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ABSTRACT

**PROJECT "GIFTS AND MINISTRIES" AND ITS APPLICATION
IN PASTORAL MINISTRY IN THE SIXTH CONFERENCE
OF THE METHODIST CHURCH IN BRAZIL**

by

Paulo Cesar da Silva

The intention of this project was to analyze the application of the Project "Gifts and Ministries" in the Brazilian church by interviewing ten pastors and ten lay leaders in the Sixth Conference. The project identified difficulties, tensions, and probable ways for working with the gifts and ministries paradigm of the church. The six major findings include a new paradigm, change in the profile of the pastors and lay pastors, mission as a focus of the congregation's life, the relevancy of the congregation, and a church that did not split.

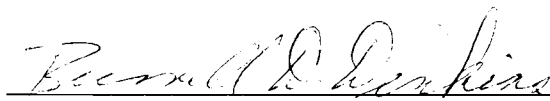
DISSERTATION APPROVAL

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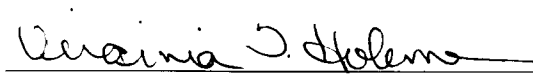
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OF THE METHODIST CHURCH IN BRAZIL

A Dissertation

Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by

Paulo Cesar da Silva

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CHAPTER 1

OVERVIEW OF THE STUDY

In 1987 following the Plan for Life and Mission¹ (PLM), the General Conference of the Methodist Church in Brazil approved the following purpose: “We are a ministerial church, organized in Gifts and Ministries (GM), which values the dynamic of the congregation and works in flexible and basic structure” (A Igreja Dons e Ministerios 7). The General Conference then made some arrangements to facilitate the implementation of the program in the congregations. The following statements were approved:

- Reaffirmed the Conference principle in all levels of the church;
- Established the church not as an institutional unity but a community of faith;
- Emphasized the necessity to have everyone involved in mission;
- Reaffirmed the concept of the church and the mission present in the Plan for Life and Mission of the church; and,
- Reaffirmed the concept of the church and the mission present in the Plan for Life and Mission of the church; and,
- Reaffirmed the unity of the church and the Methodist principle of connectivity (13-14).

These goals were a consequence of the movement “Gifts and Ministries” that was being developed in the church. This movement expressed the intention of laypeople to work and do the mission of the church through their ministries. Like the United Methodist Church in the United States, the Brazilian Methodist Church (MC) was a clerical church with a strong emphasis on structure. Sergio Marcus Pinto Lopes,

¹ This document was approved by the General Conference and prioritizes the mission of the church.

evaluating the structure, affirms that the idolatry of the structure was present: “Our people are proud when they talk about our strong structuralism. It is a clear worship around the church” (235). This structure was so strong that it sometimes overwhelmed the mission. On the other hand, the GM opened the door for laypeople to work and value mission instead of structure.

The approval of this purpose meant that congregations could adapt their structure in conforming to their necessities and context. It gave flexibility to the congregation to adapt their structure to their reality. The intention was to apply the PLM in the congregations.

Following the patterns of Acts 2:42-47, the members of the congregation could do his or her ministry in the congregation. It gave a new configuration to the dynamic of power in the congregation. In several congregations specific families did tasks during the work for many years. In this culture power had to be inherited.

Another difficulty was present in pastoral work. As approved by the GM, the pastoral function was not only to preach, to counsel, and to visit but also to coordinate the leadership of the church, meaning that pastors had to empower people. All of them were not prepared for this task. This raised several questions for pastors and congregations. A church of functions was now becoming a church of ministry. Considering church as a culture in constant development, it caused many difficulties.

Our purpose in this research was to evaluate these fourteen years of the GM in the church and its consequences in the Sixth Conference (SC). Considering the size of Brazil and the culture, I focused my research in the SC. I believed that focusing on one place for the evaluation would be more accurate and easier.

Geographic Context

The Sixth Conference is located in the south of Brazil and includes two states: Parana and Santa Catarina. This conference is known as a missionary and charismatic² conference. It is missionary because it is involved in mission and charismatic because of the charismatic movement that happened in this conference in the 1980s. As a missionary conference, one can cite two projects. One was the Boia-fria Social Project where the church shared the gospel and social assistance to those in poverty. The other was the Evangelical Methodist Church in Paraguay where a retired layperson went to Paraguay and opened a Methodist church in that country. Both projects were internationally recognized for their success. As a charismatic conference one could cite the characteristic of the worship and celebrations.

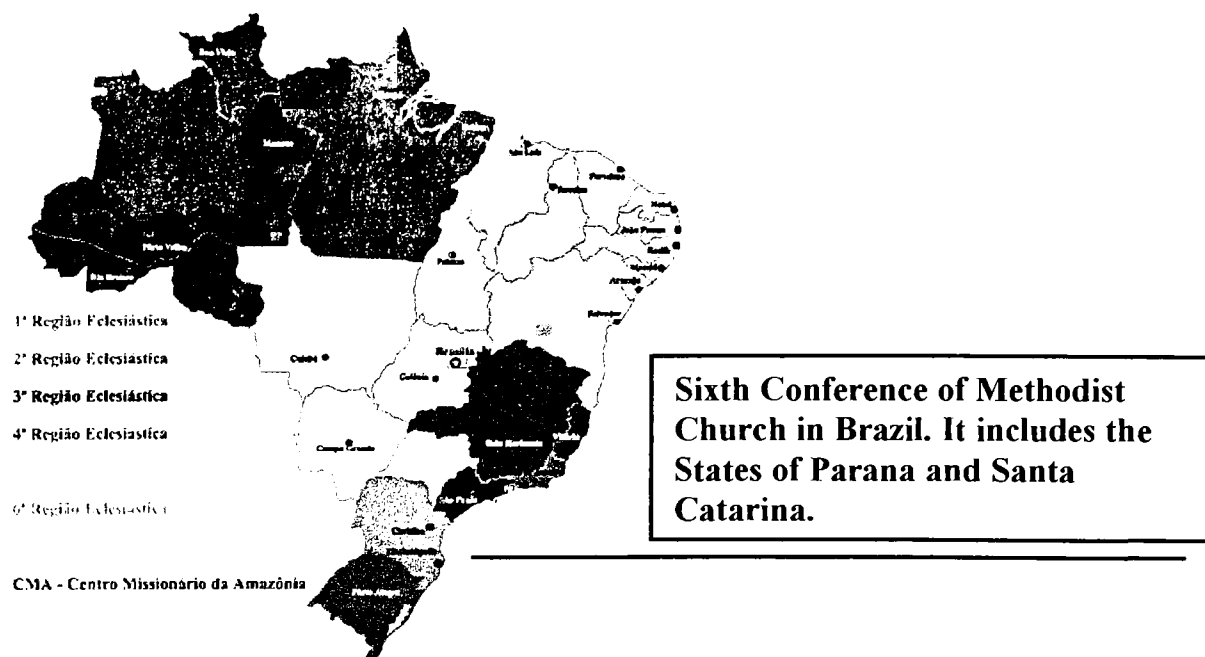


Figure 1. Map of the Sixth Conference

² The “charismatic” concept in Brazil is different from the concept in United States. The concept in Brazil is one of expressive worship with an emphasis on the work of the Holy Spirit in the life of the church.

The Purpose Stated

The purpose of this research was to evaluate how the pastors of the Sixth Conference have understood and worked with the dynamic of the GM during the past fourteen years. Understanding that the GM came as a strategy for applying the PLM, I wanted to see how it worked in local congregations.

Thinking of the GM as a tool for applying the PLM of the Methodist church in Brazil, I wanted to evaluate how pastors have worked and managed their congregations. Pastors were moved constantly from congregation to congregation due to the itinerancy system. This had consequences for churches that wanted to work with laypeople.

Leadership was another reason that I wanted to do this research. Working with laypeople requires leadership, discipleship, planning, and measurable goals. Researching this specific conference, I saw how pastors had been prepared for and understood the GM.

The presence of laypeople was important in the SC. They worked as volunteers doing missions in congregations and in social projects. Two laymen became elders. One of them was Nelson da Silva Vilela who offered his work as a volunteer pastor for more than thirty years. He served congregations by preaching, teaching, and visiting. After retiring from his job, he went to the university, studied, and became an elder when he was fifty-nine years old. The other example was Wanderley Nunes Cardoso who became an elder when he was more than forty-five years old. In his ministry he opened two churches in the SC. Both churches had more than two hundred members. This growth happened in less than five years, and he began with zero members. What was interesting to observe was that he never had theological preparation.

The other example of lay work was Norival Trindade. He was a retired lawyer who offered his knowledge to establish the Evangelical Methodist Church in Paraguay. It was a country that did not have a Methodist church or missionary from any Methodist Church before that time.

This research studied the difference in how pastors and congregations understood the change. Considering pastors as leaders, managers, or organizers, the goal was to see the dynamic of their work in the hierarchy of the conference and the congregations. My goal was to discover values, understand nuances, and learn from this period in the life of the church.

Research Questions

How has the shift from structural organization to the Gifts and Ministries organization affected pastoral ministry in the Sixth Conference of the Brazilian Methodist Church?

What influence has the Gifts and Ministries had on lay ministry?

How were pastors and lay leadership trained in Gifts and Ministries administration?

Definitions

In this research the principal terms were defined as follows.

The Methodist Church in Brazil (MC) was part of the Methodist Movement from England. It was brought to Brazil by American missionaries from the United Methodist Church. It received its autonomy in 1930. Since that time it had been autonomous but part of the world United Methodist Church.

Plan for Life and Mission (PLM) was a master plan of the MC approved by the

XIII General Conference of MC in 1982. It came as a result of the evaluation of the MC as part of the celebration of the fiftieth anniversary of the MC's autonomy.

Gifts and Ministries (GM) was a movement approved in the General Conference of the Methodist Church in Brazil. This was the consequence of the movement of laypeople who were working in the congregations. Their presence became so strong that the General Conference had to recognize them through the approbation of the GM, which became the tool for applying the PLM.

The General Conference of the Brazilian Methodist Church (GC) was in 1987 in Minas Gerais State. It approved, the GM which was the subject of study in this research.

The Sixth Conference was part of the Methodist Church in Brazil which was subdivided into eight conferences following chronological order; therefore, this conference was the sixth one created.

Methodology

I opted for the following methods: participant observation and interviews, which occurred through thematic questions.

This study employed a qualitative-inductive, rather than a quantitative-deductive methodology, in which the role of the researcher was significant in data collection, analysis, and interpretation of the findings. Through a descriptive study, data were obtained by means of semi-structure interviews with elders and lay leaders within the SC.

The participant observation occurred in the churches of the Sixth Conference over several years where I worked as a pastor and district superintendent. The goal was to collect data that could not be found by the interviews. This method could be defined as “a systematic and conscientious sharing, as well as the circumstance permit, in the activities

of the life, and eventually, in the interest and people affections” (Kluckoln qtd. in Haguete 61).

Subjects

One bishop, nine full-time elders, and ten lay leaders composed the interview population. Among these nine elders four were district superintendents. All of them were working in the conference during the last ten years; they were in this process during the period I was evaluating.

Instrumentation

First, a researcher-designed questionnaire provided background information from the bishop, each elder, and each lay leader. Second a researcher-designed, semi-structure interview protocol of three questions was used. Interview questions were pretested in order to improve their intenational participation, inhering their productivity in eliciting responses pertinent to the research questions.

Data Collection

The data collection considered various resources. The first were the minutes from the General Conference of the MC and the minutes of the Annual Conference of the SC. The second were the congregational and conference periodicals. They showed their statistics and the development of these churches in the period I was evaluating. The third were periodicals and formal reports from the congregations where the elders and lay leaders were working.

The fourth resource was the interview of ten elders and ten lay leaders from the SC that had worked in congregations since the GM was approved by the General Conference. By interviewing them I could perceive the difficulties and blessings of this

program. The interviews were recorded and transcribed. These ten pastors and ten lay leaders were contacted and invited to participate in this research during June 2001.

Theological Foundation

A difference of interpretation of the Bible exists between South America and North America. The history of Brazil and the background of the church interfere with the hermeneutic of the text.

Interpretation of the Bible in South America is influenced by liberation theology. Its background includes poverty, politics, and a social structure where the church had a prophetic function. Poverty was very near to the churches and people. Sometimes it was on the other side of the street or inside the church as represented by unemployed persons.

The hermeneutic used here considered authors from Brazil and other countries. Milton Schwantes and Carlos Mesters were authors from Brazil who had a strong influence in this interpretation of the New Testament. The other author that helped in the hermeneutic was Gotwald.

Brazilian history has known by its repression and exploration. Society is clearly split with a small percentage of wealthy people who owned the money and made the decisions and, on the other hand, a large percentage of poor and lower middle class people. Roberto Da Matta, a Brazilian anthropologist, classified this as an antagonism in the society. The church was not outside of this reality.

The Brazilian Methodist Church interpreted the Bible considering the four sides of life: economic, social, spiritual, and political. Sometimes, this interpretation “super-valorized” one side of the life and ignored other sides.

This interpretation also considered the work of Ruben Alves. At the time he was a

free docent at the de Campinas University. As a theologian he offered special help because he was the first South American theologian to write about the theology of liberation and the theology of the body.

The research presented in Chapter 2 is not the same as liberation theology; nevertheless, it is also not the same as North American interpretation. What I share here is a balance of what I learned in the doctoral program and my background from Brazil. The theological foundation of this research sought to understand how the pastors from the SC are understanding and applying the GM. Considering that it involves congregations and teamleaders, I want to understand how they interpreted and applied the GM as well as how they are developing it in the local congregation.

The Gifts and Ministries in the Brazilian Methodist Church

The MC was organized into GM. Its goal was to transform the church into GM and to announce the kingdom of God. To guide the church, the Episcopal Council created a document in 1991 “so that this people would learn to serve and his body would grow strong. This will continue until we are united by our faith and by our understanding of the Son of God.” (Eph. 4:12-13a). It had a clear intention to offer tools for the leadership and membership of the church.

The document “Church: A Missionary Community to Serve the People” presented the following statement:

Christian spirituality—as a consequence of a deep and continuous personal experience with God and in the community of faith—is missionary. It seeks to find new ways to express spirituality. It comes when the people who confess God as the creator of life reach each other and do the work of Mission. Following God’s call, they encourage each other, and maintain the light of life. (Colegio Episcopal 12)

This statement called every member of the church to have a mission commitment.

Mission and evangelization was the goal not only of pastors but of the community of faith. The document opened the door for everyone who wanted to work. It used the example of the early Church where they “persevered in the doctrine, service, prayer, shared their resources, and gifts” (14-15).

Mission happened through every member of the church. The challenge of the gospels called Christians to support God’s mission. The document showed that everyone is called to be a missionary doing missions where they are. The GM charged every member of the MC, elder or laity to understand the place where they were and to assume the mission by applying the PLM.

Organization of the Congregation in Gifts and Ministries

The congregations of the Methodist Church were organized according to the GM. This organization came from the General Conference to the grassroots of the church. It was organized in four areas: social, administrative, missionary, and educative. Every congregation had these four areas in its organization. The intention was to attend to the needs of the congregation serving the community.

Figure 2 presents a congregation’s diagram to understand the structure better.

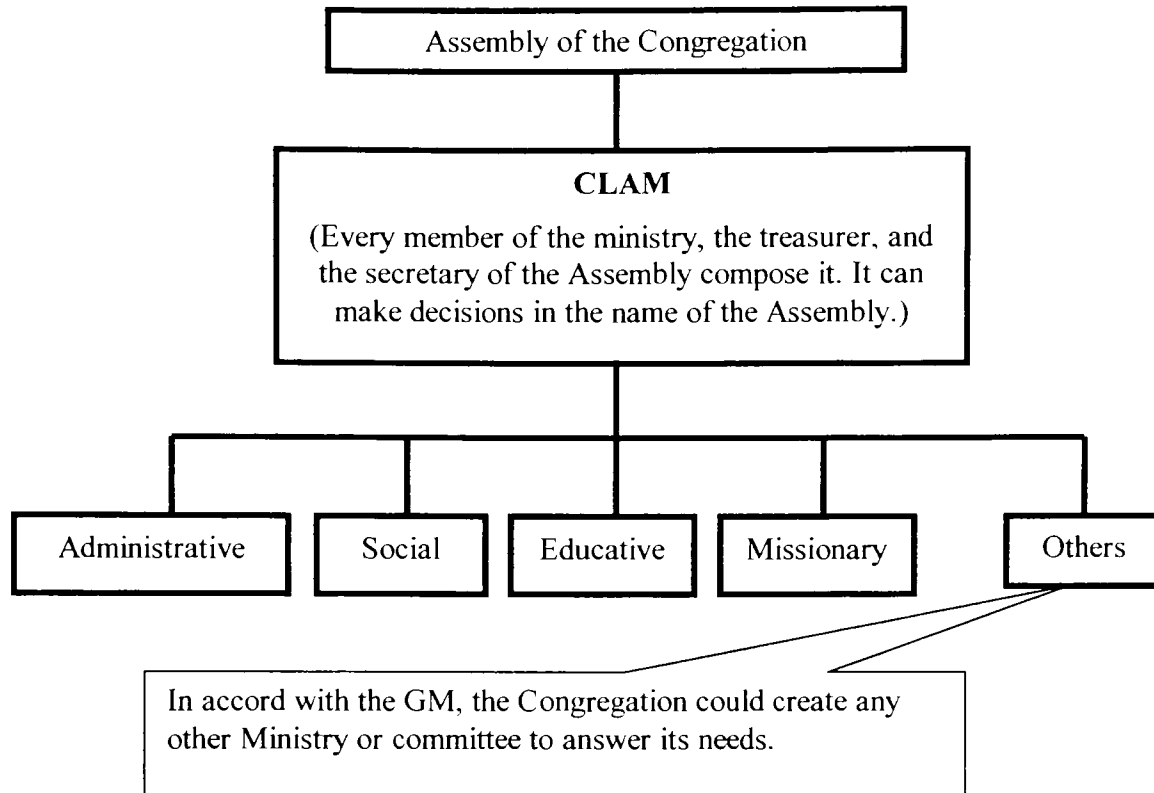


Figure 2. Organizational Map of Congregation Organized by Gifts and Ministries

Everything in the congregation was under the authority of the Assembly. The congregation first evaluated its cultural reality and then organized itself according to the context. The work of the lay leaders was elevated. Several churches were driven by lay leaders. Pastors worked as coordinators and presided over the Assembly and the CLAM. Pastors had an important function in the structure. They were the ones who would give the vision for the congregations. In some congregations, they could decide if the members of the congregation could be elected for any position in the congregation.

What had distinguished the GM was the presence and work of the lay leaders. Under the authority of the pastors they could celebrate worship, preach, and do any liturgical activity. The exception was communion and weddings which they celebrated

only under the authority of the pastor or elders with them.

The mission of the MC drove the planning and activities of the congregation. The mission is to be “the missionary church to serve the people.” This theme reminds and follows the principles from the PLM as the plan of the Methodist Church in Brazil.

Overview of the Gifts and Ministries in the Sixth Conference

The GM was a movement that began in local congregations. In 1987 the General Conference recognized what was happening in several congregations and approved a new dynamic showing a “ministerial church, organized in Gifts and Ministries, which values the dynamic of the congregation and helps it work with a flexible and basic structure” (Colegio Episcopal 2). The background of this approval was the PLM. Every congregation began the process to reorganized itself using the GM.

The congregations were invited to consider their context in their planning and goals. This context considered the place where the church was located and its needs. The GM was an invitation to the congregations to serve the local community through the power of the Holy Spirit following the areas of actuation mentioned in the PLM: social, communication, educative, Christian ministry, outreach (or evangelization), finance and trustees, and Christian unity (*ekoumenism*).

The basic concept was, “We are here to Serve” (A Igreja Dons e Ministerios 10). The congregations did their own planning from their own reality following steps. They would assess their surrounding and their size work accordingly. In neighborhoods where people were from the lower class, the church’s organization needed to respond to the local needs. If the congregations fit fifty members, their structure was organized for fifty members. The structure had to follow the church’s reality and needs. The principle was to

serve.

The Gifts and Ministries as a Revitalization Process—A Case Study

J. Lopes' dissertation evaluated the charismatic movement in the Sixth Conference. He understood that this movement came in the conference during a period in which the church was dying. Applying Wallace's theory he saw the development of the charismatic movement, the change, and the consequent revitalization of the conference.

The GM came ten years after the implantation of the PLM. It came under the initiative of the progressive group of leaders of the MC who wrote, developed, and presented the GM before the General Conference. In another words, they used the language of the charismatic movement to apply the PLM through the GM to create the change. Their intention follows some of the principles presented in the Wallace's theory, such as (1) formulation of the code, (2) communication, (3) organization, (4) adaptation, (5) cultural transformation, and (6) routinization.

Formulation of a New Code

In presenting the GM, the General Confence suggested a new organization of the church. It came with a new language to create a different culture. In consequence there were no more officers, but ministries. It created a new culture with no more elections to officers, but recognition of who was doing the mission.

The intention was to transform the existing culture into an ideal culture. As Lopes applied the same framework utilized by Wallace to evaluate the charismatic movement, I saw that the progressist group had the same intention with the GM by visualizing the church as a whole. It flowed in a natural order (see Figure 3).

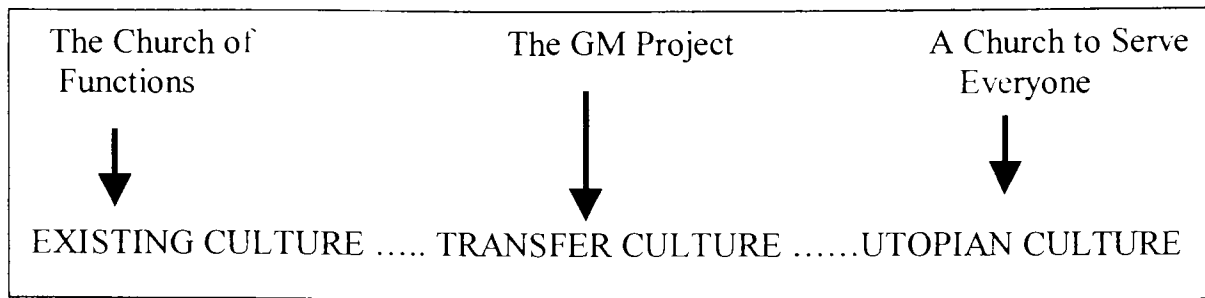


Figure 3. Wallace's Chart of Revitalization

The transferred culture was the system of operations that need to be carried out in the process of transformation. The progressist group in the General Conference led this movement.

Communication

Communication was made through the General Conference who approved the document and applied it to each church. After this, all pastors were informed about the new structure. They had to reorganize the congregation following the GM structure.

Organization

The leaders of the process of transforming the church were the bishops of the church. After the plan was approved in the General Conference, the bishops had the responsibility of applying the plan and reporting to the General Conference.

Adaptation

The GM was applied in the whole church. It was done from the smallest congregation to the general cabinet. It reconfigured the whole structure. It shocked the status quo that did not accept the change. Those who resisted and had power and positions in the old structure protested to the leadership right after the application of the new structure. As a result of the plan, people who were doing mission composed the new

leadership.

Cultural Transformation

Transformation happened as a cascading process: beginning from the bishop to the local lay pastor. The old structure (functions) was not answering the need of the church. The GM was applied in a short time using the same language as the charismatic movement. This had a strong impact in the congregations.

Routinization

The new structure was present in every sphere of the MC. It was observed from the national area to the smallest congregation. The language of the plan expressed the GM theology.

In a very short time, it created a cultural change in the MC. This change came from a political worldview of a church organized by Ministries and Gifts. It changed the organization and gave new direction. It changed the structure of the old church presenting a new way to structure the MC of Brazil. Some observed that the change did not bring division but an increase in the number of lay pastors, lay leaders, and pastors. The revitalization also increased church membership.

CHAPTER 2

REVIEW OF THE LITERATURE

Introduction

The purpose this dissertation was to evaluate the fourteen years of the Gifts and Ministries (GM) in the Methodist Church of Brazil (MC). The review of literature supports the evaluation of the GM plan.

The GM has its focus on the early Church and leadership. I compared how the early Church was managed and organized changing its structure from a Jewish congregation to a Gentile congregation, or a congregation composed by Christians who spoke Greek. Evaluating these two topics I want to raise principles in how congregations respond to new times and a new call and offer some principles in leadership for this new task.

The early Church was a Jewish church, preaching in Hebrew, working with a Hebrew version of the Bible, reaching out to Jews, and limiting most of its action to the city of Jerusalem. In the Book of Acts, the Church received Gentiles, preached in Greek, and worked with a Greek translation of the Bible. Acts 6:1-7 is a classic example where the consequence of this new structure is demonstrated by the election of the group of seven as new leaders.

The consequence of following this new structure is a focus on mission. The old paradigm is broken because the call for mission is stronger than its former structure. The adaptation period is a test time for the leadership. They are breaking the paradigm supported by Hebrew culture and establishing a new paradigm for a new church, which is focusing on mission and service. In this call for mission, three topics come as stand out.

The goal here is to present the review of literature showing what happened in the early Church and to discover principles of leadership that may serve as a parallel for the evaluation of the GM.

The Early Church

The book of Acts chapter 2 shows the changing time in which the early Church was living. It begins with the Holy Spirit pushing the Christians to talk and preach in the language of the people who were outside the church. They were talking the language of non-Christians; that the people outside the Christian community understood what they were preaching in their own language or culture.

The focus was on mission. They understood that they had to preach the word of God and challenge the life of the people. In this adaptation they were organized by ministries (A Igreja Dons e Ministerios 8). Gifts and ministries are the way to share their faith and reach out to others. The gift (*charismas*) is a concession from the Holy Spirit who gave the ministries to attend to the needs of the community. Responding to the needs of the community the early Christians shared their gift of blessing by serving others (Castro 37).

In the New Testament, I find both gifts and their respective ministries in the following passages: 1 Corinthians 4:10; 12:28-31; 14:6-13; 14:26; Romans 12:6-8; 1 Peter 4:10; Ephesians 4:11; and, Mark 16:17-18. These passages testify to the diversity and the way in which the early Church was developing its mission. What is really interesting is to observe that they do not have any kind of norms to follow for organizing the community or congregation. Jose Comblin, a theologian from Central America writes, "It shows the freedom of the church." (Teologia da Missao 15). In other words, the

organization is not answering the need of the church but the need of the community. The goal is to answer the call for mission.

Following the coming of the Holy Spirit, the early Church answered the need of the community. They understood the diversity, the culture, and the differences among people showing adaptation, flexibility, and organization.

Brief Interpretation of Acts 6:1-7

Acts 6:1-7 shows an important and decisive time in church history. It shows the adaptation from the Hebrew style to the Greek style of Christianity. Comblin says it is the most important decision in the history of the church (Comblin, Atos dos Apostolos 142).

Reading the biblical text, I can see that the author wrote and understood the problem as a sample situation in the church: however, I can see that the problem is related to the Hellenists' widows. It is not only an administrative problem but also cultural, linguistic, and doctrinal.

Two different groups were in conflict here. They were the Hebrews (Christians who spoke Aramaic) on one side and, on the other side, the Hellenists (Christians who spoke Greek). Both groups were using the Old Testament in different translations: Hebrew and Greek. Considering the cultural difference between the two languages, I can understand that they had different interpretations and applications of the Bible.

The conflict became clear when they were attending the poor. When the early Christians opted to serve, the conflicts came. Comblin believes the problem was not only the time in which the apostles lived but also that the two groups in the church were in conflict with each other. He states that the Hebrew group was forgetting the Hellenists' widows by intention. The argument is related to the Jewish Law. In the law, Hellenists

were not pure (Comblin, Atos dos Apostolos 145-46).

What I have here is a church that comes from Jerusalem but works with Hellenists. It has its own structure (Acts 6:3), which comes from its needs. A good example is the argument in Acts 6. The widows are being forgotten, and the table has to be prepared so they elected a group (seven) to attend to the widows and to serve the table.

The seven are leading the church. The Hellenists had their own synagogues (Acts 6:9; 24:12). Comblin affirmed that the division is clear when it showed different accounts for the money. The Hellenists made their own account for the maintenance of the poor. Comblin argues that these two different accounts showed different need and different leadership. As a consequence the congregation had independent regulations (Comblin, Atos dos Apostolos 146).

The second verse in the text shows a different way for recognizing leaders. They were elected in an assembly; their decisions were made in an assembly. This kind of dynamic is interesting in the church. They did not make decisions alone, and the information was public.

In this same passage (Acts 6:3) the church had a needed division of labor for the growing process. They were two different groups in the same community: the Hellenist community and the Hebrew community. These are distinct communities with specific organizations. The leaders are the seven (Acts 6:3). This kind of church could not survive. The persecution spread them around the world; however, the Church built upon gifts and ministries, and a strong missionary emphasis created several congregations around the Roman world.

This shows a church organizing itself according to the need. The structure was

easily adapted to a new reality. When a conflict arose they reorganized the structure to solve the conflict. Here the passage shows Stephen being elected to serve the table, but in the next chapter he is dying because he preached the Word of God.

Summarizing, the structure and the functions in the early church were created by mission. When the structures did not answer the need or facilitate the mission, they changed.

Application of the Acts 6

It shows two communities in the same place but working in two distinct ways: one community speaking Hebrew and reaching out Hebrews, the other speaking Greek and reaching out Hellenists. Two languages show different cultures and different ways to understand the word of God.

They are different groups but with the same roots. They are still connected with the group of twelve. They do not ignore their roots.

The structure was able to answer the need of the community. It did not ignore the conflict but worked with it.

They chose the seven anchored in their core values, which is the mission of the early Church. The passage shows that they were people with good reputations and with a heart for mission. In a matter of the mission, Stephen died because he was preaching the word of God instead of serving tables.

Understanding the conflicts, they visualized the needs of the community. The needs offered an opportunity for new ministries.

Renovation means change, and change brings conflicts or tensions. The tension gives an opportunity for maturing. By understanding the tension people grow and mature.

Acts 6 shows a new time in the early Church where there was a structure with flexibility, adaptability, values, and a clear focus on mission.

Understanding Grace

Grace is the translation of the word *xapis* in Greek. John 1:16 presents it as “because the Son is, we have been given one blessing after another.” One is blessed without any action because he decided to bless first. Grace is a present given to ones. In Ephesians 6:8. “You are saved by gracen.... It did not come from you.... It is a gift from God.” Each one is given by grace. No one may manipulate it because the one who gives does not ask but offers without any price.

Analyzing the sermons from John Wesley, Marquardt and Klaiber understand salvation as a complete dependence on God’s grace. Receiving this act of grace, people are called to respond to the word. They state, “Grace is an act that comes from God who expresses his love to us” (81). Grace is God’s kindness for ones. He gives his son, and he did not ask ones opinion about that.

John Wesley understood grace in three dimensions. First, he understood it as a prevenient grace. This produces the first insight to understanding God’s will. It awakens a sincere desire for liberation from our sins and it impulses ones to the repentance and faith. A second type is justifying grace. God receives humnas, already Christian, prepared for conversion, and kindly receives them. The third type is transforming grace. It produces spiritual growth. It gives people the ability to love God and their neighbors (Marquardt and Klaiber 82).

Grace is the way to respond to faith. John Wesley asked, “Do you have Grace?... Do you have gifts? Do you have fruits?” (qtd. in A Igreja Dons e Ministerios 19). In the

Wesleyan movement grace is the basis of gift and there is no gift without grace. Because God gave his grace people may serve.

Understanding Gifts

When the Bible talks about gifts, it begins by referring to the one who gives the gift. The gift is God. This shows that before to receive the gift, it is necessary to experience God. There is no way to have the gift without knowing the one who gives the gift. This knowing connects the gift with God. Under the grace of the Holy Spirit, everyone is called to develop and to use the gift that God has given.

The presence of gifts in the community shows a structure that is able to invite members to offer their talents for serving others. Working on this, the apostle Paul unified two ambiguous concepts; the concept of charisma equaling a gift from God and the power of the structure equaling *ἐξουσία*. Gifts and power work together. The intention of the power of God is to serve others (Queiros et al. 242). Analyzing this idea, Castro explains that power is a constant issue in the church. Usually behind the argument of the structure, in this case the gifts, there was a very strong interest in power (19). What the apostle argues is that the structure must be under the mission. In other words, it has to facilitate the mission and announce the kingdom of God.

In 1 Corinthians 12 Paul sees gifts as a special way to serve others. He cites some examples: “to speak with wisdom,... to speak with knowledge,... great faith,... the power to heal the sick,... the power to work mighty miracles,... prophets,... different kind of languages.” He shows the diversity of the gifts, but he also shows that they are presents given by God working through the Holy Spirit. The intention of these gifts is to serve others, connecting gifts with ministry and community.

Understanding Ministries

In terms of ministry, gifts are given to serve others. Through serving others Christians apply their gifts. Ministry is the way that they serve others. If gifts have a clear intention to bless someone, the ministry has a clear intention to bless others. They are a channel through which God reaches others.

This understanding of gift shows a different understanding of the world and its polity. Position in the world means power in several dimensions. Leaders in societal groups have the power to make decisions and to interfere in people's lives. A good example is lawmakers who have position in society and write law. They have power to interfere in people's lives. Another example is police officers. When they stop someone on the road, they have the power to write tickets and to interfere in someone's budget. On the other hand, ministry has a different understanding of position or function. People with grace and ministry have an opportunity to serve others, influencing their lives through love.

When Jesus is talking with the blind man in Jericho (Mark 10), he asked, "What do you want me to do for you, Bartimeus?" The blind man answered, "To see." Then, Jesus blessed him. The miracle happens after Jesus hears from Bartimeus what he needs. In other words, the blessing was answering the need. Comparing this example of that of police officers, the power here shows a clear paradox. It shows that Jesus came, and his power and authority were used in a different way. He saved, healed, and gave an opportunity for life with dignity for Bartimeus.

Understanding Leadership

"Leadership is influence" (Maxwell, Developing the Leaders around You 1).

As a pastor who wishes to be a good leader, I became very sensitive and involved in working with this theme, and sometimes my emotions confused my thinking. In this theme I think that the best word to define leadership is influence.

Understanding leadership as influence, I could see Abraham influencing people when he was called to build a “Nation of God” (Gen. 12-13). He did not go alone; he brought followers with him. This was a missionary call, but his influence was strong because they followed him. It happened in consequence of his credibility.

Leadership is the art of influencing people to one’s goal, project, and vision or to an organization’s goal and vision. It is a process where relationship is an important factor. Through relationship one can share values and goals and correct the team’s focus in the organization. In the book of Exodus, Moses shows influence when coming to the Holy Land. While in Egypt, he was used by God to rebuilding and reorganizes the Israelites as a people of God. The challenge for this new nation comes when they accepted the Ten Commandments. It interfered in the way they used to relate to each other. What he shows here is the Vision (Holy Land and new nation) changing their values. In other words, he interfered in their culture and changing the way they use to live through power of his influence.

Every change produces tension (Galloway, “Small Groups”). The sense of organization is present when Moses reorganized the people keeping the focus on the Holy Land. When the tension was too much, he organized the people into small groups (Exod. 18).

The beauties of this idea of leadership as influence is seem in the life of Joshua. He follows in Moses’ steps leading the posse of the Holy Land. Joshua was following the

same patterns as Moses. Eisenhower says: “Leadership is the ability to get a person to do what you want him to do, when you want it done, in a way that you want it done” (Galloway, “Five Characteristics”). Joshua was doing what Moses wanted to do but was unable. The quality of Moses’ influence was so strong that Joshua took on Moses’ dreams—to have the Holy Land.

In this way, where relationships are very important in influencing people, I need to clarify how to lead instead of manipulating people. In the Beeson program, I learned that manipulation prioritizes the leader’s benefit while healthy influence prioritizes mutual benefit. In leading people, the goal is to benefit each other where the leader, team of leaders, and followers are benefited. In this process, they are learning and helping each other in the organization. Moses was not manipulating Joshua, and they were not manipulating their followers, but they were sharing what they understood about being a people of God.

Another example of leadership is Elisha. He was very clear when he was training his disciple. In 2 Kings 6:16-18, when the Syrians came to him he prayed: “Lord, please help him to see.” His disciple cannot see what God is doing in that moment. Here I see love and comprehension in which Elisha understands the limitation of his fellow man. It is necessary to understand the world and culture of followers in order to teach them. Understanding this I need to teach using their own symbols. Only understanding their world can I change their reality. Elisha showed that he knew this concept.

In leading people we need to be good communicators. The most watched television show in Brazil has a popular motto: “If one does not communicate what he wants, he will be broke” (Folha de Sao Paulo 7). Whoever does not have a good and clear

communication in leading people has a high possibility of failure. Making goals clear allows our team to work and to produce. If leaders do not communicate their goals, their leadership will be constantly in doubt. When followers do not know where they need to go or what they need to do, the consequence is to question the ability of the leader.

Another important example is Nehemiah. Rebuilding the temple and Jerusalem, he showed what he learned in leadership working side by side with the king. When he saw the dimension of the destruction in Jerusalem, he cried, prayed, analyzed the context, and made his project of rebuilding the temple and the city. He showed a clear-cut vision of authority, integrity, and strategy in front of his enemies. In this case I can see that Nehemiah had a clear goal in mind. He wanted to rebuild the Temple and the city of Jerusalem. He clarified his goals, organized the people, inspected, and had good communication with his people.

The other two examples I share here are Jesus and the Apostle Paul. The twelve followed Jesus whenever he went. All of the miracles happened in front of them. They listened, learned, watched, and practiced with him. He led them until he finished his project in Jerusalem.

In the same way, Paul offered himself as an example. In Philippians 4:9, he showed influence and integrity. He said, "Whatever you have learned, or received, or heard, from me, or seen in me put into practice."

In conclusion, leaders influence people. In this art, credibility and communication are important tools that cannot be ignored. In the Bible I can see that Moses, Joshua, Elisha, Nehemiah, Jesus, and Paul understand these principles while being leaders.

Understanding Communication

In leadership, communication is among the most important skills. John Maxwell includes communication as one of the elements for a good influence in leadership. He shows the following equation (qtd. in Galloway, "Five Characteristics").

$$\text{"Credibility + Communication = Influence"}$$

Communication is so important to the credibility of leader. Having a good style or being very honest does not matter if the organization does not know where they are going. Leaders have to be clear in purpose and language. The term communication means to create understanding of what leaders want, not only to send a message or to inform others but also to give a clear picture.

Making a clear picture, Kirkpatrick includes three criteria for communication, such as asking to whom, when, and how (118-32). To whom seeks the criteria for deciding to whom to communicate, finding out who wants and who needs communication. When seeks the timing of showing the information or idea. At this point it follows the hierarchy of the organization. It comes from the managers to the people who will be affected in the organization. Finally, how seeks the method used to inform everyone. Here leaders have to evaluate the advantages and disadvantages between written and oral communication.

Following the cited criteria it is important to remember that it is still not an easy task. Leadership seeks to show vision, dream, values, and goals. Kotter says, in leadership is important to simplify language avoiding jargon and technobabble (90). Here he calls leaders to work with more than one-way of communication and to use repetition.

Communication in leadership means to show a clear picture of vision. It has to clarify the purpose. This happens when the leader share the information with the correct people in the timing of the process.

Understanding Core Values

Understanding the importance of core values is important because they determine the face of the ministry or institution. They cannot be confused with goals, vision, or strategies. Core values are the leader's purpose or the church's purpose. It defines what is driving the work of the leader and the church.

Core values drive the ministry. By defining them the leader can organize the goals in the institution. It also defines the strategy because core values reflect the principles. They drive the ethical conduct outside and inside the institution because they define what the leader cannot do and what kind of attitudes the leader rejects and why. As leaders integrate people, they clarified why they needed to come and why they were important for the institution.

Core values have to be anchored in the Bible rather than in philosophy or secular books. They do not reflect the dynamic or method of work. They reflect what the leader believes and who he is.

Rick Warren understands core values as purposes. In his book he states that purposes define the foundation of the church. They determine the size and strength of the church. They build morale and reduce frustration because the leadership knows the foundation and the reason of existence (85-94).

Dale Galloway emphasizes that after defining core values they must be communicated and discussed with leadership periodically. More than one kind of

communication is needed. It needs to use verbal, visual, and printed communication in the church. Core values must be taught, preached, and shared in meetings and celebrations. In communicating them, the leader is establishing and defining our foundation. Sharing them periodically and in every opportunity, our leadership would maintain and defend them (Galloway, "Something You Can't Afford").

Rick Warren spends more time defining and clarifying Saddleback's purposes than on his goals (95-109). Working on core values, or purposes, the leader builds the foundation and the dimension of the leader's dreams.

Integrity

Integrity is an "adherence to a code of values" (e.g. "Integrity") It is a state of being complete, unified. As an influencer the leaders had to show their face, their life, and their integrity. Leadership is offering the leaders' life as a model for the team.

In the biblical examples of leadership mentioned here shows they do not have to answer questions such as, Were you arrested? Did you break the law? What did you do in your past? Where did you study to be a prophet? Who was your teacher or master? How many miracles did you do before you became a prophet? Or do you have any official recommendation for doing it? Nevertheless, they have to show who they really are. What means offering their lives as a reference to their followers. When they are influencing people, they are being watched as a model. Their attitudes, style, posture, principles, values, and honesty worked as a model for them. What they require from people they apply in their own lives.

In Nehemiah the leader's life was offered as an example. He is working side by side with his people. They were watching Nehemiah's attitudes and reactions. Working in

the temple, he offered himself as a model for the Israelites. Comparing to the pastors' life where they are with the parishioners some days during the week, the only way to understand the price that they paid is understanding the passion that he had for his project.

The leaders' integrity is a result of their reputation. Image has to be distinguished from integrity. Image means what people think about the leader while integrity means what the leader really is.

Reading the case of the widow (1 Kings 17:8-24; 2 Kings 4:1-37), it shows that both prophets spent time with women. They did not opt to say what they did, but they stayed in their home for several days. In front of the monarchy, they were very clear and shared their thoughts in conformity with Yahweh's word. Elijah was strong in front of Ahab and the followers of Baal as well as in front of Jezebel. Elisha did the same in front of Joram. What they believe is integrated into their lives and into the life of the people who surrounded them. They were not worried with the status of the kings but with Yahweh's word.

Integrity is a clear expression that the leader believes in his/her dreams. It is to be incarnational through dreams and message. It shows that dreams were part of the body, mind, heart, and spirit of the leader. In the case of the prophets above cited, it showed that prophecy was incarnational. It was not far from people's reality. It presented the word of God in their own language and understanding.

Moses' dream was present in the subject of his dream: to have and live in the Holy Land. There, the people would restore Israel's families, heal them, and connect them to the land. Believing in this dream, they shared faith, integrity, love, solidarity, and

justice.

Vision

Dr. Dale Galloway defines vision as ability, or God's gift, to see things that are not yet reality (Galloway, Leading with Vision 29). It expresses the dream's of the organization. Nevertheless, to dream was not enough. It included to clarify, to write, and to make the arrangements to realize this dream.

Through the vision the leader prepares the future. The vision breaks routine and gives animus to the leader and the team. Without it the leader is tempted to remember the ancient ways. It cannot not occur in the same way that it did when the Jewish people were in the desert, remembering their life in Egypt. With a strong vision the past gives orientation to the future. Vision gives a reason to understand past as an educative memory and orient the present to the future.

Nehemiah shows what vision and dream mean. Chapter one shows that he loves God and his promises. In this love, he prayed and asked for God's guidance. Under God's guidance he dreams about another reality, and this becomes clear in his vision. He knew the situation: everything was destroyed in Jerusalem, no temple, no worship, and no direction for his people. However, he prayed, evaluated, understood, planned, prepared, and believed in God's promise. In other words, vision is the consequence of dreams. Dreaming is necessary for understanding God's will, believing in God's promise, and making arrangements to make it a reality.

The leader cannot be afraid in front of dreams. Let imagine: Noah dreaming with a big boat during days of warming; Abram dreaming of a wonderful place while he was living in the desert; Abram dreaming of a child while an old man; Moses dreaming of a

holy land while he was in Egypt; David dreaming of a strong monarchy with a band of “hapirus” (fugitive slaves in Hebrew); Isaiah dreaming of kingdom of justice while living under the power of dominator; Nehemiah visioning a new sanctuary while having desolation as a reality; Jesus teaching justice, hope, and resurrection in front of Roman domination and Jewish power. These examples show that when the dreams of the come from God and the intent to build God’s kingdom, in the first moment they may look impossible, but under God’s power and dedication they became reality.

The Art of Delegation

The theme of delegation is present in almost all of the books I have read in the Beeson Pastor Program. Delegation means a sense of decentralization or “multiplying yourself” (Galloway, The Small Group Book 86). This dynamic is difficult to understand because it involves the understanding of power. Centralization works well only in a small church that does not want to grow. If leaders want to increase their influence, they need to share responsibilities, services, and ask about the results. If they do not share, they lose power and do not provide the conditions for a growing church. Leaders show their authority when they give responsibilities and verify the execution of the service.

Delegation can be understood as an “art” because it asks for sensibility, preparation, planning, and humility. It means teaching my team how to execute what is delegated.

Galloway suggests Jethro’s principle in Exodus 18:13-17 for decentralization of work and service in the church. He understands that the problem is present because it is concentrated in one person, Moses. The centralization seems impossible for leaders to know, understand, and do everything in an organization. Sharing power and service,

leaders can remove the focus from themselves and promote solutions. While Moses was trying to solve problems alone, he lost the dimensions of reality and future (Galloway, The Small Group Book 83-87).

By delegating responsibilities, leaders can have more influence in their organization because the followers do the work. Working in the same chapter of Exodus, Galloway identifies six principles:

1. Select people (Exod. 3:21),
2. Train (20), teach and give orientation,
3. Organize them (21),; without organization there is no goal,
4. Set up a chain of command (22),
5. Delegate (22), and
6. Balance personal life, delegating responsibilities, Moses could find balance in

his life (Galloway, The Small Group Book 83).

By delegating services leaders empower people. People need to work knowing that they can solve the problems in their hands.

Moses was a humble person. He was open for his father-in-law's advice when he came to Moses' tent and spent time with him. It shows that authority and humility are not easily balanced. To delegate leaders need to understand that they cannot be everywhere in the church. Leaders are tempted to try to be omnipresent. By delegating the leaders recognizes their limitations.

The art of delegation can be understood as a part of discipleship. When leaders teach people, they are sharing concepts in leadership and asking about the execution of service in the church or in worship. It does not happen suddenly, it is a process which

occurs while working with the team.

The act of delegation is clear when Moses chooses leaders (Exod. 18:25-26) and gives directions and responsibilities to his leaders. He was sharing responsibilities.

Another example is in Deuteronomy when Moses appointed his successor.

Reading this book as a whole, it shows shows that he began as a liberator and concluded as a great prophet (34:10). He clearly understood the principle of delegation.

Another good example comes from the Wesleyan movement. Wesley created Classes. As the Societies were growing the classes came as a need. They subdivided the societies into classes composed of twelve people (Heitzenrater 328). Each class had a leader appointed by Wesley. These classes were organized following the geography where they were living. They were not subdivided by gender, age, or families, but according to where they were living. This had the clear intention of discipleship. Heitzenrater says, “They were a small group of people with a clear intention to help each other. They were people who wished to change their lives and to grow in faith” (327-28).

The movement clearly understands the need of delegation. As Heitzenrater affirms, “As the group developed they had to teach some of them in how to preach and teach” (328). In only one word Dr. Galloway defines it as “decentralization.”

Reproducing Leaders

“When we dream alone it is just a dream, when we share our dream it becomes reality” (Seixas 3).

Reproducing leaders is the best way to show what the leader believes in church and ministry. Preparing leaders recognizes that the vision can transcend our place and the institution. It requires sensibility for identifying potential leaders. It is present not only in

the moment that Elijah invites Elisha but also because it shows that they have more disciples. The function of the prophet is not to administer the monarchy in Israel but to influence and indicate what is wrong and what needs to be changed in society.

Reproducing leaders is a work where the leader opts to share principles, secrets of leadership, justice, and dependence on Yahweh. Principles build the personality and style of the future leader. They can be read, studied, and observed. They would teach techniques in how to work and lead the people. Some techniques were learned during years of work in leadership and are not written in a book; however, they would be watched, learned, and taught. In the cycle of the prophets Elijah and Elisha, they inaugurated this kind of discipleship. With the exception of the miracle in the widow's case, it showed that they were always followed by disciples.

Maxwell highlights that selecting and training people is a difficult work. He suggests his grading scale for choosing and preparing leaders:

- 90–100 Great leader (should be mentoring other good and great leaders)
- 80–89 Good leader (must keep growing and keep mentoring others)
- 70–79 Emerging leader (focus on growth and begin mentoring others)
- 60–69 Bursting with potential (excellent person to be developed)
- Below 60 Needs growth (may not be ready to be mentored as a leader)

(Maxwell, Developing the Leaders around You 43).

Working with this classification, Maxwell suggests some characteristics to be observed in the leader, such as: character, level of influence, positive attitude, excellent people skills, evident gifts, and confidence (Maxwell, Developing the Leaders around You 43-44). Personally, I included submission to the Holy Spirit and sense of hierarchy.

Without submission to the Holy Spirit would be impossible to understand the dimension of Christian leadership.

In the book of Deuteronomy, discipleship is present in the relationship between Moses and Joshua (31). His words show his dream, love, principles, planning, strategy, and goal: “You must divide up the land among the prophet. The Lord would lead you in the land” (31:7-8)

Training and teaching give opportunities to show spirituality through attitudes. This process involves patience, technique, and perseverance. It identifies people who are called to be followers, who have qualities, and who have potential, and then the leader trains and prepares them to be future influencers and leaders.

Staff Development

Maxwell works in this theme showing it as the future of the organizations. He states, “If you are planning to for one year, grow rice. If you are planning for twenty, grow trees. If you are planning for centuries, grow men” (Maxwell, Developing the Leaders around You 181). After it he asks, why develop our staff? The answer for this question is, just because we need continually to multiply! Knowing our team we invest time and increase their potential. It requires understanding their personality, necessities, abilities, familiar problems, and dreams. It shows the important of the senior pastor or leader of an organization choose the staff.

The development of the staff cannot be confused with the developing of leaders. In developing leaders a leader is preparing a future leader who will be working as leader. In contrast, in development of staff, leaders have to choose the correct persons for specific functions. The success of leaders depends exclusively of their staff to avoid

future troubles.

Leaders need to give a vision of team to their staff. They work together understanding that if one of them is failing, then everybody is losing. They need to understand that they are working to win.

Leaders need to know what motivates everyone in their staff. People need motivation for working and producing. When they are motivated, they are prepared for receiving clear directions and do their work.

Every team needs to have identity. Knowing their history and values helps creating staff identity. Valuing memories as a group and mixing them with core values develop group identity. Working on identity develops roots and prepares for the future. By creating identity leaders give a sense of team and purpose to our staff.

In creating identity, the leader has to remember the value of symbols. The Methodist Church has a strong symbol for history, spirit, and future. These symbols have an intention to show our staff's history, or community's history, core values, style, culture, and expectation of the future. When the staff absorbs the symbol, it has the same result of the flag of a country that makes everyone connected with that projects to feel as a part of the project. Absorbing the symbol they will share, defend, and use it as an argument in tense moments.

Knowing everyone on staff, leaders can put the correct person in the correct function. To put them in the correct place leaders need to know their characteristics and abilities. When people like what they are doing, they work hard and do better in the job (Maxwell, Developing the Leader within You 190). To invest in staff development is to believe in people, and people are leadership's business.

Understanding Change as a Process

“Reasonable men adapt to their environment.

Unreasonable men try to adapt their environment to themselves.

Thus all progress is the result of the efforts of unreasonable men.”

--George Bernard Shaw

Today is common to hear about change and its consequences. The organizations and churches that have not changed are simply declining in attendance. In the same way, the end of the millennium invited organizations for change. At the same time, the presence of the new generation in leadership and society brought a new worldview to organizations. Working in transition, Maxwell shares three arguments for change: first, change takes place through and for people; second, the church must reinvent itself in every generation; and third, church is as much about leaders as organizations (Galloway et al. 24). Change is a painful process. Here it shows ways in how to go through this process of change in the church.

Maxwell suggests that leaders do not take resistance personally. In fact the people who are involved in the process do not hate the person but the process. He says, “The person who appears to be criticizing the financial cost may really be saying, I am scared to death” (Galloway et al. 27). Leading through change people connect the change process with the leader so some of the criticism comes directly to the leader.

Personalizing it is a mistake leaders should avoid.

Affirming the past leaders are showing the new is not going against the past. The church is an organization for generations. By affirming the past the leader is avoiding tensions with the leadership that represents the older generation. The experience of Mike

Breaux, pastor of Southland Christian Church in Lexington, Kentucky, shows the importance of the past in the transition process in a very clear picture. He preached on core values during the first seven weeks. In each sermon he showed how the church of the past carried out a specific value, and then he used that value as a context for casting the vision for the church (Galloway et al. 41).

Influencing the influencers is a key attitude in transition. Every church has key leaders. They were there before the pastor came and, in some cases, survived for more than one pastor. Maxwell observes that every church has fifteen percent of its members as key influencers (Galloway et al. 42). The leader can try to join this group or change it.

Organizing a leadership team for standing together in this process is a wise attitude. This process brings tension into the church. Sharing the change as a team helps the church to absorb the change. It decentralizes the tensions in the process. Here the great importance comes in the fact that pastors cannot be in every meeting of the church. Working with a team, the leaders may have more people influencing the church.

Using several ways for communicating with the leadership and the church is key in the process. Going through this process, the communication comes as a very important tool. Everything that happens in church, from the worship to the small meetings, works with communication. Using this tool in several ways helps people to understand what is happening and what the leader is expecting to see in the future. It disarms the opposition when it is well used.

Creating an atmosphere of love and togetherness as a team helps in the transition. When faced with the change, many people prefer to give up. At this point is necessary to show that everyone is important. Leaders do not like to lose people. They do not motivate

anyone to leave, but he understands the importance of being culturally relevant and that change comes as a needed.

Loving people through the change is the best way to manage and understand the process of change. Change brings tension, and it is not easy to go through. When my wife lost her father, she went into a deep depression. His happened suddenly. He went to a hospital, the doctor diagnostic the cancer in his liver, and then in two weeks he died. Aaccepting this lost was hard. He was a lovely man. We had to go to a therapist and spend time trying to understand it. We still did not understand, but we could accept the lost. In the same way the change from an old paradigm to a new paradigm implies lost. It brings tension and is hard to accept. Some of the members of the church had worshiped in the old way for more than twenty years. Change was hard to accept, but was an opportunity for sharing love and comprehension. By listening leaders can help people to go through the change.

Loving yourself through the process of change is a basic key. Galloway writes how important to admiting failures and loving self are through the process of change. In this process leaders will not be able to please everyone. Changing requires emotional maturity while developing this process. He suggests never surrender the leadership to the reactionary people. The battles are part of the process of change, so he suggests choosing wisely our battles (Galloway et al. 43).

What is showed is that no one likes change, but it is necessary. It brings tension, but it gives a nice opportunity for growing as a person and as organization. Going through this process, leaders have to know their staff and to see the big picture. Change requires perseverance, dedication, and courage.

Conclusion

The explanation showed here presents two levels. First, the early Church and how the early Christians managed the tension between the Hebrew culture and the Greek culture. And second, leadership principles in managing transitions. The first shows how the early Church was organized and adapted its structure. In this structure gifts and ministries became tools for mission.

The analyzed experience in the early Church shows the gifts and ministries in the early Church connected with power. The charisma was used under the authority of God and with the intention to serve. Those in authority had a clear intention to serve instead of to interfere or to manipulate lives.

The parameters of leadership emphasize leaders who understand their functions with a clear plan for developing new leaders in the church without causing them to lose their position. What drive leaders attitudes are not the circumstances of the place but values. In this case integrity is the mark of a true leader and understands that the Holy Spirit has blessed parishioners with gifts. This understanding is present when they delegate responsibilities. By sharing responsibilities they understand the development of the church as a process where the parishioner is also developing the gift of the Holy Spirit daily.

In the parameter of leadership it observed that the best way to show what leaders believe is the reproduction of leadership. The example of Moses, Joshua, and Nehemiah shows the biblical parameter of a leader. Reproducing new leaders the organization is preparing the future and its maintenance.

In both levels of the explanation, teaching came as an important aspect of the

transitions. Alves points out that teaching is an exercise in immortality (Alves 4). Elijah's and Elisha's followers show that teaching can break the limits of their generation even in their century. As Galloway says, "The best example comes from Jesus' ministry where he spent more time with his disciples than with anyone" ("How to Be").

CHAPTER 3

DESIGN OF THE STUDY

The purpose of this research was to evaluate the result of the Gifts and Ministries (GM) in the Sixth Conference (SC) in Brazil. Considering the GM as a new way to see and work in the church, this study tried to discern how congregations were receiving this practice. The Brazilian Methodist Church (MC) was started by missionaries from the United Methodist Church in the United States (UMC). When it received its autonomy in 1934, the MC in Brazil was a small model of the same structure of the church in the United States. It included bishop, district superintendents, pastors, societies, and committees. The same structure of the UMC was reproduced in the MC of Brazil (Trindade). This model of organization valued structure over mission.

The GM created a transition from an institutional structure to a practical structure. It had a clear intention to bring the PLM in the daily work of the congregation. The goal was to make the structure of the congregation more flexible and able to adapt to the contextual reality of the local church.

Applying a structure that prioritizes mission meant radical change. This change brought tensions. The old model of church was one where the pastors did everything. The lay participation was reduced to official organizations such as the conference, boards, and society leadership; however, their participation did not include worship or planning the mission of the church. Now with the movement of GM, the church became a place where people could work in all areas of the church and realize their ministries.

Research Questions

The purpose of this research was to investigate the impact of the GM on the

congregations and the pastoral ministry of the SC after the GM was introduced and had been working for fourteen years. Through interviews I wanted to visualize how church leaders understand and perceived the impact of the GM. The GM brought a new dynamic to the MC. It gave new language, and it reorganized the congregation's polity. It was focused on outreach and mission of the local church. Everything now was focused on the mission of the church as developed by the Plan for Life and Missions (PLM). This was demonstrated in the new mission statement of the MC, that came after the approval of the GM—"the church to serve everyone."

To discover the result of the GM, research questions were designed and interviews planned. The intention was to see how the pastors and lay pastors perceived changes and their consequences.

Research Question 1

How has the shift from structural organization to the Gifts and Ministries organization affected pastoral ministry in the Sixth Conference of the Brazilian Methodist Church?

The structure, which organized the MC, was an adaptation of the structure of the United Methodist Church (UMC) in the USA. This structure created difficulty because the MC of Brazil did not have the same size and dimension of the UMC in the United States. This structure had to be applied in every congregation of the MC; however, the congregations had different configurations because they were installed in cities with different sizes, styles, and cultures. Some of the congregations were planted in small cities. They were small in number and without enough money for the maintenance of a large structure. They had to elect committees that were not answering their needs. This

structure did not give an alternative for adaptation but was meant to be applied in every congregation.

When the General Conference decided to approve the GM as a system for organizing the MC, they were opting for a Brazilian structure. The intention was to have a structure to answer the need of the MC of Brazil. It opened the structure of the congregation for different configurations. In research question 1, I sought to see what this new configuration was and how it was working in the local congregation.

The GM reorganized the structure of the MC prioritizing the mission of the PLM. The intention was to have a structure anchored in the mission for answering the needs of the local MC. The PLM was the general plan of the MC, and the GM is the tool for applying the PLM. Considering the pastor (elder) and the lay pastor as leaders of these congregations, I sought to see how they reorganized and readapted these congregations.

The GM came as an opportunity for restoring the apostolic paradigm of the church. The focus is on mission and service. This paradigm shift means the church's structure is not for its own maintenance but for doing mission (Canones da Igreja Metodista 75-76). Research question 1 would find out how the pastors and lay pastors envisioned the opportunity for working through the GM.

The GM would change the way of being a church when the structure is organized according to the needs of the church and the community. If they were a congregation of thirty members, they could organize a structure for thirty members. They could adapt their structure to their budget and the leadership of God's gift and grace.

The GM brought a new presence of lay pastors into ministry. They were present in the pulpit with pastors during worship. Pastors were no longer the center of worship

leadership alone. Members of the congregation were not only watching worship, but they were also participating in the organization and leading as well. Research question 1 showed how pastors understood the presence of laypeople in the pulpit.

Through this Research question, I sought to see how the structure changed ministry and how churches managed this change. The other aspect I was looking for here was to find out if they understood the GM as a system for applying the PLM.

Research Question 2

What influence has the Gifts and Ministries had on lay ministry?

The former structure did not recognize the work of the lay leader as a ministry. Pastoral ministry was the only recognized ministry in the MC. The GM sought a change in this attitude. It recognized that everyone is invited to serve in the diversity of the ministries, through their gifts (A Igreja Dons e Ministerios 3-5).

Delegating the functions of ministry in the congregations meant that the leadership was composed by the people who were working. It showed one of the intentions of the GM was to change the concept of leadership. Leaders were now understood as the one who was there for serving others. This research question has the intention of showing how they worked this change of being leaders in the former structure to the idea that leadership is meant to serve others.

What forced pastor and the lay leadership of congregations to work as teams. The term “Chairperson of the Committee” disappeared. Laity became coordinators of the ministry, and each ministry had its own coordinator. Every coordinator had the opportunity to meet, under the leadership of the senior pastor, at least four times a year. The new church structure was called the Coordination for Local Mission.

The term coordinator, in Portuguese, brings two concepts. One is the intention of working as a team; the other is the educational dimension of the ministry. In the dimension of working as a team, the coordinator became the one who was leading the ministry and sharing the responsibilities concerning the ministry. Considering this, Research question 2 helped to find out how this coordinator (lay pastor) worked in a team and made the transition from the former structure to the new.

On the other hand, the term coordinator brought an educational dimension into the congregation. It gave an opportunity to prepare the leaders for work in discipleship. In this dimension the study sought to find out how well did they work in discipleship and what kinds of experiences they had with it. For example, I wanted to see how the Sunday school was changed and if the changes were positive or not. Research question 2 wanted to discover the nuances of this influence.

The GM was based upon the apostolic paradigm. I wanted to discover how lay members understood this change and how they organized ministry in this new way of being a church. I wanted to see how these ministries were answering the needs of the community where they were located.

I wanted to see if the GM was just a change of terms or a change of thinking. When going through a change is easy to change the terms in use and to keep the former structure. In another words, the Finance Committee becomes the Ministry of Finance, or the Trustees Committee becomes the Ministry of buildings and grounds. Research question was design to discover the deep and lasting changes taking place.

Research Question 3

How were pastors and lay leadership trained in Gifts and Ministries

administration?

In 1932 the MC got its autonomy from the UMC. From then until 1988, the MC worked with a structure that was an adaptation of the UMC's structure in the United States. The GM changed this structure and reorganized the church and its congregations. It became a structure for answering the needs of the MC in Brazil. The intention was to have an indigenous structure that could answer the need of the Brazilian people.

The purpose of the GM was to change the paradigm of the MC. It was no longer a church of functions but a church of gifts and ministries. In this church there were no longer elections, but recognition of the people who were there to serve everyone through their gifts. The job of the church conference was just to recognize the leaders who were already working. This meant the laypersons were working and then recognized by the church conference. Research question 3 sought to discover how the pastor and lay leaders managed this change.

If the GM required a new way of understanding church by both elders and lay pastors how did they relearn their ministries? Did the GM break the former structure and open up a new one? Working with Research question 3, I wanted to see how the pastors and leadership were facing and managing this change. If they were the creators of the change and the opinion makers in the structure, what were they facing in the daily life of the church?

I sought to identify how they were prepared for this paradigm shift. The process of change was lying in their hands. The leadership was making the connection from the congregations to the Episcopa College. What means did they use for making the shift? How did they prepare themselves so they could lead others?

Subjects

The first criterion for interviewing was to find pastors and lay pastors that were in ministry since 1987 when the GM was approved and applied to the MC. I wanted to go back to the beginning of the GM movement. The time frame of fourteen years would give them the needed parameters to evaluate the impact of GM in the Brazilian Methodist Church.

The sample for this study was composed of ten elders and ten lay pastors. Only six elders and six lay pastors answered the questions and the demographic authorization as well. Among these elders was the bishop of the conference. Four of them were district superintendents. The six lay pastors had been working more than fifteen years in ministry.

All of these elders worked in large churches of the SC. Four of them had worked as pastors and district superintendents (DS). This was important because they gave two sides to the evaluation, one as pastor and one as DS. Another important factor was that they were on the same level of ministry training. All of them were elders in the SC. The lay pastors were not elders, but all of them were in the same form of ministry.

Methodology

This study utilized three resources. The first were the minutes from General Conference of the MC and the minutes from Annual Conference of the SC. The second were the documents from the local congregations where these elders and lay leaders were working. The third were the personal interviews that were conducted in June 2001.

The interviews were a main source of information because they showed the three periods of the GM, the period before the implantation of the GM, the period during the

implantation of GM, and the present period when the interviews took place. This covers fourteen years of the GM project.

When evaluating the interviews, I wanted to identify any problem in leadership, discipleship, or in the transition of the GM. The other aspect was the interior culture of the church adapting to the GM and how it was functioning.

Instrumentation

This project was an evaluation of the GM and its blessings and consequences for the pastoral ministry and churches of the SC of the MC of Brazil. Researcher-designed instruments were used for data collection (see Appendix A). The first was the background questionnaire. This was designed to provide basic information about the participants, such as education, ministry experience, present ministry, church size, and kinds of churches previously served. The questionnaire was also reviewed for significant overlap between background information and detail that would provide clues to the interpretation of interview data.

The second instrument employed was a researcher-designed interview protocol (see Appendix B). Each interviewee, elder/lay leader, was asked questions that arose out of the research questions and review of literature. The questions were designed to require an escalating level of vulnerability and specificity. The questionnaire was given to the interviewees one week before the interview to give time for them to think about it so they would understand the questions.

The third is the informal conversation about these questions, which was recorded. Sometimes the written text ignores some important factors that can be found in the audiotape. By recording it I would have an opportunity to review the tape and compare it

with the written text.

Data Collection

In order to provide consistency in the research data, the following procedure was used. Subjects were required to meet all the conditions of the designated interviews. I first contacted those to be interviewed by phone. I clearly identified that they would help me fulfill the requirements of the Doctor of Ministry degree. I informed them about the theme of the project, the intention, the interview questions they would answer, and how much time this interview would require.

I planned to personally conduct the interviews. I understood that the ambience of the conversation, the opportunity to record the answers, and the relationship that I had talking with these pastors would affect the research. The data would be organized according to the results found in the interviews. Considering that the subject of the research is in another language and country, I created the complete survey.

I arranged a meeting time and place conducive to both of our schedules, divulged the parameters of time investment, and conveyed any other incidental details. The results of the review of literature or my own interests concerning the study were not discussed except to reiterate that the results of the research could create change within the MC and related leader involvement.

Each interview was conducted in person. A room conducive to conversation without interruption was selected. Each elder/lay pastor was asked, if possible, to have the receptionist/secretary hold any phone calls. All participants complied. No interview was conducted in a less formal, social, or potentially distracting environment, such as a restaurant. Each interview took place within the confines of one hour. A microcassette

recorder was employed to record each conversation.

Data Analysis

The data analysis worked through more than one resource. The first source were the minutes from the General Conference of the MC and the minutes from the Annual Conference of the SC. This could give me the big picture of the GM in the Conference. It also could show the environment of the Conference showing the tensions and in what conditions it was approved.

The second were the reports, periodicals, and the statistical evaluation of the Congregation where the interviewer was connected. Reading and comparing the data collected from the interviews gave a larger picture of the congregations that transcend the interviews.

The third source were the bulletins and formal reports from the congregations where the interviewers were working, giving the small picture of the churches or congregations. They showed how the congregations were working and applying the GM.

The fourth was the periodical of the SC, showing its ministries. It showed how the ministries were interacting with each other. It presented the picture of the congregations in different activities during the evaluated period.

The fifth source was the interview. The interviews showed how this elders/lay leaders developed the process of the GM application. Comparing and analyzing the interviews show the kind of problems or blessing present in the congregations. I wanted to identify if the change happened in only one congregation or if it happened in others as well. After identifying blessings and difficulties, I went on to analyze them.

The sixth source was through participant observation. I attended services in three

churches located in the SC. They were Cornelio Procopio's Congregation, Curitiba's Congregation, and Londrina's Central Congregation.

Finally, I translated this information into English and retyped all the interview transcriptions. This time, using different markers, I noted responses that pertained directly to research questions 1, 2, and 3. These portions were retyped into mini-documents. Together, the intra-comparisons within data and the collation of sections pertaining to research questions were compared for further analysis.

CHAPTER 4

FINDINGS OF THE STUDY

Life changes are difficult. They always bring tension, and they require time for readaptation. A church is not very different from life. Change also brings tension and requires time for absorbing new ideas into the institution. This process changes the ways of organizing, celebrating, singing, worshiping, and it creates a new culture in the institution.

Fourteen years ago when the Methodist Church (MC) decided to work with the dynamic of Gifts and Ministries (GM) as the way of being a church, it changed the life of the church. It changed the polity of the MC as well as the structure of the congregations. What used to be called a committee began to be called a ministry. In consequence, the leaders who used to be in committees managing the church and making decisions left their safe positions of leadership and were challenged to work through their gifts. Only after using their gifts would they be recognized as leaders or coordinators of the ministry.

The GM changed the polity of the church and congregations. People accustomed to be elected and reelected year after year in the institution suddenly lost their positions at the beginning of the next year. The MC had to absorb this new paradigm of organization in the church. It forced the former leadership, the elders and lay pastors, to relearn how to be a church. It changed the way of being a church as an institution and the way of worshiping every Sunday. The purpose of this research was to evaluate the consequences of the GM after fourteen years.

Beside the interviews three of the largest churches were observed in this period. They were Curitiba's Central Church, Cornelio Procopio's Central Church, and

Londrina's Central Church. They were churches where three of the interviewed elders were working as senior pastors.

Three research questions guided this study: How has the shift from structural organization to the Gifts and Ministries affected pastoral ministry of Sixth Conference of the Brazilian Methodist Church? What influence has the GM had on lay ministries? How were pastors and lay leadership trained in Gifts and Ministries administration? These research questions were applied in the resources presented in Chapters 1 through 3.

Profile of Subjects

The interviews were scheduled and the interviewees were informed of the intention of this research as well as of the interview questions they would answer. Subjects originally included ten elders and ten lay pastors; however, only six elders and six lay pastors would go through the interviews. The elders as well as the lay pastors had been in ministry since the implantation of the GM. All of them had been involved in MC's ministry when the MC used to work in functions (committees) before the implantation of the GM. This gave them the opportunity to compare what kind of structure the MC in the SC had before and what they had after the GM.

How the shift from Structural Organization to the GM

Organization Has Affected Pastoral Ministry in the Sixth Conference

This question had a clear intention of finding out how the new structure worked in ministry. The GM presented a flexible structure while the former structure had formatted all of the congregations in the same model. The GM presented a structure with a focus on mission.

All of the interviewees for both elders and lay pastors recognized that the GM

changed all the dimensions of their ministries, including a change in the vision of ministry. Lopes said, “We have been trained to be pastors who do everything in the life of the church... Nowadays, the theological center is working to change this vision, but this is a long process.” Following Lopes, the others observed the same point. Carvalho said, “I perceived a landmark.” Da Silva observed that “it gave the flexibility to adapt my ministry to a concrete social reality.”

They used to work in churches that were focused on themselves, focused on maintenance, and dependant upon the pastors, but after the GM the pastors became coordinators of the ministries of the church. They delegated responsibilities and evaluated the results.

The GM put elders/pastors, lay pastors, and members of the church on the same level while working in mission. This change was clearly shown in the organization of “July for Jesus” (Noticias Da Sexta 1-5), in which every member of the conference was invited to offer ten days of their vacation for Jesus. Many of them went to work in Guarapuava City coordinated by two lay pastors who were husband and wife. The July for Jesus involved more than one hundred people working in outreach and social assistance for the people in that city. Everyone was working at the same level. The coordinators represented the only leadership there. The others (elders, pastors, lay pastors, and participants) were there to do ministry.

The GM also changed how the lay pastors understood their positions in the church. In this case, Sa could see himself on the same level as the elders. He said, “It gave the opportunity to work side-by-side with elders. However, observing the Canones da Igreja Metodista, I can see a change in the dimension of the mission but not in the

polity of the church. I observed that they were not making decisions in the congregations. This place is still reserved for elders. They were just working and leading congregations in different dimensions of the ministry.

A Change in the Profile of the Elders

Answering the first Research question, I could find a change in the profile of the pastors as a leader of the congregation. They had to assume the position of coordinator. Lopes said, "The pastor used to do everything in church." Today, pastors work with the laypeople. The lay pastors worked as extensions of the pastoral ministry. As coordinators, the pastors had to learn how to delegate and share responsibilities. Consequence it showed a decentralization of power in the congregation.

Observing the congregation in the city of Londrina, I saw how the pastor coordinated the ministries. He led more than forty lay pastors in a church of two thousand members. His job was to coordinate and organize these lay pastors in their ministries. He had to relearn how to share his responsibilities such as visiting in hospitals, preaching, and leading small groups.

The change in the profile gave an educational dimension to the pastoral ministry. He had to train and teach people how to do the mission of the church. Neivair's focus changed to ministry as outreach and counseling. He said, "I have trained people in the evangelization and counseling ministry. Some of them are working better than pastors." Neivair had to work as a trainer.

In the case of Castro who had more than ten ministries in his congregation, he said he had to work as a coordinator of the ministries, meaning that he coordinated the main activities of the congregation and trained the lay leaders for doing the other activities

such as: praising, visiting, leading small groups, and planting new congregations. He had to schedule meetings with the coordinators. In these meetings he had a clear goal of planning, setting the goals, evaluating, and sharing responsibilities.

A Change in the Profile of the Lay Pastors

Other data found through the Research question was that the GM changed the profile of the lay pastors. In the observed churches (Cuitiba, Londrina, and Cornelio Procopio), the pastors were only preaching and giving the benediction. The worship was not concentrated on the pastors but around the team leading the worship. The celebration was more participative. Observing the worship, I saw they were not only working as liturgists but also helping in the organization, celebration, and preaching.

In Londrina's as well as Curitiba's congregation more than one ministry were leading worship. The ministry of praise led with praise and worship, the ministry of prayer led the prayer, and the ministry of preaching led the proclamation.

One example came from the celebration in Londrina's congregation. The leader of the celebration was a young girl who was also a lay pastor. She coordinated the full celebration with help from the ministry of praise. Praise and worship included the assistance of more than 250 including the senior pastor of the church. Here the lay pastor had charge of leading worship and celebrations including communion and weddings.

The change in the structure required a change in leadership. This did not mean that leadership was not present before the GM, but after the change team leadership was the norm in all the researched congregations. The leader was working as a coordinator, or the one who shares the execution of the service and the victories as well. The data showed a lay pastor as a leader of lay pastors.

A Change in the Language of the Worship

The language applied in the worship became more simple. Most of the interviewed lay pastors did not have theological education. The only exceptions were Camargo and De Sa, who had basic missionary training. This was not the same as theological preparation but a focus on mission. New and old members felt called to serve in ministries.

The GM brought simplicity to the worship that emphasized three movements: praise, message, and intercession. It showed little theological jargon. There were no printed liturgies. The worshipers followed the projector, which showed the songs.

One example was the worship entitled as “½ hour with Jesus,” which happened every week on Wednesdays at lunchtime, completely led by lay pastors. Through this celebration Lopes responded that, while being pastor in Londrina, around 60 percent of the new members came into the church through worship celebration. The language was clearly connected with the visitors. The simple language, or the unchurched language would be present probably because these were secular workers who did not leave their job to become fulltime pastors. This information from the interviewees led me to ask the question, what made this celebration so relevant? The presence of the lay pastors leading the full celebration and communicating on the same level of the visitors was the primary answer.

A Change in the Polity of the Congregation

The GM changed in the polity of the congregations was present. They changed the way they chose new leaders. The ministries in the congregation were no longer chosen by vote. People became leaders after work in mission and ministry. As Lopes

observed, “Who is not working in mission is not in ministry and are without authority to make decisions.” They were not becoming leaders because of previous qualifications but because they were working in mission and showing gifts for that ministry.

Before the GM positions were occupied by elections of talented people who happened to be members of the church. This conference was called “Church Conference” and included every member of the church. The names of future leaders were presented by a nominations committee and then voted by the membership. With the GM the names came from their activity in the church. The church council just recognized their activity and gave them authority for the service. It broke the political system that often had people working in the same function for several years.

Camargo mentioned that before the GM she was elected as an officer in the congregation. She explained, “The election happened because of my influence as a Sunday school teacher.” She understood this as a mistake because she was then elected to be a trustee. The Sunday school teachers wanted to influence the decisions of the trustees so they asked people to vote for their names. At the time of the interview, she was serving as a lay preacher. She was no longer a trustee. She understood the ministry of preaching as a gift.

Just a Change of Terms

When faced with new paradigms, the first temptation was to keep what was already in place with the former paradigm. Research question 1 showed this in the ministry of administration. In other words, it transferred the configuration of the former committee to a ministry with another name.

The former Junta de Economos, which could be compared to the trustees in the

UMC, was only a change of terms in the three larger churches (Londrina, Curitiba, and Cornelio Procopio). It showed the same configuration, the same number of people, and the same job description found in the former trustee committees.

This ministry had charge of the maintenance of the building and of managing the employees of the congregation. This ministry, as well as the former junta de economos, held and managed the finances of the congregation. What made it different was that this is the only ministry that manages the budget, the endowment, and the checkbooks of the church. In this case, the observed pattern was that a few families of the congregation controlled the money. This happened in the three researched congregations.

What I observed was that in all of the GM the people were easily invited and joined the ministry; however this one area represented a pattern of power. It was run by the same families during the years before the GM and during the years of the GM.

Did the Church Split?

One important factor observed here is that the GM did not bring division. Instead of a fight against the change, the people received the change. With the approval of the general conference, the former leadership lost its administrative power. What I found was that they opted to work in mission instead of resisting the change.

An interesting example came from Trindade who used to be a leader in Londrina's congregation. He worked in several areas of the congregation, the Annual Conference, and the General Conference. With the GM he became simply a member of the congregation and then a lay pastor. Working in mission he became a preacher and missionary and went to the country of Paraguay and started the Evangelical Methodist Church. Until that time that time this country did not have a native Methodist church. He

became the first Brazilian lay pastor to be a president of a national Methodist church.

The tension motivated Trindade and other leaders of the old structure to find their place in the congregations as lay pastors. The same happened in the other congregations. The former leader, Gedvilla became a leader of July for Jesus in which everyone could offer the vacation for missionary work.

The data showed that the former leaders found themselves involved in mission, and it did not cause a split in the church but increased the involvement in mission.

A Change in the Focus of the Congregation's Life

The church changed its focus. In the former structure the congregations had their focus on themselves. The committees were organized to answer the needs of the congregations and their maintenance. Working in the GM, Matoso observed, "We have the opportunity to work in areas such as evangelization." In this case the GM gave the alternative for specialized ministry. It showed an opportunity for outreach moving the focus away from maintenance.

The mission was not understood as something realized only in the church. As Lopes affirmed, "The mission of the church was done by everyone and everywhere. If everyone is a minister, what he does out of the building of the church is a Christian service." The focus, formerly on the institution of the church, changed to mission.

The Task of Discipleship

The task of discipleship was present in three of the interviews. One was an elder and two were lay pastors. During this transition process, the majority of the leaders did not use discipleship for preparing new leaders or for leading the ministries. Verashin observed that the Sunday school could be used for this task; however, it did not

happened.

Matoso showed that discipleship happened in preparing people for evangelization and counseling. In this case he used to train people for doing this ministry in the congregation. He assumed this was an opportunity for working in a specific ministry.

The interesting observation made here was that the number of lay pastors was still growing. They did not have a program for discipleship in the congregation, but this did not interfere in the growing number of the lay pastors. What it showed was that they did not have continuity in their programs. When elders were removed as a consequence of itinerancy, their programs were stopped.

The Influence Gifts and Ministries Had on Lay Ministry

All of the interviewed lay pastors (100 percent) recognized that the GM influenced their ministry in several ways. The term that could summarize it was “opportunity.” It meant an opportunity for working in mission and being recognized as leaders in the congregation.

Two of the interviewees presented an interesting aspect. The first was Camargo. She understood that “the elders always had their opportunity to preach, but the lay pastors did not.” She also cited that she was a laypreacher at the annual conference. She was preaching in other churches and districts of the conference. She was now presented the opportunity of working as a lay pastor for preaching at the same level as the elders. She was preaching in several churches of the conference as a laypreacher.

On the other hand, Ester Lopes expressed this influence in the level of the congregation. She observed the vision of small groups developed in the congregation of Cornelio Procopio. The lay pastors led the meetings and the ministry of small groups.

The coordination of the small groups in that place was under the leadership of the lay pastor who was leading several lay pastors.

Pastor and Lay Leadership

Training in Gifts and Ministries Administration

This number of lay leaders increased by 7 percent from the last year (Statisticas). Trying to answer why I found developed program for training new leaders. The increasing of the lay leaders happened while the GM was developing in the church. What the elders and lay pastors did was to share their need and open an invitation for every member of the congregation to help in specific ministries. Verashin, as well as Camargo observed that they did not have a form or style for developing or preparing new leaders. They said, “They were prepared through working and watching how and what we did.” The teaching ministry prepared the new teachers while working.

Observing the profile of Sa, I could see he used to work in the market selling used clothes. While listening to the call shared by the bishop who was preaching in his home church, he decided to offer his help. He quit his business and is working full-time in the congregation as a lay pastor.

New Opportunities in Ministry

The GM states that before a congregation becomes a church it has to understand the context of the community. Evaluating and understanding the needs of the community, the congregation would then create a vision for being a church. The ministries would answer the needs of the place where it was located.

Lopes also observed that “when someone is called for ministry, we need to ask: Which one?” Answering the needs of the context where the GM was located opened the

churches' doors for diversity and opportunity for ministry that did not exist before the GM.

These new ministries showed the pattern of the place where the church was planted, such as the ministry for young couples, the ministry for divorced people, the ministry for youth, the ministry for teenagers, the ministry for singles,³ and the ministry for the ornamentation of the church. It showed the pattern that the majority of the new ministries were attending Christian formation or they were supplying worship as the main activity of the congregation.

Among the new created ministries I observed that none of them were created for attending the social problems. The Brazilian Census showed that 33 percent of the population in Brazil does not earn enough to feed their families. It also showed that 9 percent of the newborn would die (IBGE 11). However, in the observed new ministries there was no one responsible for attending to these needs, giving three impressions: (1) the 33 percent of the population would not live close to the congregation; (2) the local population would be not involved in these congregations; and, (3) the congregation would not be interested in reaching these population.

Lay Pastors Becoming Elders

Identifying what kind of influence the GM had, I could see that many lay ministers decided to become elders. This was observed in the majority of the lay pastors and did not happened suddenly. They were working as lay pastors and then, decided to become elders. This happened while developing their leadership among the pastors.

Evaluating this data brought me two new understandings. First, the Brazilian

³ They distinguished divorced people from single people.

financial problem, which affect severely one in that country, could be influencing their decision. Lopes mentioned that this would not happen if we were living with a stabilized economy. The elder's position does not offer a good salary, but it gave a monthly salary and home. It also gave a good status in society.

On the other hand, the political nature of the GM reinforced clericalism. The lay pastors were not occupying the political position in the congregation. They were doing the mission, but they were not allowed to make political decisions. The power was centralized in the members of the order of elder. It was interesting to observe that those making relevant decision between the Annual Conferences and the Church Councils were the bishops and the elders (Castro and Cunha 71).

The ambiguity presented here showed two alternatives of the lay pastors decisions. On one side it gave financial stability, a parsonage, and other benefits, and on the other side, by becoming elders they were in the hierarchy of the church. It put them among the group who made the decisions in the church.

The Preparation of Pastors and Lay Leadership for the Transition

The church leadership was not prepared for the transition. Among the interviews 90 percent understood it did not happen, or if it happened it did not come through.

In consequence of the nonpreparation for the transition, they had tensions when applying the GM. This tension was not identified as an intention to break the GM. What happened was that while applying the GM in their congregations, elders and lay leaders had to find their own way to apply the changes. Since the GM gave the alternative to organize the congregation in conformity with its local reality, they applied the change in their own way. They found solutions for their own difficulties. The nonpreparation for

the transition showed different ministries and structures between the pastors and churches that were researched.

Working without preparation for the transition did not show disorganization. The Brazilian way of working with transition had to be observed here. Da Matta, when analyzing the Brazilian Carnival, understands that Brazilian people found their own way to create solutions in their life (101-10). Facing too many changes in a short time, they had to find ways for adaptation.

The data presented here shows that the transition was made while applying the GM. As Leao and Verashin said, each one had to find his/her own way for dwelling with the transition. What was amazing to observe in this transition was the statement from Castro when commenting on the application of the GM, "It was the best thing we had in our church.... I had no fear for this church of GM."

The Gifts and Ministries as a Tool for

Applying the Plan for Life and Mission

Only 40 percent of the interviewed people understood the GM as a tool for applying the PLM. All of them were elders. All of the lay pastors, as well as 10 percent of the elders, understood the GM as the overall model of the church. so the GM replaced the PLM.

The congregations, as well as the researched lay pastors, accepted the GM as the program of the church. It assumed the position of the PLM. This data showed ambiguity. If the GM were more appropriate for the congregations' culture than the PLM, the elders and lay leaders did not know it. This confused the evaluation because this data was not expected. It ignored the PLM, which was the master plan of the MC, and assumed the

GM as the master plan and emphasized the mission of the church only as an outreach and ignored the other aspects of the Christian message such as the social problem in Brazil.

On the other hand, the GM connected the church with the Brazilian culture. It gave the alternative for congregations to answer their own needs. They could adapt their structure to their reality. As Castro said, "The GM was the best thing we had in our church." He says that church had never been so dynamic and active.

Evaluating this phenomenon, Castro and Cunha observed that the implementation happened at the same time we had the Pentecostal growth in the country (70-71). The charismatic tendency in the MC influenced the way the GM was working. This was interesting to observe how the Christian churches in Brazil tried to opt for the lower class (poor people) through liberation theology, but the lower class opted for Pentecostalism. In fact, the Brazilian Census shows that the fastest growing churches in Brazil are the Pentecostal Church (IBGE 4).

CHAPTER 5

CONCLUSIONS

In 1987 the General Conference of the Methodist Church in Brazil (MC) approved a new church structure of Gifts and Ministries (GM). The intention was to reorganize the MC into Plan for Life and Mission (PLM) by applying the Gifts and Ministries (GM) in the church. This was to be applied in all of the areas of the MC, from the general conference to the local congregations. It replaced the former structure of the MC, which was organized by committees and functions.

By doing this, the General Conference recognized the GM movement already present in several congregations of the MC. Several congregations were applying similar structures. The General Conference officialized this structure. The intention was to use this new way of church organization by applying it to all areas of life and mission of the church. This changed the polity of the MC as well as the structure of the congregations. What had been called a committee began to be called ministry. In consequence, the leaders who used to be in committees managing the church and making decisions for others no longer were in a position of leadership. They were challenged to work through their gifts. After showing their gifts, they would be recognized as leaders and possibly as coordinators of ministry.

This new style of being a church had similarities with early Church history as expressed through the theology, through the polity, and in the mission of the church. It broke the old culture of the congregations and began a new one with a different configuration of leadership.

The conclusions drawn in this study came as a result of the interviews with

pastors and lay pastors as well as the evaluation of the three largest congregations in the Sixth Conference (SC) of the MC. These three congregations were chosen because the interviewed elders and lay pastors were working there. The findings followed the organization below.

- a) A new paradigm for the MC,
- b) A change in the role of the elder as well as the lay pastor,
- c) Mission became the goal of the MC,
- d) GM became the master plan of the MC. It replaced the PLM,
- e) A new relevancy of the church after the GM, and
- f) The church did not split.

Presenting these six topics I showed the consequences of the GM in the SC. In each topic I evaluated the GM and its consequences for the ministry and its congregations (see Figure 4).

New Paradigm for the Methodist Church in the Sixth Conference

Evaluating the data I found that the SC in the MC had a new paradigm that worked through the GM. This happened when the church changed its structure and established a new mission for the MC.

The consequence of this new paradigm was a new configuration of the congregation. It changed the style of leadership. It introduced the picture of the lay leader and changed the way the church was organized, making it more connected with the needs where it was located.

The first similarity with the early Church was observed in the theology of the GM. The ministry in the congregation came from members' demonstrating their gifts of ministry. The Holy Spirit gave the gift for serving others and did not ask how long these persons had been connected with the MC but asked the level of commitment they had with the Holy Spirit and with the congregation. It invited the membership to reaffirm their commitment as Christians.

The theology of the GM came from the New Testament. The gift was God. Before person could have gifts, they would have to experience God. The only way to have the gift was experiencing the one who owned the gift. This connected gifts with God. Under the grace of the Holy Spirit, everyone was called to discover and develop ministry gifts that God had given.

This theology gave a strong emphasis to the work of Holy Spirit. I observed that the GM came right after the charismatic movement in the SC, evaluated as a revitalization process by J. Lopes. In this movement the gift from the Holy Spirit represented the most important event in the life of the participants. The GM showed the

same parameters for receiving the gift from the Holy Spirit. The GM work gave continuity to the charismatic movement in SC. The gift was given as a consequence of the presence of the Holy Spirit.

The second similarity was present in the polity of the congregation. The presence of the gifts in the community (early Church) showed a structure that was able to invite all members to offer their talents for serving others. In the same way, the polity had a clear purpose to unify two ambiguous concepts: charisma (gift from God) and the power of the structure (ἐξουσία). Gift and power worked together. Connecting these two concepts showed that the intention of the power of God was to serve others.

Analyzing the power of the Holy Spirit in the MC, Castro and Cunha explain that it had been a constant theme in the MC. Usually behind the argument for a new structure there is a very strong interest for power (19). In this case the GM broke the former polity of the church and established a different one with an emphasis on mission for serving others.

The former concept of power had the model of the boss who gave orders for others to follow. Like the dictatorial period in Brazil (1964-1984) in which the leader was a lord of the workers or committee. It did not have the intention of serving others. The GM literally reversed this style of leadership and became the new model, which was the polity of the early church.

Following the principles from the early Church, the churches evaluated showed a similar structure present in the Book of Acts chapter 6 in which the structure was organized to answer the needs of the community and was easily adapted to the local community. If the church was not serving the community, it had to be changed. The

structure and the functions in the congregation were to fulfill the mission. This reorganized the planning of the congregation around mission. It pointed to the goal for the congregation and was there for mission.

However, while prioritizing the mission the congregations showed an ambiguous understanding of mission. They understood mission as outreach. The intention of the congregation was only to grow. It created a distortion in how to understand mission. It ignored the holistic concept of mission such as attending the poor, or the widowed. It did not apply the social dimension of the gospel, but the need of growing in numbers.

At this point Castro and Cunha (55-78) understood that the Pentecostal movement and “the prosperity gospel” in Brazil profoundly influenced the MC. The Pentecostal movement pointed to the need for growth. Its message showed the stagnation of the Protestant movement in Brazil. She understood that these two movements were happening side-by-side with the GM. The theological prosperity preaching seduced the heart of the protestant churches in Brazil. Castro and Cunha understood these two waves as strong influencers in the GM of the MC. In this way the mission of the church in SC showed a focus on outreach. It did not ignore the social concerns in the SC, but they did not create any other ministry to attend the social needs. The congregations studied did not show mission in a holistic way somewhat similar to the early Church showing the intention for reaching others.

The new paradigm as the MC of the SC visualized a new vision of being a church, a church organized in Gifts and Ministries. It remodeled the theology, the polity of the congregation, and the mission of the church. The understanding of mission was not understood in holistic way as the early Church did, but understood as the need for

increasing the number of members in the congregations.

A Change in the Role of the Pastor and Lay Pastor

The application of the GM changed the role of the pastor. It gave to lay pastors new responsibility for doing the mission of the church. Pastors had the task of leading and managing the congregation while lay pastors had the task for doing the mission. In this new structure both, pastor and lay pastor, had distinct roles that were observed in job descriptions.

The Role of the Elder

The application of the GM required a different model of leadership for the congregations. Formally the membership of the MC understood that the elders were the ones being paid for doing the service, or the mission. In this way, the worship and the ministry had to be done by them. The membership was not involved in mission. On the other hand, the GM understood that everyone was a minister and able to do ministry. As a consequence of the change with the GM, I found two dimensions in the ministry. First, elders became the presidents of the church councils. Second, they became the coordinators of ministries in the congregation.

As presidents of the church councils they assumed the position of leaders of the congregations. They had to preside over and lead the congregations. At first this was difficult because the chairpersons used to be members of the congregations. The pastors were only the preachers and the spiritual guides of the congregation. This change brought tension during the transition. As presidents all of the decisions were surrounding them. They were presiding over the two places where the relevant decisions were made.

This centralized the decisions in the hands of the elders. Every decision was made

in the church council presided over by the elders. This created a new kind of clericalism in the polity of the congregation. It happened in all of the dimensions of the MC. The place for decisions was presided over by elders or the bishops. In the local area, the elders were presiding while in the regional and general area the bishop was both leader and president over decisions.

The centralization brought an uneasy tension. The elders had every decision around them. In a large churches such as Londrina's or Curitiba's it made ministry stressful for them. They became the managers of the churches. The GM shared the mission of the church, but the place where relevant decisions were made was reserved to the elders.

At the same time, working as presidents, they had the task of managing the body of ministries, showing managers how to lead and share responsibilities. Including the dimension of delegation in their ministry. They could not lead the congregation as presidents and at the same time, do all the work of mission. They were obligated to apply the principle of delegation, forcing them to develop the function of manager who had to plan, manage, and delegate responsibilities.

On the other hand, working with lay pastors, the elders had the task of being coordinators. They had to lead and coordinate the body of lay pastors. This included an educative task because they had to teach how to do mission. They also had to train and prepare new leaders for working in a different expression of ministry that served others.

Working with lay pastors meant they had to share responsibilities. The journal of the SC showed the presence of 684 lay pastors working with eighty-five elders and pastors. This was eight lay pastors for each elder/pastor. In the congregations studied, this

number increased. In Londrina's the elder was leading a church with forty lay pastors, forcing the pastor to be competent in his leadership by influence and delegation. In these tasks, elders became the model for leadership. their influence had the task of modeling for the lay pastors as well as the other leaders of the congregation.

Working in a structure that centralized the decisions around themselves, the pastors had to develop the principle of delegation. The lay pastors were leading meetings and worship. They were doing the mission in the level of the congregation. In this case the delegation was applied giving them authority for leading and celebrating worship.

The structural organization of the GM put the pastors as presidents of the churches and as coordinator of ministeria. These two roles presented different aspects of ministry. One handled the polity of the congregation. The other handled the educational and supervised dimension of watching over the mission of the church.

The Role of the Lay Pastor

The lay pastor had the task of executing the mission. They were leading in several dimensions of the congregation, worship, preaching, teaching, counseling, small groups, and planting new congregations. Their task was clearly connected with the mission in all levels of the congregations.

The lay pastors were the connection of the institution of the local church with the membership. It happened when they were leading, organizing celebrations, or in small groups. In two cases (Londrina's and Curitiba's congregations) it happened while working as team leaders.

They were also the connecting link with the unchurched as well as the new members. The first person to reach visitors in the congregations were the lay pastors.

They were leading the ministries in which the new members and the unchurched were taught.

However, this leadership was in the dimension of the mission in the local congregation. They were leading meetings; they were organizing worships. They were not occupying policy positions in the congregation. The task of presiding was delegated to the elders. On the other hand, the elders had the responsibility to lead. As elders they were leading meetings in which the decisions were made and had the task of leading and vision casting for the congregation.

The roles of the pastors and the lay pastors show some form of clericalism in the SC of the MC. The decisions were made by the pastors. As presidents of the congregations, pastors had control of decisions while the lay pastors were responsible for the mission. In the former structure the committee groups participated in making the decisions.

Mission as the Goal of the Gifts and Ministries

The structural change refocused the church. In the former structure the congregation had its focus on itself. The functions (committees) were organized to answer the needs of the congregation and its maintenance. Working in the GM, Matoso observed, “We have the opportunity to work in areas such as evangelization.” In this case it gave the alternative for specialized ministry. It showed an opportunity for outreach thus moving the focus from maintenance to outreach.

Formally, mission was understood as something realized not only in the local church. The intention was to answer the needs of the community, especially through worship. What this understanding of mission showed was that the church was not caring

for the sick, the prisoners, or the widows. It had a clear intention to convert the unchurched to the MC, but the focus was only on the institution and moved away from mission.

The findings showed that the number of lay pastors increased as well as the number of the ministries created through the GM; however, during the same period social projects did not increase. In the level of the congregation the created ministries had a clear intention to pay attention to worship. None of the created ministries had its focus on the poor, the homeless, the people who were living in slums, or the unemployed.

The census showed eight thousand slums in Brazil; It showed that 8 percent of the population was living in slums (IBGE). This percent may be increased or decreased depending upon the size of the city. The created ministries did not observe or attend to this.

Evaluating the GM Castro and Cunha observed that the Pentecostal movement in Brazil had a strong influence on them. The emphasis of the Pentecostal movement was on church growth. In other words the number of the participants in the worship represented the outpouring of the Spirit. Growth was the goal of the MC since 1978. At that time the MC established the goal of reaching 100,000 members. This goal was recently accomplished. The number of new members had been a constant concern of the MC. Here the holistic vision of mission presented by the PLM as well as in the early church was similar. The focus of the mission was growing the church.

The Gifts and Ministries Replaced the Plan for Life and Mission

Only 40 percent of the people interviewed understood the GM as a tool for applying the PLM. All of these were elders. The lay pastors, as well as 10 percent of the

elders, understood the GM as the major goal of the church. This data showed that the GM replaced the PLM in a large number of the churches researched. This information provides two interpretations: first, the elders and lay pastors were not well informed that the GM was a system for applying the PLM; second, they did not seem to understand the GM as a plan for organizing the church.

The elders and lay pastors did not receive enough information during the transition period. The information showed that 60 percent of the interviewees were not prepared for the transition period and did not understand the GM as a system for applying the PLM. This percent of leaders also showed they did not have enough printed material for making a shift in thinking. Camargo as well as Suzete informed me that they had to find their own way for applying the PLM.

When working through a change process, communication is an essential tool in order to influence and clarify the project. Informing what was happening through the transition would help the leadership evaluate their jobs as well as to correct their mistakes.

Information was not sufficient for this period of transition. This could account for the pastors and lay pastor misunderstanding the GM. They did not know how to apply the GM or what to do during the process. Communication could have prevented the misunderstanding.

On the other hand, the GM connected the church with the local Brazilian culture. It gave the alternative for congregations to answer the needs of the culture. They could adapt their structure to their reality. As Castro said, "The GM was the best thing we had in our church." He said that church had never been so dynamic and active.

Evaluating this phenomenon, Castro and Cunha observed that the implementation happened at the same time the Pentecostal movement was growing in the country. The charismatic tendency in some Methodist churches influenced the way the GM was working in those churches (70-71). When the Christian churches in Brazil tried to opt for the lower class (poor people) through liberation theology, the lower class opted for Pentecostalism. The Brazilian Census showed that the fastest growing churches in Brazil were the Pentecostal churches (IBGE 5).

In two of the researched churches (Curitiba and Londrina) worship survey were attending to spiritual needs such as, praying, spiritual battles, and spiritual liberation. This showed a connection with the Pentecostal wave in Brazil.

In this way the GM replaced the PLM by purpose. One of the reasons is because it was closer to the congregation's culture. It could have been more understandable than the PLM. In this way the GM could be misunderstood as a viable option.

Relevancy of the Methodist Church

in the Sixth Conference after the Gifts and Ministries

Answering the needs of the place where the congregation was located showed the relevancy of the MC in Brazil as a multicultural country. The 2000 Census reported: "a big pot with a lot of cultures" (IBGE 2). More than one hundred years ago, several countries sent people to Brazil during the colonization period. Immigrants came from Japan, Germany, Italy, Spain, England, and East Europe. Before receiving these immigrants Brazil was composed of native Brazilians, Portugueses, and Africans. The 2000 Census reports that this diversity resulted in a mixed population in Brazil of about 40 percent (IBGE 3).

This cultural mix changed churches in Brazil. Worship no longer could express just one language. The diversity in the society was also present in the congregations. In this case the GM provided an opportunity for the worship to be relevant on a cultural level.

The example of this cultural difference was observed in the Assai's congregation. The city of Assai was composed by third generation immigrants from Japan. They speak Japanese and Portuguese. They did not have accents, or dual citizenship. They were Brazilians with their own culture and history. The church had its own characteristics. Several Japanese terms were used in worship. This made the church culturally relevant because they could have a church adapted to their own needs.

The Church Did Not Split

The GM changed the culture and the polity and established a new goal for the congregation, but it did not bring division. Instead of a fight against the change, the people received it and moved forward in continuing the mission. With the approval of the general conference, the former leadership lost their positions. This showed that they opted to work in mission instead of resisting the change.

In the former structure, the leadership worshiped in the congregation. They focused their attention on the structure. They came to worship and to talk about the MC. On the other hand, with the GM they came to worship and talk about their jobs as lay pastors, or ministers in the congregation.

The GM gave enough work for everyone. Church members were so involved in visitation, leading small groups, and leading Bible studies that they did not have time to fight the structure. It broke the polities of the congregation. It included in the leadership

people who were doing the mission of the church. It included the lay pastors in the life of the church as well as in the political life of the congregation, and amazingly it did not split the church. The result was an increasing number of lay pastors, ministries, and people involved in mission. This gave a clear impression that they were happy doing mission and being relevant as layministers.

Relation to Previous Studies

This research is related to the research done by Lopes in 1989. That research evaluated the revitalization process in the same conference that I studied for the GM. Lopes research evaluated the charismatic movement while this research evaluated the GM in the SC.

The other research on the GM related to this research was done by Castro in 1992; however, he did not evaluate the program visualizing the congregation as a subject. He evaluated the GM visualizing the MC and its pedagogic process for implementation. He studied the method utilized by the Episcopal College of the MC while implanting the new model of being a church.

The research presented here was connected to both previous studies. Like Castro's research it evaluated the same program of the GM and in the case of J. Lopes' research, it was done in the same geographic context.

The research findings presented here showed that the GM was following the revitalization process presented by J. Lopes. The similarities observed here are the style, leadership, and mission. The bishop who led the charismatic movement in the SC was the same one who implantated of the GM. The other similarity was that both movements understood mission as an outreach process.

Implications of the Findings

The findings in this research show what happened with the GM in the local congregations. It gives a clear picture of the pastor as well as the lay pastor in the GM process. It shows their work in the GM as well as their profile for leadership. It also shows how they adapted their functions in this new task. Pastors and lay pastors were the key for the GM. This could be a model for the future of the SC in the MC.

Represented here is the first evaluation of the GM looking at the local congregation. This research evaluated a specific experience in the SC having as subjects elders and lay pastors. It got its data from elders and lay pastors. It represented the first evaluation of the GM working with data collected from local congregations. It shows the picture of the GM in the daily life of the church and the nuances of the ministry in local congregations.

It also suggests further studies of the GM in the MC. This movement followed the revitalization process in the SC (J. Lopes). It also shows the originality of the MC. A further study, working with anthropological resources and having as a subject the MC as whole, would be very important and helpful for the MC of Brazil.

The research observed that communication was still an issue in the MC. Increasing the means of communication would help in the process of implantation of the GM. This research could focus on the PLM as the mission of the church.

One of the major contributions of the study is in the distinction between elders and the lay pastors. It also shows how they were both affected by the level of information they received through the process of change.

Discipleship training for the leadership of elders and lay pastors would be helpful.

However, the itinerancy and the need for attending to the tasks of the institution interfered with such training. The elders moved constantly thus interrupting the progress of discipleship.

Another contribution was to discover how the GM replaced the PLM. The GM was not the purpose of the MC. It was the system for applying the PLM in the congregations. One of the ways would be by reviewing the literature of the church. The use of Sunday school and discipleship literature could help correct the process. However, the research showed that the GM was closer to the congregational culture than the PLM.

The research showed that the congregations were interested in mission. When the GM offered the opportunity for using their gifts, the politic of the congregation was changed without major problems.

The experiment of working in GM in SC would be known and learned for other churches. It represented churches that decided to work in a different way. They shared mission and reconfigured their political structure.

Limitations of the Study

Furthermore, the study was limited to approximately to 5 percent of the congregations from this area, the research presented here was limited to one geographic area of the MC and one specific time in history. It had its focus in the south, specifically in the SC. It was limited to the GM and its fourteen years of application (1988-2001). The intention was to see how it happened in one specific context of pastoral ministry.

The study did not try to understand what happened in the whole country of Brazil but what happened in the SC; however this evaluation gives a small picture of the GM in the MC. It did not try to resolve the issues nor to offer solutions. It had a clear intention

of evaluating and understanding the process of change in the MC from the former model. a church organized in committees and functions to church organized in GM.

Unexpected Conclusions

In this research I was not expecting to find out that only 40 percent of the interviewees understood the GM as a system for church organization or as a tool to apply the PLM. This created an unexpected situation because it changed my understanding of the background of the GM. It showed that the GM became the major function of the church. This influenced the result because the PLM was the master plan of the MC. It was approved five years before the GM. When the GM came, the church was already working through the PLM. However, the GM became the big picture of the SC in the MC. It suggested that the problem was not only communication but also cultural. It suggests a further study of the Brazilian culture, focusing on why the churches researched preferred to have the GM as the main concern for life and ministry.

It changed the goal of the MC. The goal was to serve everyone. It also had a clear intention of growing, but growing in balance. The PLM understood that the church would have to grow in the spiritual dimension, in the educational dimension, and in numbers. This growth would have to happen in all of the dimensions of the congregation.

APPENDIX A

Demographic Authorization

CODE: _____

Introduction:

The purpose of this study is to explore the application of "Gifts and Ministries" in Pastoral Ministry.

Interview Date: _____

Name: _____

Age: _____

Church: _____

Years in Ministry: _____

Ministry Roles: _____

"I agree to participate in 'Project Gifts and Ministries and its application in Pastoral Ministry' in which Paulo Silva is the primary researcher. I herewith give permission to quote me in part or whole, and directly or indirectly. I further give permission for _____ [interviewer's name] to tape this interview."

APPENDIX B

Grand Tour Questions

1. How has the shift from structural organization to Gifts and Ministries organization affected pastoral ministry in the Sixth Conference of the Brazilian Church?
2. What influence has Gifts and Ministries had on lay ministry?
3. How are pastors and lay leadership trained in Gifts and Ministries?

APPENDIX C

Interviews

Code: 001
June 06, 2001
Cleide Madalena Cordeiro Camargo
50 Years Old
Londrina
20 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of the Brazilian Methodist Church?

At that time I worked as professor of the Sunday school and as superintendent. What the people observed was that the committees of the Church were formed through the vote in the charge conference. It has a very interesting characteristic because they used to elect the most eloquent person. Persons who were part of the status quo or were from wealthy families were elected. Another example is that persons who were long-term members were chosen by vote. The persons were chosen by call, or talent. I can give my experience as an example. I was elected to be a Trustee and I did not have any understanding about that job. I was elected because I was a Sunday school teacher. I had influence on people, and I was elected. It did not happen because of my gift or my talent. I understand that God is leading in the new structure after this old paradigm of functions and committees. The persons are called by God to develop a ministry in which God has already given the gift.

The GM also gave more opportunity to the lay leaders. This involved a bigger number of persons in mission. What characterizes the GM is the opportunity that is given for the laypeople to be in mission and ministry. The shepherds always have their

opportunity, but the lay leaders do not. In my case as a lay leader I left the limits of the local congregation and begin to preach in the congregations of the conference. My gift of preaching was then recognized in the conference. This, perhaps, would never have happened in the old structure.

2. What influence has Gifts and Ministries had on lay ministries?

They gave more opportunities because the GM considers the call more important than personal position in the church.

3. How are pastors and lay leadership trained in Gifts and Ministries?

In the matter of lay leader, there is a gap in our work. While I work in the ministry of teaching (Sunday school), I used to invite some persons to work together to prepare classes together. We let a person teach one time, and as soon as possible this person began to work as a ministry. Today I am in the pastoral ministry. The shepherd calls the persons for this ministry.

I miss discipleship training. The closed training in which we can share our difficulties and blessings. I understand we have failed in training. In a church that has two thousand members we have twenty persons in the ministry of teaching to take care of two thousand members. It is a small number.

Code: 002
June 04, 2001
Ester Lopes
47 Years Old
Cornelio Procopio
30 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of the Brazilian Methodist Church?

Positively, in the measure that it opened the structure of the church for lay leaders. And, on the other hand, putting together laity ministry and the ministry of elders. The GM brought the lay leaders into the leadership.

2. What influence has Gifts and Ministries had on lay ministries?

Positive in that the church expanded. This was in large measure because the church is involved and working in small groups and in discipleship. The GM made the congregation break its walls and to do ministry outside of the congregation. In other words, working outside of the box. The GM made the ministry in church more participative. However, the congregation has been influenced by other religious movements. New churches that have started are influencing the Methodist Church. What I see is that the pastors are open for the participation of people, but the more traditional church still tries to rescue the old way of being a church.

Renewal of Leaders: The church opened its structure for the participation of newly converted people. It happens naturally as this person shows his talents or desire to be involved in church. This would not happen in the old structure. Many pastors say, "We don't move or change the winning team."

3. How are pastors and lay leadership trained in Gifts and Ministries?

The training of shepherds and lay leaders for the task of GM is still shallow. I feel it is a very important preoccupation today. I see the intent for executing discipleship. I did not see Sunday school being used for training. Discipleship is still something that needs to be developed.

Code: 003
June 21, 2001
Norival Trindade
64 Years Old
Londrina
30 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of Brazilian Methodist Church?

I participated in the life of the local congregation as well as regional and national. I had been working at every level of the church. I had been in the church before the GM. When the church decided to stop being a church concerned primarily with the structure that recognizes the Gifts and Ministries in the people, it completely reorganized itself.

All change bring difficulties. It is difficult to bring the old paradigm into the new paradigm. For people who were not imprisoned by the previous structure, it was easier to accept the organization. In my particular case, a little bit before the GM started, we had a charismatic renewal in Londrina's church. The revival changed my way of seeing the church and its life. This generated a better openness of our lives to God. This experience helped us to accept this new philosophy of the church. For me it was very good to stop receiving votes to lead a department or an area of the church, instead to be recognized as a leader that can develop his gifts in the congregation.

* I did not receive the answer to questions 2 and 3.

Code: 004
June 05, 2001
Sebastiao de Sa
70 Years Old
Santo Antonio da Platina
16 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of the Brazilian Methodist Church?

I did not have many difficulties. I say this from observing the big picture of the church. In the overview of the mission, it gave opportunities for lay pastors to work side-by-side with elders. Although it is still a work in process, and we do not completely have the church involved in Gifts and Ministries. This requires time for adaptation. The GM brought a revival and dedication of the people who wanted to serve.

2. What influence has Gifts and Ministries had on lay ministries?

My work as a lay pastor was enriched because we felt more supported by the ones who were working close to us. With the GM we had a positive result.

3. How are pastors and lay leadership trained in Gifts and Ministries?

The preparation was very rare. It was given only to answer the emergency of the church at that time. The training and the courses were extensive. After we finished the course, without being consulted, we were appointed. In my case, it was not good. The church did not have a missionary structure for helping the lay pastors. We worked trying to do our best from our previous experience as a member of the church. We were not prepared for that kind of leadership.

Code: 005
June 06, 2001
Suzete Varashin Correia de Oliveira
50 Years Old
Londrina
30 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of Brazilian Methodist Church?

I started to work in the church when I was a teenager in the area of education in the children's department. Since I was a teenager, I participated in what was offered in the Christian education area. I always worked in the same area as an established service or program. However, after the change to GM the church was no longer organized by functions. It would be organized in the light of the Gifts and Ministries. Each leader was invested with more authority and responsibility. I believe the application of Gifts and Ministries caused more people involved in being in ministry to have more persistence. But we were not trained. We did not have sufficient time for transition. We did not have an event where all the members, leaders, and pastors were trained. We had to work as a changed established by the general conference. This was something from the top to the base, and we had to follow.

Many leaders, today are still thinking and acting as "president" of a committee, or "Chair of the Committee." For example, new members that joined when we were working in Gifts and Ministries had been involved in the mission of the church. But many, due to the lack of knowledge and preparation, were working in ministries of leadership. In Londrina, the ministry of teaching is looking for training the membership. We try to develop their gifts to join the one of the ministries of the congregation. It is not

something that comes from the pastors because they do not give any support to the Sunday school.

2. What influence has Gifts and Ministries had on lay ministries?

The lay ministry, even with all the difficulties that I pointed previously, is taking its place in the body of Christ. A church that is formed in Gifts and Ministries allows this. The majority works in the ministry of the church. All are more involved. They understand that each one has an interdependent task in mission.

3. How are pastors and lay leadership trained in Gifts and Ministries?

When there is an intentional training, each leader prepares the leadership of this ministry in a local church by himself. There is no planning for it. The training occurs while doing ministry.

Code: 006
June 05, 2001
Wagnilda Ribeiro
53 Years Old
Santo Antonio da Platina
38 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of Brazilian Methodist Church?

I was called and prepared by God. I have worked in discipleship for many years. This year I discipled forty people.

2. What influence has Gifts and Ministries had on lay ministries?

None.

3. How are pastors and lay leadership trained in Gifts and Ministries?

I have worked in GM for fourteen years. I was not trained. I am prepared by God to do this. God always gives me directions for the work of discipleship.

Code: 007
June 06, 2001
Acidy Martins de Castro
63 Years Old
Methodist
35 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of Brazilian Methodist Church?

I received with a lot of joy and enthusiasm that new form of being a church: "church of GM." I believe it was the best thing that happened in our church. I say it especially because when it happened, according with the Book of Discipline, it was already being applied here in the SC. This was happening naturally. It gave a new spirit for the church's life. It happened six years before the General Conference.

In the last General Conference (1998), they changed the dynamic of the Church. As I understand the MC came back, and it is no longer a church of GM. It came back to the church of functions. I understand this to be throwback to the old system of church organization.

2. What influence has Gifts and Ministries had on lay ministries?

The difficulty I see is that we pastors did not work the GM well. The lay pastors accepted it well. I believe that we pastors did not understand the dynamic of GM.

3. How are pastors and lay leadership trained in Gifts and Ministries administration?

The moves were frequent these four years. Due to the itinerancy, we had a lot of changes in pastoral leadership in our congregations. The people did not have time to work the task of GM. When working with it, we were moved, and this interrupted the

whole process in that particular church community. The other pastor had his own style, and he had to restart the process. In the congregation of Cornelio Procopio, where I worked for seven years, we could create a culture for GM. The people could plan for this a long time. I believe that working there for seven years I could establish the roots for the future of that congregation. We had time to stay and work together. I think we left something very strong in that church (Cornelio Procopio) [he almost cried at this moment]. But in facing the challenge of GM, I had no fear.

Code: 008
June 08, 2001
Heraldo Ferreira Leao
47 Years Old
Methodist
20 years as a lay leader and 7 as an elder

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of Brazilian Methodist Church?

I grew up in a church of committees. It was hard to make the transition. The church did not understand what the GM meant. We tried to apply and to teach this new way, but we still had groups in the church trying to return to the old paradigm. A factor that I observed is that we did not have support or printed material to help in this transition. The printed material that we used were created by other denominations or groups. The only thing we had was the pastoral document written by the Episcopal College and some studies. But it did not affect the life of the church. Without printed material for supporting, it is hard to work.

2. What influence has Gifts and Ministries had on lay ministries?

What I felt was a great difficulty in managing the old culture confronting the new culture of the GM. The majority of the lay pastors and lay leaders did not assimilate the change. The main concern was to bring the laypeople into the worship service. I understand we did not have studies preparing the lay leaders of the church for the transition. What we had was some research that asked us what we would like to do as a church.

* The third question was not answered.

Code: 009
June 08, 2001
Rev. Manoel Sidiney Lopes de Carvalho

Methodist de Foz do Iguacu

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of Brazilian Methodist Church?

Remembering the history of the national church, I clearly perceive a landmark that separates the stagnation, the maintenance, and the “ecclesiastical monopoly” of a church. Now we have a church that is opened for the “universal priesthood of the saints.” We had a church answering the questions of the institution focusing on itself-“just watching the game, doing nothing” [translations of the Brazilian expression that tries to specify the one who doesn’t do anything but watch a game, a spectator]. I do not have doubts that the “Plan of Life and Mission” affected the national church, as well as the pastoral ministry, especially in the Sixth Conference. When the church changed its “address,” its “vision,” it showed that the Holy Spirit is the one who transforms the church from a dying body into an “alive,” or dynamic body. The church changed its “face.” When it happened the church fulfilled its charge of being a “community for serving of the people.” That is it, doing the “mission.” In the book Ministerial Church, Challenges and Chances, page number 5, the Episcopal College declares that “sensitive to the Holy Spirit we are preparing the Methodist Church, so that it can, in its predictive peregrination, face the world.” This being on the same level of responsibility: shepherds and laypeople.

I do not have any doubts that it transformed and changed the life of the church. It has influenced my pastoral ministry because today I see continuous challenges and the

need for expanding the kingdom of God.

2. What influence has Gifts and Ministries had on lay ministries?

The laypeople saw that they can answer the call of God through Gifts and Ministries. They perceived they are important for the Plan of God as well as for answering a special call such as pastor, evangelists, missionaries, etc. The influence in the laity was that they perceived that the mission of the church was in their hands. "The local church is opening new borders of work and investing in mission; expanding its territory." These rooms opened for the membership relate to the ministerial expressions. This has knocked down the walls of the temple. It has shaken the bricks of the structure that the agents of the missional change were preaching (College of the Bishops).

3. How are pastors and lay leadership trained in Gifts and Ministries?

A long road has been walked in the training of the pastors and the laypeople. A have done a lot of things such as the printed material "Documents of the College of the Bishops." We also worked with small groups, applied biblical studies, organized meetings, participated in seminars, preached sermons, and organized groups for evaluation. The training was made in all levels of the church: national, regional, district, and local.

Code: 010
June 04, 2001
Rev. Neivair de Jesus Matoso
46 Years Old
Londrina
20 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of the Brazilian Methodist Church?

The GM offers opportunities in areas such as evangelism. In my case it opens the possibility of training people for evangelism. It also gives me the opportunity for working with discipleship and counseling. This is a ministry in which I have focused my ministry. I was trained and could transfer this training in evangelism in my conference appointments during my life.

I have worked as a trainer for evangelism as well as for counseling. Today, in the four areas of action for the church, the people with gifts have the privilege to serve. And I, as a shepherd, have the privilege to work with laypeople who are developing their gifts in these four areas of the church. This makes the pastoral work easier. Many times some of them carry the job in such way that we think they are better than elders.

2. What influence has Gifts and Ministries had on lay ministries?

Before we began, the idea of the church was one of functions. What we had was an exchange of names, or terms, maintaining the same structure. It was like this committee now is called ministry. That function (the committee of Administration) now is a ministry of administration. I still see it today in churches such as Londrina's Central Church and Curitiba's Central Church. I still hear the argument for functions. Whenever I can see a leadership that is coming from the membership of the church, they are people

whose gifts have placed the service of the church. They are just working without occupying committee functions in the church. The culture of functions is strong! Before it we had the group that voted monthly. Now we have members who are working.

3. How are pastors and lay leadership trained in Gifts and Ministries?

There is no training to qualify or to prepare shepherds and laypeople for this charge. The Episcopal College has elaborated some documents that work in Gifts and in other areas of the Church, but somewhere the Episcopal Colegio decided that discipleship would be the base of of all formation of the church. They proposed it as a cascading effect. It would happen coming from the bishops to the district superintendents, and then from the district superintnents to the elders, from the elders to the leadership of the church, and then to the lay leaders. I did not have any kind of training for this transition.

Code: 011
June 08, 2001
Bispo Joao Carlos Lopes
44 Years Old
Methodist
21 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of the Brazilian Methodist Church?

This experience with organization and application of the GM in the local church and how it affected my ministry has an important detail because when, in the Methodist Church in Brazil, the general conference of 1987 opted for the dynamic of Gifts and Ministries, in my opinion, it is a return to the biblical principles of the church's structure. At that time I was not in Brazil. I was in the USA, and when I came back in 1990, the dynamic of GM was in its beginning. But something already existed. So I could see the difference between the church that I left and the church that I was working in 1990. I could see the difference between that structure of positions and functions where the people were elected in a conference. The church of GM is where the person is doing something and is recognized for being a leader in the congregation. This greatly affected me because I did not start, now I did not see the beginning, but I saw the church working in GM. The language was strange for me. It influenced my ministry in the local congregation. And now as bishop, it affects me because today I recognize that all involved people in ministry are ministers. In the past we used to say, "Joe" was called for ministry. Today if someone says it you ask, which one? Because all are ministers in the church. In the past the pastor was the one who made everything happen. He understood everything, and he determined everything. Today the shepherd is helped by so many

ministers. Obviously the pastoral ministry has a specific characteristic. But they [the lay leaders] are also ministers answering a call of God. So my attitude with the ministers is an attitude of authority in the hierarchy of the church. But it is a treatment of equals because I can do my ministry but the others can do the same as well. It is a much more participative. It is a work where you can discover potential and work for discovering more people. It is a work where the overload on the pastor ceases to exist.

Question: Does it affect the politic and evangelistic dimension of the Church?

Yes, that is my understanding. In fact, in all directions, including the polity as well as the culture of the church. If the GM is implanted in a correct way, you break the petty politics of the church. Because a minister is the one who serves, one who works. The one who is working helps to decide the life of the church. The one who is not working is out of the ministry and is without any possibility to make decisions in the life of the church. In this direction it breaks the petty politics of the Church. When you recognize that all work is carried through the Gift, the call of God, everything they do is a Christian ministry. Everything this person does comes out of the building of the church in GM. It is more than a working out of the church building.

Today we say that before being a Methodist Church, we have to read the context where the church is located and, from there, to decide which are the ministries that will be developed in the community. This is a political act of the church.

2. What influence has Gifts and Ministries had on lay ministries?

I would not say that it was influenced. I would say that the dynamic of GM allows me a vision to be a church and the reliability of the laypeople in the Body of Christ.

I understand that the Methodist church is singular in Brazil. It is the only church which

states, “a missionary community to serve the others” in Brazil. The church is a community called to pray and send missionaries. It is missionary in that it is called to serve others. This is the only church in Brazil that I know that has this statement. From this practice the shepherd is one among others. Each one is important in the ministry of the Church.

3. How are pastors and lay leadership trained in Gifts and Ministries administration?

The training of laypeople is more efficient than the training of pastors in GM. Because today the regional center is giving so many more courses of training and preparation. For example: Sunday school, Project Sombra and Water Cool, and Evangelization. Ahead of this we have one temptation, the layperson wants to become an elder. If we were living in a country with economic stability, the temptation would be not so strong. The layperson would continue being lay-minister making its own contribution.

The problem is that the pastoral ministry is still the only paid ministry in the church. Unfortunately we have been trained to be the shepherds who do everything during all the history of the church. Nowadays the theological center of the Church is working in the direction to change this vision, but this is a long process. It is hard to change a theological culture and leadership. Today, in the theological seminary, we have a chair of mission that accurately works on the relationship of the church with the local reality where the church is located.

Code: 012
June 25, 200
Rev. Yone Da Silva
47 Years Old
Methodist
23 years in ministry

1. How has the shift from structural organization to Gifts and Ministries affected pastoral ministry in the Sixth Conference of the Brazilian Methodist Church?

We have to understand Gifts and Ministries not as an isolated document but as a consequence of a very important time in the life of the Methodist Church in Brazil. Twenty years ago the church approved the Plan for Life and Mission document that recognizes mission as a “construction of the Kingdom of God, under the power of the Holy Spirit, through the action of the Christian community and of people, aiming at the sprouting of the new life brought to put Jesus Christ for the renewal of the human being and the social structures, marked for the signals of the death.” According with the Plan for Life and Mission of the Church, “the Mission of God in the world is to establish his kingdom. To participate in the construction of the kingdom of God in our world, through the Holy Spirit, consists in the evangelization task of the Church.” From this definition of the Plan for Life and Mission, I understand Gifts and Ministries as a strategy of application and participation in the mission of the church. It is God who invites people to participate in mission through our Gifts and Ministries.

Gifts and Ministries affected my ministry directly. I led for eighteen years the Methodist Association of Support to the Agricultural Workers and Workers, Project Boia-Fira. Working with a community that live in the line of misery, that receives less than a minimum wage [US \$60.00] a month. People that live in slum quarters. Where the

violence among them is a consequence of the misery and the lack of access to the education and basic conditions of survival.

Through the recognition of the Ministries and Gifts, those who felt called and were invited to participate in the Mission of God accepted the challenge. This is how this project was developed. Taking the gospel that guarantees full life and in abundance to all rescuing the worthy life and including all and all in the kingdom of God.

2. What influence has Gifts and Ministries had on lay ministries?

As it was said previously, the mission belongs to God, who calls and invites all to participate. This invitation is to all, shepherds, and lay pastors, that they may discover and recognize the gifts and ministries and assume leadership to serve in the kingdom. This directly affects the life of the local congregation offering the opportunity to the lay pastors and laypeople to participate in a more effective way in the life of the church. The participation of the laity is the obligation of the GM. They shifted from “function” and started being a voluntary participation, or cooperative work.

3. How are pastors and lay leadership trained in Gifts and Ministries?

What I have perceived in the history of VI Conference, the training offered to the shepherds and laypeople has been limited with relation to the reduction of the Gifts and Ministries and consequentmently, this has been the training created by the laity. The Gifts and Ministries, in the majority of the cases, had been reduced in pastors such laity now lead in the ministry of praise, evangelização, intercession, but the question of the human rights, communitarian life, solidarity, social promotion have been ignored. The form as it has been implemented, the Gifts and Ministries in the Sixth Conference, has opened up participation and qualification of the laity, that enables the developing of

ministries directing everything toward “inside of the local church,” to put it in other words, the idea of the church must be the service of the people, as community missionary seeking the lost.

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