



## **ABSTRACT**

### **EVALUATION OF AN ELDER-LEADER TRAINING COURSE FOR AN UPPER-MIDDLE CLASS CHURCH IN SANTIAGO, CHILE**

by

Michael John Strecker

Candidates for elder-leaders within the Chilean Christian and Missionary Alliance Church must be proactive in their preparation as leaders. As few formal structures for development of these leaders exist, candidates must develop their own means to gain experience and approval as leaders—a process often taking ten years or longer. Chilean pastors may impede the development of such leaders, so that others will not challenge the pastors' power. Within the Chilean upper-middle class churches, the situation becomes more critical as many participants are new believers, unwilling to automatically follow their pastors' lead. This study postulates that elder-leader candidates will benefit from basic training giving them a foundation for reasonable service and preparing them for such service in a much shorter period than normally occurs.

The study evaluates the impact of a twelve-week leadership training course called *Preparing to Serve*, taught to elder-leaders and candidates for elder-leader positions in the Church of the Vineyard, an upper-middle class local church in Santiago, Chile. In this study, *elder-leader* refers to lay leaders who exercise some form of elder function—in the Chilean Christian and Missionary Alliance, all members of the Board of Deacons. Use of key scriptural passages and andragogical principles assisted participants to identify their aptness for service while improving key elements for service. The study evaluated the

impact of the leadership course upon participants, giving special attention to distinctions of gender, age, and years of church participation.

## DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
EVALUATION OF AN ELDER-LEADER TRAINING COURSE  
FOR AN UPPER-MIDDLE CLASS CHURCH IN SANTIAGO, CHILE

presented by

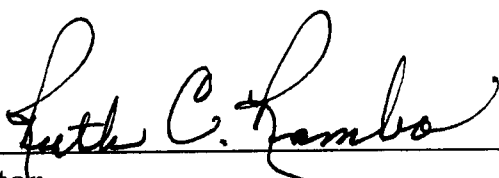
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of the requirements for the

DOCTOR OF MINISTRY degree at

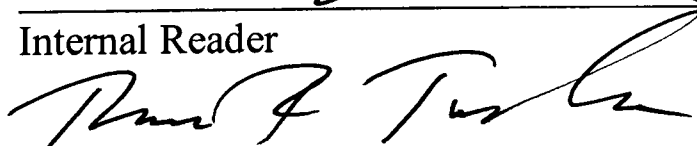
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EVALUATION OF AN ELDER-LEADER TRAINING COURSE  
FOR AN UPPER-MIDDLE CLASS CHURCH IN SANTIAGO, CHILE

A Dissertation

Presented to the Faculty of  
Asbury Theological Seminary

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

by

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May 2010

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## TABLE OF CONTENTS

	Page
LIST OF TABLES .....	vii
LIST OF FIGURES.....	viii
CHAPTER 1 PROBLEM .....	1
Introduction .....	1
The Purpose and Hypothesis Stated.....	3
Research Questions.....	4
Research Question # 1 .....	4
Research Question # 2 .....	4
Definition of Terms .....	5
Elder-Leader .....	5
Reasonable Service .....	7
Upper-Middle Class .....	7
Ministry Intervention .....	7
Context of Study.....	8
Methodology.....	11
Population and Participants .....	11
Variables .....	13
Instrumentation and Data Collection.....	14
Delimitations and Generalizability.....	14
Theological Foundations.....	15
Overview of Study.....	19

CHAPTER 2 LITERATURE.....	20
Personal Concern .....	20
Chilean Culture and Its Effects upon Leadership Development .....	23
Educative Factors .....	25
Family Factors.....	26
Cultural Factors.....	27
Religious Factors.....	29
The Pinochet Factor.....	30
Andragogy .....	31
Malcolm Knowles .....	31
Practical Insights Regarding Adult Learning.....	32
A Christian Perspective .....	35
Biblical Background .....	39
Foundations from the Old Testament.....	39
Jewish Foundations .....	40
A Key Passage—1 Timothy 3:1-7 .....	40
Other Biblical Concepts.....	53
Principles of Elder-Leader Development.....	55
General Background.....	55
Proactive Elder-leader Training Concepts.....	58
Training Design.....	64
Research Design.....	70
Summary .....	73

CHAPTER 3 METHODOLOGY .....	75
Problem .....	75
Purpose.....	76
Research Questions.....	76
Research Question # 1 .....	76
Research Question # 2 .....	78
Population and Sample.....	79
Instruments .....	80
Variables .....	81
Research Design .....	82
Procedures for Data Collection.....	86
Control.....	87
How the Research Instruments Were Developed .....	87
Data Analysis .....	89
Generalizability .....	89
CHAPTER 4 FINDINGS .....	90
Problem .....	90
Purpose.....	90
Profile of Participants .....	91
Identification and Selection of Elder-Leaders.....	96
Elder-Leader Training in the Local Church .....	106
Summary of Major Findings .....	118
Conclusions .....	121

CHAPTER 5 DISCUSSION.....	123
Evaluation and Interpretation .....	123
Research Question # 1 .....	124
Research Question # 2 .....	130
Implications .....	137
Elements Not Included in Research .....	139
Limitations of the Study .....	141
Unexpected Observations .....	143
Recommendations for Application .....	144
Postscript.....	146
APPENDIXES	
A. Pre-Evaluation Questionnaire.....	147
B. Lesson Plans for “Preparing to Serve” .....	150
C. Post-Evaluation Questionnaire.....	163
D. Survey of Church Leaders Regarding Elder-Leaders in the Context of Chile’s Professional Class .....	167
E. A Synopsis of the Twelve Lessons of “Preparing to Serve” .....	176
F. Responses to Pre-Evaluation Questionnaire .....	191
G. Responses to Post-Evaluation Questionnaire .....	212
WORKS CITED.....	245
WORKS CONSULTED.....	253

## TABLES

Table	Page
1.1. Comparison of Characteristics of an Elder—Timothy and Titus Passages .....	17
4.1. Completion of Pre-Evaluation by Age.....	95
4.2 Comparison of Relationship with the Lord with Years in an Evangelical Church .....	98
4.3 Comparison of Relationship with the Lord with Level of Participation in Evangelical Churches to Date.....	99
4.4 Level of Leadership Training by Gender.....	100
4.5 Compliance with Leadership Qualities.....	101
4.6 Change in Qualities for Elder-Leaders .....	103
4.7 Years of Participation as Formally Named/Recognized Leader within an Evangelical Church by Gender.....	107
4.8 Self-Description of Readiness to Forgive Others' Offences (pre-evaluation).....	115
4.9 Self-Description of Readiness to Forgive Others' Offences (post-evaluation) .....	116
4.10 Self-Description of Preparedness as Leader Resulting from Course by Age Group .....	117

## FIGURES

Figure	Page
1.1. Location of the <i>Comuna</i> of Peñalolén .....	10

## **ACKNOWLEDGMENTS**

First, I would like to express deep appreciation to my dear wife, Linda, whose support of me in countless ways through this process has made a significant difference. Likewise, I express my thanks to my mother, Joyce, son Andrew and wife, LeeAnn, and son Matthew, whose collective support has been ongoing through these years.

I would like to express my utmost appreciation to my mentor, Ruth Rambo, who along with her husband, David, provided continual encouragement and direction. My special thanks to my field mentor, Steve Elliott and wife, Marilyn, whose encouragement and interaction meant so much. I extend thanks as well to my Asbury Seminary professors—Leslie Andrews, Joe Dongell, Jim and Molly Scott, Steve Seamands, Russell West, and others—who were instrumental in expanding my horizons.

Last but not least, no expression of appreciation could be complete without mention of our ministry team in Santiago—Bob and Cheryl Fugate, and Bill and Patty Hall—who along with the local church leadership provided the means and support whereby this project could be accomplished.

## CHAPTER 1

### PROBLEM

#### Introduction

The Chilean evangelical church has made great strides in terms of noteworthy growth and accomplishments over the past century. The church faces a number of serious challenges. Topping the list is the development of adequate elder leadership, particularly in newly established churches. Though Bible Institute programs and Theological Education by Extension succeed in preparing competent pastors in many locations, their numbers have often been insufficient to cover the basic need for pastoral leadership. Too often pastors, once prepared, have not trained effective local church leaders—elders, deacons and Bible Academy teachers. If the Chilean church is to advance as God intends, effective local leaders must develop according to the principles he has established.

One notable issue centers on the Chilean pastor himself. Traditionally, the pastor is the focal point of all power within the church. Pastors often view themselves as a *cacique*—in local culture, a party boss, often identified as a “petty tyrant” or “despot” (“Cacique” 89). In other words, Chilean pastors make all the decisions. Their word determines the direction of their local church. Though some of this phenomenon may be due to benign neglect, some pastors intentionally do not prepare potential church leaders as elder-leaders. They fear that new leaders gaining authority in the church will undermine the pastors’ power and lead to the pastors’ displacement as the central authority of the local body. Church workers operate under the pastor’s constant supervision. In many cases, pastors hinder the church program because they feel obligated to attend all services and meetings. Many church programs and events cannot proceed without the pastor’s presence. Churches grow to the extent of the pastor’s

energies—often to no more than 150 to 200 members. When the pastor reaches his limitations, the work stagnates and growth becomes difficult to gain. Worse yet, as members perceive their contributions limited, they feel unfulfilled and fail to mature in the faith. In some situations, one or two strong lay leaders take control of the church program and act as *caciques* themselves. When strong lay leaders impede the development of other lay leaders, a similar scenario develops, as other lay leaders cannot move forward (B. Hall).

This situation becomes more serious within Chilean upper-middle class settings.<sup>1</sup> Though people from Chile's lower classes may willingly follow the lead of pastors perceived to be more educated and experienced in the interpretation of Scripture, persons from the upper-middle class are less likely to accept a pastor's authority simply because of his position. Many individuals in this stratum of society run their own businesses, manage important divisions in larger organizations, or function as respected professionals. Upper middle-class people do not automatically follow pastoral leadership within church settings, as they themselves are accustomed to leading. These potential leaders thus lose their opportunity for training as effective church leaders (P. Hall).

Ten years might pass for potential elders to attain acceptance as leaders. Few churches plan for leadership development, meaning that potential leaders must grope to cultivate their ministry skills. As they slowly discover ways to lead, their local church considers these leaders as potential elders, but they often have to wait until older

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<sup>1</sup> The use of the term *upper middle class* within the Chilean church context has been polemic as it sounds exclusive and classist. However, no other term describing this segment of society has proven satisfactory. This term is being used within the project in a technical sense and in no way limits the scope of local church ministry or evangelical outreach. The Chilean upper middle class *is* a distinct group with a unique value system, customs, and worldview.

leadership dies or steps aside. Important elements of their preparation unrealized, possible candidates become discouraged and fail to enter leadership.

Pastoral and church leadership may view prospective leaders as too busy, too limited in their education or preparation, or simply not spiritually mature enough to give those prospective leaders opportunities to minister. Other issues may serve as further deterrents to leadership for some candidates: divorce or separation, limited ability to teach or train, use of alcohol, character faults such as anger or abrasiveness, or family difficulties. Traditionally, ministry opportunities for women have been limited. Many Chilean pastors do not encourage women in ministry, restricting them to specific aspects of the church's program, though Scripture itself places few limits on women as leaders. Possible local church leaders may never realize their potential.

Developing leadership in the local church has become the prime issue for many Chilean congregations. Aubrey Malphurs and Will Mancini believe that "the church's aim should be to train as many leaders as possible and to have competent leadership at every level of ministry" (11). This principle is crucial as the Chilean church often suffers a lack of leadership at most levels, not just at the elder-leader level. The most critical criterion for leaders is not the scope of their ministry, rather whether they will prepare other leaders who can maintain that ministry in the future (11). Pastors must develop a model of training whereby leaders are intentionally prepared in a positive setting (13).

### **The Purpose and Hypothesis Stated**

The purpose of this research was to evaluate a training program to develop appropriate elder-leader candidates for reasonable service in the Church of the Vineyard, a local upper middle-class urban church in the Peñalolén section of the city of Santiago, Chile. Most elder-leaders have had little training for their duties; the training that they

have had has often been erratic and uncoordinated. Many potential elder-leaders have had to seek proactively their own preparation for elder-leader duties. My hypothesis stated that elder-leader candidates would benefit from a basic training course that gave them a foundation for effective service and prepared them for such service in a shorter period than had normally occurred.

### **Research Questions**

The following research questions helped guide this study.

#### **Research Question #1**

How can local churches identify and select potential elder-leaders within the Chilean context?

The following additional two questions further clarified the identification and selection of future elder-leaders. To what extent can women serve as elder-leaders within the context of the Christian and Missionary Alliance in Chile (Chilean C&MA)? What age limits should local churches observe for the selection of elder-leaders? These considerations are particularly crucial for upper middle-class churches as such churches are often smaller and numbers of potential leaders more restricted.

#### **Research Question # 2**

How can the local church appropriately train elder-leaders so that they can reasonably fulfill the duties to which God has called them?

These additional questions helped delineate the extent of such training. Can the local church provide adequate resources to train elder leaders? Can the local church facilitate a shorter time of preparation for elder-leaders so that new believers can be disciplined and enter into reasonable leadership within three years? These questions relate to the local church's ability to train its leaders adequately within a reasonable period.

## Definition of Terms

For purposes of this study, I defined several terms as follows:

### **Elder-Leader**

One scholar, P. B. Fitzwater, explores the concept of pastor:

[The Christian pastor] was known as elder or bishop. Two Greek words appear for the minister: “*presbuteros*,” meaning elder, and “*episcopos*,” meaning overseer. The word “elder” or “presbyter” referred to the rank and dignity of the minister, the word “bishop” to the minister’s function or duty. (483)

A parallel passage, Titus 1:5-7, uses the terms interchangeably (NIV). Thus, the term *elder* has the same meaning as *pastor*, *minister*, or *overseer*. Within the Chilean C&MA (*Alianza Cristiana y Misionera de Chile*) duly appointed pastors function fully as elders in the biblical sense. Within the lay leadership of the church, only the first deacon, who heads the Board of Deacons, serves as a biblical elder. In the pastor’s absence, the first deacon assumes the spiritual duties of the pastor (Alianza Cristiana y Misionera 26).

In this study, *elder-leader* specifically refers to lay leaders who exercise some form of elder function. Within the context of the Chilean C&MA that includes all members of the *cuerpo de diáconos*, or Board of Deacons. Though the Chilean C&MA excludes women from serving in the position of first deacon, corresponding most directly to biblical eldership, the denomination includes them in the Board of Deacons. Women serve in many of the same ways as their male counterparts (Alianza Cristiana y Misionera 26). While C&MA leadership has understood that women serve in any capacity within the local Chilean C&MA church under the authority of male elder leadership, whether pastor or first deacon, women may be given a wide range of opportunities to serve within those bounds (Woerner). The Deacon Board incorporates both spiritual and tangible ministries (Alianza Cristiana y Misionera 26). People who are *deacons* within the Chilean

C&MA function in some ways as both elders and deacons. In a practical sense, deacons' actual roles may change from year to year as they undertake fresh assignments (Woerner). An elder-leader is, therefore, a person who is a member of the Deacon Board.

A common understanding is that the terms *elder* and *leader* represent two distinct functions within the Christian Church characterized by two differing sets of spiritual gifts. Thus, the terms *elder* and *leader* together represent the office of *deacon* within the Chilean C&MA. Both spiritual leader (elder) and administrative functions combine together within the same office (Alianza Cristiana y Misionera 29), though in practical terms individual *deacons* or *deaconesses* often focus upon particular aspects of church ministry and may be primarily spiritual leaders or administrators depending upon the roles assigned to them.

The biblical terms used for *elder* and *leader* may not be as disconnected as often surmised. Roland K. Harrison and Nola J. Oppewall note that eight words for *leader* exist in Old Testament Hebrew. One common Hebrew term, *sar*, can refer to an “elder or noble” but is also utilized as an all-purpose expression for “leader” (3: 95). In the New Testament, the term *kybernesis*, literally meaning *steering*, can also take on the meaning of spiritual gifting that makes one eligible to oversee a local church (Bromiley 1: 52). Colin Brown connects this term directly with common terms for “elders” such as *presbyteros* and *prohistemi*—“be at the head of, rule, be concerned about” (1: 192).

The Bible utilizes the term *kybernesis* (administrations) only once in reference to a spiritual gift—1 Corinthians 12:28 (Brown 1: 198). This passage does not specifically mention the term *elder* though perhaps implying it through use of the terms for apostle and prophet. The expression *kybernesis* may not refer directly to deacons, though functions are similar. Meaning of the two terms *elder* and *leader* may express less

division than implied. These two terms could certainly be joined together to express a reality in the Chilean church.

### **Reasonable Service**

Reasonable service is the elder-leader's ministry that meets the minimum criteria as established in 2 Timothy 3:1-7 and Titus 1:6-9, follows the example of Christ as elder-leader (Mark 10:42-45), and exhibits positive communication skills, conflict resolution, and forgiveness.

### **Upper Middle Class**

The upper middle class is a segment of Chilean society that shares specific values and an interpersonal network of relationships within the upper echelon of society. Individuals who are professionals, owners of medium-sized businesses, and middle-level government or business managers compose this group. This class functions distinctly from both the upper and middle classes, with unique values and specific actions flowing from those values. The network of relationships serves to identify and delineate members of this class. Thomas E. Weil notes that many fine nuances exist within Chilean social classes based on a range of factors including one's family background, the perceived importance of one's occupation, the considered value of one's education, and one's individual repute (76).

### **Ministry Intervention**

Participants completed a pre-evaluation questionnaire to determine their qualifications including criteria for elder-leadership, age, church experience, previous leadership training, general biblical knowledge, and abilities. I met with twenty-six participants for two hours weekly for twelve sessions, as part of the Church of the Vineyard's spring Bible Academy program. Before the meetings began each evening, the

church offered participants coffee, light sandwiches and cookies as many of them arrived directly from work and had no opportunity to eat beforehand. Sessions began with prayer and a practical hands-on exercise, or video segment, that helped them connect with key concepts. In keeping with basic principles of Andragogy, the activities encouraged participants' interaction in the process. I partially accomplished this goal by dividing them into four monitor led discussion groups, giving individuals a greater opportunity to dialogue. These discussions also contributed to their sense of community. At the conclusion of each session, I gave students a practical assignment to complete related to their own development as leaders.

Each session formed a different module of study. I introduced the topics of study in the first session and students completed the pre-evaluation form. The next two sessions dealt specifically with qualifications of elder-leadership. Session four covered the requirements and by-laws of the Chilean C&MA regarding elder-leaders. Session five concentrated on service as it relates to elder-leaders within the church. Working in teams was the topic for session six. Session seven focused on the topic of integrity. Session eight examined spiritual gifts, followed by "becoming good followers" in session nine and "care of the body of Christ" in session ten. Session eleven focused on making decisions in the context of Christian leadership. The last session constituted a review and evaluation of the course as a whole; students completed a post-evaluation questionnaire to determine their progress in the course.

### **Context of Study**

This study was conducted in the Church of the Vineyard (*Iglesia las Viñas de Peñalolén*), a C&MA church located in the *comuna* (community, city-section/municipality) of Peñalolén in the city of Santiago. A missionary team laid

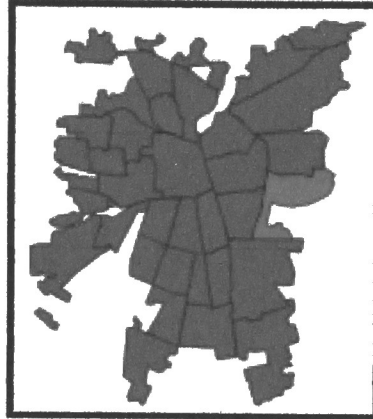
groundwork during the year 2003, and held the first meetings in July of that year. The first convert came to the Lord in September 2003 (B. Hall). Early in the process, under mutual agreement, the Church of the Vineyard became a daughter church of the Florida C&MA Church (*Iglesia Alianza Cristiana y Misionera de La Florida*), releasing several families to the new work. The church rented a clubhouse, called a *casona*, for Sunday services and special events (B. Hall). By 2005 the church's program had developed with various levels of meetings and programs, and plans were being laid for construction of a permanent building (Fugate). Services in the new building began in April 2008, after the conclusion of the ministry intervention.

The Chile Field of the C&MA mission initially appointed three couples to the project—Bill and Patty Hall, Bob and Cheryl Fugate, and Charles and Elizabeth Woehr. Although the Woehrs continued to attend the services and participate in special activities, their ministry assignment was later changed. Several upper middle-class couples from La Florida C&MA Church, from the nearby *comuna* of La Florida, joined the project with the blessing of their former church. My wife and I joined the team in March 2007.

Most participants in the Church of the Vineyard were professionals, middle management personnel, and business owners, clearly identifying with upper middle class values and lifestyle. Though a core group of leaders existed, who had years of experience, many church members or adherents were relatively new converts expanding their understanding of the Christian life (Fugate).

The government established Peñalolén in 1984. According to the 2002 census, Peñalolén is a *comuna* of 216,060 inhabitants. The municipality (the *comuna*'s governing body) estimated that Peñalolén's population would reach 249,000 by 2010. Females outnumber males, constituting 51.16 percent of the total population. Peñalolén has a

relatively young population, with 27 percent under the age of fifteen years and only 5.6 percent older than 64 years of age. Inhabitants born in other locations, most from other sections of Greater Santiago, represent sixty-five percent. However, inhabitants came from at least 413 other *comunas* around the country (“Conozca Peñalolén”).



Source: “Peñalolén.”

**Figure 1.1. Location of the *Comuna* of Peñalolén.**

Until recent years, the area’s economy centered primarily on grape cultivation and wine production. The *comuna* changed rapidly from an exclusively working-class area to incorporate an upper-middle class “bedroom” community for the city of Santiago. Very little industry operates within Peñalolén and most businesses cater to residents’ needs. By the 1990s, pressures to extend the city of Santiago mounted with parcels of land being sold to developers (“Conozca Peñalolén”). Modern shopping centers, supermarkets, country clubs, and boutiques became integral parts of the landscape. Though somewhat distinct from its North American counterparts, the upper middle class sector of Peñalolén could readily have been mistaken for similar suburban sprawls in Southern California (P. Hall).

## **Methodology**

The research utilized two sets of written evaluations—questionnaires with both Likert-type and open-ended questions—to gather data. The evaluation realized at the beginning of the ministry intervention determined relative knowledge and preparation of participants—potential elder-leaders within the church. The pre-evaluation questionnaire also acquired basic demographic information. The second evaluation—the post-evaluation questionnaire undertaken at the conclusion of the ministry intervention—determined the level at which participants gained knowledge and leadership skills as well as how they had altered their function as leaders and attitudes that corresponded to that function. In addition, I personally interviewed some participants to determine the impact of the ministry intervention upon their lives and ministry participation.

### **Population and Participants**

The population for this study was an upper-middle class church in an upper-middle class suburban-like section of the city of Santiago, Chile—Peñalolén. As church members of upper-middle class churches differ in attitudes and social background from those of middle-class churches, I made the decision to limit the study to this stratum of society.

Current elder-leaders and elder-leader candidates within the Church of the Vineyard participated in the leadership course. The pastoral team invited most participants based on their perceived spiritual maturity, commitment, and participation within the church program. Only members of the church in good standing were invited. The pastoral team invited male candidates along with their wives. In practical terms, the wives of deacons had a high probability of selection as deaconesses. Many deacons' wives had served in the capacity of deaconess in other Chilean C&MA churches. From

its conception, a major ministry thrust within the Church of the Vineyard has been that of the Marriage Encounter program—a weekend retreat for couples followed by three to four months of bi-weekly follow-up sessions in growth groups. Marriage Encounter helps married couples enhance their communication skills, and provides them with positive solutions for dealing with conflictive issues so they can strengthen their marriages.

Working in ministry together as couples is normative for the church; working together in elder-leader training was part of an already accepted pattern. The pastoral team also considered unmarried candidates for service on the deacon board, and in fact, one of those invited, participated.

The group that will develop into the church's Governing Board upon formal organization of the church, the Ministry Advisory Board (*Grupo de Apoyo al Ministerio*), suggested one unexpected change. Due to the church's past history, the Board did not want an *exclusive* group developed and requested that the ministry intervention be opened up to all interested parties and that it be included in the church's Wednesday evening Bible Academy. Although most of the previously invited participants did in fact join the course and contribute well, some additional students joined the course. Some, though probably not all, of these additional participants may develop into leaders in the future. One positive result of this change was that the Church of the Vineyard had a larger pool of leaders in development, not just for elder-leader positions, but also for other areas of leadership. Approximately one-third of all active adult members and adherents of the Church of the Vineyard took part in the ministry intervention.

Participants had distinct backgrounds. A few had been members of *La Florida* C&MA Church, a church that had helped to establish the Church of the Vineyard; many of those had years of experience. Others were relatively recent converts. Some

participants were older, others younger. Some had attended other events designed to develop church leadership; many had no previous leadership training. In short, participants were typical of the church's make-up.

### **Variables**

The independent variable for this study was the ministry intervention undertaken at the Church of the Vineyard in Peñalolén. I taught a twelve-week leadership development course in the church's Bible Academy to prepare actual and potential elder-leaders for service within that local church community.

Intervening variables related to the independent variable included the following elements.

**Age.** I compared younger participants in their twenties and thirties to middle-aged participants in their forties or fifties. In spite of the relatively youthful status of the congregation, several participants were in the mature category, that is, sixty years of age or above.

**Gender.** I presumed that men appropriate the knowledge and applications of the ministry intervention somewhat distinctly from women. Women were, under the Chilean C&MA's "Statutes and Regulations," amenable to the spiritual authority of men. Their participation in the spiritual work of elder-leaders was limited in some respects, in particular that they were unable to serve as first deacons (Alianza Cristiana y Misionera 25, 31). The application of their learning within the ministry intervention, though distinct on occasion, was remarkably similar to that of male participants.

**Years of church participation.** The study assumed that participants with many years of church participation would likely be better prepared. That assumption did not prove to be universal; actual experience and preparation varied significantly.

Dependent variables included the following elements.

**Basic qualifications for elder-leadership.** I explored these factors so that participants could adjust their life-situations.

**Servant leadership.** As I shared information on servant leadership with participants, the pastoral team could help apply it to the life situations of each participant.

**Communication skills.** I undertook basic training in communicating with others, conflict management, and forgiveness. I subsequently measured the impact of these elements to participants.

**Attitudes.** I found attitudes one of the most difficult elements to measure but perhaps one of the most productive. I compared underlying attitudes of participants at the beginning of the ministry intervention to their attitudes at its conclusion.

### **Instrumentation and Data Collection**

I chose a written evaluation format to measure changes in attitudes, actions, and understanding of participants. I gave participants the opportunity to express their opinions and concerns through the pre-evaluation questionnaire. At the conclusion of the ministry intervention, I administered a post-evaluation questionnaire to all students. Those participants could then express their opinions in written form. In addition, I interviewed some of the participants after the conclusion of the ministry intervention to gain a global understanding of the course's impact. Comparison between the two sets of evaluations permitted a determination of the impact of the ministry intervention upon the lives and ministries of participants.

### **Delimitations and Generalizability**

This study sampled potential elder-leaders in one upper middle-class church setting within the Chilean urban culture. The results would not apply automatically to

middle-class situations even within the same city, but users of these results would need to adjust them to connect with the somewhat differing reality of that cultural segment of society. The user would need to make greater adjustments to apply the findings to lower-class churches within Chilean society as cultural differences may invalidate some of those findings. A more direct application might be feasible for upper middle-class situations in other South American contexts. Dr. Walter Pérez Doglio, noted Argentine conference and campaign speaker within the Christian and Missionary Alliance context in Latin America, affirms that fewer differences exist among upper-middle classes of the distinct South American countries than normally exist between upper-middle and middle classes within the same countries. This study had its best potential for transference to other upper-middle class or professional level churches within Chile and other South American countries.

### **Theological Foundations**

This study of elder-leader preparation grounds itself in the biblical understanding of qualifications and duties for elder-leaders within the local church. The Old Testament evidences the importance of elder-leaders to God through early references to elders and their responsibilities in the Old Testament. The concept of eldership was already developing in Abraham's time when that patriarch relied upon his eldest servant to run his household affairs (Gen. 24:2). By the time of Moses, the office of elder appeared firmly established in the mentality and practice of the Israelites (Exod. 4:29; Bailey 30). During Israel's time in the desert, God ordered Moses to appoint seventy elders to work alongside him (Num. 11:16-17). Keith M. Bailey affirms that Moses was a stronger leader because he had committed, Spirit-filled men working with him (30). Historically, elders played a central role in the Jewish community on into New Testament times (32).

The New Testament views elders as essential to the local church's purpose and function. In Acts 14:23, the apostle Paul believed his labors to be incomplete until he could appoint elder-leaders in each local church that he established: "Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust" (Acts 14:23). Roland Allen states that for the apostle Paul the credentials for elder-leadership were principally ethical in nature. The main issue was not level of education, finances, or similar considerations (102). Rather, God gifts and appoints natural leaders of the church to become elder-leaders (106).

Paul delineates the qualifications for elder-leaders in 1 Timothy 3:1-7:

Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

Another passage, Titus 1:6-9, establishes a similar list of requirements. Many elements of the two passages are the same, although some variations exist. Table 1.1 gives a comparison of basic elements between the two passages.

**Table 1.1. Comparison of Characteristics of an Elder—Timothy and Titus Passages\***

<b>1 Timothy 3:1-7</b>	<b>Titus 1:6-9</b>
he who desires to be an elder	(lover of what is good; 8)
desires a good thing (1)	
blameless (2)	blameless (6, 7)
husband of one wife (2)	husband of one wife (6)
temperate (2)	not quick-tempered (7)
sober-minded (2)	sober-minded (8)
of good behavior (2)	lover of what is good (8)
hospitable (2)	hospitable (8)
able to teach (2)	able to exhort and convict those who contradict (9)
not given to wine (3)	not given to wine (7)
not violent (3)	not violent (7)
not greedy for money (3)	not greedy for money (7)
gentle, not quarrelsome (3)	not self-willed (7)
rules his own household well (4)	steward of God (7)
has his children in subjection with all reverence (4)	has faithful children (6)
not a novice (6)	just, holy (showing Christian maturity) (8)
has a good testimony with those outside (of the church) (7)	holding fast to faithful word (9)

\*Paraphrases mine; verse numbers in parentheses

Variations between the two passages are minimal and follow a similar pattern. An individual must meet each of these qualifications for consideration as an elder-leader. The sixteen traits, found in 1 Timothy 3:1-7, together form a model listing of merits. Paul affirms that the possible elder must be a commendable individual (Collins 80). He establishes specific criteria that elder-leaders must meet. These qualifications gain validity only when put into practice by potential elder-leaders.

Mark 10:42-45 adds another key biblical concept, related to elder-leaders' duties:

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

Jesus presented a servant model of leadership to his disciples as their norm of behavior, and lived out that model before them. The apostle Paul reports, “[Jesus] made himself nothing, taking the very nature of a servant, being made in human likeness” (Phil. 2:7). Stephen Vincent Elliott adds that the primary moral quality of servant leaders—love—also serves as the framework for their actions: “Having loved his own who were in the world, [Jesus] now showed them the full extent of his love” (67; John 13:1).

The apostle Paul expresses the importance of teamwork—of working harmoniously to forward the Lord’s work. In 1 Corinthians 1:10 he declares, “I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.” Paul repeats this theme in Ephesians 4:1-4, where he encourages believers to walk together in unity; and again in Philippians 2:1-4:

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.

This concept of working together for the good of others forms a basis for elder-leaders functioning as a team in conjunction with their local church’s pastors.

Another significant concept for elder-leaders is conflict management and forgiveness. In Ephesians, the apostle Paul exhorts fellow believers, “Be kind and

compassionate to one another, forgiving each other, just as in Christ God forgave you” (Eph. 4:32). Jesus himself reminds believers, “For if you forgive men when they sin against you, your heavenly Father will also forgive you” (Matt. 6:14). The primacy of reducing conflict and fomenting forgiveness needs to become a priority for elder-leaders as they serve within their local church situation.

Elder-leaders play a fundamental role in any local church’s development as they work side by side with pastoral leadership. Their commitment and example must be based upon biblical principles or their service will become little more than human effort. Jesus reminds his followers, “[T]he Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:26). Elder-leaders must fulfill their tasks in the power of the Holy Spirit in order to be effective (Acts 1:8). Pastors and churches must fully base the selection and training of elder-leaders upon scriptural principles.

### **Overview of Study**

Chapter 2 reviews selected literature and pertinent research. This chapter delineates aspects of Chilean culture applicable to the training process of elder-leaders. Concepts of Andragogy, especially as applied to the study’s context, are considered. The chapter explores biblical and theological foundations for the qualifications and training of elder-leaders and considers principles of elder-leader development.

Chapter 3 presents a detailed explanation of the project’s design, the research methods employed, and means of analyzing the data acquired.

Chapter 4 communicates the results of the study.

Chapter 5 reports the study’s main findings and practical applications resulting from the research as well as proposals for additional exploration of the subject.

## CHAPTER 2

### LITERATURE

#### Personal Concern

A common problem has occurred repeatedly within local churches in the South American context. Few local churches properly train their leaders for the areas of ministry in which they serve. Admittedly, national churches and missions organizations expend much effort in developing efficacious training institutions for pastors. Most South American countries have at least one or two effective, often interdenominational, Bible Institutes or seminaries that provide adequate or better preparation for pastoral candidates. Even so, many pastors leading churches in rural settings or large cities do not sufficiently prepare for service in their contexts. Likewise, although churches in many locations may adequately train Sunday school teachers and Bible academy professors, they have seldom addressed the preparation of deacons and elders in any systematic way.

In many cases, potential deacons and elders desiring training need to be proactive in finding ways to gain that training. The Chilean C&MA requires local churches to have a Bible academy with the purpose of improving Bible knowledge and practical application to the Christian life. If the Bible academy program is well established, potential leaders are able to gain a biblical background that will serve them for years to come. A number of C&MA church Bible academies have proffered the Matthew compendium—a three-year programmed course of study produced by SEAN International (Study by Extension for All Nations) or *Seminario por Extensión a las Naciones*, which prepares potential leaders in basic biblical concepts and practical applications within their actual ministry locations (P. Hall). Though these methods serve

to provide some general training for leadership, they do not target elder-leaders and their specific need for preparation.

Elder-leaders require a different level of training from that of regular members. More is required of them, as they need to lead the church in not only temporal but also spiritual matters. If the Bible academy cannot provide the range and breadth of training needed, their only other option is participation in a Bible institute program. In Chile, Bible institutes concentrate on preparing pastors and Christian workers. Though elder-leaders are welcome to participate, there are no programs specifically designed for them. Typically, Bible institutes do not incorporate elder-leaders into a regular program of study but allow them to elect courses that appeal to them and their ministry concerns. The result is that elder-leaders seldom take a systematic approach to their studies and miss elements important to their development.

In the end, most elder-leaders do not adequately prepare for their duties, often due to a lack of planning by their pastor and local church. Though some of this may be due to benign neglect, some pastors intentionally do not prepare potential church leaders as elder-leaders. They fear that new leaders gaining authority in the church will undermine the pastors' powers and lead to their displacement as the central authority of the local bodies. Great concern exists within local churches that power plays will result (Fugate).

The solution for training elder-leaders in the Church of the Vineyard is not an external program but church-based training. Elder-leaders prepared within their own context and local church body, are more likely to fit the needs represented by that local church and are much more likely built into the local church's administrative structure. As demonstrated in this chapter, a local church, or perhaps two or three local churches closely located and working together, could provide an adequate level of training to

insure that elder-leaders serve proficiently and responsibly within their contexts. This training is especially vital for local upper middle class churches as citywide or Bible institute training programs orient their efforts toward the middle or working classes, requiring adaptation for their use within upper-middle-class settings.

This chapter explores various themes to provide understanding of the theoretical background for implementation of such a program within an upper middle-class church in Santiago's urban setting. These themes include the following:

1. Chilean culture and its effects upon leadership development

- Educative factors,
- Family factors,
- Cultural factors,
- Religious factors,
- The Pinochet factor;

2. Andragogy and its place in training adult leaders

- Malcolm Knowles,
- Practical insights regarding adult learning,
- A Christian perspective;

3. The biblical background for elder-leader selection and training

- Foundations from the Old Testament,
- Jewish foundations,
- A key passage—1 Timothy 3:1-7
- Other biblical concepts; and,

4. Principles of elder-leader development

- General background,

- Proactive elder-leader training concepts,
- Training design.

This last point includes current concepts of leadership development that oriented and enhanced the elder-leader training program in this particular context.

### **Chilean Culture and Its Effects upon Leadership Development**

In order to be effectual, I reapplied principles of leadership development derived from research in the North American context to the Chilean context. Though upper middle-class Chilean society was notably European in culture and thinking patterns, local variances affected program success. The training program focused on preparing professional level individuals in an upper middle-class section of the city of Santiago.

Chilean authors Larissa Lomnitz and Ana Melnick provide a historical-type research into Chilean middle-class life at the end of the Pinochet era—Augusto Pinochet Ugarte<sup>2</sup> was the military dictator who ruled Chile from 1973 to 1990. Though some of their findings may have altered somewhat in the past fifteen years, the general principles remain unchanged. Their particular concern is the effect of Pinochet's economic policies upon the Chilean middle class at the moment the democratic process in Chile reinitiated (1). Many Chileans were critical of Pinochet's policies; political conversations might still focus around whether one supported or opposed his conduct as President of the Republic. Lomnitz and Melnick express a particular political view (anti-Pinochet), which sometimes affects their objectivity. Concepts of particular value for the project's development included the importance of social networks within middle class Chilean society because of their influence upon the upper middle class. Reciprocity, or exchange

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<sup>2</sup> Chileans and most Spanish speakers within Latin America have two last names. The first is their father's last name; the second is their mother's last or maiden name. Once introductions are over, speakers may drop the second last name from speech or reference, especially in settings that are more informal.

of favors, affects the interactions of many Chileans at that level. *Compadrazgo*—an unspoken pact between two people or a string of such pacts—begins a chain of favors without any certainty of how or when they would be returned, thus becoming a reserve for the future (21). Ideally, Chilean friendships develop within a classless setting (26); however, in reality they become a source of not only “pleasure but also of prestige and popularity” (27). Reciprocity might have both positive and negative results. This phenomenon is a key to developing ongoing relationships in evangelistic programs such as Marriage Encounter, which seeks to help married couples dialogue and work out marriage difficulties. The relationships garnered through the weekend retreat and follow-up sessions become a medium in which to share the good news with unchurched people. When people do not establish relationships, reciprocity can have negative effects; others too readily view it as manipulation.

Another source exploring Chilean culture, *Chile: A Country Study*, by Thomas E. Weil, delineates many essentials of the culture besides offering careful historical and quantitative research on the subject, thus providing perspective on Chilean social development in recent decades. Weil demarcates various segments of Chilean society—the indigenous Mapuches, the *mestizos* (people of mixed European and indigenous blood; 59), and European immigrants who have integrated into Chilean society (64). Chile has been marked by a greater level of social mobility than is typical for Latin America as some from the lower-class have been able to move upward in social class within just a generation or two (83—84). Weil stresses that class divisions have remained more definitive than typical in North America, and finds that “stratification” exists even within social class boundaries (76). As an outsider, Weil proves unable to deal effectively with the subtleties of Chilean culture. Church communities can overcome the “stratification”

he describes, especially within particular social class structures, as in the upper middle class represented within the Church of the Vineyard.

### **Educative Factors**

While Chile has one of the continent's best educational systems, yielding a relatively low rate of illiteracy (Weil 125), the typical public high school in Chile results in a less than balanced education for many (137). Highly detailed, Weil's study incorporates many comparative statistics. However, he includes obvious inaccuracies such as the misnaming of the national denomination with which we served (185). More significantly, much of his data was outdated and needed revision.

Basic Chilean education varies significantly from its North American counterpart particularly at the high school level. The educational system places much emphasis on learning by rote memory, with less emphasis on independent thinking than typical in North America. University education operates more like the North American model. Consequently, many students need to take a year or two of pre-university training so that they can adjust from the rote memory model to the university model. The rote memory model continues to affect adult education even among university graduates (P. Hall).

Jeff Myers, a North American living and working in Santiago, provides a distinct vision of the effectiveness of the Chilean school system. Large class sizes at the elementary and high school levels—around thirty-three nationally—limit the teachers' ability to influence effectively their students' progress. Students typically utilize textbooks only in the classroom. Myers reports that students tested poorly in international testing programs. Often students reach standard norms only at the university level. Only 50 percent of students can hope to enter a university; 25 percent of those fail in their first semester. Frequently, students need five to six years to come up to level, generally

resulting in additional years of instruction for university programs. Study programs often focus upon theoretical considerations rather than practical applications, as would be the case in North America (Myers).

Myers proposes that adult level courses start at a lower level than might be the case in the United States. He suggests that if students fail to connect well with a first round of instruction, they will not attempt another round. The first level of instruction needs to guarantee success for students; afterwards professors can advance that level. Chilean adults need positive experiences initially so that they will continue. At the same time, students must not think that professors have lowered the level of instruction. Chilean students generally compete for everything. Use of European or Asian materials is preferred to usage of North American materials. For Myers, focus groups similar in design to those Jesus used with his disciples would be the most effective in teaching Chilean adults; those students enjoy talking and strategizing.

### **Family Factors**

Family ties are paramount in Chile, providing the basis for commercial or political actions due to the shared confidence and comprehension present in family relationships (Weil 89). Though the extended family no longer forms the hub of social existence, family members meet together for a range of social events. Weil reports that interactions within nuclear families advance greater equality between husbands and wives as well as lower authoritarianism by parents with children (89). Women have gained greater levels of freedom (91) to the extent that the country's current president, Michelle Bachelet, is a woman. The differentiation between men and women changes as one moves up in social class—upper middle-class women are much more likely to be independent and self-sufficient than women from the middle or working class levels.

Many upper middle-class women are businesspeople or professionals in their own right. Weil fails to explore the differences in women's positions that exist between the classes.

Comparing traits of various cultures, Patrick Unemori, Heather Omoregie, and Hazel Rose Markus report that Chileans teach their children at a young age to acknowledge and assume family obligations (322). They note that research of Latin American peoples implies that Chileans place high emphasis on preserving community social systems and their connectivity with close relatives (323-24). Chileans also appear to put high importance on being attentive to, and orienting themselves to, other people's wishes and concerns, although they balance that tendency with the longing to articulate their individual identity (324). The negative aspect of this research was that Unemori, Omoregie, and Markus provide relatively little research directly from Chile. A number of their assumptions are more global, relating to all of Latin America. However, they do provide links to the rest of the continent that would be useful in applying the project's conclusions to other Latin American contexts.

### **Cultural Factors**

Other concepts that illustrate the Chilean social dynamic include the following: Juan F. Manso-Pinto reports on studies of middle managers in Great Britain, Hungary, Japan, the United States, and Chile—corresponding to members of the upper-middle class. His analysis shows that participants of that level from Chile rank their job attributes similarly to those of participants from the other countries (585). As the middle-level managers reported in this study are similar to the project's participants, Manso-Pinto's contribution indicates that concepts gained from business-oriented leadership studies in the United States and Europe could be directly applied to the project with only minor adjustments for cultural variances. In another study by Manso-Pinto and Enrique A.

Ruggieri-Vega, Chilean university students (many of whom came from upper middle-class backgrounds) assume that external forces influence most their locus of control. That is, they did not see themselves as free agents to the degree that participants from the other countries did (784). Manso-Pinto and Ruggieri-Vega did not develop this concept further or apply it to other elements of Chilean society. As participants were likely to view themselves less as free agents and more under the control of external forces, I adjusted the project content to appropriate this reality.

A recent book by Guillermo Castillo-Feliú provides some updated data regarding the Chilean cultural background. Chile, like Argentina, has a relatively large group of immigrants. Germans and British immigrants began arriving in the mid-1800s. Though most Chileans claim some European background, many have Native American (Mapuche) blood as well. Large numbers of people from the Middle East, primarily from Lebanon, Syria, and Palestine, and peoples from the former Yugoslavia entered Chile in the first decades of the twentieth century. These groups have had a major impact on Chilean culture and have continued to influence the society's direction (10). Chileans have developed their own special set of regional expressions, many borrowed from immigrant cultures. The use of distinctive words and expressions identifies Chileans and forms a kind of glue that brings them closer together (13). As Castillo-Feliú writes from a secular viewpoint, he is unwilling to analyze thoroughly the religious impact that these immigrants have upon the culture at large. He suggests that the religion of early British and German settlers had little influence upon the rest of the country. Actually, these groups often provided a shelter, both physical and emotional, for missionaries of newer groups entering the country. Their long history within the country has served to legitimize Protestant presence and break down age-old barriers.

## Religious Factors

Traditionally, most Chileans were Roman Catholics. Early British settlers brought Anglicanism to Chile in the mid-1800s; some of the German settlers were Lutheran. In the twentieth century, a much wider cross section of Protestantism, including evangelicals, established itself in Chile (Castillo-Feliú 67). In 1925, the government severed the Roman Catholic Church's legal connection to the Chilean state and the Catholic Church slowly lost some of its predominant position (68). Its influence on all levels of society remains significant even though at least 20 percent of Chileans now consider themselves non-Catholics (69). Actual percentages of evangelicals within the country remain uncertain as each report, government or private, proffers distinct figures (compare Castillo-Feliú 69 with López Stewart 74). Castillo-Feliú tends to downplay the impact of Protestant groups, perhaps revealing an upper-middle class bias against them.

Political issues affect the quality of leadership within Chile. Until the recent change in the law, the lack of divorce within Chile led many Chileans to employ annulment as a means of terminating their marriages (López Stewart 73). That resulted in multiple family problems. As the children of those broken relationships were illegitimate, no legal means to gain financial support from fathers was possible (B. Hall). Carmen López Stewart reports, that just over one-third of Chilean females face some type of "domestic violence or sex abuse" (74). In her study, 50 percent of children acknowledged some type of violent conditions within their home situations (74). In a word, many Chilean domestic situations are dysfunctional, a factor that directly affects the church's ministry. López Stewart examines statistical evidence from Chilean and United Nations sources. While her concern for Chilean mental health is laudable, she does not analyze the relative value of church-related programs or use of the *machi* (local version of

generally female witchdoctors) for resolution of mental health issues (74). Her findings highlight issues such as domestic violence and marital instability, which evangelical churches—such as the Church of the Vineyard—encounter in their ministries. Program participants struggled with many of the same issues within their contexts.

### **The Pinochet Factor**

The Pinochet factor continues to haunt Chileans even after Augusto Pinochet passed into eternity on 11 December 2006 ("Chile's Gen. Pinochet"). General Augusto Pinochet Ugarte rose to power in the aftermath of the coup d'état that overthrew Communist President Salvador Allende Gossens on 11 September 1973 (Castillo-Feliú 60). While Pinochet's government proved beneficial in various ways for the country—including the stabilization of the economy and its subsequent development into the strongest on the continent—many violations of civil rights over the years accumulated negative effects (62-63). Pinochet's domination continues to have a negative impact on Chilean's perceptions of leadership even after his death. Many Chileans do not readily give their last names when introduced—a carryover of those days when police brutality made people fearful. Though many people still love Pinochet, believing that he saved the country from a Communist takeover under Allende, others violently protest his legacy ("Chile's Gen. Pinochet"). The church needs to be a healing balm in the midst of a divisive situation. Though the upper middle class tends to be more supportive of Pinochet, many variances of opinion still exist.

The leadership course provided a basis to examine such issues effectively. The cultural factors above influenced the design of the elder-leader training program. Though having much in common with upper-middle class situations in urban North America, the upper middle-class Chilean context must address its own unique qualities.

### **Andragogy**

Participants of the elder-leader training course were adults who learn in ways distinctly different from those of children. I applied basic principles of andragogy, or adult education, to the training program so that I could realize maximum application of its principles for students. Andragogy provided the basis for instruction and interaction for the leadership course. Most participants were already leaders in their secular settings. Andragogical methodology provided the means whereby course participants could maximize their learning and apply course principles to their lives and church ministries. In particular, participants did not simply learn principles by rote but learned to grapple with course concepts in practical situations.

### **Malcolm Knowles**

The modern field of andragogy widely considers Malcolm Knowles to be its leader (Froehlich). Knowles wrote several books solely or in conjunction with others. Most other sources about andragogy quote or critique him extensively (see Alcalá; Fernández Crenshaw; Merriam 5; Rachal 210). Malcolm Knowles expresses that adult learners have distinct characteristics from those of children (28). While children learn subject matter chosen for them by others, adults' experiences become central to their learning. Andragogy questions stationary theories of intelligence, normal limits of standard instruction, and the idea that learning is limited to regular academic environments (29).

Knowles views adult learning as finding an innovative methodology for discovery. The process itself is the medium of understanding; adults are cognizant of noteworthy knowledge and skills (30). Adult motivation for learning results from the desires and concerns they face rather than from external stimuli (31). Knowles

distinguishes at least three types of learners—those motivated by goals, those motivated by the activity of learning, and those motivated by learning for its own sake (44—45). Adults choose to involve themselves in learning, compared with the dictated learning directed at children (53). Knowles et al. apply their principles to a variety of distinct situations that help inform this project's development (101, 147, 175, 199, 343). They stress the student's desire for learning as the focus of teaching. That concept runs counter to the program's developmental plan. While these authors clearly stresses student participation and involvement, he also indicates certain outcomes for the church, including selection and training of participants within specified limits.

### **Practical Insights Regarding Adult Learning**

Another writer, William A. Draves, provides practical insights into teaching adults that can be useful in developing an effective training program. Like Knowles, he examines the distinct characteristics of adult learners. The adult's self-concept might influence their ability to learn, even when motivated (6). Adults are more likely to be inclined toward problem solving, rather than toward a particular subject matter, as are children (9). Similarly, J. R. Kidd explores other aspects of adult learning, centering on background factors that improve or hinder learning in adults. According to him, adults develop greater levels of feelings about learning than do children (95), seeing that sundry elements, such as emotions, affect the learning environment (235). Both these authors wrote more from practical experience than from research results, but such insights influenced preparations of the external environment for the program.

One of the limiting factors of this current study was the relative absence of andragogical studies and theories in the Chilean context. Latin American writers tend to quote international sources on Andragogy and make brief application to Latin settings.

For example, Lae Claudio Fernández Crenshaw, writing in the Mexican context, expresses six fundamental principles of Andragogy that he gleaned mostly from Knowles:

1. Adults need to know because they *have* to know something.
2. Adults maintain a concept of responsibility for their own decisions and their own lives.
3. Adults participate in educative activities with more varied experience than do children.
4. Adults have the disposition to learn because they want to effectively confront their own life situations.
5. Adults focus on their lives when they orient themselves to learn.
6. Adults respond better to internal motivators than they do to external ones.

Fernández Crenshaw believes that failure to control these fundamental principles often leads to poor results in adult learning. He states that governments need to design effective adult-learning courses that apply these principles directly. While Fernández Crenshaw limits the concerns of his study to governmental issues, the important concept gleaned from his study is that practitioners in Latin American contexts can and should apply these principles to adult learning.

Adolfo Alcalá added similar viewpoints. Quoting Knowles' basic assumptions about andragogy, Alcalá submits that

1. Adults can learn;
2. Learning is an internal process; and,
3. Better learning conditions and teaching principles exist (than those normally employed).

His study suggests that improving learning conditions and the instructional methods employed within Latin American contexts will contribute to improved learning. Again, Alcalá does not contribute fresh research so much as he applies principles gained from others' research to the Latin American context, thus recommending that educators employ basic andragogical concepts within the region. His study lacks contextualized research to show how practitioners would apply these principles directly within Latin America, and specifically Chile.

Sharon B. Merriam analyzes research regarding adult education indicating that the level of prior schooling and skillfulness makes a bigger difference in learning than the particular age of a person. Adults of greater age learn as well as young adults as long as they are detached from the demands of time and the focus is not on the rapidity or pace of their learning. Intelligence test scores remain relatively stable until a very advanced age, though some elements of testing improve with time and others become worse (4). Merriam expresses critical opinions regarding andragogical principles, noting that andragogy often centers its interests on individual learners and relatively little on the sociological and historical circumstances in which the learning occurs (11). Her contribution is especially vital as it suggests limitations to andragogical principles that I considered in designing the program. The absolute truth of Scripture must be the benchmark, not the desires of participants to follow their own thinking.

Other writers contribute additional insights. Philip O. Ozuah affirms that pedagogy and andragogy are essentially distinct from one another (86). He expresses that pedagogy presupposes that children cannot know their educational needs; pedagogy structures learning situations around specific subject matter. By comparison, adult learners evaluate their learning needs and often focus upon solutions to problems they

face rather than subject matter. While external factors, such as awards or reprimands, motivate children (83), adults are “most driven by internal pressure, motivation, and the desire for self-esteem and goal attainment” (84). Ronda Beaman evaluates the results of various studies regarding the means of assessment utilized for adult students. While discovering that grades remain significant for those students, she notes that adult students employ assessment for more than a simple valuation of their studies, needing that assessment to motivate them and analyze their efforts (58). These insights helped focus the program regarding the motivation of adult learners. I took care to promote internal motivations rather than external ones.

### **A Christian Perspective**

One additional author, Donald M. Joy, writes more from practical experience than from direct research, though he employs studies done by others. While most investigated scholars write from a secular viewpoint, Joy adds a spiritual dimension. This author incorporates a different twist on the student-centered approach of many secular writers on andragogy. He affirms that Jesus views individuals as possessing great worth, “worthy of His intimate concern, part of His personal responsibility” (30). The trainer of individuals must therefore seek to comprehend them and the ways in which they discover and put knowledge into practice. Truly Christian training must be Christ centered, following Christ’s example of love and concern, and his profound comprehension of the students involved (30). While the student remains paramount to the process, the concern shifts from the student’s desires to the Lord’s requirements.

Moreover, Joy alters the focus from educating the whole, or entire, person to the goal of “wholeness,” or completeness in Christ. He asserts that life’s circumstances have broken or damaged many individuals entering the church. These individuals must become

complete again (43). The educative goal is no longer to add profitable knowledge and to help the student solve the problems he or she faces, but to assist the student to change profoundly (46-47).

Two additional elements of value in Joy's writings include his emphasis upon instruction for making decisions and for forming values. Unlike many secular writers, Joy avows that individuals can know correct answers; Scripture contains many answers to specific questions that human beings can learn, understand, and apply to their situations. The Ten Commandments and Jesus' precepts form the basis for many responses (111). Joy calls this type of problem solving "convergent"—all the investigation and reasoning leads to one, true conclusion. He finds it useful in a number of ways, helping Christian leaders to determine a base group of precepts and rules that will govern our behavior. Joy states that this type of problem solving can become fatal when brought to bear on all parts of the church's educative process. If the church proffers correct responses without the fundamental certainty that they are indeed true, then it would enter into dogmatism and authoritarianism. Joy confirms, "[W]e create the false impression that there are right answers for every issue" (112-13). The dogmatic thinking that results damages living, vivacity, and inventiveness that can thrive only as individuals remain attentive to recognizing fresh difficulties and inquiring about suitable means to react to the demands those difficulties present (113).

Joy establishes that foundational rules do not automatically resolve all problems that we face. Rather, for "a large proportion of our questions, no clearly black or white category" could be possible (111). As some situations are more complex and not directly covered by the scriptural test, he recommends that "divergent" reasoning would be more appropriate. Divergent thinking is the rational exercise that explores broadly to seek out

feasible premises that can help solve complex problems. Through that style of reasoning, an individual or group will creatively search for appropriate answers. While persons might base these answers directly upon scriptural truth, such answers will come from a wider investigation involving all known factors and information (113).

The questions asked in divergent thinking tend to be open-ended, asking for opinions. “It is virtually impossible for a person to answer questions in a divergent questioning experience without making moral judgments—without cultivating the art of decision making” (Joy 115). Such a process brings together religious experience with living experience so that the entirety of the combined assets leads to solutions for the troubles faced by each (115). Joy constructs a decision-making process that starts with simple comprehension and memorization of facts, moves through convergent thinking and divergent thinking, and arrives at an evaluative process that maximizes Christian education to the point of full response to the divergent moral difficulties that modern believers face (117-18). Such decision-making becomes an integral part of the elder-leader’s duties. Following Joy’s direction would result in decisions that seek godly truth rather than humanistic, and thus limited, conclusions.<sup>3</sup>

Joy promotes the developing of godly values through the educative process. Many of the secular writers do not give much space to value development, emphasizing instead the responsibility of adults to make appropriate decisions (Fernández Crenshaw; Merriam 11). Ozuah believes that adults resent the imposition of outside values and direction (84), which would include any attempt to impose scriptural truth upon them. Joy emphasizes that the church must teach responsibly so that the levels of authority already established

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<sup>3</sup> Bob Fugate reports that he considers at least 80 percent of Chileans as convergent thinkers, and proposes that adding “divergent thinking” to the leadership development process would be positive.

by God are not violated (132). The all-encompassing value of bringing each individual into a personal relationship with Jesus Christ that renovates and makes whole must be central in the church's training (137). In order to do so effectively, Joy advocates that instruction center upon key concepts rather than on simple acquisition of facts. Biblical stories become a rich background for comprehending those concepts rather than an end of study in themselves (141-42).

Joy sees his principles as applicable to all levels of church training (142-43). His principles connect well with andragogy by moving adult training out of the rote memory level and into a concept formation that assists adults in applying those concepts to the problems they encounter in their lives and ministries. Rather than disconnecting pedagogy from andragogy as many secular writers do, Joy insists, "[A]ny concept worth knowing as an adult can be represented in some intellectually honest form to any person of any age. That is, there are *percepts* [original emphasis] that may be explored within any age or ability level which contribute to building the larger *concept* [original emphasis]" (145).

The negative element in Joy's writing is the lack of research applying his principles to Christian contexts, though he does contextualize principles garnered from others' research. Based on his writing, I intentionally developed values within the elder-leader training program. The advance of Christian values sets Christian andragogy apart from its secular counterpart.

Within the Chilean context, pedagogy already has a long history, but Patty Hall asserts that very little has been done with andragogy to date. By comparison, Thomas Froehlich, working in Montevideo, Uruguay, reports that interest in andragogy is developing in both Argentina and Uruguay. Andragogical studies from around the region

show marked reliance upon studies done within North America, especially from the works of Knowles. However, acceptance of basic andragogical principles by Latin American writers implies those principles have a universal quality and can be utilized within Chilean-based training programs. The elder-leader training module developed for this study employed these basic principles to inform its design.

### **Biblical Background**

The project bases its practical considerations upon biblical and theological foundations. Scripture has much to say about elder-leaders.

#### **Foundations from the Old Testament**

Genesis 24:2 offers the first mention of elder-leaders in Scripture, where Abraham has an elder manage his domestic affairs. Bailey asserts that the patriarchs selected men of maturity to supervise the social order of Abraham's day and that maturity related not only to their age but also to their spiritual and intellectual development (29). By Moses' time, the Israelites had established the office of elder-leader to help govern Israel's twelve tribes. When Moses first returned to Egypt to lead the Israelites out of captivity, his first assignment, described in Exodus 4:29, was to bring the elder-leaders together and reveal God's desires to them (30). After the people of Israel entered the desert, God ordered Moses, as recorded in Numbers 11:16-17, to select seventy of the elder-leaders and consecrate them through the Holy Spirit to serve as spiritual overseers under him (30). Later when God chose to show forth his power and reveal his words to the Israelites, Moses assures that these same elder-leaders are present (Exod. 29:11; 31). Other notable references to elder-leadership in the Old Testament include Genesis 50:7, Numbers 22:4, and Joshua 9:11 (Berghoef and De Koster 272).

## **Jewish Foundations**

Bailey states that elder-leaders continued to function within Jewish society from the collapse of Israelite nationhood, through the years of captivity in Babylon, to the days between the two testaments. During those years, the Jews established the synagogue system in which elder-leaders played a significant role as professors of Scripture and instructors of the people. By the time Jesus walked among them, every Jewish community had a synagogue where the assembled people prayed and studied God's word together under elder-leader guidance. This system became the prototype for the Christian communities that developed afterwards (32). At the first mention of elder-leaders in the New Testament (Acts 11:30), they already had a firm position within the early church's structure. Gene A. Getz observes that Luke, the author of Acts, has not clarified the selection and appointment of these leaders, though he believes that the apostles most likely directed the process (55).

God's word gave specific guidelines for the selection and qualifications of elders. The Bible mandates that elders or overseers be established in each local church (Acts 14:23; 1 Tim. 3:1-7; Tit 1:5). Various New Testament passages set forth requirements for leaders of the church, including Acts 20:17, 28; Titus 1:5-9 (where "overseer" is synonymous with the term "elder"); 1 Timothy 5:17-20; Ephesians 5:5; and, 1 Peter 5:1-4.

### **A Key Passage—1 Timothy 3:1-7**

In the key passage of 1 Timothy 3:1-7, Paul begins his list of requirements, establishing that anyone desiring to be an elder or overseer "desires a noble task" (1 Tim. 3:1). Then he goes on to establish the following principles:

Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect.... He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap. (1 Tim. 3:2-7)

This list, similar to that in Titus 1:5-9 and in other passages such as 1 Timothy 5:17-20, gives considerable direction regarding requirements for elders. Here various commentators (e.g., Kelly; Houlden; Dunn; Collins) find clear meaning to these requirements. Still, some questions remain, including whether women can serve directly as elders. This point generates opposing viewpoints. While J. Robert Clinton, Sharon Hodgkin Gritz, Richard Clark Kroeger and Catherine Clark Kroeger advocate women as elders, Andreas J. Köstenberger, Dorothy Kelley Patterson, Thomas R. Schreiner, and Robert W. Yarbrough oppose the possibility.

One of the most interesting perspectives is that of M. Robert Mulholland, Jr., who attempts to bridge the gap between the two above perspectives by suggesting that the Apostle Paul employs two distinct sets of vocabulary when talking of the functions of women. In one set he establishes women as full ministry partners with men; in the other, married women are subject to their husbands ("Women and Men" 2). For Mulholland, "Paul very carefully distinguished between men as men and men as husbands" by utilizing distinct phraseology (6). While fully preserving the marriage relationship and the husband's authority over his wife (11), this scholar discovers that Paul did not distinguish between men's and women's leadership service within the church (2). Mulholland's viewpoint contributes to better understanding of the Chilean C&MA's position regarding elder-leaders.

For the purpose of this study, the Statutes and Regulations of the Christian and Missionary Alliance (C&MA) of Chile have already settled the issue as they prohibit women from serving as *elders*. Only male candidates can fill the corresponding position of *first deacon*.. However, the Statutes and Regulations also establish a Board of Deacons composed of both men and women. Here roles blur as deacons and deaconesses perform both spiritual and tangible tasks. In effect, female participants of the Board of Deacons perform some elder roles. The Chilean C&MA permits deaconesses a wide range of responsibilities as long as they serve under the direction of the church's male leadership (*Estatutos y Reglamentos*, 26-27).

Robert W. Wall suggests that by becoming relevant to many different issues of present-day life, correct interpretation of biblical texts does not depend upon the original concept of the human author nor "in the constantly shifting locations of various interpreters." (173). Application to particular contexts is possible. Clinton arrives at a change of paradigm—the "conceptual frameworks through which we view and interpret the reality around us" ( 6)—to what he called the "starting-point-plus-process model," which he sees as God's pattern of operation. God altered less than perfect but tolerable matters into more ideal concepts having trans-cultural applications (2). This paradigm provides a positive structure whereby the Chilean church can apply these concepts to the development of elder-leaders.

Scripture is inerrant, truthful, the final authority for Christian life and service as well as sufficient and fully relevant for the needs of today's church. Trevor Hart states, "Scripture is authoritative for the church" (193). The study of Scripture involves more than assuming a particular attitude towards the text's "authority" (192). Hart intimates that we might be unable to establish the "true" significance of a particular text for all

time; if we insist that a text's meaning has been determined, we will become closed to new reflection of it (194-95).

Hart describes his conception of God's speaking through the Scripture:

I would prefer to construe the authority of the text, or the "presence" upon which it reposes, not as a property of the texts themselves (although their various properties are certainly not irrelevant) but rather as a "property" or aspect of the event in which text and reader together are drawn into a relatedness to the living God whereby God "speaks" or is known in and through the reading. (202)

Hart's intention is not to diminish the authority of Scripture, but to place its authority directly in the hands of God who communicates to us through its pages, thus yielding a richness of interpretation beyond the confines of time and culture (195). Although the Bible does not address many current social and moral problems specifically, God's word offers us relevant conclusions to complex questions.

John Goldingay reports that "systematic theology has the capacity to facilitate reflection in light of scriptural narrative on current issues" (141), becoming relevant to present-day situations. Wall states, "Scripture is canonical precisely because believers recognize its power to convey *God's* [original emphasis] intended meaning and transforming grace to all its faithful readers" (169). Thus, theological contemplation should not determine for all time what believers are to accept as true or how they must act, yet it does form Christian conviction (173). Scripture is relevant for all contexts of Christian life and faith. W. Randolph Tate believes that "the best hermeneutic will be the one that pulls from 'something old and something new,' the one that gave audience to a variety of interpretive approaches" (230).

In the exegesis of 1 Timothy 3:1-7, various issues came to the fore; some issues remained unclear within the passage itself:

- An elder should be able to teach.
- An elder “should not be given to drunkenness”; a statement that does not automatically exclude an elder-leader from partaking of alcoholic beverages (1 Tim. 3:3).
- An elder should not be “violent, but gentle”—a qualification difficult to explain in practical terms (1 Tim. 3:3).
- An elder-leader must manage their family well—a qualification subject to opinion.
- Being a recent convert disqualifies someone from being an elder-leader, but the apostle Paul does not provide additional meaning to his prohibition.
- Having a good reputation with outsiders is also important, but one’s reputation is based on the subjective opinion of others.

Within the traditions of the Chilean C&MA, the denomination represented by the Church of the Vineyard, some elements of 1 Timothy 3:1-7 remain highly controversial. Though the elder should not be a money-lover, quarrelsome, or mismanage his family, these elements might be unexplored until they become issues. Men are more likely to be considered for eldership if they are seen as aggressive leaders, good businesspersons, and have a capacity “to get things done.” Church leaders may overlook aggressive behavior that becomes off center. Elders and other Christian leaders should not drink alcohol, though these days opinion varies especially from rural to urban settings. Divorce might be fatal to an individual’s chances of becoming an elder-leader, though in some locations and under special circumstances, church leadership may accept divorced persons as elder-leaders. Some of the issues of 1 Timothy 3:1-7 could not be fully resolved through the passage alone but need insights from other related passages of Scripture.

First Timothy 3:1-7 does not sit isolated within the canon but connects with many other passages in both Testaments. In the Old Testament, the following passages relate: Deuteronomy 22:3-29; 24:1-5; Jeremiah 3:1; and, Malachi 2:16. In the New Testament, the following passages have some relationship to 1 Timothy 3:1-7: Matthew 5:31-32; 19:3-12; Mark 10:2-12; 1 Corinthians 7:10-17, 39-40; 11:2-16; 14:29-35; Galatians 3:26-29; Ephesians 5:21-31; 5:5; 1 Timothy 5:17-20; Titus 1:5-7; 1 Peter 5:1-4. These other passages help in the overall interpretation of the passage examined.

Within the immediate context of 1 Timothy 3:1-7, David C. Verner states that 1 Timothy 3:14-16 has been viewed by “a number of interpreters as the author’s statement of purpose” (107). J. N. D. Kelly finds that these verses form a connection between the first half of the book with its directives regarding worship and church leaders, and the second half’s practical guidelines (86). Gritz explains that these verses are central to those who see “encouragement of the proper conduct of church members as the motivation” for Paul’s writing of the Pastoral Epistles (106).

Thus, the first half of 1 Timothy, 1:1–3:13 forms a section dedicated to regulations regarding worship and leadership. Chapter 1 covers Paul’s scrutiny of Timothy’s responsibilities, including Paul’s beliefs regarding known heretics (Houlden 49-50). Chapters 2 and 3 deal with regulations for worship and leaders. The passage shapes an integral part of this section. This study concentrates specifically upon qualifications for eldership in the church.

Writer P. B. Fitzwater identifies the term *pastor* with “elder or bishop”. The original Greek words utilized, *presbuteros* and *episcopos* took the meanings of *elder* and *overseer* respectfully. Fitzwater considers *presbuteros* to signify the stature and position of the Christian pastor, while *episcopos* refers to the pastor’s faculty or responsibility

(483). A related reference, Titus 1:5-7, employs these terms reciprocally. As a result, *elder* gains a similar significance to the meanings of *pastor*, *minister*, and *overseer*. This related passage therefore examines the fundamental. This passage describes basic requisites for local churches to name individuals as elder-leaders.

Paul begins his list of requirements saying that anyone desiring to be an elder “desires a noble task” (1 Tim. 3:1). New Testament Greek employs two terms for “good.” Though often interchanged, the term used in this passage, *καλός*, “stresses more the aesthetic aspect, and stands for beautiful, fine, free from defect. When applied to acts, it means noble, praiseworthy” (Brown 2: 98). James D. G. Dunn notes that “the aspiration (lit., stretching oneself or stretching out one’s hand) for the role of overseer is commended as being one of the ‘fine/good works’ to which believers should aspire” (805). Paul praises a particular attitude or spirit whereby the elder-leader candidate desires noble tasks rather than power, money or position.

Once this attitude is established, the Apostle Paul lists sixteen traits that together form a model listing of merits. He affirms that the possible elder must be a commendable individual. The list bears striking resemblance to one formulated by a Platonic philosopher, Onasander, who proposed virtues that should be present in a military officer. Paul probably chooses some of these virtues due to the situation that Timothy faced in Ephesus (Collins 79).

First, the elder-leader had to be “above reproach.” Kelly says, “[H]e should present no obvious defect of character or conduct, in his past or present life, which the malicious, whether within or without the church, can exploit to his discredit” (75). The second characteristic is related but more problematic: The elder needs to be *a husband of*

*but one wife* [emphasis mine]. Houlden notes, “Polygamy is known in Judaism, but is unlikely to be in mind here” (77). Thus, scholars need to discover another meaning for this phrase. Houlden speculates that a remarriage after the death of one’s first marriage partner might be prohibited, but does not believe that likely as younger widows are encouraged to remarry later in 1 Timothy. Rather, he supports the concept indicated by the New English Bible—“faithful to his own wife” (78).

Kelly further rejects the idea that an elder should be a married man. He sees this opinion as being in agreement with the elevated view that 1 Timothy had of marriage (75). He notes that another possibility might simply be that loyalty to one’s wife was indicated, “a suitable paraphrase being ‘not lusting after other women than his wife,’” although that may be difficult to explain within normal Greek usage (75). Kelly understands that Paul could be relating the concept to another cultural concept commonly held by Jews and non-Jews alike, that remarriage was a form of “self-indulgence” (75). Paul undoubtedly subscribes to this last view: though he permits widows to remarry, he attributes greater merit to a widow if she desists from re-marriage (1 Cor. 7:40). Paul has high esteem for “complete sexual abstinence,” as possible, considering it a special grant from God; he views occasional abstinence in marriage positive (1 Cor. 7:1-7). With such presuppositions, one can naturally expect that the Church’s elder-leaders would be examples for other believers and content themselves with a single marriage (76). Dunn agrees that the prohibition appears to refer to someone widowed who remarries, though he did not understand the logical background of this conception (805).

Though many interpreters find an elder-leader limited in remarriage, divorce does not come directly into the discussion of this passage. Church leaders would need to examine other biblical passages to determine its application to these specific situations.

Among these passages are the following: Deuteronomy 22:13-29; 24:1-5; Jeremiah 3:1; Malachi 2:16; Matthew 5:31-32; 19:3-12; Mark 10:2-12; 1 Corinthians 7:10-17, 39-40. While some room for discussion exists, the best interpretation is fidelity in marriage.

The next qualification is “temperance.” The Greek term νηφαλιος is part of a “word group (that) carries with it the idea of sobriety, the opposite of intoxication” (Brown 1: 514). Brown suggests, “[I]n Hellenistic Greek the words can be used literally, of a state of abstinence from wine, but also figuratively indicating complete clarity of mind and its resulting good judgment. Thus for Plato, sobriety means a preference for moderate possessions rather than many”. New Testament writers, though often giving a literal meaning, also employ a symbolic significance (1: 514). In the Pastoral Epistles, the main idea of “temperate” implies the “self-control necessary for effective ministry” (1: 515).

Dunn advocates that the term “temperate” relates directly to moderation in drinking alcoholic beverages as well as to “sober,” “clear-headed,” and “self-controlled.” Thus, it corresponds directly to the next two words in the list—self-controlled and respectable (805). Kelly disagrees somewhat: While finding “temperate” the equivalent of “clear-headed,” he believes that the passage indicates a symbolic sense. He sees the next two terms as “self-controlled” and “dignified,” eliciting indispensable qualities of the elder’s moral fiber and outer behavior in that order (76). Collins considers this last Greek term, κοσμιον, as “orderly, regular, quiet, and discreet” (82). He further declares that an understanding of proper orderliness forms an important prerequisite for anyone wanting to administer God’s house (82). The best sense of these three words commends the moderation or orderliness required of an elder-leader.

An additional quality in this grouping is “hospitable.” Kelly links this word directly to an elder’s official duty to open his home for official guests visiting his congregation as well as for church members. The apostle directs his followers in Romans 12:13 to “minister to the needs of the saints and practice hospitality with enthusiasm” (76). Dunn reports that “‘hospitality’ (φιλοξενος) ... was a much approved social grace;... travelers abroad would regularly look to countrymen or fellow believers for bed and board, especially since the available inns were frequently dangerous and usually full of bed-bugs” (805). This practical characteristic of an elder-leader fulfills a crucial role.

Another required character trait is that the elder-leader must be “able to teach.” Kelly submits, “[T]he overseers are to be identified with that group within the body of elders who are ‘occupied with preaching and teaching’” ( 76). He couples this passage with Titus 1:9 where the apostle details the responsibilities of elders as “(a) loyalty to the apostolic tradition, (b) readiness to instruct the congregation in it, and (c) vigilance in confuting those who pervert it” (76). Dunn expresses that “the role of the overseer as the acceptable public face of the church was evidently of greater importance than his role as instructor in faith!” (805). Collins, however, commends the traits of “willing to learn and able to teach (*didaktikon*) ... [as] indispensable for someone with a teaching function in the community” (83). Thus, this qualification means that an elder-leader needs to have the ability to teach within the church by example and within a classroom setting.

The characteristic, “not given to drunkenness,” has become polemic in the current church situation. Only a few short years before, most evangelical churches in Chile prohibited their leaders and membership from partaking of alcoholic beverages at all, but opinion has become more diverse. Kelly notes, “modern people are sometimes surprised

that Paul should have thought it necessary to make such a ruling, but the danger must have been a real one in the uninhibited society in which the Ephesian and Cretan congregations were placed” (77). Houlden proposes that with this group of requirements, Paul is indicating a moderation in all things (78). Collins relates that the Apostle is saying, “not addicted to wine nor ready for a fight” (83), thus pairing this prohibition with the next phrase, “not violent but gentle, not quarrelsome.” Dunn takes this prohibition one-step further by suggesting that “the checklist takes an almost surreal turn: not a ‘drunkard, addicted to wine,’ not a ‘bully, pugnacious’ (both elsewhere only in Titus 1:7), but ‘gentle, yielding’ and ‘peaceable,’ (both again in Titus 3:2)” (805).

The New Testament uses the Greek term, *παροινος*, exclusively “of persons who are drunken or addicted to wine”. Only in the book of Revelation (Rev. 17:2) does this term indicate something symbolic (Brown 1: 514). This usage does not eliminate the possibility of drinking but only enjoins the moderation of drinking alcohol. Though a clear picture does not exist as to how much alcohol is too much—no blood alcohol level is alluded—moderation in all things is clearly inferred and leaders who are “addicted” to drinking cannot serve as elder-leaders.

Paul’s next qualification for elders is “not a lover of money.” Even more subjective than the last requirement, this one centers on attitudes and church leaders that will find difficult to measure. Many of these qualities have a subjective element. Kelly finds that it “contains an allusion to the function of the *episkopos* as keeper of the community purse and as responsible for the charitable relief administered in its name” (77). Collins adds the concept of “greedy” to the equation. He notes that these were the early days of the church’s development and that “pugnacious and combative characters

could commend themselves to positions of leadership; positions of relative power and responsibility could quickly be undermined by drink or financial irregularity (cf. 1 Cor. 11:20-21)” (83).

Houlden unites this concept with other early Christian ethical teachings. “Sometimes it springs straight from the heart of Christian faith, cf. 2 Cor. 8:9; sometimes it probably reflects the social status of many of the first Christians; here, it seems rather to be part of a rounded picture of the temperate man” (78). This particular characteristic can be especially problematic among Chilean leaders where tight financial situations may lead church leaders to become greedy for personal gain. Again, the elder-leader needs to exercise a balanced approach in all things (Collins 83).

The next requirement (1 Tim. 3:4-5) revolves around the elder’s proper management of his own family. Mulholland expresses that “ministry is what one *is* [original emphasis] in relationship with God in service to others” (*Shaped by the Word* 88). He quotes Dr. Edward E. Thornton:

[I]n recent years there has been a shift to the realization that what one does may not be as important as whom one is with a person. He indicated that leaders in the field of pastoral counseling are beginning to realize the need for a shift from a functional mode to a relational mode. (88)

In that context, the elder’s relationship with his family and with others in the church forms a vital element in his qualifications for ministry.

Houlden observes that many Greeks of Paul’s day considered proper managing of one’s home a basis for broader authority in the outside world. Similarly, he declares that many early Christian churches formed themselves around home settings, and shaped many of their values from “contemporary codes of household ethics” (78-79). Collins comments that administering God’s house is a fundamental responsibility of the elder; if

he is unable to administer his own home and family, then adequately doing so for the church is unlikely. Here the Apostle “evokes the image of the church as the household of God” (84). Kelly translates the first phrase of these two verses as “a man who manages his own household well, keeping his children in submission with unruffled dignity” (78). He proposes that σεμνοτητος here would best be translated “dignity,” remarking that this meaning appears fitting for the father’s outlook on life, especially as relating to his family. “The point is that he must maintain strict discipline, but without fuss or resort to violence” (78).

The Apostle then insists that an elder not be a “recent convert,” often translated as “neophyte” (Marshall 825). This term, νεοφυτος, comes as a derivative of νεος meaning “for things, generally in the temporal sense, new, fresh” and “occasionally of persons with some recently gained honour or position” (Brown 2: 674). Brown reports the following:

[N]eos is most commonly used, chiefly in the comparative, to designate the age-range of youths from 20 to 30 years old as distinct from the *presbyteroi* or *gerontes*, but also now and again as a noun to denote an inexperienced person, a novice. (674)

These commentators suggest that an elder-leader’s age is less important than their experience.

Dunn highlights the lack of experience indicated rather than the age grouping involved—“the danger is that someone inexperienced would become conceited or be blinded by authority and act foolishly” (806). He manifests that “an untried convert could blind believers by his brilliant but superficial potential” (806). Dunn believes that the young church at Ephesus already faced serious consequences by accepting recently converted members as leaders, simply because of their having good social position and

money (806). Collins contends that “having the responsibility of managing God’s household could lead to a kind of pride that would make the manager fall victim to the judgment of the devil” (85). Thus, this phrase does not indicate a specific period; rather, it calls for a maturity in the things of the Lord. The local church can consider younger candidates for elder-leadership; they do not need to be aged. The number of years within the church community is not so much an issue as the type of experience that the candidate has had and the level of maturity that they have achieved. This insight was of particular assistance to the Church of the Vineyard, a new church plant where a limited amount of individuals had many years of experience.

Finally, the Apostle proposes that the elder should “have a good reputation with outsiders.” Kelly advocates that outsiders include “non-Christians, Jewish and pagan, in the locality” (79). Leaders of the church, pastors and elder-leaders in particular, are those “by whose character and conduct the world tends to judge the church. The pastor was liable to incur slander, since unsympathetic outsiders will put the most unfavourable interpretation on his slightest word or deed” (79-80):

‘[H]ave a good testimony’ (*martyrian kalen echein*) is analogous with the contemporary expression, ‘receive a good recommendation.’ The Pastor should be well regarded by people who do not belong to the Christian community. Rather than revile and censure the overseer, outsiders should be able to say good things about him. (Collins 85)

Once again, the relationships that a pastor has with others around him, is vitally important. In many Chilean communities, pastors and elder-leaders fail to command the respect of those outside the evangelical church.

### **Other Biblical Concepts**

Mark 10:42-45 promotes another key biblical concept related to elder-leaders’ responsibilities:

Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” (Mark 10:42-45)

Jesus presented a servant model of leadership to his disciples as their norm of behavior, and lived out that model before them. The apostle Paul stresses, “[Jesus] made himself nothing, taking the very nature of a servant, being made in human likeness” (Phil. 2:7). Stephen Vincent Elliott emphasizes that the primary moral quality of servant leaders—love—also serves as the framework for their actions: “Having loved his own who were in the world, (Jesus) now showed them the full extent of his love” (67; John 13:1).

The apostle Paul underscores the importance of teamwork, of working harmoniously to forward the Lord’s work. In 1 Corinthians 1:10, he declares, “I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought (1 Cor. 1:10). Paul repeats this theme in Ephesians 4:1-4, where he encourages believers to walk together in unity, and again in Philippians 2:1-4, where he calls upon believers to be “likeminded,” and be united in loving each other while pursuing the same “spirit and purpose.”

Richard L. Hagenbaugh points to the example of leaders such as Moses, Joshua, Barnabas, the apostle Paul, the elder-leaders of the Ephesus church, and many others within Scripture as people who fomented team development. Without united team efforts, he deems anything more than limited progress difficult (211-12). This concept of working together for the good of others forms a basis for elder-leaders functioning as a team in conjunction with their local church’s pastors.

Another significant concept for elder-leaders is conflict management and forgiveness. In Ephesians, the apostle Paul exhorts fellow believers, “Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you” (Eph. 4:32). Jesus himself reminds us, “For if you forgive men when they sin against you, your heavenly Father will also forgive you” (Matt. 6:14). The primacy of reducing conflict and fomenting forgiveness needs to become a priority for elder-leaders as they serve within their local church.

Elder-leaders play a fundamental role in any local church’s development as they work side by side with pastoral leadership. They must base their commitment and example upon biblical principles or their service will be none other than human effort. Jesus reminds us, “the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:26). Elder-leaders must perform their actions in the power of the Holy Spirit if they are to be effective (Acts 1:8). Church leadership must fully ground the selection and training of elder-leaders in scriptural principles, and their efforts must follow scriptural patterns.

### **Principles of Elder-Leader Development**

The best place to train elder-leaders for the Church of the Vineyard was within their own local church.

### **General Background**

Church-based development of leaders hails back to the time of the Apostle Paul, who utilized this methodology extensively in the planting and development of new churches. Allen informs that the Apostle Paul began extensive training of new converts at the earliest occasion (81), and that local people should be involved in the training process

from the first (98). For Paul, “the qualifications of elders were primarily moral”; the main issue was not their level of education, finances or similar considerations (102). In current times, many church leaders concentrate more on “knowledge rather than wisdom, achievement rather than character, profit rather than creativity, and individualism rather than accountability” (West, *Leading with Mentoring* 1-4). Though these commonly accepted criteria stand in opposition to scriptural principles, they operate widely within the church, including the Chilean church.

Jeff Reed, head of BILD International, states that church-based leadership training was common in the years before the United States Civil War (“Church-Based Theological Education”<sup>4</sup>). A more formal, academic approach within institutional seminaries was then adopted that gained advantages in some ways but lost ground in others. The shift from gaining wisdom to gaining knowledge has been a key factor that has damaged the training of church leaders to this day (5). In the past, some church-based theological programs have fomented a diversity of unsound teaching within Chile and other Latin American countries. Though that risk exists, the benefits of this type of training far outweigh the disadvantages.

Reed’s proposals directly apply to elder-leader training in Chile. Previous elder-leader training has often been Bible institute based as local churches have failed to have adequate training programs in place. Reed bases his ideas upon years of practical training in hundreds of local churches, many of which were in foreign settings. Reed’s findings share a common theme facing many Chilean churches; many potential Chilean elder-leaders lack a knowledge base as well as training in wisdom. The Bible promotes the acquisition of both knowledge and wisdom (Ps. 119:66a). While Reed offers good solutions to the current problem, he neglects to analyze potential difficulties that his

overall approach may produce. He bases his criticism of seminary education upon observation, not hard research.

Dawson Trotman advocates that the clear priority for any leader, and by extension their church, needs to follow God's plan to replicate themselves spiritually—to not only bring people to a relationship with Jesus Christ, but also prepare believers to gain others for the kingdom (1). Leaders in the Chilean church have done well with the mandate to evangelize, perhaps due in part to practical experience and direct ministry involvement in local churches that seminaries require alongside the more traditional academics.

While every Christian needs to become a member of a local church and involved in its ministry, not every believer will become a leader. Aubrey Malphurs and Will Mancini remind us to concentrate on the final goal of developing leaders—making disciples. “While all leaders are disciples, not all disciples are leaders” (190). Not all mature believers, not all active Christians, not all who have mastered ministry skills become leaders (191-93). The local church needs leaders at many levels; elder-leaders need to train others for service within the church.

Clinton states that “a leader is a person with 1) a God-given capacity, and 2) a God-given responsibility 3) who is influencing 4) a specific group of God's people, 5) toward God's purposes for the group” (10). Such a definition encourages a wide range of persons to become leaders in the local church, with some leading specific church segments. The most important criterion for leaders is not the scope of their ministry, but whether they will prepare other leaders that can carry on that ministry in the future (Malphurs and Mancini 11).

One leadership issue—the leader's credibility—centers on his or her character, competence, and “clarity of direction” (Malphurs and Mancini 21). James M. Kouzes and

Barry Z. Posner consider credibility to be the basis for positive leadership: “Leadership is a reciprocal process between those who aspire to lead, and those who choose to follow” (23). Jesus was an example of a leader-developer: he spent the bulk of his ministry time with his twelve disciples. He spent more time with just three of the twelve—Peter, James, and John (Malphurs and Mancini 24; see also Krallmann 19). Many pastors in the Chilean context are fearful of mentoring potential leaders, dreading the possibility that they would upstage them or become a threat to their ministry.

As every leader demonstrates uniqueness, Kouzes and Posner advise that each leader should be proud of whom he or she is (128). They need to learn to listen to others, be willing to accept advice, to lose arguments gracefully, and even follow others (149). “Leaders are possibility thinkers, not probability thinkers” (124), and they “mobilize others to get extraordinary things done in virtually every arena of organized activity” (8). The leader’s passion indicates what sorts of things he or she considers “intrinsically rewarding” and thus self-motivating (112). These concepts form a foundation for developing solid, proactive elder-leaders for the local church.

### **Proactive Elder-Leader Training Concepts**

Local churches can utilize varied means to prepare leaders for service. One method gaining credence for preparing local church leaders is mentoring. Mentoring has the potential of correcting a drifting away from scriptural truth through structured personal relationships. Much of the current leadership crisis has to do with “blurred vision” (West, *Lectures*; see also Swanson 20). Mentoring incorporates Christ’s principles into the mentee’s life, and “a mentoring lifestyle reproduce[s] more mentors” (West, *Leading with Mentoring* 2-4). Many prominent leaders can point to a mentoring relationship with a more mature believer that challenged and stimulated their

development (1-7). Training of elder-leaders needs to include an element of mentoring; each leader is distinct and requires unique input to help them develop.

Seminaries can assist local churches in developing the leaders they need. The model used in Santiago, Chile, by the Metropolitan Area Theological Institute (*Instituto Teológico del Área Metropolitana*)—part of the national seminary program of the Chilean C&MA—reinforces classroom training with practical integration into church life in a local evangelical church. Despite the fact that Reed attacks TEE (Theological Education by Extension) training (Reed, “Church-Based Theological Education” 1), the Institute’s training program includes SEAN training (using programmed study guides) that has proven to be an effective tool in preparing students within their local churches, employing practical leadership exercises within the same context. Local churches incorporate students into their leadership long before students graduate. An elder-leader track could be developed that would assist local churches in better preparing their leadership.

Allen’s criticism that missionaries structure their ministries so that they become “indispensable” too often applies to local church pastors in the Chilean context. The local Chilean church’s training frequently keeps new believers relying upon pastoral leadership rather than on the Holy Spirit (83). Chilean pastors may hinder potential leaders so they will not challenge the pastors’ leadership in the future. Failure to share pastoral shepherding with competent elder-leaders results in stagnation. When pastor-leaders reach their personal limits, their churches plateau (81). Integrating elder-leader training in the local church along with additional training at a citywide level in the Bible institute would expand the local church’s leadership capabilities.

Those leadership capabilities grappled with another limitation: most potential elder-leaders are working secular jobs and/or have family responsibilities that limit their ability to pursue leadership training. Nevertheless, the training process does not need to last ten years or longer as has often been the case in the Chilean C&MA context. Russell W. West proposes what he calls a reflex model of training leaders that could connect values and built-in reflexes together to convert potential leaders into active leaders (“Reflex Model” 2). Implementation of West’s research can greatly reduce the time involved in training leaders compared with that of older models (9, 13).

Another set of authors, Jon R. Katzenbach and Jason A. Santamaria, report that the method used by the United States Marines—”The Mission, Values and Pride Path” or MVP Path—engenders emotional energy through “mutual trust, collective pride, and self-discipline (109). This method invests heavily in firmly implanting basic shared values into new leaders from the beginning (110). The method’s results imply that the church can do the same in training elder-leaders, building an early foundation for future leadership. Likewise, the Marines train every member to lead, especially those in the forefront as administrators or overseers. Everyone in the Marines needs to “be able to lead” should the situation warrant (111). Typically, in the Chilean church, pastors and elder-leaders expect to lead as others follow. If elder-leaders are not present to direct church efforts, those efforts might not occur. While the individual Marine is aware that “he can rely on his comrades to take charge” (111), church members in many Chilean situations cannot depend on fellow members to assume responsibility when needed. Katzenbach and Santamaria differ directly with Malphurs and Mancini in believing that all members can serve as leaders. While the Marines can effectively deselect persons who

will not become leaders, the church cannot do so. However, the church can and should develop a much wider range of leaders.

An additional practice utilized by the Marines differentiates between groups functioning as true teams and groups that function under the orders of a unitary leader. As with many executives in North America (Katzenbach and Santamaria 113), Chilean church leaders often confuse the two types of groups. Most Chilean churches organize themselves as single-leader work units; pastors operate as *caciques* (cah-see-kays), or authoritarian heads of war. The pastor can remain unclear as to which goals the church should pursue yet oppose alternate viewpoints as direct attacks upon his or her authority.

The Chilean church frequently practices discipline, though its purpose usually centers upon keeping the flock under control rather than developing a positive esteem among members. By comparison, the Marines attempt to instill a self-respect and positive identity with the institution under which they serve. The Bible resists a puffing up of pride (e.g., Prov. 8:13; 13:10; 16:18; Dan. 4:37) but also commends a certain type of pride or positive regard (e.g., 2 Cor. 5:12; 7:4; 8:24; Jas. 1:9). The Apostle James pronounces, “The brother in humble circumstances ought to take pride in his high position” (Jas. 1:9). Despite its need by the church, church leadership seldom inculcates this type of pride. A positive respect for the church body and positive self-identity can make a marked impact on the development of elder-leaders.

Discipline in the form of a positive, proactive discipleship can become the means of “empowerment” for the church, building up the body for greater service and commitment (Katzenbach and Santamaria 116). The Marine system of MVP—mission, values, and pride—has much to commend to the church. A clearly defined mission and shared values coupled with a humble, Christ-centered self-regard can move the church

forward. The local church can share, learn, and apply the mission, the values, and even godly assurance it needs. Every elder-leader in the local church can become a dynamic element within their church body.

Authors Jim Cain and Barry Jolliff recommend another method of leadership training— challenge activities that develop team spirit within groups of people. These activities stretch people beyond their normal zones of comfort to provide opportunity for growth in a guided manner (1). Designed to lead participants to an elevated intensity of learning, these activities assist them in applying their discoveries to real life experience. The proffered activities can be applied to a wide range of situations within the local church (3). They can be implemented to develop team dynamics and leadership skills among elder-leaders.

Within the Chilean context, young people may take years to gain the practical experience they need to become established leaders in the church. Without that experience, they will not gain the authority to lead. Such team activities enhance the potential for leadership trainees to gain experience in real-life conditions, giving them the foundation they need to become leaders. Through use of these training exercises, the local Chilean church can hope to form better leaders within relatively little time. The leadership course utilized these methods at the Church of the Vineyard with positive results.

Authors Cynthia D. McCauley, Russ S. Moxley and Ellen Van Velsor add another level of preparation. They underscore, “[I]t is the experiences that challenge you that are developmental” (1), outlining three key elements that need to be included in any leadership model if it is to function effectively—“assessment, challenge, and support” (8). Incorporating careful assessment into the plan helps determine what issues

developing leaders need to understand, how they need to develop and how they must alter their behavior (10). According to these writers, “challenging experiences force people out of their comfort zone” (11) with the result that they search for new significance and perception (13). Within the Chilean church, emergent leaders need support and encouragement in their development, an element typically lacking within that context. If elder-leaders see themselves as capable people serving the Lord, they have greater potential for becoming trained and successful leaders.

Rowland Forman, Jeff Jones, and Bruce Miller demonstrate how vision and the preparation of what they call a “leadership-development culture” help to keep leaders maturing over a period of time (35). Advocates of edifying people already present in the church (37), these authors view mentoring as best happening within community and through spiritual friendships (66-67). As the need for local churches to implement practical and workable methodology is critical, the authors accentuate the importance of community life to the entire process (89). Though they base their concepts upon practical experience, these authors are weak in offering specific research to validate their ideas.

If the church is to grow and develop, “passing the leadership baton” to the next generation of leaders becomes critical. These authors rightfully acknowledge that training potential elder-leaders to step into leadership, and equipping current elder-leaders to improve their leadership constitutes the most important duties of present church leadership. Teaching leaders to train others as leaders means that the church will advance toward greater maturity and responsibility. The Chilean church often faces a breakdown of leadership. Though people may train successfully as leaders, those same people may not have the preparation to disciple others into leadership.

## Training Design

Any design for training elder-leaders has to move beyond simple instruction in a classroom setting. A number of the above authors offer methods that can take elder-leader training beyond simple acquisition of knowledge to a more complete and rapid development than is normally the case. Various authors shared research that assisted the design of the elder-leader training program for the Church of the Vineyard. Analyses of their designs follow:

Kay Daigle affirms that “short-term leadership training for women will increase their effectiveness and their sense of adequacy in leadership roles” (iii). As is true for men, when women train in an ambiance, fomenting communication with others, they gain higher levels of learning (2).

Local churches have seldom undertaken basic training programs in women’s leadership, including leadership in administrative and scriptural study development (Daigle 4). In general, Daigle finds that training in specific areas proves to assist women in developing their roles as leaders (111). As Daigle concentrates her concerns on female leaders, those findings do not indicate the extent to which they can apply to male leaders or to the extent that the results of similar programs differentiate between males and females.

Edward Ivy Stuart, Jr., a C&MA colleague formerly working in Perú, contributes a study on long-term ministry perseverance of pastors and pastor’s wives in that context. This study examines a context similar to that of the Chilean C&MA—the same denomination in a similar, though somewhat distinct, culture (Stuart xii). Stuart compares a survey undertaken by the former president of the C&MA in the United States—Dr. David Rambo—of C&MA pastors in the United States (4). Stuart gains the assistance of

the Peruvian C&MA's National President, the Rector and Dean of the Alliance Bible Seminary in Lima, and the Presidents of the sixteen districts (20-21). The pastors (and wives) thus selected were each known as individuals persevering in ministry (21). Stuart utilizes personal interviews of each of the participants over a period of some four months. Although the population was relatively small—only seventeen—the author reports that he “carefully selected” participants who represented graduates of three different Peruvian C&MA Bible institutes over a period of thirty-five years (37).

Most significant for this project are the following conclusions: The survey's results are comparable to those of the North American survey undertaken by Rambo in 1993 (Stuart xii), thus showing that the phenomena observed in the United States are also occurring in Perú and suggests that these results have a certain universality and transcultural application. The most important factors contributing to longevity in ministry are as follows:

- “A personal call to ministry,”
- “Personal time in the Word and in prayer,”
- “Balancing family life and ministry,”
- “Mentoring relationships with a pastor or professor,”
- “Classmates who have remained faithful in ministry,”
- “Management of stressful events” (Stuart 34).

Though these factors relate directly to pastors' longevity in ministry, they can be applied specifically to elder-leaders' training and longevity in ministry. Church leadership seldom considers a personal call to ministry for elder-leaders, though Hagenbaugh also considers this point as applicable to elder-leaders (16; see also Swanson 45). Stuart's stress on personal time in devotional study and upon family life relates

directly to 1 Timothy 3:1-7 and confirms their importance to successful, long-term ministry. His findings on the significance of mentoring relationships confirm others' emphasis on mentoring as a vital element of local church elder-leader development (West *Leading with Mentoring*, Introd.; Krallmann 19; Swanson 46). These findings underscore the idea that simple acquisition of knowledge will not be sufficient for the long-term training and development of elder-leaders. Mentoring is a critical element in their preparation.

Darrell A. Swanson outlines a model of discipleship using a complementary passage to 1 Timothy 3, Paul's letter to Titus. Swanson notes a propensity for Christian leaders to concentrate on behaviors evidenced rather than the underlying worldviews that fomented them (16). He attempts to determine whether a scriptural discipleship format can make improvements in doctrinal inadequacies influencing negative behavior (20). While he was able to utilize skits and role-playing with participants for good purpose, direct training in exegesis failed to work well due to the limited educations of many participants (98). Extensive one-on-one mentoring of participants, helping them to decipher the meaning of scriptural passages, was much more effective (99). Swanson employed a native method, named *tathmini*, for evaluation of the results. The *tathmini* process involves leaders in an extensive analysis of all elements of the program to determine what works and what does not work (84). One noteworthy result for the Chilean context is that leaders who focus on biblical truth rather than on accepted cultural forms are much less likely to fail morally (86-87). A negative factor in the study is that too much emphasis is placed upon knowledge acquisition and too little on practical applications (103). This evaluation ratified that the Church of the Vineyard leadership course incorporate direct application of studied concepts into practical ministry situations

within the church. Continued mentoring of key potential leaders must be a significant element of the long-term training strategy.

A study by Hagenbaugh commends a similar need for practical application. As with several other authors (e.g., Daigle; Stuart; Swanson), Hagenbaugh discovered that elder-leaders in his church were in need of practical training in specific areas of their ministry (2). Hagenbaugh includes only ten participants in his study. The resulting evaluation informed that the group be subdivided into smaller groups of three or four integrants each, thus permitting a higher level of interaction by each participant (21). Training in specific leadership skills and materials were blended together weekly over an eight-week period (22). An emphasis on gaining “wisdom” rather than simple academic knowledge corresponds directly to the paradigm developed by Reed (“Church-Based Christian Education,” 2; see also Krallmann 73).

Hagenbaugh’s model also emphasizes “followership” (47), synonymous with similar principles promulgated by Robert Kelley. Kelley states that learning to follow contributes positive characteristics to a leader’s development (28). Hagenbaugh focuses on the servant model of leading others (84), and believes that elder-leaders must also be team builders (211). The author uses evaluative questions regarding potential facets of a training program that participants answered and then analyzed for understanding (11). The training the participants received during the training module allowed them to engage in new aspects of ministry consequential to the better preparation they received (22-23). One negative factor noted by the author is the lack of female participation, which the participants believe would have contributed a positive element to the proceedings (4). Hagenbaugh’s findings reinforced the convincing impact that proactive and personalized training could have on a group of elder-leaders.

Mark Campbell Ioset discovers similar findings in developing a program of elder-leader training for two small churches, of eighty-two and fifty-seven members, in Michigan (1, 6). Ioset focuses on the realities of smaller churches. Since he completed his project more than twenty years ago, some of his findings might have already been outdated at the time of this study. However, church plants in the Chilean C&MA are generally small when recently established. Ioset developed an elder-leader training module for a group of ten elder-leaders from the churches represented (85) with an extensive evaluation based upon a post-survey (86). The author's most helpful contribution relates to his affirmative image of small church dynamics. He discovers that neither number of members nor material dimensions are meaningful to the local church's belief in God or in its practical actions (43). The Holy Spirit gifts each of the local church's members, including elder-leaders. Each gifting represents a particular ministry within the church; each member needs to utilize his or her gifting in community (50). The unity resulting from the Spirit's gifting confirms Jesus Christ's lordship over the local church; together the church's members comprise the body of Christ (51). The point is that each local church has what it needs from the Lord; its elder-leaders can, and need to, actively oversee their local church's spiritual health and concerns (54).

Arthur Barclay Stratton writes a manual for training local church leaders according to 2 Timothy 2:2. His approach combines practical considerations with biblical studies, and includes both male and female leaders (9). Similar to the situation in Chile, Stratton notes that churches often form elder-leader training too poorly and too informally (13). Stratton trained potential elder-leaders in small group settings (22), through a series of twenty-five sessions programmed to take place during a year and a half (25). Though the writer covered a series of topics and utilized various methods

during that time, one particular methodology deserves particular praise—his use of the “case study” method. That methodology permitted Stratton to help participants examine many distinct circumstances, real and devised, that allowed them to gather conclusions more quickly than they would have using the more typical knowledge-acquisition method (26-27). His approach appears similar to that of Alexander Strauch and Richard Swartley who wrote a mentor’s guide to develop elders, incorporating a range of twelve themes that would help ground potential elders in Scripture and in practical leadership skills (Contents). On a less positive note, Stratton’s evaluation does not extend to actual field research but relies upon his experience in training elders over the years (68-69).

Gerhard T. deBock presents a nexus between andragogical principles and the fulfillment of 2 Timothy 2:2: “[T]he things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.” The author develops a project to train mentors who would help prepare couples for marriage. His assumption is that the principles thus developed would be applicable to other ministry areas (iii). The prime principles deBock investigates are “communication, conflict resolution and forgiveness in relationships” (16). Though these principles have particular interest in marriage relationships, they are pertinent to other areas of church life (16) and relate to elder-leaders’ ministries. DeBock’s first training efforts involved elder-leaders from his church; later fifteen married couples were brought together for a series of seminar sessions (38-39). The author has determined that use of andragogical principles made the training task easier and more responsive (79-80). If transformation is to result, the church must employ less Pedagogy, with its knowledge-centered approach, and focus on andragogy with its fundamental changes in participants (82). DeBock’s

methodology utilizes a test group to analyze application of his training design; the results helped in adjusting the program for better use in future situations (iv).

Each of these authors has contributed understanding to the design of a training model for potential elder-leaders in the Church of the Vineyard. Some authors contributed findings that assisted me in avoiding errors made by others. Various insights informed the development of real, long-lasting change in the lives and ministry of participants.

### **Research Design**

The evaluation of the ministry intervention relied primarily on questionnaire research, although I utilized semi-structured personal interviews at the conclusion of the intervention to gain a wider perspective of its impact upon individual participants. The semi-structured personal interviews were advantageous in yielding “narrative material” providing additional insights into the results (Patten 1-2).

Questionnaire research typically engenders some disadvantages over semi-structured personal interviews. For example, the number of respondents that complete questionnaires is often low (Patten 2). Besides, questionnaires function best when addressing tangible objects succinctly and directly. Participants usually provide the first answers that arrive at their consciousness, thus offering a “snapshot rather than a rich, in-depth picture of an area of concern” (3). Another potential weakness is that some participants do not give completely truthful answers but may give what they believe to be socially acceptable responses. Providing socially correct responses might occur even if participants remain unidentified in the results. At the same time, optional methods of data collection such as semi-structured telephone or personal interviews may engender the same phenomenon even if the identity of participants is unknown to the questioners (3).

The questionnaire format offered a good method to gain a range of information about a group of participants in such a way as to provide an adequate picture of that group. William Wiersma and Stephen G. Jurs suggest that a Likert-scale questionnaire appraises representative fulfillment of a group rather than their “best” or maximum-level performance. Such a questionnaire can provide a general evaluation of group and individual conduct, that is, what researchers would normally expect. In effect, the format does not emphasize unusually good or unusually bad conduct—generally exceptional behavior of one form or another—but defers to average behavior (305).

Evaluation of the leadership course, *Preparing to Serve*, required a research methodology that would take best advantage of the limits of the study. Wiersma and Jurs propose the following:

Quasi-experimental research is similar to experimental research in that one or more experimental variables are involved. However, instead of having participants randomly assigned to experimental treatments, ‘naturally’ assembled groups, such as classes, are used in the research. Members have self-selected themselves into the groups. (14)

This type of research permits the researcher to examine the impact of learning modules upon participants in a specific group (14). I chose a “time series design” for the quasi-experimental research undertaken for the leadership course’s evaluation. A “time series design” entails repetitive assessment of one or more integral groupings, with a ministry intervention incorporated in between two of the assessments involving at least one of the groupings (135). Such research designs often incorporate a form of assessment some time after the ministry intervention occurs in order to examine any “delayed effect” that might accrue (136). The post-evaluation questionnaire I employed at the conclusion of the intervention might not have measured “delayed effect”; however, I also employed semi-structured interviews in the weeks following the intervention.

One concern in utilizing quasi-experimental research designs is that participants are “not randomly assigned or selected” (Wiersma and Jurs 153). The possibility exists that researchers may exhibit bias in their selection of participants. However, Wiersma and Jurs affirm that researchers can effectively employ such designs if they apply sufficient thought to designing the intended research (153). A greater issue is the reliability of measuring the data once collected. Wiersma and Jurs define reliability as constancy of the assessment instrument in analyzing what it evaluates (297). They further propose various possibilities that would improve the reliability of measurements. Among them are alternate forms of the same evaluation which are given to the same group within a short period; a second format is administering the same evaluation at multiple times using the same participants.

A third method is the “split-half” that divides the evaluation or test into two distinct segments, each having a matching “content and difficulty”; if the evaluative instrument is “reliable,” the “scores on the two halves have a high positive association” (Wiersma and Jurs 298). Kuder and Richardson developed two formulas in 1937 that permit reliability to be determined through only one administration of an evaluation (Wiersma and Jurs 298). Each of these methods has the intention of determining “validity of measurement”—the constancy of the assessment instrument in evaluating what it evaluates (300). One significant type of “evidence” used in determining “validity” is predictive criterion that employs “empirical analysis”—determining the connection between results from one examination and results gained through a subsequent evaluation (302). These insights regarding research design assisted in the development of a workable research project that permitted adequate evaluation of the leadership course *Preparing to Serve*.

## Summary

Chapter 2 explores four areas of conceptual background. The first area, Chilean culture, suggests that Chile's unique cultural qualities would affect the design of the elder-leader training program. Among those factors is the strong emphasis upon family and friendship networks. Reciprocity, the exchange of favors, requires an adjustment in how ministry is accomplished. Rather than being a negative factor, reciprocity can serve as a means for opening golden doors of opportunity. The limits of traditional education, based strongly upon rote memory, did not become an impediment. I utilized interactive methods as most participants had studied at the university level under more proactive methodology.

Secondly, basic andragogical principles also informed the development of the training program. Adults learn differently from children. Adults often center their motivation on specific goals rather than external stimuli and are more interested in solving specific problems than learning a particular subject matter. Discovery stimulates adults, infusing them with desire to improve their skills or situations. While few researchers to date have examined andragogical principles in the Latin American context, basic principles of andragogy are gaining an acceptance among Latin American scholars, indicating that these principles have a cross-cultural application. The training program was adapted to move beyond simple acquisition of basic knowledge to a more proactive approach that fully engaged adult participants.

In the third area—biblical background—the key element was the qualifications for the selection of elder-leaders. Selecting elder-leader candidates on the basis of biblical qualifications—those in 1 Timothy 3:1-7 being the most detailed—was significant; those same candidates were further developed by using the same qualifications as a means in

assisting them to apply those biblical principles more fully to their lives. Such adaptation resulted in spiritual growth and service that was more appropriate. The Chilean C&MA's Statutes and Regulations exclude women from becoming an elders or first deacons. However, the Statutes and Regulations include them on the Board of Deacons, which, in practical terms, comprises both elder and deacon functions.

The fourth area of investigation focused on principles of leader development, gleaned from research that informed the development of the project. This research commended church-based training of elder-leaders as the best means of preparing them for service in their local churches. The assistance of a local seminary, in this case the Metropolitan Area Theological Institute, working together with the local church could provide an extended training in context. Ongoing mentoring of elder-leaders would deepen and further develop their training. I also incorporated into the program's design the goal of training elder-leaders to train others within the church body. I made the program as interactive as possible, including such elements as hands-on team development. The leadership course fomented a leadership-development culture within the Church of the Vineyard to spur continued leader growth on the part of participants.

Twenty-six individuals participated in the program; their numbers were comparable or higher to most of the research programs investigated. Given the ministry culture and background of the Church of the Vineyard, the inclusion of women within the program was a logical measure. The research demonstrated that the leadership course could train elder-leaders within their context despite the fact that the Church of the Vineyard was still a small church in development.

## **CHAPTER 3**

### **METHODOLOGY**

#### **Problem**

The Chilean church faces significant challenges. Topping the list is the development of adequate elder-leadership. Though well trained themselves, Chilean pastors often fail to train elder-leaders for local church ministry. If the Chilean church is to advance as God intends, it must develop elder-leaders according to the principles he established.

This situation has become more serious within Chilean upper-middle class settings. Though people from Chile's lower classes willingly follow the lead of pastors perceived more educated and experienced in scriptural interpretation, upper-middle class people are less likely to accept a pastor's authority simply because of his or her position. Many such individuals run their own businesses, manage important divisions in larger organizations, or are respected professionals. They do not automatically follow pastoral leadership, as they themselves are accustomed to leading.

Elder-leader candidates could take ten years or more to attain acceptance as leaders. As few churches plan for leadership development, potential elder-leaders must proactively cultivate ministry skills. As they gradually discover ways to lead and the church comes to consider them as potential elder-leaders, they often have to wait until older leadership dies or steps aside. Important elements of their preparation unrealized, possible candidates become discouraged and fail to enter leadership. The assumption of this project was that the local church could identify and train potential elder-leaders in far less time than had normally occurred.

## **Purpose**

The purpose of this research was to evaluate a training program to prepare elder-leader candidates for reasonable service for the Church of the Vineyard, a local upper-middle class urban church in the Peñalolén section of Santiago, Chile. Most elder-leaders had little training for their duties; such training that they had, was often erratic and uncoordinated. Many potential elder-leaders proactively sought their own preparation for elder-leader duties. My hypothesis stated that elder-leader candidates would benefit from a basic training course that gave them a foundation for effective service and prepared them for such service in a shorter period than had normally occurred.

## **Research Questions**

The following research questions helped guide this study.

### **Research Question #1**

How can local churches identify and select potential elder-leaders within the Chilean context?

The following operational questions helped to identify and select future elder-leaders. To what extent can women serve as elder-leaders within the context of the Christian and Missionary Alliance in Chile? What age limits should local churches observe for the selection of elder-leaders? These considerations are particularly crucial for upper middle-class churches as such churches are often smaller and numbers of potential leaders more restricted.

I used a pre-evaluation questionnaire utilizing both multiple choice responses and open-ended responses to determine if potential candidates fit the biblical qualifications for elder-leaders (see Appendix A). Though women within the Chilean C&MA cannot serve specifically as an elder (first deacon)—only men are permitted to do so—the

Chilean C&MA includes them on the Board of Deacons, which incorporates both elder and deacon functions. I therefore evaluated female candidates for the Board of Deacons by the same standards as male candidates.

In the pre-evaluation questionnaire (see Appendix F), questions 1 through 9 helped determine the background that students brought with them to the leadership course. Of particular interest were question 4, which considered the relationship each participant had with the Lord, question 6, which described their participation in evangelical churches to date, question 7, which considered the level of leadership training they had achieved, and question 8, which examined previous leadership responsibilities in evangelical churches. Questions 9 through 17 in the pre-evaluation questionnaire considered leadership qualities that elder-leader candidates should exercise. Answers to these questions provided insights into each participant's potential as an elder-leader.

I compared responses in the post-evaluation questionnaire with responses in the pre-evaluation questionnaire to determine level of change and therefore potential for further development as elder-leaders on the part of participants. I balanced answers to question 1, examining participants' growth in their relationships with Christ during the course, with answers to question 4 in the pre-evaluation, that explored the relationship that participants had with the Lord at the beginning of the course. I contrasted responses to question 2, exploring the enrichment of students' participation as leaders in the local church, with responses to question 14 in the pre-evaluation, which considered students' self-description as "servant-leaders" at the beginning of the course.

One key comparison was the changes seen in question 4, which determined compliance with sixteen elder-leader qualities at the course's conclusion, with question 9

in the pre-evaluation that examined levels of compliance with those qualities at the course's initiation.

### **Research Question # 2**

How can the local church appropriately train elder-leaders so that they can reasonably fulfill the duties to which God has called them?

These additional questions help delineate the extent of such training: Can the local church provide adequate resources to train elder leaders? Can the local church facilitate a shorter time of preparation for elder-leaders so that new believers can be discipled and enter into reasonable leadership within three years? These questions relate directly to the local church's ability to train its leaders adequately within a reasonable period.

In the post-evaluation questionnaire, questions 1 and 2, as well as questions 5 and 7, determined the general effect of the course upon participants. I asked students the extent to which they had grown in their relationship with Christ, the extent to which their experience as leaders in the local church had enriched their lives, the point to which they understood the qualities of an elder-leader, and the point at which they could describe themselves as elder-leaders. A key question, number 4, determined students' compliance with the sixteen elder-leader qualities. Answers to this question were compared with answers to question 9 in the pre-evaluation questionnaire, which considered students' compliance with these qualities at the beginning. The evaluation of these two questions helped determine the extent to which the course had successfully met its goals. Questions 9 through 14 in the post-evaluation considered the effect of the course's teaching upon individual participants. Comparison with responses given to similar questions, questions 14 through 18 in the pre-evaluation questionnaire, assisted me in further determining the impact of the course's instruction.

I researched and applied the answers to these questions as part of the training module, *Preparing to Serve* (leadership course; see Appendixes B and E). Preparation for the leadership course included a survey of C&MA leaders to determine qualifications they expected of elder-leaders within the Chilean upper-middle class context as well as type of service such elder-leaders should render (see Appendix D). The pre-evaluation questionnaire employed at the beginning of the training module, determined the previous experiences and training that participants had accumulated to date. A post-evaluation questionnaire held at the conclusion of the course (see Appendix C), and semi-structured interviews held after the training module, determined the extent to which participants increased their knowledge of elder-leadership and adjusted their behavior. The post-evaluation questionnaire differed from the pre-evaluation questionnaire in that, once I had established independent variables, I did not reestablish them in the second instrument. Independent variables for this study were age, gender, and years of church participation.

### **Population and Sample**

The population for this study was an upper-middle class church—the Church of the Vineyard—in an upper-middle class suburban section of the city of Santiago, Chile—Peñalolén. As church members of upper-middle class churches differed in attitudes and social background from those of middle-class churches, I made the decision to limit the study to this stratum of society.

The participants were current elder-leaders and elder-leader candidates within the Church of the Vineyard. The pastoral team of the church invited participants based on their spiritual maturity, commitment, and participation within the church program. The pastoral team also opened the course to additional participants so that it would not become the exclusive domain of a select group. The team invited male candidates along

with their wives. In practical terms, the wives of potential elder-leaders had a high probability of also becoming elder-leaders. In point of fact, many elder-leaders' wives have served in that capacity within other Chilean C&MA churches.

A major ministry thrust within the Church of the Vineyard from its beginning has been the Marriage Encounter program—a weekend retreat for couples followed by three to four months of biweekly follow-up sessions with those couples in growth groups. Marriage Encounter helps married couples enhance their communication skills, and provides them with positive solutions for dealing with conflictive issues between them so that couples can strengthen their marriages. Working in ministry together as couples had become the norm within the church; working together in elder-leader training became part of an already accepted pattern. Unmarried participants also joined the course with two single women participating, one as a monitor.

Participants had distinct backgrounds: a few had been members of *La Florida* C&MA Church, a church that had helped to establish the Church of the Vineyard. Many of those participants had years of experience. Others were relatively recent converts. Some participants were older; others younger. Some had participated in other training events designed to develop church leadership; many had no previous leadership training. In short, the sample of participants was typical of the church population.

### **Instruments**

I chose a multiple-choice questionnaire protocol along with open-ended questions to measure changes in attitudes, actions and understandings of participants. I asked participants to complete a pre-evaluation questionnaire before the intervention began to assure suitability for the study and determine each participant's level of knowledge, past preparation, and general demographics. At the conclusion of the ministry intervention, I

administered a post-evaluation questionnaire. Comparison of answers given between the two sets of questionnaires permitted a determination of the impact of the ministry intervention upon the lives and ministries of participants. I gleaned assistance for the development of the two instruments from Mildred L. Patten's book, *Questionnaire Research: A Practical Guide*.

In addition, I took some participants through a semi-structured interview process that utilized the open-ended questions developed for the two questionnaires. Those interviews permitted more in-depth responses to those questions than generally occurred with the questionnaires. Participants had the opportunity to tell their story in detail.

### **Variables**

The independent variable for this study was the ministry intervention undertaken at the Church of the Vineyard in Peñalolén. I taught a twelve-week leadership development course in the church's Bible Academy to prepare actual and potential elder-leaders for service within that local church community.

Intervening variables related to the independent variable included the following elements:

**Age.** I compared younger participants in their twenties and thirties to middle-aged participants in their forties or fifties. In spite of the relatively youthful status of the congregation, several participants were in the mature category, that is, sixty years of age or above.

**Gender.** I presumed that men appropriate the knowledge and applications of the ministry intervention somewhat distinctly from women. Women were, under the Chilean C&MA's "Statutes and Regulations," amenable to the spiritual authority of men. Their participation in the spiritual work of elder-leaders was limited in some respects, in

particular that they were unable to serve as first deacons (Alianza Cristiana y Misionera 25, 31). The application of their learning within the ministry intervention, though distinct on occasion, was remarkably similar to that of male participants.

**Years of church participation.** The study assumed that participants with many years of church participation would likely be better prepared. That assumption did not prove to be universal; actual experience and preparation varied significantly.

Dependent variables included the following elements:

**Basic qualifications for elder-leadership.** I explored these factors so that participants could adjust their life-situations.

**Servant leadership.** As I shared information on servant leadership with participants, the pastoral team could help apply it to the life situations of each participant.

**Communication skills.** I undertook basic training in communicating with others, conflict management, and forgiveness. I subsequently measured the impact of these elements to participants.

**Attitudes.** I found attitudes one of the most difficult elements to measure but perhaps one of the most productive. I compared underlying attitudes of participants at the beginning of the ministry intervention to their attitudes at its conclusion.

### **Research Design**

Patten's book, *Questionnaire Research: A Practical Guide*, assisted me in preparing questions for each of the questionnaires ; comparable studies done by other researchers (e.g., deBock; Daigle; Elliot; Stuart) helped me as well. Some questions were open-ended, requiring a short answer. I formed other questions in a Likert scale style using the following criteria:

- Strongly agreed,

- Agreed.
- Disagreed, and
- Strongly disagreed.

I paired Likert scale questions with open-ended questions that sought detail regarding the meaning of participants' responses. I formulated other questions seeking demographical information, such as age, academic preparation, relative economic position and gender as Likert scale questions for greater facility of comparison.

The evaluation of the ministry intervention relied primarily on questionnaire research, although I also utilized semi-structured personal interviews at the conclusion of the intervention to gain a wider perspective of its impact upon individual participants. The semi-structured personal interviews had the advantage of yielding "narrative material" that provided additional insights into the results (Patten 1-2). In particular, the semi-structured interviews assisted a global view of the leadership course's impact upon specific individuals.

Questionnaire research typically engenders some disadvantages over semi-structured personal interviews. For example, the number of respondents that completes questionnaires is often low (Patten 2). In addition, questionnaires function best when respondents can answer tangible objects succinctly and directly. Participants usually provide the first answers that arrive at their consciousness, thus offering a "snapshot rather than a rich, in-depth picture of an area of concern" (3). I reduced some negative results in that a large percentage (76 percent) of the participants completed the questionnaires during class time or within a few days. In addition, a number of participants were further queried using semi-structured interviews based upon the post-evaluation questionnaire.

Another potential weakness is that some participants do not give completely truthful answers but may give what they believe to be socially acceptable responses. Providing socially correct responses might occur even if participants remained unidentified in the results. At the same time, optional methods of data collection such as semi-structured telephone or personal interviews might face the same phenomenon even if the identity of participants were unknown to the questioners (Patten 3). The evaluation of the leadership course recognized that the above phenomena of giving socially acceptable answers might have occurred in some cases. At the same time, as I gave opportunity to expand upon specific answers through short answers and semi-structured interviews, I was able to reduce this phenomenon.

The questionnaire format offered a good method for gaining a range of information about a group of participants to provide an adequate picture of that group. Wiersma and Jurs suggest that a Likert scale questionnaire appraises “typical performance” of a group rather than their “best” or maximum-level performance. Such a questionnaire can provide a general evaluation of group and individual conduct, that is, what researchers would normally expect. In effect, the format does not emphasize unusually good or unusually bad conduct—generally exceptional behavior of one form or another—but defers to average behavior (305). Evaluation of the leadership course desired to ascertain the general progress of participants as a group rather than extraordinary improvement of one or two, in order to determine the extent to which the course affected a group of participants.

Evaluation of the leadership course, *Preparing to Serve*, required a research methodology taking the best advantage of the study’s limitations. Wiersma and Jurs propose that:

Quasi-experimental research is similar to experimental research in that one or more experimental variables are involved. However, instead of having participants randomly assigned to experimental treatments, ‘naturally’ assembled groups, such as classes, are used in the research. Members have self-selected themselves into the groups. (14)

This type of research permitted the researcher to examine the impact of learning modules upon participants in a specific group (14). I chose a “time series design” for the quasi-experimental research undertaken for the leadership course’s evaluation. A “time series design” entails repetitive assessment of one or more integral groupings, with a ministry intervention incorporated in between two of the assessments involving at least one of the groupings (135). Such research designs often incorporate a form of assessment some time after the ministry intervention occurs in order to examine any “delayed effect” that might accrue (136). The post-evaluation questionnaire I employed at the conclusion of the intervention might not have measured “delayed effect”; however, I also employed semi-structured interviews in the weeks following the intervention. As those interviews provoked similar responses to those in the post-evaluation questionnaire, they tended to validate outcomes from the questionnaire.

One concern in utilizing quasi-experimental research designs is that participants are “not randomly assigned or selected” (Wiersma and Jurs 153). The possibility exists that researchers may exhibit bias in their selection of participants. However, Wiersma and Jurs affirm that researchers can employ such designs if they apply sufficient thought to designing the intended research (153). A greater issue is the reliability of measuring the data once collected. Wiersma and Jurs define reliability as constancy of the assessment instrument in evaluating what it evaluates (297). He further proposed various possibilities that could improve the reliability of measurements. Among them were alternate forms of the same evaluation which are given to the same group within a short

period; a second format is administering the same evaluation at multiple times using the same participants.

A third method is the “split-half” that divides the evaluation or test into two distinct segments, each having a matching “content and difficulty”; if the evaluative instrument was “reliable,” the “scores on the two halves have a high positive association” (Wiersma and Jurs 298). Kuder and Richardson developed two formulas in 1937 that permits reliability to be determined through only one administration of an evaluation (Wiersma and Jurs 298). Each of these methods has the intention to determine “validity of measurement”—the constancy of the assessment instrument in evaluating what it evaluates (300). One significant type of “evidence” used in determining “validity” is predictive criterion that employs “empirical analysis”—determining the connection between results from one examination and results gained through a subsequent evaluation (302). These insights regarding research design assisted in the development of a workable research project that permitted adequate evaluation of the course, *Preparing to Serve*.

I improved the validity of the evaluative instruments by employing similar questions within both the pre- and post-evaluation questionnaires. Open-ended responses connected with specific questions that provided a high positive correlation demonstrating validity of the instrument. Semi-structured interviews given after administration of the post-evaluative questionnaire provided additional validation of the results.

### **Procedures for Data Collection**

In order to ensure the fullest involvement of participants, I requested that each student complete questionnaires independently. In addition, I interviewed some participants after the conclusion of the course to gain a deeper appreciation of their answers. In those cases, I utilized semi-structured interviews, taking at least forty minutes

to administer. I encouraged participants to be as open and frank as possible, as well as to respond in detail.

The administration of this research proposal began in August 2007 at the beginning of the spring Bible Academy program. At that time, I asked students to complete a pre-evaluation questionnaire (see Appendix A). I used the results of this questionnaire to determine participant demographics, participant preparation for elder-leader service, and previous church ministry experience. I developed some questions on a Likert scale for easier comparison, but others were open-ended questions designed to help participants clarify and expand their answers. As the sample was relatively small—only twenty-six participants—the open-ended questions served to gather anecdotal information to enrich understanding of the results.

### **Control**

As I evaluated only one group, I did not employ a control group. A control group of typical elder-leader candidates was implied but not measured. Rather, I compared results with those of the same group at the beginning of the intervention. I analyzed the data according to the independent variable and the three intervening variables. I compared younger participants with middle-aged and older participants. Then, I compared male participants to female participants, and I compared participants with few years of experience with participants having many years of experience.

### **How the Research Instruments Were Developed**

The research instruments were developed in the following manner: First, I explored potential research instruments. When the pastoral team made the decision to incorporate a larger sample of participants, I chose a questionnaire format using Likert scale quantitative responses along with open-ended qualitative questions. I maintained

the idea of using semi-structured interviews together with the post-evaluation questionnaire. Second, I explored potential questions with the Church of the Vineyard's pastoral team and members of the church's lay Ministry Advisory Board to insure that they were appropriate for the particular context. As a result, I adjusted some questions to reflect better the context.

Third, I administered the pre-evaluation questionnaire to the small group monitors, assistants, and pastoral team members, to insure that the questions developed would accurately reflect the intentions and would result in clear responses. Thus, I adjusted some phraseology. Fourth, I then processed the pre-evaluation questionnaire, adjusting lessons in preparation in order to better particular areas of deficiency.

Fifth, the pastoral team undertook ongoing weekly evaluation, generally informal in nature, so that unclear concepts could be clarified and weak areas strengthened. This evaluation continued both through interactions with monitors and assistants as well as through large group discussions. Likewise, I, as coordinator of the program, interacted directly with small groups on an informal basis from time to time to determine the extent to which students were assimilating the concepts.

Sixth, I developed the post-evaluation questionnaire in a manner similar to that of the pre-evaluation questionnaire. As before, I developed both Likert scale quantitative questions and open-ended qualitative questions. I explored potential questions with the pastoral team, with monitors and with the church's Ministry Advisory Board to determine how well they would connect with participants and provide accurate responses to requested data.

Seventh, answers to the post-evaluation questionnaire were processed. Based on those responses and upon previous informal interaction, I selected individuals for further

in-depth interviews. Eighth, I compared answers from the pre-evaluation questionnaire and post-evaluation questionnaire to determine changes that had occurred during the ministry intervention. I then undertook evaluation of the answers.

### **Data Analysis**

After the first set of questionnaires was completed, a group profile was prepared, noting similarities and differences in responses. Responses with a Likert scale were processed and analyzed accordingly. I compared and categorized responses from the qualitative questions to determine patterns. Then, I compared results from each set of questionnaires—both pre-evaluation and post-evaluation—to determine changes in attitudes and behaviors.

### **Generalizability**

As I designed the leadership course for an upper middle-class group, the results do not apply automatically to middle-class situations even within the same city but would need adjustment to connect with the differences of that cultural segment of society. Local churches would need to make greater adjustments to apply the findings to lower-class churches within Chilean society as cultural differences might invalidate some findings. A direct application might be possible to upper-middle class situations in other South American contexts. Dr. Pérez Doglio, noted Argentine conference and campaign speaker within the Christian and Missionary Alliance of Latin America, states that fewer differences exist among upper middle classes of the distinct South American countries than normally exist between the upper middle class and middle class within the same countries. This study has the potential of transference to other upper middle-class or professional level churches within Chile as well as in other South American countries.

## **CHAPTER 4**

### **FINDINGS**

#### **Problem**

The Chilean church faces significant challenges. Topping the list is the development of adequate elder-leadership. Though well trained themselves, Chilean pastors often fail to train elder-leaders for local church ministry. If the Chilean church is to advance as God intends it must develop elder-leaders according to the principles he established.

This situation has become more serious within Chilean upper middle-class settings. Though people from Chile's lower classes willingly follow the lead of pastors perceived more educated and experienced in scriptural interpretation, upper middle-class people are less likely to accept a pastor's authority simply because of his or her position. Elder-leader candidates could take ten years or more to attain acceptance as leaders. As few churches plan for leadership development, potential elder-leaders have to cultivate proactively ministry skills.

#### **Purpose**

The purpose of this research was to evaluate a training program to prepare elder-leader candidates for reasonable service for the Church of the Vineyard, a local upper-middle class urban church in the Peñalolén section of Santiago, Chile. Most elder-leaders had little training for their duties; such training that they had was often erratic and uncoordinated. My hypothesis stated that elder-leader candidates would benefit from a basic training course that gave them a foundation for effective service and prepared them for such service in a shorter period than had normally occurred.

### Profile of Participants

Originally, Church of the Vineyard's pastoral team intended to invite twenty individuals to participate in the leadership course: those actively involved in the leadership or viewed as potential leaders. When input was sought from the church's Ministry Advisory Board (*Grupo de Apoyo al Ministerio* or *GAM*), acting as part of this project's Research Reflection Team, that entity strongly urged that the course be opened to any member, or adherent, desiring to participate. This reaction resulted from the Church of the Vineyard's history in which the church's first leadership group, the Base Group, became an exclusive group. The pastoral team invited all persons on the original list to participate, and a large percentage of those who participated were included in that list.

Twenty-six persons plus four members of the pastoral team participated in the leadership course, *Preparing to Serve*. I describe participants as couples where appropriate. I indicate wives' last names, not legally changed in Chile, separately. The participants were as follows:

1. Sergio Alegría and Gladys Muñoz—In his early 50s, Sergio had been a successful accountant for the same European firm for nearly thirty years. Gladys was in her late 40s and worked part-time. Transfers from a Baptist church, they became part of the Church of the Vineyard through the Marriage Encounter program.

2. Luis Jiménez and Gladys Valdés—In their early 70s, the Jiménezes were retired, Luis having been a general in Chile's Investigative Police (*Policía de Investigaciones*) for many years. The Jiménezes were both members of Church of the Vineyard's Ministry Advisory Board.

3. Pablo Vallette and Celia (Lita) Gaete—A retired couple in their mid to late 70s, the Vallettes were both pastors' children but did not have a good a biblical foundation as might have been expected given their years in the gospel. Coming from an independent church background, this couple was from a middle class rather than upper middle-class setting.

4. Jorge Díaz and Carmen Gloria Saez—A middle-class couple in their late 40s on the edge of the upper middle class, the Díaz's were relatively new Christians with less than five years in the faith. Jorge supervised a work crew in the publicity field; Carmen Gloria was a primary teacher with experience in special education.

5. Miguel Palacios and Cecilia Fuentes—Miguel was just over 50; Cecilia was in her late 40s. Miguel worked as an accountant in a large real estate firm in Santiago; Cecilia worked at home. From an Assemblies of God background, the Palacios demonstrated a solid biblical foundation and interest in seeing the Church of the Vineyard well established.

6. Rodolfo Cáceres and Helen Andrade—This couple was in their late 30s. Rodolfo worked as an accountant; Helen was a neurologist in a large city hospital. Helen was a new believer; Rodolfo had yet to make a profession of faith though he grew up as a pastor's son in a Pentecostal church. They were not consistent in attendance and did not complete the course.

7. Sergio Fuentes—Sergio was in his late 40s, a believer from another C&MA church for more than twenty-five years. Sergio worked as a risk management specialist in a large winery near Santiago. His wife, Marta Álvarez, who did not attend, was a registered nurse. They were relatively committed but still struggled in specific areas.

8. Camila Fuentes—Camila was Sergio Fuentes' twenty-one year old daughter. Raised in the church, she made a commitment to Christ relatively early in life. Camila was a university student, studying psychology.

9. Fernando Gangas and Ana María Ramírez—Fernando was 68; his wife about fourteen years younger. They were new Christians from a Roman Catholic background, becoming part of the Church of the Vineyard through the Marriage Encounter Program. Fernando worked as a high-level executive in the Automobile Club of Chile; his wife ran her own clothing manufacturing business.

10. Gina Bianchi—Gina, separated for years from her husband, was in her late 40s. Though clearly upper middle class, Gina did not have a profession before her separation. A new believer, Gina was strongly committed and was in the process of discipleship.

11. Olga Benavides—Olga was a medical doctor from Ecuador, in her late 30s, still single, and working shifts in two large clinics. Though generally committed, Olga's participation in the church varied greatly from time to time due in part to her heavy work schedule.

12. Adriana Campos—In her late 40s, Adriana was married to Iván Castillo, a highly successful executive in the top echelons of a Chilean electrical company. Adriana balanced many family and social responsibilities in order to free her husband to pursue a master's degree during the time of the leadership course. Given income and social connections, the Castillos were likely part of the lower upper class.

13. Walter Espinosa and Olga Lucía Hurtado—Walter was just over 40; Olga Lucía was in her early-30s. Walter worked as an executive for a large cosmetic and toiletries firm while Olga Lucía worked as a primary teacher in a bilingual school. Former

members of a C&MA church in Cali, Colombia, the Espinosas were highly committed and actively sought growth in their relationship with the Lord.

14. Alexis Jiménez and Marcela Urbina—The Jiménezes were in their mid-40s. Recent converts from a Roman Catholic background, they were baptized shortly after the leadership course concluded. Alexis had had a series of administrative jobs; Marcela worked as a bank executive. Comfortably upper middle class, they also became part of the Church of the Vineyard through the Marriage Encounter program.

15. Francisco Halabí—Francisco was in his early 50s. A longtime member of a Baptist church, Francisco worked as an accountant and was comfortably middle class. Though well disciplined in biblical knowledge, Francisco lacked practical experience. His wife did not often attend the church due to health problems and negative occurrences in their previous church.

16. Jaime Soto and Lizette Faúndez—This young couple in their mid-30s, were transplants from yet another Baptist church. Jaime headed a department in a large photocopy/print company, though they were middle class. Lizette had training as an accountant but worked at home. They were not well disciplined prior to becoming part of the Church of the Vineyard but were actively seeking growth in their faith.

17. Not included in the count but also involved in the course were Bob and Cheryl Fugate, at that time serving as head pastors of the Church of the Vineyard. Bob and Cheryl had nearly twenty years' experience as missionaries with the C&MA, having served in Chile since early 1990. The Fugates helped coordinate the course as needed and participated in small groups.

18. I served as coordinator, and my wife Linda also participated within a group.

Of the twenty-six participants, sixteen came from other churches. Of those sixteen transfers, the pastoral team could consider only eight reasonably well disciplined. The remaining transfers demonstrated needs for varying levels of basic training. Of the remaining ten participants, most were new believers needing significant discipleship at various levels; one had not yet made a commitment of faith.

**Table 4.1. Completion of Pre-Evaluation by Age (N=26)**

Age Groups	Completed evaluation		Did not complete evaluation	
	n	%	n	%
Teenagers and 20s	1	5		
30s	1	5	5	72
40s	9	48	1	14
50s	3	16	1	14
60s and above	5	26		
Totals	19	100	7	100

Most participants not completing the pre-evaluation questionnaire in a timely fashion were in their 30s, among the youngest participants. The largest group of participants by age was in their 40s. The second largest group had reached their 60s. I found participants in their 60s no better trained than younger participants as three of the five did not demonstrate significant grounding in biblical knowledge.

Only eight of the twenty-six participants had received adequate discipleship in the past. All eight were involved in leadership in some way, four as part of the Ministry Advisory Board. The remaining participants required additional training, especially in leadership. The perception that students had limited training prior to this course was

justified: two-thirds of the participants (eighteen) were poorly disciplined after having been in the church for years, or were new Christians in active discipleship.

Examination of the pre-evaluation questionnaire, the post-evaluation questionnaire and the semi-structured interviews answered the two research questions for the project. While responses to the pre-evaluation questionnaire related more directly to the first research question (see below), a comparison with the post-evaluation questionnaire and the semi-structured interviews provided greater understanding. Likewise, responses to the post-evaluation questionnaire related more directly to the second research question. A comparison of responses from the pre-evaluation questionnaire provided better comprehension of answers to the second research question. In addition, comparison of responses from the pre- and post-evaluation questionnaires assisted in determining the course's effectiveness. Appendix F provides detailed responses for the pre-evaluation questionnaire; Appendix G gives comprehensive responses for the post-evaluation questionnaire and semi-structured interviews.

### **Identification and Selection of Elder-Leaders**

How can local churches identify and select potential elder-leaders within the Chilean context?

These additional two questions will further clarify the identification and selection of future elder leaders: To what extent can women serve as elder-leaders within the context of The Christian and Missionary Alliance in Chile? What age limits should local churches observe for the selection of elder-leaders? These considerations are particularly crucial for upper-middle class churches as such churches are often smaller and numbers of potential leaders more restricted.

A number of the questions in the pre-evaluation questionnaire were included to provide a profile of participants, thus helping the pastoral team determine the extent to which participants could serve as elder-leaders. Most participants in the course had completed studies beyond the high school level, consistent with levels of upper-middle class people in Chile. Of those completing the questionnaire, 53 percent had completed university with an additional 10 percent having completed postgraduate studies. Another 32 percent had completed studies in a technical school or similar institution (see Appendix F, Table 2).

Most participants could clearly express a conversion experience although responses demonstrated what was already apparent to the pastoral staff—participants' lives evidenced a range of spiritual levels. While some were mature in their relationship with the Lord, others were less mature. A majority of participants (53 percent) could express only a fair relationship with the Lord. Another 18 percent expressed a poor relationship with the Lord. Only 29 percent could express a very good relationship with the Lord. Participants expressed similar responses by gender, suggesting that no great difference existed between male and female respondents to this question (see Appendix G; Tables 4.4 and 4.5, pp. 104-05).

By comparison, all participants could show growth in their relationship with the Lord by the course's end. Some 70 percent were "very agreed" that their personal relationship with the Lord had grown; another 30 percent were "agreed" (see Appendix G, Table 1). A cross-reference between personal relationship with the Lord and number of years in an evangelical church showed that the number of years in an evangelical church did not appear to have a direct correspondence to the participants' relationship with the Lord. Rather, those with a "very good" relationship with the Lord were spread

across the spectrum, with the largest number having only one to three years in an evangelical church. Six participants with ten years or more of evangelical experience expressed only a “fair” relationship with the Lord (see Table 4.2). Factors other than years in an evangelical church must therefore have contributed to the level of relationship that participants had with the Lord. The quality and type of experiences were more likely contributors to the level of relationship experienced.

**Table 4.2. Comparison of Relationship with the Lord with Years in an Evangelical Church (N=19)**

Relationship with the Lord	1-3 Years	4-6 Years	7-9 Years	10 Years or More
Excellent				
Very Good	3	2	1	1
Fair		2	1	6
Poor	2			1
Very Poor				
Totals	5 (26%)	4 (21%)	2 (11%)	8 (42%)

When I compared participants’ relationship with the Lord against their level of participation in evangelical churches, a lack of consonance appeared (see Table 4.3). Only 21 percent of participants could connect a “very good” relationship with the Lord with a “very good” level of participation in evangelical churches. Another 16 percent saw a “very good” relationship with the Lord resulting in average participation in evangelical churches. The comparison of two participants who had a “very good” participation in evangelical churches but a “poor” relationship with the Lord was surprising. One would have expected that a very good participation in evangelical churches would have resulted

in a good relationship with the Lord. These results suggest that years of participation in evangelical churches did not automatically result in potential for elder-leadership.

**Table 4.3. Comparison of Relationship with the Lord with Level of Participation in Evangelical Churches to Date (N=19)**

		Level of Participation in Evangelical Churches to Date							
		Excellent	Very Good		Average		Poor		Bad
		n	n	%	n	%	n	%	n
Relationship with the Lord	Excellent	0							
	Very Good		4	21	3	16			
	Fair		1	5	7	37	1	5	
	Poor		2	11	1	5			
	Very Poor								
	Totals	0	7	37	11	58	1	5	0

Another factor considered was the level of leadership training that participants had acquired to date (see Appendix F, Table 9, and Table 4.4). While 21 percent reported no formal training, another 42 percent could only point to Bible Academy training in a local church. Only 37 percent had participated in higher-level training of some sort. Of those, only one participant (5 percent of total) had graduated from a Bible institute. In this particular category, male participants ranked higher than female participants did. None of the female participants could report more than Bible academy training in a local church; 38 percent of female participants had no formal training. These responses evidenced the fact that male participants generally had more formal preparation than female participants did with 64 percent of males having higher levels of training.

**Table 4.4. Level of Leadership Training by Gender (N=19)**

	Male		Female	
	n	%	n	%
A. No formal training	1	9	3	38
B. Bible Academy in local church	3	27	5	62
C. Leadership Seminars	4	37	0	
D. Some courses in a Bible Institute	2	18	0	
E. Graduate of Bible Institute	1	9	0	
Totals	11	100	8	100

I also explored participants' experience as formally named or recognized leaders within an evangelical church. Nearly half of the participants (44 percent) did not have experience as formally named or recognized leaders. Only 17 percent of participants had more than six years of experience as formally named or recognized leaders. Male participants tended to have more experience than female participants did. Three-fourths of the female participants had at best limited experience (less than three years). By comparison, 54 percent of male participants had more than three years' experience. The evidence proposed that female participants had greater need of training and experience than did male participants (see Appendix F, Tables 11 and 12).

A central element in the evaluation of potential elder-leaders, centered on their level of compliance with the elder-leader qualities required in 1 Timothy 3:1-7. Good compliance of these qualities at the beginning of the course suggested that particular participants would be well prepared to assume elder-leadership in the local church. However, most participants did not rank high for all qualities, but demonstrated a mix of compliance. Comparison between the pre-evaluation questionnaire and the post-evaluation questionnaire permitted an understanding of the improvement that participants

experienced through the course. The ability of participants to improve in a number of categories may have been a stronger indicator for selection as elder-leaders than continuance with similar levels of compliance. Table 4.5 indicates the relative compliance of participants at the beginning of the course.

**Table 4.5. Compliance with Leadership Qualities**

Quality	Good		Average		Needs Improvement		No Response	Totals	
	n	%	n	%	n	%	n	n	%
1. Above reproach	8	50	8	50	0		3	16	100
2. Faithfulness in my civil status	13	76	4	24	0		2	17	100
3. Self-control	7	39	4	22	7	39	1	18	100
4. Temperate	10	56	6	33	2	11	1	18	100
5. Of good behavior	10	56	6	33	2	11	1	18	100
6. Hospitable	9	50	6	33	3	17	1	18	100
7. Able to teach/Make disciples	10	56	4	22	4	22	1	18	100
8. Not given to much wine	8	53	6	40	1	7	4	15	100
9. Kind / Amiable	13	72	4	22	1	6	1	18	100
10. Good-natured	7	41	3	18	7	41	2	17	100
11. Not quarrelsome	7	44	6	37	3	19	3	16	100
12. Not greedy for money	7	39	9	50	2	11	1	18	100
13. Governs well his/her house	10	59	6	37	1	6	2	17	100
14. Assure that his/her children obey them with all respect	10	63	6	37	0		3	16	100
15. Not a recent convert	9	82	2	18	0		8	11	100
16. According to what you believe, do your work companions and neighbors have a good image of you?	12	67	4	22	2	11	1	18	100

In the pre-evaluation questionnaire, females responded with greater variety than did males. Most male participants believed that they had “very good” understanding of the leadership qualities at the beginning of the course, though none saw their understanding as excellent (see Appendix F, Table 15). In general, participants’ responses varied from quality to quality. Most saw “good” compliance for some qualities, but “average” compliance for others. Those changed from participant to participant. High percentages of “needs improvement” responses were noted for “self-control,” “able to teach/make disciples,” and “good-natured.” These results suggested that participants were attempting to evaluate their compliance with qualities accurately. Most participants saw the need to improve their compliance in at least some qualities. One exception was a female participant who saw herself “average” in most categories.

Table 4.6 demonstrates the impact of the course upon participants:

**Table 4.6. Change in Qualities for Elder-Leaders**

Quality	Better		The Same		Worse		No Response	Total	
	n	%	n	%	n	%	n	n	%
1. Above reproach	11	55	9	45	0		0	20	100
2. Faithfulness in my civil status	12	60	8	40	0		0	20	100
3. Self-control	10	50	10	50	0		0	20	100
4. Temperate	12	60	8	40	0		0	20	100
5. Of good behavior	6	30	14	70	0		0	20	100
6. Hospitable	10	50	9	45	1	5	0	20	100
7. Able to teach / Make disciples	14	70	6	6	0		0	20	100
8. Not given to much wine	6	30	14	70	0		0	20	100
9. Kind/Amiable	11	55	9	45	0		0	20	100
10. Good-natured	5	25	15	75	0		0	20	100
11. Not quarrelsome	7	35	11	55	1	5	0	20	100
12. Not greedy for money	7	37	10	53	2	10	1	19	100
13. Governs well his/her house	8	40	12	60	0		0	20	100
14. Assure that his/her children obey them with all respect	9	45	11	55	0		0	20	100
15. Not a recent convert	4	24	13	76	0		3	17	100
16. According to what you believe, do your work companions and neighbors have a good image of you?	12	60	8	4	0		0	20	100

At the conclusion of the course, answers to this question in the post-evaluation questionnaire demonstrated that most participants saw improvements for many qualities but remained the same in others. A few responses indicated a worse compliance, in some cases because participants viewed their compliance more honestly than before. These

responses permitted the pastoral team of the Church of the Vineyard to determine which participants were developing and in which qualities they needed to improve.

Regarding improvements in specific characteristics, “above reproach” appeared to have been a key attribute in the development of a number of participants. “Faithfulness in my civil status” did not change participants’ actions as much as it increased their understanding of what was important. The characteristic of “self-control” led a number of people to reconsider their actions. By comparison, the characteristic of “good behavior” did not gain a strong reaction from participants. Only six participants saw significant improvement. Given the group with which we worked, this evaluation appeared to have been accurate. As a group, they were respectable people. On the other hand, many participants may not have seen “good behavior” as an issue in their lives and may not have attempted to improve.

The quality of “hospitable” proved to have a stronger reaction than expected. I had not expected so many participants to be openly prepared to practice hospitality. Likewise, the quality of “able to teach/make disciples” became one of the most commented by participants. Their comments implied that participants considered discipleship and teaching as primary elements of Christian leadership. By comparison, the quality of “not given to much wine” was one of the least commented. Generally, the fact of drinking wine, particularly on special occasions, failed to be a major issue at this level of Chilean society. Several (though not all) commenting negatively had longer years in the Gospel and came from more traditional church backgrounds. The quality of “kind/amiable” stirred interest on the part of a number of participants as they already considered themselves friendly and amiable.

The remaining qualities demonstrated divergent responses. The course did not emphasize the quality of “good-natured,” in part perhaps because participants as a group were often good-natured. Participants’ responses generated few strong negative emotions. The quality of “not quarrelsome” did not appear to be a serious issue facing our group. However, several saw improvements. In some cases, participants had not seriously considered aggressiveness to be a problem. The quality of “not greedy for money” generated some confusion on the part of one respondent. Although he placed a minus sign, his written response implied that he saw “love of money” as a less serious problem than before. A number of responses indicated that participants had already solved this issue. Similarly, three participants did not respond to the category of “not a recent convert,” hinting that they did not understand the intent. Some of the written responses seemed discordant with the level of fulfillment selected. The last quality, “work companions and neighbors having a good image of one,” assisted a number of participants in seriously considering this issue. Some 60 percent reported that they had better compliance for this quality.

One last consideration proved to be the physical age of potential elder-leaders. A surprising 63 percent of participants were “disagreed” or “very disagreed” that their physical age was advantageous (see Appendix G, Table 9). The strongest agreement came from people in the 40s, followed by those in their 50s. Written responses promoted the idea that people in their 40s and 50s had reached a level of experience and understanding that contributed to their positive appreciation of their age for leadership. People in their 30s believed that they did not yet have sufficient experience; those in their 60s and above considered that their best years for leadership had already passed them by.

I asked the question whether further training experience would not improve these perceptions.

Overall, 80 percent of participants believed they had achieved an “excellent” understanding of the sixteen qualities under consideration. The remaining 20 percent considered that they had achieved a “very good” understanding of those qualities. Most participants connected well with the course’s significant concepts.

The comparison of the pre- and post-evaluation questionnaires permitted a determination of the progress of participants. This data gave the pastoral team of the Church of the Vineyard an adequate conception of how far specific participants had prepared for elder-leadership and which ones could further develop for service as elder-leaders. Ongoing informal evaluation of participants’ involvement during the course also confirmed data gathered from the questionnaires and provided additional insights into their potential as elder-leaders.

Answers to the second research question and its qualifying questions follow.

### **Elder-Leader Training in the Local Church**

How can the local church appropriately train elder-leaders so that they can reasonably fulfill the duties to which God has called them?

These additional questions help delineate the extent of such training: Can the local church provide adequate resources to train elder leaders? Can the local church facilitate a shorter time of preparation for elder-leaders so that new believers can be discipled and enter into reasonable leadership within three years? These questions relate directly to the local church’s ability to train its leaders adequately within a reasonable period.

Each participant came to the course with their particular background, a background that provided unequal levels of preparation at the beginning (see Appendix F,

Table 11). A greater number of male participants had more years of experience. Three-fourths of the female participants had no formal leadership experience or only limited experience. By comparison, more than half of the male participants had four years or more of formal leadership experience.

**Table 4.7. Years of Participation as Formally Named/Recognized Leader within an Evangelical Church by Gender (N=19)**

	Male		Female	
	n	%	n	%
A. None	4	36	4	50
B. 1—3 years	1	9	2	25
C. 4—6 years	3	27	1	12
D. 7—9 years	2	18	0	
E. 10 years or more	1	9	1	12
Totals	11	58	8	42

The evidence exhibiting a need for leadership training was greater among female participants. Three of the participants had leadership experience in non-evangelical churches (see Appendix F, Table 13). Only 21 percent of participants were “very agreed” that they could describe themselves as a “servant-leader.” Another 47 percent were “agreed,” leaving 32 percent “disagreed” with that statement. On the average, female respondents indicated less confidence as “servant-leaders” within their local church with exactly half disagreeing that they could be so considered. This finding advocated that the leadership course should concentrate on improving female participants’ as servant-leaders within the church (See Appendix F, Table 12).

At the beginning, participants tended to concentrate on their positive aspects and did not adequately analyze their negative aspects of communication. Almost all participants, whether male or female, were “very agreed” or “agreed” that they had effective communication with others in the church. Only one female disagreed with the statement (see Appendix F, Table 19). All persons who were “very agreed” were in their 40s and 50s. Likewise, all respondents were ready to forgive others’ offenses; though only 39 percent considered themselves “very agreed” with that statement (see Appendix F, Table 22).

The post-evaluation questionnaire and semi-structured interviews undertaken after the course’s conclusion helped answer whether elder-leaders could be appropriately trained in the local church so that they could reasonably fulfill the duties to which God had called them. Fully 70 percent of the participants were “very agreed” that they had grown in their personal relationship with Christ through the course. The other 30 percent “agreed” that they had grown in their relationship with Christ (see Appendix G, Table 1). The high percentage of “very agreed” as the response to this question was a desired result of the leadership course.

In a related question, 35 percent were “very agreed” and another 60 percent “agreed” that their local church participation had been enriched through the course (see Appendix G, Table 2). Very little difference existed between male and female responses. The only female respondent who disagreed was a course monitor who did not view herself as a leader but did a remarkably good job leading her small group (see Appendix G, Table 3). By age, the strongest level of “very agreed” resulted among people in their 40s, a number of whom (57 percent) viewed themselves as entering into their prime years

of leadership. By comparison, only 20 percent of people in their 50s and 60s were “very agreed” (see Appendix G, Table 4).

A full 80 percent of respondents expressed that they had an “excellent” understanding of the qualities of an elder-leader at the conclusion of the course (see Appendix G, Table 6), indicating that they had connected well with the course’s basic concepts. While only 17 percent of respondents were “very agreed” that they could describe themselves as an elder-leader at the course’s conclusion, another 78 percent were “agreed” with that statement (see Appendix G, Table 10). The difference between “agreed” and “very agreed” responses was considered to be one of degree; those respondents who considered themselves to be “very agreed” expressed greater certainty in the level of life change gained through the course. These answers indicate that participants experienced a positive impact on their lives through the course.

Key to the determination of the effectiveness of the leadership course was the comparison of question 9 in the pre-evaluation questionnaire with question 4 in the post-evaluation questionnaire. These questions dealt with levels of compliance with each of the sixteen elder-leader qualities expressed in 1Timothy 3:1-7 (see Table 4.5, p. 105; and Table 4.6, p. 107). The question is whether the local church can adequately train participants to be servant-leaders.

For most of the qualities examined in the pre-evaluation questionnaire, a greater percentage of participants considered themselves to have “good” compliance rather than the other answers of “average” or “needs improvement.” However, for “self-control” 39 percent of participants saw “good” compliance while another 39 percent indicated “needs improvement.” The quality of “good-natured” saw 41 percent reporting “good” compliance, while an equal 41 percent answered, “needs improvement.” However, 22

percent believed themselves to “need improvement” for the quality of “able to teach/make disciples.” Compliance was considered to include change of behavior and not simply change of beliefs.

The corresponding question in the post-evaluation questionnaire rated the answers “better,” “the same,” or “worse.” Change in behavior and not just comprehension of concepts on the part of respondents was implicit in these responses. Those qualities with more than half reporting “better” were “above reproach,” “faithfulness in my civil status,” “temperate,” “kind/amiable,” and “a good image” by work companions and neighbors. Responses for “able to teach/make disciples” registered 70 percent as “better.” This result was significant, as 44 percent had marked “average” or “needs improvement” in the pre-evaluation questionnaire. Similar percentages of “better” and “the same” responses were given for “self control” (50 percent to 50 percent), “hospitable” (50 percent to 45 percent), and “assure that his/her children obey” (45 percent to 55 percent). Several qualities registered lower percentages of “better,” including “of good behavior,” “not given to much wine,” “good-natured,” “not quarrelsome,” “not greedy for money,” “governs well his/her house,” and “not a recent convert.” In general, almost all participants (with one notable exception) registered at least some qualities with “better.” Practical changes in those qualities seen as “better” changed from participant to participant though some qualities saw greater percentages of “better.”

Overall, 80 percent of participants believed they had achieved an “excellent” comprehension (and consequently practical application to their lives) of the sixteen qualities under consideration. The remaining 20 percent considered that they had achieved a “very good” understanding of those qualities (see Appendix G, Table 6). Most

participants connected well with the course's significant concepts, thus effectively showing that the course could meet its objectives within the local church setting.

The results indicate that the leadership course had a positive impact upon participants' development as elder-leaders. In answer to another question, 45 percent of participants described themselves as "very agreed" that they were prepared as leaders through the course. The other 55 percent were "agreed" that they were prepared as leaders through the course (see Appendix G, Table 15). Respondents in their 40s provided the highest percentage of "very agreed" responses. A question not directly answered through the data was whether the self-perception of people in their 40s and 50s—that of being in their best years of leadership—might have affected the generally positive impact they perceived themselves to have attained through the leadership course (see Appendix G, Table 16). I had to ask whether the more positive attitudes of these age groups contributed to a higher level of impact.

Written responses indicated that most participants experienced positive changes in their lives and their contribution as leaders. Most participants could point to incidents of "incidental learning" that had resulted during the course (see Appendix G, Question # 13). Participants also articulated those concepts that helped them most in the course. Several key concepts taught in the course—servanthood in leadership, followership, and irreproachable in behavior—were expressed as especially helpful to the participants (see Appendix G, Question # 14).

Participants' responses during the post-course interviews also confirmed that the course fomented constructive changes in the lives of participants. Following are some examples (see Appendix G for complete set of responses):

- Olga Lucía Hurtado: The opportunity to serve as monitor during the weeks my husband was in China on a business trip afforded me the chance to see what I could do in that context. I found that I could do much better as leader of a small group than I had expected. That has given me confidence to consider such a possibility again.

- Lizette Faúndez: In order to be a good leader in the church, I must start by becoming a good leader in my home. A leader is a servant. What would I change in order to become a better leader?—I need to gain more equilibrium. My home situation can be difficult; I must learn to dominate it better. Conversing with Christian leaders (from the church) would help me make the changes that I need. I found that participating in the small groups made it easier for me to open myself to others and talk about the issues at hand. In another practical way, this course has helped me see how I can lead my (four) sons at home in the ways that they have needs. I have learned that I must use the gifts that God has given me; I must exercise them, always being willing to submit myself to the group's decisions.

- Miguel Palacios—This course made a positive impact in the lives of many of the participants. It is always good to gain a deeper understanding of the Lord, but it is better to be able to analyze specific characteristics of a Christian leader so that he or she can make improvements. I have come to understand that I must transform my way of thinking in order to have Christ's mind and to work better within the church. Even though my colleagues and others have a good image of me, I see that I need to improve what I am. The course has given me greater security in preaching, coordinating, and teaching with authority.

- Adriana Campos—I do not consider myself a leader. While the course helped a number of others improve what they were doing, I did not experience a great change in

my behavior. Rather, the course confirmed much of what I already believed. I did gain confidence as a monitor.

- Luis Jiménez—I have a good many years' experience as a secular leader (retired general of the National Investigative Police (*Policía de Investigaciones*)). I am learning that leading in the church is different in important ways from leading in a secular position. I have gained a better perspective of the problems that others face so that I can make better decisions. I do not have many leadership advantages due to my age (early 70s), but recognize that I must be a good example to others in the community. I find that I am maintaining the same character with others that I have had. Nevertheless, I believe it important to gain a better understanding of God's Word so that I can better apply my leadership abilities to serve in the church.

- Sergio Alegría—I learned a great deal while serving as a monitor, in part because I learned much through the preparation. This course was more one of motivation than in gaining understanding of God's Word. Often we have viewed things from a negative perspective, but we are not perfect. Instead of focusing on the negative things, the positive things motivate us to become a good team, criticizing less and motivating each other to do good and working harder on virtues. The video clips helped us to understand the concepts that the course presented. One clip that I did not initially like—a war scene—helped me to understand what working as a team meant.

- Gladys Muñoz—The church in general does not offer courses like this one. The qualities of leadership set me thinking. The video clips were good but we did not have enough time afterwards to develop some of the concepts. The best video clips were those dealing with integrity and the last one that put many of the concepts together. The course helped motivate students to become better involved in the church's leadership.

While the formal evaluative process helped determine answers to the above questions, an informal evaluative process ongoing during the course also made a significant impact. The interaction of the pastoral team with participants during the course permitted direct comprehension not only of their accumulated abilities, but also of their potential development. The pastoral team was able to see the participants in action, observe their interaction with other participants, and arrive at understandings of individual developmental deficiencies. As the weeks passed, certain patterns emerged among participants, leading to deeper perceptions of their leadership styles and skills.

The area of effective communication with others in the church community registered little change from the pre-evaluation questionnaire to the post-evaluation questionnaire with no change among male participants and the percentage of female participants who stated “very agreed” rising from 38 percent to 50 percent. The gender of respondents did not make any difference regarding the perceived level of communication ability in the post-evaluation questionnaire with 50 percent of both male and female participants being “very agreed” (see Appendix F, Table 20; Appendix G, Table 12). Personal responses, however, indicated a growth process during the course:

Which changes have you experienced in your abilities to communicate effectively with others in the (church) community? Following are sample responses:

- Many more changes, because now we must take more persons to a knowledge of God; and I do not limit myself to talk of God to others.
- We can talk of biblical themes with more preparation, in more detail.
- I do not know if there have been changes, but there is a will to make gains with this subject.

- In general I attempt to communicate with the rest of my brothers (in Christ) to talk about what we have learned in the classes or subjects in general.

- I work better in groups/(I have more) sensitivity to others

- Since I have been here, I have been faithful to communicate with others; therefore, I believe that there have not been important changes.

- Changing to be tolerant and empathetic understanding with one's neighbor, understanding that transformation comes from Christ.

- I have not experienced change, though I have recognized my ability to be able to reach out to other people.

This set of answers indicated significant improvement on the part of some participants.

In another category, readiness to forgive other's offenses, participants demonstrated a clear improvement during the course. Comparison of the pre- and post-evaluation questionnaires shows the following:

**Table 4.8. Self-Description of Readiness to Forgive Others' Offenses (Pre-Evaluation) (N=18)**

Responses	n	%
A. Very agreed	7	39
B. Agreed	11	61
C. Disagreed	0	
D. Very disagreed	0	
Total	18	100

**Table 4.9. Self-Description of Readiness to Forgive Others' Offenses (Post-Evaluation) (N=20)**

Response	n	%
A. Very agreed	12	60
B. Agreed	7	35
C. Disagreed	1	5
D. Very disagreed	0	
Total	20	100

In the table above, the “very agreed” segment grew from 39 percent to 60 percent, although one participant marked “disagreed” in the post-evaluation questionnaire. Once again, follow-up commentaries reveal the impact of the course.

In what ways, have you experienced a positive change in your capacity to forgive others their offenses? Following are sample responses translated from Spanish:

- Yes, now that Christ is in my life, I (am able to) forgive the faults of others, just as God has forgiven me.
- I do not have a problem in this area.
- I try in general to pardon without expecting compensation or something to change.
- I am able with Christ's help to forgive the mechanic who hit me and swindled me.
- In understanding that forgiveness does not have relationship with the aggressor, but with one's relationship with God; the “confidence” to be re-established with the aggressor, that is the process.
- Seeing the example of others more mature in the Lord, who leave their burdens with him.

- I know that God has mercy on me, so how can I hope for (forgiveness) if I do not practice it?—Pardoning others as we are not perfect; thinking or acting with love.

- When I have felt myself to be offended or passed by, I think the other people must be in their own daily difficulties, etc. I attempt to understand the attitude of the other person, trying not to judge them or act against them.

- I have tried to listen and put myself in the place of the other person.

At the course's conclusion, 45 percent of participants were "very agreed" that they were better prepared due to what they had learned and experienced in the course. The other 55 percent were "agreed" that they were better prepared.

**Table 4.10. Self-Description of Preparedness as Leader Resulting from Course by Age Group (N=22)**

Age	20s		30s		40s		50s		60s and above	
	n		n	%	n	%	n	%	n	%
A. Very agreed	0		0		6	75	2	40	1	25
B. Agreed	0		3	100	2	25	3	60	3	75
C. Disagreed	0		0		0		0		0	
D. Very disagreed	0		0		0		0		0	
Total responses	0		3	100	8	100	5	100	4	100

In the table above, the self-description of preparedness as leader shows that members of each age group experienced improvement through the course. Participants expressed individual areas of growth as follows (as translated from Spanish):

- We do not need to have fear, because God helps us to communicate.
- At uncertain moments during the course, taking the initiative to change (helped).

- I learned about integrity, the central point of a leader's characteristics.
- I have the confidence that I can guide a group of people in a Bible study.
- I have learned that the gifts that God has given me I must exercise, always submitting to the group's decisions (regarding those gifts).
- Trying to apply what I have learned—humility, (being a) servant
- At home and at work, I have made the effort to apply the concepts I have learned.
- The fact of being able to see our daily life taken to the Bible; that is, all our willingness is in place.
- I am very content because I could fill in for my husband as monitor, something that I had not done before.
- To have better clarity of the characteristics (of Christian leadership), that I must have in the Lord's service.

The findings point toward the conclusion that the Church of the Vineyard could provide adequate resources to train elder-leaders appropriately for service within a shorter time of preparation. The advancement of most participants within the four months of training suggests that additional courses could be developed that would move participants towards adequate service as elder-leaders within the three years that had been proposed.

### **Summary of Major Findings**

The results of the research provided answers to the research questions established at the beginning of the study:

1. How can local churches identify and select potential elder-leaders within the Chilean context?

- Elder-leaders must fulfill the requirements established by the Chilean church.
- Elder-leaders must fulfill the characteristics for elder-leadership outlined in the Bible; however, those can be developed through instruction and mentoring.

- The evaluative process used in the leadership course “Preparing to Serve” provided a solid basis for determining those potential elder-leaders who would benefit from further training.

a. To what extent can women serve as elder-leaders within the context of The Christian and Missionary Alliance in Chile?

- The Chilean C&MA permitted women to serve as elder-leaders except in the “First Deacon” position.

- Female participants had less confidence than men did at the beginning of the leadership course; however, they expressed levels of confidence in their relationship to the Lord that were similar to those of male participants.

- Female participants had similar levels of confidence in communicating effectively as compared to male participants in the course.

- Female participants had little or no formal leadership training while many male participants had at least some formal leadership training.

- Female participants developed at a rate similar to male participants in the leadership course, as measured by pre-class preparation, class participation, and the post-evaluations.

- Within the limits established by the Chilean C&MA, women could potentially train and serve as elder-leaders as men did.

b. What age limits should local churches observe for the selection of elder-leaders?

- Participants in their forties and fifties felt that their age range was best for elder-leadership in the church. Younger participants did not feel they had enough experience yet; older participants believed that their best years for exercising leadership had already passed.

- Previous secular and biblical training or experience proved positive for the leadership development of students in the forties and fifties age group.

- Younger participants saw a greater impact on their lives than did older participants.

- Physical age and the number of years an elder-leader candidate had participated in an evangelical church were less significant than the impact of formal leadership training upon participants' perceived leadership ability.

2. How can the local church appropriately train elder-leaders so that they can reasonably fulfill the duties to which God has called them?

- The andragogical methodology utilized in the course proved effective in providing a basis for training potential and current elder-leaders within the context of the local church. Practical applications helped students not only to learn principles of leadership but also to put them into operation in their lives and ministries.

- The leadership course did not cover all material needed for complete training of elder-leaders; further coursework and experiences were required.

- The leadership course provided a means to evaluate adequately participation of elder-leader candidates for future service.

a. Can the local church provide adequate resources to train elder leaders?

- The leadership course provided adequate resources to train elder-leader candidates.

- Many of the resources utilized by the leadership course were readily available in the local setting.

b. Can the local church facilitate a shorter time of preparation for elder-leaders so that new believers can be discipled and enter into reasonable leadership within three years?

- Based upon the results of the leadership course, additional coursework and leadership mentoring over a three-year period would provide an adequate foundation for elder-leader candidates to perform reasonable service as elder-leaders within the local church.

- The leadership course did not automatically insure increased maturity though it provided opportunity to deal with issues related to maturity.

### **Conclusions**

Evaluation of the leadership course, “Preparing to Serve,” commended it as an adequate foundation for participants’ preparation as elder-leaders. While the course did not sufficiently provide all of the training students needed for full preparation as elder-leaders in the local church—additional courses would be necessary—participants’ progress verified that they could be adequately prepared within a much shorter timeframe than previously expected. Evaluation of the course suggested that further training in specific areas would assist students to become fully prepared within a much shorter time frame than normally occurred; the evaluation revealed areas that should be targeted for further improvement. With a comprehensive plan in place, a reasonable expectation was that elder-leaders could be prepared within three years. Past experience, Christian maturity, and willingness to serve were all elements that could facilitate that possibility.

Maturity in the ways of the Lord proved more vital to the process than did one's age. The exploration of elder-leader qualifications assisted some participants in discovering areas of weakness with which they must deal before becoming effective leaders, but training alone might not be sufficient for some candidates to enter service as elder-leaders as they must first solve other issues in their personal lives. The greatest impediments appeared to be negative attitudes that did not permit growth and caused restrictions that hindered the development of certain potential leaders, including women and younger people. While some students commended themselves for leadership because of already acquired maturity and previous training, others had the potential of developing as elder-leaders.

## **CHAPTER 5**

### **DISCUSSION**

Most elder-leaders in the Chilean church have had little training for their duties the training they have had has often been erratic. Many potential elder-leaders must proactively seek their own preparation for elder-leader duties. My hypothesis stated that elder-leader candidates would benefit from a basic training course that gave them a foundation for effective service and prepared them for such service in a shorter period than had normally occurred.

#### **Evaluation and Interpretation**

The comparison between the pre-evaluation questionnaire and post-evaluation questionnaire demonstrated several positive results of the leadership course. In comparison with the pre-evaluation questionnaire, the commentaries of the post-evaluation questionnaire confirmed a deeper dialogue by participants regarding the issues of servant leadership and ministry within the church. Ongoing interaction with students during the course permitted the pastoral team to evaluate individual and group advancement in their development as leaders. These interactions resulted in an in-depth comprehension of the leadership possibilities that particular students gained during the course. In addition, areas of concern regarding individual participants came to the surface over the weeks and gave opportunity for correction. Group needs for further instruction became apparent, not only through the evaluative instruments, but also through individual and group interaction. I reached the subsequent conclusions through evaluation of the leadership course, *Preparing to Serve*, followed by evaluation and interpretation of the data corresponding to the research questions:

## Research Question # 1

How can local churches identify and select potential elder-leaders within the Chilean context?

- Elder-leaders must fulfill the requirements established by the Chilean church.
- Elder-leaders must fulfill the characteristics for elder-leadership outlined in the Bible; however, those can be developed through instruction and mentoring.
- The evaluative process used in the leadership course, Preparing to Serve, provided a solid basis for determining those potential elder-leaders who would benefit from further training.

One positive result of the leadership course was that many participants began to self-evaluate their preparedness for servant-leadership. In various cases, the pastoral team saw greater possibilities for servant-leadership than did the participants themselves. In a number of other cases, participants gained a more accurate and positive view of their potential. The leadership course also offered a positive evaluative tool for the Church of the Vineyard pastoral team to determine which students it could develop into reasonable leaders. The twelve weeks, coupled with three evaluative tools—pre-evaluation questionnaire, a gifts test, and post-evaluation questionnaire—gave the pastoral team an excellent opportunity to see students' development for ministry. Informal week-to-week evaluation of students proved to be a positive addition to the overall evaluative process as it permitted an interactive examination of students' progress. While I did not design the course to be a definitive tool for choosing local church leadership, it did provide opportunity to deselect some participants as elder-leader candidates while strengthening the potential of others.

The scriptural bases for elder-leadership, found in 1 Timothy 3:1-7 and Titus 1:6-9, were nonnegotiable, and their application to individuals within the Chilean culture remained valid. Coursework emphasized biblical principles and corresponding applications to the upper middle-class Chilean context rather than concepts imported from North American studies. Biblical concepts were applied in practical ways to the lives of participants with the desire of effecting a change of behavior and not just understanding. At the same time, some requirements for elder-leadership—such as the Chilean C&MA’s “Statutes and Regulations”—were culturally conditioned. At all times the attempt was made to apply course principles to students’ real life situations and local church ministries. The pastoral team realized its intention to develop a pool of possible candidates for elder-leader positions along with the desire to develop additional participants for other leadership positions within the church.

a. To what extent can women serve as elder-leaders within the context of the Christian and Missionary Alliance in Chile?

- The Chilean C&MA permitted women to serve as elder-leaders except in the first deacon position.

- Female participants had less confidence than men did at the beginning of the leadership course; however, they expressed levels of confidence in their relationship to the Lord that were similar to those of male participants.

- Female participants had similar levels of confidence in communicating effectively as compared to male participants in the course.

- Female participants had little or no formal leadership training while many male participants had at least some formal leadership training.

- Female participants developed at a rate similar to male participants in the leadership course, as measured by pre-class preparation, class participation, and the post-evaluations.
- Within the limits established by the Chilean C&MA, women could potentially train and serve as elder-leaders as men did.

The issue of women serving as elders has generated opposing viewpoints, with some scholars supporting the idea and others negating it. M. Robert Mulholland, Jr. attempts to bridge the gap between the two perspectives by suggesting that the Apostle Paul employed two distinct sets of vocabulary when speaking of the functions of women. This scholar discovers that Paul does not distinguish between men's and women's leadership service within the church (Mulholland, "Women and Men" 2). Mulholland's viewpoint contributes to better understanding of the Chilean C&MA's position regarding elder-leaders. Although the Chilean C&MA's Statutes and Regulations prohibit women from serving as first deacon—the only position clearly equivalent to elder in the Chilean church, they do serve as part of the Board of Deacons. Here roles blur somewhat as Deacons and Deaconesses perform both spiritual and administrative tasks. The Chilean C&MA permits a wide range of responsibilities as long as they serve under the direction of the church's male leadership—even if that leadership functions at a distance as in the case of women working in isolated locations such as Talcán, Chile, and missions in Cuba or Portugal (Fugate). Patty Hall stresses that this point is more understood than written.

While women appeared to be less confident in their leadership abilities at the beginning of the leadership course, they gained a more equal footing by the conclusion of the course. One important factor at the beginning was that male participants had received more leadership training than female participants had. Better preparation on the part of

male participants is often cultural in nature as social expectations lead men to seek more formal training than women do. These results imply that women have the potential of becoming reasonable leaders if they receive further training. In the Chilean C&MA, regulations presume that women compose half (or nearly half) of the local church's Board of Deacons. Adequate training would assist them in being properly prepared to take up that challenge. Daigle affirms, "[S]hort-term leadership training for women will increase their effectiveness and their sense of adequacy in leadership roles" (iii). As for men, the leadership course led women to changes in their belief systems that would change their behavior.

b. What age limits should local churches observe for the selection of elder-leaders?

- Participants in their 40s and 50s felt that their age range was best for elder-leadership in the church. Younger participants did not feel they had enough experience yet; older participants believed that their best years for exercising leadership had already passed.

- Previous secular and biblical training or experience proved positive for the leadership development of students in the 40s and 50s age group.

- Younger participants saw a greater impact on their lives than did older participants.

- Physical age and the number of years an elder-leader candidate had participated in evangelical churches were less significant than the impact of formal leadership training upon participants' perceived leadership ability.

Younger participants perceived a greater impact on their lives than did older participants. Participants in their 40s and 50s were the most confident in their leadership

potential. Although there was a general increase in the level of confidence for leadership, those in their forties and fifties were the most positive at the end of the course. However, those in their 30s verbally expressed that they realized greater growth in their perception of their leadership potential than did those in older age ranges. Those in their 60s and beyond experienced the least impact in general, as many participants in their sixties and above presumed that their most productive years had already passed. In some cases, these older participants were not as well prepared as might have been expected despite years in evangelical churches. The results did not clearly indicate whether the limited improvement for this age group was due to their age or whether their previous experiences failed to give them the foundation that one might have expected from their years of church involvement.

Exploration of biblical principles studied did not indicate that the scriptural passages involved advocated a specific age range. The term used in 1 Timothy 3:6 to indicate a “novice” (NKJV) or “a recent convert” (NIV), was *neos* in the original text. Brown reports that “*neos* is most commonly used, chiefly in the comparative, to designate the age-range of youths from 20 to 30 years old as distinct from the *presbyteroi* or *gerontes*, but also now and again as a noun to denote an inexperienced person, a novice” (Brown 2: 674). Maturity and experience are more important. Marshall finds that the term “recent convert” often translates as “neophyte” (Marshall 825). While Brown reports that the term might indicate persons in their 20s as compared to people who are older (2: 674), Dunn emphasizes that the term indicates lack of experience. He suggests, “[A]n untried convert could blind believers by his brilliant but superficial potential” (806).

Evaluation of the leadership course's results validated the idea that age and the number of years in the church had not proven to be the most vital factors in developing mature leadership. Rather, the level of training that each participant had received and the extent to which each had applied that training personally, yielded a greater impact on the level of maturity that individual participants achieved. Evaluation of the leadership course's impact indicated that coursework alone would not make all of the difference. Training modules incorporating such methods as mentoring (West, *Leading with Mentoring* 1-7), the MVP Path—a proactive means of leadership development used by the United States Marines (Katzenbach and Santamaria 109), and the challenge activities proposed by Cain and Jolliff would assist participants in arriving at higher levels of maturity normally gained in a greater amount of time. Indeed, the development of potential leaders must go beyond the limits of leadership training courses to incorporate what Forman, Jones and Miller called a “leadership-development culture” to help leaders keep maturing over a period of time (Forman, Jones, and Miller 35).

While cultural expectations and theological evaluation might continue to limit the participation of younger candidates as elder-leaders, the evidence gathered in this study did not limit individuals in their 30s for consideration in active service as elder-leaders. Participants in their 40s and 50s noted that additional years of experience had given them a better background for service as elder-leaders. However, younger participants experienced a development similar to that of older participants, especially those in their 40s and 50s. As only one participant in her 20s was involved, I gathered insufficient data to indicate results for that age range.

## Research Question # 2

How can the local church appropriately train elder-leaders so that they can reasonably fulfill the duties to which God has called them?

- The andragogical methodology utilized in the course proved effective in providing a basis for training potential and current elder-leaders within the context of the local church. Practical applications helped students not only to learn principles of leadership but also put them into operation in their lives and ministries.
- The leadership course did not cover all material needed for complete training of elder-leaders; further coursework and experiences are required.
- The leadership course provided a means to evaluate adequately participation of elder-leader candidates for future service.

The biblical bases established provided the beginning to this question's response. Elder-leaders needed first to be the people whom God called them to be. Each week's instruction centered upon biblical principles rather than cultural values imported from North America. A key passage to understanding who elder-leaders must be is 1 Timothy 3:1-7. Paul begins his list of requirements stating that anyone desiring to be an elder, or overseer, "desires a noble task" (1 Tim. 3:1). He then goes on to establish the following:

Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect.... He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap (1 Tim. 3:2-7).

This list, similar to that in Titus 1:5-9 and in 1 Timothy 5:17-20, gives considerable direction regarding requirements for elder-leaders. The leadership course focused upon

these requirements in the lives of the elder-leaders and elder-leader candidates taking the course. At each possible moment, the biblical concepts were applied to practical situations within the Chilean context.

Joy, writing from a Christian perspective, stresses that Jesus viewed individuals as possessing great worth, “worthy of His intimate concern, part of His personal responsibility” (30). The trainer of individuals must therefore seek to understand them and the ways in which they discover and put knowledge into practice. Truly Christian training must be Christ-centered, following Christ’s example of love and concern, and his profound comprehension of the students involved (30). Joy shifts the focus from educating the whole, or entire, person—typical of andragogical perspectives—to the goal of “wholeness,” or completeness in Christ (43). The educative goal is no longer to add profitable knowledge and to help the student solve the problems he or she faces, but to assist the student to change profoundly (46-47). Joy emphasizes instruction for making decisions and for forming values (111).

Evaluation of the leadership course indicated that the local church could adequately accomplish training of elder-leader candidates for reasonable service within its setting. One of the keys was active use of andragogical principles in the training of elder-leader candidates. Knowles—long acknowledged leader in adult education—views adult learning as finding an innovative methodology for discovery (30). Fernández Crenshaw emphasizes the fact that adults enter educative activities with more varied experience than do children. Adults have a disposition to learn because they want to effectively confront their own life situations. Adults need to know because they *have* to know something. Draves adds that adults are more likely than children to be inclined toward problem solving rather than toward a particular subject matter (6). Andragogy

remained the backbone of the leadership course. In each part of the course, andragogical methodology assisted students in learning as adults and applying their understandings to practical life situations and local church ministries. To prepare adults well in the local church signifies training that is both fully Christian and strongly andragogical.

Development for most students, both in conceptual acquisition and practical employment of principles to their lives, during the leadership course proved significant, bringing the conclusion that additional training modules would yield results similar to those of the leadership course. These results did not eliminate the possibility that some modules of a more technical nature could be accomplished more reasonably through multiple-church seminars, in a Bible institute setting, or through one-on-one, or one-on-three mentoring, thus complementing the local-church training program. As elder-leader candidates enter training programs with differing backgrounds, their training needs would vary. All candidates would not need to take all of the more technical modules if their level of training could be demonstrated adequate in particular areas—coursework and training experiences must to some extent be tailored to meet each candidate's particular needs. Nevertheless, in the context of the Chilean church, all candidates would need to take those courses determined foundational to ensure a commonly held basis of understanding.

a. Can the local church provide adequate resources to train elder leaders?

- The leadership course provided adequate resources to train elder-leader

candidates.

- Many of the resources utilized by the leadership course were readily available

in the local setting.

Allen reports that the Apostle Paul began extensive training of new converts at the earliest occasion (81), and that local people should be involved in the training process from the first moment (98). For Paul, “the qualifications of elders were primarily moral”; the main issue is not their level of education, finances or similar considerations (102). Contemporary leadership training experts such as Jeff Reed propose that local church training of elder-leaders is not only possible but also preferable. For Reed, the shift from gaining wisdom to gaining knowledge is a key factor detrimental to the training of church leaders to this day (Reed “Church-Based Theological Education” 5). The Bible itself promotes the acquisition of both knowledge and wisdom (Ps. 119:66a). If gaining wisdom became as important as gaining knowledge, the local church would develop into a prime center for elder-leader training.

The leadership course utilized a limited number of resources that were readily available in the Church of the Vineyard’s local context. Instruction modules coupled with group discussion permitted students to explore their own views of leadership issues in a way that provided positive feedback. Books and expert driven studies provided background resources. Video segments offered opportunity to explore real-life situations in a group setting, practical group exercises gave occasion for analysis of team dynamics, and open-ended questions arising from the material under study supplied the means to explore key concepts. The materials utilized for the course were moderately priced, accessible to upper middle-class churches within South America. Such resources proved adequate to provide satisfactory development of elder-leader candidates within the local church. Fugate further recommended short case studies from real life church scenarios in Chile through which a group of four students would work, develop a resolution of

conflict and then present to the larger group. He did not believe that coming up with real life examples would be difficult.

b. Can the local church facilitate a shorter time of preparation for elder-leaders so that new believers can be discipled and enter into reasonable leadership within three years?

- During the four months of the leadership course, noteworthy progress was evident for most participants.
- Based upon the results of the leadership course, additional coursework and leadership mentoring over a three-year period would provide an adequate foundation for elder-leader candidates to perform reasonable service as elder-leaders within the local church.
- The leadership course did not automatically insure increased maturity, though it provided opportunity to deal with issues related to maturity.

Many new church plants within Chile and elsewhere in South America face the problem that a large percentage of their members and adherents have not benefited from many years of exposure to the Gospel or evangelical churches. As new believers, many of these members and adherents have yet to gain in-depth acquisition of the Scriptures. Of the twenty-six participants in the leadership course, only seven had experienced adequate discipleship in the past. All of those were currently involved in leadership in some way, four as part of the Ministry Advisory Board. The remaining participants required additional training, especially in various aspects of leadership. This reality justified the expectation under which the leadership course started: two-thirds of the participants (seventeen) either had experienced a lack of discipleship during their years in the church, or were actively involved in discipleship as new Christians.

In analyzing research regarding adult education, Merriam finds that the level of prior schooling and skillfulness makes a bigger difference in learning than the particular age of a person. Adults of greater age learn as well as young adults, as long as they are detached from the demands of time and the focus is not on the rapidity or pace of their learning (4). In other words, the age of participants does not have as great an influence as the time that they may have to dedicate to further training. Ozuah expresses that adult learners evaluate their learning needs and often focus upon solutions to problems they face rather than subject matter (83). Focusing upon the specific needs of elder-leader candidates is more essential than fulfilling a particular curriculum of preparation. While church leadership must develop an overall curriculum, a checklist of requirements related to that curriculum could assist church leadership in more quickly and adequately meeting the needs of particular elder-leader candidates. Leadership must require careful evaluation at each point in the process, something too often overlooked in the leadership training process within the Chilean church. These concepts suggest an assessment tool for the candidates at the beginning of their leadership training to help them personalize their learning process, much like that done in the leadership course.

The leadership course covered a period of less than four months. Most participants logged noteworthy progress, as demonstrated by comparing the pre-evaluation questionnaire with the post-evaluation questionnaire as well as with individual commentaries. At the same time, various other post-evaluations (including those by the Church Advisory Board) suggested areas of need that would bring participants to the point of adequate preparation for service as elder-leaders. A number of those areas involved practical topics, such as basic Bible knowledge, learning to preach, church financial administration, conflict management, and similar leadership skills.

While additional courses would reduce the amount of time needed for leadership development, as demonstrated by the present leadership course under evaluation, they would not automatically insure an increase in maturity, spiritual or otherwise. The leadership course utilized andragogical methodologies that demonstrated students could enter situations that helped them to develop mature responses to leadership problems they faced. Challenge activities and video segments coupled with open-ended group discussion and evaluation proved effective in assisting students to develop their own mature responses to leadership situations. Mentoring of elder-leader candidates and elder-leaders in formation would be an effective means of continuing the process of preparing them.

Swanson recommends that leadership students concentrate on learning needed behaviors rather than on the underlying worldviews that foment them (16). For him, extensive one-on-one mentoring of participants works better than direct training in exegesis (98-99). Swanson employed a native method, named *tathmini*, for evaluation of the results. The *tathmini* process involves leaders in an extensive analysis of all elements of the program to determine what works and what does not work (84). One noteworthy result for the Chilean context is that leaders who focus on biblical truth rather than on accepted cultural forms are much less likely to fail morally (86-87).

Joy stresses that foundational rules do not automatically resolve all problems one faces. Rather, for many of the issues we face, “no clearly black or white category” exists (111). He suggests that “divergent” reasoning would be more appropriate. Divergent thinking occurs as a rational exercise that broadly explores to seek feasible premises helping solve complex problems (113). In other words, the local church needs creative means to assist elder-leader candidates to develop in their decision-making and responses

to problems, and at times, this would go beyond regular coursework to a mentoring process. Mature decision-making could be possible within a shorter time span than often expected.

The leadership course facilitated a determination of needed skills for potential leaders continued development. While some of the best-prepared candidates for future leadership had already acquired years of experience in the Church of the Vineyard, some newer participants showed promise as well. The course results underlined areas of weakness in particular students as well as in the larger group of participants.

Evaluation of the leadership course demonstrated that biblical requirements for elder-leaders from 1 Timothy 3 and related passages could be realized in the lives of individuals from the Chilean upper-middle class. The course challenged participants to explore and improve areas of weakness and strengthen already developed areas. Coupled with individual initiative, the course directed elder-leader candidates towards adequate maturity for reasonable service within the Church of the Vineyard.

### **Implications**

Local churches within the South American context have seldom addressed the training of elder-leaders for reasonable service. Most literature available consists of translated materials from research or experience within the North American context. Application of elder-leader training to the upper middle-class context of South America has been virtually nonexistent. In part, this lack stems from the fact that evangelical groups have established relatively few churches at this level on the continent. As the numbers of evangelical believers within the upper middle-class segment of society have begun to grow significantly, the need to train elder-leaders adequately for reasonable service in this context has become more urgent. Underlying this study's motivation was

the understanding that leaders in upper middle-class churches form a distinct body from those in middle or lower class churches within Chile. As upper-middle class groups around the continent often have greater affinity to one another than they do to peoples from the lower classes of their own countries (Pérez Doglio), the findings from this study based in an upper-middle class church in urban Chile produced strong implications for similar contexts in other countries.

Traditionally, few researchers have undertaken the study of the development and preparation of elder-leaders within the South American context. Indeed, actual research into the distinctiveness of the upper-middle class church setting has remained limited. Most South American scholars content themselves with translating training programs produced by their denominations in North America with little or no cultural modification, or in producing simple training guides based upon scriptural principles with little thought to the cultural framework in which they would apply those principles. Such scholars openly express that local churches can apply their training programs directly to people at all levels of society, though they sometimes adjust their materials for the lower classes due to the inferior levels of education. Elder-leader candidates from the upper-middle class may directly reject such training due to the structured and simplified formats employed.

Myers proposes that such training must function at a lower plane in the beginning to assure that participants become successful from the start; practitioners would need to adjust it sufficiently to insure that participants do not view such training as simplistic. In this regard, typical training programs did not qualify for usage within upper-middle class contexts. Evaluation of the leadership course showed that upper-middle class participants became motivated through courses utilizing andragogical principles and solid scriptural

bases. The leadership course provided a mechanism to apply these principles to elder-leader training, not only within Chile, but also in other upper-middle class contexts as well.

### **Elements Not Covered by Research**

The current study did not directly include several elements of potential research:

1. One question arose regarding the involvement of older participants, whether the limited improvement of older participants (those in their 60s and above) was due to their age range or resulted from previous experiences that failed to give them the foundations that one might have expected from their years of involvement in evangelical churches. In some cases, evaluation of the results intimated that inadequate previous experiences might have contributed negatively to older participants' limited improvement. However, the results did not clearly demonstrate this probability. Practitioners would need additional and more specific research to clarify this supposition.

2. Another inquiry centered on whether participants invited by the pastoral team attained better results than those who voluntarily joined the course. Because various participants who voluntarily joined failed to complete the course, or did not satisfactorily complete the pre- and post-evaluation questionnaires, the pastoral team could assume that those whom it invited had made better progress on the average. However, insufficient data existed. One important item for further research could be evaluation of the impact of the pastoral team's pre-selection or invitation of specific participants upon their successful completion of the course. The accuracy of the pastoral team's selection process would become the issue. One question that practitioners could consider would be which elements contributed to the pastoral team's invitation of particular individuals to join the leadership course. Another query would be whether a local church could make

use of these principles, when delineated, to select individuals for future leadership courses.

3. An additional question regarded the leadership course's contextualization within middle-class environments. The course stretched middle-class participants farther than upper middle-class participants, as they did not connect as well with the course's style. A larger percentage of evangelical churches in Chile are middle class rather than upper middle class in nature. I must ask which principles resulting from the course's evaluation practitioners could apply directly to middle-class settings. Another matter to resolve would be elements that practitioners would need to alter or substitute in middle-class settings. Undoubtedly, the same basic need for prepared leadership often exists within those middle-class churches. Those persons using the course in middle-class settings would need further research to determine how the course could be adapted.

4. A further subject not covered by the research centers on whether this study reflected the reality of other upper middle-class churches in eastern Santiago. While I assumed the reality of the Church of the Vineyard to be similar to that of other upper middle-class churches working in eastern Santiago, a number of questions arose when evaluating the study's results. Among the uncertainties was whether the percentage of long-term members compared to recent converts was similar in other upper middle-class churches in the zone. At doubt was whether the relative ages of participants in the leadership course were similar to those of other upper middle-class churches in the same area. Further research was necessary to ascertain the answers to these questions.

5. One more topic not addressed was what adjustments practitioners might need to make in order to apply the leadership course to upper middle-class churches in other South American countries. While many of the principles should fit well into those

contexts, some changes would likely be necessary. One of the most obvious would be the adaptation of the particular national church regulations relating to the country where the upper middle-class church is located. Practitioners in other locations would need additional research to be certain that particular elements would connect well within their context. For example, various lessons used video segments to help establish weekly concepts. Instructors would need to research the validity of particular segments over others to be certain that those video segments would relate well in their setting. Particular challenge activities utilized in some of the lessons may not translate well into a country's culture. Practitioners would do well not to reject concepts automatically if they do not normally fit a country's local culture. Rather, they can expect a reasonable amount of research into particular elements related to the leadership course when applying the course to other urban centers on the continent.

### **Limitations of the Study**

The leadership curriculum provided a foundation for further classes. One course proved insufficient to cover all of the areas needed for participants to develop adequately as elder-leaders. While most students gained an adequate basis whereby to continue, additional courses are needed in order to insure full preparation of the participants. Evaluation of the leadership course revealed that participants' needs varied significantly.

Limited to one group of middle to upper-middle class participants in an upper middle-class church in Santiago, Chile, the leadership course demonstrated applications for other contexts. While strong similarities among upper middle-class people exist for major urban centers throughout South America, some adjustments would be required when applied to similar contexts in major cities around the continent. Urban upper middle-class groups exhibit fewer differences with similar groups in other major

continental cities than they do with upper-middle class groups in small to medium-sized cities. Upper middle-class people often mix more directly with the middle class in smaller cities throughout South America than within large urban centers.

When applying the course to middle-class groups within Santiago or within other large cities of South America, practitioners would need to make greater adjustments to be certain that the course would work well with those groups. Groups coming from lower levels of society are typically less interactive and less willing to respond to open-ended questions. They often expect direct teaching with answers already stipulated, rather than situations in which they themselves arrive at conclusions. Upper middle-class participants expect to be proactive in their learning, while middle-class participants anticipate leaders explaining ideas to them, and desire specific answers to specific questions.

Some changes in the study's structure could have improved its implementation. The evaluative instruments worked well with a couple of exceptions. I provided a minimum of forty minutes on each occasion for participants to complete the evaluative questionnaires (both pre and post). However, I could have given additional time to students to permit them to evaluate their experience more fully. Some participants requested additional time outside of class to complete the questionnaires with the related difficulty of getting them to return those questionnaires in a timely fashion. Another unexpected difficulty proved to be deciphering participants' handwriting, though I had requested them to print their responses. As I interacted with students informally during the questionnaire process and through the interviews after the course's conclusion, a lack of comprehension of some of the sixteen biblical characteristics described in 1 Timothy 3:1-7 became apparent. For example, the meaning of "not a recent convert" did not readily connect with a number of participants during application of the pre-evaluation

questionnaire. Additional clarification could increase students' comprehension at the beginning of the course. Ongoing instruction cleared up some difficulties prior to the post-evaluation questionnaire.

Data collection strategies were adequate. However, a few changes would benefit future studies. Additional time for participants to complete the questionnaires would give time for them to enlarge upon their responses. Some students desired to expand their written responses. Added direction regarding unclear points would contribute to better comprehension. The semi-structured interviews supplied greater understanding of general outcomes.

In general, the participants involved in the leadership course were the indicated ones. They represented a good cross section of the Church of the Vineyard's current and potential leadership. Three persons invited by the pastoral team proved unable to participate due to time constraints related to their employment. Another two were unable to participate because of family difficulties. Due to heavy work schedules for many potential participants, no specific time schedule worked well for all potential participants. Use of the regularly scheduled Bible Academy time on Wednesday evening proved best for the greatest number of participants.

### **Unexpected Observations**

Some concepts covered in the leadership course required adaptation to normal Chilean reality. Among them were "followership," "servant-leader," and "integrity." The participants took longer to connect with those ideas than others more commonly understood. However, after a week or two many participants began to incorporate these principles into their thinking. These concepts obtained the most commentary during the final evaluative discussion on the last evening of class.

Except for one-week, I presented a video segment or employed a challenge activity, related to the week's subject, to assist participants in their interaction with the subject matter and each other. One of the video segments examining integrity did not immediately connect with many of the participants. The participants' immediate reaction revealed that the principle was not one with which they had previously interacted. During the final evaluative discussion, several participants mentioned that segment as having considerable impact upon their understanding. Similarly, a video segment from a war movie, which explored "teamwork," initially gained negative reactions (simply by looking at a war situation within the church setting) yet proved to have a cumulative and positive impact over a period of time. Overall, the video segments and challenge activities stimulated participants' interest, improved their comprehension of the concepts involved, and helped integrate their theoretical understandings with practical applications.

Evaluation of the leadership course, *Preparing to Serve*, affirmed that candidates for elder-leader service and elder-leaders in actual service could develop at a much faster rate than was normally the case.

### **Recommendations for Application**

When applying this leadership course to other contexts, I forward several recommendations:

1. The ongoing week-to-week evaluation undertaken by the pastoral team proved more valuable than expected. Some of the conclusions reached by the pastoral team regarding individual participants came about as much from observation of participants' performance as from their answers in the pre- and post-evaluation questionnaires. A weekly evaluation of participants' development proved to be a vital part of the overall

assessment of their performance. I recommend this methodology to other local churches utilizing this course.

2. The leadership course was successful partly due to its ongoing adjustment to the local context. Successful application in another context would require proactive adaptation of the course to that new locale.

3. This course successfully brought participants into a common understanding of basic church leadership principles. Students with limited understanding gained a fuller comprehension of those basic principles; those students who entered the course with better preparation, found themselves at a similar level with other participants. Full employment of the biblical principles and examples provided a foundation that can be readily transferred to other contexts. Working with Jesus' and Paul's examples would readily illustrate universal principles transferring to any cultural context within the continent.

4. All students gained the opportunity to change their minds and thus their actions as they applied course principles to real life situations. Practitioners would need to program additional courses for elder-leader training during the following two to three years in order to realize adequate preparation of elder-leader candidates. While local churches would need to design those courses to meet the training needs of their candidates, local churches may determine that not all participants would have to take each course unless those courses filled their particular needs. Some candidates could be exempt from particular courses if they already had adequate training in a particular area. At the same time, certain candidates might enroll in Bible institute courses or citywide leader training modules when those would cover their particular training needs.

5. A specific reevaluation of the leadership course after six weeks might have better measured the long-term impact on participants. The semi-structured interviews undertaken during the weeks following the course implied continuing impact on participants' comprehension of the concepts studied. For some participants, certain concepts connected with them some weeks after their introduction. A delayed evaluation would have given a better long-term assessment of how participants had developed through the course.

### **Postscript**

Within the Chilean context, the lack of trained leaders, especially elder-leaders, has hindered the development of new upper middle-class church plants. With membership often composed of a few long-term committed members imported from established evangelical churches, and many new believers only recently incorporating into an evangelical setting, many such churches face the urgent necessity to develop adequate leadership in a much shorter period of time than was normally the case. Local churches can reduce the ten-year or more process to as little as three years if a training program appropriate to the local context were developed and executed. The local church must promote a leadership development atmosphere if it is to train and adequately develop new elder-leaders and others within this shorter period. Age or gender does not need to be an impediment to preparation of an elder-leader; the development of spiritual maturity in elder-leader candidates remains the prime concern.

## APPENDIX A

### PRE-EVALUATION QUESTIONNAIRE

- 1) In what age group do you fall?
  - A) Teen-Agers and 20s
  - B) 30s
  - C) 40s
  - D) 50s
  - E) 60s and above
  
- 2) What level of secular studies have you completed?
  - A) Secondary
  - B) Trade or technical school
  - C) Some university training
  - D) University graduate
  - E) Graduate degree
  
- 3) Describe your conversion experience and what it means for you to be a Christian.
  
- 4) How would you describe your relationship with the Lord up to this point?
  - A) Excellent
  - B) Very good
  - C) Fair
  - D) Poor
  - E) Very poor
  
- 5) How many years have you actively participated in an evangelical church?
  - A) 1—3 years
  - B) 4—6 years
  - C) 6—9 years
  - D) 10 years or more
  
- 6) How would you describe your participation in evangelical churches up to this point?
  - A) Excellent
  - B) Very good
  - C) Fair
  - D) Poor
  - E) Very poor
  
- 7) What level of leadership training have you had?
  - A) No formal training
  - B) Church Bible Academy
  - C) Leadership Seminars
  - D) Some Bible institute courses
  - E) Graduate from a Bible institute

8) How many years have you participated as a formally named and recognized leader within an evangelical church?

-- This includes positions such as Sunday school superintendent, member of the Board of Deacons, president of a local church committee such as missions, evangelism, special events, etc., president of the men's or women's group, and other similar positions.

- A) 1—3 years
- B) 4—6 years
- C) 7—9 years
- D) 10 or more years

9) Have you participated as a leader in a similar position in other non-evangelical churches?

- A) Yes
- B) No

- Describe the leadership position you occupied in the church and responsibilities that you fulfilled.

10) Using these levels of compliance, mark each of the leadership qualities below according to the compliance level that you believe you have reached at this point.

- A) Good
- B) Average
- C) Needs improvement

- 1 \_\_\_\_\_ Above reproach
- 2 \_\_\_\_\_ Faithfulness in my civil status
- 3 \_\_\_\_\_ Self-control
- 4 \_\_\_\_\_ Temperate
- 5 \_\_\_\_\_ Of good behavior
- 6 \_\_\_\_\_ Hospitable
- 7 \_\_\_\_\_ Able to teach / Make disciples
- 8 \_\_\_\_\_ Not given to much wine
- 9 \_\_\_\_\_ Kind / Amiable
- 10 \_\_\_\_\_ Good-natured
- 11 \_\_\_\_\_ Not quarrelsome
- 12 \_\_\_\_\_ Not greedy for money
- 13 \_\_\_\_\_ Governs well his/her house
- 14 \_\_\_\_\_ Assures that his/her children obey them with all respect
- 15 \_\_\_\_\_ Not a recent convert
- 16 \_\_\_\_\_ According to what you believe, do your work companions and neighbors have a good image of you?

11) To what point do you now understand the qualities of a servant-leader?

- A) Excellent
- B) Very well
- C) Fair
- D) Poorly
- E) Very poor

12) Describe three qualities of leadership that you manage well.

13) Describe three qualities of leadership that you must improve.

14) I describe myself as a “servant-leader.” To what extent are you in agreement with that affirmation?

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

- Explain your response.

15) I can communicate effectively with others in the church.

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

- Describe the positive and negative aspects of your communication.

16) I can resolve conflicts with others in a positive manner.

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

- Explain your response briefly:

17) I am ready to forgive others their offenses.

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

- How do you need to improve in this area?

18) Briefly describe the areas of concern that you have in being able to improve as a leader within the church.

## APPENDIX B

### LESSON PLANS FOR “PREPARING TO SERVE”

A course presented at The Church of the Vineyard in Santiago, Chile  
August to November 2007

#### Week 1: “Introduction and Pre-Evaluation”

1. Objective for training session:

The students will grasp and apply an accurate concept of *leader* within the local Christian church that will permit them to evaluate their development as leaders within their context.

2. Major Concepts Utilized:

- a. A person leading in a Christian context must serve.
- b. The leader’s capacity to affect other individuals explains the level of their credibility.
- c. The leader’s aptitudes for leading are divinely granted.
- d. Leaders can be developed within the context of the local church.

3. Andragogical Strategies Employed:

- a. Students participated in a challenge-activity that assisted students in acting out their leadership abilities within a real-time situation. Not just hearing about leadership, they were involved in “hands-on” opportunities that allowed them to apply what they were learning. Discussion, undertaken after the challenge activity, helped students evaluate the meaning within that particular setting.
- b. Small group discussion helped students verbalize their understanding and interact with others’ conceptualizations. Discussion in each small group varied according to the needs and concerns of each group’s members.

4. Follow-up Assessment to Measure the Objective for This Session:

Session 1 prepared students to take the Pre-Evaluation Questionnaire so that they could accurately assess their standing and preparation as leaders within the local church setting. The Pre-Evaluation Questionnaire assessed students' understandings as well as the appropriateness of the session.

**Week 2: "Qualities of Leadership I"**

1. Objective for training session:

The students will gain and apply a conception of the basic requirements for Christian leadership within the local church.

2. Major Concepts Utilized:

- a. The Bible establishes basic qualifications for servant-leaders within the local church.
- b. Servant-leaders must understand and demonstrate the qualities of leadership that God has established.
- c. Each of the established qualities is important to the development and service of the servant-leader.

3. Andragogical Strategies Employed:

- a. A video segment helped students identify with leadership qualities within a particular context. Post discussion aided them in evaluating the impact of those qualities in the given context.
- b. A short lecture on several of the qualities under study assisted students in forming an understanding of the concepts under consideration.

c. Open-ended discussion in small groups permitted students to examine each quality under study by applying their understandings to their own lives and situations.

4. Follow-Up Assessment to Measure the Objective for This Session:

Small group monitors were able to judge the extent to which group participants understood the qualities under consideration. The homework assignment assisted students in evaluating their individual compliance with the basic qualities under consideration.

**Week 3: “Qualities of Leadership II”**

1. Objective for training session:

The students will evaluate and apply specific qualifications for servant-leaders within the local church.

2. Major Concepts Utilized:

a. A common theme in the New Testament, *being hospitable* is highly important to the Lord. Putting our faith in action makes loving others concrete.

b. A man or woman who becomes a servant-leader must learn to control his or her anger.

c. Servant-leaders must be spiritually mature, regardless of the number of years they have been in the church.

3. Andragogical Strategies Employed:

a. A video segment assisted students in identifying leadership qualities operative within a particular situation. Discussion related to the video segment permitted students to assess the impact of those qualities as those played out within the story line.

b. A short lecture on the concepts of hospitality and anger aided students in conceptualizing how those characteristics manifested themselves in an individual.

c. Open-ended discussion in small groups allowed students to explore various servant-leader qualities and apply their conclusions to their own lives and ministries.

4. Follow-up Assessment to Measure the Objective for This Session:

A homework assignment assisted students in appraising their personal compliance with the leadership qualities under consideration. Monitors in the small groups determined the extent to which group members understood the basic concepts under consideration. In addition, these concepts were analyzed in specific questions through the Post-Evaluation Questionnaire utilized at the course's end.

**Week 4: "Rules and Regulations of the Chilean C&MA"**

1. Objective for training session:

The students will understand and develop a conceptual foundation for the basic rules and regulations of the church corporation<sup>4</sup> under which their local body operates that can be appropriated for proper functioning within the corporation.

2. Major Concepts Utilized:

- a. The corporation needs regulations so that it functions well and its members understand how to work with other members of the organization.
- b. Though based upon Scriptures, the C&MA's regulations may differ from those of other corporations as each organization explores the scriptural bases.
- c. Consensus regarding the rules and regulations forms an important basis upon which each corporation can operate.

3. Andragogical Strategies Employed:

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<sup>4</sup> The term *corporation* here is peculiarly Chilean in usage, having the same meaning as "denomination" in other contexts. It is generally utilized without the modifier "church" coming before it as the context provides understanding.

a. A challenge activity called “To Be or Knot to Be” was utilized to facilitate students’ development of their conception of consensus. Students were grouped within their regular small groups. The activity required each group to gain a unified opinion regarding the displacement of a group of ropes. Evaluation of the activity’s results assisted exploration of the corporation’s rules and regulations.

b. A discussion regarding the corporation’s rules and regulations formed a basis by which students could understand and interpret those rules and regulations during the group interaction that followed.

c. Open-ended questions during the discussion time assisted students in exploring and applying those regulations to their local church situation, particularly in the selection and participation of servant-leaders within the local C&MA church.

#### 4. Follow-up Assessment to Measure the Objective for This Session:

Evaluation of group discussion from each of the small groups permitted an understanding of the extent to which the basic concepts were comprehended and the objective was reached.

### **Week 5: “Service”**

#### 1. Objective for training session:

The students will comprehend and apply the concept of service to the servant-leader’s participation in his or her local church.

#### 2. Major Concepts Utilized:

- a. The example of Christ helps us understand how to be a servant of God.
- b. Being a servant is difficult but brings noteworthy compensations.
- c. A leader in the church must follow the example of Christ and be a servant to all.

d. The servant-leader must care for members and adherents in the church just as a pastor must do in full obedience to biblical principles.

3. Andragogical Strategies Employed:

a. A video segment made it possible for students to investigate the meaning of servanthood in a real-life setting. Evaluation of the segment aided them in formulating a conception of the impact serving others has within the local church.

b. A presentation on service assisted students in applying biblical principles to practical situations of service within the church.

c. Small group discussion helped students interact with biblical principles, and connected them with methods of active leadership service within their local church.

4. Follow-up Assessment to Measure the Objective for This Session:

Evaluation of student homework aided the Pastoral Team to determine the effectiveness of this session. In addition, spot evaluation of small group discussions and a full group interaction at the beginning of the following session provided additional detail.

**Week 6: “Teamwork”**

1. Objective for training session:

The students will value and put into practice the principle of working together as a team, not only from a biblical basis but also from practical considerations.

2. Major Concepts Utilized:

a. The New Testament provides evidence that pastoral supervision in the apostolic churches was a shared team effort and not the exclusive responsibility of a head pastor.

b. The secret of unity and cooperation among servant-leaders is “agape” love; work on a team requires a good deal of agape love in order to function well.

c. Agape love models an attitude of humble, disinterested servanthood towards one's teammates; being like Christ is the key.

3. Andragogical Strategies Employed:

a. A video segment showing men cooperating during a war situation allowed students to consider the session's key concepts in practical terms, and gave a basis for small group discussion.

b. Exploration of individuals' work within their teams was coupled with open-ended questions that helped each student evaluate their participation in those teams.

c. Students examined the meaning of "agape love" in the context of various scriptural passages, giving opportunity to explore its meaning in practical settings.

4. Follow-up Assessment to Measure the Objective for This Session:

Students evaluated their performance in team settings determining those things that they already did well and those things that needed improvement. Opportunity was given for each student to create a plan to strengthen, expand or mature in those areas needing improvement.

**Week 7: "Integrity"**

1. Objective for training session:

The students will develop and utilize a clear concept of integrity in the Bible and in the context of Christian ministry.

2. Major Concepts Utilized:

a. The Christian follows the example of Christ's integrity.

b. God's pattern of developing leaders follows three steps that are sometimes concurrent:

i. The leader is "identified" (Mannoia 84, 86).

ii. The leader goes through a process of “suffering” and brokenness (Mannoia 84, 87).

iii. The leader is established and is exalted as leader, followed by a period of “powerful leadership” (Mannoia 85, 87).

c. Integrity requires a decision.

3. Andragogical Strategies Employed:

a. A video clip was used demonstrating integrity in action to give a foundation for in-depth discussion of the concept.

b. Open-ended questions were utilized within group discussion to help students apply the concept of integrity directly to their own lives.

4. Follow-up Assessment to Measure the Objective for This Session:

Follow-up evaluative questions made it possible for individual participants to scrutinize their level of compliance concerning integrity in practical situations. Individual interaction with participants and full group discussion at the beginning of the next week’s session helped measure the effectiveness of the objective.

**Week 8: “Spiritual Gifts”**

1. Objective for training session:

The students will gain a comprehension of what spiritual gifts are and how they function, discover what their particular gift might be, and put that gift into operation within their local church.

2. Major Concepts Utilized:

a. The spiritual gifts are supernatural capacities given by the Holy Spirit to Christ’s followers so that they can comply with the work of edifying the church and extending the Kingdom of God.

- b. The Holy Spirit is the owner of the spiritual gifts, and he distributes them.
- c. The spiritual gifts operate through a completely surrendered person.
- d. All of the spiritual gifts are necessary and equally valid.
- e. The primary evidence of the Spirit-filled life will be the fruit of the Spirit.

3. Andragogical Strategies Employed:

a. Contrary to strategies employed on other weeks, no challenge activity or video was employed. Instead, students were asked to complete a survey of spiritual gifts, which then formed the basis of interactive discussion regarding the gifts.

b. Open-ended questions during the group discussion time permitted students to explore the impact of spiritual gifts within the local church as well as the means of applying them more fully.

4. Follow-up Assessment to Measure the Objective for This Session:

As students completed the spiritual gifts tests, those were evaluated by the Church of the Vineyard's pastoral team. The pastoral team's direct intervention with individual participants facilitated the assessment of how the session's objective was applied to particular students.

**Week 9: "Good Followership"**

1. Objective for training session:

The students will arrive at a practical understanding of followership and be able to express and apply practical outcomes of followership for service within the church.

2. Major Concepts Utilized:

- a. Good followers are "people who act with intelligence, independence, courage and a well developed sense of ethic."
- b. A good follower has much better possibilities of become a good leader.

c. In the military or bureaucracies, before someone can enter a leadership position, they must show themselves competent to follow the leaders over them.

d. Being a good follower is biblical.

3. Andragogical Strategies Employed:

a. A video was used to foment understanding of the meaning of “followership.”

b. Students employed biblical passages to discover biblical principles that would apply the concept of followership to their lives and ministries.

c. During the group discussion time, participants determined the practical applications that followership could have within the local church.

4. Follow-up Assessment to Measure the Objective for This Session:

Based on the previous discussion, students evaluated their personal compliance with the concepts of followership. Group evaluation helped verify the extent to which the concepts were understood and would be applied.

**Week 10: “Caring for Christ’s Body”**

1. Objective for training session:

The students will achieve an understanding and appreciation for Christian care giving resulting in appropriate responses in their local church ministry.

2. Major Concepts Utilized:

a. Many reasons exist for making Christian care giving difficult.

b. The Christian must trust God for the results of Christian care giving.

c. Special categories for care giving exist for Christians, including prayer for the sick and care for the poor.

3. Andragogical Strategies Employed:

- a. A challenge activity called “Doodles” assisted students in interacting within their small groups. The activity gave students the opportunity to apply personal interest in the lives of fellow believers.
- b. The use of scriptural references gave students an opportunity to formulate their own conceptions of care giving within the Bible.
- c. Students were given opportunity to apply the care giving concepts they were devising to the requirements for elder-leaders found in 1 Timothy 3:2-7.

4. Follow-up Assessment to Measure the Objective for This Session:

Students were asked to explore both positive and negative attitudes towards Christian care giving that they had towards the poor and sick to determine their understanding and application of the concepts under study. In addition, students were asked to evaluate their personal involvement in care giving within their local church context.

**Week 11: “Making Decisions”**

1. Objective for training session:

The students will comprehend and employ basic concepts related to Christian decision making.

2. Major Concepts Utilized:

- a. Decision-making in the church functions differently in many ways from decision-making in the business world.
- b. The Christian must have confidence in the Lord for the decisions that he or she makes.
- c. Some decisions for the church and people of God have already been made.

d. Many decisions in the church should be made jointly by the church's leadership team.

3. Andragogical Strategies Employed:

a. A video segment facilitated students in understanding the basics of Christian decision-making and provided a basis for further discussion in the small groups.

b. Open-ended questions in small groups assisted students in interacting with the Christian decision-making concepts and applying those to their local context.

4. Follow-up Assessment to Measure the Objective for This Session:

Group discussion helped verify the extent to which students understood and applied decision-making concepts. Students were asked to personally evaluate their means of making decisions to help them determine where personal improvements could be made.

**Week 12: "Final Evaluation"**

1. Objective for training session:

The students will arrive at conclusions regarding what an elder-leader should be based upon their investigation in the course to date and put those conclusions into practice in their lives and ministries.

2. Major Concepts Utilized:

a. Having a formal leadership position is not the same as being a leader.

b. The church needs many leaders, especially servant-leaders.

3. Andragogical Strategies Employed:

a. A video segment gave opportunity for students to evaluate their concepts of good leaders.

b. Open-ended discussion in small groups permitted students to analyze and apply the basic concepts that they had learned, by “constructing a good leader.”

4. Follow-up Assessment to Measure the Objective for This Session:

a. Each group was asked to express the most important concepts that they gained in the course, especially as those elements applied to their conception of a good leader within the context of the local church.

b. Students completed a post-evaluation questionnaire that measured the extent to which they connected with basic concepts in the course and those concepts changed their actions and attitudes.

## APPENDIX C

### POST EVALUATION QUESTIONNAIRE

All questions relate to the leadership course.

1) I have grown in my relationship with Christ through this course.

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

2) My participation as a leader in the Church of the Vineyard has been enriched because of my participation in this course.

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

\*\* Give reasons for your responses:

3) How have your previous experiences and training (secular and/or biblical) helped you become a better leader in the church?

4) For each quality for elder-leader below, please determine your compliance after having participated in the course?

- + Better
- 0 The Same
- Worse

\*\* For each response of better or worse compliance, please explain the reasons why.

1 \_\_\_\_\_ Above reproach  
Reason:

2 \_\_\_\_\_ Faithfulness in my civil status  
Reason:

3 \_\_\_\_\_ Self-control  
Reason:

4 \_\_\_\_\_ Temperate  
Reason:

5 \_\_\_\_\_ Of good behavior  
Reason:

6 \_\_\_\_\_ Hospitable  
Reason:

7 \_\_\_\_\_ Able to teach/Make disciples  
Reason:

8 \_\_\_\_\_ Not given to much wine  
Reason:

9 \_\_\_\_\_ Kind/Amiable  
Reason:

10 \_\_\_\_\_ Good-natured  
Reason:

11 \_\_\_\_\_ Not quarrelsome  
Reason:

12 \_\_\_\_\_ Not greedy for money  
Reason:

13 \_\_\_\_\_ Governs well his/her house  
Reason:

14 \_\_\_\_\_ Assures that his/her children obey them with all due respect  
Reason:

15 \_\_\_\_\_ Not a recent convert  
Reason:

16 \_\_\_\_\_ According to what you believe, do your work companions and neighbors have a good image of you?  
Reason:

5) To what point do you now understand the qualities of an elder-leader?

- A) Excellent
- B) Very good
- C) Average
- D) Poor
- E) Very poor

**\*\* Describe the changes that you have experienced in your comprehension of the qualities of an elder-leader.**

6) My physical age has advantages for an elder-leader.

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

\*\* My approximate age:

- A) Teen-agers and 20s
- B) 30s
- C) 40s
- D) 50s
- E) 60s and above

\*\* Name and describe the advantages or disadvantages of your age for being an elder-leader.

6) I can describe myself as an “elder-leader”—(whether you presently serve as an elder-leader or not).

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

\*\* Explain the changes that you have seen in your abilities that would allow you to function well as an elder-leader.

8) I can communicate effectively with others in the (church) community.

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

\*\* Which changes have you experienced in your abilities to communicate effectively with others in the (church) community?

9) I am ready to forgive others their offenses.

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

\*\* In what ways have you experienced a positive change in your capacity to forgive others their offenses?

10) I feel better prepared as a leader as a result of what I have learned and experienced in this course.

- A) Very agreed
- B) Agreed
- C) Disagreed
- D) Very disagreed

11) In what ways have you developed as a leader through this course?

12) What changes would have helped the course become more effective?

13) Describe instances of “incidental learning”\* related to the course:

\*Incidental learning = you learned something that was not part of the course plan. It could be something that another participant commented, or something that resulted through the discussion that was not part of the course plan as such.

14) The concept that helped me most in the course was:

15) Which subjects should be included in future leadership-training courses?

\*\* Additional comments:

## APPENDIX D

### SURVEY OF CHURCH LEADERS REGARDING ELDER-LEADERS IN THE CONTEXT OF CHILE'S PROFESSIONAL CLASS

I undertook this survey with eleven leaders within The Christian and Missionary Alliance of Chile. Five were missionary colleagues working within the context of upper-middle class church plants in urban zones of Chile (Santiago or the Valaparaíso-Viña del Mar metropolitan areas). Five were pastors in active service in upper-middle class churches or churches with significant numbers of upper-middle class people within the same urban zones. The last was Director of the C&MA Bible Institute in Santiago. I asked the following questions, and provide representative answers:

1. In general, who should qualify to be an elder-leader within the Chilean church?

- Faithful and constant men who are committed in the church.
- Persons with good testimony and commitment who will serve the rest with integrity.
- Spiritually mature and healthy persons that have demonstrated faithfulness in service and testimony within and without the church.
- Those who comply with the biblical requirements that are mentioned for elders: married, hospitable, etc.
- A man or woman who has a profound fear of God.
- A person with more than two years of membership, whose Christian practice is approved by the congregation.
- First, disciples of Christ; second, those who are committed to the Church; third, those who have the gift of service.

- A person who is committed to Jesus Christ and His kingdom with the capacity to dialogue, and capacity in the areas (of service) that correspond to them.
- Commitment to the Lord; (one who) recognizes authority within the church, before the Lord and the church; men and women of prayer, experience, (good) testimony.
- (A person with) an integral life that loves God and is a servant at heart; who has experience in the church and is committed to the vision of the church.
- To qualify as an elder-leader in the church, one must be a Christian, a humble person who wants to serve God in this way.

2. In general, which are the most important qualities for someone to be an elder-leader within the Chilean church?

- Have spiritual maturity, sobriety and good testimony.
- Good testimony, a family that loves God, dedicated to the church, submission to authority.
- Spiritual maturity and faithful testimony.
- Capacitated in the areas (of ministry) that correspond; not rigid or legalist; committed to the church's project; with a good testimony within the society and church; capacity to serve.
- "Antiquity." Commitment. Loyalty. (Good) testimony. Knowledge of the Word. Maturity.
- Disposition to serve. Love of God and of the Church. Maturity as a believer and how to be a human being (stability).
- The necessary number of years of membership.
- Full of the Holy Spirit and of wisdom.

- A person with vision who is able to follow others well and has a well-developed sense of self, has strong convictions and is biblically guarded.

- Self-control; a capacity to organize as well as to execute.
- Must be a Christian; if married, faithful to one wife; a humble person who is willing to serve others; someone committed to tithing.

3. Which quality would be the most important for an elder-leader within the context of the upper-middle (professional) class of Chile's urban areas?

- Social connection; arrival to and understanding of this (social) group.
- Servant oriented; humble, confidence in decision-making, and transparent in their lives.

- Necessary preparation and adaptability.
- An educated person who is willing to serve in any capacity in the church context.

- Testimony in his or her work and in the community; the desire to share the Good News.

- Testimony in all areas of their life (work, professional), within and outside of the church.

- Professional and part of the context in which they function.
- Spiritual maturity.
- True humility, good testimony, well established psychologically. In a word, mature.

- (A person) that has an independent, analytical thought pattern, and has an ample vision of what the Christian church is to be.

- Having a profound love for the Lord.

- Fitting into the social context; understanding of and ability to connect with this group; university, seminary and post-graduate education.

4. How would you identify an elder-leader within the context of the Chilean upper-middle class?

- A well-dressed person; able to talk well; of sufficient biblical knowledge.
- A person who puts his or her professional ability to the service of the Lord.
- Normally these are service-minded people with little knowledge of C&MA practice, coming out of a weakly committed Catholicism, with little critical thinking.
- Having a capacity for leadership and vision in relation to the project of life that Jesus of Nazareth left.
- Supervisor of administration and ministries, in coordination and subjection to the pastors.
- Professional(s)—part of the medium in which they develop.
- Professional profile, not excluding someone if they do not have a profession.

Commitment. A good testimony. Maturity. Loyalty.

- A leader willing to serve in the church as well as in their relationships with their neighbors and at work.

- Someone capable of teaching, praying in public, filling in for any needed position in the church setting. Humble and with good testimony.

- A person who is confident in himself (herself), who is mature in their own self-understanding, who can accept difference of opinion and who has their identity resting in God.

- Capable of seeing their profession as a means or a tool in the extension of the Lord's Kingdom.

5. What differences with respect to other segments of Chilean society might there be for elder-leaders chosen to serve within the context of the Chilean upper-middle class?

- People who are accustomed to decision-making; people who have been in the university, people who are accustomed to administrative responsibility.

- Professionals: importance of preparing biblically and theologically, vision of reaching the society, (and establishing) the church in their midst. Non-professionals: preparation is not necessarily a priority, more importance placed on how they feel, vision more centered on the church as such.

- The level of education would be one of the major differences amongst the upper class—a leader should have the same or higher levels of education in order to relate to the professional class.

- Their economic and educational conditions, and the influence on others (of their context).

- Professional profile. At times that can be the same socio-economic reality. Very much a leader...or chief in his or her business. Learning to serve more than be served.

- Professionals, faithful, constant. Experience in managing other people.

- They must have the ability to communicate with, and get along well with, the different personalities within the church. Without such a capacity, they would not be taken into account.

- Their ability to influence their social segment; that is, that they feel comfortable and fit well into their context.

- One hopes that they would possess a profound and analytical reasoning in the process of making decisions.

- Normally they have a better economic, academic and social position, are capable and travel a good deal.

6. How should elder-leaders in the context of the Chilean upper-middle class be chosen?

- (They should be chosen) according to the established norm: during the annual meetings of the church.

- With spiritual maturity, and with good testimony within and outside of the church.

- Because of their spiritual maturity and based on 1 Timothy and Acts 6:3.

- As with most communities, they must be chosen by their peers or be recognized by their peers before being nominated for a leadership position.

- The normal process of the C&MA serves well, always assuming that prior care is taken to examine candidates for their qualifications.

- God-fearers, but not fearful of God...for the use but not the abuse of the (spiritual) gifts and talents. Systematic and growing fruit. Recognized authority even when he or she does not have an official position.

- Their willingness to serve; nominated by a commission or committee and elected by the church.

- Through interpersonal relationships with the pastoral leadership; good testimony and a devoted Christian life; review of the level of education.

- By their identity in Christ, their vision and their servant heart—willingness to assume all roles without being the person in authority.

- To consider: Christian testimony, aptitude for the particular position; necessary competency for the position; necessary biblical and theological competence; fitting into the established criteria; understanding of the C&MA's history.

7. Which characteristics should an elder-leader of the Chilean upper-middle class *not* have?

- Be self-sufficient, unable to be part of a group of leaders. Emotionally and spiritually un-intelligent.
- Lack of integrity in their personal life, in the church as well as at work; a bad testimony.
- Rigidity; fundamentalism
- Someone who does not submit to authority; someone that is not committed in tithing to the church.
- Being more businesslike or professional than Christian.
- Depending on their capabilities; pride; elevated concept of themselves.
- Hypocrisy, a seeker of influence, desiring to exercise authority or see themselves as important.
- Not confounding intellectual and economic capacity with spiritual maturity. That would be arrogance.
- Not having a thought pattern easy to influence.
- Haughty; looking poorly at others of inferior class or having fewer resources.

Prejudiced.

8. What type of specialized training would you suggest for elder-leaders of the Chilean upper-middle class context?

- “How and what is a leader”; “Biblical requirements for the diaconate; Study of C&MA Regulations.
- The basics for deacons.
- Appropriate understanding of the protestant genre. This, due to the supposed Catholic past that surrounds them.
- Make 1 Timothy 3:8-13 and Acts 6:3 profound.
- Biblical teaching about the humility of the believer and the unity of the church.
- Ecclesiastical administration; the concepts of Christian leadership.
- Ecclesiastical administration. All the courses of the Bible Academy. Chosen courses in the theological seminary (leadership).
- How to evangelize through friendship; how to be an upright leader in middle of work and the community.
- Possibly classes in communication, classes on teaching and leadership qualities.
- Actualized and contextualized biblical theology.
- Self-understanding, personality type matrixes; self-awareness as to how he or she reacts in the team setting.
- 9. Which responsibilities should elder-leaders have within the context of the Chilean upper-middle class?
- In administration; in instruction (having the necessary requirements); in pastoral labors; in social projects, etc.

- Persons of confidence—vision—who can lead others in the face of socio-cultural pressure. Leaders who can take pro-active and decision-making responsibility—creativity.
- Responsibilities in teaching, leading the (worship) service, some preaching administrative duties, ministry duties in helping the pastoral staff.
- Contact with the people of the world, helping to motivate people of the church in reaching people without Christ. Serving in the church as serving Christ.
- Living in the will of God. Being a (good) witness. Close collaboration with the pastor of the church.
- Administrating the needs of the congregation; (working) in relation to purchases and construction work.
- They must look after the health of their pastor and the entire church; they must dedicate themselves to be examples of maturity and service.
- Being mature and not being questioned in their personal lives.
- Missions towards other communities; they must teach (in all of its forms).
- All that the Bible and the regulations assign to them.
- Members of boards; teaching in the academies; leading services; preaching in the absence of their pastor.

Comments:

I perceived little difference between missionary and national worker responses. Rather, I sense greater differences between those with greater educational experience (whether national or missionary) and those with less education or educational experience. Responses assisted appropriate adjustments to the development and evaluation of the leadership course.

## **APPENDIX E**

### **A SYNOPSIS OF THE TWELVE LESSONS OF “PREPARING TO SERVE”**

A leadership development course presented at  
The Church of the Vineyard, Santiago, Chile  
August to November 2007

#### **Week 1—“Introduction & Pre-Evaluation”**

- A. Dynamic—”Magic Carpet” See Cain and Joliff 125-27.
- B. Presentation: “What is a leader?”
  - 1. What does Christian leadership mean?
  - 2. Definition of a leader.
    - a. Aptitudes
    - b. Influence
    - c. Circumstances
  - 3. The Lord grants specific capacities to leaders to work in their particular circumstances but not necessarily in other contexts.
- C. Group Discussion:
  - 1. In your opinion, what is a leader?
  - 2. What differences must there be between leaders in the church and leaders in the world in general? Are there similarities among leaders in general?
  - 3. Who can be a leader within the church?
  - 4. Is a leader born that way, or is he or she developed over time?
- D. Pre-evaluation questionnaire.
- E. Homework.
  - 1. Memory verse (for next week)—1 Timothy 1:12 (NIV)

2. Question for next week: What questions have arisen that have not been adequately answered?

## **Week 2—“Qualities of Leadership I”**

A. Video spot—A segment demonstrating some of the leadership qualities under study, including: irreproachable, faithfulness in your present civil state, temperate, self-controlled, respectable, not quarrelsome, and gentle.

B. Talk: “Qualities of Leaders I”

1. 1 Timothy 3:14-15 (NIV).
2. According to this passage why is Paul writing this letter to Timothy?
3. Why is leadership such a vital part of this purpose?
4. In Acts 20:28-31, Paul warns the Ephesians about false teachers.
5. The elder-leaders of the Ephesian church had likely made mistakes. What might those mistakes have been?
6. Paul gives the qualities that elder-leaders need in 1 Timothy 3:2-13. Paul emphasizes the following leadership qualities:
  - a. Irreproachable.
  - b. Faithfulness in your present civil state.
  - c. Norm for fathers (and mothers) required for an elder-leader (1 Timothy 3:4-5)

C. Small Groups:

1. Examine Proverbs 6:27-35 via corresponding questions.
2. For each quality—temperate, self-controlled, respectable, not quarrelsome, gentle—give a definition in your own words. Share examples with your group.

D. Homework assignment: Which qualities of elder-leader do you demonstrate in a positive way?

1. Where do you need to improve?
2. List specific goals that you will use this week to improve the qualities of elder-leader that you lack:
3. Memory verse for next week: 1 Timothy 3:9

### **Week 3—"Qualities of Leadership II"**

A. Video spot—Choose a video segment that demonstrates some the leadership qualities to be studied: hospitable, amiable (kind), not given to much wine, not quarrelsome, not a lover of money. Develop evaluative questions for a short discussion of the qualities seen in the video segment.

B. Talk: "Qualities of Leadership II"

1. Explore hospitality in 1 Timothy 3:2, Romans 12:10, 13; 1 Peter 4:8-10; Hebrews 13:1-2. Pablo tells elder-leaders to be hospitable.
2. Conclusion: Being hospitable is highly important to the Lord. It is putting our faith in action. It is love in action.
3. Explore anger in Titus 1:7; 1 Timothy 3:2-3;
4. According to these references—Proverbs 14:17; 14:29; 15:18; 19:11; 29:11; Ephesians 4:26, 27; James 1:19, 20—what are the qualities of a man or woman who keeps their anger under control? (Strauch and Swartley 139).
5. The elder-leader "must not be a recent convert, or he may become conceited and fall under the same judgment as the devil" (1 Timothy 3:6, NIV).

6. These leadership qualities (in 1 Timothy 3) refer to a maturity cultivated through years, not simply practical matters in a leader's life, but having to do with their character formed by the passage of years (Dunn 806).

E. Small Groups:

1. What do the following qualities (hospitable, amiable (kind), not given to much wine, not quarrelsome, not a lover of money) mean in practical terms? See 1 Timothy 3:1-7.
2. What do these qualities have in common?
3. How do these concepts affect the development of an elder-leader?

F. Homework:

1. Which of the following qualities—hospitable, not violent, self-controlled, not a recent convert (neophyte), amiable, gentle/peacemaker, not given to much wine (temperate), not a friend of money / not a lover of money—need improvement in your life (whether you are an elder-leader or not)?
2. Memory verse for next week: Galatians 2:20

**Week 4—"Rules and Regulations of the Chilean C&MA"**

A. Dynamic: "To Be or Not to Be" (Cain and Joliff 60-62).

B. Talk: "Rules and Regulations of the Chilean C&MA"

1. We live within a community of churches, as we say in Chile, a "corporation" (or denomination). Many benefits exist by being part of a larger community.
2. As with all communities, ours has its rules, rules based upon the Scriptures.
3. At the same time, differences exist with other church corporations

4. Explore main points of reference to leadership with the Corporation's statutes and regulations.

C. Small Groups:

1. Develop questions that explore each section of corresponding regulations.
2. How do these regulations connect with the biblical message?
3. What must we do in the upcoming years to prepare ideal leaders for our (church) community?

E. Homework.

1. Memory verse: Ephesians 4:1.
2. After reading 1 Corinthians 12:12-20, which principles of the body of Christ do you find in this passage?
3. How are you going to contribute to the body of Christ in the community of the Vineyard?

**Week 5—"Service"**

- A. Video spot: Choose a video segment from five to ten minutes in length that demonstrates the principle of service and fits with your particular group.

B. Talk: "Service"

1. What does it mean to serve as a leader in the church?
2. The Example of Christ in Philippians 2:1-12 helps us understand how to be a servant of God.
3. What was the result of Jesus converting himself into a servant?
4. Peter gives an example of elder-leaders in 1 Peter 5:1-3.
  - a. Peter identifies himself as an "elder-leader" the same as the others.

- b. The leader will participate in suffering:
- c. The elder-leader must care for their people “as a pastor.”
- d. How is this leadership service produced in a practical sense in today’s world?

C. Small Groups.

- 1. In Philippians 2:4, how must we be vigilant for the interests of the rest?
- 2. What does it mean to be a tyrant in current Chilean context?
- 3. What must the elder-leader of the (church) community<sup>5</sup> avoid?
- 4. For each of the following verses—Deuteronomy 6:13; Matthew 6:24; Matthew 20:28; Ephesian 6:7; Galatians 5:13— determine the biblical principal that we find and how it can be applied to the elder-leader’s actions in the church.

D. Homework:

- 1. List practical ways of serving God as an elder-leader within and outside of the church.
- 2. Memory Verse for next week: Galatians 5:13

**Week 6—“Teamwork”**

A. Video spot. Choose a video segment of five to ten minutes in length that demonstrates teamwork in action.

B. Talk: “Working in Teams.”

- 1. The New Testament provides certain evidence that the pastoral supervision in the apostolic churches was an effort shared in teams and not the exclusive responsibility of a head pastor (Strauch and Swartley 89).

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<sup>5</sup> The term *community* was often applied in our context to refer to the local church body as it fit better with the cultural context in which the Church of the Vineyard was operating.

2. The following biblical references illustrate this principle: James 5:14; Acts 14:23; 15:2; 20:17, 28; Philippians 1:1; Titus 1:5; 1 Peter 5:1-3 (Strauch and Swartley 89)
3. An exploration of the biblical references to Christian leaders show that in the great majority of the cases a group of leaders is specified (Strauch 89).
4. “The secret of unity and cooperation among elder-leaders is “agape love” (Strauch and Swartley 93). The following passages contribute to understanding agape love within a team: John 13:1, 4, 5, 14 (Strauch and Swartley 93).
5. In the context of our community, how do the following passages give us understanding in washing the feet of other members of your team? Romans 12:9, 10; 14:15; 1 Corinthians 8:1; 13:4, 5, 8; Ephesians 4:2; Philemon 8, 9; 1 John 3:16.
6. Work on a team requires a good deal of agape love in order to function well. Being like Christ is the key.

C. Small groups:

1. Participants will use survey in Strauch and Swartley (92) to respond to questions referring to their work as a team member.
2. Based on this survey, talk in your group about the qualities that a team member would need so that the group’s members work together well and the group is successful.

D. Homework:

1. Memory verse for next week: Memory verse: 1 John 3:16

2. Go through the survey again. Determine the elements that you already do well and that you must improve. Devise a plan to help you develop your weak points.

### **Week 7—"Integrity"**

A. Video clip: Choose a video clip of five to ten minutes in length that demonstrates the concept of *integrity*.

B. Talk: "Integrity"

1. What does "integrity" mean?
2. According to Webster's, "Integrity" signifies "firm adherence to a code or standard of values;... the state of being unimpaired : soundness;... the quality or condition of being undivided."
3. The example of Jesus himself, in Philippians 2:5-11, shows that his service had a marked sense of integrity. Also explore the following passages:
  - a. Isaiah 52:13-15.
  - b. Colossians 3:23-24:
6. Share the biblical pattern of leadership that Kevin W. Mannoia has discovered (84,86).

C. Small groups:

1. Using Luke 22:39-42, Isaiah 52:13-15, and Philippians 2:5-11, discuss the meaning of integrity using appropriate questions.

D. Homework:

1. Memory verse for next week: Colossians 3:23-24.
2. Honestly answer the following questions:

- a. Have you received a call from the Lord to be a leader in some way within His church?
  - b. Are you willing to suffer for Christ? Up to what point?
  - c. What expectations do you have as a result of following God?
- What are your real motivations?

### **Week 8—“Spiritual Gifts”**

Note: To the exception of other weeks, a video segment or challenge activity will not be utilized this week. Instead, a spiritual gifts test will be administered that will involve a significant portion of time.

- A. Introduction—What is a spiritual gift?
  1. An article discussing “spiritual gifts” within the context of the Chilean C&MA was used (Alianza Cristiana y Misionera).
  2. The following titles are translated from the original:
    - a. The Spiritual Gifts: Expectation without Imposition
    - b. What are the spiritual gifts?
    - c. Who can have spiritual gifts?
    - d. How do the spiritual gifts function?
    - e. Is there a spiritual gift that is more important than the others?
    - f. What is the evidence of being filled with the Holy Spirit?
    - g. Have certain spiritual gifts ceased?
    - h. How can I discover my spiritual gift(s)?
- B. Spiritual Gifts Test. Employ a spiritual gifts test appropriate for your particular context.
- C. Small Groups:

1. Which spiritual gifts are the most important for the Church of the Vineyard community? (See 1 Corinthians 12:27-31)
2. Are there gifts that are not important for the community?
3. How do you think that these gifts can be appropriated and utilized within the community?
4. How members of the community better exercise these gifts?
5. What results must we hope for, if the gifts are fully manifested within the community?

D. Homework:

1. Memory verse for next week: 1 Corinthians 12:4-5.
2. To think about: Which of the spiritual gifts do I possess?

*To think about:* Which of the spiritual gifts do I possess?

**Week 9—“Good Followership”**

- A. Video Clip: Choose a video segment of five to ten minutes in length that communicates the concept of “followership<sup>3</sup>.”
- B. Talk: “Good Followership”
  1. The other side of leadership is “followership.”<sup>6</sup> Good followers are “people who act with intelligence, independence, courage and a well developed sense of ethic” (Kelley 12).
  2. A good example: The twelve disciples of Jesus (Kelley 22).
    - a. Jesus’ disciples became committed men, certain of their faith in Christ and disciplined in their actions. (See Mark 1:16-20).

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<sup>6</sup> *Followership* is a word invented by Kelley, an author who has investigated the concept of good followers.

- b. Examples from the military (Kelley 28), and from Asia (Kelley 55, 56) assist our comprehension.
- 3. An important concept for the development of Christian leaders is disciples.
  - a. Some of the best-known leaders in the world began as disciples of some recognized master (Kelley 57).
  - b. See examples taken from Kelley 58-59.
- 4. Mentoring.
  - a. In mentoring, a person begins a rigorous one-on-one association with a mentor.
  - b. This connection between mentor and follower allows the follower to fully develop (Kelley 62).
  - c. Example of mentoring relationship between Dwight Eisenhower and General Fox Connor (Kelley 63).
- 5. A good follower has much better possibilities of becoming a good leader. He or she understands the significance of being a follower. They understand the matrices of interchange with other leaders and with other followers.
- 5. Exemplary followers actively apply their gifts and talents for the benefit of the entire organization, adding “value” to their situations through their focus and commitment (Kelley 129).

C. Small Groups:

- 1. Using the following verses, determine the biblical principles that apply to us when we are good followers of Christ: Matthew 4:18-22; Mark 8:34; Mark 10:28; John 12:26; 1 Peter 2:21;

2. Discuss the following questions as a group:
  - a. What are the characteristics of a good follower?
  - b. How do the experiences of “followership” help convert one into a good leader?

**D. Homework:**

1. Memory Verse for the following week: Mark 8:34.
2. For further thought, consider the following questions:
  - a. Which characteristics of being a “good follower” will help you become a good leader?
  - b. Which characteristics of a “poor follower” will impede you from becoming a good leader?

**Week 10—“Caring for Christ’s Body”**

- A. Dynamic: Utilize “Doodling” (See Cain and Joliff 43-46).
- B. Talk: “Care of the Body of Christ.”
  1. Many reasons exist why being under the care of the local church is difficult (Haugk 13 – 17): Personal embarrassment, other people’s embarrassment, being overly cautious, a negative event, fear of using Christian resources improperly, fear of being rejected, defining something incorrectly or putting the wrong label on it, “paralyzing perfectionism” (17), and conservation of reputation.
  2. Consider the following principles in exploring care of Christ’s body:
    - a. “The Christian is responsible for the care; God is responsible for the cure” (19).
    - b. If we do not trust God for the results, we will confront difficulties.

- c. Trusting God signifies freedom, not a lack of effort (21).
  - d. God is always present; we can practice His presence (27-29).
  - e. Depending on Christ to love others and caring for them makes a significant difference (35).
  - f. Christian care goes beyond the psychological: it deals with something much more profound—the spirituality of the person. We care for the totality of the person, not only a part of him or her (42-43).
3. Certain specific themes in the care of Christ's body exist in the Bible.
- a. Care of the poor (Stauch and Swartley 159-160).
  - b. Prayer for the sick (161).

**C. Small Groups:**

- 1. Look at the list for requirements for elder-leaders in 1 Timothy 3:2-7:  
Irreproachable, faithful in your actual civil state, self-controlled, temperate, respectable, hospitable, able to teach / make disciples, not given to much wine, gentle, not quarrelsome, not a friend of money, able to manage their own family well, able to see that their children obey them with proper respect, not a recent convert, and one who has a good reputation with neighbors and workmates.
- 2. Which of these characteristics have to do with caregiving of members of the (church) community?
- 3. Make a list of five positive actions or attitudes that we must have towards a brother or sister in need.

**D. Homework:**

- 1. Memory Verse for the following week: James 1:27
- 2. How can I personally be involved in giving care to members?

## **Week 11—"Making Decisions"**

A. Video segment—Choose a video segment of five to ten minutes in length that describes the decision-making process.

B. Talk—"Decision-Making."

1. Principles of decision-making that come from the context of the business world can inform and be of help to us. However, decision-making in the church is not the same as decision-making in the business world.

2. Well-known writers for business leaders, Jim Kouzes and Barry Posner, highlight the principle of self-confidence in decision-making (295):

3. Our confidence must first be established in the Christ—Hebrews 3:14, Philippians 3:3-4, 8-10.

4. Besides our physical world, we as Christians confront a spiritual world (an invisible world) that requires a level of understanding that goes far beyond normal human understanding: 2 Corinthians 10:3-5. (See also 2 Cor. 4:16-18).

5. The reasons that we must have confidence in the Lord for the decisions that we make are humility (Col. 2:2-3), responsibility (1 Pet. 5:1-4).

6. The Bible calls us to prayer and fasting (Eph. 1:17-18, Phil. 4:6; 1 Tim. 2:1-8; Mark 9:29;

7. Some decisions that we must make regarding practices in the church and relating to God's people have already been made. (Prov. 4:1-2; 2 Tim. 3:16-17).

C. Small Groups: Explore principles and questions related to this study.

D. Homework.

1. Memory verse for following week: Mark 9:29.

2. Develop personal responses to questions posed by the professor.

## **Week 12—“Final Evaluation”**

A. Video spot— “*What does it mean to be a leader?*” Choose a video segment that allows participants to evaluate various aspects of leadership together.

B. Small Groups:

1. Take 30 minutes to “construct a good leader” according to the principles that have been developed during the course.
2. Use the following basic principle: Having a formal leadership position is *not* the same as being a leader.
  - a. According to what you have learned in this course, what is a good leader?
  - b. What makes a good servant-leader?
  - c. What qualities are most important for a Christian leader?
3. Determine as a group what characteristics of servant-leader are the most important. Decide how a servant-leader should act within the church and outside of it.

C. Post-Evaluation Questionnaire: You will need a minimum of 30 minutes to complete the questionnaire.

D. General Evaluation: Participants will meet together again as a large group to undertake a general evaluation of the course and its impact.

E. Homework:

Participants are enjoined to analyze their future participation in the local church as leaders. The professor will interview monitors and various others in the upcoming days.

## APPENDIX F

### RESPONSES TO PRE-EVALUATION QUESTIONNAIRE

At the beginning of the leadership course, participants completed a pre-evaluation questionnaire regarding their backgrounds and perceived leadership skills. The questions used in the pre-evaluation provided answers to the first research question: How can local churches identify and select potential elder-leaders within the Chilean context?

Not all participants responded to each question, resulting in variances in the totals of respondents. Questions from the questionnaires are presented in the text following.

Question #1—In what age group do you fall?

**Table 1 Age Group of Participants (N=19)**

<i>Age group</i>	<i>n</i>	<i>%</i>
Teen-agers and 20's	1	5%
30's	1	5%
40's	9	48%
50's	3	16%
60's and above	5	26%
<b>Total respondents:</b>	19	100%

The largest age group was in their 40s. Due to school commitments, only one person in their 20s participated. More participants were in their 30s, but 83 percent of those failed to complete the pre-evaluation questionnaire. Analysis showed that the most positive feedback regarding development of leadership skills for local church service was received by those in the 40s age group.

## Question # 2 — What level of secular studies have you completed?

**Table 2. Level of Secular Studies (N=19)**

<i>Level</i>	<i>Number of Respondents</i>	
	n	%
<b>Elementary &amp; Middle School</b>	0	
<b>High School</b>	1	5
<b>Technical school or similar</b>	6	32
<b>University</b>	10	53
<b>Masters or other post-graduate</b>	2	10
<b>Total</b>	19	100

Most participants completed studies beyond the high school level, consistent with levels of upper-middle class people in Chile. A number with technical school experience experienced additional training through seminars at their workplace.

Question # 3—Describe your conversion experience and what it means for you to be a Christian. Following is a selection of responses:

- My conversion was handled by God Himself in a supernatural way at an evangelical *Te Deum* (military religious celebration) and it changed my life.
- I was born into a Christian home and was converted at more or less 23 years of age in an evangelistic campaign. Being a Christian for me is following Christ; he lives in me and I serve him in this life.
- I was confronted with the Gospel by my son, Luis, and from that moment I accepted Christ and my personal life has had meaning.

- I was born into a Christian home and at 7 years of age, I sensed that the Lord Jesus would be my example. Being a Christian for me is being part of a great, powerful, and rich family.
- My conversion occurred when I was a girl (approximately 10 years of age). In general, what reaffirmed my decision was the fact that I had conflicts with God upon entering university and he rescued me again, forgave me, and renewed his promises to me. For me, being a Christian consists in loving God, believing in Jesus as my Savior, and trying to live according to his mandates, trying to trust and obey him.
- I just said to God, “If you are real, show yourself in my life.” And, he has done so since that time. For me there is a before and after related to that, and today he is all in my life.
- In problems with alcoholism and drug addition, I called out to God; he answered me and worked (in me).
- My experience (with God) came after knowing people who, expecting nothing in exchange, gifted me with a Weekend of “Love” with my husband (Marriage Encounter). Being a Christian has filled me with joy and I have much to give to others.

The responses demonstrated what was already apparent to the pastoral staff—that a range of spiritual levels was evidenced in participants’ lives. While some were mature in their relationship with the Lord, others were less mature.

Question # 4—How would you describe your relationship with the Lord up to this point?

**Table 3. Participant Relationship with the Lord (N=17)**

	n	%
<b>Excellent</b>	0	
<b>Very good</b>	5	29
<b>Fair</b>	9	53
<b>Poor</b>	3	18
<b>Very Poor</b>	0	
<b>Total</b>	17	100

Most participants considered themselves to have an average relationship with the Lord.

No one answered “excellent” or “poor.” Only five considered themselves to have a “very good” relationship with the Lord. These results indicated that most needed to improve in their relationship with the Lord.

Responses by gender:

**Table 4. Participant Relationship with the Lord by Gender (N=19)**

	<i>Male</i>		<i>Female</i>	
	n	%	n	%
<b>A. Excellent</b>	0		0	
<b>B. Very good</b>	4	36	3	38
<b>C. Fair</b>	5	46	4	50
<b>D. Poor</b>	2	18	1	12
<b>E. Very Poor</b>	0		0	
<b>Totals</b>	11	100	8 (100%)	100

No great difference existed between male and female respondents on this question.

Question # 5—How many years have you actively participated in an evangelical church?

**Table 5. Years of Active Participation in an Evangelical Church (N=17)**

	n	%
<b>1—3 years</b>	5 (29%)	29
<b>4—6 years</b>	4 (24%)	24
<b>7—9 years</b>	1 (6%)	6
<b>10 years or more</b>	7 (41%)	41
<b>Total</b>	17 (100%)	100

**Table 6. Comparison of Relationship with the Lord with Years in an Evangelical Church (N=20)**

<i>Relationship with the Lord</i>	<i>1—3 Years</i>		<i>4—6 Years</i>		<i>7—9 Years</i>		<i>10 Years or More</i>	
	n	%	n	%	n	%	n	%
<b>Excellent</b>								
<b>Very Good</b>	3		2		1		1	
<b>Fair</b>			2		1		6	
<b>Poor</b>	2						1	
<b>Very Poor</b>								
<b>Totals (19 = 100%)</b>	5	26	4	21	2	11	8	42

A cross-reference between questions four and five indicated that the number of years in an evangelical church did not have a direct correspondence to the participants' relationship with the Lord. Rather, those with "very good" relationships with the Lord

were spread across the spectrum, with the largest number having only one to three years in an evangelical church. Six participants with ten years or more of evangelical experience saw their relationship with the Lord as only “average.” Factors other than years in an evangelical church must therefore have contributed to the level of relationship that participants had with the Lord. The quality and types of experiences were more likely contributors to the level of relationship experienced.

Question # 6—How would you describe your participation in evangelical churches up to this point?

**Table 7. Level of Participation in Evangelical Churches to Date (N=17)**

	<b>n</b>	<b>%</b>
<b>Excellent</b>	0	
<b>Very Good</b>	6	35
<b>Fair</b>	10	59
<b>Poor</b>	1	6
<b>Very Poor</b>	0	
<b>Total</b>	17	100

A higher level of correspondence was seen between participant’s relationships with the Lord and their participation in evangelical churches.

**Table 8. Comparison of Relationship with the Lord with Level of Participation in Evangelical Churches to Date (N=19)**

Relationship with the Lord –	Excellent		Very Good		Average		Poor		Bad	
	n	%	n	%	n	%	n	%	n	%
Excellent	0									
Very Good			4	21	3	16				
Fair			1	5	7	37	1	5		
Poor			2	11	1	5				
Very Poor										
Totals = 19 (100%)	0		7	37	11	58	1	5		

Comment: A lack of consonance existed, represented by the comparison of two participants who had a “very good” participation in evangelical churches but a “poor” relationship with the Lord. One would have expected that a very good participation in evangelical churches would have resulted in a good relationship with the Lord.

Question # 7—What level of leadership training have you had?

**Table 9. Level of Leadership Training (N=19)**

	n	%
<i>No formal training</i>	<i>4 (21%)</i>	21
<b>Bible Academy in local church</b>	8 (42%)	42
<b>Leadership seminars</b>	4 (21%)	21
<b>Some courses in a Bible Institute</b>	2 (11%)	11
<b>Graduate of a Bible Institute</b>	1 (5%)	5
<b>Total</b>	19 (100%)	

This question showed that the majority of course participants (12) had at best only limited training through their local church. Only seven had participated in higher levels of leadership training.

Training by gender:

**Table 10. Level of Leadership Training by Gender (N=19)**

	<i>Male</i>		<i>Female</i>	
	n	%	n	%
<b>A. No formal training</b>	1	9	3	38
<b>B. Bible Academy in local church</b>	3	27	5	62
<b>C. Leadership Seminars</b>	4	37	0	
<b>D. Some courses in a Bible Institute</b>	2	18	0	
<b>E. Graduate of Bible Institute</b>	1	9	0	
<b>Totals</b>	11	100	8	100

These responses evidenced that male participants generally had more formal preparation than female participants did. None of the female participants had received formal training outside of their local churches, while seven of the male participants had been involved in at least some training at a higher level.

Question # 8—How many years have you participated as a formally named and recognized leader within an evangelical church? (Including positions such as Sunday school superintendent, member of the Deacons Board, president of a local church committee such as missions, evangelism, special events, etc., president of the men's or women's group, or other similar positions.)

**Table 11. Years of Participation as Formally Named/Recognized Leader within an Evangelical Church (N=18)**

	<b>n</b>	<b>%</b>
<b>None</b>	<b>8</b>	<b>44</b>
<b>1-3 Years</b>	<b>2</b>	<b>11</b>
<b>4-6 Years</b>	<b>5</b>	<b>28</b>
<b>7-9 Years</b>	<b>2</b>	<b>11</b>
<b>10 Years or More</b>	<b>1</b>	<b>6</b>
<b>Total</b>	<b>18</b>	<b>100</b>

Although several had some experience, nearly half had no leadership experience in the local church whatsoever. A separate tally showed that the number of years in the church did not necessarily correlate directly to the number of years of leadership experience. Some people who had been in the church for years had little or no leadership experience.

The responses to this question demonstrated that ten participants in the course had little experience as formally recognized leaders within a local evangelical church (less than three years). Only one participant had more than ten years of experience, established in Chapter 1 as an unwritten expectation needed for individuals to gain recognition as elder-leaders.

Answers by Gender:

**Table 12. Years of Participation as Formally Named/Recognized Leader within an Evangelical Church by Gender (N=19)**

	<i>Male</i>		<i>Female</i>	
	n	%	n	%
<b>A. None</b>	4	36	4	50
<b>B. 1-3 years</b>	1	9	2	25
<b>C. 4-6 years</b>	3	27	1	12
<b>D. 7-9 years</b>	2	18	0	
<b>E. 10 years or more</b>	1	9	1	12
<b>Totals</b>	11	58	8	42

A greater number of male participants had more years of experience. Three-fourths of the female participants had no formal leadership experience or only limited experience. By comparison, more than half of the male participants had four years or more of formal leadership experience. The evidence exhibiting the need for leadership training was greater among female participants.

Question # 9—Have you participated as a leader in a similar position in other non-evangelical churches?

**Table 13. Leader Participation in Non-Evangelical Churches (N=16)**

	n	%
<i>Yes</i>	3	19
<b>No</b>	13	81
<b>Total</b>	16	100

Describe the leadership position you occupied in the church and the responsibilities that you fulfilled:

- Yes—I was in charge of group leaders of Young Christian Action.
- Yes—Pastoral Directors for parents in our daughters' school. Directed events for parents, parents with children, and Youth Encounters.

Participants with some evangelical background proved to be a higher percentage of the total number than had been anticipated. A high correlation existed between participants who had been leaders in the Catholic Church and those who were committed to leadership in the Church of the Vineyard. Willingness to be involved in non-evangelical settings often developed into leadership involvement in evangelical contexts.

Question #10—Using these levels of compliance, mark each of the leadership qualities below according to the compliance level that you believe you have reached at this point: A) Good, B) Average, C) Needs Improvement. Not all participants answered all questions. Non-responses were not included in percentages.

**Table 14. Compliance with Leadership Qualities**

<i>Quality</i>	<i>Good</i>		<i>Average</i>		<i>Needs Improvement</i>		<i>No Response</i>		<i>Totals</i>	
<b>1. Above reproach</b>	8	50	8	50	0		3		16	100
<b>2. Faithfulness in my civil status</b>	(50%)	76		24	0		2		17	100
<b>3. Self-control</b>	13		4							
<b>4. Temperate</b>	7	39	4	22	7	39	1		18	100
<b>5. Of good behavior</b>	10	56	6	33	2	11	1		18	100
<b>6. Hospitable</b>	10	56	6	33	2	11	1		18	100
<b>7. Able to teach / Make disciples</b>	9	50	6	33	3	17	1		18	100
<b>8. Not given to much wine</b>	10	56	4	22	4	22	1		18	100
<b>9. Kind / Amiable</b>	8	53	6	40	1	7	4		15	100
<b>10. Good-natured</b>	13	72	4	22	1	6	1		18	100
<b>11. Not quarrelsome</b>	7	41	3	18	7	41	2		17	100
<b>12. Not greedy for money</b>	7	7	6	37	3	19	3		16	100
<b>13. Governs well his/her house</b>	7	7	9	50	2	11	1		18	100
<b>14. Assure that his/her children obey them with all respect</b>	10	10	6	35	1	6	2		17	100
<b>15. Not a recent convert</b>		63		37						100
<b>16. According to what you believe, do your work companions and neighbors have a good image of you?</b>	10		6		0		3		16	
	9	82	2	18	0		8		11	100
		67		22		11				100
	12		4		2		1		18	

Question # 11: To what point do you now understand the qualities of a servant-leader?

**Table 15. Understanding of Servant-Leader Qualities (N=18)**

	<i>All</i>		<i>Males</i>		<i>Females</i>	
	n	%	n	%	n	%
<b>A. Excellent</b>	3	17			3	38
<b>B. Very Good</b>	12	67	9	90	3	38
<b>C. Fair</b>	2	11	1	10	1	12
<b>D. Poor</b>	1	5			1	12
<b>E. Very Poor</b>						
<b>Total</b>	18	100	10	100	8	100

Comments: Female responses were more varied. Most male participants believed that they had “very good” understanding of the leadership qualities at the beginning of the course.

Question #12. Describe three qualities of leadership that you manage well:

Following are a selection of answers given—most were one word responses; duplicate answers were eliminated: able to teach, ability to communicate with others, able to listen to people, aptitude, attitude of service, better image with my neighbors and (work) companions, clarity, commitment to the church, credibility, example (influence), exhortation, experience, facility to talk to others about God, facility to resolve conflicts, faithfulness in my civil state, good ability to connect with people, good relationships with others, hospitable, humility, influence, influence over others, kind, not being a recent convert, objectivity, respectable, responsibility, sensitive, service, serving the (church) community with joy in whatever task, teaching, understanding, vision for service, working together.

Question # 13: Describe three qualities of leadership that you must improve:

able to teach, aggressiveness (in positive sense), be more exacting, better management of my abilities, better service, capable of teaching, capacity to maintain the faith, character, competencies, competencies (financial administration), credibility, governing well my house, greater security in giving a good image, have a character of obedience, hospitable, humility, I need to improve my confidence in what I understand, influence, knowledge, knowledge of all parts of the Bible, knowledge of the Bible, making disciples, moderate (measured), much more prayer, not aggressive, patience, peaceable, perseverance, prayer, responsibility, self-control, systematic study of the word, to be able to refocus and trust God 100%, treatment of others, understanding.

Comment: Comparison of the two lists above implied that areas in which some did well were the same areas in which others saw the need for improvement.

Question # 14: I describe myself as a “servant-leader”. To what extent are you in agreement with that affirmation?

**Table 16. Self-Description as “Servant-Leader” (N=19)**

	<b>n</b>	<b>%</b>
<b>A. Very agreed</b>	<b>4</b>	<b>21</b>
<b>B. Agreed</b>	<b>9</b>	<b>47</b>
<b>C. Disagreed</b>	<b>6</b>	<b>32</b>
<b>D. Very disagreed</b>	<b>0</b>	
<b>Total</b>	<b>19</b>	<b>100</b>

Two-thirds of respondents believed that they could describe themselves as a “servant-leader” at the leadership course’s inception.

Explain your response:

- A - Christian leadership is co-related to service.
- A—I am willing to serve the Lord in (any area or in any way).
- A—The leader must serve others, looking for the good of others before seeking to benefit self.
- A—The leader is one who has abilities and uses them, putting his or her abilities to the service of others by attempting to develop their abilities.
- B—I can agree with this statement because I believe I have some of the qualities needed to comply with this labor, qualities that God has given us without our needing (to ask for) compensation.
- B—(My self-description as “servant-leader) is due to the attitude of serving others that is widely distributed within the (church) community.
- B—I have capacity to do what I do; experience, desires.
- B—I believe that I still lack a good deal.
- B—I feel that being a servant is a hoped for goal for me.
- B—I am attempting to make the teachings of Jesus a reality in my life.
- C—I need to understand my abilities better.
- C –Up to the moment I do not feel myself to be a servant-leader
- C—(This is) because of having to reinforce the concepts of greater theological understanding in order to be able to better influence people in the right direction.

Responses to Question # 14 by gender:

**Table 17. Self-Description as “Servant-Leader” by Gender (N=19)**

	<i>Male</i>		<i>Female</i>	
	n	%	n	%
<b>A. Very agreed</b>	2	18	2	25
<b>B. Agreed</b>	7	64	2	25
<b>C. Disagreed</b>	2	18	4	50
<b>D. Very disagreed</b>	0		0	
<b>Totals</b>	11	100	8	100

On the average, female participants indicated less confidence as “servant-leaders” within their local church with exactly half disagreeing that they could be so considered. By comparison, 82% of male participants agreed that they could be considered “servant-leaders” within their local church. This finding advocated that the leadership course should have concentrated on improving female participants’ perceptions as servant-leaders within the church.

Question # 15: I can communicate effectively with others in the church:

**Table 18. Self-Description of Effective Communication with Others in Church (N=18)**

	n	%
<b>A. Very agreed</b>	8	44
<b>B. Agreed</b>	9	50
<b>C. Disagreed</b>	1	6
<b>D. Very disagreed</b>	0	
<b>Total</b>	18	100

Describe the positive and negative aspects of your communication:

Following are sample responses:

“+” signifies positive aspects; “-” signifies negative aspects.

- + Cordiality, passion; - at times
- + Facility of words, patience to listen and try to understand; - Little

tolerance in frustration, with the temptation to abandon communication if things do not go the way I think they should.

- + I am capable of putting myself in the place of another; - It could be that I am very critical.

- + Once I know people, I have a good capacity to counsel and guide them; -

In general, it is difficult for me to be the first to approach someone new in the church.

- + I find it easy to communicate with others. (No negative response given.)
- + I listen to others and try to understand them before I am understood by

others.

- + I listen; - At times it is difficult for me to be in agreement with others if

I have my own opinion.

- + I am clear and I only speak of what I know is good; - At times I cut back phrases because of talking too much.

- + I believe that I have the capacity to relate well to others; I believe that my communication is very good and is something that I enjoy doing. It is a type of gift of God.

One obvious observation was that a number of the participants concentrated on their positive aspects and did not adequately analyze their negative aspects of communication.

Responses to Question # 15 by gender:

**Table 19. Self-Description of Effective Communication with Others in Church by Gender (N=18)**

	<i>Male</i>		<i>Female</i>	
	n	%	n	%
<b>A. Very agreed</b>	5	50	3	38
<b>B. Agreed</b>	5	50	4	50
<b>C. Disagreed</b>	0		1	
<b>D. Very disagreed</b>	0		0	
<b>Totals</b>	10	100	8	100

Male participants had a slight advantage over females in their level of confidence in communication, but the overall levels of confidence were similar.

Responses by age level:

**Table 20. Self-Description of Effective Communication with Others in Church by Age Level (N=18)**

<i>Age level</i>	<i>Very agreed</i>		<i>Agreed</i>		<i>Disagreed</i>		<i>Very disagreed</i>		<i>Totals</i>	
	n	%	n	%	n	%	n	%	n	%
<b>Teen-agers and 20's</b>			1	100					1	100
<b>30's</b>			1	100					1	100
<b>40's</b>	5	63	3	37					8	100
<b>50's</b>	2	67	1	33					3	100
<b>60's and above</b>	0		5	100					5	100

Levels of confidence in communication appeared to be highest among participants in the 40s and 50s.

Question # 16: I can resolve conflicts with others in a positive manner:

**Table 21. Self-Description of Conflict Resolution (N=18)**

	n	%
<b>A. Very agreed</b>	6	33
<b>B. Agreed</b>	12	67
<b>C. Disagreed</b>	0	
<b>D. Very disagreed</b>	0	
<b>Total</b>	18	100

Explain your response briefly.

Following are sample responses:

- A—Yes, because I have that capacity—having good communication with others. This is in general terms, thanks to God.
- A—I always analyze the cause of the problem, then listen and then forgive.
- A—In general, I look for reconciliation even when it runs against my rights and interests.
- A—I pay attention to the conflict, listen, analyze, ask forgiveness, and I restore the relationship.
- A—I look for points of agreement and other points that are not of common agreement or that one accepts by listening and establishing common logic and justice.

- B—Being guided by what the Word of God says in order to resolve my problems with other persons.
- B—I am not conflictive nor (do I) bear a grudge. I try to talk about points of agreement.
- B—(This is) because I believe in dialogue and am assertive. Therefore, people can talk with me and arrive at agreements to resolve problems with another.
- B—I analyze (the situation) from all points of view with the problem in mind.
- B—If I put myself in the place of the other person, it is probable that the conflict can be minimized.

Question # 17: I am ready to forgive others their offenses.

**Table 22. Self-Description of Readiness to Forgive Others' Offenses (N=18)**

	<b>n</b>	<b>%</b>
<b>A. Very agreed</b>	7	39
<b>B. Agreed</b>	11	61
<b>C. Disagreed</b>	0	
<b>D. Very disagreed</b>	0	
<b>Total</b>	18	100

How do you need to improve in this area?

– Following are sample responses:

- A—Only by praying
- A—I must accept whatever thing so that I will appear more like Christ.

- A—The Gospel clearly says that we must forgive others their offenses. In general, I am ready to forgive, for love of God and His Word.

- B—I believe that I must improve being more humble and recognize the position that one has in God. God has pardoned us; therefore we must also forgive others.

- B—Dominating, with God's help, my pride and my passions so that the love of Christ who must be my example can flow.

- B—It could always be better, but I have a good capacity to forgive others, especially brothers and sisters in Christ.

- B—I remember that God has forgiven me.

Question # 18: Briefly describe the areas of concern that you have in being able to improve as a leader within the church:

- I would like to lead in the area of God's Word; Not necessarily becoming a leader in other areas.

- I lack training.

- I am concerned about influencing others too much.

- My concern is that better prepared persons be able to tell me how I can be of service.

- I am concerned about discipleship in the church because it is important that people know more about God and understand the fulfillment that being a Christian can bring.

## APPENDIX G

### RESPONSES TO POST-EVALUATION QUESTIONNAIRE

I administered these questions through the post-evaluation questionnaire at the conclusion of the leadership course, “Preparing to Serve.” Not all respondents answered all questions. Answers showing high agreement or improvement were spread among respondents. That is, respondents did not typically see high agreement or improvement across the board, but saw high agreement or improvement in particular areas; those areas changed from respondent to respondent.

Question # 1: I have grown in my relationship with Christ through this course:

**Table 1. Self-Description of Growth in Personal Relationship with Christ through Leadership Course (N=20)**

	<b>n</b>	<b>%</b>
<b>A. Very agreed</b>	14	70
<b>B. Agreed</b>	6	30
<b>C. Disagreed</b>	0	
<b>D. Very Disagreed</b>	0	
<b>Total</b>	20	100

The high percentage “Very Agreed” as the response to this question was a desired result of the leadership course.

Question # 2: My participation as a leader in the Church of the Vineyard has been enriched because of my participation in this course.

**Table 2. Self-Description of Enrichment of Local Church Participation through Leadership Course (N=20)**

	<b>n</b>	<b>%</b>
<b>A. Very agreed</b>	<b>7</b>	<b>35</b>
<b>B. Agreed</b>	<b>12</b>	<b>60</b>
<b>C. Disagreed</b>	<b>1</b>	<b>5</b>
<b>D. Very disagreed</b>	<b>0</b>	
<b>Totals</b>	<b>20</b>	<b>100</b>

Give reasons for your responses.

Following are sample responses:

- A—By understanding that the principal characteristic of leadership is service.
- A—In the times when I have attempted to participate, I have always gone forward with humility.
- B—This has permitted me to do better than is asked of me.
- B—I have come to understand that one must have good will in order to interact with others.
- B—I am in agreement because I have enriched my biblical understanding, and I have been made to participate in activities with joy.
- B—Thanks to the topics dealt with, they have served to remind me of some things that because of the passage of time have been left to the side even though they are equally important.
- C—I do not feel myself to be a leader.

Participants answering “Agreed” indicated that the course made a positive impact upon their lives. In general they saw positive improvements.

Answers by gender:

**Table 3. Self-Description of Enrichment of Local Church Participation through Leadership Course by Gender (N=20)**

	<i>Male</i>		<i>Female</i>	
	n	%	n	%
<b>A) Very agreed</b>	4	40	3	30
<b>B) Agreed</b>	6	60	6	60
<b>C) Disagreed</b>	0		1	10
<b>D) Very disagreed</b>	0		0	
<b>Totals</b>	10	100	10	100

Very little difference existed between male and female responses. The one female respondent who disagreed was a course monitor who did not view herself as a leader but did a remarkably good job leading her small group.

Answers by age:

**Table 4. Self-Description of Enrichment of Local Church Participation through Leadership Course by Age (N=20)**

<i>Age</i>	<i>20s</i>		<i>30s</i>		<i>40s</i>		<i>50s</i>		<i>60s and above</i>	
	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>
<b>A) Very agreed</b>			1	33	4	57	1	20	1	20
<b>B) Agreed</b>			2	67	2	29	4	80	4	80
<b>C) Disagreed</b>					1	14				
<b>D) Very disagreed</b>										
<b>Total responses</b>			3	100	7	100	5	100	5	100

The strongest level of “very agreed” resulted among people in their 40s, a number of whom viewed themselves as entering into their prime years of leadership.

Question # 3: How have your previous experiences and training (secular and/or biblical) helped you become a better leader in the church? Following are sample responses:

- This has given me a better perspective of the problems that affect others in making decisions.
- I have been given the bases of how to confront distinct situations.
- The times that I observed my parents (who were pastors) and how they led in a large church.
- My previous biblical experiences have helped me in an outstanding manner to help me serve in the best way in the church and to my fellow human beings.
- I have worked with women and have noted that one gets better results treating them with affection and respect.

- My previous secular experiences contradict what I know regarding Christian service.
- Past experiences have been greatly helpful for my present actions which have enabled me not to commit the same errors; I am more prudent and understand how to act when facing differing situations.
- Feeling myself loved.
- (These experiences) have helped a good deal now that I have assimilated the biblical passages.
- Understanding that in spite of being a leader, one must submit to the agreements.

Comment: These responses suggested that previous experience had been valuable to participants.

Question # 4: For each quality for elder-leader below, please determine your compliance after having participated in the course: Some participants did not respond in some categories. Non-responses were not included in the totals.

**Table 5. Change in Qualities for Elder-Leaders**

<b>Quality</b>	<b>Better</b>		<b>The same</b>		<b>Worse</b>		<b>No response</b>		<b>Total</b>	
	n	%	n	%	n	%	n	%	n	%
<b>1. Above reproach</b>	11	55	9	45	0		0		20	100
<b>2. Faithfulness in my civil status</b>	12	60	8	40	0		0		20	100
<b>3. Self-control</b>	10	50	10	50	0		0		20	100
<b>4. Temperate</b>	12	60	8	40	0		0		20	100
<b>5. Of good behavior</b>	6	30	14	70	0		0		20	100
<b>6. Hospitable</b>	10	50	9	45	1	5	0		20	100
<b>7. Able to teach / Make disciples</b>	14	70	6	30	0		0		20	100
<b>8. Not given to much wine</b>	6	30	14	70	0		0		20	100
<b>9. Kind / Amiable</b>	11	55	9	45	0		0		20	100
<b>10. Good-natured</b>	5	25	15	75	0		0		20	100
<b>11. Not quarrelsome</b>	7	35	11	55	1	5	0		20	100
<b>12. Not greedy for money</b>	7	37	10	53	2	10	1		19	100
<b>13. Governs well his/her house</b>	8	40	12	60	0		0		20	100
<b>14. Assure that his/her children obey them with all respect</b>	9	45	11	55	0		0		20	100
<b>15. Not a recent convert</b>	4	24	13	76	0		3		17	100
<b>16. According to what you believe, do your work companions and neighbors have a good image of you?</b>	12	60	8	40	0		0		20	100

For each response of better or worse compliance, please explain the reasons why:

Sample responses are provided for each category. Respondents were asked to determine

their compliance after participating in the course by using the following scale:

- + Better
- 0 The same
- Worse

### 1. Irreproachable:

- + A leader-elder must remain attentive to his or her conduct and try to improve himself/herself at all times.
- + I try to fulfill what is ordered in the Bible through the teachings of Jesus Christ and the apostles.
- + I have been conscious that one must always be blameless with the end of giving all the glory to God and loving Him.
- + I have learned to demonstrate that I am a Christian with deeds.
- + Within Christian service I have learned that there must be a consistency between what I say and what I do.
- 0 I must improve my secular testimony.
- 0 I maintain the same way of acting to others.
- 0 I haven't improved my punctuality.

Comment: This characteristic appeared to have been a key attribute for a number of the participants.

### 2. Faithfulness in my civil status:

- + I am happily in love with my spouse.
- + I remain separated and without a partner.
- + It still models my life.
- + One must have a 100% faithfulness with God and with his wife.

- + I have been faithful up until now as I love and respect my husband, besides having Christ as the base of our marriage.

- + One must be faithful to his wife, because this is what God has ordered.

- + It is a decision.

- 0 Faithfulness to (my) marriage has always been essential.

Comment: This characteristic did not change people's actions as much as it increased their understanding of what was important.

### 3. Self-control:

- + I am (learning to) know the Lord.

- + A leader must learn to govern himself at all times.

- + I analyze more often the situations (I face) and I leave them with God.

- + I have been able to have more patience.

- + Understanding brings about kindness.

- + I have improved in controlling my emotions but must watch myself more.

- 0 I am still unable to keep myself under self-control adequately; that makes me nervous before the Lord.

- 0 It's difficult for me at times under pressure to react pacifically.

Comment: Evaluation of this characteristic led participants to reconsider their actions.

### 4. Temperate:

- + The experience and relationship (that I have) with God make me think before I talk and act.

- + I have learned to become more level-headed. Yes!
- + I am trying to apply the teachings found in the courses in which I have participated, in a pleasant and enjoyable manner.
- + I am maintaining an equilibrium in being a Christian and not a fanatic.
- + One's own logic is at times not in agreement with that of others so that good sense is very important.

#### 5. Of good behavior:

- + In all of one's actions there must be honesty.
- + My actions are more consistent.
- + (This is) because of what it means to be a Christian.
- + Working with effort and with love causes people to watch you with respect, but I believe that is a very subjective answer as what I am, must be evaluated by others.
- 0 I respect those around me.
- 0 I have always been respected and have respected those around me.

Comment: This category did not gain a strong reaction from participants; many saw themselves largely unchanged. Only six participants saw significant improvement. Given the group with which we worked, this evaluation appeared to have been accurate. As a group they were respectable people. On the other hand, many participants may not have seen "good behavior" as an issue in their lives and did not attempt to improve.

#### 6. Hospitable:

- + The importance of reaching out to those who are alone or in need.
- + The fact of being a foreigner (Colombian) makes this more notable

because of what I am experiencing and living.

- + I have learned that it is necessary to live in community, always.
- + With my wife we have generally been hospitable with many families, friends and neighbors in general.

- + God has ordered us to be (hospitable) and I have learned to fulfill this.

- 0 I have always enjoyed being hospitable. In my case, I am able to take good care of my guests.

- 0 These days I do this daily.
- 0 It's difficult many times for me to open the doors of my life.
- - Even though it is within my heart to be hospitable, the physical circumstances impede us. I do not know if this is an excuse, but I need to improve this.

Comment: This characteristic proved to have a stronger reaction than expected. I had not expected so many participants to be openly prepared to practice hospitality.

#### 7. Able to teach / Make disciples:

- + I perceived that I am capable of teaching in front of a group.
- (Adriana Campos—a monitor who generally put down zeroes in this section)

- + At the point in which I understand more of God's Word, I will have tools with which to teach.

- + I have more security in my understanding because I have learned more.

- + As I have understood the (basic) concepts clearer, I have been able to disciple (others) better.

- + I am working in the Sunday school with children, though this work is always constantly advancing as it requires a daily communion with the Lord because no one can give what one does not have.

- + I feel that this is an area in which I have grown and have received grace from the Lord in order to contribute in the church.

- 0 No—I still lack preparation.

- 0 It is difficult for me to teach; I am too impulsive; but if God chooses me asks me to do it, I will do it with great pleasure, fully giving what I know.

- 0 I still do not feel prepared (to teach/disciple); I need to learn a good deal still.

Comment: This quality became one of the most commented. Commentaries implied that participants considered discipleship and teaching as primary elements of Christian leadership.

#### 8. Not given to much wine:

- + I don't like to drink wine.

- + I don't like (wine) and never have drunk it.

- + I am not a friend of drinking wine, only on very special occasions.

- 0 I maintain an equilibrium, avoiding excesses.

- 0 I know that (in order to have a good) testimony it needs to be this way.

- 0 Every time (I am) more moderate.

Comments: This section was one of the least commented on. Generally the fact of drinking wine, particularly on special occasions, failed to be a major issue at this level of

Chilean society. Several (though not all) commenting negatively had longer years in the Gospel and came from more traditional church backgrounds.

#### 9. Kind/Amiable:

- + It is important that frankness is united to kindness.
- + I try to be a good friend, companion and boss.
- + I have always been kind and now that I have learned the meaning of service I apply this even more.

- + I enjoy being kind, and now even more.
- + The necessity and pleasure of cultivating friendship and Christian love in the church.

- + By having Christ in my heart, kindness is the result of love and patience.

- 0 I need to be kinder with all the people.
- 0 I always try to be kind, although at times there are people who cannot accept me.

Comment: This quality stirred interest on the part of a number of participants as they already considered themselves friendly and amiable.

#### 10. Good-natured:

- + I ask God to help me count!
- + Quiet in the arms of Him.
- + In spite of moments of anger, (I am) learning to calm myself.
- 0 I am not very good-natured. I am very hyperactive; I enjoy action.
- 0 I am not very good-natured, though I try to be so; I need to improve in this matter.

Comment: The course did not emphasize this characteristic, in part perhaps because participants as a group were often good-natured. Participants generated few strong emotions regarding this characteristic.

#### 11. Not quarrelsome:

- + I try to solve problems without being upset and without provoking.
- + I try to avoid confrontations; I give explanations when I have made mistakes.
- + I have learned that I should not look for problems or irritations.
- + I have no fighting spirit in my heart.
- + This is an aspect that I need to work on and improve, especially in my family.
- 0 At times I am a bit quarrelsome, but I am trying to control myself more.
- - I try to control my reactions.

Comment: This category did appear to be a serious issue facing our group. However, several saw improvements. In some cases, participants had not seriously considered aggressiveness to be a problem.

#### 12. Not greedy for money:

- + I have learned that the Lord is the owner of all my money, and of all my (earthly) goods.
- + As I recognize God as provider, I owe him honor with my property.
- + I have sufficient money to help my family, the church, etc.
- 0 There is sufficient (money) to help me and help others.

- 0 I consider myself a person who has learned to live with the things that God has given. I am happy in times of bounty or in scarcity, always giving thanks to God.

- 0 I have never been much preoccupied with money.
- - Given my experiences of life, money has passed into a fourth place.

Comments: One respondent appeared confused. Although he placed a minus sign, his written response implied that he saw “love of money” as a less serious problem than before. A number of responses indicated that participants had already resolved this issue.

### 13. Governs well his/her house:

- + I could understand this better.
- + I try to assure that everything is perfect and my husband and I organize ourselves very well (together).
- + I have learned that I must be an example on the inside of my home.
- + If one knows how to govern his house, he or she will know how to govern a group under their charge.
- + Every day and at every moment I try to do better.
- 0 I have to make this happen.
- 0 I need to help my husband more in the management and control of spending for the house.

### 14. Assures that his/her children obey them with all due respect:

- + With effort and now with biblical (and irrefutable) arguments.
- + One’s respectful attitude in front of one’s children will help them to obey.

- + After the Women's Encounter, my relationship with my daughters changed for the better.

- + At times difficult moments arise in which one reacts badly, but God gives us the means whereby we can correct our children.

- + My children obey and respect me. I also respect their decisions.

- + It has become easier to get along with my daughter because, with love, everything works out for the best.

- 0 I am making the intent.

15. Not a recent convert:

- + I have known the Lord for 15 years now.

- + I am not a recent convert, from my early youth I have always been connected to God.

- + Now more than ever I believe in the Lord.

- 0 I am only recently converted.

- 0 I have four years of being with the Lord.

Comment: Three participants did not respond to this category, hinting that they did not understand the intent. Likewise, some of the written responses seemed discordant with the level of fulfillment selected.

16. According to what you believe, do your work companions and neighbors have a good image of you?

- + I am more good-natured, thinking before I talk.

- + I believe that (my fellow workers and neighbors) think so, as one can note from dialoguing with them.

- + If I am trying to follow His example, the Lord lives in me.

- + Yes, they have told me so; gestures and activities exist that indicate this to be so.

- + Yes, to the extent that they know me, and I am doing everything humanly possible to convert (into a good Christian).

- + I believe that my neighbors and fellow workers have a good image of me—I treat them well and am good-natured with them.

- + Yes, my workmates and friends have a very good image of me, because I try to be very open in my decisions.

- + The great majority of the people with whom I have relationships have given a good evaluation of me. (There are exceptions.)

- 0 I think that they do, as I share with everyone well and do my part of the work.

- 0 My fellow workers know me in the condition of “Christian” and have perceived that because of that I am not a strange person but rather a normal person willing to serve (others).

Comment: Surprisingly a number of participants had not seriously considered this issue previously. Participation in the leadership course assisted them to examine this issue.

Question # 5: To what point do you now understand the qualities of an elder-leader?

**Table 6. Understanding Qualities of an Elder-Leader (N=20)**

	n	%
<b>A) Excellent</b>	16	80
<b>B) Very good</b>	4	20
<b>C) Fair</b>	0	
<b>D) Poor</b>	0	
<b>E) Bad</b>	0	
<b>Total</b>	20	100

Describe the changes that you have experienced in your comprehension of the qualities of an elder-leader.

Following are sample responses:

- A—I have come to understand that in order to be a leader I must learn to serve.
- A—One must win their community with their example.
- A—Being sensitive and learning to listen to others.
- A—I have been able to analyze what a good leader is.
- A—Being a leader, I must ask much of God to be above reproach as he desires.
- A—Having learned (about) the leader's qualities / characteristics has completely changed my understanding.
- A—Above all he/she must be a servant.
- A—Authority/understanding  $\longleftrightarrow$  Humility / service.

- A—More humility, more integrity, with the desire to work for God.
- A—Upon understanding well applied characteristics (of leadership), (I am able to) confront situations that require them.
- A—I have worked to take advantage of my abilities in order to serve better.
- A—I learned that above all the elder-leader is a servant to those around him/her because of love for the Lord.
- B—Not only is the elder-leader a servant, but also his responsibility has been entrusted to him. (Lit. loaned to him.)
- B—Before I did not understand that the Christian leader is synonymous with service. I was thinking of secular leadership.
- B—I understand that a leader is in reality a servant—one that serves others.

Comment: Most participants connected well with the course's significant concepts.

Question #6: My physical age has advantages for an elder-leader.

**Table 7. Advantages of my Physical Age for an Elder-Leader (N=19)**

	n	%
<b>A) Very agreed</b>	<b>4</b>	<b>21</b>
<b>B) Agreed</b>	<b>3</b>	<b>16</b>
<b>C) Disagreed</b>	<b>11</b>	<b>58</b>
<b>D) Very disagreed</b>	<b>1</b>	<b>5</b>
<b>Total</b>	<b>19</b>	<b>100</b>

My approximate age:

**Table G.8. Approximate Age of Participants (N=20)**

	<b>n</b>	<b>%</b>
<b>A) Teen-agers and 20s</b>	<b>0</b>	
<b>B) 30's</b>	<b>3</b>	<b>15</b>
<b>C) 40's</b>	<b>8</b>	<b>40</b>
<b>D) 50's</b>	<b>4</b>	<b>20</b>
<b>E) 60's and above</b>	<b>5</b>	<b>25</b>
<b>Total</b>	<b>20</b>	<b>100</b>

Comment: Only one participant was in her 20s and she did not complete the post-evaluation questionnaire.

Responses by age:

**Table 9. Comparison of Age with Perceived Advantage of Physical Age for Elder-Leader (N=20)**

<i>Age</i>	<i>20's</i>		<i>30's</i>		<i>40's</i>		<i>50's</i>		<i>60's and above</i>	
	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>
<b>A) Very agreed</b>	0		0		4	50	0		0	
<b>B) Agreed</b>	0		0		1	12	2	50	0	
<b>C) Disagreed</b>	0		2	67	3	38	1	25	5	100
<b>D) Very disagreed</b>	0		1	33	0		0		0	
<b>No response</b>							1	25		
<b>Total responses</b>	0		3	100	8	100	4	100	5	100

Comments: The strongest agreement came from people in their 40s, followed by people in their 50s. Responses below promoted the idea that people in their 40s and 50s had a level of experience and understanding that contributed to their positive appreciation of their age for leadership.

Name and describe the advantages or disadvantages of your age for being an elder-leader. Following are sample responses:

- A / 40s—We are within the average of married couples, and in the end have already lived through a great deal of marriage, raising children, and experience.
- B / 30s—Advantages: I like to show support, give a Word of God when someone needs it and will listen.
- B / 50s— Experience helps to confront conflict with another perspective of things— knowing the Lord for 27 years has brought clarity to everything I see.
- C / 30's—Age can inhibit.
- C / 40's—Perhaps there are certain actions that require physical force that could cause difficulty, but people are able.
- C / 40's—Advantages: In experience.
- C / 40's—No disadvantages exist in God's hands.
- C / 50's—I believe that (the 50's) are a good age—one has experience of life.
- C / 60's—I inspire more respect. I see things from a different perspective although at times that is not always the most adequate. I lack growth in understanding of the Word.

Comment: The responses resulted more honest and circumspect than expected.

Question # 7: I could describe myself as an “elder-leader”—(whether you presently serve as an elder-leader or not).

**Table 10. Self-Description as “Elder-Leader” (N=18)**

	<b>n</b>	<b>%</b>
<b>A) Very agreed</b>	3	17
<b>B) Agreed</b>	14	78
<b>C) Disagreed</b>	1	5
<b>D) Very disagreed</b>	0	
<b>Total respondents</b>	18	100

Explain the changes that you have seen in your abilities that would allow you to function well as a elder-leader:

- (I have) greater security in preaching, coordinating, teaching, with authority.
- I know how to become a good leader with the tools that the course has given me.
- I must be careful to do the best now that they have given me example(s of what to do.)
- I believe that I have progressed but perhaps they would desire to evaluate me according to those I hope to serve.
- My self-concept has improved and I am joyful to have been able to develop my spiritual maturity, principally my humility.
- The essential changes are better biblical understandings.

- I believe that it is not a change of abilities, rather it is simply the attitude of service as an elder-leader.
- Understanding that the will plays a major role, I could use my abilities for leadership.
- To accept suggestions.
- By having better understanding of the Word, I can better apply my abilities for service.
- More consecration; obedience to God; taking Christ as the model; saying “no” to my (limited) human intelligence
- I think that at my age (49 years—a grandfather’s age) is a good age to be a Christian leader. What is certain is that age has nothing to do with this.
- I believe that physical age is not an element that has to do with spiritual maturity.

Comments: Two respondents did not answer this question, though most respondents gave it full consideration.

Question # 8: I can communicate effectively with others in the (church) community:

**Table 11. Self-Description of Effectiveness of Communication with Others in Church Community (N=20)**

	<b>n</b>	<b>%</b>
<b>A) Very agreed</b>	10	50
<b>B) Agreed</b>	10	50
<b>C) Disagreed</b>	0	
<b>D) Very disagreed</b>	0	
<b>Total</b>	20	100

Responses by gender:

**Table 12. Self-Description of Effectiveness of Communication with Others in Church Community by Gender (N=20)**

	<i>Male</i>		<i>Female</i>	
	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>
<b>A) Very agreed</b>	5	50	5	50
<b>B) Agreed</b>	5	50	5	50
<b>C) Disagreed</b>	0		0	
<b>D) Very disagreed</b>	0		0	
<b>Total responses</b>	10	100	10	100

Comment: The gender of respondents did not make any difference regarding the perceived level of communication ability.

Which changes have you experienced in your abilities to communicate effectively with others in the (church) community? Following are sample responses:

- Many more changes, because now we must take more persons to a knowledge of God; and I do not limit myself to talk of God to others.
- We can talk of biblical themes with more preparation, in more detail.
- I do not know if there have been changes, but there is a will to makes gains with this subject.
- In general I attempt to communicate with the rest of my brothers (in Christ) to talk about what we have learned in the classes or subjects in general.
- I work better in groups / (I have more) sensitivity to others
- Since I have been here, I have been faithful to communicate with others; therefore, I believe that there have not been important changes.
- Changing to be tolerant and empathetic understanding with one's neighbor, understanding that transformation comes from Christ.
- To have understanding with respect to the Word (of God) and be able to talk in practically the same terms.
- I have not experienced change, though I have recognized my ability of being able to reach out to other people.

Comment: This set of answers indicated significant improvements on the part of some.

Question # 9: I am ready to forgive others their offenses:

**Table 13. Self-Description of Readiness to Forgive Others' Offenses (N=20)**

	<b>n</b>	<b>%</b>
<b>A) Very agreed</b>	12	60
<b>B) Agreed</b>	7	35
<b>C) Disagreed</b>	1	5
<b>D) Very disagreed</b>	0	
<b>Total</b>	20	100

Responses by gender:

**Table 14. Self-Description of Readiness to Forgive Others' Offenses by Gender (N=20)**

	<i>Male</i>		<i>Female</i>	
	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>
<b>A) Very agreed</b>	6	60	6	60
<b>B) Agreed</b>	3	30	4	40
<b>C) Disagreed</b>	1	10	0	
<b>D) Very disagreed</b>	0		0	
<b>Total responses</b>	10	100	10	100

Comments: Little perceived difference between male and female participants developed.

In what ways have you experienced a positive change in your capacity to forgive others their offenses? Following are sample responses:

- Yes, now that Christ is in my life, I (am able to) forgive the faults of others, just as God has forgiven me.
- I don't have a problem in this area.

- I try in general to pardon without expecting compensation or something to change.
- With the mechanic who hit me and swindled me, I am able to forgive with the help of Christ.
- In understanding that forgiveness does not have relationship with the aggressor, but with one's relationship with God; the "confidence" to be re-established with the aggressor, that is the process.
- Seeing the example of others more mature in the Lord who leave their burdens with him.
- I know that God has mercy on me, so how can I hope for (forgiveness) if I do not practice it?—Pardoning others as we are not perfect; thinking or acting with love.
- When I have felt myself to be offended or passed by, I think the other people must be in their own daily difficulties, etc. I attempt to understand the attitude of the other person, trying not to judge them or act against them.
- I have tried to listen and put myself in the place of the other person.

Question # 10: I feel better prepared as a leader as a result of what I have learned and experienced in this course:

**Table 15. Self-Description of Preparedness as Leader Resulting from Leadership Course (N=20)**

	n	%
<i>A) Very agreed</i>	9	45
<b>B) Agreed</b>	11	55
<b>C) Disagreed</b>	0	
<b>D) Very disagreed</b>	0	
<b>Total responses</b>	20	100

Comment: These responses confirmed the pre-existing desire that the leadership course make a positive impact in the lives of participants. Responses by age:

**Table 16. Self-Description of Preparedness as Leader Resulting from Course by Age Group**

<i>Age</i>	<i>20s</i>		<i>30s</i>		<i>40s</i>		<i>50s</i>		<i>60s and above</i>	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
<b>A) Very agreed</b>	0		0		6	75	2	40	1	25
<b>B) Agreed</b>	0		3	100	2	25	3	60	3	75
<b>C) Disagreed</b>	0		0		0		0		0	
<b>D) Very disagreed</b>	0		0		0		0		0	
<b>Total responses</b>	0		3	100	8	100	5	100	4	100

Comments: Respondents in their 40s provided the highest percentage of “very agreed” responses. A question not directly answered through the collected data was whether the self-perception of people in their 40s and 50s—that of being in their best years of leadership—might have affected the generally positive impact they perceived themselves

to have gained through the leadership course. That is, did their more positive attitudes contribute to a higher level of impact?

Question # 11: In what ways have you developed as a leader through this course?

- We do not need to have fear, because God helps us to communicate.
- At uncertain moments during the course, taking the initiative to change (helped).
- I learned about integrity, the central point of a leader's characteristics.
- To know that I can guide a group of people in a Bible study.
- The fact of recognizing that Jesus Christ is the only leader and the rest of the servants exerting themselves to unite with him in their efforts.
- I have learned that the gifts that God has given me I must exercise, always submitting to the group's decisions (regarding those gifts).
- At home and at work, I have worked to apply the concepts I have learned.
- Trying to apply what I have learned—humility, (being a) servant
- The fact of being able to see our daily life taken to the Bible; that is, all our willingness is in place.
- I am very content because I could fill in for my husband as monitor, something that I had not done before.
- To have better clarity of the characteristics (of Christian leadership), that I must have in the Lord's service.

Comment: These answers brought to mind positive changes in the lives and participation of participants.

Question # 12: What changes would have helped this course become more effective?

- I found (the course) very effective; everything was well organized and coherent.
- Perhaps more time spent in the small groups, and less video time.
- The time in the classes made shorter; more time given so that each one could clarify their doubts. Perhaps, small groups.
- Perhaps a copy by Internet.
- Evaluation of objectives for each class.
- Having done the course with a longer time period, from 7:00pm to 10:30pm.
- Dramatize situations in which the concepts were applied.
- I believe that I feel more committed to study of the Word. We saw themes presented in a very simple form; what lacked may have been making them more profound perhaps due to the limited amount of time.
- Perhaps the pedagogical preparation of the guides should have been evaluated previously.
- It seems to me that we should have met together two days of the week rather than have a lapse of seven days between classes; that was too much time in between.

Comment: Students expressed their interests and concerns directly.

Question # 13: Describe instances of “incidental learning”\* related to the course:

\*Incidental learning: You learned something that was not part of the course plan. It could be something that another participant expressed, or something that resulted through the discussion that was not part of the course plan as such.

Following are sample responses:

- In general the group discussions led by Walter and Olga Lucía helped us to listen and participate actively in the course and I believe that this has been a good incidental learning experience.
- Sharing for various weeks with the people with whom we related briefly in the class themes, has permitted us to comment spontaneously about disturbing subject matter that we may not have otherwise been willing to consider.
- Finding out the opinion of others in relation to critical themes.
- I learned from the comments of others how difficult it is for one to resemble Christ's behavior.
- The themes that we dealt with helped us to personal courageousness and personal living that move us to growth in Jesus Christ.
- To know that I must serve and wait to be served, is one of the things that I have liked a great deal.
- I learned more than I would have wanted, as the leaders of the group, our guides, shared extensively and truthfully. We all learned to help ourselves.
- The interventions of others brought comparisons between principals and biblical explanations.
- Knowing that in every moment still, without realizing it, we can function as leaders (guides) perhaps among young people or with persons with less experience.
- It was the characteristics of a good leader: they begin to flow in us when Christ is our model.

Comments: The concept of "incidental learning" did not immediately connect with some participants, but most were able to express elements of incidental learning that had occurred in their personal lives.

Question # 14: The concept from this course that helped me the most was:

- Leader = integrity in service
- Irreproachable = Is so profound and so important that I found myself

confronting its reality, and discovered how much I lacked.

- Leader = Servant
- To know how to make disciples; I have done this before with children.

Doing it with adults is different.

- In order to be a guide, I must first learn to be a follower (Ex: Jacob, Moses).
- As we are one in Christ, and the purpose must be unanimous, everyone must work together in one or another way.
- The small group and the interchange of opinions among its integrants.
- Walter and Olga Lucía's testimonies; that have carried their Christian lives along with so much passion that they gave us the desire to continue learning.
- The discussion of the subjects that were covered in the course; the direction of certain leaders; the active participation of all of the members; the memorization of 11 new (Bible) verses.

Comment: The concept of the leader as servant produced a strong impact in the lives of many of the participants. This concept had not previously been understood by many.

Question # 15: Which topics should be included in future leadership training courses?

Following are sample responses:

- To learn the leadership of Paul.

- It seems to be that the course concentrated on biblical understandings; it would be helpful to intensify general concepts of how to develop a leader.
- The subject of prayer: how to pray for myself; how to pray in public; how to intercede for others.
- How to motivate the new people.
- I would like for the complete Gospel be studied in a special way so that we could learn more and have a greater understanding.
- Submission to spiritual and administrative authority.
- Conflict resolution.
- How to lead in conflict; how to lead children; how to lead in distinct heavenly groups
- Discipleship; parallel integration of the course to the family
- Biographies of great Christian servants; Service in the practice of daily life.

The Ministry Advisory Board of the Church of the Vineyard made additional observations based on their knowledge or participation in the course. Board members expressed that the following subjects should be included in future leadership-training courses:

- How to serve well in humility
- Administration and Direction, including how to direct a church project well.
- Finances and budget-making
- How to speak, preach, teach well; including how to prepare messages.
- How to share vision.

- How to direct an effective meeting.
- In short, members urged the provision of courses teaching methodology.

The commentaries given by members of the Church Board were especially helpful as they were already participating in the church program as elder-leaders. Their requests for additional training or courses centered on very practical leadership needs.

Additional comments (from post-evaluation questionnaire):

- I gained a clearer idea of what it means to be a leader. One does not need to be a dictator or give orders. The concept of servant was vital; everyone can serve. A person can use his or her spiritual gifts. What is important is not the person who delegates or orders, but the one who serves, doing all for others.
- Excellent course. Thank you.
- Evaluate each course subject and have each participant explain a biblical passage.
- The management of conflicts is important. Love, respect and humility are important themes. The best part of the course was the general structure; in the small groups there was opportunity to give one's opinion, to understand the particular subject matter better. The worst: voice intonation, more passion needed, better phonetics.
- For me this course was very special, as it focused on service.
- This course was very good to integrate people together, help them know each other and motivate learning of biblical concepts.

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