is described as a fellowship week during which activities or outings are organized for the community. Conferences, leadership trainings, retreats, and other events are organized to complement, but not to replace this basic monthly events cycle.

A structured formation program exists and directives for goals are set at international, national, and regional levels. Local initiatives and targets are aligned within the overall goals of the organization. Current initiatives include developing high school programs and increasing participation on the college campus fronts, as well as continued growth at the community level. This usually involves program and chapter heads establishing contacts within parishes. The Montreal area has been assigned the task of opening new regions as well, such as new areas in Quebec and the Maritimes, as well as increasing penetration in existing areas.

Leadership Development

These initiatives often demand that the existing leadership develop new leaders to assist in the work of the ministry. It also requires that existing leaders take on more responsibility, including the doubling up of roles as the general membership is growing at a faster pace than its leadership. According to manuals and interviews with the youth heads, leadership development is a priority for the ministry and scouting for potential leaders begins as early as the youth camp. However, these potential leaders are most

often targeted during covenant orientations, which are scheduled within a month of the camp.

Potential leaders are viewed as those who exhibit enthusiasm and consistency in attendance with regards youth events. This can be observed within the first two months of membership. In these cases, these members are then asked to serve at quarterly youth camps. Another venue in which potential leaders may be directed is service within the music ministry. Music is a strong component of the culture of the ministry and organization. Music is used in worship sessions and sets the tone for events and teachings. However, the community program's music ministry is currently being reorganized as many of its members have now transitioned into the campus music ministry.

The most promising group of potential leaders is invited to a training workshop for household heads, which is held twice yearly. Potential leaders can then be called on to take on household head responsibilities when the opportunity arises, because they will have already received the requisite training. Potential leaders may also attend an annual regional leaders' conference upon the approval of the youth ministry heads.

The leaders of the youth ministry estimate that five to ten per cent of new members are potential leaders. Before a potential leader can become a household head, he or she must demonstrate consistency and enthusiasm for service as observed at organizational events. They must have demonstrated spiritual growth as observed in their service, in what and how they share with other members, and in their discussions with their leaders. As a discussion group leader at a youth camp, the potential leader is given the opportunity to practice the facilitation skills needed to become a household head. In

addition, the members of the discussion leader's group often become part of his or her household once he or she is appointed as household head. This practice is believed to ease the transition of a new member into the ministry's community life.

New leaders are expected to participate in events planning, camp leadership, and ad-hoc service in addition to their responsibilities as households heads. The youth ministry is aiming to have five to six members per household underneath a household head. The household head is there to guide his or her members into a closer relationship with each other and a better understanding of God. The household head acts as a prayer leader, facilitator, and guide to his or her members.

The weekly event structures, not including fellowship activities, demand a three to four hour commitment per event. Thus, the current parent coordinators, who have just been assigned to the Eastern Montreal region of the community program, estimate that nine to twelve hours a month is the average amount of time that a household head must commit to attending community events. This does not include the time needed for household head duties, such as communicating with household members. This also does not take into account the time necessary for planning camps and ad-hoc events, nor practice sessions should one participate in the music ministry.

Underlying these responsibilities should be a deep care and personal concern for his or her members, because a household head's primary responsibility is "to take care of ... members", according to Paul, the past Youth Ministry Area Head. He further goes on to state that the underlying motivation for all leaders should be a "love for God." Paul and Mary, the Montreal Youth Ministry Heads at the beginning of the research study, identified support, a sense of belonging, and the understanding of long-term goals as

elements that are necessary for a member to transition into a leadership position. This understanding of long-term goals is believed to be gained through ministry dialogue and event attendance.

Hierarchy and Reorganization

While the youth ministry is essentially run by youths, it is still under the auspices of the CFM couples' ministry. Its mission is essentially the same as the couples' organization, but its aims are targeted towards the needs of the youth. As such, the youth ministry is part of a system that reports back to the central couples' ministry.

New leaders are placed under the care of two sets of leaders, who are assigned complementary roles in supporting the new household head. At the beginning of the research study, one set of leaders was comprised of the parent coordinators and the other set was comprised of the community program heads. One male and one female leader were appointed, by the parent coordinators and the youth chapter heads, to be the leaders of the community program.

Over the course of the research, however, the original youth ministry area heads, Paul and Mary, transitioned into other positions. Mary transitioned into the singles' ministry. Paul became one of the provincial heads, as well as a singles' ministry member. They were replaced by the former Community Program Heads, Mark and Sally, whose own positions were filled by the chapter heads of the eastern region. While the female chapter head, Christine, took over a community head position, her counterpart, John, hesitated in accepting his new role. By the time he accepted this new position, the decision was made to remove the role of program head from the leadership hierarchy so

that the area heads could work more directly with the chapter heads. At this point,

Christine transitioned into campus ministry service and a new female chapter head, Jane,

was appointed from the household heads to work with John. These changes occurred over

a period of six months. Figure 2 represents the leadership hierarchy that remained until

the conclusion of the research study. Again, this figure does not include the entire number

of households and members, but it provides a visual representation of the new

hierarchical structure.

The community program heads are responsible for the administration, planning,

and implementation of youth initiatives. They also provide service support for their

household leaders. The parent coordinators for the community program act as liaisons

between the couples' and youth ministries; they provide the youth ministry with pastoral

direction. However, John explained that these distinctions are blurred in practice; for

example, youth leaders often provide spiritual support to their members. Overall,

however, the parent coordinators provide the spiritual nourishment by facilitating the

monthly meetings and providing direction to the youth heads over pastoral concerns,

which may include issues such drinking and drug use. Youth heads, in turn, ascertain that

the concerns of the youth are addressed. The parent coordinators approve the youth-

directed initiatives and provide for the logistics and financing of these events.

At all levels of the hierarchy, males and females are assigned to take care of their

own gender, such that discussions at the household level are either all male or all female.

This is believed to provide an environment wherein members will be free to

communicate more easily amongst themselves when discussing sensitive issues. At the

corporate level, general assemblies are mixed. During corporate events, the male leader
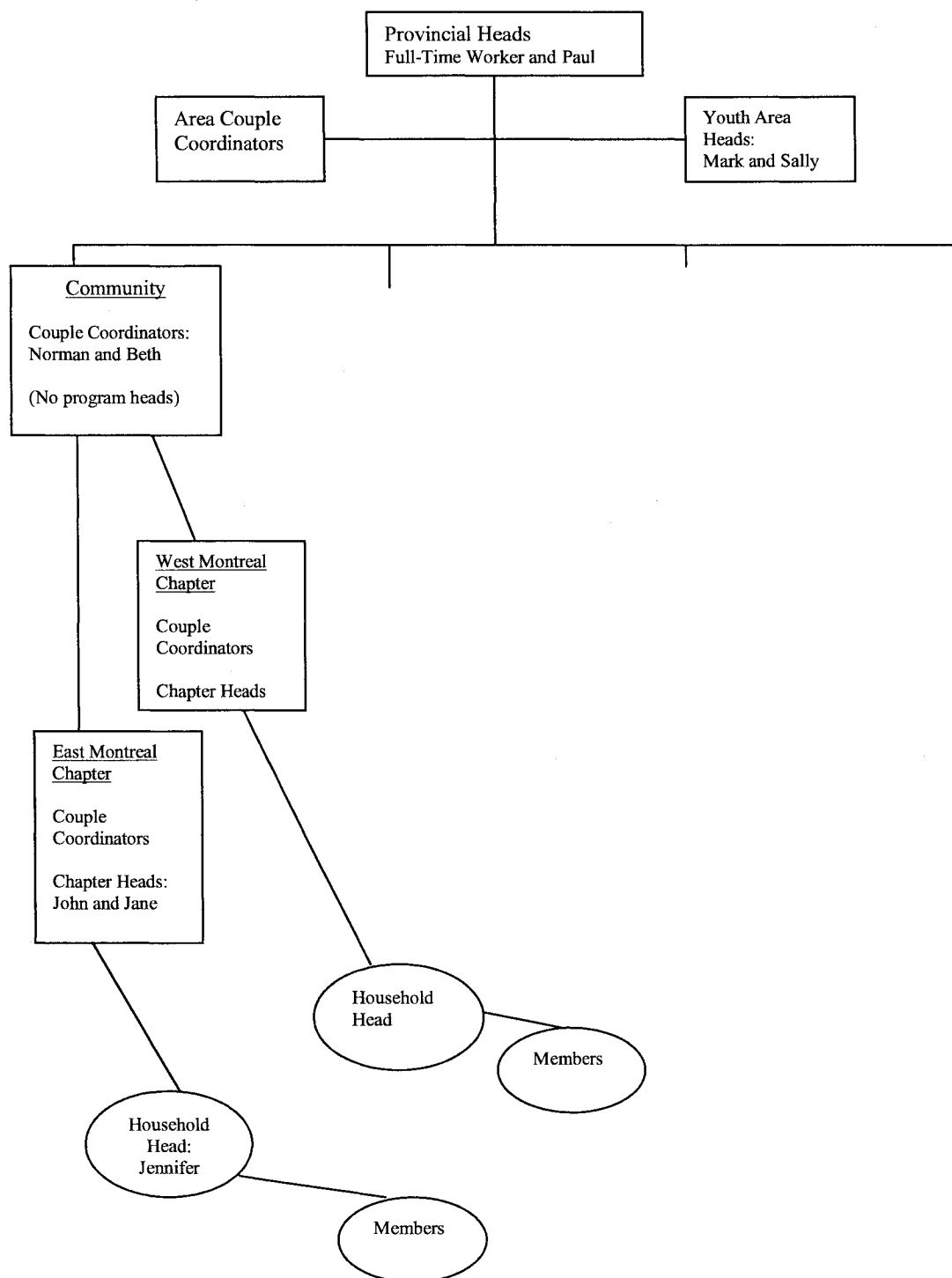
Figure 2: Youth ministry organizational support hierarchy: June 2005.

takes on a more of visible role, while the female takes care of the administrative and support duties. The female leader ascertains that the female voice is heard. However, this separation of duties is not as distinct in practice, since males and females work together to plan, implement, and evaluate the activities.

Ministry Challenges

While the growth desired by the youth ministry is exponential, Mary and Paul explained that ministry growth tends to be linear. According to them, the organization tends to lose two to three leaders a year, because these leaders have moved away, have transitioned into the singles' ministry, have burned out, or have low motivation levels due to a lack of support. This loss of leadership has led to a decline in membership and the organization's linear growth rate. During the entire data collection period between December 2004 to November 2005, the active membership rate remained constant at just under 50% in the community program; however, the current area heads estimate active membership at just under 100 members by September 2005.

The Western Montreal Region appears to have been more negatively affected by the reorganizations in the ministry when compared to the Eastern Montreal Region. Sally explained that the eastern region is more stable than the western region, but the east is missing a strong male leadership. Consequently, it is the female members in this region that have been holding together the ministry. This group of female youths has also lent support to the western region's events by bolstering attendance numbers. It is because of these consequences that the current area heads decided to remove the program head positions; they felt that the community program weakened as a result of their lack of

direct contact with the chapter heads. The Parent Coordinators, Norman and Beth, also expressed that role confusion within the ministry resulted from an overlapping of roles, but that there has been an improvement since November 2005. The leadership has decided to pay more attention to supporting its leaders on an individual basis through the increased use of one-on-one sessions, as opposed to solely providing this support at the household level. This decision was spurred on by the effects of the youth reorganizations, which included a divided leadership, shallow teachings, and lacklustre event attendance, according to the current leadership.

To promote unity within the ministry, a weekend team-building event was scheduled where community program leaders and potential leaders are assigned to live together for a weekend at a host family's home. This event included teachings and activities geared towards ministry goals and concerns. This workshop was held in September 2005.

Despite these issues, the ministry is still going ahead with its plans of expansion, especially as this is part of the goals set by the international and national youth ministry leadership teams; these goals stem directly from the organization's mission to expand rapidly and massively. In addition, the youth ministry's culture is one that is centered on youth camps, which support the ministry's expansion goals and which are a major attraction for those members who want to serve. Opening new areas is perceived to be an exciting venture and one that the leaders and members have themselves adopted.

The Ottawa Singles' Ministry

The Ottawa Singles' Ministry was originally established in 1997. However, its membership fizzled after a few months, according to Gary, a current unit head for the ministry. By 1999, only one member remained from a group of approximately 15 to 20 members. In the later months of 1999 and early 2000, an attempt to revive the ministry succeeded. New members were added from both outside the organization and from within the organization as youth members transitioned into the singles' ministry. The ministry benefited from the acquisition of seasoned youth leaders, as well as an infusion of leaders from the Toronto area who had moved to Ottawa. By November 2005, the Ottawa Singles' Ministry was composed of a general membership of 65 persons with a 40 to 45% active rate and a female to male ratio of 2:1.

Direction

During the National Leaders Meeting (NLM), in March 2005, the Ottawa leaders were held up as examples of how to attract and retain new members. Delegates from other areas noted the Ottawa delegation's teamwork, energy, and creativity. One of the participants in this study remarked that a turning point in the cohesiveness of the Ottawa ministry occurred the previous year, in 2004, when the area hosted the National Conference for the singles' ministry.

Two of the area's leaders were asked to share their experiences of success with other delegates at the leadership summit during a workshop on how to establish new areas or increase participation within their local chapters. They described how they injected creative and thematic elements into their workshops and events to increase

audience attention, interest, and motivation. In addition, practical problems were addressed in creative ways. For instance, the CLW is designed in a chronological manner where each session builds upon the previous. A missed session would, therefore, necessitate the need for *a makeup session*, which must be conducted with the participant before the next week's session by the discussion group leader, who may also be referred to as a facilitator. If too many sessions are missed with makeup sessions too difficult to reschedule, the participant will be advised to attend the next CLW. To reduce the amount of scheduling and additional work on the part of the facilitator, the service team for an Ottawa CLW decided to film each session using a digital camcorder so that digital copies could then be distributed to participants who may have missed a session. This CLW culminated in the area's highest number of graduates and, more importantly, an unprecedented 100% graduation rate for the CLW.

Structure

By January 2005, the singles' ministry was large enough to be called a chapter and was split into two units based on gender. The former Unit Heads, Judy and Sam, are members of the couples' ministry, and became the Chapter Heads of the singles' ministry. They are also the Couple Coordinators for the singles' ministry. Within the overall organization, couple coordinators are assigned to the singles' ministry and, depending on the size and experience of the singles leadership, may also be the top heads of the ministry as is the case in Ottawa. The organizational chart by November 2005 for the Ottawa ministry is shown in Figure 3. It represents the actual number of households at this point in time. This structure remained stable throughout the 2005 year.
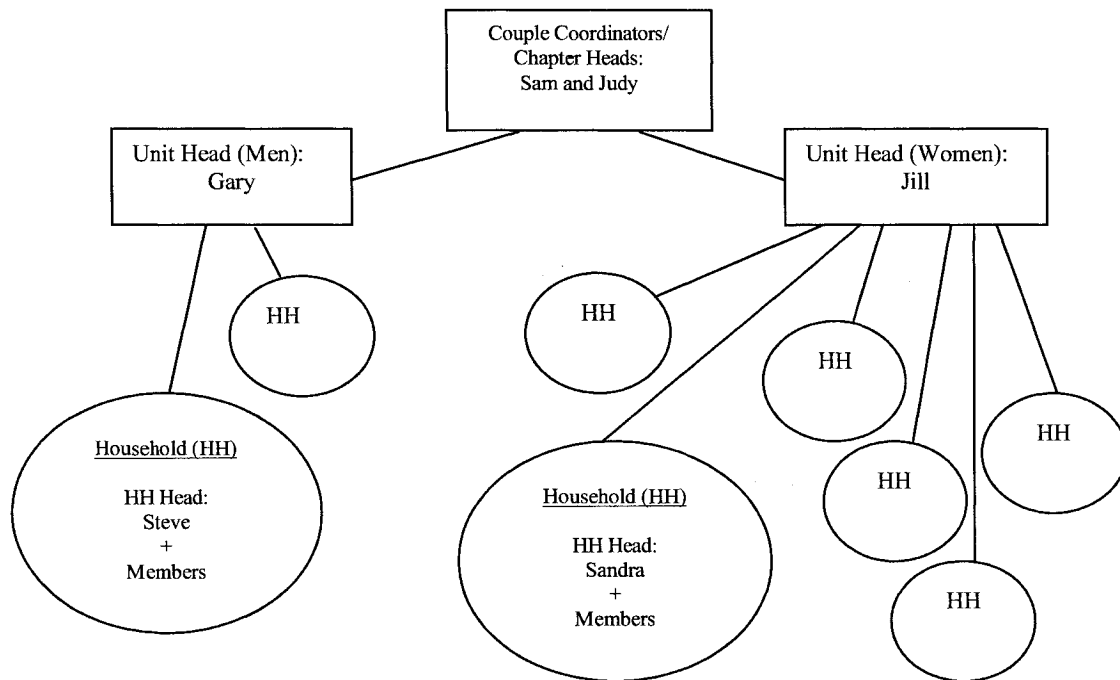
Figure 3. Singles' ministry organizational chart (2005).

New members are introduced to the singles' ministry via the Catholic Living

Workshop. The CLW is a workshop that seeks to reintroduce or reinforce the basic

Christian teachings of the Catholic Church in such a way as to build a foundation for

personal spiritual renewal. This renewal is believed to lay the foundation for the

application of Christian values within the daily lives of the participants. Upon completing

the CLW, the participants become part of the ministry, which is designed to provide

continued spiritual support for its members. Thus, like the Youth Camp, the CLW is

meant as a gateway into the organization as opposed to being an end in itself.

Upon completion of the CLW, the new members are assigned to a household. The household, to which they are assigned, is led by a household head, who would normally have been their facilitator during the workshop. The events cycle is similar to that of the youth ministry, except that a household is conducted every week as opposed to only once a month for the youth. The events cycle begins with a general assembly attended by the entire Ottawa chapter. The assembly is usually held in a parish church and is similar in structure to that of the youth organization. The second, third, and fourth weeks are devoted to household sessions; however, the fourth household session may be used as a fellowship household, during which time an outing or activity may be organized. These household sessions are held in the homes of the household members based on a revolving schedule developed by the household head. The duration of these events is three to four hours.

A structured formation for the singles' ministry exists and contains a three-year track, which may be completed at the discretion of local organizational leaders. However, the most important teachings include three major workshops, which happen to be prerequisites for leadership. These events are the Covenant Orientation, Retreat Session 1, and Retreat Session 2. The Covenant Orientation plays a similar function as the one conducted for the youth. However, a difference exists in content. The teachings included in the youth ministry orientation session are subsumed into the CLW. Furthermore, the singles' ministry's orientation includes topics, such as financial stewardship and the role of a single person in the workplace, that are believed to be associated with the state of life of a single person. Retreat Session 1 is a series of talks and reflections designed around the Christian concept of emotions and how one must respond to the emotions which he or

she experiences. Retreat Session 2 involves talks and activities that aim to develop an awareness of the Christian code of conduct in one's relationships both within and outside of the organizational community. Thus, the workshops, chronologically experienced from the CLW onwards to Retreat Session 2, foster a Christian way of life that encompasses not only one's personal growth, but also how one experiences and responds to situations and relationships that may arise.

Leadership Development

As with the youth organization, the singles' ministry has a leadership development program. The current leadership seeks out potential leaders. According to Gary, he begins eyeing potential leaders approximately two months after the members' CLW; potential leaders are those who are dedicated and active members. These members attend gatherings, present themselves as volunteers, and accept invitations to volunteer at events or committees. According to Gary, potential leaders also display a willingness to serve. The development of these volunteers is similar to that of the youth in that potential leaders are given opportunities to participate in tasks that are perceived to gradually increase leadership skills and involvement. Thus, potential leaders are asked to share about their faith experiences in front of an audience, give a teaching at a CLW or other event, and facilitate a small group discussion. In order to be considered for a household head position, the Ottawa chapter heads require that the potential leader complete the Covenant Orientation, Retreat Session 1, and Retreat Session 2. These three workshops, along with the CLW, are believed to provide the knowledge and understanding of one's faith, oneself, and one's code of conduct within the organization.

Once a member is appointed a household head, training is provided via a structured leaders training and is complemented by attendance at leadership workshops and conferences. The household leader has two households to attend; one household is with his or her unit head, and another one is with his or her members. The unit head is assigned with providing both spiritual and administrative support for the household heads. While the first week is the general assembly week, the second, third, and fourth weeks may correspond to an *upper household* with one's unit head. An upper household session may be a meeting designed for the household head's spiritual nourishment, a service meeting, or a fellowship activity. In addition, one-on-one sessions between the unit head and the household head occur during which time discussions may center on one's objectives and expectations in terms of the leaders' respective roles. These *one-on-ones* are not held in formal settings, such as offices, but are casual in tone and have been held over coffee, for example. Gary states that, as a unit head, he attempts to instill in his household leaders the expectation that their role may not always be easy, but he also tells them that they must be able "to have fun with it". Gary also strives to create fellowship opportunities for his members. He further explains that leaders must not become easily frustrated when events do not materialize because of a lack of attendance. Rather, Gary emphasizes that "when you are asked to become a leader, you are responsible for the souls of your members; you are responsible for their growing in the community."

Ministry Challenges

The Ottawa Singles' Ministry, like all areas in the CFM, is working towards increasing its membership. All of the singles' ministries in Canada have been

commissioned with the goal of expanding into new areas. Ottawa and Montreal have been charged with mission trips to the Maritimes. Over the course of the research, however, the Ottawa chapter was more focused on increasing membership within its own area, as well as breaking away from its reputation of being a *Filipino group*. At the beginning of the year, only two members of the ministry were non-Filipino; both of these members were Caucasian brothers, who came from a French Canadian, specifically Acadian, and German background. By late summer, I attended a CLW that was multicultural in nature and that consisted of a majority of non-Filipino participants. This CLW was headed by one of the brothers, who also happened to be one of the three new leaders who participated in this research.

Another initiative, which has preoccupied the singles' ministry over the past year, is the official launching of international participation in the CFM's community development program. While child sponsorship, as well as financial and volunteer support for the building of homes and communities, has been ongoing for a few years within Canada, 2005 was the official launch of the introduction of the community development program to individuals, organizations, and businesses outside of the CFM in the hopes of partnership development. The singles' ministry was given the directive to promote the program to friends, coworkers, and employers to foster increased awareness. The launching incorporated the efforts of the entire CFM community, especially the adult ministries of which the singles' ministry is a part, and culminated in a show attended by 700 persons in a church basement.

Multiple ministry initiatives entail the need for current and potential leaders to participate in ad-hoc committees. Due to its limited manpower, leaders and members

often find themselves involved in more than one role at one time. For instance, an Ottawa household head, who is a prominent member of the singles' music ministry, was also involved with performing in the creative presentations for the launching. As is the case with the youth ministry, the organization is dependent, by design, on human capital in that its goals involve the recruitment of members, which, in turn, is dependent on the maintenance of its current membership and the development of new leaders.

CHAPTER 5: CASE STUDIES

OVERVIEW

This chapter presents the in-depth descriptions of the three participants of this research: Jennifer, Sandra, and Steve. In each case, the participants are introduced and the stories of their individual leadership journeys are narrated. This narration includes each individual's recruitment into the organization; appointment as a leader; experiences, attitudes, and feelings during the leadership transition process; and the conclusions each one has drawn about his or her leadership experience. Each case ends with my reflections as a researcher, always keeping in mind the emic perspective of the participants. Although the themes garnered from the analysis of each case could have been included within the findings section of this report, it was deemed that placing these particular findings, within the context of each particular case, would enhance case comprehension.

CASE 1: JENNIFER

"Yeah, cuz if it wasn't fun, I wouldn't be going back to the events, but since it was really, really fun, I really liked it and I talked to my friends more often about them."

-Jennifer, February 17, 2005.

August 3, 2005

I arrive at a café located within a residential, west-end neighbourhood in Montreal. Both Jennifer and I selected this particular location for our final interview, because of its proximity to her summer job. She is working at her mother's office where she answers phone calls and assists with administrative tasks, such as filing. It is sunny

and humid, but I feel the coolness of air-conditioning as I walk up the stairs to the entrance. Jennifer is already seated at a table at the far end of the room. Ever since our first meeting in early February, Jennifer has always been punctual. It is 3:05 pm; our meeting was scheduled for 3:00 pm.

There are not many clients at the moment. A quick glance and one notices that the café has been stylishly renovated. Top 40 music is playing in the background. Jennifer is typically t-shirted and jeans-clad. Today, she is wearing a university t-shirt, which happens to be a gift from her aunt, blue jeans, and summery flipflops. Jennifer accepts my offer to buy her a refreshment or dessert; she will have a milkshake. She is relaxed around me, and we chat for about 45 minutes after the interview's end.

Jennifer is talking excitedly about her plans for the next year or two. She is planning a trip to the Philippines to visit her childhood friend, Danielle, who is now living there. Jennifer, Danielle, and Arlene made up what one ministry leader referred to as "the trio". The trio had been friends since childhood; according to Jennifer, they were all born within a month's period. Jennifer cannot wait to see Danielle, whom she has not seen since 2003.

Jennifer hopes to find a part-time job that will allow her to save money for her trip, but that will not interfere with school. Unfortunately, she is having a difficult time finding work, because she is only fifteen. She will turn sixteen this coming October, so she hopes she will have an easier time finding a job then. Jennifer flinches when she thinks of having to work at McDonald's, because she has heard from a classmate that she would be required to work long and exhausting hours.

Jennifer is also planning on learning how to drive over the next year, especially since her parents are thinking of giving her a car for her eighteenth birthday or for her high school graduation, which will be in two years time. Jennifer is candid about school and tells me how the past year, in secondary three, was difficult. She complains about the amount of work the teachers would sometimes give the advanced class students. Jennifer says that just because students are in the advanced class does not mean that they are immune to bouts of laziness. In the end, however, Jennifer says she always managed to catch up and do well on her tests and projects. She will miss her classmates when school resumes in September, because they will all be separated and placed in regular classes since the advanced program does not continue into the final two years of high school.

Quick Facts on Jennifer:

Age (by January 2005): 15 years old

Nationality: Canadian

Ethnicity: Filipino

Educational Aspirations: Studies in either biology or forensics science

Occupation: High school student (Advanced Stream)

Ministry Involvement: Originally introduced to the ministry through the personal invitation of her godmother; joined children's ministry (Montreal) in 1999; joined youth ministry (Montreal) in 2001.

Leadership Assignment: Appointed Household Head in February 2005

Figure 4. Quick facts on Jennifer.

Jennifer tells me that she would like to attend an English-language CEGEP after high school, even though she has always studied in French. She already has two particular schools in mind. She is thinking about taking up biology in the future; a few months before, she was interested in forensics science. She says she loves biology because she liked her biology teacher, who always taught her class something interesting and useful. On the other hand, she did not like her geography teacher, because she would always go off topic; Jennifer did not have much of an attention span for that. She says she likes doing things that she finds fun. From the interview and our conversation, I wonder how her service will fit in with her future plans.

Growing Up in Community

Jennifer was born in Montreal to Filipino parents. Although Jennifer is 15 years old, her height gives one the impression of someone in her late teen years. When Jennifer was ten years old, her godmother, who happened to be a youth ministry parent coordinator at the time, introduced her and her younger sister, Theresa, into the CFM community. In addition, Jennifer's two best friends, Danielle and Arlene, attended the overnight children's camp, which was led by youth who were serving in the children's ministry. As a member of the children's ministry, she would attend a children's general assembly once every month. Through the children's ministry, she became acquainted with the youth organization. When Jennifer turned twelve, she, Danielle, and Arlene were invited to the Youth Camp. Altogether, Jennifer has been part of the organizational community for five years.

Jennifer has seen her faith grow as a result of her participation in community life, because, prior to joining the ministry, the only person with whom she spoke with about faith was her grandmother. However, she states that her grandmother only stayed in Canada during the summer months. Her participation within the children's ministry provided a venue where she could learn about her faith through the monthly general assemblies. These assemblies were normally held in church basements or community centres. When she joined the children's ministry, the youth leader in charge of service for the children was Joannie, an early childhood educator with a degree in education. The kid's camp included talks, songs, and activities that were tailored to children at the elementary school level. Jennifer's spiritual understanding would become even deeper upon joining the youth ministry.

Joining the Youth

When asked when she joined the youth ministry, Jennifer replied without hesitation, "November 18th was my camp of 2001." After her camp, she completed the Covenant Orientation and was assigned to a household. Since then, she has been under the support of three different household heads before becoming one herself. Sharon, her second household head, informed me that Jennifer was in her household along with Danielle and Arlene. According to Sharon, she was originally slated to have been their first household head, because she had known Jennifer and her friends since childhood and all of their families were connected. However, the three new members were placed under the household of their camp facilitator with whom the trio had become friends over the course of the Youth Camp. Eventually, Sharon became their household head through the

shuffling of households units as new members from camps were added to the organizational community.

Jennifer is consistent, throughout her entire participation in the research, in expressing her joy and love for the youth ministry during her earlier years as a member. Sharon provides a glimpse of this joy when sharing how Jennifer and her friends would take the initiative to call her about scheduling a household meeting. The initiative displayed by Jennifer and her friends is notable considering that household heads often encounter difficulties scheduling these meetings, as has been noted by the several ministry leaders interviewed during this study. Jennifer and her friends would even make suggestions about the songs to be sung during the household worships; the trio enjoyed singing together.

Sharon observed the close relationship that existed among the three friends, as evidenced in their openness to sharing their insights with one another during discussions. She describes her experience as their household head as wonderful. Sharon shares how she would make them a priority and spend time "hanging out with them downtown" or "take them out for bubble tea" in Chinatown. Sharon states, "They were my kids." Sharon's statement provides insight into Jennifer's emotional attachment to her earlier days within the youth ministry. Specifically, Jennifer says that her experience in the youth ministry was especially positive when she was under the leadership of "the old people" and was joined by her friends, Danielle and Arlene.

When asked about her transition into the youth ministry, Jennifer found the teachings to be "intense...more serious". Furthermore, participation in youth activities became more frequent due to the larger number of events held by the youth organization.

Her participation grew in intensity, especially after she began serving within the ministry and as her leadership potential became more evident to the current leadership. Sharon, who always encouraged her members to participate in community activities and to accept opportunities to serve at camps as speakers, was proud to see Jennifer taking on more responsibilities. To prepare her members for service responsibilities, Sharon explains how she would often relay to her members her own joy in serving at a youth activity, thus, shedding a positive and exciting light on service within the organizational community.

On the Path to Leadership: Serving in the Youth Ministry

Jennifer's first service experience occurred five months after her youth camp at "Camp 13 or 14". She was asked to share about her experiences in the ministry since joining it on "Camp 11". Jennifer then shared her experiences again during the subsequent covenant orientation. Her first experience in "giving a talk" at a youth camp occurred in 2003, just prior to the youth ministry's organizational restructuring into campus and community programs. In order to prepare for her camp service, she would meet with the service team members over bubble tea in Chinatown. Additionally, she would contact the service team leaders to help her in understanding the teaching's content and to prepare emotionally for the talk. She describes herself as a shy person and her concerns were exacerbated by her fear of how participants, particularly those who were older than she, would perceive her and, consequently, her teaching. However, she explains that the culture within the youth ministry is one in which age has limited importance in determining the perceived quality of one's service; specifically, it is an

environment where every person's opinion or insight is considered, regardless of age. Yet, a slight snicker prior to her reaffirming this aspect of ministry culture may indicate that there may have been a change in her perception of the youth ministry environment over time. An alteration in perception of youth ministry roles and organizational structure is evidenced when she laments the changes that have occurred over the past three years.

The first change involved the organizational restructuring resulting from the creation of age-based programs, such as community and campus groups. Jennifer first participated in the community before the introduction of these programs and was accustomed to a close-knit group of youth members ranging from those in their early adolescence to men and women in their early twenties. However, she believes that the organizational restructuring occurred in order to provide younger members, such as herself, with more service opportunities for she did not serve as often when the older members, who often had more youth ministry experience as well, were in leadership roles. After the split, she assumed more service responsibilities.

However, her service and participation in the youth ministry was not always consistent, and there was a period of five months, in 2003, when she only attended community events twice. According to Jennifer, the catalyst for this change in her commitment level was the departure of her friend, Danielle, who had left Canada to live in the Philippines, and the decrease in Arlene's participation in the youth ministry, due to her desire to spend more time with her boyfriend. However, after praying about Danielle's departure, she began to accept these changes in her life. At this point, she decided to continue attending community events on her own. She explains that she returned, because she "loves the youth ministry" and enjoyed participating in it. She then

began to make more friends within the ministry and eventually began to participate once again in the service life of the organization.

In early 2004, Jennifer was asked by her leaders to participate in a household leader's training workshop. Although a year has passed, she still remembers some of its content, especially that of the household structure and related administrative tasks, such as keeping members informed of activities. During this period of time, Jennifer continued to serve consistently by being a speaker, facilitator, and camp servant. The camp servant is responsible for assisting the team leaders of a camp and ensuring that the camp is implemented according to the vision and direction set forth by the camp leaders.

Jennifer has expressed concerns relating to the direction of the youth ministry with regards the most recent organizational split dividing the community program into Montreal East and West Chapters. This occurred in late 2004. However, she did not communicate these concerns to her leaders as she felt that it was "the parents who wanted to do it." Her concerns stem from the separation of the membership. She nostalgically remembers the atmosphere within the youth ministry prior to the organizational splits, and she says that the community resembled a family in the past.

Jennifer's thoughts about what has happened within the organization, from her entry into the youth ministry until just prior to her acceptance of leadership, are summed up in her following comment:

> Um, well they changed the—they had the separation…Yeah, the East, and West, Campus, and Community… Yeah and um—I find it really. I don't like the changes (laughs). No (under her breath as she laughs)…Cuz, okay, well, cuz they separate us; community and campus…And, I don't get to see them as much as

before...Um, well, cuz, I'm in community. And, campus, they're the older people that's in college. So, I don't get to see like um Andrea, and Tom, and whoever else... like we had fun. (laughs slightly).

Jennifer goes on to state that her participation in the ministry was contingent upon whether or not she was having "fun". Jennifer states, "Yeah, cuz if it wasn't fun, I wouldn't be going back to the events, but since it was really, really fun, I really liked it and I talked to my friends more often about them." Jennifer further says that she would not have continued to attend events had she not enjoyed herself. She states that she continued to participate because she enjoyed being with a new set of friends. She specifies the reasons for her participation when she says,

Cuz I like the people that's in –I like the youth ministry. They—I don't know—it's like having a new family. Not really new, but like mo--friends that I didn't know that I have—had...Cuz, cuz I have like—there's different kinds of friends. Like, we have, like, friends that you had since you were young, and since it—and friends that you have, like, at school. And, I only had those two kinds of friends, but now, I have like the youth ministry.

Leading in the Youth Ministry: On the Journey

At the Start

Falling into leadership. Three weeks prior to Jennifer's first interview on February 17, Christine, the community program's Chapter Head for the eastern region of Montreal, asked Jennifer whether she would like to accept the invitation to become a household head. Jennifer says that she was surprised when she was asked to become an official leader within the community. When asked why she was chosen, Jennifer's

response was as follows: "Really I don't have no clue (smiling as she speaks then

laughs)." She expands,

> I didn't ask. I don't know cuz –cuz—um –Sally and Mark, they said that they had
>
> this big plan. Um, that there would be like sixteen leaders. So, they needed to
>
> grow more… And, I guess cuz—uh—I don't know. I did a lot, like talks and
>
> sharings… And I think. Yeah, I guess they saw something in me (laughs).

When asked what it was that her leaders saw, Jennifer sighs saying, "I don't know."

Thus, while Jennifer states that she doesn't know the exact reason as to why she was

asked to become a leader, she appears to have an impression of what criteria may have

been used in her appointment.

While Christine asked Jennifer to become a leader, it remains unclear as to who

made the official decision to appoint Jennifer to this position. During a conversation with

Christine, she stated that it was the Program Head, Sally, who had chosen Jennifer to

become a leader. However, Sally states that Christine was responsible for the decision.

However, an interview with Norman and Beth, the parent coordinators for the youth

community program as of March 2005, appears to suggest that it was the couple' ministry

who may have made the decision as they accepted the responsibility for this decision and

detailed the attributes which Jennifer possessed, such as the quality of her *sharings*, that

led to her appointment. The only issue is that these two were not the parent coordinators

for this particular chapter at the time when Jennifer was appointed; however, they have

been part of the couples' ministry team, which oversees and serves the youth ministry, for

the past two years.

Jennifer's first reaction to the leadership appointment was one of fear; she was scared to disappoint her leaders if she rejected the offer to lead a household. If Jennifer were to accept the position, she would become responsible for five members. She would not know any of her members, except for friend, Arlene. She expressed the following concerns:

> I was scared, yeah. Um, what else (laughs)? Um – I wasn't –I wasn't really sure cuz um cuz Christine told me who was going to be my household and I found out that my friend, Arlene, she was going to be in there. And sometimes we have problems between us—and, so, I wasn't too sure. Like, I know, she's –I don't know—she's a really kind of bossy (slight nervous laugh as speaking) person. So, I wasn't sure like if she'd—like listen what I have to say and everything.

This concern with regards to becoming Arlene's leader was validated when Jennifer reveals that the two of them had argued when Jennifer, as her leader, encouraged Arlene to attend a youth ministry activity. Apparently, Jennifer never expressed her reservation about becoming Arlene's head to her leaders. Despite her reservations, Jennifer agreed to attend a household assembly, upon Christine's urging, and meet with her possible members to determine for herself whether leadership would be something that she would like to accept or not. Only one of her members arrived during this assembly, and Jennifer felt "weird" because she did not really know what to do, nor was she enthusiastic about the experience. However, upon meeting with her member, she "just got to know the person better". After the household assembly, Jennifer agreed to accept the appointment to become a household head. When asked why she accepted the position, Jennifer reasons, "Cuz there was four others, and I couldn't just say no because

of one person…Cuz—it—cuz they (laughs as speaks) always told us that it's like saying no to God. (laughs)".

During the first interview, Jennifer believed that a leader is "like a big boss", who possesses authority and "tells people what to do". At this time, she was still new to the role and had just attended the previously mentioned household assembly for which she felt unprepared. Jennifer's expectations with regard to her leadership role centred on becoming acquainted with her members. She mentioned that she might be receiving additional members into her household, because most of her members were inactive, meaning that they rarely or never attended community events. She expected that leadership would require her to spend more time on her service. She guesses that her new duties will "take off –some time off uh… school and everything. But not a lot…" However, she knows that she can turn to her leaders for support during this period, especially her cousin, John, who happens to be Christine's co-chapter head.

In late February, Jennifer attended a leader's assembly where Christine states that Jennifer realized that she was not alone in her leadership concerns. When asked to describe what she observed, Christine explains that Jennifer listened to a full-time mission worker describe how she felt about the need to respond to a "call of duty from God". The talk that was shared appeared to have stricken a chord with Jennifer, because Christine had just discussed the reasons for Jennifer's appointment with her. Christine explained to Jennifer that her service should be considered a response to a higher calling. However, Christine believes that this explanation only appeared to resonate with Jennifer upon hearing the full-time worker's talk. Christine feels that this is the case, because as

soon as the missionary began describing the pull she felt towards serving God, Jennifer and Christine turned, nodded, and pointed to each other in recognition of the subject.

Mission-Ready. After attending the leaders' assembly, Christine observed a change in Jennifer's performance of her leadership role. By the time I met with Christine, in April, she described Jennifer as being "mission-ready". Mission readiness, according to Christine, is a term used within the community to describe a person who is willing to do what is necessary to enable the organization to fulfill its purpose, which is to deepen people's faith in God. This confirmed my observations three weeks earlier during a pre-youth camp meeting on a Friday evening.

The meeting was held on March 18, 2005. The first thing I noticed was the energy within *the blue room* of the church basement. It is so-called simply because it is painted a sky blue. The room had not yet been arranged for the meeting as the tables were still folded and propped against the wall and chairs scattered around the room. However, it appeared that most of the youth serving in the camp were already there. Some members began setting up, while others continued chatting and socializing with their friends. Jennifer was helping set up tables and chairs. Christine noticed and, in appreciation, yelled, "That's our camp servant; Jennifer! Whoohoo".

After helping set up the tables and chairs, Jennifer began playing a violin with a female youth, while a male youth was playing a guitar. They were not playing together. Everyone was huddled around musicians; no one was sitting down. Right before the meeting, Jennifer began organizing her belongings, and I found out that she and her friend had come up with an idea for the camp nametags. Since the camp's theme was

"One Way", they suggested that the nametags be made to resemble one-way street signs. Christine liked the idea.

The camp was to be held the following morning, but the number of youth in the room was larger than the size of a camp service team, which usually included approximately a dozen members. There appeared to be at least twenty youth in this room. However, I learned, upon speaking with Christine, that the Youth Camp was an amalgamation of two camps from both the East Montreal and West Montreal Regions. The camp would be held in the west-end of Montreal. This meeting would announce the official team serving at the camp and orient the service team as to the theme and direction of the camp. Those not selected for the service team would be invited to the camp for support.

During this team meeting, I observed how this was a peer-led activity of youth leading other youth. Although two parent coordinators attended the meeting, they did not set the agenda or speak. They were also seated against the side of the wall, beside me and to my left. The youth were gathered around several tables forming a square in the centre of the room or sat in additional chairs, set up to my right, against the wall. The four chapter heads and one of the community program heads were seated on one side of the configuration of tables and were perpendicular to me. Jennifer was seated to the leaders' left, on the side of the table facing me. Jennifer was assigned to lead one decade of the rosary, which was prayed prior to the meeting. Jennifer's initiative was demonstrated when she gave Christine the name of a person who could volunteer to pray the second decade of the rosary.

Throughout the meeting, I noticed how Jennifer was attentive to the speakers and had a notebook in front of her on which she could take notes. I also noticed the attention and encouragement proffered by Christine to Jennifer. For example, the teams were told that those not involved in the core service team were encouraged to attend. In addition, members who wanted to be on-site prayer warriors, who would pray for the success of the event, would be allowed to sleep over. These persons were told to add their names to a list on a sheet of paper being passed around the room. Jennifer was one of first to sign, and I saw that she had written out her name in an oversized hand, which could be seen by me on the opposite end of the room. However, Christine missed her name and turned to Jennifer to encourage her to sign the paper, only to have Jennifer point out that it was already on the list. At this point, Christine laughed and expressed her satisfaction with Jennifer's initiative.

Later, when Mark, the Youth Ministry Area Head, explained that the camp servants would need to prepare games for the participants, John smiled and pat Jennifer on the back in a congratulatory manner that recognized her past efforts as a camp servant. However, Jennifer was informed by Christine that the opportunity would be given to the West Montreal's camp servant as this member had never had the opportunity to perform that role yet. Jennifer understood, as confirmed by her journal writing, that this decision was in the best interest of the organization, because this member would have the opportunity to serve in a new capacity that would provide her with an invaluable learning opportunity to better understand the purpose and dynamics of a camp. In her journal, Jennifer writes that even though she was not officially assigned a role, she assumed a resource person's role as the assigned camp servants both went to her for advice on how

to perform their roles. While she was not impressed with the quality of the camp, she contributed the knowledge which she had acquired through her own experience to help the current service team.

In the Midst of the Journey

Excitement. Through my interview with Christine, I found out that Jennifer had also sung at the Youth Camp, in March, and that Jennifer had volunteered to choreograph a dance competition for the Montreal and Ottawa areas' Pre-Conference Assembly. This event was instituted by the youth ministry to build interest and momentum for the annual National Youth Conference. This Pre-Conference was to be hosted by Montreal in April of 2005. In her journals, Jennifer also wrote that she had joined the East Montreal Youth Band as a singer for the band competition. Her enthusiasm for service at this stage of her service was apparent, and despite setbacks with regards to scheduling, she was able to represent Montreal in both the dance and band competitions.

This period was not without its challenges, however, as Jennifer writes that she empathized with John's frustration during band practices when some members were being difficult. The empathy she felt for John encouraged her to exert more effort to perform better in order to please him, even though he could be difficult as well. She notes in her journal that she is also happy that her sister, Theresa, joined the band. Jennifer is surprised that they are not arguing. Further, her sister has not criticized her in front of others, especially when Jennifer has offered her pointers on how to improve her technique when playing the violin. Jennifer has sometimes avoided attending events when she is having difficulty relating to her younger sister, so she is relieved that this

need not be the case with band practice. In her journal, she describes her excitement with serving at the Pre-Conference. Even though she was aware that there was room for improvement by the Montreal dancers and band, she is content with their performances. By the end of the event, she was tired, but "had fun", especially in being able to mingle and meet other youth ministry members from the Ottawa area.

Leader as friend. During our second interview in late May, Jennifer explained that she was beginning to enjoy her household members. Her concept of leadership had evolved as follows:

> Well, before I thought, someone to be there, you know, to to help everybody—if-
> if one person couldn't do anything like you'd have like-like a back-up person to
> to to um to not really depend on, but to have to help. And, yeah, and but now, I
> see it as someone to, you know, just just like another friend. But to uh just—I
> don't know (laughs slightly as she says this)—just another like –another person
> to to try to lead.

Her perception of a leader as a friend rather than as a boss is closer to the sibling-oriented leader-to-member relationship fostered within the community. She mentions that, despite earlier difficulties with some of her members, she is "enjoying them now—they're really fun (smiling as she speaks)." It is this relationship building aspect that she enjoys most about her role and about being in the community. While "a big boss" tells people what they have to do, she is not comfortable with giving people orders, because she is not always certain as to what should be done. Jennifer further states that, as a leader, she does not necessarily have "to always be right" in the sense that other perspectives are not entertained and that no room for error is allowed on her part. Rather,

she sees herself as a member of the youth ministry who is being streamed into higher levels of responsibility as part of the overall ministry plan for leadership development. Jennifer says, "I think they're –they're working on me (smiles and laughs slightly)—I don't know. Like, yeah, I just have to develop, you know, more—yeah…"

Questioning. Despite her initiative and her decision to use her talents within the youth ministry, she began questioning why she agreed to accept her household head responsibilities. Specifically, Jennifer says,

How do I feel? Um, I don't know—sometimes, I –I really question myself. Why-why did I um –why did I accept like being a household head? Cuz—cuz sometimes, you know, I just can't make time for for my households like I'm really busy. If I'm not like at school, I'm either doing projects cuz I'm in a advanced group, so I have more projects and I have to read books, and and then there's I have to clean my room. Yeah, and spend time with family, so. And and then besides that I have you know, I want to have fun too and go out and everything so um sometimes, I really –I really question myself why did I, why did I um accept this, but when I'm actually with the youth ministry, I really—I really enjoy it, so that makes me you know—like –like remind myself, "Oh, this is why I have—why I I um accepted the job.

This difficulty in balancing her different priorities in life spills over into her spiritual life causing her to question how she can lead her members to a closer relationship with God if she herself is having difficulty cultivating this relationship. Jennifer states,

And well, I know I have to develop prayer cuz they they really um how do you say that um—they really like aauuh (smiles as she emits that sound which seems

like a grunt of frustration at her loss for words)—they –cuz the point of the youth

ministry is bringing you closer to God, and like it's really hard to be closer to

God if you don't pray. I can honestly say that like sometimes, you know, I-I can't

make time for prayer. Even if—even if I I start praying at night, I end up falling

asleep cuz, you know, I sleep really late, but yeah.

In addition, she is frustrated by her inability to overcome her shyness, especially

in relation to public speaking, which is a skill that is used quite often, as it is frequently

the leaders who give the teachings to their household members or to the general

membership. Her sensitivity to how others will perceive her and her fear that she "will

say something wrong" still haunts her even though Christine has frequently told her that

the ministry provides for a supportive environment where she will be able to find the

support she needs. In her hopes to become a better leader, Jennifer states,

And um, over the years in the youth ministry like I've—I've learned that you

know in the youth ministry um, people are not there to judge you, so, in being

sh–like while I'm being shy, I tell myself, you know, "People are not here to

judge you so can do whatever you want and they won't say anything." So, I try to

put that more into my head, so I can be a better leader.

When asked what she has learned over the past few months, Jennifer mentions

that she has learned that she must become a stronger person. This insight was gained in

response to her own personal challenges. Jennifer says, " …lately I've been having

problems with myself… It's not –it's like how I feel about myself, so—um, I've been just

–I don't know." She clarifies that these personal issues have arisen apart from her service

in the organization, but that she is feeling the need to "just go away for awhile".

However, she stresses that it is not her personal issues that have led to her inconsistent

attendance over the past month, but her occupation with other priorities. Regardless of the current situation, however, Jennifer will not leave the ministry and states,

> I-I don't want to leave them alone just because, you know, I'm feeling
>
> something—cuz I'm feeling bad about myself, or, yeah. I have—I don't want to
>
> leave them because of—because they –because of my problems… Cuz I really
>
> love them and I like, you know, they make me happy so I, yeah.

Finding support. Although Jennifer perceives herself to be an independent learner, she states that she also learns by talking with people. Although she does not believe that her members contribute to her learning, she finds that she does learn through her conversations with her leaders. She also turns to her leaders for support. For instance, she turns to John for help, because she knows he has her best interest in mind when helping and encouraging her to persevere. Jennifer states,

> Cuz the thing with John, I- I really trust him. So, when, sometimes, when I'm
>
> feeling really really really down, I go to him and then he talks to me, you know,
>
> "Don't give up. You know whatever happens happens. God has a plan for you
>
> and everything.

Jennifer has also received support from Christine and, currently, Jane, the new Chapter Head for the eastern region of Montreal. Jane took over the position from Christine, who had been appointed to a higher position of responsibility. Jennifer is happy about Jane's appointment. Apparently, Jane had told Jennifer that had she not been selected for the chapter head position, she would have wanted the position for Jennifer.

Team Leader. Although Jennifer does not feel ready for the chapter head position, she is open to becoming a team leader for the Youth Camp slated for June. While she has reservations about leading the camp, she accepts the position by late May. Even though

she does not know who will be her male counterpart, she is excited and begins prospecting for potential service team members. After a week-and-a half, she has chosen a camp servant, Karen, with whom she is glad to be working. Together, she and Karen have already created a working schedule for planning the Youth Camp.

However, three weeks later, Jennifer writes that her role has been reassigned to another person from the West Montreal Chapter. Once again the West and East Camps have been amalgamated and a new service team selected. As opposed to the understanding that she displayed when her camp servant role was given to another member, her disappointment is evident from the words that Jennifer has written to explain this turn of events in her journal. On June 18, Jennifer writes, "Once again my 'job' was given to someone else. They were suppose to have two camps but since West couldn't get more than 10 participants, we were forced to have a mixed camp. Oh well! There is always next time." Still, Jennifer strives to remain positive in her journal.

Then, while attending the camp training for the June camp, she leaves early to go to an amusement park. She maintains that another opportunity will arise in the future to serve as a team leader. However, she does not want to attend this camp, because she does not have a role to play and her presence is not needed.

Time management. While Jennifer enjoys the relationship-building aspects of her role, she has found it challenging to balance her time, as previously mentioned. Time management is difficult as seen when Jennifer states, "Cuz, I'm really busy with school, especially um exams are coming up and have a lot of projects to do. So, it's really hard to find time to call them one-by-one and then tell them about events and everything." While she does not feel that she spends an inordinate amount on time serving with the

community, she mentions the challenges she experiences in trying to inform her members of weekly events. Jennifer states that the schedule of activities is forwarded to her via e-mail a week in advance. However, she only reads the e-mail messages late in the evening, three days before the event, because her sister "is always hogging the computer and um sometimes the computer doesn't work." This leaves her with only two days to contact her members and inform them of the activities.

Where to Now?

Conflicted

Jennifer has not attended any of her upper household sessions since June, which is just under two months from this third interview session. Jennifer says that Christine used to send out the schedule of events earlier than Jane, which means that Jennifer often does not receive the information early enough to arrange her schedule to include them. In addition, her journal entries for July state that she no longer wants to be part of the youth ministry, although she believes that her departure from the community may only be temporary. Jennifer cites changes in the past year, which will be touched upon in the next section, as having led to her present disinterest. Although Christine had explained to Jennifer that she always has the option of stepping down from her position, Jennifer is hesitant because she feels that she will be disappointing the ministry. Her last entry before our interview session states definitively that she wants to step down from her position after the next camp, which she is slated to lead with a male counterpart with whom she has little patience.

During the interview, she clarifies that she was originally excited about the prospect of leading a camp until she discovered the identity of her counterpart. Despite the teachings related to brotherhood and forbearance, she finds herself easily annoyed by his behaviour, even though she views him as a good person, who can be amusing at times. She has not brought up this concern to Jane, because she is "scared about what Jane would say." She is also concerned because she is required to give an important teaching during the camp. Like Christine, Jane has reassured her that she and the parent coordinators will support Jennifer throughout the preparation and presentation of the talk. Jennifer has decided to continue planning the camp, even though she admits that she would rather not be leading it. She considers her camp service as a form of sacrifice.

Jennifer adds that there is even less reason for her to stay, because of the absence of her two best friends, whom she cites as being the reason why she had originally joined the ministry. She writes that she misses their presence in the organization and used to enjoy service most when Arlene served with her. During the interview, she states,

I think I'm like-- it's not that I'm lazy. It's just that like I'm not--I'm losing

interest. Cuz of it--like, I used to have Danielle and Arlene, my two best friends.

But, then, now they're like--they've--Danielle's in the Philippines and Arlene's

like somewhat --um, like, moved away from the youth ministry...Cuz um even if

I have the youth ministry, you know, and they're like really good--great people,

but I'm not really close to them. Not close I was --like I'm with Arlene.

Jennifer adds that she does not feel that she is a good household leader, because she believes that she does not possess the commitment required of a leader. She reiterates her previous statements that she fell into a leadership position. She believes that this may

be because she possessed a certain level of knowledge about the ministry, which she had

acquired over time. Her definition of leadership, within the context of her role, is clearly

articulated at this point, despite her lack of motivation to continue carrying out the

responsibilities assigned to her. Specifically, she says that being a leader within the

ministry involves being a friend and guide to the members under one's care. Guiding

members would involve giving her members hope. Jennifer states,

> Cuz, like they have problems like with uh friends. You know, you're --you're just
>
> there to cheer them. Not really to cheer them up (smiling as speaking), but make
>
> them feel that there, you know, that it's going to be better.

Jennifer recognizes that her role is to bring her members to a closer relationship

with the youth ministry. However, she has not been fulfilling this aspect of her role,

because she is not motivated to attend activities. Jennifer often feels alone when she

attends community events as she stands back and watches the various cliques that have

formed, over the past two months, while she had not been attending regularly. Jennifer

says,

> Yeah. And, I suppose--I don't know--if if a friend isn't going, like, cuz, like, even
>
> in the youth ministry, you know, there's like small groups. There's like there's
>
> like groups of people, they're talking about something and there's other people;
>
> they're all gathered around them. But, then sometimes I find myself alone...
>
> Well, I go --I still go cuz um I have other friends there, but I'm not really into it
>
> anymore. It doesn't feel the same.

Furthermore, Jennifer feels less inclined to attend household assemblies, because

only one of her members is active; she does not consider her inactive members to be part

of the youth ministry. She realizes that she may be assigned different members once the

household groupings are reshuffled, but, according to Jennifer, this will depend on the decision of the parent coordinators.

The following sums up what Jennifer has experienced since accepting the leadership position when she says, "Beginning, I was --of being a leader. Um, I was scared. Then, I was excited (laughs). And, then, kind of drifted off. And then now, I wouldn't, you know (laughs very slightly)." However, she stays on in the position because she doesn't want to disappoint the youth ministry members whom she has known for some time and particularly Jane, whom Jennifer holds in high esteem. Another reason why she remains in the ministry is her concept of loving God as seen when Jennifer compares her service with helping her sister. She says, "… it's like, let's say, like my younger sister is asking for help, and even if I don't want to do it, I still do it because I love her. And they say that when you do, like, your family, is God."

As with her concern about her counterpart in the upcoming camp, Jennifer does not inform her leaders about her decision to leave the youth ministry. As previously mentioned, she believes that this withdrawal from the organization may just be temporary and hopes that her motivation to serve in the ministry will return. Jennifer states,

And, I don't know, I -I I don't know, I feel like kind of going away for awhile from the youth ministry. And, then, you know, and then coming back…. Cuz, cuz there was this thing that I remembered someone saying. Like, um, cuz if you, if you spend too much time--like, let's say you go to-- to um this arcade for every day, it's going to get boring after awhile, but then if you stop for awhile, and then let's say, you come back after maybe two months, you'll --it's like your love for let's say arcade games will come back…. It's just a temporary thing. Maybe I'll – I don't know—maybe I'll stop for a while and then maybe come back

eventually.... Cuz I still –even if I stop like attending youth ministry events, I'll

still miss everybody. So, I'll eventually go back... To see them and everything.

Jennifer is even open to accepting a chapter head position, in the future, because

Jane may be transitioning into the campus ministry after she turns eighteen. I ask her how

come she would be interested in serving in that position, and she explains that the

relationship-oriented nature of the role appeals to her more than that of a household head,

which she perceives as being more task-oriented. Specifically, Jennifer states,

> I can say that her job is easier than being a household head...I say it is cuz like
>
> in a in a camp, uh, a servant is harder than leader...Um. Well, servants—you
>
> have to—it's not really harder; it's just more job...Um, cuz, well chapter—all
>
> you have to do is keep the household heads informed...That's what I see...Um,
>
> when you're a household head. You have to-you have to um, I don't know, um
>
> attend more stuff...Events. Take care of the members...And you don't have a –
>
> when you're a chapter head, you don't have a household...You do have a
>
> household with the chapter heads...But you don't have people under you, let's
>
> say...But you have you have a household with with the parents and everything.
>
> With the upper household.

The Splits

A significant contribution to her decision to leave the youth ministry is the

organizational restructuring which has left the youth ministry environment changed and

unpleasant for Jennifer. During the first interview, Jennifer had already expressed her

dislike for the restructuring decisions, but the negativity of her reaction has been

amplified by the time of the third interview. Jennifer states that she does not like the

changes, because she prefers her experience in the youth ministry prior to the reorganizations. She believes that ministry members, who served together in the past, were like a family. Due to structural changes, the ministry was separated into community-based and campus-based programs, and then the community program was separated into east and west regions. However, this meant that many of the people with whom Jennifer had served were separated from her. Specifically, Jennifer knew "the old people" who had moved on to the campus-based program, and then she had lately come to serve with members from the western region of Montreal. Jennifer states that reasons were given for the necessity of the changes during a general meeting. However, she still did not like the reorganization; rather, she says, "I hated it. I despised it." At a later point in the interview, she explains that she had never found it burdensome to participate in the youth ministry until after the changes. However, she has still not mentioned this concern to her leaders, because she does not believe that the idea stemmed from the youth, but from the parent coordinators.

What She's Learned

Over the past few months, Jennifer has realized that being a leader is very different from being a member in that the expectations and responsibilities are increased. She has learned that leading is difficult, especially when she does not feel prepared for the role. She further explains that leading is not easy without the support of Danielle and Arlene, who are no longer in the community, or "the old people" due to the organizational restructuring.

When asked how come she does not feel prepared, Jennifer mentions that she has not received any training since her household leadership training in 2004. Rather, the leadership trainings she attends centre on the Youth Camp and the roles of the service team. Since she joined the youth ministry, she has served at fifteen youth camps and has held every role in the service team, except for team leader, which she will be experiencing in September. Thus, her development has been geared towards youth camps, as she has attended fifteen training sessions, rather than her role as a household leader. After the Pre-Conference, she has not attended community events designed to empower the ministry as a whole. For instance, she did not participate in the youth conference and only briefly attended the annual CFM rally, in February, before leaving early to play basketball. She did not stay at the rally, because she had already experienced it several times before and found it boring. She does not remember that she participated in the leader's assembly in February.

Rather than trainings, the ministry relies on members consulting with the leaders for help, according to Jennifer. She explains that her leaders do not usually approach her to help her guide her members. She states that her leaders will normally "just ask if everything was okay." According to Jennifer, "everything is okay" in terms of how she provides guidance to her members. However, she does state that "talking to Jane really helps" even though these are often informal conversations. Since Jane and Theresa are friends, Jane often calls Jennifer's home. Jennifer occasionally answers Jane's phone calls for Theresa, and it is during these times that they speak about her service. At other times, Jennifer and Jane speak when they run into each other at activities.

Through discussing leadership over the course of this research, Jennifer has learned that a leader acquires a level of skillfulness or knowledge about leading within the context of an organization. However, she realizes that this may not be a function of time, but of personal experience. She adds that it is possible to learn from other people, especially at the beginning, but that she believes that it is only through her own efforts that she will improve. She explains that the confidence which she needed to develop to sing in front of an audience developed over time and as she became more comfortable with singing to progressively larger audiences.

Juggling Priorities

According to Jennifer, summer has had a negative influence on her service. When asked what has influenced her service over the past few months, Jennifer responds,

Um, could I say summer? (laughs)…Well, cuz, you know, I'm working and then I-I –I do want to still have fun with my friends, and uh we go to the amusement park a lot…And it's really hot. Sometimes, I don't like doing anything when it's really, really hot.

Summer's effects are reiterated by John, who says that summer appears to have a similar impact on the other members of the youth ministry, including himself.

However, Jennifer remembers that she still had difficulty juggling her familial, personal, and school responsibilities even before summer. In addition, her responsibility to her family takes priority over her commitments to the youth ministry. For instance, she was unable to attend the National Youth Conference, because her family had planned a trip elsewhere. In addition, she was unable to attend the weekend leadership team-building event, which leaders believed would promote unity within the ministry, in

September. John explained that Jennifer could not attend, because her parents had scheduled an out-of-town trip that very weekend. However, John felt that Jennifer was becoming more involved in the ministry again as she was expected to be leading the next youth camp. On the other hand, Sally described Jennifer's commitment as "sketchy".

By November, Norman and Beth had been meeting with Jennifer on a weekly basis to plan for the next youth camp. However, Jennifer was unable to attend the camp, itself, because her parents had thrown a birthday party for her that same weekend. Norman and Beth were even more surprised when Jane informed them that Jennifer had decided to step down from her household head position after her birthday. Beth will be scheduling an appointment with Jennifer to find out what had happened with her service. Beth was unaware that Jennifer was considering leaving her position, and even pointed out that Jennifer had offered her home for the next upper household meeting. Beth stated that, as parent coordinators, she and her husband treat their members like family and want the best for them, regardless of whether they decide to serve in the community or not. Jennifer does refer to her parent coordinators as Tito and Tita, which mean uncle and aunt in Tagalog. However, Jennifer, who gave me their phone number for this follow-up interview, uses these commonly used titles similarly to the way sir and madam are used in English; she uses them, because she does not know her parent coordinators' names.

Case Reflections

Five themes emerged through the case analysis of Jennifer's experiences. These themes reflect different facets by which Jennifer perceived her leadership experiences. Specifically, these themes refer to social motivations; feeling-based decisions; aversion to

change in social structures; conflicting priorities; insecurity about being a competent

leader.

Social Motivations

Throughout her participation in CFM, Jennifer's actions have often had a social

foundation. She enjoyed being a member of the ministry as it brought about a sense of

belonging that extended her social network to include her ministry friends, whom she

viewed as a family. Furthermore, Jennifer wrote that she enjoyed serving most when

Arlene and Danielle were still active members, and that she joined the ministry because

she wanted to participate in it alongside her friends.

Moreover, Jennifer has been motivated by a desire to please others. Jennifer states

clearly that she decided to accept the household leader position, because she "was scared

... to disappoint" her leaders. She also mentions that she could not say no to the

leadership position, because she says that she was told that saying no to service is like

saying no to God. Thus, Jennifer's motives were not intrinsic, but other-oriented in that

she did not want to disappoint others and face any loss of esteem in their eyes. This desire

to remain in the good graces of others motivates her to act, but also keeps her from

discussing her leadership concerns, including her intention to leave her position. For

example, Jennifer never brought up her concerns about her counterpart for the Youth

Camp with her chapter head, because she did not want to disappoint her. Another

instance involves Jennifer's decision to leave the ministry. Jennifer had been considering

leaving the ministry since August. She had stated that she intended on acquitting herself

of her duties upon the completion of her responsibilities as a team leader for the Youth

Camp, slated for autumn. However, none of her support persons, including her confidante, John, knew that she had been contemplating this decision since the summer. Consequently, they were surprised when she announced her intention to step down from her duties in October.

Over the course of the research, however, an intrinsically motivating factor, which also happened to be social in nature, was found in her desire to build relationships and help others. Jennifer stated that she would prefer being a chapter head rather than a household head, because a chapter head builds relationships and helps her members. Although a household head is expected to develop relationships with her members, Jennifer associates her duties as being more administrative rather than being relational. In addition, she was given a challenging household, because all of her members, but one, were inactive. Thus, the difficulty of establishing relationships and helping her members is greatly increased, especially if she perceives herself to be shy. This lack of opportunity to establish relationships and help others contributed to a loss in interest in fulfilling her household duties. For instance, Jennifer states that she had seen little reason for her attendance of ministry events, especially household assemblies, when she had only one remaining active member.

Feeling-Based Decisions

Jennifer tends to view her experiences in terms of how she feels emotionally. When asked about how she felt about leading during her last interview, she described the leadership transition in terms of her emotional experience. Jennifer described her leadership transition as follows, "Beginning, I was --of being a leader. Um, I was scared.

Then, I was excited (laughs). And, then, kind of drifted off. And then now, I wouldn't,

you know (laughs very slightly)." In addition, her social motivation for leading was

related to her apprehension about disappointing others. Likewise, her decision to serve in

the past was related to the joy she experienced while serving.

Based on this pattern, one can see that Jennifer's decision-making, with respect to

her service, is based on emotion and is thus tentative since it is dependent on how she

will feel about an experience. Should the experience be positive, Jennifer will be more

willing to serve, but a negative experience will present an obstacle to her participation in

ministry activities. For example, during her second interview, when asked what she

expects to happen over the next few months, she was noncommittal, and said, " Um,

hopefully, you know, um—I'll maybe say yes to leading the camp. And from there you

know, I'll see how it goes. And if it goes well, you know, maybe I can do something else

(laughs). Yeah." By the time of her last interview, Jennifer explained that serving within

the youth ministry had become difficult, as she had begun to lose interest in service due

to changes in the organization's structure. However, she was hoping that her period of

inactivity within the ministry would be temporary. Jennifer reasoned that by distancing

herself from the community, she would begin to miss the relationships and ministry

environment and that her interest and love for the community would return.

Jennifer feels powerless when confronted with emotional conflict. For instance,

she says that she is unable to overcome her shyness, when faced with the task of public

speaking, nor her fear of appearing incompetent when in front of an audience. In another

instance, she says that "I can't help it if the person that that-I'm leading it is--with--is

sometimes annoying." in reference to her hesitation to lead the Youth Camp with her

assigned counterpart. Ultimately, she decides to step down from her leadership position,

because she no longer experiences the joy in serving that she had in the past when serving

with her best friends, Arlene and Danielle. Jennifer has always viewed her service in

relation to her emotional disposition, as evidenced in the following statement about why

she participated in the ministry as a child and then as a youth. Jennifer stated, "Yeah, cuz

if it wasn't fun, I wouldn't be going back to the events, but since it was really, really fun,

I really liked it and I talked to my friends more often about them."

Aversion to Change in Social Structures

While closely related to the above two themes, Jennifer's aversion to change in

social structures was evidenced both inside and outside of the ministry organization.

Thus, it appears that changes in the social structures, which she has created for herself,

creates a shift in her perceived relationships that she finds disturbing, because of the

importance that she attaches to social groupings. For instance, she was distressed about

having to part with her classmates in the advanced stream at her high school. In addition,

Danielle's departure from Montreal to live in the Philippines affected Jennifer to the

extent that she was prompted to pray for the return of her friend until she was forced to

accept the reality of the situation.

This aversion to change within social structures is most prominent and pertinent

to this research when observing her response to the youth ministry reorganizations that

occurred within the year prior to her appointment as a household head. The ministry's

mission of evangelization implies that growth is built into the organizational goals.

Consequently, the organization is structured so as to accommodate and facilitate this

growth. This growth necessitated that the organizational leadership and structures be altered, which resulted in a change in the social dynamics that fostered what Jennifer viewed as a family-like atmosphere.

Jennifer places an emphasis on close relationships. It was the relationships that had been formed in the youth ministry that prompted her to return to it after a period of inactivity, when neither Arlene nor Danielle was active in the organization. For Jennifer, the youth ministry is perceived in terms of the bonds that have been formed among the members and leaders. These relationships increase her loyalty to the organization, but only as long as the social networks formed remain fairly consistent. However, two major reorganizations, and a change in Jennifer's support persons, resulted in the dismantling of her social network to the point where she no longer felt a sense of belonging within the ministry. Even though Jennifer was a leader, she no longer felt secure in her place within the ministry as witnessed when she described her feeling of being "alone" at activities where new cliques have been formed of which she is not a part. Thus, the changes to the organization were viewed with vehemence on her part. She placed the blame for her loss of interest in the ministry on the reorganizations that were perceived to have changed the youth ministry that she had "loved". The ministry's focus on growth and task did not foster the creation of new bonds, which could have been formed via activities such as camps, because Jennifer's roles at two youth camps were assigned to others. In addition, Jennifer was not able to attend the ministry's team-building weekend workshop, because of familial commitments.

<u>Conflicting Priorities</u>

Throughout her experience as a household leader, Jennifer was faced with choices concerning how to manage her time. While she realized that she would have to spend more time serving within the ministry, she did not expect her service to encroach upon the time that she had reserved for her priorities; these priorities happened to be her studies, family, friends, and her own personal interests. As a result, these priorities took precedence over her service. In addition, Jennifer's busy schedule also interfered with her prayer time, which she perceived to be of importance, especially in the context of a spiritual leader within an RNGO. Her need to balance her service with the other aspects of her life led her to question how come she had chosen to accept the leadership position.

Jennifer laments,

Um, I don't know—sometimes, I –I really question myself. Why-why did I um – why did I accept like being a household head? Cuz—cuz sometimes, you know, I just can't make time for for my households like I'm really busy. If I'm not like at school, I'm either doing projects cuz I'm in a advanced group, so I have more projects and I have to read books, and and then there's I have to clean my room. Yeah, and spend time with family, so. And and then besides that I have you know, I want to have fun too and go out and everything

While her schedule played a role in Jennifer's questioning of her acceptance of her role, her participation in events, such as the Pre-Conference, reminded of her enjoyment of participating in ministry events. By the third interview, however, her inability to participate in activities, due to her commitment to her priorities, inhibited her ability to form new relationships within the organization that could have motivated her to

continue serving. This, in addition to the reassignment of her responsibilities to others with regards to camp activities, combined with a change in the type of support she received from her support persons, all contributed to a sense of disillusionment and loss of interest in the ministry.

Insecurity about Being a Competent Leader

Jennifer's view of a leader changed over time from that of being a "big boss" to that of a person who is a friend. However, one constant was her view that a leader should have a certain level of expertise and competence to be viewed with credibility by others. While her description of a leader as a friend is similar to the ministry's definition of a household head as a "big sister", she mentions that she has realized that a leader need not always purport to have the definitive answers. However, Jennifer still believes that a leader must possess a certain level of expertise that can be imparted to others.

Thus, when Jennifer realizes that she is capable of performing a particular task, she is willing to perform it for the purposes of the ministry. However, it is important that Jennifer is provided with the support she needs in order for her to believe that she is indeed capable of this particular task. For example, she was able to sing in front of an audience for Pre-Conference, because she had the support and affirmation of other band members that gave her the confidence to overcome her shyness. Most importantly, she already believed that she was capable of singing well and was, thus, more likely to respond to the support of others, because she knew that a successful outcome was probable.

Jennifer is willing to use her talents, resources, and skills once she has reached a certain level of comfort with their use in the performance of a particular task or role. While Jennifer had attained a level of comfort serving in a camp environment, due to her past participation as a facilitator and camp servant, she was hesitant to take on the team leader position until the assignment was proffered to her in a way as to reinforce her belief in her own ability to lead. For example, Jennifer's support persons planted the idea that there might be a future opportunity for her to lead a youth camp months before the opportunity actually arrived. Then, once the opportunity arose, Jennifer explained how her chapter head told her that this was the appropriate time for her to lead and that she was ready for this task, which she accepted.

One of Jennifer's fears is that of speaking in front of an audience "to give a talk", because this means that she must impart to others knowledge about a spiritual topic. She is afraid that the audience, especially those who are her seniors in terms of age, may not view her as credible or that she may not be able to express herself in a way that will carry forth her message credibly. Considering her desire to be seen in a favourable light, Jennifer allowed insecurities concerning her inability to articulate her ideas easily in front of an audience to hinder her acceptance of the team leader position. Jennifer conceded that she did not want to assume team leader responsibilities because of the amount of public speaking that would comprise her duty. However, as previously mentioned, she accepted the position when she was told that she had all of the necessary skills to excel in it and when she was asked by a person, Jane, with whom she wished to maintain a favourable impression. With regards her household duties, Jennifer rarely felt prepared and clearly states that she did not perceive herself to be a good household head, because

she had not consistently maintained her prayer life and had not attended ministry events. She believes these actions are necessary if one is to lead others to commit to a closer relationship with God and feels inadequate, because she herself is not able to be a role model for these activities. As a result, her insecurities are grounded in her passive acceptance of situations.

<u>Stay or Leave?</u>

As seen from Jennifer's perspective, her decision to remain active results from her loyalty to the organization based on her past experiences within it; specifically, she desired to please her leaders with whom she had good relations. However, as her commitment to the ministry came into conflict with her priorities in life, including family and school, she would defer her duties with the ministry to these preexisting responsibilities. However, this also meant that she would not be able to maintain and establish new relationships within the organization, especially given the structural changes that have resulted from its pursuit of membership growth. This has led Jennifer to conclude that she has lost interest in the organization, because the environment is no longer one with which she can relate and to which she feels a sense of belonging. In addition, the organizational changes have resulted in a modification of Jennifer's support structure that has inhibited her from exploring or developing her leadership potential. Thus, a change in the type of support given to her, compounded by her lack of motivation to participate within the ministry, has left Jennifer feeling ill prepared and unwilling to continue to lead.

CASE 2: SANDRA

"I'm growing. "

-Sandra, March 6, 2005

July 31, 2005

It is our final interview today; Sandra and I are meeting at a church near downtown Ottawa. Sunday Mass has just finished, and Sandra is waiting for me just outside the main entrance, on the front steps. She had wanted to attend that particular Mass, because of its length. It is usually 30 minutes long, according to Sandra, because there is no choir. Its parishioners tend to be older.

Sandra has two friends from the singles' ministry accompanying her; Sandra is rarely alone. It turns out that the other two women are household heads. One is currently taking a break from service as she has become very preoccupied with other priorities. The other has just recently become a household head, but she is thinking of letting go of her responsibilities as she, too, has become very busy; she has just recently married.

It is a hot, sunny day in Ottawa. Sandra is dressed in feminine capri pants, striped top, and flipflops. The four of us walk towards a local drugstore, a few blocks away, where I can buy batteries for my tape recorder. After I have made my purchase, Sandra turns matter-of-factly to her friends and tells them that we will be heading to a nearby café for our interview. She tells them that they can have a coffee, while our interview is being conducted. Her friends agree, and we proceed to the coffee shop.

As we head to the café, Sandra informs me of their plan to watch a movie, this afternoon, before Sandra heads back home to follow up on some work-related duties.

Apparently, she will be making phone calls to clients today, but she does not think that this will require more than an hour's work. She does not mind today's busy schedule, though, because she likes to keep busy. As usual, she appears calm and poised.

After the interview, Sandra insists on keeping me company until my ride back to Montreal arrives; her friends agree to wait with me as well. Sandra then insists on buying me a coffee. Though she is quiet in her manner, I find it difficult to say no to Sandra. As we wait, Sandra mentions, once again, that she intends on spending her remaining months in Ottawa enjoying ministry service, spending time with friends, and working before she moves to the United States to be with her husband. She thinks she may be moving by Christmastime.

Quick Facts on Sandra:

Age (by January 2005): 28 years old

Nationality: Filipino

Ethnicity: Filipino

Educational Background: Computer Secretarial Degree

Occupation: Manager, Financial Services

Ministry Involvement: Originally introduced in the ministry through the personal invitation of her cousin; joined singles' ministry (Philippines) in 2001; joined singles' ministry (Ottawa) in 2002.

Leadership Assignment: Appointed Household Head in January 2005

Figure 5. Quick facts on Sandra.

Joining the Singles' Ministry

In her journal, Sandra describes her experiences prior to the community involvement as being centered on home, school, and Sundays at church. Sandra was already a practicing Catholic, but explains that regular church attendance and prayer had been enough for her in terms of her spiritual life. Her attention remained fixed on helping to provide for her family, since she was the eldest of four children. She has two younger brothers and a sister. Thus, upon graduating from college with a computer secretarial degree, in 1996, she concentrated on assisting her family financially.

An obstacle to her participation in faith-based organizations involved the death of her father, whom she had not seen since he had left the Philippines to work overseas in Saudi Arabia. After five years of working abroad, he passed away and she was having difficulty reconciling these events with her spiritual beliefs. In 2001, however, her cousin, a member of the singles' ministry in the Philippines, urged her to attend the CLW. While Sandra hesitated to join for the previously noted reasons, she acquiesced to her cousin's invitation and attended the CLW sessions.

Sandra explains that even though she had to travel quite a distance to attend the CLW, she never missed a session. She compiled notes and collected the handouts from each teaching and discussion. She notes how the 13-week CLW flew by. She joined the singles' ministry, upon completing the CLW, in May 2001.

Promise to Serve God

In her journal, Sandra writes that her life began to change upon joining the singles' ministry. It was at this point that she prayed for comfort in her troubles and for a

closer relationship with God. In addition, she vowed to God that if he answered a specific prayer positively, she would remain committed to actively serving the Lord. Specifically, she had prayed that she would be able to immigrate to Canada and, moreover, that she would be able to afford the associated costs of this move. Sandra believed that this move would enable her to provide the financial support needed by her family. According to Sandra, her prayer was answered and her move to Canada was completely financed by her employer; she "did not pay a cent".

In response to her perceived blessings, Sandra was eager to share with others the benefits that could be obtained from a personal relationship with God, upon joining the CFM. She served at a CLW prior to leaving for Canada, but was disappointed that she would not be able to continue serving in the singles' ministry after leaving the Philippines. Nonetheless, her desire to serve others, within the context of an RNGO, had been stirred.

New Horizons

In March 2002, Sandra arrived in Ottawa, Canada. Three months later, she was approached by members of the couples' ministry, in Ottawa, about the Building Communities International branch of the CFM, with its aims of reducing poverty in the Philippines. It was through this invitation that she was reintroduced to the CFM community in Canada, which she has come to view as her second family. Sandra explains that her relationships and experiences within the Ottawa CFM community, especially with her peers in the singles' ministry, have enabled her to taste personal freedom and personal growth in ways she had never expected.

<u>A Second Family</u>

In juxtaposing her life in Canada with the one she lived in the Philippines, Sandra expresses her profound appreciation of the joys of companionship, within the brotherhood and sisterhood, of the Ottawa CFM community. After her father died, Sandra had prioritized her work, family, and church, but she did not develop an active social life. She describes herself as being quiet and shy. However, the community's encouragement of fellowship among its members allowed her the opportunity to overcome the attitudes which fostered her inhibitions, and challenged her to develop friendships. Moreover, she relates that it helped her to proactively reach out to others in order to foster God-centred relationships via service.

She is delighted when other members of the community tease her about how she has "become so noisy". She feels that she has learned to become more easygoing and personable. Sandra feels blessed to have discovered a second family in the CFM, whom she feels is always there to support her emotionally and spiritually. She says that the community, via teachings and personal guidance, helps her to apply what she has learned about Christianity to her work and in how she relates to her employer. Sandra writes, in her journal, that she now enjoys meeting people wherever she happens to be and knows that she need never be alone for she has friends, who care for her well-being.

<u>Learning to Say Yes</u>

Sandra credits Grace, a friend in the Ottawa Singles' Ministry, with encouraging her to become more outgoing. Sandra states that Grace frequently advised her to overcome her shyness and to serve when asked. Sandra took this advice to heart.

However, Grace eventually moved to Toronto, and Sandra felt her inhibitions return. At this point, in 2003, a household head from the Ottawa Singles' Ministry approached her to find out whether she would like to serve at an event. Although Sandra experienced fear and shyness, with regards to serving, she accepted.

On the Path to Leadership: Serving in the Singles' Ministry

<u>A Call to Serve</u>

During her participation in this singles' ministry event, Sandra experienced a transformation in her spiritual life. Sandra explains that as she was serving, she realized that she was not serving to please others, or even to help others; she was serving for "Him", the Lord. It is in service to God, that Sandra felt she would be able to bring to others the blessings, which she felt she had received from her personal relationship with the Lord. Once she experienced this perceived calling, Sandra's purpose in serving became clear. At this point, she took upon the mission of the singles' ministry as her own. Furthermore, Sandra felt responsible for contributing to the success of ministry initiatives, even when she was not assigned a formal role. She decided to volunteer her services whenever possible. In her own words, Sandra states,

> ...the first time, I'm scared to, you know, I'm so shy to do it...To become
>
> servant...when I experience to become a servant, then, know—it's so nicer, not
>
> because, you know, not because for them, but it's for Him...Yeah. And, then,
>
> then, you know, it's like you know, I concern everything. My concern is –it's like
>
> uh even though I'm not that service team, even though I'm not the higher, you

know, position, I always try to uh think, what to do, what to –what to bring or whatever, you know.

Her participation in singles' ministry events gradually increased, and until eventually a year had passed. It was at this time that she was assigned to officially participate in ministry life as a household member, which signified her full integration into the Ottawa Singles' Ministry. As a regular member of a household, her relationships with the other members of the singles' ministry became more numerous and existing bonds deepened.

As her involvement with the ministry grew, she did not perceive the time commitments required from her service as a burden. For instance, in response to a question about her busy lifestyle, she asserts her commitment to service. Sandra states,

It's like, it's like um, every time there's ah activities here or there's ah some things that we need to do, if they will ask me, "Sandra, if you –is this ok? If you are available?" And I say, "Yeah, sure." All the time…I always say sure, as long as I can. And I always try to manage my time and give time for this, even though, you know, as I said –we always wor--I always work Monday to Friday…I'm working in Orleans and I'm working for a money remittance…. Do I need to travel? …From my place –to downtown, it travel thirty –thirty minutes to take a bus, yeah…Sometimes, sometimes, you know, that's why people said, "You're so busy." Because there is ac-activities for this time, and then there is a CLW for this time, and then there's a business um time for me too, I need to do. I always try to –even though sometimes, I try to –I try to make excuse for my business (laughs)—even though I never, you know I always try to, try to keep this

business time—as long as I can attend for this two. I don't know—it's like they

are important to me. (laughs)

Conference

In August of 2004, the Singles' Ministry National Conference was hosted by

Ottawa. This was the Ottawa chapter's first experience in organizing an event of this

scale. Sandra describes the process of organizing and hosting the event as being pivotal in

uniting the Ottawa Singles' Ministry and strengthening the bonds among its members.

She felt blessed to have been able to participate as a delegate and to serve at the

conference.

According to Sandra, she felt most honoured to have been given the task of

coordinating member participation, for the conference, by the Couple Coordinators, Sam

and Judy. She refers to them as the "Parent Coordinators" of the Ottawa Singles'

Ministry. Her primary responsibility was to encourage Ottawa members to attend the

conference. In addition, she had to ensure the timely collection of conference fees. Her

efforts were rewarded, and forty Ottawa members attended the conference.

While in the process of collecting fees for the conference, Sandra states that she is

most pleased with her ability to remain patient and understanding of others. She believes

that this was God's gift to her, especially when she experienced difficulty with the

collections process. In her journal, Sandra writes how she felt God's presence in her life

during her daily trials during this period. Sandra explains that the spiritual support, which

she believes she received through her relationship with the Lord, provided her continued

impetus to continue on with her spiritual commitments and prayer life.

After the conference, Sandra was eager to continue her service with the ministry. Her desire for a deeper level of service was realized when she became a facilitator at the following CLW. This CLW was completed by late 2004. By January 2005, Sandra was asked to become a household head.

Leading in the Singles' Ministry: On the Journey

<u>At the Start</u>

Sandra was surprised that she was appointed a household head, because she never consciously desired to be a leader within the community. Sandra did not even realize that she possessed the qualifications, in terms of spiritual formation and character, which would be needed for a household head position. Nonetheless, she believes that her leaders must have seen her potential through her regular participation and service within the organization. She emphasizes that she had chosen to accept her leadership responsibilities, because of her desire to fulfill her promise to serve the Lord.

Excited to serve. Sandra is pleased and excited with the thought of being a leader within the community, even though she realizes that this will involve more work. In terms of how she feels about taking on leadership responsibilities, Sandra replies:

> ...I'm happy, and I'm so excited. But, at the-at the same time thinking "Oh, another task again?!"...Another task again. You know, before, I am the one—they call me. "Sandra, you have—we have a meeting, you know." But now, you know, I am the one already the one calling them, you know. (laughs)...And, but it's ok, but I-I try to manage my time-my time...

For Sandra, prioritizing her members is essential when one is a household head. This will involve not only the scheduling of household meetings, it will also entail that she understands and does what is best to guide her members into a closer relationship with God. She learned this from the household head training, which she received in January, at Sam and Judy's residence.

Supportive Leader. Sandra's concept of leadership is one that is based on a supportive relationship with members. She does not see a leader "as a boss", but as a friend. Furthermore, she sees leadership not as a role, but as a state of being. For instance, she explains that a leader is one who understands, comforts, and helps others, regardless of whether the leader is serving in the ministry community or, externally, during one's daily life.

Sandra expects to learn how best to become a household head from her support persons within the community; specifically, these are her unit head, Jill, and her chapter heads, Sam and Judy. In addition, Sandra expects to both teach and learn from her members. She believes that this reciprocal learning relationship is enhanced through the establishment and maintenance of a strong rapport with her members, with whom she is already able to relate with easily.

Sandra writes, in prayer, that she may be able to express and articulate her ideas clearly, so that her members will easily grasp how to develop their relationships with God. She expects that being a household head will not be easy, but it is a role to which she wants to commit, because she enjoys service. She intends on developing her relationship with her members by regularly spending time with them individually and as a group. Sandra believes that by nurturing a close friendship with her members, she will

be able to understand her members better and, thus, become a better model of Christian living for them. Sandra, through her training, has learned that as a household head, one can encourage and support members, but one cannot lord over them.

In the Midst of the Journey

Transitioning

Since Sandra' s first interview, I had seen her thrice. I had the chance to observe Sandra at the National Leaders Meeting (NLM), in March, and at the Ottawa launch of the community development project, in May. I then met her on the occasion of our scheduled second interview. During these three months, Sandra has been preoccupied with thoughts of transition. These thoughts, however, have less to do with the impact of her leadership role on her life, but rather on how changes in her life will affect her leadership role. Specifically, Sandra married her American boyfriend of five years in April 2005. While she had mentioned at the end of our first interview session that she would be on vacation in the Philippines for one month, in April, I had not realized that she was to be married there.

Following her marriage and month-long vacation, Sandra returned to a bustling community where the gears were set in motion for the concert launch, promoting the BCI's community development initiative, within the Ottawa area. 700 guests filed into a large hall, in the basement of a church, near Parliament Hill. The CFM community, including a contingent from the singles' ministry, was preparing the hall for the show when Sandra arrived.

Still jetlagged from the 24-hour flight from the Philippines, she is dressed daintily in a light-coloured skirt and top. People are gathering around her to welcome her back from her trip; they are congratulating her on her marriage. She shows her well-wishers her wedding band. As Sandra explained, during our second interview, she had been wondering how this change, in her state of life, would affect her leadership role within a ministry oriented towards single adults.

Dialogue

She sought answers to these questions at the NLM, which was held on March 12 and 13. Although her intentions for attending the summit were primarily related to her position as a household head, she also had personal reasons for attending the meeting. Principally, she had never before travelled to Toronto and wanted to visit the largest city in Canada. Unfortunately, she was not certain that she would be able to attend, because of conflicts with her work schedule. However, upon speaking with her employer, she was granted vacation days without any hesitation on his part. The ease, with which she was able to reconcile her two priorities of business and volunteer service, reaffirmed her belief in God's continued presence in her life.

Upon arrival at the summit, Sandra explained how the Ottawa delegation drove, throughout the night, to arrive early that morning, in Toronto. Despite her fatigue, Sandra kept her poise, composure, and remained sociable throughout the first day of the summit, where workshops lasted until close to midnight. Sandra, while not as boisterous as other delegates, appeared to often be in the company of other members of the community. She participated in the impromptu photo sessions that mark ministry events, where it seems

every other delegate carries a digital camera. I realized that Sandra could be quite persistent when I tried to escape an Ottawa group photo. I could, ultimately not escape, because she had dragged me with her into the group, while snapshots were being taken.

The summit provided Sandra with an opportunity to learn about the direction of the singles' ministry and to better understand how the organization views a leader as being a martyr. Sandra listened attentively during the workshops; she even brought a notepad and pen, with her, to the sessions. She actively participated in the prayer sessions and reflections. I observed that she remained at the women's forum, which was the last session on the first day of the summit, until after the speaker finished talking about the issues that the female leaders were to discuss that night. She took notes during the session, which had run late into the night, and left right before the discussions were to begin, because she needed to sleep.

According to Sandra, her experiences at the NLM allowed her to dialogue with her peers across Canada about situations that they were facing. She cites the relevance of attending a workshop, devoted to transitioning from one ministry to another within the CFM, considering that she was to become a married woman who should technically be serving in the women's ministry, along with the other women who were members of the community without their husbands. Through the workshop, she realized that she could remain a leader within the singles' ministry even as a newly married person. She was able to discuss issues surrounding the propriety required by married life, when surrounded by single persons who are still seeking their vocations. This openness to dialogue is not exclusive to her dealings with her peers. Sandra values dialogue, especially with regard to

her relationships with her elders and other leaders within the community, from whom she confides and seeks advice.

Social Action

At the NLM, she was inspired by the level of devotion of some ministry members, who volunteered their resources, especially their time and labour, to helping rebuild communities, racked with poverty, in the Philippines. Sandra envisions that she will one day volunteer her resources to helping the disadvantaged, on-site, in the Philippines. She does not foresee this within the near future, but sees the need to extend assistance to her homeland. Sandra states,

> Yes, uh, um, cuz I never-I never have a chance to do volunteering-those—I-I do, but, especially this community development project—you know, uh, I really want to do volunteering also. Cuz I'm, you know, I'm –those delegates that they're doing—they're volunteering to go to Philippines. Uh it makes me inspire—inspiration to them, you know. Sometimes, I really want to do that also, but I think um right now, I can—I cannot do that at this time, but maybe, sooner or later...–you know, maybe one day, I can go back to the Philippines again, and then maybe I can visit them and do something for them.

From listening to speakers recount how they have applied their faith in their lives and have led others closer to God, the breadth of her understanding of a leader has evolved even further in the direction of not being tied to a particular post or organization.

The State of Being a Leader

For Sandra, the need to follow God's mission to serve others, including the disadvantaged in society, need not be bound by one's title or organization. As she mentioned in her second interview, one need not be part of the ministry community to participate in the community development project, which, as previously mentioned, is a multi-sector partnership spearheaded by the CFM' social development arm. In addition, she explains that more important than working for the CFM's project is the overriding principle of helping others. Thus, if the opportunity ever arises to volunteer for a similar cause, she would be open to such a venture.

Sandra's original definition of a leader, as one who extends support to others wherever one is situated, suggests that her vision of leadership is character-driven. This perception of leadership is consistent with Sandra's track record as a potential leader. She cared for the community's mission of bringing people closer to God. Thus, she volunteered and took ownership of an event even when given no formal role. She sees a leader as being a person who can bring others, whether within or outside the ministry, closer to an understanding of God as envisioned by the singles' ministry.

Sandra views her leadership responsibilities as follows:

I need to—share to not only to my members though, but to all for my friends; to all the singles' ministry; or whatever. And um…especially when we went to NLM… --it's those talks that we heard encourage me and, you know, it's inspire me for those things or those words that …my brothers and sisters …shared… they have also shared those ideas that we can—that I can –I can apply or do to those people surrounding me… my leadership is not only for my group—or it's

not only in the singles' ministry... I can also uh join—or I can also volunteer my

service in the whole community as long as they need me. Or, probably,

particularly, it's not only to the service, but, you know, but also to my work, or to

everyone.

Being a leader, from Sandra's perspective, is action-oriented. It is a person whose

attitudes and values prompt him or her to act to lead others towards a vision of being a

servant for the Lord.

An example of how Sandra's perception of a leader is manifested in her actions

was observed at an Ottawa CLW. The opportunity to observe Sandra during this CLW

presented itself, because the second interview was conducted at the site of the workshop.

Sandra had explained that we could meet within a residential area of Ottawa, where the

session would be held at the parish church. After our interview, which was conducted on

the concrete banister running along the front steps of the modern church, we headed

inside to where Sandra would be supporting the Ottawa ministry through her presence at

the workshop.

Sandra joined the other members, who were waiting for the *prayover* session of

the workshop to begin. Due to the importance of these prayovers, Sandra and the other

members would act as *prayer warriors*, who would pray for the protection and success of

the event. Judy was in attendance as well. The ministry members refer to her as Ate Judy,

because the title *ate*, translated from Tagalog to English, means older sister. It is title used

to confer respect to female acquaintances, friends, and family, who are older than a

person in age. Judy's husband is called Kuya Sam by the members; *kuya* has a parallel

meaning and usage as *ate*, but is used for a male.

Once the prayover sessions were about to begin, the prayer warriors, led by Ate Judy, headed from the basement to a conference room on the second floor of the church building. Sandra followed closely after Ate Judy and motioned to me to follow them into the conference room. Sandra brought her notepad and pen with her just in case she would need to take down any important information. She sat to the right of Ate Judy and volunteered to lead one mystery of the group rosary being conducted. Furthermore, I noticed that Sandra took it upon herself to make sure that the noise level of the prayers, in the conference area, did not rise to a level that would disturb the prayover session in the adjacent room. Every few minutes, she would survey the windowed door to watch for one of the CLW service team, who would occasionally motion for the prayer warriors to be quieter. Sandra understood the dynamics of the CLW; she easily found a role for herself, within the context of this event, that would further its success.

Reassertion of Commitments

Realizing that her employer and her fellow ministry members would be wondering about her commitment level following her return from the Philippines, Sandra wasted no time in reassuring them that her priorities lay with them until she moved to be with her husband, in the United States, by 2006. Within days of her arrival from the Philippines, she had shown up at the Ottawa concert launch and volunteered on-site to be an usher. She even ushered me to my place and made sure that I had a copy of the concert program.

During our second interview, she explained how she had made sure to speak with Sam and Judy about her desire to continue serving in the singles' ministry. She was

especially conscious of the need to inform her five members of her intention to continue on as their household head. In addition, she reassured her employer that she will not leave the business, which she manages, until 2006. In addition, she promised to find a suitable replacement for her position at the business. Sandra feels strongly about following through on her promises, especially within those areas of her life that she has prioritized. These life priorities, include the business she is managing for her employer and her service commitment to the singles' ministry.

Households

Even though Sandra has been away for a month, she does not feel as though her relationships with her members have been compromised. Rather, when asked how she feels about her leadership role, Sandra explains that she has become more comfortable with her role, particularly after her initial anxiety during her first household meeting, in March. Everything has since been flowing smoothly and to such an extent that she is occasionally surprised by the effortlessness of her learning curve. In relation to this experience, Sandra states:

> It works already. You know it's getting—it's working every—from time-to-time,
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> I realize that, yeah, that was happen to me before and now, I'm already moving.
>
> And, I'm still uh waiting those uh things that they need to um—that I need to
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> learn; that I need to do for that.

However, Sandra believes that this learning curve is not solely related to her personal development. Rather, she believes that this process is also other-oriented. Specifically, she sees this curve as pertaining to the spiritual learning of her members. Since the initial interview, Sandra has developed a clearer vision of what she expects

from the household. In particular, Sandra wants to create a comfortable environment that recognizes the individuality of each of her members. Sandra values fairness in the treatment of her members and envisions the household as being a nurturing unit with an inclusive attitude towards people. She hopes to encourage her members to become more active within the ministry and overcome their shyness. She plans on holding group outings with her members to foster a sense of belonging, which she believes to be one of the main blessings that she, herself, has received via her participation in the singles' ministry.

Sandra sees her household as adding value to her life through the experience of having new friends with whom she can relate. She refers to her past experiences as a household member to help her prepare for her own meetings. She prepares spiritually for her household meetings through prayer, and she seeks suggestions from her peers for ways in which her household can be improved.

Sandra explains that a household head is to relate to members as a "big sister", as she learned via her training. She views herself in this capacity and sees a major part of her role as providing her members with the emotional support that they require. She actively supports her members by providing them with advice, promoting dialogue and understanding, and by speaking with her members' families, when appropriate, about issues that these members may be facing. Most importantly, Sandra desires that her members grow spiritually and encourages them to attended ministry activities, such as retreats and household meetings, because she believes that these events will contribute to the spiritual nurturing of her members. Sandra feels strongly about the need for spiritual

growth, because she believes that a close relationship with God enhances one's life and relationships, especially during times of trial.

Where to Now?

<u>Support in the Hierarchy</u>

When asked to review the past few months, since she was appointed to her leadership role, Sandra explains that she has learned the value of seeking support from one's peers and leaders when supporting her own members. She has learned that through a collaborative dialogue, solutions can be found that she would not have been able to discern on her own. When asked by whom she has been most influenced, during her leadership transition process, she does not draw a distinction among her members, her peers, or her leaders.

She explains that the transition process of becoming a leader is made possible only through the actions of that person. From the perspective of her own experience in the community, she believes that it would be very difficult for a person to become a leader in the community without having been exposed to its culture and actively participating within the ministry. For Sandra, the relationships developed, while one was still a member, make the process of becoming a leader "more fun". Sandra states,

> And being uh as a leader right now, it's like uh more…more fun—not because
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> you can do, you can do what you want, but, you know, having to know those
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> people surrounding you…from um from before and now, it's like um more
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> (laughs) um –it's like more—… you know, more special to you, because you

> already know them, and you can also…—they already know you uh—not being a
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> –a leader— is like being uh as a true person.

Thus, for Sandra, the relationships formed as a member allow for an easier rapport with one's members and other leaders, because the relationships are genuine.

In addition, the relationships, which she has established with her peers and other leaders within the ministry, provide her with support in her own personal struggles, in terms of leadership and life. Sandra provides feedback about her concerns to her chapter heads. She also brings up her issues with her unit head, Jill, although often it is Jill who approaches Sandra about her concerns. Sandra regards Jill as a team leader and a friend, who supports her not only through her upper household meetings, but also cares for her personal well-being. She explains that, as a unit head, Jill' s role is to guide and support Sandra, as well as to help Sandra care for her own members. Jill also directs ideas and ministry concerns from her household heads up to the chapter heads, so that these issues can be discussed among all ministry leaders.

Sandra believes in the importance of forwarding her concerns about the organization to her leaders, because she sees the need to follow the organization's policy of involving the appropriate people in the resolution of ministry concerns. This is also in line with the value she places on being respectful of her elders for she views her chapter heads to be her elders. She feels that the top-most leaders must know about what is happening within the ministry. In response to why she provides feedback to her chapter heads, Sandra states,

> Um, cuz they are the one who saying—they're the ones saying "I can can give
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> you advice, you know, if you—if there's anything that—if there's a concern from

the below"...—cuz they're the ones who is elder from you...So, you must

respect them, you know. You must uh follow what the rules is, especially every

activities that we have; every gathering that we have; or any problems from the

members –and especially those brothers and sisters.

Seeking the Best Direction

Sandra also seeks support from other household heads in addition to her support

persons. In the upper household meetings, she feels that it is important for the leaders to

share their experiences and seek better ways through which they can guide their

members. It is through these discussions that she believes the best solutions can be found

for ministry concerns, such as gossip. Sandra states,

> Oh, we discuss each one of us, you know. We need to share what ideas. We need
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> to –we need to do what is the best, you know. That makes uh—that things will be
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> –will be fine, or what be, you know, will be, um, uh, will proceed to those people
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> surrounding us. You know, sometimes we have a—there's a misunderstanding
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> and we need to—we don't need to –we need to talk upfront—or we need to direct
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> to that people so that, you know, we cannot— it will not um—people will not
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> uh—what I mean is—will not spread that problem, you know. As soon as
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> possible, we can –we try—I try, or we can try to talk about it, so it will be fixed.

As Sandra has previously noted, it is her conviction that the community will improve and

remain united through collaboration and discussion. Specifically, Sandra says,

> ...if you suggest some idea or good advices that we can share –not only in our
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> groups—actually, from other hou—upper household, you know, if there's a
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> problem, they can um they can get some uh advices to you what we can share to
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> those problems that we have. It's like uh unity...to each other –yeah.

Sandra's search for solutions shows the evolution of her leadership experience for she is no longer conceptualizing how she hopes to lead her members, but she is discussing issues that revolve around the practice of guiding her members.

I Will Try

One attitude, which Sandra attributes to her involvement with the singles' ministry, is the development of an "I will try" attitude where she is willing to take on new duties or experiences. Building upon her mentor's advice to "say yes" to service opportunities that may avail themselves to her, she has learned the value of taking risks in her own personal and spiritual development. Sandra sees new projects and their consequent trials as learning opportunities, which have led her from being what she perceives as a shy, inhibited person to one whom she perceives to be self-assured, strong, and confident in handling situations. Sandra associates this attitude with action and explains that to be true to oneself, one must set the example for others to follow. Thus, others will see a person as genuine, if one does what one says one will do.

Sandra expands upon this attitude in the following:

Um, I guess, I guess, way back when I talk to you before that, you know, uh—from—from there—from uh—from the start and from now, it's like uh, um, be true to yourself, you know, be-being –um—be always say yes when it comes to the activities, especially when it comes to the uh –you know, um, working to the Lord, you know...

I guess it's like uh uh they make us strong; they make us uh –give us uh self-confidence to all the things that, you know, it's –that I think before that I cannot

do, but now—like um—uh—more strength that I have, you know, like a –from

being –uh –from being with this community.

Uh, you can get some advices, you know, you can do, you know, they try to

pursue you so that, you know. Don't uh don't be afraid for all the things, or for

all like um for all the trials—not-not because trials in bad way, you know—trials

that you know.

Uh, sometimes, I'm afraid to do—before, you know, I guess I don—I don't

know—I do—"I can't do this", you know. But now, it's like, "Ok, I will try."

And then –and then you prove to yourself that, you know, you can do it—

without- without second thought, you know. "Ok, I will try." …It's like, you

know, I guess one—I have one –one mot—motto, I guess. One—one words that I

always say, "Ok, I will try." It's like every time they will ask me or –not totally –

outside and inside the community, you know. If there's a –there's a work or

there's a things that, you know, that they need to offer to you—Ok, I always say

that, "Ok, I will try." I will try to do. I will not say that I cannot do it, you know.

It's like um, um—they give you um more experience to your life—like.

Strength in Trials

Sandra believed, from the day of her appointment as a leader, that trials would

accompany her role of being a household head. At this point in her leadership

experience, she acknowledges the difficulty of being a leader, but she still finds

enjoyment in her performance of this role. She finds that the tasks of calling and

supporting her members, as well as helping them to maintain their faith and participation

in the ministry, are difficult. However, despite these challenges, she continues to

prioritize this role and balance it against her commitments to family, work, and her own

personal goals. She continues to enjoy serving her members, because she has established a trusting relationship with them. She states that she serves them not as a leader, but as a sister. In addition, the challenges, which she has faced, have reinforced her commitment to serve the Lord and to remain true to her convictions. Sandra perceives her actions of seeking advice from others and her attitude of not being afraid of trials in helping her to overcome obstacles to her service.

According to Sandra, one of the factors that affected her the most during the leadership transition process was the emotional stress associated with caring for her members. Sandra attributes her ability to empathize greatly with her members to her ethnicity as a Filipino; whose ethnic character she views as being emotional, and, thus, inclined to appropriating others' problems as his or her own. This emotional conflict is especially difficult when her members ask her for help in a direction that she does not feel will further their spiritual growth.

As she faces her trials, Sandra thanks the Lord for giving her the strength to remain committed to her service. Sandra relates, in her journal, that God has prepared her to be open to people she meets through the experiences that he has provided to her within the singles' ministry environment. She explains that her ability to overcome perceived negative attitudes, such as the idea that it is difficult to relate to others, has been achieved through these opportunities that God had laid in her path. She has also attributed her ability to overcome obstacles by surrounding herself with people with similarly positive outlooks towards obstacles. She sees these people as being blessings from God. Sandra writes:

... I became strong because I stay her alone without my family, the only family

that I consider I have is the community of the singles' ministry. First God teach

me to be open to all of these people so that someone will care and love me here.

Which is I really needed. I'm happy with my work and thanks to have a kind and

good employer. And also I learned to become more understanding, and learned to

know those people whom I mingle with and I consider my friends.

...after three years staying her in Canada...I know how to handle all the

problems that we cannot solve it just pray and lift up everything to him, that what

I learn and got to apply to my self....Yes sometimes it come that I have a

problem to my works, friend, or family its happen that I learn to be upset

thinking negative that this person is hard to deal on, but at the end I try to teach

my self to be patient and understanding you know....

...Now I already know what life being independent is...you got to learn

everything, try to do anything that makes you happy, in the terms of living a

simple life, having a friends, good work, receiving blessing to the Lord that give

you more strength to start reach your own dreams and what makes you want to

be even though I only dream to have a simple journey to my life

Leader in Life

By the end of this study, Sandra has come to see her leadership role as having

provided her with interpersonal skills, which she can readily apply within her daily life

apart from service. Her understanding of leadership as a state of being, rather than as a

position within an organization, has taken on the added dimension of a leader who is

open to others and who is willing to share his or her experiences. Sandra's character-

driven and action-oriented conceptualization of a leader is, thus, one that enables her to

see herself not only as a leader in the singles' ministry, but as a leader in whatever setting she may find herself to be involved. Sandra hopes to instill these values in her members, as she envisions that they will learn to apply their Christian values in the way they relate to their friends and families. For Sandra, a leader is a person who is personally concerned about the welfare of her members and is a person who is patient and takes the time to understand all people, in whatever situations they face.

As a household head, Sandra is not only concerned with leading her own members, but she has also taken on a personal mission to renew the participation of members who are currently not active within the ministry. This applies not only to her inactive members, but to inactive members from other households as well. As in previous situations where she volunteered her service even when she had no formal role, Sandra has initiated a duty for herself that she is not directly responsible for, as a household head, but for which she feels accountable, as a Christian, who desires to serve God.

Sandra plans to continue serving within the ministry until she leaves Ottawa to join her husband in the United States. Sandra is saddened by thoughts of her impending departure, but vows to enjoy the time she has left with the community. She has written, in her journal, that she prioritizes those things that she loves; Sandra states that she loves the singles' ministry and the life that she has built in Ottawa. Sandra explains that she will miss her obligations in Canada, namely her service to the ministry and her work, which she has prioritized and which have become a part of her daily routine. However, she is confident that she will continue to serve the Lord in whatever context she may find herself, such as in her role as a wife or in her future employment. Sandra writes,

...what ever next journey will come to me New life, new place, that I know wherever I am I can continue serve to Lord and the way of helping my husband and being with him soon, to be friend to new people to my new works if ever...But at this time...I am still try to be enjoyed the rest of the year to be with my family here to be with my HH [household] groups, share my commitment to serve and to do happy memories to my work all the time and to be nice and kind to all people who I mingle with...Cuz I know God is always with me all the time always beside me, always hear me and always love me...God Bless...

Case Reflections

Four themes emerged during the case analysis of Sandra's leadership experiences. These themes relate to how Sandra perceives these experiences. The themes refer to a higher calling; growth via challenges; a way of life; a second family.

<u>Higher Calling</u>

Sandra's initial participation within the ministry was spurred on by the persistent urging of her cousin to join the Catholic Living Workshop. However, upon completion of the workshop, she valued the learning and support that she received and wanted to share this experience with others. In addition, Sandra attributed the circumstances surrounding her immigration to Canada to God's answering of her prayer. From that moment, she pledged to serve him.

However, the turning point in Sandra's service did not occur until she served at a ministry event where she clearly saw ministry service as a way by which she could bring others to encounter God and where they could, subsequently, experience similar blessings

to her own. This experience of a call to actively serve God, via ministry service, became the impetus for her taking ownership of the organization's mission and vision for herself. Because she perceives this calling to serve as one of exceptional importance, she prioritized her service within the ministry, as well as volunteered and accepted new responsibilities, with a view that these actions would enable the ministry to complete what she perceived to be God's work. Thus, she views her service as a blessing by which she is able to live a full life and become spiritually-connected with other people and God.

Growing from Challenges

Sandra views new situations that she faces as challenges and growth experiences. She credits her experience within the ministry for instilling within her the attitude of openness to face new circumstances, which she refers to as her personal motto of "I will try". This attitude is accompanied by her desire to explore; she refers to her own experiences as a journey to new places literally, spiritually, and developmentally. For instance, Sandra wrote that she was thankful for the trials that she had experienced, in the performance of her duties while preparing for the conference in Ottawa, because she had learned how to become more patient and found that she had grown spiritually via these experiences.

In viewing obstacles as challenges, Sandra seeks to overcome them by working collaboratively with others. She actively seeks personal growth in her life and displays an eagerness to learn. For instance, she is encouraged by feedback from ministry community members, who have complimented her on how she has overcome her initial shyness to become a sociable person. Sandra seeks to adapt to the new circumstances that she faces,

such as trying to determine how to maintain her service in a singles' ministry as a married

person. Sandra's belief that God is taking care of her also helps her adapt to potential

obstacles, as seen in the following quote from her journal:

> Sometimes I told my self that I need space to rest because it happened that we
>
> feel that were so tired, I cannot hide to myself sometimes specially if I'm not in
>
> good mood, sometimes if I have a problem my service is affected also …I always
>
> try to teach my self to be cool and feel comfortable thinking that I can do this
>
> because I know God will not leave me and let me go

Way of Life

A common thread that underlines Sandra's perspectives on leadership is the

emphasis that she places on the application of leadership in one's life, whether or not one

has been assigned a particular leadership role. Thus, according to Sandra, a leader is a

person who possesses characteristics, such as the desire to listen and help others, which

are cultivated through his or her actions. Therefore, a leader influences others by being an

example and by sharing his or her experiences with them. This character-driven

perspective on leadership is seen in Sandra's own leadership experiences when she has

chosen to assume responsibilities that she felt would further the cause of the organization,

even when she was not assigned a particular role. In addition, her perspective on being a

leader in life can be viewed when she wrote, "wherever I am I can continue serve to

Lord."

In essence, her leadership is tied to her Christian values and is, thus, a part of her

daily routine, because Sandra defines herself in terms of her Christianity. Her faith,

therefore, permeates her thoughts and interactions with others. She sees service as an

essential part of her faith and, thus, prioritizes it. For Sandra, service and leadership are not tied to a particular organization or assigned as a duty, but are direct consequences of what it means to be a Christian.

Second Family

Sandra calls the CFM, her "second family". Having no direct relatives in Canada, the ministry community was viewed by Sandra as a place where she could share her life with others and fulfill her longing for family in a foreign country. Within the organization, she has found a familial environment that mimics the dynamics of an extended family. Within the singles' ministry, she states that she was able to experience a brotherhood and sisterhood among her peers that translates into her participation in supportive and close-knit relationships. For instance, she sees herself as a "big sister" to her members, and she refers to her couple coordinators as "parent coordinators".

In Ottawa, Sandra's social life is well integrated into the organizational community, as her friendships happened to have been formed via service. She frequently spends time with her ministry friends, even when there are no activities scheduled, and has no need to compartmentalize her friendships according to where she has met them, such as work or school. Her main social relationships, other than those within the ministry, are with her family, in the Philippines, and with her American-based boyfriend, whom she recently married. Little conflict in priorities exists in terms of her life in Ottawa, except with work. However, Sandra works from home and her employer has given her much flexibility in scheduling her duties. For Sandra, ministry service, work, and family are not currently in competition for her time. However, she acknowledges

that, as a wife, she must sadly leave the ministry, her second family, to join her husband in the United States. She is grateful to be able to spend her remaining months, in Ottawa, in service.

<u>Stay or Leave?</u>

Sandra's motivation to serve began with a grateful promise to God and a desire to share the blessings that she received with others. However, her experience of a higher calling led Sandra to take ownership of the single ministry's mission, such that she saw herself as personally accountable to God for helping the ministry achieve its goals. Sandra accepted the advice of the ministry to become more outgoing and to take every opportunity possible to serve. Through the family-like support that Sandra has received within the ministry, she has seen herself grow in terms of interpersonal relationships, spiritual life, and leadership skills. Sandra plans to put into practice the values, attitudes, and skills, which have been nurtured within the ministry, into her future life. She believes that her faith and experiences will serve her well in overcoming any challenges, which she will face. Until Sandra has left for the United States, Sandra will remain firmly committed to her leadership duties and her members.

CASE 3: STEVE

"...expect the unexpected"

-Steve, May, 15, 2005

May 15, 2005

The Ottawa Catholic Family Ministries (CFM) community is bustling with activity today as it prepares for the concert launch of the opening of its community

development initiatives, in the Philippines, to the Ottawa community-at-large. 700 persons are expected to attend the event and many members of the CFM are helping to set up the church basement for the show or are running through a last-minute rehearsal. Steve has just arrived to contribute his efforts to the show; he must help with the logistics of the multimedia video that he was in charge of creating for the launch. It contains footage from his trip to a development site, in the Philippines, spliced in with interviews with various volunteers from Ottawa, who had volunteered for the project.

He and I are speaking when a group of young men from his household approach and give him an energetic and youthful greeting. He towers over them, as he responds in kind and with humour. I notice how Steve stands out in the ministry, given not only his height, but also his ethnicity. He is a tall man with fair skin surrounded by sea of shorter, darker folk, such as myself –Filipinos— save for the Caucasian members of the team hired to take care of the sound and lights.

After his household leaves, Steve suggests that we sit in a little nook just a level above the church basement where we can conduct the interview, but it turns out that children have already claimed the space as their own. We descend to the basement where the noise in the main hall is reaching a deafening pitch as a sound check is being conducted. It turns out that the only free room is the kitchen. Steve collects two chairs from the hall, and we begin to sit down for the interview when we are interrupted by a member of the couples' ministry. She appears anxious and pleads with Steve to help her with the configuration of the computer, which will be used during the presentation. Steve excuses himself and assures the woman that all will be well.

As I wait for Steve, I ponder his harried appearance. He is dressed casually and is unshaven. His usual demeanour, while reserved, has always been one of calm, but he appears a tad stressed today. In fact, the entire community appears anxious as the last minute preparations for the show near an end; the launch will begin in about two hours. When Steve returns, he apologizes, closes the door behind him, and sits down on one of the chairs. The door drowns out some of the noise, but not much of it.

We begin the interview, but he does not begin with a prayer as he has normally suggested that we do in our past meetings. However, Steve did suggest that we remain in the kitchen and participate when a group of community members briefly interrupted our interview to pray over the masters of ceremony for the event. I survey the frenetic activity in the church basement and stare in awe as I realize that it truly has been a hectic time for

---

Quick Facts on Steve:

Age (by January 2005): 37 years old

Nationality: Canadian

Ethnicity: Acadian and German

Educational Background: Aeronautical Space Engineering (M. Sc.)

Occupation: Aeronautical Engineer (M. Sc.)

Ministry Involvement: Originally introduced into the ministry, by word-of-mouth, through a friend, who had heard about ministry meetings at a local parish; joined singles' ministry (Ottawa) in 2003.

Leadership Assignment: Appointed Household Head in January 2005

Figure 6. Quick facts on Steve.

the entire CFM community in Ottawa. As I turn to the bespectacled man beside me, I

realize that it has been a hectic time for him as well. We continue with our interview.

Spiritual Background

Steve, a 37-year-old aeronautical engineer, considers himself to come from a

typical, second-generation, Canadian family of European descent. His mother is an

Acadian from New Brunswick. His father, who has passed away, was a Canadian-

German, who also grew up in New Brunswick. Steve, meanwhile, has spent practically

all of his life in Ottawa, Ontario, as has his brother, Evan. Steve describes his spiritual

background as follows:

> My original spiritual background would have been uh with a mother who's
>
> Roman Catholic and with a father who was uh uh not professed in any way uh
>
> not initiated in any way. Um-So -I grew up uh with that church background and
>
> very grateful to God for that. Uh very grateful in the sense that I –I think I had a
>
> sense of who uh God was and what things were about.

Although Steve was raised as a Catholic and grew up as part of the parish

community, he did not consider himself a believing Christian throughout high school and

his undergraduate years. However, Steve believes that he had always been inclined

toward an interest in spirituality. For instance, when Steve learned about world religions

in high school and university, he was drawn to questions of ontology and wondered how

come people believe what they do. His church background also exposed him to altruistic

values, which he observed through the selfless giving of church members, leaders, and

priests. These persons presented him with a model of leadership that he upholds as his ideal.

Spiritual Transformation

While Steve was studying for his master's degree in aeronautical engineering, in his mid-twenties, his inquiries into his faith were rewarded with what he refers to as a dedication point in his life. At this point, his spiritual questions were answered, and he felt the presence of Christ in his life. Steve states,

> So, in my master's degree- I had the chance- I'd always ask- said to myself – always interested in finding out why do people believe what they believe. It's pretty easy to find out what they believe, but I wanted to know why do people believe what they believe. And a few things that some would call coincidences and some would call uh miraculous guidances—things came together for me in my first year of my master's degree that really presented to me the truth that is in in Christianity – basic Christianity. The truth that the church originally held to, and uh those things together brought me to a point of decision. And I often describe it like um a child who is playing hockey on a rink and Wayne Gretzky drives by on a tour bus and decides to stop the tour bus and get off and show the child a move or two. And then gets back on his tour bus and carries on. For me that person was ah Jesus Christ. Call 'em both the Great One. It's like there was one night when I can say, 'With eyes that I did not see, and ears that I did not hear"- He was very present to me that night…and I knew that that was a dedication point in my life. I had to decide whether I embraced Christ or not, and I and I knew I wanted to, and all my arguments had been answered at that point. It was a just a matter of ah of accepting Christ into into my life and uh I did. And

I felt like I had a wonderful discovery. And since then I kind of "phwwt" been ah

propelled me back into church, church, church, Christian, bible, bible, bible.

Maybe I'm religious nut. So. --- Maybe other people see me as that, but I know

that I'm not.

Although Steve had accepted his faith as truth, he still had many questions with

regards to points of theology and spiritual traditions, which he still has not resolved. This

is observed by the way in which he interprets events from the perspectives of different

Christian denominations. Even when Steve refers to the dedication point to Christ in his

life, he explains this event through differing Christian perspectives. Thus, while the basic

points of Christianity have been accepted by Steve, he is still searching for a better

understanding of the nature of his faith. This quest has led him to deeper study of

Christianity and participation with a wide array of Christian groups within a variety of

Christian traditions and settings. He describes his spiritual flavour as "a blend of both- in

terms of Christian perspective- it's been a blend of both Roman Catholic and Protestant

Evangelical, I guess, Pentecostal, charismatic."

Heavenly Call

In his youth and early adulthood, Steve looked to the cosmos and sought to

unwrap its mysteries. His role models included those involved in the space program when

he was growing up, especially the astronauts, whom he describes as follows:

> ...exceptional individuals – exceptional from a human point of view. Some of
>
> them were exceptional from a spiritual point of view, too. They were all
>
> exceptional. They did things. They, they...um—they went out of their comfort
>
> zone. They would stance and give an air of confidence. They would be

disciplined. They would be knowing what they were doing. Um, they were always aware. They, you know, they were always physically sharp, mentally sharp. They watched how they were presenting themselves.

Steve sought to emulate these men. He learned how to present himself as competent and as an achiever. He desired to be sharp, articulate, and to project an air of self-confidence. Even in his youth, he sought activities that would grant him the recognition needed to attain his academic and career goals, such as running for student-council president or establishing an aeronautical engineering society at his university. Steve was driven to succeed in order to be able to explore what, at that time, he saw as the ultimate call of exploring the universe.

Steve's life took a different turn from what he expected when he delved into an exploration of a spiritual nature. Upon his spiritual conversion, Steve's transformation resulted in his being pulled into the direction of spiritual endeavours, such as biblical studies and Christian fellowship, which eventually superseded his aeronautical career ambitions. Steve's efforts were redirected to his faith development when he "saw the heavenly call as being a higher call than just exploring the universe". At this point, Steve's focus shifted towards understanding God's will for humankind and, more personally, for his own life.

Joining the Singles' Ministry

Desire for Spiritual Connection

In his desire to follow Jesus Christ, Steve joined various Christian groups with whom he sought fellowship in worshipping God. At various turns within his spiritual

journey, Steve attended various nondenominational churches and Catholic charismatic groups. He sought an environment that worshipped God in an expressive fashion and sought to commune with others who desired to live out their Christianity in their daily lives.

The dynamic and outwardly expressive faith he sought was present in many Protestant and Evangelical churches. For instance, the faith community with which he was a part, prior to joining the singles' ministry, was nondenominational; however, he did not agree with aspects of its theology. In addition, he says that he also experienced personal hurt and found that the theological foundations of the community were not always in line with what he discerned to be true within his spiritual life. Steve began to long for the spiritual comfort, which he had found within the Catholic Church of his youth. However, he was often disappointed by the lack of conviction found within the lives of many nominal Catholics. Steve states,

> You know there's an inner turmoil, inner tension and maybe for the moment, I
> just need to be where I wanna be – and that was back within the context of the
> Roman Catholic faith which is what formed me, originally, and uh where I find a
> great comfort as well....In my spirituality, in my context, in who-in what I
> believe to be true and essential and worth proclaiming....—like, in general, I
> would say, I am not pleased with what I see around me in the Roman Catholic
> faith. Um, Ah, I don't, I don't disagree to the point of, of, of ah, making an
> absolute judgement, though I have in my weaker moments made (slight laugh)
> an absolute judgement. But –ah- in terms of—just breaking down something so
> large as Christianity, ah in a unified perspective as portrayed in a a church that
> stays unified such as what we call the Catholic faith, um I do not find a lot of

interest and devotion and belief in what we actually claim to be, 'cause-

otherwise-if it's that true, you know, it's worth everything...and, and it energizes

and and adds a dimension to life. So, I didn't find a true and living faith in a lot

of places that I've been.

While Steve knew of Catholic, charismatic communities consisting of a devoted

membership with an outwardly, expressive form of worship, Steve found the

communities with whom he had participated to be lacking in a simplicity of speech that

Steve associates with a less self-conscious type of Christianity to which Steve aspires.

Steve explains his views on those groups as follows,

> I do know that there is such a thing as renewal movements, and charismatic
>
> movements, and I was part of one here in Ottawa as well, too. Prior to- so this is
>
> going back several years—but even that kind of charismatic community—which
>
> is a word given to a community that's ah a little more expressive, a little bit more
>
> committed, a little bit more, you know, in terms of Christian perspective, will
>
> say: Yeah, these are the ones that are dedicated to their faith, that know the the
>
> Lord is real, and are dedicated to him-from a non-Christian perspective, they'd
>
> say: well,they're maybe, more emotional, they're maybe more um committed-
>
> who knows for what reason. But, within those charismatic communities, I found
>
> them little bit politically correct. Ah, in the sense that we always had to have
>
> certain expressions and certain thisses and certain thats just to make sure that we
>
> still knew that we were Roman Catholic. And the sense of ah and equivalent set
>
> of interests. I was interested in this and the others were interested in that. Um,
>
> and there's a lot of I guess a lot of pools of interest, you know....
>
> Umm some communities, some charismatic Catholic communities will always
>
> make sure that they, they add--they pepper their words with enough, with enough

language to show that they really are a dedicated Catholic... I think that maybe

our –for instance in my talk, I tend not to talk about blessed mother this and

blessed father that and blessed brother this-- and "Oh, in the Eucharist, I find the

pinnacle of the soul and divinity of Christ". There's a theological language which

may be true and, uh, and I experience elements of that being true. But for me to

talk like that is not within my nature. I-I don't talk like that too much. I can talk

about the joys of why I love worship service that we call the Mass without using

all these theological definitions on top of it.

In spite of the difficulty of finding a group in which he felt spiritually and

emotional comfortable, Steve continued to fellowship with other Christians. For Steve,

the ecumenical ties between the various Christian churches must be strengthened and it is

a part of his own personal vision that each church plays its role in helping to bring others

to a personal relationship with God. In his desire to commune with other Christian

believers, Steve had become a regular participant in a prayer group, consisting of persons

from different denominations, within his workplace. By the summer 2003, he began

actively searching for a group of fellow Christians with whom he could worship regularly

on Friday nights. It was at this point that he became acquainted with the CFM singles'

ministry.

Spiritual Fit

In the summer of 2003, Steve's friend told him about a singles' ministry that was

meeting on Fridays at an Ottawa parish. Steve was to go with his friend to attend a

session, but ended up going by himself to what turned out to be a session of the Catholic

Living Workshop (CLW). Steve enjoyed the session and was happy to have found a

community that shared his spirituality. Since the CLW had begun several weeks before,

Steve was encouraged to attend the next CLW, which was scheduled for the fall of 2003.

According to Gary, who would become Steve's household head, he was pleasantly

surprised to see that Steve had decided to return for the next CLW in autumn.

For Steve, his decision to return to the CLW was the result of a longing to be

surrounded by fellow Christians in an environment that complemented his own wish to

worship God with others in a simple, but expressive manner. Rather than finding a

community in which Catholic jargon was used to express devotion to Christ, Steve

describes what he observed within the ministry as follows:

> Within this community, I found that that talk and those actions and activities
> were not there. Ah, so I thought, "You know what, this community is little bit
> more real, more vibrant, more in a sense, in tune with what I believe to be the
> truth. Um, it just sort of staying within um um within, you know, within what we
> know to be true, and we're not forcing ourselves to do things just to make
> ourselves look good. We're forcing ourselves to do things because we think
> they're right, they're good, they're God-inspired. And these principles were
> actually in tune with that community that I was in just prior to joining here—that
> nondenominational, independent group of Christians. They had the same
> principles, they had the same motivations that ah, it's commonly called the
> purpose-driven approach, which is uh focusing on the simple things and doing
> those simple things well.

On the Path to Leadership: Serving in the Singles' Ministry

<u>Purpose-Driven</u>

Upon completion of his CLW, Steve continued to serve within the ministry and volunteered his services whenever he saw a need where he felt could contribute to the good of the community, as observed by Gary. Steve's attraction to the ministry relates to what he perceives to be the ministry's approach to bringing people to an appreciation of their faith, via a personal relationship with God. Steve witnessed that the ministry encouraged members to strive to apply their faith within their lives and to share their resources with the poor, through the Building Communities International (BCI) branch of the organization. In addition, he enjoyed being in fellowship with other young men and women, which he feels is a gift from God, because it keeps him youthful and forward-looking as opposed to developing "an old perspective". He associates this "old perspective" with the jadedness that can result from disappointments, which sometimes accompanies life experiences.

Steve states that involvement in the community has resulted in a spiritual tension that has resulted from committing to community activities at incrementally increasing levels. However, Steve has made the decision to serve within the ministry in order to help the community fulfill its mission. Steve states,

> There's the tension between being and doing, um, uh--uh. There's that; there's
> our gatherings of just being as well as growing the community as well, too—um,
> because that is one of the missions of-of ---or at least maybe, I-I impose that on
> myself as one of the—one of the missions is to grow as a community. So, we
> have to not just to get together on an occasional basis, like friends getting

together in a restaurant or a coffee shop. But, we get together at uh--on a regular

basis; on a scheduled basis. So- become more involved in the sense of being a

participant more times throughout the week than just uh occasional times, which

is good too, because that's a sense of a of um--of something; a mission; a calling.

There's a change in the sense of being a participant to being an occasional

speaker. Um, they-uh- the community is very good in getting people involved in

terms of uh --giving their own personal sharings of how their life has been

touched; moved forward by joining the singles' ministry, by being a Christian.

Um, I've been a discussion group leader at these programs called uh Catholic

Living Workshops and what we're gonna go to tonight --asked if I would be

more than now. Be a--a coordinator for household groups. Um, and that's all in

keeping with uh with the things that have interested me in the past. You know,

there's certain –there's certain things that I know we need to do as a group in

order to mature as, uh, individuals and as a community, and I've also been asked

to--if we do it--to lead one of these Catholic Living Workshops. So, but that- this

is all just very new, um.... -- uh, it was only last fall, fall of 2004 that I was a

discussion group leader. Prior to that, I'd given one talk and just been a

participant.

Steve's companion on this journey is his brother, Evan, whom he brought into the

community with him. According to a full-time worker, who had the opportunity to serve

within the Ottawa area, the two were often inseparable. Steve's own understanding of the

community, and henceforth, Steve's commitment, was boosted by Evan's insistence that

both of them visit the Philippines. This trip enabled the brothers to learn more about the

country of origin and culture of the majority of the members of the Ottawa ministry. This

trip, which Steve describes as a pilgrimage, allowed the two of them to visit the actual

sites of some of the communities being developed through the social arm of the ministry,

BCI. The brothers had the opportunity to immerse themselves in not only the Filipino

culture, but within the CFM culture where they could witness, concretely, the results of

the work of the ministries in helping transform the country. They were also able to

observe the widespread influence of the CFM within the country, itself. Steve was able

to see the community development program, first-hand, and also attended the

International Leaders' Conference, where he learned about the global scope and vision of

the CFM.

Leading in the Singles' Ministry: On the Journey

At the Start

Reluctant leader. Steve believes that his past life experiences, his past service

within faith-based communities, his attendance and commitment to the community, and

his own ethnicity may have played a part in his selection as a leader. In his own words,

Steve explains,

> Maybe there was a sign that I was not a –not just a – new to this dimension of
>
> Christian life. Uh, so there might have been a glimmer of maturity. There was
>
> probably a glimmer or a-or an age factor being older than uh the other guys
>
> within the group. Uh there was um maybe an ethnic factor in the sense that I am
>
> and my brother are the only ones—the singles' ministry and the whole
>
> community and the Church is about being more than just uh within uh one ethnic

group. So, my brother and I are the only ones from within a non-Filipino

background....And a person that normally says yes to things.

According to Gary, who explained that Steve's appointment was unanimously approved

by the current leadership of the community, Steve was selected first and foremost for his

commitment to serving within the community as observed from his consistent attendance

and participation at ministry events. Steve's initiative was quickly noticed by Gary and

the couple coordinators of the singles' ministry.

Despite Steve's desire to help the ministry fulfill its mission, Steve considers

himself a reluctant leader. Conceptually, Steve understands why he was chosen to be a

leader, however, he feels conflicted for he realizes the opportunity cost associated with

leadership in terms of time and the need to go beyond one's comfort zone. Steve states,

I guess I'm a reluctant uh leader. I think some people can-- I don't know if it's

true or not, but some people can probably embrace something and just, and just

say uh—"This is it. Yeah, I'm gonna embrace this with all my gusto and-and just

go for it." Me, because, for me, it's a process of dying in some sense, because I

often thought, "You know, I still have these struggles here of where I thought I

wanted to be; who I thought I wanted to be." So every new responsibility is

saying, "Ah, gee, well when I--if I embrace this, I'm losing out on that." So, it's-

it's good for me to, because I'm poor at making choices. I'm very poor at um at--

if I'm given a whole bunch of freedoms, I'll—I labour and I agonize and so it's

good for me to be channelled, guided, directed into a certain way. So, in some

sense I'm comforted that, you know, if I trust that God is present- and when we

get together as a community, I truly feel He is- you know, that His hand is

guiding-guiding this process. So, I'm also comforted in that sense. I'm also

distressed in another sense, because there's this part of me that's dying, because

I'm saying, "You know that's not what I want to do! That's not what I wanna be!

That's not"--but then that's ok, because I know that the Christian life is about

that.

Steve's concerns are quelled by his belief that God has provided him with this

opportunity to serve and that God will help him overcome his struggle with accepting this

role. In particular, Steve's belief that God has a plan for him and that this plan is good

allows him to trust in the judgement of the ministry leaders, with regards to his

appointment, for he believes that the ministry heads are being led by God in their

discernment of new leaders. Steve says,

> ...I'm both comforted in knowing that I believe it's uh it is from God's hands.
> And I know that God can change situations. So even though I might, you know,
> have a limited perspective and I-and I say, "You know, I feel so locked into"—
> you know, once you become a leader you're locked into this, that, and the other
> things. You know, I know that God can lift a person up and change a person's--
> you know, it's all about keeping a big perspective too, because it's a big world;
> it's a big God; the Christian community and the Catholic Church. All of that is
> big and things can happen in life that --you know --that can just change in a
> moment and uh God's, God's got our best interests out. And I've got to trust in
> that- that belief of a good God; a loving God; an exciting God. That um- that
> even if I, you know- so I just embrace things now. Uh, and I struggle, of course,
> and I complain, of course, a little bit, but I-I try to embrace them and keep a
> positive perspective that you know, God can lift me up and up; up out of this
> situation anytime. And the whole, you know, the whole perspective could

change…So, I don't worry too much about the big pictures. I know that--I know that--the big picture will eventually settle down.

Steve expects that the Christian life will be filled with challenges; he acknowledges and accepts these as being a normal part of taking up one's duty to serve the Lord. He defines the spiritual, emotional, and physical tensions which he feels in his current and future service as a recognition of his own will coming through to compete with God's will for him. However, in order for Steve to overcome his reluctance with regards to service, Steve must truly believe that his appointment as a leader is truly God's will for his life. It is Steve's belief that the community is being guided by God that reinforces his commitment to accept the leadership position.

Steve sees God's hand in how his participation in student groups enabled him to acquire leadership experiences that he can use within the context of the singles' ministry. It is this belief that God has a reason for having entrusted him with the leadership opportunity, within the singles' ministry environment, that allowed him to commit to leadership, even though it was not his choice to become a leader. Thus, even though Steve dislikes organizing and knows that this will be part of his duties as a household head, he accepts the position. He also sees this position as a personal development opportunity where he can work on his organizational skills, which will allow him to determine whether his dislike of organizational tasks results from a lack of skill or from laziness.

An authentic Christianity. Steve ultimately decides to accept the household position, because of his desire to live out his faith concretely. He believes that a lived

faith is a mark of a true Christian. Steve desires to "walk the talk" when he states that he accepted his role for the following reason,

> It's a matter of uh-If I don't –then I have to justify, "Well, what else are you going to do with your time?" and then I have to say, "Well, is this use of my time--". It all comes down to balancing out beliefs. Um, if I say these beliefs are important and are essential and are worthwhile for any individual living with on this planet to hear and follow and be obedient to, then, that includes myself, too. And, if I'm not a promoter of that –if I'm not a believer in that—if I'm not an adherent to that this is the most essential thing to do within life, then I-I get this conflict within myself that I say, "I'm just being self-centred, or I'm just--", you know, I get this battle of just being a hypocrite. I say it's important, but yet I'm not living it as if it's important. So, I tend to say yes to these kind of spiritual things, because I believe this to be an important endeavour.

It is this conviction in his faith that impels him to serve within the ministry and within the community-at-large, via the political system where he has become involved with the Conservative Party of Canada.

Learning about his role. Despite Steve's reluctance to lead, Steve appears at ease among the other leaders who have come together for the leadership training, held at the home of the Chapter Heads, Judy and Sam. He is asked by the heads of the ministry to lead the opening worship and he accepts. Steve has brought with him a Bible, as well as a notebook and pen with which to take notes. He asks questions throughout the evening. In addition, the other leaders, including his own heads, sometimes turn to him to help illuminate or share his ideas on a particular biblical quote used in the teaching.

As a group, the leaders are relaxed and jovial. They do not mind the toddler who occasionally runs into the living room where the meeting is held. The informality of the meeting can be seen as some of the heads are sitting on the floor or on stairs by the living room. The couches and chairs have already been filled by other members. The atmosphere is evidence of the familial culture that the CFM promotes within its organization. Steve has brought along his brother, who is not a leader, to the meeting and everyone welcomes his presence among the leadership.

During a break in the talks, Steve discusses ministry issues with the chapter heads while the other leaders gather in the kitchen to chat with one another. Steve appears most comfortable when engaged in service. His actions demonstrate his desire to learn how to best fulfill his role as a household leader.

Steve expects that the next few months will involve a shifting in his priorities and focus to service. He believes that this is necessary for him to be effective in his role. He expects to struggle to remain focused and disciplined in his service. He states that he will need to promote the living of an active faith among his members, which is a task that he believes in and enjoys.

In the Midst of the Journey

Focusing on the call. By early March, Steve has come to realize that, despite his occasional resentment towards the number of hours that he must devote to his service within the ministry, he has the willingness to lead others. During the interview, he frequently mentions the need to focus to become more effective and efficient as a leader, which will in turn contribute to the ministry's attainment of its goals. Steve states,

I suppose it is a lot like being in school. Um, a lot like being in um –on a

program, where you know that uh that your work can be more effective, more

efficient if you sharpen your focus. In some sense all these seeds were already

there, were already working, were already being called upon. It's just uh in

school, you go through periods of ramped up activity where you're doin' mid-

terms, and projects, and things like that. And the only way to survive and –

succeed is to become a little more focused, a little bit more efficient…There's the

call to return to that uh disciplined, school mode and—and, of course, any

transition like that is uh –it's like—it, it brings forth a little bit of whines, a little

bit of tantrums, a little bit of "Ah, why? Why do I gotta change?" You know?

"This is now putting a little pinch on uh some of the free time that I that I once

had. That I once wanted to have." But, really, you know, if a person is disciplined

and efficient and just watching how he's doing things, you can do all the

previous stuff plus the extra stuff. You're just kind of, you're just kind of

sharpening your focus a little bit more, so there's that –there's that kind of –

transition of letting go, of sharpening. It's not easy, it's, it's um-- but it's

possible.

Time management is what Steve labels as his "biggest challenge" over the past

few months. He plans on prioritizing his service with the community and spending more

time building relationships with his five household members and a sixth person, for

whom he has personally assumed responsibility. He believes that for every member that

he nurtures to his leadership potential, the ministry's and God's purposes will ultimately

be reached. However, Steve often finds himself lacking in effectiveness as a leader,

whom he deems must be effective relationally, and he wonders how come he and the

ministry do not seem to reap the harvest of members and leaders that he believes they should, given the amount of effort they have sown to achieve those precise ends. He wonders whether his concerns are misplaced or are a sign to seek more effective and efficient ways of working. Steve states that what sometimes appears to be the futility of serving can overwhelm and overtake a person's desire to serve within the ministry should that person not share in the its vision, nor recognize the need to respond to a call to realize that vision. Thus, while the scaffolding learning processes, which have been designed into the organizational structures and leadership development, may be enough to give members the tools needed to gain experience and skills in leading, it is not enough, according to Steve, to keep them committed to the organizational mission. Steve states,

> But, here's the challenges in a sense–and it touches on a question that you asked
> me earlier about you know, "Have I felt guided in a process?" or something like
> that. Um, yes, it is in part something that I have gone through as a result of my
> walk with this community. But, that was not sufficient, on its own, for it to be
> impacted to me…. For instance, if I just go through the technicalities of the
> program, you know, all of a sudden, you can be overwhelmed very quickly in a
> very short period of time….Because there's always this call within the
> community that if you're going to be part of the community, you know, you take
> on a role of acceptance, and-and uh, and, you know, it's always cast within the
> vision of "this is the work of the Lord; this is a good thing." And it is; it is a good
> thing. But, for instance, if you're just called to do things and –so, first- if it's just
> the technicalities, you'll end up investing ninety per cent of effort for a harvest of
> ten per cent, or something like that. So, in other words, this idea of I have a sack

of one kilogram of grass seed, and I throw it all out, but only this small square foot of grass grows. It's like, I've had this resource, I did all this time, I did all this effort, and one small patch of grass. And, it's going back to that astronaut example, the call is to be effective, or at least the desire within me is to be effective, not just —not just going through the motions, but to be, ultimately, effective. Part of that, you know, in a bad sense, was just for self-recognition, "Wow! He is able to do that." Part of that is good, because also you—you realize something, like, when you take the goodness aspect of whatever it is that you're involved in, you say, "Wow, this is something good. I want it —I truly want to see it succeed", you know. That's where, if you truly want to see it succeed, you're not now worrying about yourself, or how, how you are perceived to be. You're now saying, "I want this to succeed." This starts taking a higher priority in you. And you start saying, "How can I make this more efficient? How can I make this better? How can I make it more effective, so that this patch of grass seed—this – this kilogram of grass seed doesn't just do the one square foot, but does the entire lawn … You want, you want to see that what you did was not just a waste, but was done with quality that it comes back…You know, like here's the notion of becoming as much as you can be. Um, so this process of going through the technicalities of what I went through. You enter the program. You go through the Catholic Living Workshop. You get a little bit of a —depending on where you are, if you're already uh walking in a reconciled way with God, then you get a little spiritual boost. If you're not, and you're receiving a call, and you're responding, and you're saying, "Yes", then you get into the process of "There's the call. Well, now, we need to do another Catholic Living Workshop." "Oh!" Well, now, all of a sudden, it's like "Wah!" You know. It's like uh—this is where the

whining comes in, where you always say, "Am I ready to do this?" You know.

So from a technical point of view, "Am I ready to do this?" But then when you

start—let's say you grow too fast, too quick, you have too many people that

really are not in tune with the project. And the whole project is going to crumble

a bit. And then it's going to rebuild and crumble a bit… the idea is to build it in

such a way that it lasts… So, "yeah, yeah, yeah," you go through –this call to

obediency…So, if you follow in obedience, properly, yes, you will go through,

you know, becoming a member of a household to ev-eventually becoming a

discussion group leader in another Catholic Living Workshop. And when you

become a discussion group leader that's training for being a household head,

being blah blah blah, and then eventually those people are going to become

involved in Catholic Living Workshops, and you're going to have so many

households, you don't know what to do. So, household heads become unit heads,

and, you know, the whole thing just keeps growing. This is the idea. This is –this

is the nature of this seed, because every seed grows in a certain way… But this is

a fallen world. Obedience is not perfect.

According to Steve, it was his recognition, in the singles' ministry, of a vision of

growing leaders to become "equivalent to the apostles in some sense", where each

member is to bring himself and others closer in spiritual maturity and unity to God, that

affirms his decision to serve within the organization. In Steve's case, it was not the

singles' ministry that persuaded him to accept its particular mission and vision. Rather, it

was Steve's recognition of his vision at work within the organization that reaffirms his

commitment to serve within the ministry. He states his gratefulness to Christ for having

placed him in a situation where he could come into contact with a group that shared a

similar vision of how to reach its mission of bringing others closer to God. Steve states,

...part of what we need to do is to grow in Christ in the fullness of

maturity...He's calling us to be little Christs...you know, in the sense of we're

called to be –equivalent to the apostles in some sense, you know...where did

some of that come? That came before I –I entered the Catholic Living Workshop,

before I entered the CFM singles' ministry. It came through some material that

I'd been studying on my own. It came through some material that I'd been

exposed to, because –however, if you believe in God, and that he has a hand in

things, it was how I was prepared uh prior to joining the community. But, I just,

in my own strength, did not have anybody to impart that kind of –you know,

pattern of growth to. I see, yes, this this pattern is in place here in the singles'

ministry, you know, that uh, you know, this notion of calling people, growing

them, empowering them...they in turn, turn the process over again. They tell two

friends, and they tell two friends...Part of this came outside, but I never had to

practice. I never wa-was given the call even though I had some materials, nobody

ever wanted to listen to me....So, um, even though I had this material, I was not

transitioning in such a way. I was not in a situation where I could –be enough in

agreement with what was going on that I could now begin this prac-this process.

Well, ok, the singles' ministry has all this process. So, part of this impulse within

me has come from before. It wasn't just the singles' ministry that imparted it to

me. But it-it's... it's obviously the only place where it started to –been effective

around me....Yeah, it's not just the technicalities of the program, cuz the

program is just a program. It's –it is, ultimately, a response to a higher call...That

is the mission and goal of what we want to do in the singles' ministry as well,

too. But, in order, for people to really hear that vision, and mission, and call, which impacts everything about what you do in life…it comes down to giving an air of confidence… Knowing the vision, being empowered to complete the vision. You know, it-it's frustrating to see a vision and not an-and feel the magnitude of the call and yet, not have anything around you that is – that is ultimately being useful in that call. So, even though I knew that call—saw nothing around me at the time. And the singles' ministry, all of a sudden, says, "Wow, in principle, if you look at everything," there's a wisdom that you can say, you can look at everything and say, "Wow, this call is the same as that call that I sensed". And now it's like this call is now given a place to come into fruition. Um, so it's above just the technicalities.

General leadership. As mentioned previously, Steve believes that leadership is quintessentially relational. However, this relational quality of leadership is what Steve feels he is lacking as a gift, and thus he views himself not as a "general leader", but as an "individual specialist". He sees himself as a specialist who is skilled in presentation skills and gifted with a certain amount of theological knowledge. According to Steve, a general leader is able to impart and motivate others to partake in the attainment of a particular vision and mission. Furthermore, Steve believes that this call to action is less about task and the attainment of organizational goals, but more about the growth in relationships while the tasks are performed and the goals are achieved. He believes that it is this quality that differentiates Christian and secular leadership. Specifically, Steve states,

I have a weakness there in being able to call forth vision and be relational….I'm working on it. I mean, obviously, it takes a little bit of courage to look a person in the eye, and you feel it in your gut, too. Like, for instance, a couple of times

when –in these roles as household leader and the prior role of being a discussion group leader, you're supposed to meet with people from time-to-time. You're supposed to get to know the people. So that it's not always that when we get together, we're just talking about a program; we're talking about something educational; we're talking about some, some direction that I want to go in. There needs to also be a –fellowship just like in the *Lord of the Rings…* in the sense that they're people that get to know one another. You know, just because a leader and a team member are together and they're working on a project, you know, we need-especially the Christian notion is that there's the family bond between both. Again, it goes back to they're both brothers following somebody higher. So, in that family bond, you're called to get to know a person. You're called to, for instance, not just when you get together, "Well, let's uh be efficient, let's get down to business, let's talk about what needs to be done." You also need to sorta say, "How is it going? Is this the wrong time to be doing this? Is this the right time for you to be doing this? And if a person is—you know, if there's an obstacle in that person's walk uh in life and you know, I need to be sensitive to that. And in as much as it's in my power, to be wise enough to help remove that obstacle. But also to be sensitive to—that the other person has a unique life apart from mine. It's too easy to just sort of say, "This is my life. This is the direction I have to go, and not seeing it as a partnership, because all team, all leadership-follower team natures is ultimately a partnership.

Steve sees his role as a household head as being a parent to his members. He believes that he, much like his view of parenting, is to be an example to those who have been placed under his care. His role is to nurture them spiritually, via discussions and teachings, until they reach a point where they, too, can nurture others in a similar fashion,

should this be their calling. In this role, Steve hopes to become a better listener so that he is able to guide his members in finding their own path, rather than to remain focused on only hearing and seeing what he believes is best for them. Steve feels this is of importance for he has recognized within himself a desire to impart to others over creating an environment of mutual exchange. Steve describes this process as a mentoring of his members, all young men in their early twenties, to help them achieve their own potentials, which, for some, may surpass his own. For example, one of his members is a past youth ministry head that Steve feels has great potential for leadership within the organization. This member is in his early twenties and has the experience and qualities, such as humility, that Steve believes would make a great Christian leader. Steve wonders how come he was assigned this member, whom he feels requires the pastoral support and guidance of a more gifted household head. At the same time, however, Steve wonders how come he was fast-tracked into leadership when he does not feel as though he has the relational gifts necessary to guide other members, especially a member such as this youth leader. Nonetheless, Steve feels a great responsibility for his members given their age difference and, at times, finds himself protective of the way in which they develop spiritually. He does not want them to feel burdened with duties in the same way that he has felt in the past. He is convicted in his belief that to lead, within the context of this ministry, one must not feel threatened if a member's growth surpasses that of one's own, but that one must use one's talents to further nurture that member's abilities.

Seeking order in life. While Steve has promised to prioritize his leadership within the ministry, his journal writings reflect his increasing awareness that his leadership role does not only encompass his duties as a household head, but that it also includes an

expectation to participate in the major events and undertakings of the community. To be a leader within the ministry, one commits to the way of life of the community such that one can be a model for others and, thus, help the ministry reach its goals. Given the limited resources of the ministry, within Canada, the burden associated with leading falls on the shoulders of a few. This contrasts with the Philippines where the organization experiences both a depth and breadth in membership and leadership. Steve finds himself wondering how come he chose to be involved with a ministry that has not received widespread recognition within Canada, but then justifies his involvement by expounding that its accomplishments, in the Philippines, are on a grand scale. He questions why he committed to the ministry so quickly when others are more hesitant, and is at times envious of their restraint.

Steve's concerns reflect his initial reluctance to lead. He is conflicted in terms of deciding how to balance his responsibilities within the ministry against each other, as well as determining how to balance this service against commitments to family, friends, work, and his political involvement. He has decided to limit his social life to focus on service. He hopes that his mother will come to understand his commitment to the singles' ministry after she attends a retreat for another faith-based organization that has similar goals to the CFM. He finds joy only within faith-based activities, which he feels are led by the Holy Spirit and is having difficulty focusing on work. However, even within the ministry, he has prayed for an uplifting of his spirit for he has found himself resentful of his service duties.

Steve finds solace through his practice of the "spiritual disciplines" of prayer, study, and fellowship in the Lord. In his prayer, he seeks enlightenment and

understanding. He prays for humility and acceptance of his additional duty of being a team leader for the upcoming Catholic Living Workshop. It is during these conversations with God that he finds the spiritual comfort he needs to continue leading and the faith he needs to continue serving even when he desires to escape from his duties.

Discerning his intentions. Prayer is not only a refuge and source of strength for Steve, but as mentioned earlier, Steve seeks enlightenment and understanding of his situation in relation to God's will in his prayer. He expects that his prayers will be answered in whichever way that God wills, but that his attitudes will change to reflect what he believes God is calling him to do. Of particular importance for Steve is determining whether his personal intentions are aligned with what he perceives as God's will and an authentic Christianity. A primary concern, which is reflected within his writings and interviews, is his fear that his intentions with regards service and leadership may not be pure, but rather that they reflect his desire for recognition of his own accomplishments. His reflections reflect this concern as he writes about a situation on February 27, 2005:

> The day began with a potential situation. The Parish hall was double-booked with the Catholic Women's League. I and my brother showed up early and realized that there was a pending situation. Then one of the CWL members came, almost simultaneously to the arrival of other singles' ministry members with the drums and electrical amplifiers. I took the initiative and started talking to the woman, to let her know about the looming conflict... While she and another woman started preparing things in the kitchen, I led the singles' ministry members in a short prayer...I tried to act as interface to the CWL leaders, and it worked...I worked with the woman in the kitchen, saying that, on the bright side,

their activity was going to have a lot more in attendance than she figured,

because about 200 people were about to descend on the Parish from the CFM

community. Since they were only planning for about 25 to 30, they graciously

offered to move to a back corner...

All this reporting of the incident is just to say that this reluctant leader in

me is willing to give it his best shot once he gets going. But really, I don't want

to get too far along in the notion of leadership, because it means more

responsibility and changes to one's life and financial situation, etc. The worry is

my hubris (pride of self). Perhaps I lack enough self-confidence or conviction

that I rely on wanting to feel like I'm important among a group of others.

In March, at the National Leaders Meeting (NLM), Steve and his brother shared

about their experiences in the Philippines. They were one of the first *sharers* of the

weekend, and they were able to draw the audience's attention and be an inspiration to

others. Steve had an air of confidence while he was speaking, and he and his brother were

able to inject humour into their testimonial. Steve looked on at his brother with pride as

Evan began to speak. The audience responded to their *sharing* with applause and

laughter. Later, I found Steve alone during one of the breaks between the teachings. Steve

explained that he had not been certain as to whether he was going to be sharing his

experiences earlier that day, although he had been aware that there had been some

discussion pertaining to this. He stated that he hopes their message was well received.

As Steve explained, in his second interview, he turns to prayer to ensure that he

matures into a person whose motives are not based on self-interested concerns, like

recognition. Rather, he desires that his intentions be grounded in helping others realize

that each one plays a part in helping the ministry reach its goals. Steve states,

What do I get in prayer that I am receiving? Again, it comes back to this funny thing of –leadership and recognition. I've been blessed with some recognition that I don't deserve, but yet secretly have wanted. But yet I'm also being given a sense of wisdom and a sense of –I'm being able to handle that better. Like, for instance, if I stand and I share that –if your person is spiritually immature, he shares a truth, and he seeks the glory that comes with it, uh, you know the recognition. But if a person is spiritually mature, he shares the same thing, but it's not the recognition that's –he's rejoicing in. It's the fruitfulness of the effect of saying that. This is –seems to be happening a lot that at the last minute, "Steve would you like to give a testimony about your experience with this Building Communities International project? Because, you know, you witnessed it for a couple of days in the Philippines." So, occasionally, I have to stand up and talk...I have to impact something. I have to share something. I have to blow my own trumpet a little bit. I stand in front of a community and I say, "I donated a house last year." I stand up and say, "Now, here's-here's a gift that I was given at work, that I was not expecting. God's grace has provided me with something I did not need or expected. I lay it at the feet of this Building Communities International work, and I buy another house." ...Now, on the one hand, a spiritually immature person –will, is looking for the recognition. You know, "Good job, Steve." You know. "That's very generous of you." But as the maturity is coming with me through this prayer, I'm rejoicing more in the fact that people –I hope I can say with a stronger conviction as I look at somebody— "How about you?" You know, in the sense of, you know, because at some point of being on this presentation team for Building Communities International, I need to, I need to sharpen the ability to help people realize, "But the work will finish if

you do, too. Don't pat me on the back. Get in there ..." You know...people will still come up and tell me, "Thank you for the presentation. Thank you for the good sharing." And yes, I still feel honoured, I-I receive, you know, as a result of the prayer, and the strengthening of spiritual maturity, that I-I am feeling a little bit honoured, but I'm also feeling a little bit more effective, because the goal of being able to share that comment now...—is not for recognition, but it's for letting some light shine, you know. This is where, you know, my talent led me to contribute to the success of this work.

At other times, Steve struggles with accepting the direction in which the ministry is taking to reach its goals. As Gary explains, Steve becomes anxious when he hears about ministry targets that he perceives to be unrealistic and unattainable. Steve writes that while he is anxious because of the amount of work that is needed to attain these objectives, he realizes that he needs to adjust his mindset and accept that this is the direction in which the organization is headed. However, Steve is not in the habit of blind acceptance and will discuss his concerns with his leaders.

Through his interaction with his peers, Steve has sometimes found affirmation of his decision to accept leadership in spite of his misgivings. Steve is an inspiration to other leaders despite his social distance from them. This distance was observed during breaks between NLM workshops when Steve was frequently found alone surveying the crowd. During the men's forum that weekend, he was honoured by other male leaders for being a person whom they admired. Nonetheless, the small discussion group in which he was a part during the men's forum reaffirmed his efforts in remaining humble as another leader within the group reminded him that a leader is also a follower within this organizational hierarchy. Steve agreed and requested for prayers for humility from his fellow leaders.

Aside from his conviction in his faith, it is his humility that other leaders notice and honour. During the car ride home to Montreal, I was privy to a conversation held by two male leaders who had also attended the NLM. In discussing the event and its significance on their own leadership, both leaders shared with each other their admiration for Steve and his humility, especially in what they perceived to be his humility in his acceptance of God's will for his life.

Christ as mentor. Of foremost importance to Steve is his relationship with God. He views Jesus Christ to be his ultimate role model and believes that it is Christ who is ultimately his mentor. Yet, despite his confidence in Christ, he lacks confidence in some of his leaders. He feels that his support persons may not be equipped or have the time to tend to his needs. Thus, while the NLM and the occasional discussion with his peers afford him with the support he needs to perform his duties, very often, Steve feels he must turn to prayer and his relationship to God for both spiritual nourishment and wisdom in how to be a leader within the ministry. Steve states,

> And I'll –and because I know, because a good follower knows what he wants in a leader, he tries to model some of those things around him. And indeed –but the thing is the good follower doesn't know how to impart that. So, if I don't feel in mentorship underneath somebody, it calls me to a deeper walk with Christ. And this is part of the –what we call uh the spiritual disciplines. We're supposed to be, as a community, reading in our Bible fifteen minutes per day. We're supposed to be praying fifteen minutes per day. Well, I've disciplined myself to not just be generically reading my Bible fifteen minutes a day scattered throughout the day, or praying in a scattered way throughout the day to actually saying, "Ok, I'm going to recommit to trying this, because now I know that the

effectiveness of this –process that I agree with, in principle, this idea of my household head, my household headship is going to be very unfruitful unless I do this everyday. So, I –if I, I have to go to Christ as my mentor. I want to be led by somebody that's more mature than me. But, it's impossible with all the busy schedules that everybody in the community is following to actually have that relationship with somebody else in the community. And also because of the way that we've come to where we are, one person in authority, you know, might have that spiritual authority, but isn't specialized enough to help you in an area that you want. So, here's that specialty, you know, I want to know this, but the person in authority is a good leader, but he's not a gifted specialist to be able to help one in that way…

…We have these presentations. There's a series of like sixteen, sixteen lessons that we need to go through, and we've gone through six of the sixteen. And so I need to go through you know, ten more. It's a process. I'm becoming a process— but, obviously, this process of being a household head leader is underway right now before I finish these sixteen lessons of how to be a household head leader. Um, this notion of if we keep trying to grow ourselves in numbers, well then that means the people underneath me are going to become household head leaders as well, too. The whole process seems fast-tracked. It's frustrating in some sense. It drives you more to a power that is beyond you, which is God. So, again the prayer, why am I going to prayer? Is it because I know it's a good thing? No, I'm being driven there out of desperation.

Where to Now?

Inevitability of Leadership

For Steve, a call to serve God is not like leading a student society where one serves briefly, but intensely, during periods of preparation for a major event; rather, a call to serve God has an eternal timeframe. Steve sees the commitment to serving God and accepting leadership as one that demands a great change in his life. It is these changes that he sometimes fears, especially if he continues to travel down the path of leadership. For instance, he wonders whether his vocational call is to the priesthood or the single life. Depending on his discernment, Steve would need to act upon God's will and alter his aspirations and the way he lives his life. In the same way, but to a lesser extent, his leadership role in the ministry has effected a change on Steve's way of life where his service to the community has become a priority for him.

Steve reflects upon the inevitability of his leadership position as a function of his availability and his commitment to the ministry. He also theorizes that it is in the process of handling increasing responsibilities that one may arrive at a realization about where one's talents and abilities should be used. In describing his transition into leadership, Steve summarizes its inevitability as follows:

> Just that it was inevitable, I guess. –It wasn't necessarily a transition that was uh
> you know chosen for me for any particular reason—I guess—maybe, I showed
> myself faithful in attendance at various things and then they said, "Ok, now since
> you're always around, let's uh, do this next part." So, in some sense, it was uh
> one of those inevitabilities that "Uh, it's going to happen at some point, you
> know. They're gonna ask you to do more anyways." And, and depending on

your-your level of skill, they'll find out you know whether you can, you know,

whether it will improve you to be even a better person, then-then you'll get more.

Or, whether, you know, you find out yourself completely stressed out and unable

to handle things. And, then they'll, then all of a sudden people realize that and–

so, how did I feel, um. "Why me?—Why now? Why this? Why that?" You

know, does it take me-take me beyond the level be-beyond where I wanted to

participate? I'm not sure.

.... I guess eventually a tulip bulb becomes a tulip... So at some point in life uh

God is going to try to craft you into what you were created to be. Um, what that

is will require a bit of—testing, you know, and and experimentation here and

there. So, if you're crea-created to be a tulip then you should expect growth

patterns of a tulip. Then if you find out, "Oh, I'm really not a tulip; I'm a

daffodil." Then, uh your season is uh slightly earlier or slightly different than a

tulip's season. So, or that same thing with the -the ugly duckling story, you

know, uh--thinks he's a duck; turns out to be a swan. Um, so, the whole process

of, you know, "Who am I in Christ? Who am I in the Christian community?" is

probably just gonna go through various stages.

The Need for Encouragement

The growth patterns of what he expects of a leader are what Steve uses as signs to

indicate whether he was meant to be one within the community. His initial reluctance to

be a leader related to the duties expected of a household head within the ministry,

including building relationships and using organizational skills. By the end of this

research study, during the final interview and within the remaining entries in his journal,

Steve shares that he still does not feel confident about his abilities within these two areas

of his leadership. He questions his calling as a leader. Although he understands the value of planning and coordinating events, such as the CLW, his continues to dislike what he terms "advanced management". He also questions his ability to motivate people. For instance, while leading the CLW, he writes that he is not sure whether he has been able to build good relations with a particular team member, because of her hesitance to accept ad-hoc changes that he has implemented within the workshop. Furthermore, Steve still does not feel comfortable giving spiritual guidance to the former youth leader within his household, because he feels that his member deserves to be under the headship of a more inspired leader.

However, despite Steve's concerns about his ability to lead, he continues on with his duties and is sometimes rewarded with greater understanding of how his actions contribute to God's work, even though he does not know the ultimate results of his actions. For instance, the CLW that he led ushered in new members, most of whom were non-Filipinos, into the ministry. Steve felt blessed to see that there was a place for the singles' ministry within the Ottawa area, especially with regards an earlier concern that the ministry should be associated with a particular parish and contribute to parish goals in a direct fashion. He writes,

> There were only 4 participants, all of whom already have a Church background. Nevertheless, I was not disappointed and I have been pleased that the turnout at the CLW has not been disappointing for me. It is amazing to see that we are actually doing this work without having an actual parish ourselves, yet it makes me wonder what the next step will be. Did we evangelize this parish? No, but

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perhaps we have attracted a few more people to charismatic renewal that will

now be able to link up with others.

This need for encouragement, or edification as written within the ministry's

manuals, has taken on significance for Steve. Due to the activities scheduled within the

ministry community, Steve has realized that the need to support and encourage one

another is very important in maintaining and boosting ministry morale. While Steve had

written earlier that rewards are not to be expected on earth, but in heaven, he has realized

that encouraging others in their service is a necessity. Steve writes,

> I realize the need to give encouragement to others as well as to pray for this work
>
> and community, for if God is with us, then all things will go well. Many doors
>
> will open for the betterment of all. And if they don't, then (worst case scenario)
>
> God is able to rescue me in reward for being faithful. May we all grow in the
>
> grace and knowledge of Him, and have peace with our neighbours in the
>
> Church."

However, despite this realization, Steve writes in his final entry, dated June 8, 2005 that,

"I definitely don't have a passion to connect with others in this way (to encourage them

and reignite the flickering spark within them)."

The Gifted Leader

In Steve's study of church leadership, he refers to Hybels and Hybels (1995),

which tells the story of the Willow Creek Community Church. Leadership, as viewed by

Hybels and Hybels, is a spiritual gift from God. According to Hybels and Hybels, every

Christian has their own particular skill set which predisposes one to a particular role

within the church. A leader, therefore, possesses certain skills, such as the ability to cast a

vision, inspire others, and recognize and counter entropy within organizations. However, from the viewpoint of Hybels and Hybels, a leader is given these skills as gifts, and thus they cannot be easily acquired by those who are not meant to lead within the church.

In comparing himself to the skill set of Hybels and Hybels' leader, Steve finds himself falling short of the description. Yet, he does concede that he does have some of the skill set, such as being able to identify entropy, and recognizes the need to establish a leadership culture. However, even when Steve recognizes a part of himself within the description, he qualifies his reflections by stating that he does not feel qualified to counter entropy nor to create a leadership culture. Thus, Steve has come to view himself as more of the teacher, or the individual specialist, as opposed to being a leader. Yet, he also cites that Hybels and Hybels state that many leaders do not see themselves as leaders even though they are gifted as such. Steve also writes that the context of the Catholic Church is very different from that of the Willow Creek Community Church and wonders how Hybels and Hybels's perspective carries over into his own church and ministry context. His theological musings have left him wondering about the foundation of his own leadership. Steve ends his journal, after acknowledging his frequent mood swings, as follows:

> I'm a bit bitter because my gift is not leadership, yet find myself in a situation where there is a void in leadership. So the church is better served by my following where the leaders are and not trying to force a leadership vision in competition to them. Are the majority of leaders jumping into situations where they can be leaders, i.e. into independent Protestant churches? Or are they becoming priests? Where are the leaders?

Despite this belief, Steve continues to serve.

Letting Go and Letting God

During the final interview with Steve, he is visibly tired as it is the day of the community development launching in Ottawa. He has been working on creating a multimedia presentation, which will be presented on this day. As he is speaking with me, several members of the singles' ministry, including his members, greet him familiarly. The reserve that I had noticed in his past relations with other members has disappeared. People from the CFM seek his help during our interview session; Steve is now firmly entrenched within the leadership of the community. It is now May.

In response to my question about what he has learned over the past few months, Steve states,

> Um, I knew I could always take a lot. I mean that had been—that had happened
> in high school, and university, and thereafter. So, I knew, I knew there's the
> ability to handle a lot. I learned a lot about --one of the guys in the
> community...—it's that "Let go, and let God". And that was very, you know,
> good because it sort of took me out of the controlling picture. I didn't have to
> worry about myself as being "the" leader. I'm able to now see myself as—just
> managing resources that are funnelled my way um by a –by a higher being. You
> know, in some cases, you might say it'd be your manager or you director at work,
> but, in this case, it'd be –I'm just managing—an agenda that's part of God's plan.
> Um, somebody in the household training said, "Embrace the people that you're
> given with as gifts of God." So rather than say, "Oh, how come I didn't get the
> star team?", then, you just accept them as gifts of God, and you realize you did

get the star –the star team. The star team that was uh ready—that was right for

you.

This attitude of entrusting to God one's concerns became increasingly important for

Steve when he realized the amount of work associated with his leadership position. Steve

states,

Like the—I guess I'd heard about this Catholic Living Workshop stuff that was

going to be happening in the background. Heard about uh –you know, things like

–the Community Development Launch is the event we're doing today, and all of

a sudden, I was assigned to coordinate making a little video and, it's like "Wow!"

you know. And, then, we had a –a summit along the way that was focussed on

leadership and, you know, all these other things started coming along and I

thought, "Gee, I wasn't –I wasn't thinking it was going to be so much." I thought

it was just going to be transitioning to one step in leadership. I, it wasn't like,

"Hey, let's just throw everything at this guy and see how he swims," but –but

even so, they could have thrown more at me, and uh, you know, it's not to say

that lots was thrown at me and not at anybody else cuz lots was thrown at lots of

other people in the community, too.

In order to keep himself grounded, Steve, who had a consistent spiritual life in the

past, continues to strengthen his prayer life. Steve tells his members the following:

I'm telling my household members to put their priority on the daily walk with

Christ, then on the household meetings, then on the rest. We need to build on a

sure foundation. If our "muscles" are strong, then we can do a lot of labor with

little ill effects (including personal frictions).

It is this devotional life that he feels allows him to continue his service even when he does not feel fully equipped to be a leader. It is in his daily prayer that he says he expects to experience shifts towards more positive and altruistic attitudes, which counteract his self-centredness.

In addition, Steve is learning to discern when he should or should not take on projects. He has come to see that he often takes on duties or tasks, because he feels that these would not be done if he did not do them. Similarly, he often makes suggestions for activities and then ends up with more duties for himself. Steve hopes that in the future, he will be able to learn to say no. He has learned that the goals of the ministry will be attained with or without him, because in his estimation, this is God's work, which will ultimately never fail. Instead, Steve believes that it is his responsibility to ascertain that he participates in those areas where he is truly needed. However, Steve also says that "if you do do say yes...then you gotta go with it; otherwise, you're just gonna sink, you know. Because uh once you say yes, you put yourself in that process. You might as well go with it." Thus, Steve holds himself accountable for his decisions and actions.

Even though Steve is sometimes resentful of his leadership responsibilities, he knows that he has committed himself to his members and to his service to God. He maintains that as he grows spiritually, he will be able to overcome attitudes that hold him back from his potential to serve God more fully. This is reflected in the following self-chastisement, "Shame on me for being so self-centred? I guess it will be a trait that I struggle with throughout my life, at least for a while. Even vices can be overcome with good habits."

When asked what he expects to happen now that he is fully entrenched in his leadership position, Steve replies that he hopes to find a way to find balance so as to learn to better deal with the "pain of busyness" and what he expects to be the "pain of drudgery". During "ordinary time", Steve expects to be challenged with building his relationships within his household and within the ministry. He is pondering how to effectively capitalize on these slower periods so as to work more effectively and efficiently during busy periods. Steve acknowledges that his service within the community will always include challenges, but he will continue to serve as he believes in the vision of the ministry. Steve summarizes,

> Um, there's gonna be obviously challenges to make, continue doing what we're doing. But, the thing is is, uh, the challenges will be to try and do things organized, the singles' ministry, organize whatever we're doing on a larger scale. Um, you know, to try and continue to do things and not just be a comfortable family of forty or fifty, but to continue to do things um, that will expand the vision and purpose of the singles' ministry, um... How do you do that? ... I don't know. I honestly don't know. Because, so here's where part of the thing is-is, you know, uh, at that level, I'm not casting the vision. Um, I'm following a vision and there's a lot of it that I agree with and I just got to sort of say, "Hey, well, is that good direction? Um, throw my suppor—support behind it." Uh, I don't know. I also expect the unexpected. Um, I think so. I think so.

Case Reflections

Six themes emerged during the case analysis of Steve's experiences when leading within the singles' ministry. These themes relate to how Steve has perceived his

leadership experiences. The themes refer to his responding to God's call to serve; the ideal of the gifted leader; recognition and spiritual encouragement; learning to live an authentic Christian life; leading to create a purposeful, spirited brotherhood; adapting to a vision.

Responding to God's Call to Serve

Steve's spiritual conversion, during his graduate studies, initiated a search for a greater knowledge and understanding of God. Steve considered this spiritual awakening as a call to seek out God's will for his life and to passionately live this call out. He views this call to serve God as being the primary purpose of his life and one that supersedes all other priorities. However, Steve is continually in the process of responding to opportunities to heed what he believes to be God's call, as witnessed in his involvement in politics where he feels that he must defend the traditional values, which are aligned to his faith, within society.

It is this openness to opportunities, which he perceives to be in line with God's will, that Steve credits as having led him across various organizations and eventually to the singles' ministry. Within this ministry, he discovered a similar spirituality to his that encouraged him to serve and take on his leadership responsibilities. While reluctant to become a leader, his belief that the ministry is being led by God in its leadership selection enabled him to accept the responsibility. His misgivings about leadership relate to his perceived lack of leadership skills and personal costs to him. According to Steve, the costs of following God's will include the placing aside of one's individual pursuits when it conflicts with the attainment of the vision of the ministry. He believes that the

ministry's vision is part of God's plan for the world. Furthermore, he recognizes a congruence between his own personal vision and mission and the organization's processes and goals. This recognition has led to his belief that God has chosen for him a service path within this ministry. Steve's belief in the importance of the ministry's goals is sufficient for him to prioritize his duties as a leader to his members, such that he is able to overcome his concerns about leading.

The Ideal of the Gifted Leader

Steve perceives a leader as having been gifted with a particular set of skills, including that of being a vision caster, motivator, and relationship builder. It is a perception that has been reinforced by his readings on church leadership and his observation of past role models, who were in leadership positions. Although he has cultivated leadership skills in the past, as a student leader, he does not feel gifted with these skill sets to the degree that he would expect of a gifted leader within the ministry. Instead, his perception of himself as an "individual specialist" is moulded in relation to his view of himself as a teacher.

While Steve aims to continuously progress towards this ideal, he often questions how come he was placed in a position to guide members when some of them appear to be more gifted, in terms of leadership, than he. However, through conscious actions to learn more about church leadership and his faith in God's guidance, he hopes to be able to fulfill his leadership duties to his best potential. Despite his feelings of inadequacies in his role, he has been lauded by other male leaders for being an inspiration to them, as observed during the NLM.

Recognition and Spiritual Encouragement

Steve states that he is motivated by recognition, but that he strives to balance this with the spiritual encouragement that he receives in prayer that helps him remain humble in his service. In the beginning of his leadership journey with the ministry, he had difficulty accepting recognition, even though he "secretly desired" it. His belief that one must serve out of love for God, so as to help others experience this love, runs contra to the idea of serving to receive praise for one's actions from others. Yet, as he moved forward in his leadership journey, he says that he has been able to align his intentions more easily to serving in an altruistic manner through the practice of consistent spiritual meditation. For instance, he is able to distinguish that his intentions have become less self-centered and more about encouraging other members to participate in the initiatives of BCI. Even though he finds it difficult to encourage others, he has come to view the encouragement and edification of ministry members as important. He has come to realize that this is especially important when members are feeling overwhelmed by the number of tasks to which they have been assigned.

While he is encouraged by the recognition of his peers, Steve places greater emphasis on the spiritual comfort and rewards, such as peace, that are experienced when he feels close to God. It is this spiritual connection that Steve prizes above all. He maintains this connection by practicing the "spiritual disciplines" of Christian prayer, study, service, fellowship, and sacraments. He shares the ministry's view that these are the foundations for an authentic Christian life, and he seeks to encourage his members to practice these as well.

Learning to Live an Authentic Christian Life

Steve seeks to live an authentic Christianity where his faith becomes second nature and flows naturally in his words and deeds. He has come to view his tendency to ruminate on his intentions and goals as a sign that he must continue to strive towards increased attitude refinement and values integration. For instance, he wrote,

It's funny how yesterday morning, Ash Wednesday, my prayer was preoccupied with whether I would wear my ashes all day at work.... But yesterday, I was so preoccupied with whether I had the courage to do so again this year (because I didn't feel called to do it last year). Well, I just couldn't make it downtown in time to go to the Church that has Masses at 7:00 and 8:00 a.m. In a strange twist, I didn't even make it to a local Parish in time last night to receive ashes. I and my brother showed up a few minutes past 7:30 p.m. only to find out that the Mass had begun at 7:00 p.m., and that the ashes had already been distributed! Well, God had a lesson in that for me.

I desire to be a Christian that just overflows naturally. One out of whom the image of Christ is seen to be a natural byproduct, rather than someone who is trying to force out a pattern of behavior against his own natural tendencies.

For Steve, as with the ministry, the need to witness his faith to others via his actions is part of what is believed to be a spiritual call to evangelize. Thus, Steve believes it necessary to establish dialogue and share one's experiences with others via the social exchanges of which he is a part. These exchanges must, therefore, be natural and not forced. It is this interpersonal dynamism that he feels is lacking in his interpersonal relationships. Rather, he sees these relationships as being focused more on task accomplishment.

In order to live an authentic Christian life, especially as a leader, Steve has sought a mentor to help him in this endeavour. Unfortunately, according to Steve, the existence of a mentor, who is capable of assisting him in this quest, is missing in the ministry. Thus, he has turned directly to Jesus Christ as a mentor. Steve states that he actively cultivates a strong spiritual life so that he will be availed of the understanding, wisdom, and peace that can be found when conversing with Jesus in prayer or meditating on the scriptures.

Leading to Create a Purposeful, Spirited Brotherhood

According to Steve, a major difference between Christian and secular leadership is that Christian leadership necessitates that a leader cultivates a brotherhood and sisterhood among his or her members. Thus, while secular leaders may choose to create a familial bond among its members, it is requirement when leading in a Christian environment. In terms of his own members, he views himself as a parent who is guiding his children to adulthood. He believes that it is the creation of this familial environment that nourishes Christian values to maturity. As a result, when he finds himself in a leadership position, such as being a team leader, he is disappointed when the focus becomes more task-oriented than one in which the spiritual learning that occurs, via the "fellowship" of the team, is just as important as the task at hand. It is this desire to become a part of a purpose-oriented group, which accomplished its goals via a family-like environment, that attracted him to the CFM singles' ministry.

Adapting to a Vision

Steve views himself as a person who adapts to situations. This is evidenced in the way that he is able to adjust to the demands of being a household leader even though he does not feel fully gifted in developing interpersonal relationships. Even in his youth, he sought to emulate those whom he perceived to be "sharp" and capable of maintaining control in demanding conditions, such as astronauts. He values progress in the sense of honing one's abilities and attitudes towards a particular goal. In the present context, this goal happens to be living out God's will for his life.

This commitment to God, which he actions in his service, requires that he balance his leadership duties in the community against his other priorities. It is this balancing of priorities that he feels has and will continue to be a great challenge. He writes about the emotional and spiritual conflict that he feels when these priorities are not balanced. However, he maintains that he will remain vigilant in pursuing his time management goals.

Steve states that he agrees with the overall vision of the ministry, but also that he does not always agree with his leaders on how the organization implements its plans on accomplishing its goals. Yet, Steve is willing to discuss his concerns with his leaders, and is willing to trust in their decisions and, in so doing, remain obedient. Although he experiences anxiety in the process of coming to terms with what is asked of him as a leader, he states that he is willing to take the time to pray on the situation until he is able to understand it and, thus, adjust his attitudes accordingly. This cycle of anxiety, discussion, prayer, understanding, and adjustment is one that Steve views will continually be a part of his life.

Stay or Leave?

In terms of his leadership journey, Steve has revealed that he has experienced a wide array of emotions that are a reflection of how he attempts to balance his duties, values, and interests. Despite the emotional turmoil that he has experienced throughout the leadership transition process, he remains committed to the ministry and his duties. His desire to respond to what he perceives as being God's call, along with his belief in the need for creating a purposeful and spirited brotherhood to realize this call, has reinforced his commitment to the ministry. His desire to actualize this call is strong enough to overcome any misgivings he has about his giftedness as a leader, as well as any difficulties he may experience while living a Christian life. It is the spiritual encouragement that he feels he receives in prayer and the affirmation that he perceives from his peers that reaffirm his decision to continue on with in his leadership. In so doing, he seeks to adapt his attitudes to ones more conducive to the attainment of the ministry's goals.

CHAPTER 6: FINDINGS

OVERVIEW

This chapter provides a cross-case analysis of the data. This cross-case analysis will begin with a comparison of the perspectives and themes generated from the individual cases. Next, I describe the questions emerging from this comparison. Then I present a theory of leadership development that emerges from the data collected in this study.

CROSS-CASE PERSPECTIVE

Expanding on Individual Experiences

At the individual participant level of this study, the main research question related to how meaning was created from experience as the new leaders went through the leadership transition process. General themes, as seen at the end of the case narratives, were found for each participant. These themes were generated from the data and reflect the factors that have influenced how each participant came to view their leadership experience. In general, these themes answered the question, not only of what happened, but how come they came to view their experiences in a particular way. These themes were influenced by factors intrinsic to each participant's disposition as well as extrinsic factors relating to external environmental issues, including mentorship and organizational structure. The emic perspective used within this research implies that these findings have been filtered via each person's own viewpoint. These findings thus present an intrinsic, or

Table 2

Cross-Case Thematic Comparisons

Main Categories	Jennifer's themes	Sandra's themes	Steve's themes
Reasons for leading	Social motivations	Higher calling	Responding to God's call to serve
	Feeling-based decisions		
Perspectives on leading	Insecurity about being a competent leader	Way of life	The ideal of the gifted leader
			Learning to live an authentic Christian life
Handling of obstacles	Conflict with priorities	Growing from challenges	Adapting to a vision

Organizational environment	Aversion to change in social structures	Second family	Recognition and spiritual encouragement
			Leading to create a purposeful, spirited brotherhood

personal, translation of external factors that provides for an individual perspective on one's own leadership experience.

When comparing across cases, it was found that each theme could be interpreted via the following five categories; these categories were reasons for leading; perspectives on leading; handling of obstacles; organizational environment. Table 2 presents a cross-case perspective of each participant's experiences.

In each category, there appears to be a similarity in the viewpoints held by Sandra and Steve, as opposed to the way Jennifer views her experiences. In both Sandra's and Steve's cases, both of them felt a call to serve God. Further, they aspired to live their faith fully, although they differed in the way that they applied their faith in their lives. Whereas Sandra sought to follow her faith simply, Steve sought to internalize his faith and align his intentions, actions, and emotions with his faith in a more conscious fashion than Sandra.

Both leaders were willing to adapt to changes in their lives to fulfill their leadership roles. While Steve is more reluctant to face challenges, he is often quick to seize opportunities when he believes they are in line with his vision for his life. For example, he was quick to have joined the ministry and serve, and only later realized the extent to which he had committed himself. Despite his surprise at the extent of his responsibilities, Steve had been cognizant of the opportunity costs associated with taking on leadership responsibilities. Moreover, he believes leadership is worth the difficulties as long as it contributes to a purposeful goal to which he ascribes. Sandra, on the other hand, invites challenges; this attitude has been reinforced by positive experiences resulting from her taking action, such as moving to Canada and taking on increased responsibilities in the community.

In addition, both view the organizational environment as a metaphorical family. Sandra views the ministry as her second family and believes that the support of this ministry has allowed her to grow spiritually and personally. Steve also acknowledges that the supportive relationships, which exist among his peers, encourage him, especially when he is having difficulty understanding or assimilating the direction being taken by the ministry. Like Sandra, he sees the importance of creating a brotherhood and of developing an encouraging atmosphere. However, he differs from Sandra in that he does not perceive the ministry as being his family, but rather he sees the potential of the ministry structures and culture in encouraging the creation of a brotherhood that is purposeful and encouraging. However, both Sandra and Steve seek to find a way in which they can contribute to developing this familial type of organizational environment, especially with those under their care.

In contrast to Sandra and Steve, Jennifer did not experience a call to serve God, but rather grew up in a ministry that she found fun and inviting. While she affirms that members in the youth ministry are there because they love God, she has never mentioned a desire to serve the Lord as a direct reason for her participation in the ministry. On the other hand, others have perceived in Jennifer an increased desire to serve after listening to others express the joy of having been called to serve. They believe that hearing the experiences of other leaders has the effect of reassuring Jennifer of her own calling to serve and lead. However, this calling has been perceived through the eyes of her support persons; it has not come from Jennifer's own reasons for serving.

Instead, Jennifer's reasons for serving and leading have been socially motivated in that she acts in order to please others or because she enjoys the social aspect of service. The pleasure that she derives from serving encourages her to serve more; however, she has difficulty motivating herself to serve once she no longer finds it enjoyable. As opposed to Sandra and Steve, who have a desire to live out what they perceive to be a call to serve within the community, Jennifer does not feel the same sense of purpose or urgency within this context. In addition, Jennifer's focus on her inadequacies as leader, such as her lack of commitment and household head expertise, as well as her persistent focus on her fears relating to public speaking often hinder her from accepting responsibilities that require her to further hone her skills.

Her lack of commitment to her leadership position and to the ministry, which became especially marked towards the end of the research, is also related to her desire to focus on other priorities, such as school. She has not prioritized her service and, thus, it is rendered to the background when other activities and aspects of her life arise to which

she attributes greater value. This is in contrast to Sandra and Steve, who strive to adapt to the challenges experienced in their service, because they believe in the work that they are doing with their ministry.

This belief in the ministry work is not shared by Jennifer, who increasingly came to feel alienated from the ministry environment due to changes within its social structure and atmosphere. The familiarity and comfort of being within a family-like community dissolved as the social networks, formed within past organizational structures, were modified. The dissolution of Jennifer's support structures resulted in amplifying her insecurities, because she now felt like an outsider within the ministry in which she was supposed to lead. This is in contrast to Sandra who considers the singles' ministry in Ottawa to be a second family.

Steve, however, shares some of Jennifer's insecurities about social relationships, but in a different sense. Steve believes that a leader must be socially adept in establishing rapport and maintaining relationships to further the mission of the organization. While he does not see himself as gifted in being able to develop these relationships, he is willing to put effort into developing relationship-building skills. This desire to develop these skills relates to his belief in the mission of the organization, and to his willingness to do what is necessary to help realize the organization's vision.

Jennifer, on the other hand, enjoys developing relationships, but does not believe in the direction that the ministry has taken with regards to its development. Changes in the organizational structure have had a negative impact on the nature of the ministry from her point of view. This perspective saw the ministry as a place in which its members could develop friendships with one another and where they could enjoy serving God

together. The current ministry environment has resulted in the distancing of these friendships. Jennifer no longer senses an organizational fit with the youth ministry and its environment. However, this environment is a direct result of the ministry's focus of its goals of rapid evangelization and growth in numbers, which is its stated mission.

EMERGING QUESTION

As the research into the transition process advanced, the question of determining how come a person decides to commit to leadership responsibilities, within this particular RNGO's context, became the most pressing question from a human performance improvement perspective. This question became increasingly apparent during data collection and the resulting cross-case analysis. While comparing and contrasting the three cases across four categories, consisting of reasons for leading; perspectives on leading; handling of obstacles; and organizational environment, a conceptual flow was found where the reasons and perspectives that a participant held for, or about, leading interrelated with how each handled obstacles and viewed his or her organizational environment.

Before continuing this discussion, it is important to clarify some issues with regards the two organizational settings used within this research. While it can be said that the singles' ministry environment, in Ottawa, has gone through less organizational change in comparison to that of the youth, it is still focused on growth and evangelization. Thus, it is still possible to contrast the case of Jennifer with that of Sandra and Steve. In addition, Steve has also mentioned that the support structure he has experienced within the singles' ministry was not entirely adequate for his needs, as was

found to be the case with that of Jennifer. Therefore, one cannot say that the differences in the two organizational environments can explain the differences in Jennifer's experience, as a youth ministry member, in comparison to Sandra and Steve, who were both singles' ministry members. It is, thus, possible to posit an underlying process that has guided the decisions of each participant, regardless of their involvement within the youth or singles' ministry. Moreover, these differences in context have enhanced the findings of this research by introducing variety into the data analysis.

Instead, it can be seen that both Ottawa leaders believe and feel called to participate in the mission of the organization. The youth leader, on the other hand, did not share this belief or call in the same fashion. This underlying conceptual flow, in terms of participant perspective; actions; and commitment to leadership, is one that piqued the need to explore what factors could be catalytic in terms of deciding whether one commits to a leadership role within an organization, such as this RNGO.

To study this underlying conceptual flow that relates to the question of why a new leader decides to commit to his leadership position, the data had to be analyzed from a different perspective. As grounded theory's constant comparative data collection and analysis method (Strauss & Corbin, 1990) was used within this research, the transition from a basic interpretive framework (Merriam, 2002) to a grounded theory perspective (Strauss & Corbin, 1990) was easily made (See *Research Framework and Methodology*).

GROUNDED THEORY OF LEADERSHIP EMERGING FROM THIS DATA

A grounded theory of leadership was derived from the process of open coding, axial coding, and selective coding of the three cases (See *Research Framework and*

Methodology). The analysis resulted in a conceptual model derived from the core category, which was found to be that of the leader's level of ownership of the organization's mission. Figure 7 shows the conceptual model of the process of how a leader determines his level of ownership of an organization's mission. Table 3 details the properties of each of the causal, contextual, and intervening conditions, as well the action strategies and consequences related to this phenomenon. The resulting model was deemed to best fit the data collected from this study.

The model displays how each of its component parts interrelate with one another. The intervening and contextual situations, comprised of a leader's personal conditions and learning and support experiences, interrelate with one another and with how a new leader discerns whether his or her own vision of leadership is aligned to that of the organization. This organizational fit was found to provide the causal conditions for a new leader's ownership of the organization's mission. The greater is the leader's fit with the organization, the greater is the leader's acceptance of the organization's mission as his or her own.

Once a new leader has determined his or her own fit with the organization, he or she develops a mindset with regards to his or her role as a leader within the organization that will guide how he or she adapts and views his or her leadership role and experiences. In addition, the level of a new leader's ownership of the organization's mission was found to influence his or her degree of commitment to leading within the organization. The mindset developed was also found to influence the level of commitment and vice versa.
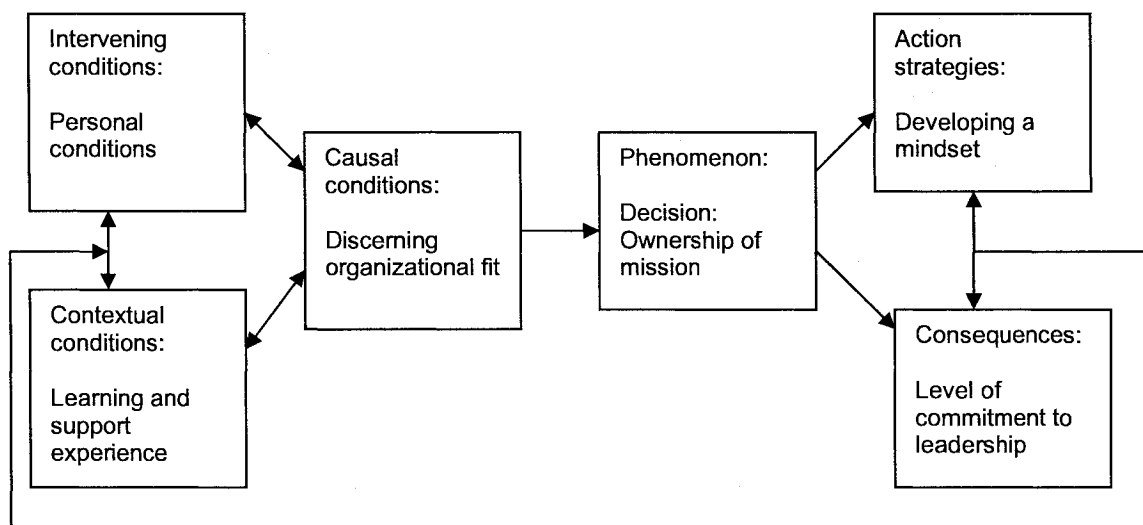
Figure 7. Ownership of mission grounded theory model.

However, it was also found that the new leader's ownership of the organizational

mission fluctuates at various points within the transition period and that this is related to

the interplay of his or her mindset with the performance of duties and acquisition of

knowledge resulting from how one commits to leadership. This interplay becomes a part

of his or her contextual experience and has the potential to influence his or her personal

conditions for discerning organizational fit. Thus, the model also describes the variability

in the way each participant experienced his or her leadership transition period. It also

reflects how each arrived at his or her decision about whether to commit to leadership

past the transition period.

Table 3 details the subcategories associated with each main category. It describes

how these subcategories relate to each category. These subcategories can be described as

the properties of the conditions, action strategy, and consequence associated with the new

Table 3

Ownership of Mission Grounded Theory Conditions and Properties

Phenomenon	Causal Conditions	Context	Intervening Conditions	Action strategies	Consequences
Decision: Ownership of organizational mission	Discerning organizational fit	Learning and support experience	Personal conditions	Developing a mindset	Level of commitment to leadership
	Involves:	Involves:	Consist of:	Pertains to:	Demonstrates:
	Level of identification with mission	Learning environment	Values, attitudes, perceptions	Dialogue	Knowledge of Leadership roles/ responsibilities/ attitudes
		Training		Adaptive strategies (over obstacles)	
	Degree of one's sense of belonging	Prior experience/ skills	Motivations for serving/leading	Development strategies	Consistency in the performance of duties
			Expectations Regarding		
		Organizational support structures	leadership	Leadership role/duties	Willingness to adapt
			Support needs		
				Relationships within organization	Accountability for mission

Prioritization of

commitments

Initiating

activities

Using

skills/resources

---

leader's level of ownership of the organizational mission. The following paragraphs will

detail each one of the model's categories and its respective properties. Examples will also

be provided to illustrate and provide context to the model.

Ownership of Mission

The conceptual model positions the extent to which a new leader decides to

assume ownership of an organization's mission as the main phenomenon in this research,

with regard to why participants chose to commit to their leadership position after the

transition period. This phenomenon was selected as the core category of the model due to

its appearance in all three cases and its conceptual power in pulling together the other

emergent categories. This can be seen in its central position in the model described

above.

The centrality of this phenomenon is best viewed upon cross-case inspection.

Both Steve and Sandra accepted and took the mission of the organization as their own

prior to their appointment as leaders. Sandra's decision arrived when she first served at a

community event after the departure of her mentor. Steve chose to join the ministry based on its stated purpose and spirituality. The consequence of their decision to make the organizational mission their own was their acceptance and commitment to leadership. They performed their duties and felt accountable for their performances, as both felt it important that they perform their best to help the organization achieve its goals. However, as their own personal and contextual situations changed over the course of the transition period, each had to come to terms with his or her anxieties and determine how best to approach his or her leadership responsibilities.

For instance, Steve's insecurities with regards his theological questioning of the spiritual foundation of his faith made him question the level with which he fit with the organization. This, in turn, made him wonder about the strength and effectiveness of his own ability to lead. However, the strength of his belief in the purpose of the organization led him to consciously develop a mindset that sought to overcome challenges related to how he saw his role as a leader through the use of adaptive and developmental strategies such as deepening his spiritual faith. Furthermore, his belief in the organizational mission outweighed any of his personal misgivings such that he remained faithful to his leadership role throughout the transition period. His ownership of the organization's mission resulted in the development of a mindset that includes an expectation of "the unexpected".

An example of the centrality of one's ownership of an organization's mission can be witnessed in an example from Sandra's case. Out of the three participants, Sandra was the most consistent in her disposition with regards being a ministry leader. She welcomed the opportunity to serve. Although she had little past experience as a leader in other

organizations, she felt that being a leader would be a worthwhile endeavour, despite time management challenges. She strongly believed in the organization's purpose, because of the personal and spiritual transformation that she had experienced upon joining the ministry in both the Philippines and Ottawa. She referred to the Ottawa organization as her second family and firmly believes in the need for unity within the ministry for it to achieve its goals.

When Sandra realized how important the organization's mission was to her, she consciously took ownership of the organization's mission and vowed to help whenever an opportunity would arise. Sandra believed that accomplishing the mission of the organization would benefit others just as she had benefited from her involvement within it. After her appointment as a leader, she continued to remain faithful and adapt to challenges that she faced via collaboration and dialogue with her support persons and members. She also consciously maintained her own prayer life.

Her change in marital status caused her to seek information on the appropriateness of serving in a singles' ministry as a married person. Upon realizing that this was an acceptable endeavour within the ministry, she remained committed to leadership. However, the pull to be with her husband, in the United States, was one that needed to be addressed, and she decided that she would have to move from Ottawa to be closer to him. Thus, her identification with fulfilling the Ottawa singles' ministry's goals was not as strong as her identification with being a wife and beginning a shared life with her husband in the United States.

A valuable development in this research was Jennifer's decision not to continue serving as a leader or as a member within the youth ministry. While she continued to

serve past the transition period, she had planned to inform the ministry of her decision upon the completion of the next camp which she was slated to lead. As seen in the narrative and the analysis of her experiences in the ministry, she decided to lead, primarily, because of her fear of disappointing her leaders. Furthermore, she was introduced into the organization as a child, by her godmother, and never made the conscious decision to join the ministry, as a result of any particular identification with its mission to rapidly renew the faith of other children or youth.

As she grew up within the organization, it was her sense of belonging and experience of fun that she used as criteria to discern her fit with the ministry. However, her identification with the organization's mission was never marked. Rather, it was her enjoyment of being able to help others, while at the same time building relationships and developing her performance-related talents, such as dancing and singing, that kept her interested in ministry. Although she recognizes the centrality of God within the organization's purpose, she has difficulty balancing her responsibilities so as to prioritize her prayer time, which she sees as a necessary component of being a leader within a faith-based organization.

The changes in the organizational structure, along with the weakness of her identification with the organization's mission, led her to feel a sense of disconnection and to claim that it was no longer the same ministry as before. In addition, her expectations about serving at youth camps were dashed twice at a time when she was experiencing personal difficulty within her own life. These contributed to a sense of detachment from the organization, and her resulting mindset became increasingly negative towards the

changes within the organization to the point where she no longer wished to be a leader or participate within the ministry.

Discerning Organizational Fit

As seen in the model, the causal conditions were found to revolve around organizational fit. This is the point at which a new leader discerns whether his or her leadership vision is aligned with that of the organization to which he or she belongs. While organizational fit exists at the level of regular membership, it has been found in this research that the expectations of leading results in the new leader's reevaluation of his or her participation, as evidenced in Jennifer's case.

Two properties were found to contribute to a new leader's perceived organizational fit. The first property is the leader's identification with the organization's mission. This property involves the degree to which a new leader identifies with the vision and goals of the organization. It may appear, as in Jennifer's case, that a member has identified strongly with the organization, because of his or her consistent attendance and participation, but this may not be an appropriate interpretation. Furthermore, it is possible that a participant's interpretation of the organization's mission may be different from what it is in actuality; thus, the perceived organizational mission may appear to have changed from the leader's perspective and the need to discern one's participation in the organization will once again arise. This reevaluation was clearly observed in Jennifer's case. The second property involves the degree to which a new leader feels a sense of belonging to the organization. This sense of belonging appears to be stronger

when it is closely aligned with the organizational mission as perceived by the participant, as observed with both Sandra and Steve.

Learning and Support Experience

The context in which a new leader was found to view how well he or she discerns organizational fit is related to his or her learning and support experience. This encompasses both the organizational support structure, which determines the learning environment, and the training that a new leader receives. It also includes the new leader's prior experiences, both inside and outside of the organization, that have influenced his or her understanding of the organization and leadership. These experiences may have also resulted in the acquisition of certain skills.

For example, Steve joined the organization within the context of a person with prior experience and knowledge of other Christian organizations. He was also acquainted with leadership and its costs through his own past experiences in student organizations. In addition, his participation as a member allowed him to observe and participate in the learning environment and development programs of the organization. In light of these experiences, he was able to discern whether the organization closely resembles his spirituality and his values, and, thus, organization fit. Since this is an experience-based category, every new experience with which a new leader is involved alters his context and the way with which he discerns this fit.

Personal Conditions

The aforementioned values and spirituality that Steve observed within his contextual environment are actually examples of the personal conditions that a new

leader uses to assess his environment, organizational fit, and ultimately his decision of whether or not to take ownership of the organization's mission. These personal conditions were found to be the intervening conditions within the model for it was found that context could only be interpreted through the viewpoint of the new leader. Since each leader is different, these personal conditions will vary.

While personal conditions influence how a leader perceives his or her context, the context also has an influence on the leader's personal conditions as contextual changes may have an impact on the properties of one's personal conditions. For instance, Sandra attributes her contextual experience of immigrating to Canada and exposure to Ottawa's ministry and service as contributing to the development of her "I will try" attitude, which she values and applies within her life. Still, personal conditions were deemed to be critical in how context is evaluated and organizational fit determined, due to its intervening property.

Through this research, it was found that these personal conditions involved the leader's values, attitudes, and perceptions; motivations for leading; expectations regarding leadership; and support needs. For example, Sandra's personal conditions include the value that she places on unity within the organization, her attitude of seeing challenges as learning opportunities, and her gratefulness to God. She interprets her leadership role as a continuation of her previous calling to serve God and desires to serve for this reason. In addition, she expects leadership to involve a high level of commitment and time management. Yet, she does not shy away from the task, because of her identification with the organization's purpose and because she attributes positive changes in her life to her involvement with the organization and its associated support system. As

found within Sandra's example, it is through these personal conditions that she analyzes her new leadership role within the context of the organization and determines the degree of person to organization fit.

Developing a Mindset

The action strategy found to be involved with a leader's level of ownership of an organization's mission is his or her development of a mindset that is used to guide the personal reflections and actions taken with regards to dialogue, adaptive strategies (over obstacles), development strategies, leadership roles and duties, relationships within the organization, prioritization of commitments, and initiation of activities. This mindset can be likened to the new leader's conscious plan of action, which he or she actualizes in accordance with his or her level of commitment.

In Jennifer's case, where the level of ownership is weak, the mindset that she gradually developed, as the transition period came closer to its end, was one that became increasingly less open to adapting to situations and more closed in terms of developing relationships. She did not choose to engage in dialogue with regards to her frustrations with the organizational changes or her concerns about her assigned youth camp co-team leader. She did not feel the urge to adapt to organizational changes and expand upon her relationship base within the organization, because she was no longer certain whether or not she would remain a part of the ministry. Furthermore, she valued the maintenance of existing relationships over the creation of new ones and, therefore, did not see the need to place more effort in this area of her life. Instead, she prioritized her academic, social, and family life. Her personal goals, towards the end of the transition period, were more in

tune with these commitments; thus, these overriding priorities shifted her time and effort towards non-ministry related endeavours.

Since she did not see herself serving within the ministry, she did not actively seek to overcome her perceived shortcomings as a leader, such as her inability to allocate time to prayer and her shyness, by actively developing strategies that would enhance her spiritual and personal development towards one that was more in line with what she perceived would be a characteristic of a competent leader. Instead, she had begun to devise a plan that would culminate in her resignation from her duties as a household head. By this time, she was not actively performing these duties as she did not view it necessary for her to attend activities, since only one of her members remained active in the ministry.

While Jennifer experienced a spurt of initiative in terms of activities, this occurred earlier within the transition period prior to her feeling of dissociation with the ministry. As can be seen within this example, the development of the mindset takes time and may go through changes relative to the level of a new leader's ownership of the organization's mission. It is important to note that the leader's development of this mindset is a conscious act that has resulted from active reflection. It is mindset that guides one's actions.

Level of Commitment to Leadership

The consequence of taking ownership of an organization's mission was found to determine the level of one's commitment to one's leadership role. This is intertwined with the action strategy of the development of a mindset, but is different in the sense that

it is a state of being as opposed to being a plan of action. The level of commitment of a new leader is demonstrated by the level of knowledge he or she has acquired with respect to leadership roles, responsibilities, and attitudes; the level of consistency with which he or she performs his or her duties; his or her willingness to adapt to situations; and the amount of accountability for the mission that he or she feels personally liable. This category and its properties are closely linked with how a new leader chooses to develop his or her mindset.

In using Steve's case as an example, his level of commitment remained consistently high and is related to the strength with which he believes in the mission of the organization. Steve developed a mindset that was proactive and adaptive to new situations. It is one that seeks continuous learning and development. Consequently, his level of commitment can be witnessed in the depth with which he reflects upon his role as well as his place within the organizational hierarchy.

Steve has acquired a vision of leadership that involves the mentorship of new leaders to their potential. This vision for his household reflects the degree to which he has come to understand his role as household leader. He hopes to achieve this vision through the performance of his duties, which he likens to that of a parent. He is willing to adapt to situations. For instance, he prays for understanding with regards to aiming for objectives, which he perceives as being extremely difficult to attain. Even when frustrated or uncertain about the tactical plans of the organization in achieving its mission, he chooses to contribute due to the level of accountability that he places upon himself for the achievement of a mission he has deemed worthwhile.

IN SUMMARY

From the individual case analyses, the experiences of new leaders reveal the importance of motivations and perspectives in interpreting leadership experience. Each leader viewed his or her leadership experience according to several general themes. The personal themes guiding each participant were found to align with their reasons for leading, perspectives on leadership, handling of obstacles, and views regarding their organizational environment. The three cases, when analyzed together, hinted at a conceptual flow that lay underneath how participants viewed their experiences and their decisions to commit to their leadership roles. Finally, through the use of grounded theory, this underlying phenomenon was made explicit. It was found that the new leader's level of ownership of the organization's mission was used in determining his or her level of commitment to his or her role.

CHAPTER 7: DISCUSSION AND IMPLICATIONS

OVERVIEW

This chapter juxtaposes the research findings with existing literature research on a variety of issues, which arose from this study. The first section will show how this study extends the nonprofit literature on volunteer motivations and leadership. The second section touches upon how the findings relate to existing literature from various fields in relation to issues, such as participation motivation, organizational and leadership development, and ownership. The third section deals with the limitations and constraints of this research. The last section presents implications for future research.

EXTENDING THE NONPROFIT LITERATURE

The purpose of this research was to extend the nonprofit literature by providing the emic voices of participants often lost in the quantitative studies within this field. The three case studies provide perspectives that allow one to view research from a more personal point of view. In addition, the contextual information provided in these case studies provides stories that illustrate issues highlighted by previous researchers.

The findings of this study concur with Yeung (2004), as opposed to Hustinx and Lammertyn (2003), when she writes that the relationship between religion and volunteering is not becoming more secular, but rather that religion underlies volunteer motivations in a complex fashion that must be further investigated. While both collective and reflexive motivations for volunteering (Hustinx & Lammertyn, 2003) can be found in each case study, it would appear that the collective motivations within the context of this

Roman Catholic organization are strong. However, these collective motivations are tempered by the reflexive motivations of the leaders, especially when they participate in ministry initiatives that complement, but are not necessarily a requisite part of their household head duties.

In addition, there does not necessarily appear to be a dichotomy between professionalism and collective motivations (Hustinx & Lammertyn, 2003) as many of the initiatives launched by the ministry, such as youth camps; conferences; community development projects, called for members, and especially leaders, to use their skills effectively to ensure the success of these initiatives. For example, Steve used his well-developed presentation skills to share about his experiences with Building Communities International. Furthermore, each participant, when motivated, sought to perform his or her duties effectively and with quality.

Hustinx and Lammertyn (2003) have concerns about the survival of organizations with a collective framework, because its members may not want to be committed, on a long-term basis, to the organization. Within the context of CFM, which has a highly self-selected membership, a values initiation program, such as the CLW, socializes its members into participating in a way of life, as opposed to simply joining an organization. Those members who stay within the organization, such as the three leaders, have displayed a willingness to commit to the organization, as long as they still perceive a high degree of organizational fit. In the case of Jennifer, her motivations for leaving were underscored by a feeling of detachment from the youth organization rather than by a desire to be free of long-term commitment.

Overall, this research has extended nonprofit literature by providing the emic voice of volunteers. Specifically, the perspectives of new volunteer leaders are heard as they attempt to grasp their new roles, during a period of transition. However, the exploratory nature of this research has touched upon different issues, from a variety of fields, which can also be placed within the context of nonprofit literature. These issues will be explored in the next section

ISSUES SURFACING FROM THE DATA

During the research, a wide array of issues surfaced from the three case studies, both individually and as a group. The nature of qualitative research is its generation of thick description and information-rich context that allows the researcher to view glimpses of potential avenues for research. One of the roles of the researcher is to filter through this information and determine those avenues that are felt to be crucial to the theoretical framework and guiding questions of the research. Through the use of this filtering process, I have come up with this section that deals with those areas of study that this research extends or complements.

Organizational Fit, Mission, and Belonging

Avrahami and Dar (1993) found that new youth members in the kibbutz movement volunteered for variety of reasons that comprised a range of collectivistic and individual motivations, which were then grouped into five motivational profiles. While these profiles were developed from a sample of new and inexperienced volunteers, it confirms that the reasons for volunteering are varied. Furthermore, as revealed within this study, the need to understand the motives of volunteers for serving is especially

important, with regards to leadership selection, given that these motives must be conducive to alignment with the organization's mission in order to increase the likelihood of leadership commitment to the ministry.

Research on participation motivation within the leisure studies field suggests that intrinsic motivations, especially the sharing of a collective experience, are of importance in determining sports participation (Recours, Souville, & Griffet, 2004). My research's finding that a new leader's sense of belonging is of critical importance to determining organizational fit and, ultimately, leadership commitment testifies to the importance of a shared collective experience in volunteer organizations. In their literature review, Anderson-Butcher and Conroy (2002) found limited research studies into the nature of belonging between individuals and organizations, but concluded that studies on youth commitment, engagement, and connectedness in relation to institutions can be used to develop a construct of belonging in terms of these dimensions. An instrument was developed to measure this construct, and Anderson-Butcher and Conroy found that the belonging scores of a sample of youth participating in a development program were positively correlated with attendance factors.

Belonging, within the context of my research, is a property of determining organizational fit. As Sandra mentioned in her interview, it is difficult to understand the ministry if one does not participate in community events. Thus, this correlation between belonging and attendance is one that must be considered during leadership development. In addition, as evidenced in Jennifer's case, the relationship between attendance and belonging is not necessarily one that is consistent throughout one's relationship with the organization, especially upon reaching a leadership level. Furthermore, the correlation

between attendance and belonging appears to be influenced by a looping of experiences that relates back to one's perception of the organizational environment and leads into reevaluations of organizational fit. An interesting opportunity for future research would be to search for empirical evidence between these two variables of attendance and belonging within the framework of this model.

However, this study's findings also revealed that discerning organizational fit includes a new leader's identification level with organizational mission as well. Vardi, Wiener, and Popper (1989) studied two organizations to determine whether organizational mission had an effect on the commitment level of its paid-workers. They found that a working organizational mission influenced the normative commitment of its workers. This was found to be especially true when the members shared the values, norms, and beliefs of the organization's mission, because it reflected those already shared by society.

In an RNGO, where the organization's culture is defined by its mission, this has important implications with respect to leadership socialization and development. As found within my study, the personal values, attitudes, perceptions, and beliefs of members are intervening conditions in determining organizational fit. If mission does affect a new leader's level of commitment, within the context of an RNGO such as the CFM, it is important that this mission is clearly communicated and implemented within the organization so that potential leaders can be socialized into the organization's mission and identified more accurately. This normative commitment can be increased when mission values are implemented in ways that are already valued by its leaders, such is the

case with CFM's community development project that aims to counter poverty in the Philippines.

According to Kim, Cable, and Kim (2005), few studies exist on socialization and person-organizational fit. In their Korean study, they were able to replicate the 2001 research conducted by Cables and Parsons (as cited in Kim et al., 2005), which examined the relationship between tactics used by organizations for socialization purposes and person-organization fit in the United States. Kim et al. (2005) found that institutionalized socialization methods related positively with a high level of person-organization fit among new employees, within seven large organizations, from a variety of industries. Within the context of the CFM community, the findings of this study support the need for a high degree of person-organization fit, especially within the context of leadership. Kim et al.'s study provides complementary research that could be used more effectively to achieve these aims.

While the RNGO already focuses efforts on developing a definite culture, as indicated by its manuals, it was found that its value of developing supportive relationships, in Jennifer's case, interfered with her identification with organizational values, such as growth and flexibility. In the study conducted by Kim et al. (2005), my findings were corroborated by the moderating effects of relationship building on the positive relationship between institutionalized socialization and person-organization fit. Kim et al. explain that the proactive behaviour of relationship building by support persons and members within these organizations weakened the strength of socialization tactics. However, Kim et al. (2005) also found that those members who perceived their new work environments positively also reported a greater degree of person-organization

fit than those who did not. They suggest that positive framing enhances the effects of socialization on person-organization fit.

These results, in conjunction with my findings, suggest that support persons need to be mindful that the perceived benefits of developing a close relationship with their members not interfere with member identification with organizational mission. The importance of highlighting the organizational mission as the primary reason for a person's involvement within a community, while at the same time creating a supportive and nurturing environment, must be maintained. Since positive framing is essentially an individual's perception of events, it is necessary for support persons to sensitize themselves to how they can guide a member's perspectives in a positive direction. In doing so, the relationship building enhances rather than detracts from organization identification, as found within the cases of Sandra and Steve.

Psychological Ownership

Pierce, O'Driscoll, and Coghlan (2004) explain how research studies, such as those of Brown (as cited in Pierce et al., 2004); Peters (as cited in Pierce et al., 2004); Pratt and Dutton (as cited in Pierce et al., 2004), often indicate the importance of ownership feelings, but do not explore how ownership feelings emerge and affect organizations and performance. The authors contrast the concept of psychological ownership by Parker, Wall, and Jackson (as cited in Pierce et al., 2004) against that found in the 2001 research of Pierce, Kostova, and Dirks (as cited in Pierce et al., 2004). Parker et al. (as cited in Pierce et al., 2004) conceive of psychological ownership as being comprised of feelings of concern and responsibility for a particular target. In the 2001

study by Pierce et al. (as cited in Pierce et al., 2004), however, the authors conceptualize psychological ownership as being separate from the experience of responsibility; concern and responsibility for a target are seen as a consequence of one's psychological ownership of that target.

In referring to Pierce et al.'s research in 2001, Pierce et al. (2004) explain the following:

> Possession is the key factor that differentiates psychological ownership from organizational commitment, job satisfaction, organizational identification and internalization, psychological empowerment, and job involvement...Whereas psychological ownership answers the question "How much do I feel this is mine?" organizational commitment (Meyer & Allen, 1991) answers the question "Should I maintain my membership in this organization and why?" organizational identification speaks to the question "Who am I?" and internalization concerns itself with the question "What do I believe?" (Pratt, 1998)." Job satisfaction responds to the question "How do I feel about my job?" (Locke, 1976), and job involvement answers the question "How important is the job and job performance to my self-image?" (Lawler & Hall, 1970). Finally, psychological empowerment (Conger & Kanungo, 1988; Spreitzer, 1995) appears to answer the question "Do I feel able to effectively shape my work role and context?" (p. 510)

In their 2001 study, Pierce et al. (as cited in Pierce et al., 2004) proposed that psychological ownership is derived from the degree of control that one can assert on the organization, the degree to which one is intimately acquainted with the organization, and the amount of time that one has invested into the organization. Despite the 1991

introduction of the concept of psychological ownership within jobs and organizations by Pierce, Rubinfeld, and Morgan (as cited in Pierce et al., 2004), Pierce et al. (2004) state that few studies have been conducted within this area. Pierce et al. (2004) conducted a study to investigate the degree to which control positively associates with ownership, within seven organizations, in New Zealand. Their findings support that ownership feelings emerge as one performs his or her duties and that perceived control plays a mediating effect, which varies according to the work environment. The authors call for future research into investigating the other two contexts by which psychological ownership are thought to emerge.

My study's findings support the conceptualization of psychological ownership as described by Pierce et al. (as cited in Pierce et al., 2004) in their 2001 study. The grounded theory model shows how ownership of mission is related to the consequence of commitment, which includes feelings of accountability. The recursive nature of this model reflects how control, as related to accountability, may precede a leader's psychological ownership of the organization's mission. In addition, my study's findings support the need to study the other two routes by which psychological ownership are theorized to emerge; namely, these routes are the degree to which a member is intimately acquainted with an organization and the amount of time that one has invested in it. These are particularly pertinent considering that these two routes may be manifested in the ownership of mission model. However, the nature of this relationship has not yet been determined. As with Pierce et al. (2004), my findings support the need for future studies into the emergence of psychological ownership.

Leadership Development

Based on a summary of leadership research by Fiedler and House (as cited in

Fiedler, 1996), Fiedler (1996) reports,

> There is no evidence for a specific leadership trait, behavior, or a leader
>
> personality. Group members who are "visible" and have abilities, skills, or
>
> resources that would assist the group in reaching its goal are likely to be chosen
>
> or accepted as leaders. People who are seen as good leaders are also seen as good
>
> followers. (p. 242)

This finding contrasts the view held by Steve, who feels that leaders have inherent traits

that make them better able to lead a group, based on his reading of Hybels and Hybels

(1995). While charismatic leaders have been found to direct loyal followers in adopting a

particular vision, they are not necessarily effective in attaining organizational goals

(Fiedler, 1996). Hybels and Hybels (1995) based their knowledge of leadership on a case

study of the Willow Creek Community Church. While this may apply to this church's

context, other research does not confirm that these leadership traits are necessary for

effective leadership in other contexts (Fiedler, 1996).

My findings suggest that leaders' perceptions, in relation to their expectations

regarding leadership, play an intervening role in terms of discerning organizational fit.

Thus, it is important that support persons make an effort to understand how new leaders

perceive leadership so that these perceptions can be dealt with in a productive way,

instead of leading to ruminations about one's ability to lead. More importantly, leadership

selection must include criteria relating to the evaluation of the group dynamics between a

new leader and his or her members, such that a leader is assigned to an appropriate group of members.

As observed in the case studies, leadership within the context of the CFM organization is comprised of a large variety of tasks. Some of these tasks can be viewed as intrinsically motivating, while others are not. For instance, administrative tasks were found to be burdensome by Jennifer and Steve. Furthermore, leadership, itself, can either be viewed with apprehension or as an engaging and challenging activity depending on the perspectives of the participants.

Ryan and Deci (2000) proposed that self-determination theory comprises an approach to human motivation that touches upon how intrinsic and extrinsic motivations interact with contextual factors, such as autonomy and belonging. Their theory highlights the differences between amotivation, extrinsic motivation, and intrinsic motivation. While intrinsic motivations are related to inherently pleasing tasks, extrinsically motivated tasks are those that are instrumental in nature. Amotivation involves a state of inaction that relates to tasks that are not carried out or acted upon without intent.

In order to facilitate intrinsic motivation, Ryan and Deci (2000) proposed cognitive evaluation theory (CET), whereby intrinsic motivation is enhanced with higher levels of perceived self-determination, relatedness, competence, and security. When dealing with extrinsic motivations, Ryan and Deci (2000) suggested that the greater the autonomy one feels in terms of deciding to perform a task, the greater the degree to which the importance of performing the task will be integrated into one's cognitive structures. Ryan, Kuhl, and Deci (as cited in Deci and Ryan, 2000) found that the effects of integration included increased effectiveness, increased commitment to performing the

task, positive self-perceptions, and positive social assimilation. The process of integration begins with internalization of the importance of the meaning of performing a task. Since the task is not inherently pleasing, the initial performance of the task is based on following the example of a role model or is performed based on its perceived value to those who are held by a person in high esteem. However, as the meaning of the task becomes integrated into the values of the person, it becomes part of one's perceived personal goals.

Within the ownership of mission model, the importance of motivation is seen within the personal conditions that mediate one's discernment of organizational fit. It is inherent in the perceptions, motivations, and expectations of the new leader. Since each new leader will perceive tasks differently in terms of its inherent interest, it is important that support persons treat each leader individually and according to his or her conceptualization of a particular task or role, as prescribed by Deci and Ryan (2000). The use of self-determination theory in the RNGO has implications for training in that support persons must be knowledgeable about not only the organizational mission, but also on the applied dynamics of human psychology on behaviour.

Self-determination theory (Deci & Ryan, 2000) also has implications with regards to the implementation of leadership selection processes. As seen within the case of Jennifer, the external pressure of needing to please others and avoiding fear of reprisals led to her acceptance of her leadership position. This external pressure led to an introjected regulation of extrinsic motivation (Deci & Ryan, 2000) that does not lend itself to the internalization needed for integrating the importance of her leadership role into her value system. As described by self-determination theory, the motivation to commit to this role was transient

and forced. The theory suggests that it is important for RNGOs, such as CFM, to look for potential leaders who are intrinsically motivated or who have experienced an integrated regulation of external motivation (Deci & Ryan, 2000) for the tasks associated with leadership, such as Sandra and Steve. For inherently pleasing tasks, feedback is conducive to supporting motivation, as evidenced by Sandra's appreciation of feedback in terms of her progress in her quest for personal growth. For extrinsically motivated tasks, it is important that one not feel coerced into its performance. Rather, efforts should be made to show the value of the task in achieving the organizational mission.

Intrinsic and extrinsic motivations were also studied by Wenger and Yarbough (2005). They studied these motivations at an implicit level of belief in order to determine whether religious individuals' implicit identification and their explicit identifications of motives matched. If so, this would provide evidence that beliefs become a part of one's underlying cognitive structures. Once internalized, these beliefs can be activated spontaneously, as suggested by McIntosh (as cited by Wenger & Yarbough, 2005). This internalization is increased through practice, as proposed by Anderson (as cited by Wenger & Yarbough, 2005). Wenger and Yarbough (2005) cite the work of Bargh, Chen, and Burrows, as well as Dijksterhuis and van Knippenberg, who have found that implicit beliefs influence subsequent behaviours. Further, Chen and Bargh (as cited in Wenger & Yarbough, 2005) explain that this influence on behaviour results from the direct associations that have been developed between beliefs and the resultant behaviour. In their study, Wenger and Yarbough (2005) found a congruency between intrinsically religious individuals implicit level of beliefs. They concur with Allport and Ross (as cited in Wenger & Yarbough, 2005) that those individuals who are intrinsically motivated at

the implicit level have internalized their faith beliefs and authentically attempt to live

according to them.

As with Sandra and Steve, this desire to live out their faith as an authentic way of

life has become internalized. As a result, it would appear that their socialization and

identification with an organization that shares a similar spirituality would become

intensified and lead to organizational fit and ownership of the organization's mission.

Jennifer, who is extrinsically religious, does not appear to have completely internalized

the values of her spiritual community and, as a result, feels less apt to accepting and

committing to her leadership role. Once again, the need to ascertain that leadership

selection criteria include an assessment of the potential leader's motivations is of

importance. In addition, support persons must be able to provide meaningful reasons for

why the regular practice of one's faith is important and follow up with member practice

of the faith in a supportive manner, thus combining the propositions of Deci and Ryan

(2000) and Wenger and Yarbough (2005).

Wenger and Yarbough (2005) cite Wenger's 2004 study where he wrote that "

previous researchers have demonstrated that implicit cognitions for religious concepts are

more readily activated for intrinsic individuals" (p. 15) Wenger and Yarbough (2005)

contend that "instrinsically religious individuals should manifest more examples of

spontaneous religious behavior than do extrinsically religious individuals." (p.15) They

believe that this is consistent with Allport and Ross (as cited in Wenger & Yarbough,

2005) who "claim that intrinsic individuals internalize their religious beliefs and try to

live according to those beliefs." (p.15)

My findings support this internalization of beliefs as witnessed in the case studies. Both Sandra and Steve want to live their lives in accordance with their beliefs. Both of them practice their faith within their daily lives, as evidenced through their daily prayer. In addition, their perspectives on life and leadership are guided by these beliefs. Steve also seeks a greater degree of internalization for himself and hopes for the integration that is called for by Deci and Ryan (2000). Jennifer, on the other hand, has not internalized these beliefs to the same extent; she is more extrinsically motivated. Therefore, in terms of leadership selection, it is important to select those whose intrinsic beliefs about faith and service have become internalized, especially since these beliefs form underlying cognitive structures that can influence behaviour. The extent of this behaviour has not been studied, but the relationship is one that may prove important in terms of attendance, commitment, and leadership.

LIMITATIONS AND CONSTRAINTS

Although this research has added to existing literature on religious nongovernmental organizations, limitations on its external validity to other contexts exist. The case study design, of this research, is conducive to exploring new areas of research such as volunteer leadership within RNGOs, yet its small sample of one organization and three participants is not conducive to generalizations. Even among RNGOs, the type of organizational environments, structures, and goals vary widely. Thus, this research must be viewed within the context of similar RNGOs to the CFM.

The user of this research must keep in mind that the intention of this study was to explore the experiences of three new volunteer leaders as they assumed their new roles

during a prescribed transition period. This implies that the information gathered from this context can be used to highlight situations similar to the ones found in the cases, within other RNGOs of similar structure. Furthermore, the three case studies present a particular individual's story, which may or may not reflect all participants within even the same ministry. However, the thick description found within these stories allow for an in-depth, emic perspective that is often lost in quantitative research studies that focus on the need to generalize.

Another limitation is that the boundaries used for the transition period are, in a sense, an artificial construct necessitated by the needs of this research. However, interviews with the existing leadership, when designing the research, suggested a learning curve of three to five months. As a result, an informed decision was made in determining the length of the transition period used within this study. In actuality, this period lasted from between five to eight months, from each leader's appointment as a household head.

IMPLICATIONS FOR FUTURE RESEARCH

Religious leadership institutions, such as the Catholic Leadership Foundation (Catholic Leadership Institute Page, Programs section), exist for the purposes of developing religious leaders for the community-at-large. These organizations need not be Catholic; several Jewish leadership institutes have been created with similar goals aimed at their specific community, for example, the Harry Kay Leadership Institute (Nominate Future Community Leaders Page) and the Wexner Foundation (The Wexner Foundation Page). These institutes provide training on leadership within the context of a particular faith. Registration into these organizations, sometimes, requires some form of formal

application procedure. The leadership institutes provide a structured program for training leaders, who can then apply their experiences in other community organizations.

These institutions offer an approach different from the leadership development programs in RNGOs, such as the CFM. RNGOs, which operate in a similar mode to the CFM, can be viewed as large community movements that provide programs or services that are performed by and for the members of the organization. Full-time ministry workers are often ministry members who have applied for the position to work as missionaries within and for the organization. The leadership development program is an extension of the RNGO's development program for its general membership. It is through this program that the ministry's spirituality and mission are communicated to its members. Members experience a socialization-type training that frames organizational involvement as a communal experience, which is positioned to be experienced as a way of life.

Within this context, leadership selection requires that potential leaders have been socialized into the organization's way of life. This assumes that those members, who have participated regularly in events and proclaim an active faith, share the mission and vision of the organization. This may certainly be the case when a member elects to become a member of the organization because of a shared spirituality, but this may not be the case if one accepted an invitation into the organization as a result of social pressures or expectations. In the latter case, social relationships may be the focus of involvement and not organizational identification.

Given the findings of this research, where ultimately the new leader's decision to commit to leadership is based on his or her decision to take ownership of the

organizational mission, it is of utmost importance to further explore and investigate the conditions uncovered in relation to mission ownership. I recommend that future studies in this area include a wider sample of participants within similar contexts to explore the phenomenon further and, thus, enhance the current model's validity. While qualitative studies are necessary to expand upon the theory, it is important for model conditions to be investigated quantitatively across a larger sample of organizations. Should this model be found to have practical import, as evidenced in empirical studies, I suggest that further qualitative and quantitative research be conducted to determine its usefulness in organizations from a wide variety of contexts.

On a practical note, however, I encourage readers of this report to see how the perspectives of the participants reflect similar experiences among new leaders within similar contexts. These voices display the complexities associated with leadership and can be used to provide examples of what new leaders may experience when taking on their new duties. Their perspectives can highlight issues that must be considered when making decisions regarding leadership selection and development, as well as when implementing organizational strategies and tactics.

In conclusion, the leadership transition period is one that is slated to begin during one's appointment to a leadership role. However, upon further reflection, it can be seen how leadership development encompasses all of the experiences that a new leader encounters within the RNGO from his initiation as a member. These experiences are filtered through a myriad of personal conditions that vary according to each individual. Discerning organizational fit does not necessarily begin after one's leadership appointment; however, the degree to which one must take ownership of the

organizational mission is heightened at the level of leadership. Thus, it is critical that leadership selection and development bring forth potential leaders with the disposition to comprehend and internalize the organization's mission. Upon taking ownership, the new leader must experience the support needed to help in developing the mindset necessary to manage his expectations and emotions, as well as adapt to changing circumstances. In the end, the endurance and development of this type of RNGO is determined by the quality of its leadership and its level of commitment to bringing the organization's vision into fruition.

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APPENDIX A: SUMMARY PROTOCOL FORM

Concordia
UNIVERSITY

Summary Protocol Form

- ***For faculty and staff research:*** *Submit to the University Human Research Ethics Committee (UHREC), c/o the Office of Research, GM 1000.*
- ***For graduate or undergraduate research:***
  - *For projects covered under a faculty member's previously approved SPF, no new SPF is required.*
  - *For new projects which are supported by external (e.g. Tri-council) or internal (e.g. CASA or FRDP) funds, the supervising faculty member must submit a new SPF on behalf of the student to the UHREC, c/o the Office of Research, GM 1000.*
  - *For new projects which are NOT supported by external (e.g. Tri-council) or internal (e.g. CASA or FRDP) funds, the student must submit a new SPF to the relevant departmental or faculty ethics sub-committee.*

For more information on the above, see http://oor.concordia.ca/REC/human_research.shtml. If using the MS Word form, please tab between fields (do not use the enter key) and click on check boxes. If not using the MS Word form, please TYPE your responses and submit on a separate sheet.

Date: October 14, 2004

What type of review do you recommend that this form receive? Expedited ☒ or Full ☐

Part One: Basic Information

1. Names of Researchers:

   Principal Investigator: Sheryl Guloy
   Department/Program: Department of Education/ M. A. in Educational Technology
   Office address: N/A
   Telephone number: 514-977-2438
   E-mail address: sg_guloy@education.concordia.ca

Names and details for all other researchers involved (e.g., co-investigators, collaborators, research associates, research assistants, supervisors – please specify role):

Thesis Supervisor:

Saul Carliner, Ph. D.
Professor
Department of Education
Concordia University
LB
(514) 848-2424 x 2038
e-mail: scarliner@education.concordia.ca

2.   Title of Research Project:

From membership to leadership: Three volunteer experiences within a religious nongovernmental organization (RNGO).

3.   Granting Agency, Grant Number and Title OR Contractor and Contract Title (if applic.):

N/A

4.   Brief Description of Research:
For funded research, please include one-page summary; otherwise, include a brief overall description. Include a statement of the benefits likely to be derived from project. You can address these questions by including the summary page from the grant proposal.

This qualitative research is designed to explore the member to leader transition of three volunteers within a religious nonprofit organization (RNGO). Specifically, the experiences will be related to how and what is learned by the volunteer during this process in addition to the affective components of these experiences. Multiple case studies will be used to explore the experiences of these three participants. Each will be a member of the same religious nongovernmental organization, which is characterized by a community-based, grassroots structure, but is also part of a global organization headquartered in the Philippines. The structure of the organization is conducive to the study of volunteer transitions from member to leader positions as its growth is dependent on the development of new leaders for every 7 to 12 persons within the organization. As this organization belongs to a movement to reorient nominal Catholics back into an active role within the Roman Catholic Church, its aim is to increase in number and, as a result, new leaders are often being developed via a formal leadership training program.

Specifically, the research seeks to address three gaps in the research literature. These three gaps consist of the need for research on 1) the individual experiences of

volunteers; 2) volunteer leadership; and 3) religious nongovernmental organizations. This research hopes to explore the experiences of three different volunteers, from diverse backgrounds, who are undergoing this process within either the Montreal or Ottawa area. Their individual experiences will be studied from their own personal viewpoints, which will encompass any formal or informal learning that will be experienced within a naturalistic context. Through studying the individual experiences of members, insight can be gained on how religious organizations can increase its volunteer members' involvement.

5.   Scholarly Review of Proposed Research:
        Complete the Scholarly Review Form (SRF) if you are conducting non-funded or contract bio-medical research or any other non-funded or contract research involving more than minimal levels of risk.

N/A

Part Two: Research Participants

1.   Sample of Persons to be Studied:

        Three volunteer members, whom the leadership of a religious nongovernmental organization have identified as potential leaders and who have agreed to take on leadership roles once the opportunity arises, will participate in the research study. A list of potential leaders within the Montreal and Ottawa areas will be drawn up by the current leadership, and the most diverse group of volunteers will be purposely selected to participate in the study. The variables that will allow for this diversity will be based on differences in gender, education, age, and socioeconomic class.

2.   Method of Recruitment of Participants:

        The first step is to get approval from the organization's Montreal and Ottawa areas. A letter requesting permission will be given to the heads of each respective area (See Appendix B). Volunteer members in its Montreal/ Ottawa areas regularly take on positions of leadership as their membership base grows. A list of eligible volunteers necessary for three separate case studies will be compiled by asking current organization leaders to identify those in place to become new leaders. The most diverse grouping of three will be asked to participate. If one volunteer chooses not to participate, the researcher will try to recruit someone with a similar demographic profile to reflect the diversity.

3. Treatment of Participants in the Course of the Research:
    A brief summary of procedure, as well an account of the training of researchers/assistants.

The participants will be asked to participate in the research. They will be informed of the nature of the study, which is to explore the transition of volunteer members into leadership positions within the context of a religious nongovernmental organization. They will be asked to participate in two interview sessions; one will be at the beginning of the study and another at the end of the study. In addition, formal follow-up interviews will be conducted every 6-8 weeks. Oral and interview protocols (See Appendix C) will be used as guides for conducting the interview sessions and orienting the participants to the nature of the research. Specifically, the oral protocols will set the tone for the research and provide information on the next steps involved in the research process. These sessions will be audiotaped. The researcher, when she is in attendance, will also observe the participants' reactions during any formal training they receive. An observation protocol (See Appendix D) has been developed for these occasions. On occasion, it may be necessary to videotape or take pictures at events. Participants will also be asked to keep a journal in which they can write about their experiences as they transition from their membership to leadership roles. They will be asked to write about the transition and research process, what and how they have learned, as well as what they have liked or disliked about their training. They will be asked to write down their impressions after any formal training session or informal event during which they have contributed as a leader or have learned about leadership. Informal interviews will also take place throughout the course of the research as deemed necessary by the researcher.

The participants will be involved in the research for three to five months depending on the research need, which is based on the amount of time needed for the participant to go through the leadership transition process. This should culminate in the participant having officially taken on the role of a leader and having held this position for at least one month. The participants will not be bound to participate in this project and may discontinue their participation at any point in time. As for the organization, it will be informed of the nature of the research and its members interviewed for the purposes of triangulation. The participants will have the option of contacting the researcher should they feel it necessary. They will be given the researcher's contact number and e-mail address.

Part Three: Ethical Concerns
Indicate briefly how research plan deals with the following potential ethical concerns:

1. Informed Consent:
    Written consent form or written draft of oral protocols must be attached; see instructions and sample.

A letter of permission will be written to the organization requesting that a study be conducted within the Montreal and/or Ottawa *areas*. The areas' heads will be informed

and the appropriate persons contacted to gain entry into the organization. They will be informed that the research is designed to explore the volunteer member to leader transition of three volunteers. These three volunteers will also be informed of the nature of the study and their role within it. The organization and the participants will be informed that they have the option to discontinue their participation at any point in time at no risk to themselves. The participants will be asked to sign consent forms (Appendix E). Any other persons needed to be formally interviewed, but who are not the main participants, will also be asked to sign consent forms (Appendix F). Two copies of consent forms will be made and signed; one copy will be for the participant and the other for the researcher. Should the occasion arise when a consent form is not at hand or convenient, an oral protocol for consent (Appendix G) has been created and, thus, consent will be given verbally. This will most likely happen during ad-hoc, informal interviews.

2. Deception:

The researcher must both describe the nature of any deception and provide a rationale regarding why it must be used to address the research question – i.e., is it absolutely necessary for the design? Deception may include the following: deliberate presentation of false information; suppression of material information; selection of information designed to mislead; and selective disclosure.

While there will be no deception used in this research, selective disclosure will be used in the sense that the researcher's own experience as a leader within the organization will only be brought up if necessary. Thus, the researcher will not personally guide participants in their roles, and will refer them to their respective superiors with regards to their questions about becoming a leader. This will be done so that the researcher's experiences and subjectivities will not inadvertently influence the participants' interpretations of their own experiences. In addition, this will help in maintaining a distinction between the multiple roles of the person conducting the study; these roles would be that of being a researcher as well as a leader in the organization. In so doing, the researcher will be able to collect, observe, and analyze data in a manner that will diminish any potential harm resulting from tensions arising from the roles of being both a member of the organization and a researcher.

3. Freedom to Discontinue:

The organization and the participants have the right to discontinue participation at any time. Should any of the participants desire to discontinue to their participation, they can do so at any time and without any harm to themselves in any way. For example, no negative effects on their leadership positions or reputations will accompany their decisions to refrain from participating. However, should the organization decide to discontinue, the research will not continue with the current sample of participants.

Rather, a new organization with a new sample of participants will need to be found. As with the participants, no negative effects on the organization will result from its decision to discontinue its participation.

4. Assessment of Risks to Subjects' Physical Wellbeing, Psychological Welfare, and/or Reputation:

    This includes low-level risk or any form of discomfort resulting from the research procedure and how it will be dealt with. When it is called for, you should indicate arrangements that have been made to ascertain that subjects are in "healthy" enough condition to undergo the intended research procedures. You should be able to indicate clearly the kinds of risks that may be involved and the action to be taken if someone is unexpectedly put at risk as part of the research efforts.

    A very low-level of risk is associated with this research; however, should any physical, psychological, or reputational discomfort or issue arise, the researcher will make appropriate arrangements with a psychologist or counsellor to aid in these situations. If any reputational issues results from the research process, the researcher will speak with the appropriate persons to develop a plan to correct the situation.

5. Protecting and/or Addressing Participant "At Risk" Situations:

    Potential "at-risk" situations might include tension resulting from the eventual termination of the research at which point the researcher no longer needs to maintain ties with the participants. To avoid feelings of tension or hurt, as well as conflicts of interest, given the context of a close-knit, faith community, the researcher will disclose the nature of the research-participant relationship at the onset of the study to circumvent these issues. In addition, the researcher will refrain from selecting participants with whom she is very familiar.

    Another potential situation might be the possibility that other leaders may wonder about the nature of the study and wonder whether any special treatment is being afforded to the participants. While this is unlikely, it is a possibility and will be circumvented by informing the leaders of the organization of the nature of the study. However, this will be limited to only those who work directly or have responsibility for the areas concerned.

    Another risk might be that the participants' stories are represented in a way that they feel may harm them; for example, they may be concerned about their reputations as leaders. The researcher will protect the participants by having them review the report drafts to make sure that it accurately reflects their experiences.

    The participants will not be identified by name in any reports of the research. Instead, they will be referred to by pseudonyms and identifying information will be

kept to a minimum so identifies are kept confidential. This confidentiality will be assured to participants at the onset of the study.

6.   Post-Research Explanation and/or Debriefing:

The organization and participants will have the opportunity to obtain a copy of the final report. A debriefing meeting will be set up with the organization heads in Montreal/Ottawa to debrief them on the results of the research once the final thesis report has been accepted. The participants will also be debriefed on the results once the final report has been completed and accepted. Each participant will be met individually for these debriefing sessions.

7.   Confidentiality of Results:

The identities of the participants and the organization will be kept confidential, except for the researcher and those persons required to participate for purposes of triangulation or access to entry. The identities of all the parties involved during the research process will be kept confidential when writing the report. The consent forms will include details with regards confidentiality and these must be agreed upon by the participants and organization in order for them to participate in this research.

8.   Data Handling:
Please describe the path of your data from collection to storage to its eventual destruction/disposal. Include specific details on data handling, data storage (format and location), who will have access, and disposal/destruction method.

Pseudonyms will be given to the participants and the organization and will be used on all documentation and protocols, except for the letter of consent and letter of permission to obtain access to the organization. Extant data, such as photographs, attendence lists, audiotapes, and videotapes, as well as letters of consent and access to the organization, or hard copies of documentation will be stored by the researcher in a secure and locked filing cabinet in her place of residence. Only she will have access to this information. Sof t copies will be stored in a password protected account. Two soft copies will be kept, one in her protected First Class account and another on the hard drive of personal computer. Her personal account on the department of education's graduate student Mac lab will also contain soft copies of research documentation and files. These soft copies will be Microsoft Word files and, possibly, Excel files. HyperResearch

OOR Summary Protocol Form Rev. 9 (February 2003)

may also be used. Only she will have access to this information until the time when the data is forwarded to those directly involved in the research, such as her thesis supervisor or a research auditor. Once the research has been completed all research-related materials will remain in the locked filing cabinet. CD-ROMs of the electronic documentation and material used and developed over the course of the research will also be placed in that filing cabinet. All other soft copies will be deleted.

9. Other Comments:

Bearing in mind the ethical guidelines of your academic and/or professional association, please comment on any other ethical concerns which may arise in the course of this research (e.g., responsibility to subjects beyond the purposes of this study).

I came to know about this particular religious nongovernmental organization through my own personal experience as a member and a leader. While my personal experience will provide me with insights into how best to approach and conduct research within the organization, it presents me with issues relating to my role as researcher versus my role as participant.

Another concern is the possibility that my own first-hand experience with the volunteer member-to-volunteer leader transition process may bias my interpretation of the participants' own experiences. In order to make explicit my subjectivities, I will include a frame interview in my study. The following questions, included in the frame interview protocol (See Appendix H), will be asked of me by my interviewer during a semi-structured interview:

1) How did you come to be involved in this organization?
2) What role do you play in this organization?
3) How familiar are you with the culture and mission of this organization?
4) Has your involvement in this organization influenced you?

In order to circumvent any potential conflicts of interest that may arise as a result of this researcher's involvement with the organization and the participants, all efforts will be made to collaborate with the parties involved so that the research experience will not only be ethical, but insightful for all.

Signature of Principal Investigator: _____

Date: _October 14, 2004_____

APPENDIX B: SAMPLE PERMISSION LETTER FOR RELIGIOUS

NONGOVERNMENTAL ORGANIZATION

Address
Montreal, Quebec

October 14, 2004

Area Head
Address of Organization Head

Dear Area Head,

Subject: Request for Permission to Conduct Research

As a student at Concordia University's M. A. Educational Technology program, I hope to obtain your permission in conducting research within (Name of Organization) in (Area). The purpose of this research is to explore the experiences of three volunteers as they transition from a membership to a leadership role. Research in the area of leadership development in volunteer, religious nongovernmental organizations (RNGOs) is lacking. By studying the experiences of volunteer leaders within your organization, you would be contributing to increased knowledge within this important area of performance improvement and organizational development.

In order to begin my exploration of this transition process, I would need for your area to create a list of potential leaders who have agreed to take on leadership roles once the opportunity arises. Another area would also be creating its own respective list. From these two lists, I would select three potential leaders, thus, creating a diverse grouping of cases. Each person would be asked for his or her consent to participate in the research. Once consent has been obtained, each potential leader would participate in two formal interview sessions; these would occur at the beginning and the end of the study. In addition, I would need to attend events in which the participants are involved for observation purposes. The participants would be asked to keep a journal of their experiences. Ad-hoc, informal interview sessions would also be part of the research process.

With regards (Name of Organization), I would need your permission to speak with other members of the organization to better inform my study. These interviews may be of a formal or informal nature depending on the research need. Further, your consent would be required to examine documentation, such as attendance sheets or manuals. On occasion, I would also need to audiotape, videotape, or take pictures for this research. The duration of the data collection period would be between three to five months for each participant involved.

In line with the Universities Ethics Protocol, this study would only be conducted with those members who consent to participate. Written and oral consent forms/protocols have been created towards this purpose. I would like to assure you that minimal risk is involved in this research, and the confidentiality of the identities of the participants and the organization would be respected.

I thank you in advance for your consideration of this research study. I am looking forward to the opportunity of conducting this research in your area. If you have any questions, please call me at NPA-NXX-XXXX, or send e-mail to (E-mail address). I eagerly await your response to my proposal.

Sincerely,

Sheryl Guloy

APPENDIX C: INTERVIEW PROTOCOLS

ORAL PROTOCOL: FIRST SESSION

Prior to Interview

Hi, I would like to thank you for agreeing to this interview and participating in this research. This will take about one hour, but we can either extend or shorten this time depending on how you feel. I'll just give you a brief description of what this research is about. Basically, I am studying the experiences of volunteers as they transition from their membership to leadership roles in religious nongovernmental organizations. Specifically, I want to explore how and what is learned during this process, in addition to how volunteers feel about their experiences. The entire research process should take approximately three months, but it could be modified depending on the needs of the research. However, I do not foresee this going over five months. Essentially, I would like to continue the data collection period until you have officially held your leadership position for at least one month.

I just wanted to add that since we are both members of this community, I am sure that we will be seeing each other. However, given that we are both involved in this research project the nature of our interaction will be in terms of researcher and participant. In addition, when we are at community events together, I will be present as a researcher as opposed to being a member. If you have any concerns about the nature of our interactions, or even this interview session, please tell me and we will figure out how to work through them.

As for today, we will just be talking about your own personal experience in the organization and what you expect to happen as you begin preparing for your leadership role. Is it all right with you if I audiotape our conversation? If not, I will take notes. I just want to assure you that the information you provide to me will be kept confidential, and that there is no problem in you deciding to end this interview at any time. Do you have any questions before we begin?

POST-INTERVIEW

Thank you for your time. I'll be in touch with you to set up another meeting in about 6 to 8 weeks. I am also going to give you this journal so that you can write down your thoughts and experiences as you go through your trainings, workshops, and events. You can write about anything that may have happened to you that you feel is related to your transition into a leadership position, including what and how you have learned. You may also write down any thoughts that you may have about this research process. Is this okay with you? Do you have any questions? Here is my number, NPA-NXX-XXX, and my e-mail address, sheryl.guloy@education.concordia.ca, for when you want to reach me. Thanks again for your time.

INTERVIEW PROTOCOL: FIRST SESSION

Date   _____

General Information

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

Brief Description of Project

> *The purpose of this research is to explore volunteer leader experiences as they transition from membership to leadership roles. Specifically, these experiences will relate to how and what volunteers will have learned in the process of becoming a leader in addition to how they will have felt about their experiences.*

Questions

1. How did you become involved in this organization?

2. How has your involvement in this organization affected you?

3. How has your participation evolved since you began to participate in this organization?

4. How do you feel about being asked to take on leadership responsibilities?

5. Why do you think you were asked to become a leader?

6. Why were you willing to take on leadership responsibilities?

7. What do you expect to happen over the next few months as you go through the process of becoming a leader?

After the interview is over, the interviewer will thank the participant for his participation, and provide information relating to the next steps of the research process. (Refer to the oral protocol)

ORAL PROTOCOL: FOLLOW-UP SESSIONS

Prior to Interview

Hi, thanks for coming to this follow-up session. This session will provide me with insights as to your thoughts about the transition process up to this point, as well as how and what you have learned thus far in the transition process. We will also be talking about how you feel about your leadership position at this point in time.

Is it all right with you if I audiotape our conversation? If not, I will take notes. I just want to assure you that the information you provide to me will be kept confidential, and that there is no problem in you deciding to end this interview at any time. If you have

any concerns about the nature of our interactions or this session, please tell me and we will figure out how to work through them.

Do you have any questions before we begin?

Post-interview:

Thank you for your time. I'll be in touch with you to set up another meeting in another 6 to 8 weeks. How is your journal coming along? If you have any questions or issues you would like to discuss, don't hesitate to call me. You have my contact information, but here it is again just in case. My number is NPA-NXX-XXX and my e-mail address is sheryl.guloy@education.concordia.ca.

Thanks again for your time.

INTERVIEW PROTOCOLS: FOLLOW-UP SESSIONS

Date _____

General Information

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

Brief Description of Project

> *The purpose of this research is to explore volunteer leader experiences as they transition from membership to leadership roles. Specifically, these experiences will relate to how and what volunteers will have learned in the process of becoming a leader in addition to how they will have felt about their experiences.*

Questions

1. How do you feel about the transition process?

2. What have you learned so far during this transition process?

3. How did you learn during the transition process?

4. In what way, if any, have your thoughts about being a leader changed since we last spoke?

5. Can you tell me about the factors that are influencing your thoughts about leadership?

6. How prepared do you feel in your leadership role?

7. What do you expect to happen over the next few weeks as you continue to learn about leadership?

> *After the interview is over, the interviewer will thank the participant for his participation, and provide information relating to the next steps of the research process. (Refer to the oral protocol)*

ORAL PROTOCOL: LAST SESSION

Prior to Interview

Hi, I would like to thank you for your participation in this research study. This will be our last interview session. It will take about one hour, but we can either extend or shorten this time depending on how you feel. As you know, we've been exploring your experiences as you have transitioned into your leadership position over the past few months. This final session will provide me with insights as to your thoughts about the transition process, as well as how and what you have learned during this period. We will also be talking about how you feel about your leadership position at this point in time.

Is it all right with you if I audiotape our conversation? If not, I will take notes. I just want to assure you that the information you provide to me will be kept confidential, and that there is no problem in you deciding to end this interview at any time. If you have any concerns about the nature of our interactions or this session, please tell me and we will figure out how to work through them.

Do you have any questions before we begin?

Post-interview:

Thank you for your time. I'll be in touch with you to give you a copy of my draft so that you can make sure that it is written in a way that both protects your identity and accurately reflects your experience. I will also call you to set a meeting to provide you with a follow-up once this thesis has been accepted. Is this okay with you? Do you have any questions?

You have my contact information, but here it is again just in case. My number is NPA-

NXX-XXX and my e-mail address is sheryl.guloy@education.concordia.ca.

Thanks again for your time.

INTERVIEW PROTOCOL: LAST SESSION

Date   _____

General Information

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

Brief Description of Project

> *The purpose of this research is to explore volunteer leader experiences as they transition from membership to leadership roles. Specifically, these experiences will relate to how and what volunteers will have learned in the process of becoming a leader in addition to how they will have felt about their experiences.*

Questions

1. Can you describe the process that you experienced as you transitioned from being a

   member to a leader?

2. How did you feel as you went through this transition process?

3. What have you learned during the transition process?

4. How did you learn during the transition process?

5. Can you tell me about the factors that affected you as you went through this transition process?

6. In what way, if any, have your thoughts about being a leader changed over the past few months?

7. How prepared do you feel in your leadership role?

8. What do you expect to happen now that you are a leader within this organization?

After the interview is over, the interviewer will thank the participant for his participation, and provide information relating to the next steps of the research process. (Refer to the oral protocol)

APPENDIX D: OBERVATION PROTOCOL FORM

OBSERVATION PROTOCOL

Setting/Individual Observed:

Observer:

Role of Observer: Participant ( )   Non Participant ( )   Other ( )

Time:

Place:

Length of Observation:

Descriptive Notes   **Reflective Notes**

Description of what is observed in chronologic Order	Themes
Sketch or description of physical setting	Insights
Description of participant's attitudes and behaviour	Experiences

Note: This observation protocol will be enlarged to a size conducive to the research

APPENDIX E: CONSENT FORM TO PARTICIPATE IN THE RESEARCH STUDY (PARTICIPANT)

Please note – participants will be given two copies of the consent form – one to keep, and one to sign and return to the researcher.

This is to state that I agree to participate in a program of research being conducted by Sheryl Guloy of the Department of Education of Concordia University, who can be contacted by phone at 514-977-2438 or by e-mail at sg_guloy@education.concordia.ca.

A. PURPOSE

I have been informed that the purpose of the research is the exploration of the experiences of three different volunteers, in a religious nongovernmental organization, as they transition from membership to leadership roles. Specifically, these experiences will relate to how and what volunteers have learned in the process of becoming a leader in addition to how they have felt about their experiences.

B. PROCEDURES

As this research follows the participant as he transitions from one role to another, the research requires that the researcher observe the participant within settings in which the participant will be involved. As such, it is not limited to a specific setting, although the majority of the research will be conducted in the participant's city of residence. This will

require that the researcher and participant coordinate their schedules to accommodate these events or activities. It is possible that some of these observation sessions may involve audiotaping, videotaping and/ or the taking of pictures.

In addition, participation will involve two hour-long, audiotaped interview sessions; one will be at the beginning of the research study, and the other at the end of it. In addition, follow up interviews will be conducted every 6 to 8 weeks. The length of these sessions may be modified in relation to the willingness of the participant as well as by the research need. In addition, the participant will participate in informal interview sessions when the need arises.

The participant will be given a journal in which he or she will be asked to write down his or her thoughts on experiences, events, or activities that have contributed to his or her development as a leader. The participant will also be asked to write down his or her thoughts or feelings about the transition process, itself, as well as to write about any thoughts he or she may have about participating in the research.

The entire data collection period will take between three to five months. This will depend on the length of the transition process. The participant will continue to take part in the research until he or she has officially taken on his or her leadership role for at least one month. The participant may discontinue his or her participation at any time and without risk. The participant will be involved in a study with low risk; however, professional assistance, or appropriate action on the part of the researcher, will be offered should he or

she suffer from any sort of harm as a result of his or her participation. Furthermore, confidentiality with regards the participant's identity will be guaranteed and will not be disclosed except to the researcher, the research team, and those persons involved in the research for purposes of triangulation or access to entry. The identities of all the parties involved during the research process will be kept confidential when writing the report.

C. CONDITIONS OF PARTICIPATION

- I understand that I am free to withdraw my consent and discontinue my participation at anytime without negative consequences.

- I understand that my participation in this study is confidential:

  CONFIDENTIAL (i.e., the researcher will know, but will not disclose my identity)

- I understand that the data from this study may be published.

I HAVE CAREFULLY STUDIED THE ABOVE AND UNDERSTAND THIS AGREEMENT. I FREELY CONSENT AND VOLUNTARILY AGREE TO PARTICIPATE IN THIS STUDY.

NAME (please print) _____

SIGNATURE _____

If at any time you have questions about your rights as a research participant, please

contact Adela Reid, Research Ethics and Compliance Officer, Concordia University, at

(514) 848-7481 or by email at <u>*areid@alcor.concordia.ca*</u>*.*

APPENDIX F: CONSENT FORM TO PARTICIPATE IN THE RESEARCH STUDY

(AD-HOC)

Please note – participants will be given two copies of the consent form – one to keep, and

one to sign and return to the researcher.

This is to state that I agree to participate in a program of research being conducted by

Sheryl Guloy of the Department of Education of Concordia University, who can be

contacted by phone at 514-977-2438 or by e-mail at sg_guloy@education.concordia.ca.

A. PURPOSE

I have been informed that the purpose of the research is the exploration of the

experiences of three different volunteers, in a religious nongovernmental organization, as

they transition from membership to leadership roles. Specifically, these experiences will

relate to how and what volunteers have learned in the process of becoming a leader in

addition to how they have felt about their experiences.

B. PROCEDURES

The participant will participate in a 45-minute interview session. This session will be

audiotaped and the information obtained will be used to provide a perspective on the

transition process that a volunteer goes through as he or she becomes a leader. The

participant may discontinue his or her participation at any time and without risk. The

participant will be involved in a study with low risk; however, professional assistance, or

appropriate action on the part of the researcher, will be offered should he or she suffer

from any sort of harm as a result of his or her participation. Furthermore, confidentiality

with regards the participant's identity will be guaranteed and will not be disclosed except

to the researcher, the research team, and those persons involved in the research for

purposes of triangulation or access to entry. The identities of all the parties involved during

the research process will be kept confidential when writing the report.

C. CONDITIONS OF PARTICIPATION

- I understand that I am free to withdraw my consent and discontinue my participation at anytime without negative consequences.

- I understand that my participation in this study is confidential:

  CONFIDENTIAL (i.e., the researcher will know, but will not disclose my identity)

- I understand that the data from this study may be published.

I HAVE CAREFULLY STUDIED THE ABOVE AND UNDERSTAND THIS

AGREEMENT. I FREELY CONSENT AND VOLUNTARILY AGREE TO

PARTICIPATE IN THIS STUDY.

NAME (please print)   _____

SIGNATURE   _____

If at any time you have questions about your rights as a research participant, please contact Adela Reid, Research Ethics and Compliance Officer, Concordia University, at (514) 848-7481 or by email at <u>*areid@alcor.concordia.ca*</u>*.*

APPENDIX G: CONSENT FORM FOR AN ORAL INTERVIEW

Greeting

Hi,

I would like to ask you a few questions with regard to (Situation). Would you have the time to participate?

If the answer is No:

Thank you and have a nice day.

If the answer is Yes:

Good. This will only take a few minutes of your time, but I do need your consent to participate in my research study. I am studying the transition process of a volunteer as he moves from a membership role to a leadership role. I may be using the information that you provide to me in a report, which may be published. Your identity will be kept confidential and you are not obligated to participate in this research. If you decide to participate, you may also tell me that you do not want to participate anymore, and we will not continue. There will not be any negative consequences if you decide to do this.

So, based on what I have explained to you, do you have any questions?

Respond to questions.

So, now that you understand what is involved in this research, would you still like to participate?

Obtain consent.

Next Steps:

As long as the person states "*Yes*", continue with the interview. Otherwise, thank the person for his or her time and let them be.

Ask for permission to take notes, audiotape, or videotape the interview session.

Do not forget to thank the participant for his time after the interview session.

APPENDIX H: PROTOCOL FOR THE FRAME INTERVIEW

The purpose of the frame interview is to bring to light the subjectivities of the researcher.

Time frame: 30 minutes

Please ask the researcher the following questions:

1) How did you come to be involved in this organization?

2) What role do you play in this organization?

3) How familiar are you with the culture and mission of this organization?

4) Has your involvement in this organization influenced you?

5) How are you concerned with the survival and growth of this organization?

The format of this interview is semi-structured. As a result, please probe to explore or clarify. You are not limited to the above four questions; however, each of these four questions must be asked.

Please take notes, while you are audiotaping the interview.

APPENDIX I: FINDINGS FROM THE FRAME INTERVIEW BY GABRIELLA FRANKEL

This contribution is by Gabriella Frankel, who conducted the frame interview.

FRAME INTERVIEW WITH THE RESEARCHER

Qualitative research is inherently biased. It is simultaneously a strength and a weakness. A definite advantage, as the researcher brings in her own understanding of a particular situation to her research. However, it is also one of its challenges as the researcher may interpret findings in the light of her experiences. The purpose of this frame interview with the researcher was to bring to light her biases in the context of her current research, the development of leadership behaviours in a religious organization to which she belongs. The purpose of this quest is two-fold. Firstly, to make the readers aware of the researcher's biases. Secondly, this interview may allow the researcher to understand her own biases more clearly which in turn may allow her to interpret the data with a new understanding.

Background on the Researcher's Involvement with the Organization

The researcher joined the organization around late 1997 in Toronto. The organization has various branches for people in different stages of their lives—ranging from youth, singles then to married couples. Her parents, who were in Montreal, were the first to join and encouraged her to give it a try. This was at a time of spiritual searching in her life. Despite her initial reluctance to join, the researcher quickly realized that she really

enjoyed belonging to the organization. Being a member in this organization gave her a sense of purpose and spiritual meaning. When she moved back to Montreal in October 1998, she continued her participation as a member here. Within that same month, she was asked to become the head of the youth group. Even though she was an inconsistent member in Toronto, she agreed to take on this new responsibility. She eventually moved on to working with the single adults within the ministry as a leader until 2002 when she decided to relinquish this responsibility due to time constraints as she started her studies in a graduate programme. The researcher plans to remain a member in the organization, although she is not sure at which level, depending on the circumstances that her life brings to her.

Analysis of the Researcher's Biases

The participants in this research belong to the same organization as the researcher. Clearly this is potentially an important source of bias. She has belonged to this organization for the past 7 years. Her involvement in the organization has been an important part of her life and who she became as a person. Clearly, she has a deep understanding of the organization. The researcher clearly brings an insider's view to the research. It is important to point out that this is not necessarily a disadvantage. She can add her own understanding and perspective to the issue. As well, as she already has a deeper understanding of the context, she may delve in more deeply at interviews and probe better.

However, her analysis may also be influenced on some level by her involvement with this organization. She may interpret some comments in the light of her own

experiences. For example, the researcher mentioned that she believes that everyone has a purpose, whether or not one is aware of this. This is an assumption that springs from her own faith, as this is one of the reasons that motivated her. While this assumption is likely true for many participants since it is a spiritual organization, it may not be the case for everyone. People may volunteer in organizations for various reasons such as friends' influence, desire for social interactions, etc., and may not necessarily believe that a sense of purpose guides their actions at all.

Also, the researcher was involved for several years in the leadership of the organization. She definitely has her own experience as a leader within this organization. Therefore, it may be difficult for her to approach this issue with absolutely no expectations. It would be most likely unavoidable not to compare it on some level with her own experiences as a leader. Her analysis will be most likely colored on some level with her own leadership experiences.

Also, the researcher's involvement and former leadership in the organization may also influence the participants in some ways. Interviewer effect is involved in every interview up to a certain extent. It refers to the participants' desire to give answers that they believe will please the interviewer. It's possible that in this case the fact that the interviewer was a leader in the organization could generate some expectations from the participants.

The researcher is very aware of the potential source of biases. She expects to take some concrete steps to reduce the influence of biases in her research. She plans to interview leaders in the organization who never served under her leadership. She will interview people who are mostly new to the organization or serve in a different area from

where she has participated. These participants will be at the beginning of their transition process into positions of leadership. They will come from various branches of the organization. This will definitely diminish the likelihood of bias as most of her experiences are with one particular branch of the organization. Also, most of these leaders are relatively new to the organization and have little relationship with the researcher. The researcher has also deliberately avoided taking on any leadership-related tasks recently in order to keep a certain distance from her research topic. Incidentally, she has been fairly inactive in the organization over the past two years. During this period, the organization has undergone several changes, especially in terms of size, which inevitably brings changes in the leadership structure.

Finally, it is also important to highlight that the issue investigated in this research is leadership. The organization is only serving as a context in which this behaviour is developing. The organization itself is in no way analyzed in this research, except to the extent that it provides a contextualized understanding of the participant's personal experiences, which definitely diminishes the likelihood of biases. However, this context can still influence behaviour. Leadership cannot be completely taken out of the context in which it is occurring. In that sense, the interpretation of the data, while focusing on the organization to provide context, probably cannot be devoid of the biases that the researcher brings in the light of her involvement with the organization. Furthermore, the researcher acknowledges that while she may not know in what way she will serve in the future, she does believe in the organization's mission and is concerned with its future viability.

The purpose of the frame interview was to bring out potential biases that the researcher may experience during the course of this research. As it has already been pointed out, qualitative research is subjective by nature. This subjectivity can actually contribute to its value, and its interpretation, especially since the readers are made aware of the researcher's biases.