

ABSTRACT

THE FUTURE OF SOUTH AMERICA CHURCH LEADERSHIP: IMAGES, BEHAVIORS, AND COMPETENCIES

by

David E. Ramirez

The Christian leadership, future leadership and corporate and Church leadership literature were surveyed to lay the foundation for this study. This study examines contemporary images and behaviors and competency areas of Christian leadership among South American leaders and formulates competencies for the training of future South American church leaders.

Major findings included (1) future transcendent Christian leadership will have a clear apostolic identity; (2) service will be the transcendent action of the future leader; (3) equipping others will distinguish the future transcendent leader; (4) the vision/mission will guide the transcendent leader of the future; and, (5), empowering people will liberate the future transcendent leaders' actions.

DISSERTATION APPROVAL

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by

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TABLE OF CONTENTS

	Page
List of Tables	ix
List of Figures	x
Acknowledgements	xi
Chapter	
1. Understanding the Problem.....	1
Background.....	1
Statement of the Problem.....	3
A Formation Deficit.....	5
Communication Deficit.....	6
Lack of Relevance.....	7
Reliance on Management Techniques.....	8
The Use of Images.....	8
Criteria to Validate Leadership’s Images and Behaviors.....	11
Based on Scripture.....	11
Culturally Sensitive.....	12
A Biblical and Theological Perspective.....	12
The Purpose Stated.....	14
Research Questions.....	14
Research Question 1.....	14
Research Question 2.....	14
Research Question 3.....	14

Research Question 4.....	15
Definitions of Terms.....	15
Context of the Study.....	18
Method of Study.....	20
Subjects.....	21
Variables.....	21
Instrumentation.....	22
Data Collection.....	23
Importance of the Study.....	24
Delimitation and Generalizability.....	25
Overview of the Dissertation.....	25
2. Review of the Literature.....	27
The Nature and Mission of Leadership.....	27
Corporate Understandings.....	28
The Biblical and Theological Context.....	37
Biblical Images.....	37
The Didactic Passages.....	48
Christian Leadership Perspectives.....	51
Christian Leadership Identity.....	52
South American Understanding of Leadership.....	55
Transcendent Leadership.....	57
Corporate Literature.....	57
Five Biblical Images of Transcendent Leadership.....	61

Summary.....84

3. Design of the Study.....86

 Statement of Research Questions.....86

 Research Question 1.....86

 Research Question 2.....86

 Research Question 3.....87

 Research Question 4.....87

 Subjects.....87

 Christian Leaders.....88

 Seminary Students.....88

 Method of Study.....88

 Instrumentation.....89

 Interview.....90

 Survey.....90

 Quantitative Research.....91

 Qualitative Research.....92

 Survey Research.....92

 Semi-Structured Interview.....92

 Data Collection.....93

 Data Analysis.....93

 Variables.....94

4. Findings of the Study.....96

 Images of Leadership.....96

Profile of Subjects.....	97
Age and Education.....	98
Ministry Experience.....	98
Current Ministry Status.....	99
Nationality and Gender.....	99
Ecclesiastical Representation.....	99
Spiritual Gifts.....	99
Images of Transcendent Leadership.....	100
Apostolic Leadership.....	101
Servant Leadership.....	106
Equipper Leadership.....	109
Visionary Leadership.....	112
Empowerer Leadership.....	115
Needed Behaviors to Lead the Church.....	117
Models Jesus Christ.....	118
Teamwork.....	120
Sacrifice.....	121
Create Change.....	122
Acknowledges the Value of Others.....	122
Competency Areas for Future Leaders.....	122
Communication.....	123
Christian Ethics.....	125
Theology/ Bible.....	126

Sociology.....	127
Management and Leadership.....	129
Education: Knowledge/ Experience.....	130
Ministry.....	130
Discovering Talents.....	132
Character of the Future Leader.....	132
Integrity.....	133
Futurist.....	134
Humility.....	135
Reproducer/Mentor.....	135
Summary.....	138
5. Summary and Conclusions.....	139
Major Findings.....	139
First Principle.....	140
Second Principle.....	143
Third Principle.....	145
Fourth Principle.....	147
Fifth Principle.....	150
Limitations of the Study.....	151
Gender and Origin.....	151
Theological and Denominational Persuasion.....	152
Seminary Students.....	152
Final Results.....	152

Suggestions for Further Studies.....	153
Implications for the Existing Body of Knowledge.....	153
Unexpected Conclusions.....	155
Practical Applications.....	155
The Character of Transcendent Leadership Will Stand Out.....	155
The Competencies of Transcendent Leadership.....	157
The Behaviors of Transcendent Leadership.....	160
Appendix A: Sample Letter.....	164
Appendix B: List of Interview Questions.....	165
Appendix C: Participant Background Questionnaire.....	166
Appendix D: Leadership Practice Inventory (LPI).....	167
Appendix E.: Identification of Participants.....	171
Appendix F: Panel of Experts.....	176
Works Cited.....	177
Works Consulted.....	184

LIST OF TABLES

Table	Page
1. Solomon on Leadership.....	38
2. Differences between Training and Education.....	58
3. Contrast between Manager and Leader.....	59
4. Authority: Secular and Servant.....	75
5. Profile of Subjects (South American) Leaders.....	98
6. Profile of Students (South America Seminary).....	100
7. Images of Leadership.....	101
8. Apostolic Images.....	102
9. Servant Leadership Images.....	106
10. Equipper Images.....	109
11. Visionary Images.....	113
12. Empowerer Images.....	116
13. Effective Leader Behaviors.....	118
14. Competency Areas.....	123
15. Character.....	133
16. The Four Highest Scores/An Ideal Leader.....	136
17. The Four Lowest Scores/An Ideal Leader.....	138
18. Transcendent Leadership for the Twenty-first Century.....	140

LIST OF FIGURES

Figures	Page
1. Transcendent Christian Leadership.....	85
2. Priority of Images.....	102
3. Leadership and the Development of Talent.....	147

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¡A DIOS SEA LA GLORIA!

CHAPTER 1

UNDESTANDING THE PROBLEM

Background

At the beginning of the nineteen-twenties, Atanasio and Olga Robeff arrived as Bulgarian immigrants to the hope-filled land of Argentina. Once settled in the Argentine Chaco, they began a ministry that broke with all the Church assumptions and paradigms at that time. With no previous academic preparation and being practically illiterate, Atanasio began to learn how to read by reading the Bible and preparing for his Sunday sermons. He was able to stand up and defend his vision before the Christian leaders of his time, willing to lose it all to his divine vocation.

God gave him the vision of raising an urban Church in downtown Resistencia, Argentina. Pastor Atanasio, along with his wife and four children, began a new Church of God in their own home, on the university local area. Atanasio's apostolic vocation was unquestionable; it was a calling from God to carry out an unprecedented pioneer and missionary task. His servant attitude became well known by the entire community. His clear vision led him to conquer lands that until then had been unconquerable. His desire to reproduce led him to empower and equip an army of people who until today, fifteen years after his death, continue to carry out the mission with passion and commitment. The Church of God in Resistencia has multiplied into over forty churches with 1,200 members in the mother Church and social ministries such as schools, feeding programs for children, and a radio ministry through which they have shown their faith and commitment. One of the most outstanding characteristics of this congregation is its missionary zeal, sending out people to several areas still not reached in Argentina, Spain,

France, Russia, and other places where its missionaries serve. Atanasio was not afraid of doing things differently, such as inviting the community to come to Church on Mondays to listen to conferences on different aspects of life. He would place ashtrays on the benches so people could smoke if they wished. After some of the talks, he would invite people to consider Christ as the only life alternative. Hundreds of people accepted Christ this way, especially young university students searching for solutions to the problems they faced at the university. Atanasio was very popular among university students and professionals. How did he do it? No doubt that we are talking about a leader filled with the Holy Spirit who knew how to understand the times precisely, a master in connecting with the younger generation, a man of clear convictions and an immeasurable passion for the lost and needy. Demetrio Robeff, Bishop of the Church of God in the Argentine Northeast and one of the people I interviewed, proudly said to me, “That was my father, Don Atanasio Robeff!”

Men and women like Atanasio Robeff have lived in South America during decades. Unfortunately, they have not been the prevailing models of leadership; otherwise, the history of the Church would have been different. This research attempts to rescue images of leadership forgotten in history, of those who truly transformed entire cities, countries, and continents, as well as the new contributions and changes seen in literature with regard to administrative management and leadership practices.

As with other institutions of higher education, today’s seminaries are faced with major concerns for their mission and ministry: declining enrollments, aging faculty and facilities, and financial needs. At the head of this list of special concerns is the need for transformational leadership to guide the Church and the people of God in the twenty-first

century.

As president of the South American Seminary (Church of God, Cleveland) in Quito, Ecuador during the last fifteen years, one of my main concerns has been the relevance and pertinence of our programs. Are we truly participating in the development of the kind of visionary Christian leaders God and the Church need to accomplish his purpose and mission in South America? Are the theological seminaries and Bible schools producing the kind of ministers and leaders that incarnate a Christlike ministry, Christian character, kingdom values, apostolic authority, and the necessary visionary leadership the Church needs to fulfill its mission?

In order to evaluate the task of the theological seminaries in South America, we must first examine contemporary images of leadership that are true to the Scriptures and sensitive to the human and cultural needs of South American people and the Church today.

Statement of the Problem

The South American evangelical Church today, especially among Pentecostals/charismatics, is experiencing a revival without precedent in history. Hundreds of churches are being planted, and existing churches are experiencing a phenomenal growth. This situation has created a serious leadership deficit. Today the Church has limited functional South American leadership to carry out its redemptive mission. The South American theological seminaries are not producing the kind of Christian transformational and transcendent leaders the Church needs for the new millennium. The following studies are indicative of the present leadership crisis.

Theological institutions need the help and guidance of their graduates and

ministers in general, working in different fields of endeavor. Boards of directors, seminary administrators, and faculty must listen to the South American Christian leadership to be able to participate in the development of the necessary leadership for this new millennium.

Missiologist Peter Wagner says that

the tenor of the times dictates the need for leaders with a new vision, a new morality, a new social consciousness respective to the affairs of people. The need is for leaders who will empower entire communities, leaders who pass on the competencies and skills needed to perform multiple leadership tasks in a new generation of people. (5)

James Burns asserts that although “leadership has no ethnic boundaries, those who lead are restricted by the rules of the organization or group who position people in leadership. In the world of reality, those who are in power do not share power” (4).

Leo Sullivan notes that “never in the history of America or the world has there been a greater need for leadership” (109). Sanders’ study on Church leadership affirmed the same need in another context: “The Church is painfully in need of leaders” (18).

Leighton Ford comments that Ray Bakke, a specialist in urban trends, notes the same leadership gap roughly between the ages of forty and fifty-five. Bakke felt that part of the reason for this gap was a cycle covering four generations:

We are now in transition between a generation of leaders that emerged after the Second World War—people now in their sixties and seventies—and a third generation of leaders who are in their thirties and forties. A second postwar generation of those largely in their fifties has almost been passed over, creating a partial leadership vacuum. (23)

As David L. McKenna states,

So, the search is on. A new generation of leaders is needed to go before us into the twenty-first century. Not that our leaders of the twentieth century

have failed us. Rather, it is time for them to take their leave. While revering their role as our elder statesmen and seeking the wisdom of their counsel, we still need new energy and new perspective for the new millennium. New energy is needed to cope with the speed and intensity of the challenges before us. New perspective is needed to deal with the complexity and ambiguity of our changing times.

If only our past leaders had nurtured this new generation. Almost too late, it seems we are discovering our largest responsibility for mentoring future leaders and our specific task of preparing successors. Consequently, on the threshold of the new millennium, we must begin with an open question. Who will lead us? (94)

Nowhere is this leadership issue more critical than in the South American Protestant Church. The present reality of Latin America calls for indigenous ministerial leadership that takes into account the cultural values and forms of the leader and followers, as well as the revealed authoritative images and values given in Scripture.

Four leadership deficits are evident in my own observation of the South American Church leadership.

A Formation Deficit

My observation is that leaders reveal a desperate need for personal growth. A pastor, to be an effective leader, must be knowledgeable. The leader may be far behind and even outdated for a fast-moving society like ours. Many leaders are ineffective because they are ill equipped. Because they are ill equipped, they lack a sense of identity and the capacity to relate to their chosen work.

In addition, preparation for Christian leadership requires not only the acquisition of knowledge but also spiritual formation. Messer writes that George Helbert once suggested “the greater and hardest preparation is within” (Contemporary 162). For Messer “there are no panaceas for developing sufficient personal spiritual depth in ministry to overcome automatically the temptations of dishonesty, the feelings of despair,

the weariness of failure, and the symptoms of burnout” (162).

E. J. Elliston observes that one reason why many leadership problems are troubling both established and younger churches is that many trained leaders simply do not function or their ministries prove to be dysfunctional for the churches they serve. He points out some of the problems being faced by Church leaders.

GROWTH is placing unmet demands on leaders in some areas.

NON-GROWTH is frustrating leaders and discouraging churches in some areas.

OVER-FUNCTIONING LEADERS who try to do everything and decide everything are frustrating the church in some areas.

NON-FUNCTIONING LEADERS are allowing churches to die.

UNDER-TRAINED LEADERS are not meeting their potential in many churches.

OVER-TRAINED LEADERS are discouraged and discouraging as well as frustrated and frustrating to the churches.

INAPPROPRIATELY TRAINED LEADERS continue to do all of the wrong things in the wrong places, at the wrong times and in the wrong ways.

DROP-OUT LEADERS continue to fill the ranks of government bureaucracies, development agencies and private business.

OVER- EXTENDED LEADERS try to meet all of the pastoral and sacramental functions of multiple congregations and seek to uphold the artificially high western standards of ministry but deny the priesthood of all believers.

SPRING- BOARD LEADERS use Church leadership training programs to jump into profitable positions in business, government and parachurch agencies. (1)

Communication Deficit

Closely related to the proper equipping of leaders is their need to communicate well, especially in the next century. The right articulation of the core values and vision is vital for contemporary leaders. Some of our seminary alumni who graduate with honors do not function in the pastorate because they do not know how to communicate their learning or their lives. On the other hand, some of our students who were just mediocre in class succeed in the field because they know how to communicate and relate well to

others.

Christian leaders must know how to connect with secular non-Christian people. Even though we live in a fast-moving society, the basic task of Christian leaders never changes. Their task is to point out the ultimate and eternal meaning of life. The task of the Christian leader is to stimulate, inform, and guide the dialogue between God and the human being. Their task is to help men and women discover the religious and theological meaning of life.

Lack of Relevance

While conditions are changing Christian leadership need not give up the absolutes for false freedom. While the application of the Christian faith may vary from time to time and place to place, its basic principles never change. “Change must be expected, in form but not in validity” (Quiambao 5).

Many Christian organizations are not coping with the rapid changes occurring in the world and are becoming redundant and out of touch with current needs. Local churches in South America are struggling to remain relevant to the human needs around them. One often finds leadership vitality at low levels. Many leaders fail to lead. Others do not know how to lead.

Christian and Missionary Alliance mission executive David Rambo makes the following observation:

The overseas Church is in the midst of a critical leadership problem that borders on crisis. If, as Ralph Winter contends, there were/are 60,000 congregations in Latin America alone that are led by inadequately trained leaders, there are probably a quarter of a million such congregations around the world. (1)

Peter G. Wiwcharuck adds his concern about the lack of leaders for the Church all

over the world.

My extensive ministry and involvement in Christian leadership development, in many parts of the world, and in different denominations, has [sic] convinced me beyond any doubt that apart from evangelism itself, there is no other aspect of Church ministries that is as urgent as proper leadership training. Whether it be in North America, on the mission field or other national Church bodies, the problem is the same . . . lack of well-trained and experienced leaders. (3)

Reliance on Management Techniques

Christian leaders who struggle for Church growth tend to rely on the latest management techniques and sociological insights into leadership to increase leadership effectiveness. John William Kirkpatrick argues that “all too often leaders are desperately grasping any new material that promises life and growth. These leaders fail to realize how experimental changes of one sort and another produce insecurity among their followers” (6).

The South American institutional Church has been “entrenched in hierarchical and authoritarian images of leadership for generations and has fallen behind the culture” (Elliott 16) in keeping pace with the leadership images for which this new era of followers are looking.

The Use of Images

We all have images in our minds. Images of God, of the world, of the Church and family, and of where we should be headed. Using images in dealing with Christian leadership helps to dispel the cloud of confusion that often forms around this theme. Like a number of other authors, I find images to be a useful methodology for clarifying some issues.

In the first place, the Bible does not offer a definition of the Christian leader or

provide us with an extensive doctrinal discussion on leadership. Instead, the Bible relies on images and narrative to disclose the meaning of leadership. Second, the symbolic language of images introduces richness and variety. The Bible employs dozens of different images for leadership, thus developing a composite picture that, like a great painting, is filled with inexhaustible meaning. The third reason favoring this approach is that images have universal appeal and validity. These images are infinitely translatable. The use of images helps expose the cultural biases and blind spots we all have while inviting us to rethink the contextualization of the biblical message in our time and culture.

John Driver comments that “images are powerful vehicles for carrying a vision” (16). They can reflect the self-understanding of leadership as it is. Driver argues that “sadly, the Christian Church has a history of twisting biblical images out of their settings and primary intentions” (18). These images have been recast to serve as vehicles of the Church leadership’s distorted self-understanding. Instead, they should be pictures of what, by God’s grace, Church leadership can become.

However, a far greater problem exists. Church leadership often draws the controlling images of its self-understanding from secular society rather than from the New Testament. Even so, Church leadership has generally continued to articulate its vision of self-identity and role with the traditional images, but those images have been wrenched out of their context and twisted from their primary intention (Driver 18).

Messer is seeking for contemporary images of leadership. He says, “I am convinced that an essential part of our problems within the Church and its leadership today stems from a need to discover and appropriate contemporary images of ministry

faithful to the gospel of Jesus Christ” (Contemporary 25). He mentions at least three reasons for seeking contemporary images of Christian leadership:

Images can inflame the imagination and provide us identities beyond simply filling offices or fulfilling role expectations. It is dangerous to define oneself solely by what one does. We dare not confuse functional roles with the issue of who we are as persons.

To recover a sense of urgency. Many of the problems faced in scattered, small, and struggling parishes may indeed be systemic and structural, but until the church has clergy who “burn” with the spirit of commitment and are “on fire” with a competence to match, then the ministry of the laity is unlikely to have the dimension of urgency so desperately needed.

To find a sense of direction or organizing motif for our communities of faith in the world. The question is not if we have the impact of a king, but whether or not we are clear about our tasks and are faithful to them. (26-28)

Being aware of many leadership images in the Scriptures such as messenger (Mark 1:2,3; Matt. 3:3; Luke 3:4; John 1:23), fishermen (Mark 1:17-18; Matt. 4:19; Luke 5:10), shepherd (John 10:12), vessel (Acts 9:15), servant (Acts 16:17 and others), fellow laborers (1 Cor. 3:9; 2 Cor. 6:1, the term here is *sunergos*), masterbuilder (*architekton*), stewards of the mysteries of God (1 Cor. 4:1-2), athlete (1 Cor. 9:24-27), ambassadors for Christ (2 Cor. 5:20), playing coach (Eph. 4:11-12), prisoner of Jesus (Acts 20:22), soldier (2 Tim. 2:3), husbandman (2 Tim. 2:6) this study focus on five key New Testament images. The integration of these five images come under the rubric of *transformational-transcendent leadership*.

John F. O’Grady argues that

old models’ images have given way to new models, some advancing the theological enterprise, others hindering it. The model that can provide solutions for more of the theological questions that are being raised, and that offers the potential for more development, must be considered of greater value. (172)

Criteria to Validate Leadership's Images and Behaviors

To study Christian leadership it is necessary to draw up a frame of reference. In this instance I did investigate and define five key images of transformational-transcendent leadership in the New Testament, corporate literature, and South America culture: (1) the leader as apostle, (2) the leader as servant, (3) the leader as visionary, (4) the leader as empowerer, and (5) the leader as equipper.

Christian leadership must come from within God's mission. The mission is the vocation of the entire community of faith; every Christian receives the call to be in mission as apostles, servants, visionaries, and empowerer-equipperers of the one body of Christ.

Two basic criteria that are evident in the examination of the images of leadership.

Based on Scripture

O'Grady argues that in the return to the Bible by all Christian traditions as the authentic presentation of the Word of God, "there has developed a sense of confidence in being on the right track if we can find a firm basis for our theology in Scripture" (171).

The Christian leadership' principles base must come from Scripture. Thomas C. Oden explains that

pastoral theology lives out of Scripture. We do not put Scripture under our examination, according to criteria alien to it, in order to understand ministry. Rather, Scripture examines our prior understandings of ministry. It puts them to the test. (11)

Stephen Seamands argues,

A perpetual tendency to move away from Scripture. By nature, we forget, need the 'hearing of the law' over and over. My leadership must correspond to the ministry office of Jesus Christ in first century. Our leadership is modeled on and is an extension of Jesus' ministry. (3)

Culturally Sensitive

Christian living in the twenty-first century need images of leadership that helps people to relate to a world quite different from anything that has preceded it.

Development in science, an awareness of the religious, philosophical, and ethnic pluralism in this world, a wider appreciation of religion—all of these affect the images of Christian leadership. “After experiencing so much world tragedy, the Christian needs a model that speak eloquently to the heart that seeks to believe” (O’Grady 171).

Culture must be taken seriously. Christian leaders must start where people are and move them to where God calls them to be. A good image for cultural sensitivity is the doctrine of the incarnation.

Theologizing and ministry never take place in a vacuum. Spirit-Word, and flesh always come together in incarnation. Not only must Christian leaders know who they are, but where they are, so that they can know how they can best go about being who they are and doing what they are called to do. Every ministerial appointment and every expression of ministry is an exercise in cross-cultural communication.

A Biblical and Theological Perspective

Before the Christian Church can project the image of Christian leadership their desire for this new century, they need to come back to the Scriptures in order to find the necessary principles and values of transformational leadership.

This section strives to set forth the biblical concept of Christian ministry and leadership with the idea of centering on principles that should guide the leadership practice today. It is not concerned with an historical development of forms of Christian leadership. The object is to see what leadership meant in the Scriptures.

While God used many individuals in his mission and ministry, his chief leader in the Old Testament times was to be Israel, the nation. The call of Abraham is in the context of bringing a nation into existence through whom all the families of the earth will be blessed (Gen. 12:1-3). In thinking of ministry in the Bible, we naturally and quickly think of the great individuals—the patriarchs, Moses, the judges, the kings, the prophets, Paul and the other apostles, and others but fundamentally God had the nation, his people, in mind as his minister and leader. This is quite clearly shown at the time of the deliverance from Egypt and in the giving of the law at Sinai.

One of Jesus' parting statements gave this assurance: "But 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). This baptism in and filling of the Holy Spirit was the fulfillment of the prophecy of Joel (Acts 1-2) and empowered Christ's witnesses to the end of the age. This was a specific command of the Lord, "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit" (Acts 1:4). Anderson says that "the Great Commission gives the Church the instruction; Pentecost provides its initiation and power" (111). The command, "Go and make disciples of all nations" (Matt. 28:19), anticipates the promise, "you will receive power when the Holy Spirit has come upon you; and you will be my witnesses" (Acts 1:8). In the coming of the Holy Spirit on the day of Pentecost, the early Church experienced the power of the Spirit in ministry and leadership.

My interest is to show how the sending of Jesus into the world constitutes the basis for all Christian ministry. As Jesus was sent into the world, so too are Christians

sent as a continuation of the ministry of Christ.

The Bible presents a wide variety of leadership images, all of which are valid and serviceable: the prophetic image of Moses, which is authoritarian in character; “the apostolic image of Paul which is hierarchical and institutional in nature; the anointed model of King David which encompasses both; the pastoral image of John as seen through his letters” (Elliott 15); and, Jesus’ image of servant leadership.

The Purpose Stated

The purpose of this study is to examine contemporary images, behaviors, and areas of competency of Christian leadership among South American leaders and formulate images, behaviors, and competencies for the training of future South American Church leaders.

Research Questions

The following research questions guided the study.

Research Question 1

What are the perceptions of South American Church of God (Cleveland) bishops, pastors, and education executives about the primary images of Church leadership?

Research Question 2

What are the behaviors required to lead effectively the Church as perceived by national and international Christian leaders in South America?

Research Question 3

What are the essential areas of competency for future Christian leadership in South America?

Research Question 4

What are the perceptions of the South American Christian leaders and the students of the Church of God's South American Seminary in regarding the character of the ideal leader of the future?

Definitions of Terms

The following terms are defined to clarify their meaning in the context of this study.

For the purpose of this study, **images** is defined according to Minear, in his classic study Images of the Church in the New Testament, where he suggests that images are a way to explore realities that cannot be fully investigated or explored by objective study or measurement. Minear claims, "A reality that is inherently a mystery will demand for its perception an awakening of the imagination" (23). The operational definition used in this research was: Those individual qualities exhibited and interpreted as important to leaders' spiritual, moral, and mental character as defined by the leaders participating in this study.

For the purpose of this study, I will define **vision** according to George Barna's definition of vision: "A clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self and circumstances" (Turning Vision 28).

For the purpose of this study, **visionary leaders** refer to Church or Christian organization leaders who are possessed by a clear vision for their ministries, are able to articulate the vision clearly and with persuasion, and are able to advocate and mobilize for it (Shawchuck and Heuser 115).

For the purpose of this study, the **apostolic leadership** is defined as a clear call from God for the continuing ministry of Christ through the Holy Spirit. Certainly it would be incarnational. This means that the leader will assume forms and methods relevant to contemporary human social and cultural forms, challenging them while creatively using them to touch the lives of people. Such a powerful apostolic ministry would be empowering. Certainly such a dynamic apostolic ministry would be transforming. This means that the leader will penetrate and seek to renovate social and political structures that dehumanize persons while, at the same time, creating humanizing and liberating conditions for those who are bruised and broken.

For the purpose of this study, the term **empowering** describes the ability to establish a climate in which people feel free to grow, learn, explore, and use their gifts in Christian ministry without fear of retribution.

For the purpose of this study, **equipping** Christian leaders is to enable members of the body of Christ to develop to their full spiritual, emotional, intellectual, and ministry potential for the completion of God's mission.

For the purpose of this study, a **servant leader** is defined as a man or woman who has received a call from God to serve him through the power and guidance of the Holy Spirit. The marks of a servant leader are humility, integrity, and faithfulness to the Scriptures. Jesus Christ is the model for all acts, attitudes, and attributes of servant leadership.

For the purpose of this study, **value-driven leadership** is defined as “the constant, passionate, biblical core beliefs that drive its ministry”. This definition has five important elements: (1) values are constant, (2) values are passionate, (3) values are

biblical, (4) values are core beliefs, and (5) values drive the ministry (Malphurs 42).

For the purpose of this study, the **formulation and articulation of vision** is defined as a

Five-step process that includes the following: (1) the conceptualization of the vision, (2) communicating the vision, (3) empowering people to own and carry out the vision, (4) creating tangible and intangible incentives to support the vision. And (5) constant communication at all levels of the game plan for achieving the vision. (Barna, Power 15)

In this sense, visionaries are leaders who follow the application of these five steps.

For the purpose of this study, the term **Church** describes a Protestant body of believers belonging to a Christian denomination.

For the purpose of this study, the term **behavior** describes all reactions that are influenced by learning variables--thoughts and feelings as well as overt actions.

For the purpose of this study, **leadership behaviors** are defined as the behavior exhibited and interpreted as important by the leaders defined in this study.

For the purpose of this study, the **leadership competencies** are defined as the knowledge, behavior, skills, abilities, and experience important to a leader's effective performance, as defined by the leaders participating in the study.

A group of selected professionals knowledgeable in the South American Protestant Church is the **panel of experts**.

Historically, the *caudillo* (*Coronelismo, caciquismo*) was the military strongman who could maintain order, though often with iron-fisted brutality. At present what remains of the caudillo system is defined as an informal system of power, practiced by individuals or groups in strategic positions in the economic and political structure. It

implies asymmetric relationships among people of different social classes with reciprocal but uneven obligations, characterized by latent threatening. A controversial parallel of the caudillo in the indigenous social structure is the cacique. Historically the cacique was in charge of organizing and supervising work groups which according to the Inca and Aztec fiscal legislation were obliged to give some days of free labor for public works (This form of tax was called *mita*). The controversy derives from the extremely variable role of the cacique, who did not based his power on his own army and had a smaller group of subordinates than the *caudillo*. These terms are often used to refer to a single politician who retains arbitrary decisionmaking authority and discretionary control over resources.

For the purpose of this study, the term **competency** is a cluster of behaviors, skills, knowledge, and experience that contribute to effective leadership.

For the purpose of this study, **transformational/transcendent leadership** is defined as a cluster of servant, visionary, apostolic, and empower-equipper images that contribute to effective leadership.

Context of the Study

Christian leaders also need to review in their minds the kind of world and the situation in which they live. In the first place, people are living in a world of contrast. On the one hand: technological advance, industrial development and growth of urban areas, and an increased tempo of secularism. On the other hand, poverty is a reality among the masses where thousands of people are unemployed and underemployed. Unfortunately, while humans are living in an accelerated modernization in today's world, the Church as a whole has remained conservative and traditional. In some cases, while we live the twenty-first century, our images of leadership, our practice of Church, and our theology

are those of the beginning of the twentieth century.

Latin American history, as in the context of other developing countries, has been the consequence of an extremely deficient and inefficient leadership. In dealing with the question as to why Latin America is the poorest and most underdeveloped region of the Western Hemisphere, Carlos Alberto Montaner summarizes it as follows:

The patent failure of Latin America in the economic arena, its lack of political stability and poor scientific performance, are in large measure the consequence of our particular history. A history which, from its beginnings, was perceived as illegitimate and unjust by all its main protagonists: the Spaniards, Creoles (Native born Americans of European parents), Indians and blacks, each of them with their own repertoire of complaints and grievances... a history that brought together the sexism of the conquerors with that of the conquered, brutally harming women, even today, the weakest half of the Latin American population. (13)

The truth is that the bottom issue lies in the inconformity of Latin Americans with regard to the State. They do not believe in it. They do not look at their rulers as public servants elected to benefit society. The State, rather, is perceived as a distant, almost always hostile, inefficient, and unjust entity. This explains, for example, why a majority percentage of Peruvians supported Alberto Fujimori's closing of Congress in 1992 or the majority support of Venezuelans to the attempted coup of Hugo Chávez. It also explains the success of "strong men" throughout the twentieth century Latin American history: Juan Vicente Gómez, Trujillo, Somoza, Estrada, Carías, Perón, Pérez Jiménez, Batista, Pinochet, and Castro, among others (Montaner 16).

More recently the corporate business model has become a prominent image for Church leadership self-understanding in North America. Management techniques and strategies have slowly but surely left their marks on Church administration. Leadership performance is evaluated in commercial terms of gain and loss, some of the same

tendency we see today in South America. Evangelistic modes and techniques resemble those modeled by commercial sales campaigns. Popular demand largely determines how the gospel is packaged and dispensed. Driver argues that

according to this model, the Church's ministries are no longer charismatic, as shown in the New Testament (1 Cor. 12-14). Back then the Church was perceived as God's gifted community; now the Church is composed of management and staff, essential elements in the operation of God's enterprise. (20)

So Christian leaders must ask themselves, what type of a Church and Christian leadership do they need in this kind of world? Leaders could say we want a Church and leadership that will cater to our needs in the work-a-day world, a leadership willing and ready to do some radical thinking and experimentation, a leadership that will help determine new images, patterns, new programs, and new integration of the biblical leadership images with the age and time in which we live. Christian leaders need new integration of the academic and practical dimension of ministry and leadership. They need a faith that is relevant to their present age. They need a dynamic view of Christ's continuing servant ministry. Thus, for this century, the Church needs Christian leaders who know and understand the kind of world and society in which they live.

The lives and stories of biblical characters such as Jesus (anointed servant), Nehemiah (visionary leader), Paul (apostle), and Moses (empowerer-equipper) become a paradigm for the transformational leadership (servant, visionary, apostle, and empowerer-equipper leader) seeking to be led and directed by the Holy Spirit as they serve, articulate vision, empower, and equip the Church for its mission.

Method of Study

Through a descriptive study, data was collected through semi-structured

interviews with South American visionary-servant leaders and pastors. These interviews were audiotaped and transcribed to provide a verbatim record in Spanish. Twenty-six interviews were conducted in person in the subjects' own countries, and four were done over the Internet. Each interview attempted to elicit answers that provided insight into images, behaviors and areas of competency for the training of future South American Church leaders. A list of the interview questions can be found in Appendix B.

I contacted pastoral leaders and denominational visionary bishops of national and international churches (Panel of experts) who work closely with churches and ministerial development, asking them for names of leaders who met the criteria set for identifying transformational leaders.

Sixty of the 120 residential students of the South American Seminary in Quito, Ecuador, were surveyed. Thirty-five of the sixty surveyed were men, and twenty-five were women. The seminary represents fourteen Latin American nationalities. The instrument used for the survey was the Leadership Practices Inventory (LPI) based on James M. Kouzes and Barry Z. Posner and used with permission.

Subjects

The population and sample consisted of sixty students from the Church of God South American Seminary in Quito, Ecuador, and a selected group of thirty South American national/continental Protestant Church/institutional leaders. The number thirty was chosen because it represents a large enough number to statistically analyze the data at a level of reliability of $p \leq .05$.

Variables

The independent variables of this study were the two research groups: the sixty

ministerial students from the Church of God South American Seminary in Quito, Ecuador and the thirty national-continental South American Christian leaders. The dependent variables were the images, behaviors, and areas of competency for the training of the future leaders. The intervening variables considered alongside the primary variables were: age, ministry experience, visionary strengths, spiritual giftedness, geography, denominational background, theological convictions, practice of spiritual disciplines, spiritual authority, servant spirit, apostolic seal, empowering-equipping mentality, and gender.

Instrumentation

This study used triangulated research, combining both quantitative and qualitative research techniques. The combination of quantitative and qualitative research was selected for this study because it generates more comprehensive data, providing cross-verification of results. Two research techniques, the researcher-designed questionnaire survey and the semi-structured interview, were also used in the study.

Survey. The survey sample was made up of sixty international students of the Church of God South American Seminary in Quito, Ecuador.

Four criteria were established in selecting the ministerial students to fill out the survey, (1) They had to be active in full or part-time ministry; (2) They had to be have enrolled in the B. Th. or M. A. program; (3) They had to be acknowledged as future transformational leaders by their peers and colleagues in ministry; and, (4) They had to have experienced some degree of success in the accomplishment of their studies and ministry.

Interview. The interview population was made up of thirty Christian leaders

chosen by a panel of experts comprised of six prominent South American leaders (men and women). The Church of God South American Board was responsible for selecting the panel of experts. The panel of experts selected the thirty national/continental leaders and validated the research instruments. The thirty leaders were from different theological persuasions, church backgrounds, and countries.

Four criteria were used in selecting the Christian leaders, (1) They had to be leaders with a national or international scope of recognition; (2) They had to have had at least seven years of ministry experience; (3) They had to be acknowledged as contemporary church leaders affecting the life and mission of the national Church by their followers, peers, and colleges in ministry; and, (4) They had to have experienced some degree of success in the accomplishment of their vision within God's mission.

Data Collection

Data collection proceeded along the following steps. (1) Identification of well-known Christian leaders from the Church of God (Cleveland) tradition to form the expert panel. The members of the panel were selected on the basis of the following criteria. (a) seven years in South America Church of God leadership, (b) education, (c) nationality, and (d) representative of both field-ministries and educational leadership. The panel of experts was composed of five continental visionary Christian leaders. The panel was asked to select thirty South American national/continental Church leaders to be interviewed. (2) Personal, face-to-face, or Internet interviews (recording of the interviews, transcription of the interview, and analysis of the interview data according to the research questions of this study while remaining open to helpful information that arose but was not connected directly to the research questions) were conducted (3) A

survey instrument was used in Spanish based on the Leadership Practices Inventory (LPI). This is an instrument used in organizational settings to provide information to individuals about their leadership behavior (Kouzes and Posner) and also to implement programs of leadership development. The LPI instrument has proven to be reliable and valid (Kouzes and Posner). Although this instrument was not originally designed to assess leadership behavior expectations, the descriptive nature of the LPI statements about leadership behavior allows using it to assess leadership behavior expectations of people from different cultural backgrounds. This assessment was limited to the five leadership behaviors included in the LPI.

The LPI categorizes leadership behavior in five dimensions: Challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart (Kouzes and Posner). This instrument contains thirty behaviorally-based statements about leadership and uses a ten-point Likert scale. This questionnaire also questioned the seminary students about their own perception of ideal essential competencies for the Church leader of the future.

Importance of the Study

This study is important in the following ways: (1) It provides insights into South American evangelical Church leadership and determine which leadership images and behaviors are needed for the generic task of the Church; (2) It provides a tool for South American Church denominations to evaluate their own leadership clarifying the biblical leadership images and modern leadership styles; (3) It contributes to the literature on leadership, particularly in a Latin American society; and, (4) It provides a basis for

reliable leadership competencies for future Church of God South American Church leadership and training.

Delimitation and Generalizability

This study was limited in the following ways: (1) The South American Christian leaders selected were not representative of all Christian leaders, (2) the findings reflected the fact that most Protestant South American Christian leaders belong to evangelical churches, and (3) the primary focus was Church of God (Cleveland) leaders, seminary students and some of the national and continental South American Christian leadership.

I believe that the findings of this study are applicable to a large number of churches and denominations, and particularly to the different Bible and theological institutions of South America that are in the process of looking for ways to evaluate, revise, and update their curricula for their Christian leadership development programs.

Overview of the Dissertation

In Chapter 2 five major images of transformational-transcendent leadership were utilized from a review of the Scriptures and literature as the working model for the study: *Apostolic and servant leadership*, characterized by a clear call from God to serve him and live a life of humility, integrity, and faithfulness to the Word of God. *Visionary leadership*, characterized by a missionary zeal to see the results of a vision, and an overwhelming desire to share that vision to others, *empowerer*, and *equipper* leadership, the transformational-transcendent leader's empowerment and equipping of followers in order that they might also become Christian leaders and perhaps agents of spiritual, moral and social transformation. Also, in Chapter 2, I present the South American general context, particularly the global perception of leadership in the continent. The research

design is presented in Chapter 3. Chapter 4 reports the research findings, and Chapter 5 provides a summary and interpretation of the research findings. It also offers a checklist of suggested transformational-transcendent leadership competencies and performance objectives for South American Church leaders of the future (see Figure 1 p. 85).

CHAPTER 2

REVIEW OF THE LITERATURE

A great challenge appears at the beginning of this new century that faces the South American Church and its mission with its own resources, postmodern value or anti-value and globalizing systems, dehumanizing socioeconomic arguments, violence, oppression and social injustice, permanent damage to the ecosystem, and hedonistic and individualistic lifestyles. In view of this, the Church needs to develop a transformational and transcendent leadership that stands out for its clear apostolic, visionary, servant, empowering and equipper images, capable, with the power of the Spirit, to lead individuals and communities to the fullness of life offered by God.

The first objective of this study, as stated in Chapter 1, was to identify and report images behaviors and competencies required to lead effectively the South American evangelical Church. To achieve this objective, the literature reviewed covered two aspects of leadership: (1) the nature and mission of leadership by studying the corporate understanding, the biblical images (in general), and the Christian understanding and the South American understanding of leadership, and (2) transformational-transcendent leadership by studying the secular literature and the biblical images of transformational and transcendent leadership (apostolic, servant, visionary, and empower-equipper).

The Nature and Mission of Leadership

The leadership approaches predominant in Western countries have slowly had an influence on the South American countries. The updating processes, however, have been sluggish, leading to a slow development of the leadership styles in our context.

Corporate Understandings

The search for a definition of leadership led to an awareness that “there are almost as many different definitions of leaderships as there are persons who have attempted to define the concept” (Lassey and Sashkin 7). Stogdill, in an effort to define leadership, suggests eleven perspectives of leadership that serve as general definitions of leadership: a function of group processes, personality or effects of personality, the art of inducing compliance, the exercise of influence, a form of persuasion, a set of acts or behaviors, a power relationship, an instrument of goal achievement, an effect of interaction, a differentiated role, and the initiation of structure (11).

Bennis and Nanus express similar sentiments after conducting an in-depth analysis of over ninety top leaders: “Never have so many labored so long to say so little.? Definitions reflect fads, fashions, political tides, and academic trends. They don’t always reflect reality and sometimes they just represent nonsense” (5-6). Yunk warns about imposing a single definition of leadership for the whole field of leadership research:

It is neither feasible nor desirable at this point in the development of the discipline to resolve the controversy over the appropriate definition of leadership. For the time being, it is better to use the various conceptions of leadership as a source of different perspectives on a complex, multi-faceted phenomenon. (5)

One leadership definition that expresses a holistic and integral dimension comes from Nanus’ The Leader’s Edge: The Seven Keys to Leadership in a Turbulent World.

He characterizes leadership as follows:

Leaders take charge, make things happen, dream dreams and then translate them into reality. Leaders attract the voluntary commitment of followers, energize them, and transform organizations into new entities with greater potential for survival, growth and excellence. Effective leadership

empowers an organization to maximize its contribution to the well-being of its members and the larger society of which it is a part? Leaders are known for being masters in designing and building institutions; they are the architects of the organization's future. (7)

A letter on Bennis comments that

leaders are people who are able to express themselves fully. By this I mean that they know who they are, what their strengths and weaknesses are, and how to fully deploy their strengths and compensate for their weaknesses. They also know what they want, why they want it, and how to communicate what they want to others, in order to gain their cooperation and support. Finally, they know how to achieve their goals. (3)

Michael T. Dibbert defines leadership from another angle:

leadership is the reciprocal process of mobilizing, by persons with certain motives and values, various economic, political, and other resources, in a context of competition and conflict, in order to realize goals independently or mutually held by both leaders and followers.? Leaders can also shape and alter and elevate the motives and values and goals of followers through the vital *teaching* [original emphasis] role of leadership. This is *transforming* leadership. (427)

Burns' conceptual distinction between transactional and transformational leadership adds special insight to this argument, since transactional leaders are characterized by a concern for equity in relationship with followers, the practical issues of work, the insurance of clarity, and the completion of short-term goals (22).

According to George R. Terry, "Leadership is the activity of influencing people to strive willingly for group objectives" (493). Robert Tannenbaum, Irving R. Weschler, and Fred Massarik define leadership as "interpersonal influence exercised in a situation and directed, through the communication process, toward the attainment of a specialized goal or goals" (5). Harold Koontz and Cyril O'Donnell state that "leadership is influencing people to follow in the achievement of a common goal" (435).

A review of other writers reveals that most management writers agree that

leadership is the process of influencing the activities of an individual or a group in an effort to achieve goals in a given situation. Hersey and Blanchard believes that

any time an individual is attempting to influence the behavior of someone else, that individual is the potential leader and the person subject to the influence attempt is the potential follower, no matter whether that person is the boss, a colleague (associate), a subordinate, a friend, a relative, or a group. (91)

Future South American Church leaders will need to define and redefine the nature of the fifty's leadership paradigm from an inside-the-Church perspective, whether it was reactive, passive, organizational, and institutional; in the end it was transactional:

It worked well in the Churched culture. But it has not worked in the unChurched culture of the 1980s and will not work in the 1990s and beyond. The professional minister focus inside the Church is no longer an effective functional understanding of the nature of leadership. The day of the professional minister is over. The day of the missionary pastor has come. (Callahan 11-13)

The future South American leader may conclude that among the variety of definitions, two dimensions are common to all. In its broadest form, leadership is simply a process of intentional influence, usually taking place in a group setting, which can be exerted by any group member. In a more restricted view of leadership, this influence is systematically carried out by one person, namely the leader of the group (Yunk 3).

Leadership theories. Starting in the fifties, leadership behaviors were studied in different situations. The intention was not only to understand how leaders were but how they acted within a given context. As a result of these studies, the Blake and Mouton management style grid and Fiedler's contingency were developed (Cardona and Alvarez de Mon 132). The first theory defines different management styles depending on how the guidelines are directed more or less to the task and/or persons. The second theory suggests that leadership is effective when its style responds to the right situation.

Among the best known leadership models of the sixties and eighties is Hersey and Blanchard's situational leadership. Starting in the sixties, leadership theories were developed centered not so much on the characteristics or behavior of leaders, but on the relationship between the leader and follower. According to Cardona and Alvarez de Mon, the most accepted leadership theory the last few years has been the one that makes a distinction between transactional leadership and transformational leadership. The transactional leader is one who uses rewards and punishments to motivate followers. The guidance style here is authority and control, with a strong use of formal power. This is a leader who prioritizes the short-term and manages processes and resources efficiently. The relationship this leader is able to create is purely transactional. Those who follow do so because they are interested in what the boss has to offer (133). These leaders drag others along, convince, and are completely confident about themselves and of their vision.

The transformational leader is characterized by a radically new vision that is attractive and motivates people. This is a non-conformist, visionary, and charismatic leader able to transform both the state of things as well as the aspirations and ideals of people. In this theory, transformational leadership is presented as the better quality and also most effective leadership. However, some authors have noted a possible dark side to this type of leadership (Sankowsky 57-71). This dark side of the transformational leader led Bass to make a distinction between the truly transformational leadership and the pseudo transformational one. The first, in addition to being charismatic, have an ethical base, while the second ones are led by narcissistic temptation.

P. Cardona and Alvarez de Mon, in their journal article on "Transcendent

Leadership,” includes a higher dimension of the transformational leader—the transcendent leader. In addition to being interested in results and in aligning the motivations of his or her collaborators with those of the organization, this leader tries to develop these people’s transcendent motivation, giving impulse to a mission that is worth while (201-206). The transcendent leader, therefore, always has a service dimension and influences through internalization (Cardona and Alvarez de Mon 137). This is also the sense of Greenleaf’s servant leader,

begins with the natural feeling of wanting to serve, of serving first. Only then does the conscious decision to become a leader appear. The difference can be seen in the care that the servant has: first he/she makes sure that the priority needs of others are being served. The best test is: are those whom I am serving growing? As I serve them, are these people healthier, wiser, freer, independent, more capable of serving others? (Servant Leadership 55)

This characteristic of servant leaders makes it impossible for transcendent leaders to be manipulative because what they seek at all times is the well-being of others.

Transformational leaders that focus on change, influence, and aspiration are interested in long-range issues and ends, and they use creative rather than traditional ways of viewing situations (Kouzes and Posner 22). Transactional leaders, however, are more appropriate under stable and maintenance-oriented ministry situations (22).

Authors such as Blake, Mouton, McCauley, and McGregor have argued for *one best* style of leadership—“a style that maximizes productivity and satisfaction, growth and development in all situations” (Hersey and Blanchard 116), but further research in the last several decades has clearly supported the contention that no one best leadership style fit the requirements of all situation. Hersey and Blanchard, comment that the leaders must place the current state of leadership theory into perspective.

Leadership theories, like the vast majority of behavioral science theories, have not been conclusively validated by scientific research.? But just because research does not conclusively validate a behavioral science theory does not necessarily make it invalid.? Solid “scientific” evidence supporting leadership theories may be lacking simply because leadership theories are, at this point, sets of empirical generalizations that by their very nature cannot be “scientifically” tested. In its strictest sense, scientific testing requires controlling variables, and few variables in an organization over time can be controlled. (117)

Perhaps the problem is that we have been expecting too much from so-called leadership theories. They really are not theories at all but images, models, descriptions of concepts, procedures, actions, and outcomes that exist. Hersey and Blanchard comment that “the primary reason why there is no one best way of leadership is that leadership is basically situational, or contingent” (117). All of the leadership theories are situational.

Effective managers/leaders must be able not only to determine the most appropriate leadership style but also to correctly apply that style. As Hersey and Blanchard observe,

Managers expressed a virtual consensus that, on their actual experience, each situation they handled demanded a different leadership style. No single style could suffice under the day-to-day, even minute-by-minute, varying conditions of different personalities and moods among their employees, routine process vs. changing or sudden dead-lines, new and ever-changing government regulations and paperwork, ambiguous roles of workers, wide ranges in job complexity from simple to innovation-demanding, changes in organizational structure and markets and task technologies and so on. Contingency theory has come to mean, therefore, that the effective manager has, and knows how to use, many leadership styles as each is appropriate to a particular situation. (117)

Kouzes and Posner’s work, *El Desafío del Liderazgo*, is impressive. The authors describe how leaders are at their best: They challenge the process, inspire a shared vision, enable others to act, model the way, and encourage the heart (3-339).

Visionary leadership. J. C. Collins and Porras feel that the central ideology of

the company is made up of the mission or purpose and of the principles or central values. Not all companies explicitly state their central ideology, but those who do so tend to benefit from it, as it is a constant reminder and reference to avoid actions that swerve the attention and efforts and directions that little by little begin to separate from the institution's basic focus (24). The vision sets what the corporation wants to be in future, the position it wants to have in society. While the mission defines where the corporation is and for what it is developing its activity, the vision points to the idealized sense of how it wants to be seen, valued and perceived in future (Diez de Castro et al. 247).

Servant leadership. For Hammer the most important image for the twenty-first-century corporation leader is humility.

I have a simple observation which is based on something I have seen in many companies: If you think you're good, you're dead. The essence of successfully going forward is humility—a recognition that success in the past has no implication for success in the future. And that world has changed so much that the formulas for yesterday's success are almost guaranteed to be formulas for failure tomorrow. I think it will be an open-minded humility, and a recognition that we have to reinvent ourselves for the customer, that will be the difference between those who survive and thrive in the twenty-first century and those who become footnotes in the history books. (104)

C. William Pollard argues that tomorrow's challenges require that its leaders be servant leaders.

Will the leader please stand up? Not the president, or the person with the most distinguished title, but the role model. The highest-paid person in the group, but the risk taker. Not the person with the largest car or the biggest home, but the servant. Not the person who promotes himself or herself, but the promoter of others. Not the administrator, but the initiator. Not the taker, but the giver. Not the talker, but the listener. (241)

The following constitutes a summary describing servant leadership based on

Pollard's philosophy of leadership: (1) Servant leaders must be committed, (2) Servant leaders listen and learn from those they lead, (3) Servant leaders make things happen, (4) Servant leaders are givers not takers, (5) Servant leaders promote diversity, recognizing that people's differences can strengthen the group, and (6) Servant leaders must be value driven and performance oriented (244-46).

Empowerer/equiper leadership. Kouzes and Posner argue that one of the most important aspects of leadership is the ability to "enable others to act" (11). In their research of 2,500 case studies, "we developed a simple test to detect whether someone is on the road to becoming a leader. That test is the frequency of the use of the word *we*" (11). The individual in that study recognized that grand dreams do not become significant realities through the actions of a single leader. Leadership is a team effort (11). For Kenneth L. Murrell the term empowerment can be defined by what it is and what it does- its effects. Empowerment is a mutual influence in the creative distribution of power and a shared responsibility. It is vital and filled with energy, global, participatory, and lasting. It allows individuals to use their talents and capacities, fosters attainment, invests in learning, reveals the spirit of an organization, and creates effective relationship. It informs, guides, counsels, generates, and frees. Consequently, becoming a manager with empowerment capacity implies both what one is and what one does (2). Empowerment, therefore, allows one to take on more responsibility and authority through formation, trust, and emotional support.

Bryan Collier believes that "pastoral leaders who value team, model team-based ministry, encourage dialogue, give teams permission to risk failure, coach to influence for teams and use the language of teams to help create and maintain a team-learning

environment in the Church” (123).

Cultural worldview. Jacob S. Quiambao, President of Union Theological Seminary, alerted us to be sure that “our world which is more secular now than anytime before, will tend to become more secular in the future. It is almost impossible to dichotomize the secular and the religious. The center of life is man’s activities in the world” (4). George Hunter, III observes, in the North American context, an increasing number of

“secular people”—who have navigated their whole lives beyond the serious influence of Christian churches. They have little or no Christian memory, background, or vocabulary. Many of them do not even know what we are talking about, and have little or no experience of “Church.” (20)

María Clara Bingemer argues that

Western civilization today is confronted with a Christianity that shows a face different from the traditional one, with which this civilization could for a long time identify. It has to do with a Christianity that went through the sieve of modernity and that changed in the passage. On the other hand, to speak of modernity is to evoke the process of secularization as one of its most central characteristics—even though the secularization process signifies among other things, the “disappearance” or “occultation” of the Religious in all of its denominations, including Christianity. (84)

The Church has arrived at the threshold of the millennium, and Christianity is still alive. However, its features are very distinct from those of former times. Immersed in the crisis of modern society, Christianity is also affected by many of the interpellations hurled at society, which force it to reevaluate itself as a proposal and as a form of communication. A deep ambivalence emerges from the Christian proposal, generating a relationship with religion that cannot subscribe either to a simple refusal of modernity or to a simple acceptance of modern values (Hervieu-Léger 16).

The Biblical and Theological Context

The biblical and theological roots of ministry and the special mission of the Church must be normative (Dulles 170). The biblical understanding of Christian leadership might be no more than an exercise in historical research and of interest only in an academic community. Christian leadership should have a biblical perspective to see the basis and motivation for their leadership and at the same time they should keep themselves attuned to the needs of the day so that what they do can be understood and made worthwhile.

Biblical Images

Before the Church can project the image of Christian leadership she desires for the next century, Christians need to come back to the Scriptures in order to find the necessary principles and values of transformational leadership.

The Church must have in it an infinite capacity for mobility and adaptability and dare not freeze into static and immovable forms.

Catholic scholar Avery Dulles has noted that the New Testament does not prescribe a single understanding of Christian ministry. Hierarchical and other distinctions are human inventions and may be altered. Revisioning Christian ministry, as Dulles insists, must “be something more than a reflection of the contemporary *Zeitgeist*” (19).

Two qualifications should be kept in mind. First, the Bible shows great fluidity regarding leadership. Its forms are not fixed. Secondly, what was effective in the biblical period would not necessarily be best today even if we could recapture it.

The mission is more enveloping and more encompassing and less individualistic than the ministry. “Mission is the vocation of the entire community of faith; every

Christian receives the call to be in mission as apostles of the one Body of Christ,” says Messer (Conspiracy 16).

A major point in the biblical presentation of leadership is that it is God’s. In the first place, of course, Christian leaders live in God’s world. He is the Creator. Anderson says that

all ministry is first of all God’s ministry. Every act of God, even that of creation, is the ministry of God. God’s ministry of Word and deed breaks the silence and ends all speculation about whether or not there is a God and of how the deity might be disposed toward us. (5)

That is how the Bible begins and then ends with a New Jerusalem coming down out of heaven from God (Rev. 21:2). Leadership and mission are discussed in that context.

Anderson writes,

God’s ministry is the revelation of God to humans and the basis for all human knowledge of God’s nature and purpose. There is no theological task that has any basis in God’s truth other than the task of expounding the ministry of God.? There is no revelation of God’s truth that is not rooted in God’s ministry and expounded through God’s continuing ministry by those who are empowered by the Spirit of God. (6)

King Solomon disseminates in the Book of Proverbs his perception of leadership, (see Table 1).

TABLE 1

SOLOMON ON LEADERSHIP

Qualities of Good Leadership	References
Hard work	12: 34
Reliable communication	13:17
Doesn’t penalize people for good behavior	17:26
Doesn’t reward evil people	17:26

TABLE 1, continued

Knows the facts before making decisions	18:13
Benefits of Good Leadership	
Open to new ideas	18:15
Listens to both sides of the story	18:17
Can stand under adversity	24:3-4
Stands well under praise	27:21
Safety	11:14
Strength, profitable to all	24:3
The people rejoice	29:2
What happened without good Leadership	
People have only pain	25:19
Honoring the wrong people backfires	26:8
A wicked ruler is dangerous	28:15

Source: The Application Bible. Wheaton, IL: Tyndale House and Youth for Christ/USA, 1988. 959.

“Send:” a key image in the Old Testament. The Old Testament word for send, *Shalach*, in itself points to the importance of the one who sends and to the importance of the task to be accomplished, rather than to the instrument or person who is the means. According to Alexander Christie, the ordinary usage of the word is seen, for instance, in the stories on Noah. Noah (Gen. 8:8) sent forth (*yeshallach*) a dove, and in the next verse when the dove came back he put forth (*yishlach*) his hand and brought it in (Messer, Contemporary 7). *Yishlach* is a very common Old Testament word used in a variety of ways, of a man sending another man (e.g., Jacob sent Benjamin; Gen. 42:4), of a man sending something (e.g., Jesse sent a present to Saul; 1 Sam. 16:20), and very often without mentioning the agent at all (e.g., Rebekah to Jacob; Gen. 27:45).

When God is the subject, he sends forth things (e.g., the plagues upon Egypt, Exod. 9:14; his word, Isa. 9:8). The action of sending is used of God sending people (e.g.,

Jacob; Gen. 45:5), and especially of sending the prophets: “I have persistently sent all my servants, the prophets” (Jer. 7:25).

From this root, *shalach*, to send, a noun is derived, *shelach*, the word for javelin or missile. In our day, it would be a rocket. This brings to mind the saying of the servant, that God made him like a “polished arrow” (Isa. 49:2).

In discussing the word and concept with its New Testament equivalent, *apostellein*, Rengstorf says that “the emphasis rests on the fact of sending in conjunction with the one who sends, not on the one who is sent” (qtd. in Kittel 400). He says that this characteristic feature of *shalach* is brought out in the call of Isaiah (ch. 6). God asks, “Whom shall I send, and who will go for us?” (v. 8). God wants someone to carry a message for him. It is God’s mission and ministry. Isaiah humbly submits to the call before the awesome majesty of God. “Here am I! Send me” (v. 9). Certainly the prophet is important, but his importance lies in carrying out a commission from God.

Embedded in the word to send is the importance of the sender and the goal to be achieved. Not that the agent or the means is unimportant, but the overarching importance of the sender and the mission is clear.

The purpose of God is the background of the call of Abraham and of his commissioning of Moses. God called Abraham and gave him a mission to accomplish, and a leadership to carry out. “Go from your country ... to the land that I will show you ... so that you will be a blessing” (Gen. 12:1, 2). God commissioned Abraham to do something for God, and that something was to bring blessing to the world.

Something similar happened to Moses. At the burning bush, God said to him, “I have indeed seen the misery of my people.? I have heard them crying out.? I am

concerned about their suffering.? I have come down to rescue them.? So now, go. I am sending you to Pharaoh” (Exod. 3:7-10). Throughout his career, Moses was emphatic that his mission was to accomplish God’s will for his people, Israel. At this call, Moses was very reluctant. Five times he made excuses or demurred: “Who am I?” (3:11); “Who are you?” (3:13); “They do not believe me” (4:1); “I have never been eloquent” (4: 10); and finally, “Please send someone else to do it” (4:13). According to Anderson, “what Moses did not clearly recognize at the time was that his speech impediment was no barrier to God’s Word, for the Word of God itself creates ‘out of nothing,’ so to speak” (4).

When Moses finally agreed, it was not because the task was attractive to him. It was God’s work and doing. Moses’ last suggestion, in his choice of words, brings this out. Literally it reads, “Send by the hand you will send.” For Alexander Christie, this idiom used to be common in English. “We talked about farm hands, or hands in a factory when we really meant people, but to refer to them as hands meant originally that we were thinking of an extension of the employer more than the persons of the workmen (qtd. in Messer, Contemporary 8). So when Moses said, “Send by the hand you will send,” he was thinking of the messenger in terms of God reaching out his hand and doing something. For Anderson,

through this mighty act of Yahweh, the innermost being of God will be revealed. Every step that Moses takes, even reluctantly and not always perfectly, will expound the glory and grace of this *name* [emphasis]. Moses will become God’s minister in achieving the liberation of his people. Each stage of this ministry produces revelation concerning the nature and purpose of God. (5)

The Father sent Jesus into the world to create a true form of humanity in the midst of the world.

Anderson argues that

as he was sent into the world, Jesus took up both sides of the ministry of the Father. Jesus brings to the world the good news of the gospel of love for the world. At the same time, Jesus came forward from the side of the estranged and broken world in need of healing to reconcile humanity to God. (87)

Jesus serves the Father, and the Father sends him into the world. The relation between the serving and the sending is vital to our theology of leadership.

While God used many individuals in his mission and ministry, his chief leader in the Old Testament times was to be Israel, the nation. The call of Abraham is in the context of bringing a nation into existence through whom all the families of the earth will be blessed (Gen. 12:1-3). In thinking of ministry in the Bible, we naturally and quickly think of great individuals—the patriarchs, Moses, the judges, the kings, prophets, Paul and the other apostles, and others, but fundamentally God had the nation in mind as his minister and leader. This is quite clearly shown at the time of the deliverance from Egypt and in the giving of the law at Sinai.

When the nation entered into a covenant with God, Moses speaking for God said “You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation”. (Exod. 19:4-6)

As a nation they were to be priests on behalf of the world. “For all the earth is mine” (Exod. 19:6). Almost buried in a rapid reading of those words is God’s concept of a worldwide ministry being exercised by the whole nation, Israel. Hosea, speaking of this period says, “When Israel was a child, I loved him, and out of Egypt I called my son” (11:1).

“Send:” an image in the New Testament. An important movement or shift

happened in the New Testament. Broadly speaking, Israel, the nation, failed in discharging her ministry, to make God known in the world. Jesus picked up that task and fulfilled it through His person. When he said, “I am the light of the world” (John. 8:1), he had in mind the responsibility Israel had and did not meet, to be the light of the world. When he said, “I am the true vine” (John.15:1), he was thinking of images such as those in Isaiah (5:7) and in the Psalms (80:8) where Israel is referred to as God’s vineyard and his vine. Jesus began his public ministry in the synagogue at Nazareth by reading from Isaiah and announcing the fulfillment of the passage (Luke. 4:16-21). The place he read is often counted among the Servant Songs,

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. (61:1 ff.)

God gave this ministry and leadership to Israel who did not fully discharge it.

Jesus came to fulfill the ministry that had been neglected. In a sense he was the Servant of the Lord come to life (Anderson 18-21).

Leadership as service is the key word for the work of Jesus as recorded in the gospels and echoed in the epistles. His ministry was a constant, unwearied giving of divine service to men in body, mind, and spirit. “Though he was in the form of God.... He emptied himself, taking the form of a servant [*doulos*] ... humbled himself and became obedient to death” (Phil. 2:6-8).

Jesus discharged his ministry and leadership by preaching repentance and inviting men to submit to the rule of God by entering into the kingdom, but he also demonstrated in action what this could mean. When John the Baptist wondered while in prison whether or not Jesus was really the one who had been promised, he sent and asked. Jesus’ reply

was to cure many of diseases and plagues and evil spirits and to bestow sight on many that were blind. As to whether or not he was the One who was to come he said, “Go and tell John what you have seen and heard: and the deaf hear, the dead are raised up, the poor have good news preached to them” (Luke 7:18-23). Jesus was God’s ministry and leadership personified.

Passages such as Matthew 18: 1-5, Mark 9: 33-37, and Luke 9: 46-48 illustrate Christ’s rejection of authoritarian attitudes and his commendation of servant leadership. The primary focus of Christ’s teaching was that His leadership is different from leadership in the world (Gangel 35). His example was humility, patience, consideration, long-suffering, caring, and servanthood (52).

Jesus sent his people. Now something very important for the Church today is that Jesus passed on his ministry and leadership to his followers, to the Church. The closing words of Matthew’s gospel bring this out. “Go ? make disciples of all nations ... teaching them to observe all that I have commanded you” (28:19, 20). In John we read Jesus’ great prayer: “As you [the Father] sent me into the world, I have sent them into the world” (17:18). And again, in a post-resurrection conversation with the disciples he spoke: “Peace be with you! As the Father has sent me, I am sending you” (20:21). The disciples were sent by Jesus as God had sent him on a mission and ministry of evangelization and education, to make disciples and to teach as he did.

God sent the Holy Spirit. One of Jesus’ parting statements gave this assurance: “But 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). This baptism in and filling of the Holy Spirit was the fulfillment of the prophecy of Joel (Acts

1-2) and empowered Christ's witnesses to the end of the age. This was a specific command of the Lord, "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit" (Acts 1:4). Anderson says that "the Great Commission gives the Church the instruction; Pentecost provides its initiation and power" (111). The command, "Go and make disciples of all nations" (Matt. 28:19), anticipates the promise, "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses" (Acts 1:8). In the coming of the Holy Spirit on the day of Pentecost, the early Church experienced the power of the Spirit in ministry and leadership. Steven Land believes that "the waiting for Christ became waiting in Christ for his return. The waiting for the promised Spirit became waiting in the Spirit for the time when, by the Spirit, God would be all in all" (15). French Arrington, New Testament professor at the Church of God Theological Seminary, also argues that

this baptism with the Holy Spirit is not the same as the new life that accompanies repentance and faith. Acts portrays such a baptism as a supernatural empowerment of the Spirit that equips the Church to fulfill its mission to the world (Acts 2:4,17; 8:17-19; 9:31; 10:38,44,45). (6)

F. F. Bruce explains that

the spiritual baptism foretold by John and promised afresh by the Lord was now an accomplished fact. Being filled with the Spirit was an experience to be repeated on several occasions (4:8,31), but the baptism in the Spirit which the believing community now experienced was an event which took place once for all.

In the Old Testament times when men or woman were possessed by the Spirit of God, they prophesied (Num. 11:26), and so it was with many another. So now the descent of the Spirit on the disciples was attended by prophetic speech, but prophetic speech of a peculiar kind—utterance in "other tongues." (53)

James Dunn rejects the Pentecostal doctrine that the baptism of the Holy Spirit is

a distinct endowment subsequent to conversion (38-58). He contends that the outpouring of the Spirit at Pentecost was a conversion- initiation experience for the disciples since Christians did not exist prior to Pentecost. According to this view, the disciples did not experience the “new birth from above” (John 3:3) and become partakers of the blessing of the new covenant until Acts 2. Arrington believes that three observations may be made in response to Dunn’s conclusion (7). Here is one:

The gift of the Spirit at Pentecost was neither the birthday of the Church nor part of the event (process) of the disciples becoming Christians. Rather, Luke sees Pentecost as ushering in the last days and as a charismatic anointing for service. This anointing is similar to, though more intensive than, the anointing the disciples enjoyed during the earthly ministry of Jesus. (7)

The responsibility of the Church, the whole body of Christ, to engage in ministry is the focal point of a famous verse in Ephesians.

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers to prepare God’s people for works of service, so that the body of Christ may be built up. (4:11)

Based on this understanding, the biblical picture of leadership should be discussed. God’s ministry is a ministry to be performed by the entire membership and the task of the leaders is to equip the whole body to exercise its task.

Christ’s impending return. God’s call to be a leader is urgent and irresistible. Christians think of Jonah’s vain attempt to dodge the call of God or to modify the instructions. Moses tried to excuse himself. Jeremiah also wanted to be excused: “‘Ah, Sovereign Lord,’ I said, ‘I do not know how to speak; I am only a child.’ But the Lord said to me, ‘Do not say, I am only a child. You must go to everyone I send you to and say whatever I command you’” (Jer. 1:6-7). Amos said, “The Lord God has spoken; who can but prophesy?” (3:8). The Apostle Paul also seems to have resisted, as in an account of

his call the Lord says to him, “It hurts you to kick against the goads” (Acts 26:14), and later he wrote, “Necessity is laid upon me. Woe to me if I do not preach the gospel!” (1 Cor. 9:16). Our Lord went about with a sense of urgency, even compulsion. “As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work” (John 9:4). “As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem” (Luke 9:51). Finally, in the garden Jesus said: “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will” (Matt. 26:39).

My concern is to show how the sending of Jesus into the world constitutes the basis for all Christian ministerial leadership. As Jesus was sent into the world, so too are Christians sent as a continuation of the ministry of Christ.

The Bible presents a wide variety of leadership images, all of which are valid and serviceable: the prophetic image of Moses, which is authoritarian in character; “the apostolic image of Paul which is hierarchical and institutional in nature; the anointed model of King David which encompasses both; the pastoral image of John as seen through his letters” (Elliott 15); and, Jesus’ image of servant leadership.

Being aware of the many leadership images in the Scriptures, such as messenger (Mark 1:2, 3; Matt. 3:3; Luke 3:4; John 1:23), fishermen (Mark 1:17-18; Matt. 4:19; Luke 5:10), shepherd (John 10:12), vessel (Acts 9:15), servant (Acts 16:17 and others), fellow laborers (1 Cor. 3:9; 2 Cor. 6:1, the term here is *sunergos*), master builder (*architekton*), stewards of the mysteries of God (1 Cor. 4:1-2), athlete (1 Cor. 9:24-27), ambassadors for Christ (2 Cor. 5:20), playing coach (Eph. 4:11-12), prisoner of Jesus (Acts 20:22), soldier (2 Tim. 2:3), husbandman (2 Tim. 2:6), this study will focus on five key New Testament

images. The integration of these five images comes under the heading of *transformational-transcendent leadership*.

The Didactic Passages

For the purpose of this study, the didactic passages provided the primary source of biblical data. Passages such as 1 Timothy, 2 Timothy, Titus, and 1 Peter 5 provide specific requirements for ministerial leadership. Other passages that relate to internal leadership dynamics include Romans 12, 1 Corinthians 12-14, and Ephesians 4 (Zone-Andrews 117). The interaction of spiritual gifts and the call to Christian leadership defined tasks such as leading, teaching, serving, making disciples, and evangelizing. This is the core where a theology of ministerial leadership is found (Gangel 34-35).

In the New Testament a variety of images can be found and behaviors that acknowledge and illustrate Christian leadership, such as deacon (*Diavkonos*), servant, helper, office of minister (John 2:5; Matt. 20:26; John 12:26; Matt. 22:13). In the Epistles this term can be found eighteen times.

A study can also be made of the words *Diakoniva* (service, work of ministry, giving food, office of deacon) and *Diakonevw* (serve at table, care for, help to support, work of deacon). *Diakoneo* is not in the Septuagint: Latin, ministrare, administrare.

The word bishop (*'Epivskopos*), overseer (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Tit. 1:7; 1 Pet. 2:25) can be found. Also the words *'episkophv* (visit; care; charge/visitation—in grace/wrath, office [Luke 19:44; Acts 1:20; 1 Tim. 3:1; 1 Pet. 2:12]) and *'episkopevw* (look at, take care of, oversee, care for [Heb. 12:15; 1 Pet. 5:2]) can be found.

The words elder/presbyter (*Presbuvths*; Luke 1:18; Tit. 2:2, 3; Philem. 9), *preseuvw* (2 Cor. 5:20; Eph. 6:20 [ambassador/s]), *presbuvteros* (older, elder as official in

society or religious institution [older by birth, forefathers, Jewish elders, Christian elders, elders in heaven]), and *presbutevrion* (council of elders/Jewish or Christian) also appear in the New Testament.

Elders were associated with the apostles in the affairs of the Church at Jerusalem (Acts 15:2). Paul and Barnabas appointed elders in the churches as they moved along on their journey (Acts 14:23), and left these officers evidently with leadership responsibilities. Paul had a farewell conference with the elders of the Church at Ephesus (Acts 20:17-38). The men who met him are called “elders” *presbuteros* (v. 17), but in addressing them Paul used the word ‘*episkopos* (v. 28), translated as “guardians” and as “has given you charge,” but often elsewhere in the New Testament translated as “*bishop*” (e.g., Phil. 1:1). Elders and bishops (*prebusteros* and ‘*episkopos*) seem to be titles not yet differentiated in the New Testament (e.g., Tit. 1:5-7).

Deacons (*diakonoi*) is the word which in verbal form is used of Jesus in the great passage, “Just the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt. 20:28). *Diakonoi* is sometimes translated as servants of Christ. (2 Cor. 11:23) or ministers (Eph. 3:7; Col. 1:7). The word is used by Paul in the salutation of his letter to the Philippians and by “deacons.” That letter is addressed to the ‘*episkopois* and *diakonois*, translated as to the bishop and “deacons” (Beaty 5). Sister Phoebe is called *diakonos*, “one who holds office” (Rom. 16:1).

The word ‘*Apostellein* is the The New Testament word for “send” and has the same force as its Old Testament counterpart, *shalach*. The prefix, ‘*apo*, enforces the root meaning of sending.

This survey of biblical terms shows that leadership, service of God, recognizes the primacy of God the sender. He is the Lord whose will is to be done. The leader/minister,

the servant, is in a humble position compared to God who sends him, yet by virtue of association with God, his humble service has profound dignity. The main idea is complete dedication to God's will. In the Latin American context where servants are often in very servile and menial situations, we may need to take care in stressing the biblical words that were used. At the same time we have to recognize that the Bible deliberately used words for slave when other kinder words were at hand.

The English words "minister" is a Latin word, in its adjectival form, actually a double comparative from "minor," which is itself a comparative meaning less. "Minor" in turn is the comparative degree of "parvus," little, small, petty, even puny. So, as an adjective, "minister" in Latin means smallest of things that are already smaller. As a noun, "minister" in Latin means an attendant, a waiter, a servant. The verbal form, *ministrare*, means to serve, to dish up food (as a waiter).

In addition to the listing or mentioning of officers in the verse just quoted from Ephesians, some overlapping and supplementary lists can be found. "God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, and those speaking in different kinds of tongues" (1 Cor. 12:28).

Another list gives an interesting side-light to the early Church (1 Cor. 14:26). "When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation." Different people, even just anyone, could take part as they were led for the common good. The ministry to each other was the business of the whole community (Manson 61). Further light is shed on this concept by another passage in the Corinthian letter (1 Cor. 12:12-28). There the body of Christ, the Church, is compared to

our bodies with many parts and organs, feet, hands, ears, eyes. As in the Church, the perfectly functioning body needs the cooperation of every part.

Kinsler feels that ideally every pastor should first gain experience in the secular world and serve in a number or lesser leadership roles in the Church (12-13).

Gangel offered the following five biblical conclusions:

- (1) Spiritual leadership links inseparably with identifiable spiritual gifts and a clear-cut call from God to distinctive leadership positions.
- (2) Spiritual leadership consists of a servant attitude patterned after the ministry-to-others demonstration of Jesus Himself.
- (3) Spiritual leadership places a strong emphasis on the involvement of people in participatory decision-making as opposed to autocracy and authoritarian techniques.
- (4) Spiritual leadership always includes the responsibility of teaching and nurturing those we lead, and
- (5) Spiritual leadership requires an attitude of humility and meekness thoroughly demonstrated by Moses and Paul (among others), and not to be confused with weakness or indecisiveness. (35-36)

Christian Leadership Perspectives

Future South American Church leaders will need to reason as to the appropriateness of secular organizational leadership concepts in the Church setting. Christian leadership must be careful not to violate the Word of God by synthesizing ecclesiology, current leadership, and management expertise.

The vagueness of definition for leadership in the world or research and the counter cultural nature of Christianity mandate an analysis of cultural corruption as well as what Scripture has to say about leadership.

The following represent Gangel's "contemporary eruptions or distortions" through which future South American Church leaders must sift "to find a genuinely biblical view of leadership" (42).

When one leader is "successful," another becomes successful by following

procedures or methodologies that “work” for that “successful ministry.” A compulsion to imitate exist in Christian leadership:

We tend to franchise Christianity, though there is no evidence that Antioch tried to be like Jerusalem, and Ephesus like Antioch, or Smyrna like Philadelphia. Certainly modeling leadership development is a valid principle but there is a vast difference between that and crass secular imitation of techniques and methodologies. (Gangel 49)

Gangel referred to Warger’s study affirming that the end result is autocratic leadership. An infatuation with bigness seems popular among Christian leadership:

some congregational-type churches oppose strong pastoral leadership on principle. Congregationalism was developed along with American democracy, and strong pastoral authority seems undemocratic to some Christians. Where this feeling persists, it will be overcome if the Church wants to move into a pattern of growth. (49-50)

Those who, lead by political control end up cloning subordinates rather than developing new leaders. They draw unto themselves people like themselves and reproduce graven images. A tendency of corruption of political clout is commune among South American Christian leaders.

Lyle E. Schaller concludes that practices developed in the business world may not only be inappropriate but may even be counter-productive. The reason is that the Church operates on a different set of criteria for evaluation and responds to a different set of organizational values (52).

Christian Leadership Identity

W. T. Purkiser comments that “every person who enters the ministry must know who he is, what his motivations are, what he actually thinks of his fellowman, and what his/her special temptations are” (17). Purkiser mentions some basic images of the Christian leader that underlie and find expression in all the concrete imagery of the New

Testament. The ministry is a calling; the ministry is a covenant; the ministry is a commitment; the ministry is a commission; the ministry is a consecration; and, the ministry is a challenge (29).

Hauerwas and Will Willamon argue that when the Church does not know what is, it dumps alien expectations on the pastor. We have to form the community, invite to dramatic conversion, rather than helping people feel good, doing rites of passage, cult prostitution, selling love for approval of the upwardly mobile, helping them to avoid their guilt. People's needs are limitless, particularly in affluent cultures where there is an ever-rising threshold of "need," self-hatred and loneliness (123-24).

Archimedes said,

"Give me a place to stand, and I can move the world." A theology of leadership gives me a place to stand. We need to know who we are, what we're about. Firm, deeply rooted convictions about the nature and purpose of Christian leadership. (qtd. in Seamands 1)

James D. Smart reduced the problem to two questions: "Are we the Church of Jesus Christ that we claim to be? Are we the ministry of Jesus Christ that we claim to be?" (16). The heart of the problem is an inability for our churches to say what a leader is intended to be. According to Smart, people answer the question, "What is a minister?" in a global way. They are evangelists. They are preachers. They are priests. They are religious administrators. They are social reformers. They are directors of worthwhile enterprises for the community. They are a species of life somewhat in the fashion of the poet. They are the voice of the community's conscience. They are the custodian of the values of democratic civilization. They are people of superior wisdom and virtue whose task each week is to show men and women how to live more wisely and virtuously (18). No wonder new ministers are so confused about their specific role in the Church and

community.

According to Carnegie Samuel Calian, at least nine distinguishable styles of leadership are in vogue today:

- ?? “Servant-shepherd” quietly meeting personal needs;
- ?? “Prophet-politician” dominating local headlines;
- ?? “Preacher-enthraller” attracting the unchurched;
- ?? “Teacher-theologian” challenging serious Bible students with “meat”;
- ?? “Evangelist-charismatic” winning converts;
- ?? “Pragmatic-promoter-manager” administering programs;
- ?? “Specialize ministry-comforter- counselor- reconciler-chaplain” visiting;
- ?? “Liturgist-celebrant” leading to worship;
- ?? “Equipper-enabler” personally training motivated lay people to do all of the above. (21)

Niebuhr and Williams point out that in the medieval Church there was a clear-cut picture of the minister as the director of souls, in the Church of the Reformation an equally clear-cut picture of the minister as the preacher of the word, and in Pietism the minister as evangelist. In twentieth-century Protestantism, however, no such unitary and unifying principle exists (18). Leadership cannot be define until the South American Church redefine both Church and ministry in the light of their origin in Jesus Christ.

Smart considers that

the essential nature of the Christian ministry has been determined for all time by the ministry of Jesus Christ. All our thinking must take his person and ministry as its starting point. That does not mean that the form of our ministry is to be copied directly from the Gospels and must remain the same in all ages. All things in the life of the Church-its doctrine, its ritual, its organizational patterns, its cultural formulations-must be redefined

from time to time, partly because they share the corruption of all things human and are in need of further transformation and partly because the world that is to be redeemed refuses to stay the same. (18)

South American Understanding of Leadership

From the sixties to the eighties Latin America had been identified with the military coups. Perhaps this statement describes rather precisely the leadership models that have informed and modeled the institutional and Church leadership during the twentieth century.

To understand the complexity of Latin American leadership, the author must review the history of these countries. This study does not allow to carry out a deeper historical analysis, but the Church must look at the predominant leadership styles of the twentieth century that informed and still continue to nourish a large part of the current leadership in South American churches. Carlos Alberto Montaner insists that the patent failure of South America in the political, social, and economic arenas has been in large part the result of the Latin American particular history.

The truth is that the root issue lies in the inconformity of a substantial number of Latin Americans who do not believe in the State. They do not see their rulers as public servants elected to benefit society. They suspect that their laws are unjust and that their judges sentence without equity.... They take for granted the corruption of politicians and public bureaucrats: the most unscrupulous even use it to “grease” their businesses. (15)

Authoritarianism within the Latin American context is pretty obvious, extremely evident, as the leaders continue to drag on the old tradition that places (Montaner 14).

The authoritarian style is hidden in that magical dissociation that Latin American rulers have achieved with relation to the presidential reelection as the most powerful symbol. It is not, however, the most powerful one, and different variations of authoritarian styles can be found such us

going from the coup of a Fujimori in Peru to the subject of Mexico, where the military have taken control over police activities ... or of a president who changes the constitutions as if they were shirts to adapt them to his political will. This permeates this culture of violation of the law, permeates all of society and leads citizen to have little respect for the law, as well as for their rulers. (Montaner 15)

Montaner argues that in Latin America,

the donkey and the airplane coexist, as well as the illiterate and vanguard poets, the huts and the steel factories that Octavio Paz wrote about, to illustrate how we live in two times and how our society is dramatically lifeless. (34)

That is to say, Latin America is a deeply profound reality that requires a position free of simplistic interpretations.

The colonial organization in Latin America was at the same time a faithful representation of the Spanish mercantilism of that time and of the strict hierarchical organization of the Catholic Church. According to Montaner, the privileges prepared by the Crown was part of the tradition, the elites that they benefited, an overdose of regulation and control, a golden bureaucracy, and, at the base of this social pyramid, the common, amorphous people (36).

Montaner argues that “our idiosyncrasy was marked by the vertical relationship between leaders and those led, between the potentates and the protected. The state always had that regulatory, autocratic and interventionist role to the extreme (36).

We are far from the Anglo-Saxon mentality, from the cultural limit between development and underdevelopment where what is thought is what is said, and what is said is what is done. To the contrary, what is thought is not said and what is said is not done (Montaner 37).

Transcendent Leadership

Depending on the relationship of influence between the leader and the collaborator, Pablo Cardona distinguishes three types of leadership:

- (1) *Transactional leadership*: This is the leadership defined by a relationship of economic influence. In this relationship, the collaborator interacts with the leader merely based on an extrinsic motivation.
- (2) *Transformational leadership*: This is the leadership defined by a relationship of professional influence. In this relationship, the collaborator interacts with the leader based on an extrinsic motivation.
- (3) *Transcendent leadership*: This is the leadership defined by a relationship of personal influence. In this relationship, the collaborator interacts with the leader based on an extrinsic and transcendent motivation. (135)

Corporate Literature

Enrique Andrews-Zone insists about the necessity to clarify the functions between future leaders and managers (55). To date, studies on leadership in general distinguish between leadership and management. Although both managers and leaders work with people, leaders exceed that activity by being able to get people to concur with their ideals and goals.

Bennis and Nanus made a distinction between management and leadership. Manager positions are often legitimized via formal authority. Leaders seem to obtain authority through followership. According to Bennis, the difference between leaders and managers is the difference between those who master the context and those who surrender to it (44). Other differences can be mention as well, and they are enormous and crucial: The manager administers; the leader innovates; the manager is a copy; the leader is an original; the manager maintains; the leader develops; the manager focuses on

systems and structure; the leader focuses on people; the manager relies on control; the leader inspires trust; the manager has a short-range view; the leader has a long-range perspective; the manager asks how and when; the leader asks what and why, the manager has his/her eye always on the bottom line; the leader has his/her eye on the horizon; the manager imitates; the leader originates; the manager accepts the status quo; the leader challenges it; the manager is the classic good soldier; the leader is his/her own person, and; the manager does things right; the leader does the right thing (45).

Managers wear square hats and learn through training. Leaders wear *sombreros* and opt for education. Table 2 considers the differences between training and education.

TABLE 2

DIFFERENCES BETWEEN TRAINING AND EDUCATION

EDUCATION	TRAINING
Inductive	Deductive
Tentative	Firm
Dynamic	Static
Understanding	Memorizing
Ideas	Facts
Broad	Narrow
Deep	Surface
Experiential	Rote
Active	Passive
Questions	Answers
Process	Content

TABLE 2, continued

Alternatives	Goal
Exploration	Prediction
Discovery	Dogma
Active	Reactive
Initiative	Direction
Whole brain	Left brain
Life	Job
Long-term	Short-term
Change	Stability
Content	Form
Flexible	Rigid
Risk	Rules
Synthesis	Thesis
Open	Closed
Imagination	Common sense
LEADER	MANAGER

Source: Bennis Warren. *On Becoming a Leader*. New York: Addison-Wesley, 1989.

Table 3 illustrates the contrast between a manager and a leader.

TABLE 3

CONTRAST BETWEEN MANAGER AND LEADER

A manager . . .	A Leader . . .
1. Optimizes the present of affairs	1. Wants to create a new state of affairs
2. Wants the world to stop for a short time so he can get everything under control	2. Hates the status quo
3. Does not like surprises	3. Has a dream of a new state superior to the present
	4. Has a commitment, high energy and enthusiasm
	5. Likes surprises

Source: Duncan, Ann Heberty. "A Study to Identify Desired Leadership Competencies for Future Chief Executive Officer of American Community and Junior Colleges." Diss. Pepperdine U, 1988. 87-90.

Zone-Andrews' research quotes the following narrative comparison suggested by James Fisher: (1) Managers are judged by their work but, leaders are judged by the goals they set for the organization; (2) Leaders need to learn how to translate the reflection of other people's hopes, dreams, and aspirations into reality; (3) Leadership requires the ability to discover the unknown problem, analyze its definition, and creatively propose its resolution; and, (4) As a result, a clearly defined distinction between management and leadership lies in the differentiation between problem solvers and problem finders (56).

Bennis and Nanus comment that leaders are concerned with the development of the organization's values, commitment, and aspirations; managers are concerned with the development of capital, human skills, raw materials, and technology of the organization. Managers maintain efficient operations, facilitate increased production, and compensate the employees equitably. Leaders set the vision, inspire a following, and empower others to become leaders. (41)

Zone-Andrews indicated that according to researchers leadership is able to communicate the values, vision, dedication and aspirations of the organization to both its internal and external publics. Management, on the other hand, is responsible for the planning, organizing, coordinating, directing, and controlling of the organization's operations according to predetermined procedures and practices (58).

Michael Hammer argues that "the traditional concept of management is reaching the end of the road. The notion of management as a significant idea in itself, and as a major part of the organization, is obsolete" (100). He believes that businesses are going to have three kinds of people in the future organizations. They will have the overwhelming majority who are the value-added performers, the people who do the real work/whether

routine or highly creative work. They will have a small cadre of coaches to facilitate and enable them, and they will have a few leaders, who are the people who direct the organization.

This leader will have the wisdom, talent, and insight to determine the direction of the organization and to create the environment in which everyone else can operate. Hammer insists that these leaders will not be bureaucratic managers who have risen through the ranks. They will really be entrepreneurs, even in a large organizational setting. Talent, rather than superiority, that will bring people to leadership roles in the future organizations (100).

Five Biblical Images of Transcendent Leadership

Apostolic-visionary, servant, and empowerer-equipper biblical images conforms the profile of the transcendent Christian leader of the future.

Visionary leader. Without the vision of the Spirit, the vision of the Son would not have born fruit; without the vision of the Son, the Spirit would not have been sent. When Christian leaders speaks of vision they are referring to the fresh revelation of the Holy Spirit that reveals the will of God for their lives and ministry.

Like Carl Barth, Bernard Ramm soon began to emphasize the work of enlightenment of the Holy Spirit in making the Scriptures the Word of God. Ramm argues that the revelation always took place within a double structure: the objective truth (the Word) and the subjective one (the Spirit). Affirming Barth's Trinitarian understanding of the structure of the revelation, where God gives his Word and sends his Spirit to give witness and to minister his Word, Ramm emphasizes that the witness of the Spirit not only leads to the knowledge of God but also produces spiritual regeneration

(65-70). He states that one cannot isolate the Word from the Spirit since the knowledge and vision of God is obtained through the Holy Spirit and the sacred Scriptures (Dorrien 30), in the same way as the teacher needs grammar and the grammar needs the teacher.

Moltmann insists the importance of the Word and the Spirit are mutually related. The Spirit, in spite of being subjected to the Word, is not limited to the Word. The Spirit can work beyond the effectiveness of words, penetrating the heart and conscience (6-8).

Steven Land holds that Pentecostals believe that the Bible is God's written Word. Most of them subscribe to some form of verbal, infallible inspiration. Official Pentecostal writings have generally been copied from evangelical documents and do not reflect exactly the reality of the Scriptures as Spirit-Word. The Spirit that inspired and preserved the Holy Scriptures illuminates, guides, convinces, and transforms through the Word today. The Word is alive, is quick and powerful, due to the ministry of the Holy Spirit. The relationship between the Spirit and Scripture is based on the relationship between the Spirit and Christ. In the same way as the Spirit formed Christ in Mary, the Spirit uses Scripture to form Christ in believers and vice versa (100). Anointed preaching, teaching, and witness give evidence of this holistic vision; that is, this fusion of the Spirit and Word, of the Spirit and Christ. In this sense, René Padilla points out that

the Scriptures do not fulfill their function apart from the work that the same Spirit that inspired them carries out in the heart of man. The documented Christ becomes a present reality only through the *witness of the Spiritus Sancti*. Word and Spirit are inseparable; bibliology and pneumatology complement each other. The Bible represents the objective aspect of revelation; the Spirit represents the subjective one. Both aspects, objective and subjective, can be found in the Christian experience. Said in other words, the Bible not only is a record of the revelation given in the past, but also a means used by the Spirit to communicate the knowledge of God in the present. (139)

Bernard Ramm, who writes that the inner light of the Spirit “energizes” the objective truth of the Word and transforms it into vision and life (65). Land challenges the Pentecostal practice of adopting without much criticism from evangelical circles the declarations regarding the inspiration of Scripture. He understands that Scripture is “Spirit-Word,” that is the dynamic interaction between the written text and the Holy Spirit. The Spirit is over the Church. The Spirit precedes Scripture. Land therefore insists that the order of authority was the Spirit, Scripture, and the Church. Without the Spirit we would not have the Word, either incarnate or written; without the Spirit there is no Church. In practice, this means that the preaching, vision, or prophecy (or its equivalent, speaking in tongues or interpretation) needed to be proven by Scripture in the community of believers “filled by the Spirit” (100).

The Spirit is the Spirit of Christ that speaks scripturally but also has more to say than the Scriptures. The Spirit-Word leads everyone’s life everyday and gives witness to the believers and the Church as they are guided to all truth. The Spirit and the Word are united, married, and can only be separated or divorced at a great cost and danger for the Church. The Word comes in words and in power and in the demonstration of the Spirit. If the totality of the Spirit is not communicated, then this communication is not altogether scriptural. If it is not scriptural, even though it could have charismatic characteristics, it is not spiritual. It is not from the Holy Spirit (Land 100). As to this, René Padilla argues that

one of the most common characteristics found in the preaching of the Latin American evangelical churches is the lack of biblical roots. In spite of a common agreement as to the authority of the Bible, in practice there is an astonishing lack of seriousness regarding written revelation. (139)

At the same time we should note that another common characteristic of preaching in the evangelical churches is the lack of fervor and passion, of the Spirit, in proclaiming

the Word. If preachers does not convey God's passion in their messages and vision, they will not be able to communicate the beating of God's heart. If this communication is not spiritual, even though it may have biblical characteristics, it is not spiritual.

This discernment calls together a community formed in the Spirit by God's entire council. Each person, as a bearer of the Spirit, is a listener of the Word and vice versa. The bearers of the Word are those who listen to what the Spirit has to tell the Church. Within Pentecostal circles, if the congregation does not respond to the preacher, this usually means that the preacher is not anointed or is not preaching the Word. When the union of Spirit-Word is violated, the congregation withholds its Amen!

Luke begins his second volume with a short prologue to Theophilus. This second prologue revises that of the "first book," Luke, which contains "an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word" (Luke 1:1, 2), referring to the fact that Jesus would continue his work in this second volume. Jesus appears clearly in Acts (1:2-9; 2:33; 7:56; 9:3-6; 18:9-10), but most of his task is carried out by the disciples under the power of the Holy Spirit and in the name of Jesus Christ (Shepherd 154). Luke reminds us that Jesus himself (Word) acts with the power of the Spirit "after giving instructions through the Holy Spirit to the apostles he had chosen" (Acts 1:2). From here on, it is the Spirit who will give instructions and vision to the Church. Based on these first verses of Acts, that we can see the unity, relationship, and function between the Word and the Spirit in Christian visionary leadership (Ramirez 8).

Jesus was confirmed as the Messiah by the Word and Spirit of God (Luke 3:21, 22). The Spirit descended upon him in the form of a dove, and a voice from heaven said,

“You are my Son, whom I love; with you I am well pleased” (Luke 3:22). In the same way, God once spoke to Moses: “Israel is my firstborn son” (Exod. 4:22). Later, in Jordan, Jesus was tested in the desert for forty days (Luke 4:1-13).

An even greater and more noble power than mere political power would be theirs. With the Holy Spirit, they would be invested with celestial power, one similar to that which allowed him to carry out powerful acts that made his preaching effective. “In the same way as Jesus had been anointed in his baptism with the Holy Spirit and with power, his followers were now going to be anointed in a similar way and enabled to carry out his work” (Bruce 50).

In Jesus’ last words, the Holy Spirit is characterized as the power to give witness: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses” (Acts 1:8). Seemingly, Luke ties these expressions to the final scene of the Gospel through the repetition of the terms “power” *dunamis* Luke 24:49 and “witnesses” *martures*, Luke 24:48. Jesus calls them “witnesses of these things.” This expression had a double function: they are witnesses of Jesus, and they are his representatives. This verb (*martures*), used in the *Koiné* of the New Testament, has several meanings according to the dialects of Ancient Greece. In the Ionic dialect, it means “to declare,” to say the “truth,” “to confront,” “to speak with assurance” “to speak with knowledge” (Parra 125).

At the same time, in the Attic dialect its meaning is closer to martyrdom, that which is “declared” or “witnessed.” It implies exposing one’s own life to honor truth. This witness makes reference to life itself, expressed in words and acts (Parra 125). This term refers to the simple act of declaring with words or announcing a truth that one

witnesses, invading the existence itself of the one who announces it, involving his or her witness and integrity.

Morris argues that in the Gospel of John it is John the Baptist who gives witness of Jesus as the Messiah and Son of God (89, 90). Throughout the entire Gospel of John, Jesus is the object of the witness of all kinds of people. In John 2: 23-25, the prodigies and miracles are associated with Jesus' *martureo*. Jesus commanded his disciples to be his witnesses in John 15: 27. The evangelist clearly states in John 19:35 that the purpose of his witness is to bring faith in Jesus Christ to his readers. *Martureo* (witness) contains a dimension of public proclamation of the person and work of Jesus. Thus, the witness (*martureo*) must inform our understanding of the biblical definition of preaching and of the statement of the vision (Cross 55).

Bruce points out that "it has often been mentioned that the geographical terms given in verse 8 provide a kind of 'thematic index' of Acts. 'You shall be my witnesses' could be considered as an ad for the theme of the book" (50). The predominant theme of Luke's pneumatology in his presentation to the early Church is, "We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him" (Acts 5:32).

Although a large part of the task of the Church is to "communicate" the vision and gospel of our Lord Jesus Christ, in words and acts, Christian leaders must not forget that their basic task is to be Jesus' witnesses who brings people to eternal salvation. Regrettably, there is a certain missionary tendency to reduce this "communication" to a mere marketing technique, making the product something they call "salvation." The consumer is the sinner, and the missionary, evangelist, or Church leader is the

businessperson. The missionary goes in and out of this castle where “salvation” is sold without practically getting involved whatsoever in the consumer’s society. What is lacking in this action is a committed life that acknowledges redemption in society. Christ’s life and work were redemptive and revealing (Word/Spirit). Christians will never be redemptive in Jesus’ style, but a redemptive life should not be absent from the society in which God has placed them. Only the balance between a redemptive lives and the communicational aspect of the gospel will avoid falling in the professionalism and commercialization of the Church’s evangelizing task (D’Souza S-3).

This is only possible when the Spirit and the Word are incarnated in life of the church and, therefore, in the society in which it lives. In communicating the gospel (Word), the Church should also be prophetic (Spirit), thus challenging the values of society that lead to a society of alienation, oppression, and social crime. On other occasions the Church are called to turn the rest of its life around with sincere compassion, to respond to the needs of the poor, of orphans, of broken families, of the aging—of all that surrounds it. In times of persecution, the call will be to defend the gospel and the Church loyalty to its Lord Jesus Christ, which will be deeply tested. Above all Christians should point out to people the way of the Lord and the salvation that he gives freely to all who believe in him (D’Souza S-3). These are the elements that should inform the vision of the Church.

Above all, the Church is a charismatic community. The Spirit of the living Christ in the community carries in a multi-form and universal way all of the gifts needed for its life and mission. The Church is a charismatic community with relation to its mission and ministries, and to its life and vocation (Driver 194).

It is only when the faith community responds faithfully to its nature and origin that it has the power to transform life, giving it direction and energy, and passing its experience from one generation to the next. (Shaull 205)

The Holy Spirit works permanently in the life of the Church. It enlightens the Scriptures providing a new understanding and direction for the life and mission of the Church. This understanding is different from the revelation found only in the Scriptures. In addition to this enlightenment, many others manifestations of the gifts of the Spirit *empower* and direct the life of the community (Solivan 108).

Newbigin insists on the absurdity of looking at the works (Spirit) and Word as opposing each other (137). The core reality is the total life in a community *empowered* by the Holy Spirit to live in Christ, sharing his passion in the power of his resurrection. The Word and the Spirit brings new visions and makes the traditional and conformist structure tremble. Each one is sustained by and interprets the other one. Words explain facts, and facts validate words. When the community lives in faithfulness, the Spirit is manifested.

Servant leader. The diaconal ministry of Jesus of Nazareth provides the basis for understanding how to lead God's people and the world through serving.

Jesus consider himself to be a servant. A good deal of evidence suggests that he did. Allusions to the suffering servant appear several times in the gospel. In Mark 10:45, Jesus, speaking of his own death, says, "The Son of Man has come, not to be served, but to lay down his life as a ransom for many." The one who lays down his life as a ransom for many is, precisely, the servant: "By his sufferings, my Servant will justify many, taking their faults upon himself" (Isa. 53:11). "He was pierced for our transgressions, crushed for our crimes. The chastisement that gives us peace back is upon him" (53:5).

Allusions to his coming death may be understood in this light: without being predictions, they foresee his sufferings as the servant (Tavard 15).

Jesus of Nazareth was sent by the Father on a mission to provide redemption for humanity. God's divine plan was that the Son would not deal with the problem of human sin and suffering from an outside vantage point, not save the world through acts of divine power. His intention was that the Son take on human flesh and serve mankind through humble acts of service, being confined to the limits of a natural body.

By saying that Jesus provides the model, I do not suggest that Jesus furnished the specific details for the exercise of leadership but rather endowed us with the central values of self-sacrifice.

Jesus' self identification with men is brought out in passages that recall the suffering servant of Isaiah (Matt. 12:18; Mark 10:45; Luke 24:26). It is in his baptismal experience that he enters this role. (cf. Matt. 3:17 and Isa. 42:1) of suffering as the One in whom all his people are represented and who is offered for the sins of the world (John 1:29; Isa.53). Jesus is explicitly called the "servant" in the early preaching of the Church as such was also in Paul's mind (cf. Rom. 4:25;5:19; 2 Cor. 5:21). (Elwell 222)

M. Eugene Boring comments that in the humiliation of Jesus' self-identification with humanity (Heb. 2:17; 4:15; 5:7; 2:9; 12:2) he fulfills the part not only of victim, but also of high priest, offering himself once for all (Heb. 7:27; 9:12; 10:10) in a self-offering that brings about forever a new relationship between God and man. His baptism, the fulfillment of which he accomplishes in his earthly career culminating in his cross (see Luke 12:50), is his self-sanctification to his eternal priesthood, and in and through this self-sanctification his people are sanctified forever (John 17:19; Heb. 10:14 (222)).

Matthew 12:15-21 is clear in this concept:

Aware of this, Jesus withdrew from that place. Many followed him, and he healed all their sick, warning them not to tell who he was. This was to

fulfill what was spoken through the prophet Isaiah: “Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory. In his name the nations will put their hope.

Boring, in his commentary of Matthew 12:18, underlines the following points: (1) the direct point of contact with the context is the retiring nature of the Servant, who does not seek publicity but quietly accepts those persons rejected by others; (2) the quotation is from Isaiah 42:1-4 (and 9), portraying the servant of the Lord. “This text was already considered messianic. The Targum reads: ‘Behold my servant the Messiah’” (281); (3) it God speaks in this quotation from Isaiah, describing the servant; (4) just as the quotation points back to the beginning of Jesus’ ministry, so also it points forward to the conclusion: the extension of the gospel to all nations; (5) the announcement of judgment/justice to Gentiles/nations anticipates not only the end of the gospel, but also the beginning in which the rejection of Jesus and his message by the leaders of Israel becomes clear; and, (6) the servant, although meek and quiet, is ultimately victorious (281). Jesus’ cause can do no less than triumph, but the way of universal victory is the way of the cross.

Boring argues that a major theme of the Gospel of Matthew emerges again in this section. Jesus has authority to pronounce judgment (11:20-24): he is exclusively the one who knows and is known by the Father, who has given all things in to his hand (11:27); he is the one who gives the ultimate rest, salvation in the kingdom of God (11:28-30). He exercises the authority of the eschatological Son of Man and represents something greater than the Temple and is, therefore, Lord of the Sabbath (12:6, 8). Yet his self-description is that of the meek one (11:29) who declares that mercy, not ritual, is what God wants

from his Church (12-13). Jesus, who as the meek one represents the sovereign power of God, is at the heart of Matthew's message (282).

Leighton Ford indicates,

Jesus knew what it meant to submit. "The Son can do nothing by himself," he said. "He can do only what he sees his Father doing" (John 5:9). And he extended the theme of turning the power scale upside-down not only by showing the greatness of the last place but by taking the role of a servant. (148)

The servant is one who willingly submits to the sovereign authority of Jesus Christ. The leader's capacity (giftedness), role, status placement, and tenure are all under the sovereign authority of Jesus Christ and overseen by the Holy Spirit. The benefits of serving are for his pleasure, which result in the good of the Church and the ultimate food of the servant. However, the servant may experience harassment, inconvenience and various kinds of testing along the way. The agenda is the Lord's, not the servant's, nor that of the other believers who may also benefit from the service (Elliston xv).

According to Gangel, the spiritual leader and the servant leader are synonymous. Without spirituality no servant leadership can be found. Without a servant mind-set, spirituality in leadership does not exist (31).

J. Oswald Sanders writes about six prices of servant leadership:

(1) Self-Sacrifice. This portion of the price must be paid daily. "Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers" (1 John 3:16). (2) Loneliness. Because the leader must always be ahead of his followers, he lives with loneliness. "Gregarious Paul was a lonely man, misunderstood by friends, misrepresented by enemies, deserted by converts (118). "You know that everyone in the province of Asia has deserted me" (2 Tim. 1:15). (3) Fatigue. Even Jesus grew weary in ministry and had to rest (John 4:6). (4) Criticism. Galatians 1:10; 1 Corinthians 4:3-4, Colossians 3:22. (5) Pressure and Perplexity and (6) Rejection. (115-21)

Anderson insists that a theology of ministerial leadership based on the concept of

being a servant is at the heart of the New Testament. “I am among you as one who serves,” Jesus told his disciples (Luke 22:27). When the disciples were sent out as sheep among wolves, Jesus reminded them, “A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher; and the slave like the master” (Matt. 10: 24-25). Anderson comments that

while the disciples were arguing among themselves as to who would occupy the higher positions in the kingdom, Jesus reminded them, “Whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.” (Mt 20:26-28)

Many of such Scriptures text may be cited in support of the concept that ministry is primarily a service to others on behalf of God. What is missing from this popular version of ministry is the fact that Jesus was not, first of all, one who serve the world, but one who served God. (79)

Find a need and fill it is a popular expression meant to motivate Christians for a ministry of service, but the needs of the world did not set the agenda for the ministry and leadership of Jesus.

The difference between a leadership founded on the meeting of needs and one that is directed by the will and wisdom of God is worth discovering. The one who intends to minister by meeting human needs will, at some time or other, arrive too late. When need is the master, the servant becomes a slave. (Anderson 80)

Ford sees servanthood as the essence of leadership:

(1) That kingdom leadership is in contrast to worldly patterns, in so far as they involve “lording it over” others. (2) That kingdom leadership is internally consistent with the very nature of a community which seeks to live in Christ-where greatness is ranked by service, and primacy through voluntarily being last, and (3) That kingdom leadership takes its ultimate model from “the Son of Man (who) did not come to be served, but to serve, and to give his life as a ransom for many (Mark 10:45). (154)

The word most commonly used in the New Testament for what is generally translated as “ministry” is *diakonia* (Acts 1:17), and the word for minister or servant is

diakonos. The verb is *diakonein* (Matt. 20:28, the Son of Man came “not to be served, but to serve”). Messer argues that “the term *diakonia* later became identified with the office of *deacon* in the life of the Church, but its inclusive sense was never totally obscured” (Contemporary 29). First Timothy 3:8-13 outlines some of the characteristics of qualifications Paul considered imperative for a person holding the office of a deacon (“must be serious, not double-tongued, not addicted to much wine, not greedy for gain the husband of one wife”). To the deacon Timothy he declares, “Always be steady, endure suffering, do the work of an evangelist, fulfill your ministry” (2 Tim. 4:5). John Knox indicates that it is significant that the word *diakonia* in New Testament times was and still is the most favored way of referring inclusively to the Church’s workers and their work. (1)

In New Testament times, *diakonos* meant a waiter at a table, but the word was used for either voluntary or enforced service. In John 2:5 the noun is used for the servants at the marriage feast in Cana, and they may have been slaves. In verbal form it is used for Martha serving on the occasion of Jesus’ visit to her and Mary’s home in Bethany (John 12:2). The most common New Testament usage is in connection with service to God. *Diakonia* and the related words *diakonos* and *diakonein* refers to the servant in his activity for the work not in his relation as a slave, *doulos*, or in a more voluntary relationship, *therapon*, a word used only once in the New Testament (Heb. 3:5, Moses was a “servant” in God’s house) (cp. Trench 30 ff.). Messer argues that

the frequent biblical interchangeability of these terms is perhaps best seen in the saying of Jesus: “But whoever would be great among you must be your servant (*diakonos*), and whoever would be first among you must be slave (*doulos*) of all” (Mark 10: 43-44). (Contemporary 39)

According to Kevin Giles, one of the fundamental choices Jesus had to make at

the beginning of his ministry was about the kind of Messiah he would be (52). The temptation stories are usually read in this light. The devil tempted Jesus first to be a Messiah who would satisfy people's physical hunger, second to be a wonder-working Messiah, and third, to be a political Messiah (Matt. 4:1-11; Luke 4:1-13). Jesus rejected these three possibilities and chose instead to take the role of a servant. Giles argues that by doing this Jesus accepted the destiny suggested by the divine commission at his baptism—the story of which precedes the narrative of the temptation (Matt. 3:13-17; Mark 1:10-11; Luke 4:21-22). As Jesus came out of the water, “a voice came from heaven, ‘This is my Son, whom I love; with him I am well pleased.’” These words reflect the servant's commissioning in Isaiah 42: 1 (cf. Ps. 2:7; 51).

The New Testament has a strong word for a minister or servant of Christ, *doulos*, which, strictly speaking, is used for a slave (e.g., Matt. 8:9, “slave,” “servant”). It clearly refers to a slave in 1 Corinthians 7:21. Paul used it for himself (e.g., Rom. 1:1, “servant” but “slave” in footnote; “servant”). The verb, *douleuein*, means to be a slave. In the same grouping is *douleia*, slavery, bondage (Rom. 8:15, 21; Gal. 4:24). Table 4 illustrates the contrast between secular and servant authority.

TABLE 4
AUTHORITY: SECULAR AND SERVANT

Secular Authority “Lord Over”	Servant Authority “Servant Among”
Power base, gives orders	Love/obedience base, under orders
Unwilling to fail	Unafraid/model of transformation
Absolutely necessary	Expendable
Drives like a cowboy	Leads like a shepherd
Needs strength to subject	Find strength in submission
Authoritarian	Steward of authority
Has gold, makes rules	Follows golden rule
Seeks personal advancement	Seeks to please master
Expects to be served	Seeks to serve others

Source: Chua Wee Hian. The Making of a Leader. New York: InterVarsity, 1987. 83.

The shepherd is another image of servanthood. The image of the shepherd is used widely in both Testaments. In the OT, the reference is to the people of God, and in the NT the messianic community is described in this metaphor (Driver 153). C. S. Keener comments that “if most christological shepherd texts draw on biblical imagery associated with God, most shepherd texts applying to the Church draw on biblical images of shepherds as human leaders of God’s people” (350).

Jesus, the good shepherd, “lays down his life for the sheep” (John 10:11-18). This image reflects the prophetic vision of the shepherd chosen by God to lead his people in the messianic era (Ezek. 34). Driver comments that

in reality, this is a daring messianic claim, and it did not go unnoticed among Jesus’ enemies (John 10:31-39). This image is anticipated in the OT. Yet the vision of the good shepherd’s faithfulness to the point that he “lays down his life for the sheep” goes beyond the shepherd image found there and in subsequent Judaism (cf. John 15:13; 1 John 3:16). It is parallel to the vision of the Servant of Yahweh, whose vicarious suffering is of saving value (Isa. 52:13-53:12). In contrast to Jesus, the Good Shepherd, the Jewish leaders are hirelings who abandon the people to danger and destruction. (164)

The shepherd is one who tends the flock of God. Tending the flock includes feeding (teaching), nurturing (exhorting, reproving, correcting, comforting), protecting, congregating (maintaining group cohesion), leading or guiding, calling to follow, knowing by name, modeling, and leading in hope (Elliston xv).

Empower/equiper leader. Shepherd notes that the physical removal of Jesus from his disciples reminds us of the story of the transfer of the prophetic power from Moses to Joshua (Deut. 34:9) and especially from Elijah to Elisha (2 Kings 2:9-12). Luke establishes a clear connection between the Spirit and the prophetic tradition. Jesus, a prophet like Moses, now hands on his mantle to the disciples who will act in prophetic terms (157). In Acts 1:8, Jesus indicated that the coming of the Holy Spirit was to equip/enable the witness of the disciples. Clearly that in the fulfillment of the promise Luke is not emphasizing repentance, the initial confession of Jesus Christ as Lord, or the baptism of the disciples but rather a witness inspired by the Holy Spirit. “All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” (Acts 2:4, 11).

James Shelton argues that Luke’s language shows that more than conversion, what he has in mind is witnessing. He describes the beneficiaries of the Holy Spirit with the same terms used in presenting in the gospel the witnesses of the narrative of the infancy. They gave an inspired witness when they were “filled with the Holy Spirit” or when the “Spirit came upon them” (Luke 2). Luke did not have in mind repentance when he described the experience of Jesus filled by the Holy Spirit upon returning from Jordan, being taken to the desert, returning to Galilee in the power of the Spirit, or when preaching at the synagogue quoting Isaiah 4:19.

The Spirit of the Lord is on me,
 because he has anointed me
 to preach good news to the poor.
 He has sent me to proclaim freedom for the prisoners
 And recovery of sight for the blind,
 To release the oppressed,
 To proclaim the year of the Lord's favor. (Luke 4:18-19)

For Luke, the experience of the baptism in the Holy Spirit has the purpose of equipping/enabling the life of the believer for service (128).

John the Baptist contrasted his ministry to that of the Messiah saying "I baptize you with water. But one more powerful than I will come. He will baptize you with the Holy Spirit and fire" (Luke 3:16). Anticipating his imminent ascension, Jesus promised his disciples the coming of the Spirit as a blessing: "In a few days you will be baptized with the Holy Spirit" (Acts 1:5). "But you will receive power ... and ... be my witnesses" (Acts 1:8).

Roger Stronstad quotes Talbert, who draws a parallel between the episodes about Jesus and the disciples: (1) both Jesus as well as the disciples are praying, (2) the Spirit descends after their prayers, (3) a physical manifestation of the Spirit, and (4) Jesus' ministry and that of the disciples begin with a thematic-narrative sermon of what is about to follow, make a reference to the fulfillment of the prophecy, and speak of Jesus' rejection (51).

This parallel, as Stronstad notes, points to the functional equivalence of both events. In the same way as the gift of the Spirit given to Jesus inaugurated and equipped/enabled his ministry, beyond the meaning of the baptism in the Spirit in other contexts, it has the same primary charismatic meaning for the disciples' mission. The pouring of the Holy Spirit on the disciples on the day of Pentecost fulfills the promise of

power for the mission (Acts 1:8). This power is not an impersonal and ambiguous force; neither is it only an energy. In reality, it is a manifestation of the Holy Spirit. This promise also reveals the purpose of the gift of the Spirit: to be witnesses. Witnesses of Jesus' life, death, resurrection, and ascension (Acts 1:22), which begin with the anointed preaching in the experience of the Pentecost.

Peter's preaching is characteristic in the book of Acts. Thus, the gift of the Spirit is to communicate the vision, to equip and liberate the disciples with power for their service. Orlando Costas argues that

the Holy Spirit ... is sent by the Son and the Father (John 14:26; 16:7) to represent the Son, reminding them of everything he had taught and giving him glory. In addition to teaching, it will guide, console, and enable the people to fulfill his mission (John 14:26; 16:13,14; Acts 1:8). (90)

C. Johns, in quoting Sims, notes that the Spirit of power in no way was given or shown with the sole purpose of impressing or amazing people but rather to change human life and draw history according to the divine will (94-95).

In addition to equipping/enabling believers for the mission, the Holy Spirit is given to the Church so it may experience what Sims has called "the power of suffering" (106). Johns writes that this paradox takes place in the ability to suffer and subject the will that desires power and personal fulfillment. The power to renounce that contains a transformational power over society (95). Costas adds that this apostolic vocation can be seen clearly throughout the New Testament. The Church is sent to search for the other sheep of the flock under the guidance of the Spirit. It is made into the salt of the earth and, therefore, sent to give it flavor and to preserve it. It is the agent of reconciliation. It is the priestly and prophetic community, called to be a living witness of God's virtues and to commit to those who suffer (91).

Clearly Luke's perspective of the pneumatology is different, though not opposed to Paul's. It gives the impression that the Christian traditional understanding of the Holy Spirit has been more through Paul's eyes, who understands the Spirit mainly from the soteriology where the Church have not considered seriously the clear intention of Luke in describing the Spirit with a purpose for mission, inspiring, and equipping for transformational leadership. Seemingly, the main objective is not salvation but the power or the spiritual resources the Spirit gives the Church to carry out its mission.

Christian leadership need to go back to the Acts of the Apostles from Luke's perspective. This will teach Christian leaders the vital role of the Spirit with regards to the vision, authority and witness. This vision, message, and living witness lead people to ask the right questions. What are the questions being asked by society to the Church today? Is it asking anything? Are people today interested in asking the Church anything? If they are asking, what is behind their questions? Are these questions coming from what God is doing through his disciples?

Darío López asks what Peter, a poor fisherman, did without any theological education or experience in public speaking to stand up and shout out, interpreting Joel's writings correctly and precisely (1). After giving an extraordinary christological speech, he concluded that: "God has raised this Jesus to life, and we are all witnesses to the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Acts 2:33). We are so occupied with the discourse that we do not take time to discern the presence and activity of the Holy Spirit: "Christians are called to discern, not control the Spirit" (Samartha 259). The Spirit is an authoritative presence that guides the Church in dealing with the world.

Our witness of word and life is what reveals Christ, leading people to respond.

The question, before us is “What is the Spirit saying to the Church through the Word with regard to our life and the world in which we live? (Johns 136). When the Spirit works alongside the Word, the people can see and hear. When people are able to understand God’s action, they have no other option than to ask the question “What must we do?” (Acts 2: 37b)

Only the Spirit can give life to our words and Christian leadership, transforming them into agents of change that reach the depths of the soul and leave the person amazed by the divine action. Only the Spirit can mobilize and *empower* a witness that invites people to follow Christ, empathizing with the situation of one’s neighbor and seeking to change it through just and merciful actions. The Spirit generates a vision and a message of hope not only of new heavens but of a new earth, allowing imagination and vision to grow in people and allowing them to see by faith a time of justice, love, and peace in Latin America.

Apostolic leader. One of the most important issues in our study of the images of leadership in the New Testament is the concept of apostolic ministry (those especially chosen and sent). The Church must be an apostolic Church, concerned with the apostolic creeds, the doctrine of the Church, and the continuation of the ministry of Jesus-the apostolic mission and ministry.

Anderson explains the apostolic ministry of Christ in three forms:

The *first* form of Christ’s apostolic ministry is that of the historical Jesus who, as the first apostle, gathered the twelve around him and invested in them his own apostolic authority. This is what I call Christ’s incarnational apostolic ministry.

The *second* is that of the resurrected Christ who gathered the eleven disciples and reconstituted them as his apostles. This is the gospel that

Peter preached on the day of Pentecost and that Paul received directly from the risen Christ. This is what I call Christ's empowering apostolic ministry.

The *third* is the apostolic ministry of the Christ who will return and who is returning through the presence and power of the Holy Spirit. This is what I call Christ's transformational apostolic ministry. (151)

According to Braaten, in addition to the apostolic gospel, the Church must have an apostolic ministry. As the gospel must be normatively interpreted by creeds and confessions, so also the ministry must be effectively ordered by offices and functions (121). Not only can no Church find its way of ordering the ministry mandated by Scripture, but also Christian leaders find patterns of ministry in the New Testament that can be found as such in none of the churches in the twenty-first century (Schillebeeckx 8).

The English translation of the Greek work for apostle means literally "one who is sent out." For Messer, an apostle is a personal messenger or ambassador, commissioned to share the message. Beginning with the original disciples of Jesus, the apostles of every generation have had to authenticate and incarnate Christ's mission of love and liberation in the world (Contemporary 16). As Robert Neville observed, "An apostolic minister is an agent of the universal Church, ancient in history and global in compass, bringing the grace in that Church to a local context" (28).

Messer is convinced that the "most dynamic models of ministry in the next millennium will be those that struggle seriously with our biblical and theological heritage as well as the critical contexts in which we live" (Contemporary 16). The apostolic imagery, a cherished tradition with powerful meanings should be reappropriated for the ministry of the Church today.

What the author find here and there in the New Testament communities is an

irretrievable number of ministries: apostles, teachers, evangelists miracle workers, pastors, leaders, bishops, helpers, prophets, elders, deacons, exorcists, faith healers, glossalalieasts, administrators, and others. The only constant is the common Word and Spirit from which they all devolve, around which they all revolve (Braaten 121). The deadly serious question is whether Christian leaders can get the ministry back on track by discovering what makes ministry apostolic and essentially Christian.

One important and relevant aspect of the apostolic leadership is the issue of authority. Messer believes that “clergy who think of them solely as ‘enablers’ or ‘facilitators’ need to rethink the meaning of ordination and the authority of the clergy” (Contemporary 73). The purpose of theological education is to develop a learned leadership who can give direction to the Church and to the world in Christ’s name. James Forbes, a black Pentecostal pastor and professor of preaching at Union Theological Seminary, points out that the black pastor seldom suffers all the pangs of guilt over authority that plague the white pastor. Forbes contends that unless the Christian leader claims authority, the community of faith loses its sense of purpose and direction (118).

The transfer of the responsibility of Jesus’ preaching to the disciples is clear in the gospels (Matt. 10:5-15; Luke 10:1-24; 8:1-3, Mark 5:19-20; Luke 9:59-60). This transfer is particularly key after Jesus’ resurrection. The four Gospels make reference to this activity. In Mathew 28:19-20, it is the Great Commission. In John 20:21-23, the commission is in terms of being apostles of the God’s peace and forgiveness:

Again Jesus said, “Peace be with you. As the Father has sent me, I am sending you.” And with that he breathed on them and said, “Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” Mark records in chapter 16:15-20 He said to them, “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever

does not believe will be condemned. And these signs will accompany those who believe: In my name they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.” After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.

The outstanding elements in these verses are (1) before the disciples were limited as to the places in which they preached; now are commissioned to take the gospel to all of creation, and (2) miracles and signs accompany the apostles’ preaching (more spectacular signs than those mentioned previously).

Luke also mentions this transferring of preaching to the disciples in chapter 24:44-49. This post-resurrection appearance of Jesus in a way represents the beginning of the book of Acts, where preaching in the power of the Holy Spirit is the subject that is repeated and related. Jesus says to them,

This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning in Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.

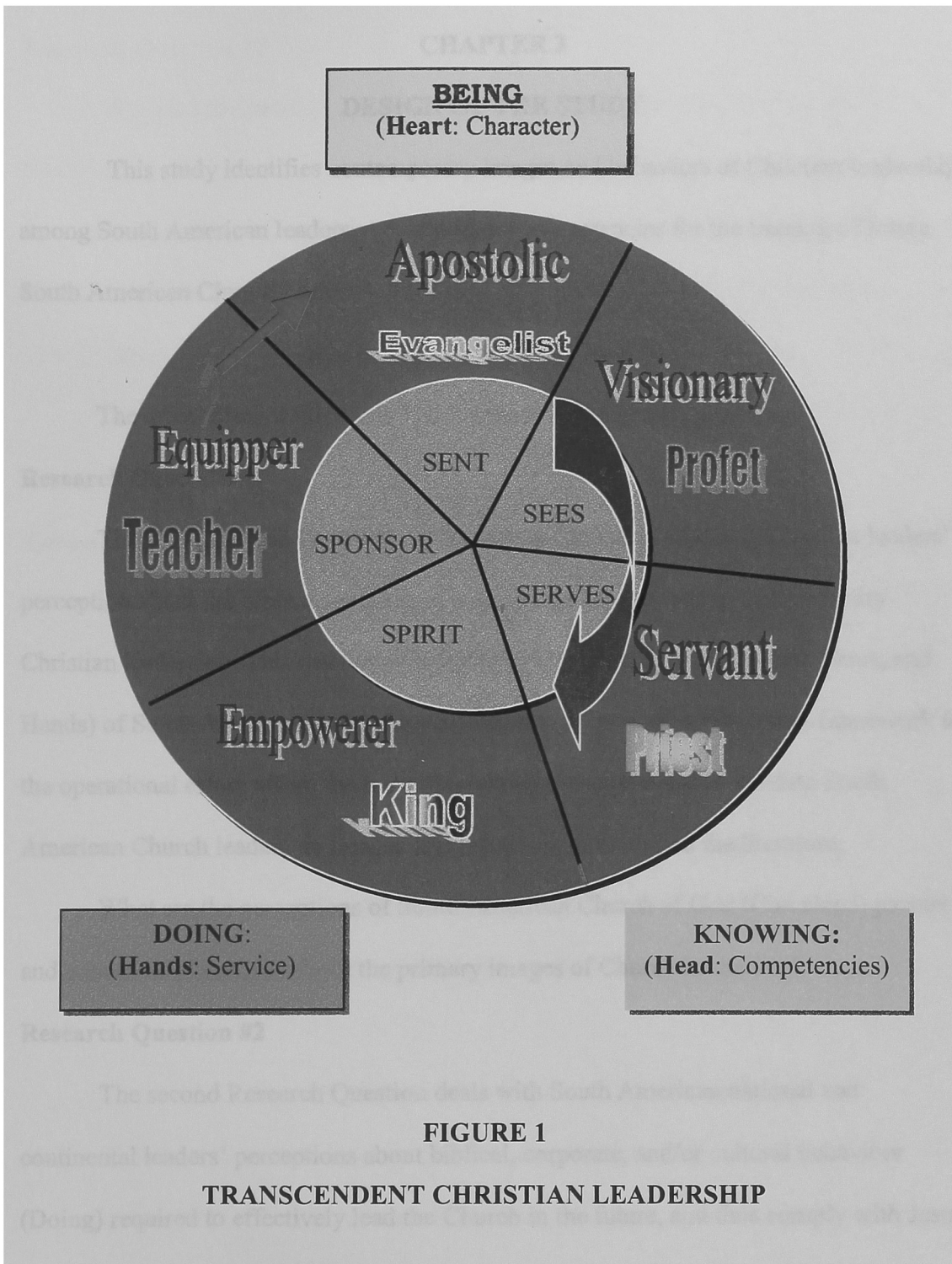
Four elements can be found in this passage that tell Christian leadership of the activity of apostolic teaching. (1) Jesus ties preaching to the fact of completely understanding the Scriptures. Jesus tells his disciples that his words and ministry are the fulfillment of the Scriptures. The Scriptures must be preached in their totality. Jesus opens their minds to better understand the Scriptures. (2) Jesus’ death and resurrection are the central messages to be preached, along with preaching the repentance and

forgiveness of sins. (3) The disciples must take this message to all nations, beginning in Jerusalem. (4) The new apostolic preaching can only take place in the power of the Holy Spirit (Cross 54). The disciples were designated to be “witnesses” of Jesus’ life, death, resurrection, and ascension (Acts 2:32; 3:15; 5:32; 10:39-41; 13:31; 22:15) in the power of the Spirit.

Summary

In the context of Church leadership, transformational and transcendent leadership are especially important when initiating changes, planting new churches, missionary endeavors, beginning new programs, impacting the community, beginning micro models of kingdom communities or congregational projects, among others. If Christ is the Lord of the all of life, Christian leadership must seek to discern his Spirit not only within the four walls of the Church or in religious groups but in the world itself. South American Christian leadership needs to promote a theology of leadership that is oriented to the world where God is at work in the life of people. Therefore, the Christian Church should identify where God is working and be a part of the transformational and transcendent ministry of Christ. The minister who represents the Church should always be where “God’s action is.”

The transformational and transcendent leadership in South America will need a clear manifestation of apostolic, visionary, servant, empower/equiper images to be effective in the twenty-first century. This integrated leadership profile will seek to function in a call to Knowing (Head), Being (Heart) and Doing (Hands) God’s mission in the power of the Holy Spirit (see Figure 1).



CHAPTER 3

DESIGN OF THE STUDY

This study identifies contemporary images and behaviors of Christian leadership among South American leaders and formulates competencies for the training of future South American Church leaders.

Statement of Research Questions

The orientation of this study flows around four research questions.

Research Question #1

The first Research Question deals with the Church of God and Christian leaders' perception about the biblical, secular, or cultural images they see in contemporary Christian leadership. This question attempted to identify the images (Head, Heart, and Hands) of South American leadership that inform and provide a referential framework for the operational effort within the context in which they serve and to validate South American Church leadership images and behaviors identified in the literature.

What are the perceptions of South American Church of God (Cleveland) pastors and education executives about the primary images of Church leadership?

Research Question #2

The second Research Question deals with South American national and continental leaders' perceptions about biblical, corporate, and/or cultural behaviors (Doing) required to effectively lead the Church in the future, and thus comply with Jesus Christ's missionary mandate.

What are the behaviors required to lead effectively the Church as perceived by national and international leaders in South America?

Research Question #3

The third Research Question attempted to identify the areas of competence (knowledge) of South American leadership needed to effectively lead the South American Church and thus fulfill Jesus Christ's missionary mandate. This question deals with the essential biblical, corporate/cultural competency areas required for future Church leadership.

What are the essential competency areas for future leadership in the Church of God in South America?

Research Question #4

The fourth Research Question deals with the ideal being (character) of the future Christian leader. This question attempted to identify the ideal being of the future leader as recommended by the South American leaders and the students of the South American Seminary, to model a biblical and contemporary leadership style to lead effectively the South American Church.

What are the perceptions of the South American Christian leaders and the students of the Church of God South American Seminary about the character of the ideal leader of the future?

Subjects

The population and sample consisted of (1) sixty students from the Church of God South American Seminary in Quito, Ecuador, and (2) a selected group of thirty South American national/continental Protestant Church/institutional leaders. The number thirty was chosen because it represents a large enough number to statistically analyze the data at a level of reliability of $p \leq .05$.

Christian Leaders

Four criteria were used for the selection of the Christian leaders: (1) They must be leaders with a national or international scope of recognition; (2) They must have at least seven years of ministry experience; (3) They must be acknowledged as contemporary Church leaders affecting the life and mission of the national Church by their followers, peers, and colleges in ministry; and, (4) They must have experienced some degree of success in the accomplishment of their vision within God's mission.

Seminary Students

Four criteria were established in selecting the ministerial students to fill out the survey: (1) They must be active in full or part-time ministry; (2) They must have enrolled in the B. Th. or M. A. program; (3) They must be acknowledged as future transformational leaders by their peers and colleagues in ministry; and, (4) They must have experienced some degree of success in the accomplishment of their studies and ministry.

Method of Study

Through a descriptive study, data was collected through semi-structured interviews with South American visionary-servant leaders and pastors. These interviews were audiotaped and transcribed to provide a verbatim record in Spanish. Thirty interviews were conducted in person in the subjects' own countries and four of them were done over the Internet. Each interview attempted to elicit answers that provided insight into images, behaviors and areas of competency for the training of future South American Church leaders. A list of the interview questions can be found in Appendix B.

A panel of experts (see Appendix F) provided the names of the international

leaders I should contact who are well known South American Christian leaders. A list of the participants can be found in Appendix E.

Sixty of the 120 residential students of the South American Seminary in Quito, Ecuador, were surveyed. Thirty-five of the sixty interviewed were men, and twenty-five were women. The seminary represents fourteen Latin American nationalities. The instrument used for the survey was the Leadership Practices Inventory (LPI) based on James M. Kouzes and Barry Z. Posner and used with permission (see Appendix D).

Instrumentation

I used two researcher-designed instruments for the interviews and a survey instrument taken from Kouzes and Posner. The first instrument is a general questionnaire aimed at obtaining background information from those interviewed, such as education, ministry experience, current ministry, spiritual gifts, and their own metaphor, among others. This questionnaire helped set the ministerial and cultural context of each participant and provided additionally certain pointers to interpreting the answers of the interview.

The second instrument employed in this study was a researcher-designed interview protocol. Each Christian leader and bishop interviewed was asked a series of ten questions that arose out of the research questions, my reading, and my curiosity about the subject.

A pretest was done for the interview once it was developed. Five leaders were presented with the questions for their evaluation and input. The contributions of these five leaders led, in turn, to a new edition of the questions and to the reformulation of two of them. My Seminary Reflection Group also contributed in testing the interview

questions.

The answers to the questionnaire were categorized in five dimensions or general images of Christian leadership: apostolic, servant, visionary, empowerer, and equipper leadership. The questions were also ordered with relation to the description of their function: Knowing (Head), Being (Heart), and Doing (Hands).

This study utilized triangulated research, combining both quantitative and qualitative research techniques. The combination of quantitative and qualitative research was selected for this study because it generates more comprehensive data, providing cross-verification of results. Two research techniques, the researcher-designed questionnaire survey and the semi-structured interview, were also used in the study.

Interview

I created an interview instrument that consisted of thirty questions originating from the research questions. The interview population was made up of thirty Christian leaders who were chosen by a panel of experts comprised of six prominent South American leaders (men and women). The Church of God South American Board was responsible for selecting the panel of experts. The panel of experts selected thirty national/continental leaders and validated the research instruments. The thirty leaders were from different theological persuasions, Church backgrounds, and countries.

Survey

The second instrument was a survey. The survey participants were made up of sixty international students of the Church of God South American Seminary in Quito, Ecuador. Four criteria were established in selecting the ministerial students to fill out the survey. The survey instrument was used in Spanish, based on the Leadership Practices

Inventory (LPI). This is an instrument used in organizational settings to provide information to individuals about their leadership behavior (Kouzes and Posner) and also to implement programs of leadership development. The LPI instrument has proven to be reliable and valid (Kouzes and Posner). Although this instrument was not originally designed to assess leadership behavior expectations, the descriptive nature of the LPI statements about behaviors allows using it to assess leadership behavior expectations of people from different cultural backgrounds. This assessment was limited to the five leadership behaviors included in the LPI. With the results of those responses, it is possible to define leadership prototypes.

The LPI categorizes leadership behavior in five dimensions: challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart (Kouzes and Posner 9-13). This instrument contains thirty behaviorally-based statements about leadership and uses a ten-point Likert scale. This questionnaire also questioned the seminary students about their own perception of ideal essential competencies for the Church leader of the future.

Wiersma comments that

triangulation is part of data collection that cuts across two or more techniques or sources. Essentially, it is qualitative cross-validation. It can be conducted among different data sources or different data-collection methods. As Denzin (1978, p. 308) points out: "Triangulation can take many forms, but its basic feature will be the combination of two or more different research strategies in the study of the same empirical units." (264)

Quantitative Research

The quantitative methodology that was used in this study centered around a real survey collecting leadership competencies and attitudes of Church of God South

American Seminary students concerning the ideal leaders of the future.

Isaac and Michael described quantitative research as allowing the researcher to formulate research question or hypotheses and then to test them under controlled conditions. They decided that its greatest merit is the convincing nature of hard data collected that can speak for itself (354-55).

Qualitative Research

The qualitative technique strengthens this study because it (1) permits a study of South American leadership characteristics, (2) centers the investigation around the images and competencies of South American leadership in evangelical churches derived from a continental interview and the competencies of the Church of God South American Seminary students derived from a local survey, and (3) results in a description of South American leadership competencies and behaviors needed in the evangelical Church.

According to Tukey, qualitative analysis tends to extract the model from the data rather than allowing the model to be formed by the data (8). In other words, qualitative research is inductive, and the model is extracted from the data.

Survey Research

As described by Isaac and Michael, survey research is “dependent on direct communication with persons having characteristics, behaviors, attitudes, and other relevant information appropriate for a specific investigation” (128).

Semi-Structured Interview

The semi-structured interview was selected as the means of gathering data from thirty South American national/continental leaders regarding the validation of the competencies produced by the survey. The semi-structured interview utilizes both

predetermined questions and free responses. This process provides a way to categorize the data while at the same time allowing the data source to contribute in-depth information.

Data Collection

First, a panel of experts was identified made up of five leaders (men and women) recognized continentally by the Church of God (Cleveland). This panel of experts was identified and recommended by the South American Council of the Church of God. In selecting the panel, the following was taken into account: years of service of each leader, his or her education, representation of different South American countries, and representation of the educational and Church areas of ministry. This panel of experts was given the responsibility of selecting thirty leaders-pastors, bishops, and education executives-that represent the South American context. Priority was given to national and continental leaders from the Church of God as well as renowned evangelical leaders from the continent.

Secondly, I personally interviewed twenty-six leaders, and another four via the Internet who were not available for a personal interview. All these interviews were recorded and then transcribed. The information was then analyzed according to the four research questions while remaining opened to helpful information that arose but was not directly connected to the research questions.

Thirdly, a survey in Spanish was carried out with sixty students from the South American Seminary based on the Leadership Practices Inventory (LPI).

Data Analysis

Once the thirty interviews were completed and the tapes were transcribed, I

gathered over two hundred single-spaced pages of information to be analyzed. In order to analyze the information, the following steps were followed to ensure consistency with each one of the individuals interviewed.

First, the responses to each question were gathered, one after the other. In other words, question one was cut and pasted, and so on. This enabled me to have a panoramic view of each of the questions of the questionnaire.

Secondly, five categories of leadership images were established: apostolic, servant, visionary, empowerer, and equipper. A color was assigned to each survey question and category. The respective color was assigned to the answers to the questions, helping to differentiate the answers and order them by group. In the first question, the leadership images were identified and divided into the categories mentioned above. In addition to the five categories, the answers were subdivided into three other general categories to determine the role or function of each one of the images, behaviors, and areas of competency of South American leaders, that is Knowing (Head), Being (Heart), and Doing (Hands).

Thirdly, in order to organize all of the material from the interviews on each question, I went through the color-coded manuscripts, pulled out all of the responses for each question, and wrote the responses up in the form of graphs. This allowed me to read, analyze, and reflect upon the information given with regard to each particular question.

The survey responses were analyzed using the StatPac Gold Statistical Analysis Package. The computer added up the numbers, percentages, Mean, and SD of the responses provided by the sixty students surveyed.

Variables

The independent variables of this study were two different research groups: (1) thirty national-continental South American evangelical and Pentecostal Christian leaders, and (2) sixty Church of God South American Seminary students. The dependent variables were the images, behaviors, and competencies for the training of future leaders. The intervening variables to consider alongside the primary variables were the following: age, ministry experience, visionary strengths, spiritual giftedness, geography, denominational background, practice of spiritual disciplines, spiritual authority, servant spirit, apostolic zeal, empowering-equipping mentality, and gender.

CHAPTER 4

FINDINGS OF THE STUDY

The thirty continental leaders and sixty students interviewed were a rich source of information in life experiences and knowledge. Their answers and stories helped clarify the situation of contemporary leadership and to understand the urgent need for changes of paradigms in the styles and procedures used to date by the current leadership. These leaders incarnate in their own lives the leadership behaviors and competencies that the South American Church needs for this new century.

Four research questions guide this study in an effort to understand the contemporary images, behaviors, and competency areas of Christian leadership among South American leaders:

What are the perceptions of South American Church of God (Cleveland) bishops, pastors, and education executives about the primary images of Church leadership?

What are the behaviors required to lead effectively the Church as perceived by national and international Christian leaders in South America?

What are the essential competency areas for future leadership in the Church of God in South America?

What are the perceptions of Christian leaders and the students of the Church of God South American Seminary about the behaviors and competencies of the ideal leader of the future?

Images of Leadership

Oswaldo Pupillo, Church of God National Education Director of Argentina, was very graphic in describing his images of South American leadership:

I recall a wide variety of people, like a fan of many colors. Leaders from different nationalities and cultures, of different ages and with different qualities, such as some mature people and others immature; prudent and daring; spiritual and carnal; prepared and updated, or conformist as to their level, without any interest in progress; friendly, docile, humble and rustic, stubborn and proud. People firm in their convictions and people with inferiority complexes trying to project an image of what they want to be while leaving in their wake a trail of who they really are. And in the middle the entire gamut of colors representing people between both extremes.

I classified the responses of the participants in the five general categories (images) identified in Chapter 2, that is: apostolic, visionary, servant, empowerer, and equipper leadership. Each of these images contains aspects that form part of the profile of the Christian leader in a call to know (Head), be (Heart), and do (Hands). The images identified by the participants have been ordered with relation to their activity and characteristics. Images that communicated activities related to the leader's development of knowledge (Knowing) were found, while others speak of the nature (Being) of the leader, and others point to concrete actions, to the leader's hands (Doing).

Profile of Subjects

The purpose of the interviews was to examine contemporary images, behaviors and competency areas of Christian leadership among South American leaders. Over the course of six months I interviewed thirty different persons. I conducted twenty-six of these interviews in a face-to-face meeting and four over the Internet. Table 5 is a profile of the subjects.

TABLE 5
PROFILE OF SUBJECTS (SOUTH AMERICAN LEADERS)

Variable	Characteristic
Age	49
Education	Master's Degree
Ministry Experience	30 years
Gender	Male/Female
Nationality	Latino Americans
Spiritual Gifts	Preaching, Teaching, Leadership

Age and Education

The average age of the subjects interviewed is forty-nine. The oldest person is seventy-three years old, still active in a teaching ministry, and the youngest person is thirty-eight and a bishop of the Church of God in Paraguay. As to the level of education of the participants, seven have a Bachelor's in Divinity, thirteen have a Master's degree, and ten a doctoral degree.

The average age of the seminary students was thirty, with the youngest being eighteen and the oldest thirty-seven (see Table 6).

Ministry Experience

The participants' ministries are broad and varied. Between them all, they average to about thirty years of ministry in Latin America. These thirty participants have been involved in different ministries: ministry with children, youth ministries, pastorates, associate pastorates, planting churches, district minister, national bishop, regional bishop, professor, businessman, denominational executive, president of a seminary, speaker, president of a Christian organization, chaplain, missionary, medical doctor, and education coordinator for South America.

Current Ministry Status

At this moment, ten are national bishops of the Church of God in South America (33.3 percent), five are seminary professors (16.6 percent), five are the presidents of Christian organizations (16.6 percent), eight are education executives in several South American countries (26.6 percent), and two are Christian business people (6.6 percent).

Nationality and Gender

The thirty participants represent ten different countries: Argentina (n=7 or 23.3 percent), Chile (n=4 or 13.3 percent), Paraguay (n=2 or 6.6 percent), Peru (n=1 or 3.3 percent), Colombia (n=3 or 10 percent), Costa Rica (n=1 or 3.3 percent), Brazil (n=1 or 3.3 percent), Ecuador (n=5 or 16.6 percent), Puerto Rico (n=2 or 6.6 percent), and United States of America missionaries for over thirty years in Latin America (n=3 or 10 percent). Of the group interviewed, two were women (n=2 or 6.6percent), and twenty-eight were men (n=28 or 93.3 percent).

Sixty of the 120 students of the South American Seminary answered the thirty questions. The majority were men (58.3 percent), and the minority were women (41.7 percent) (see Table 6).

Ecclesiastical Representation

Most (n=17 or 56.6 percent) of the participants are Church of God (Cleveland) executives with a profound Pentecostal (Wesleyan) heritage, and thirteen of the thirty (n=13 or 43.33 percent) represent different Protestant groups from the traditional Reformed line.

Spiritual Gifts

The questionnaire on the background of the participants asked for information

regarding their spiritual gifts. A total number of twelve different gifts were mentioned. The gifts of preaching, leadership, and teaching were those most repeated by the majority of the subjects interviewed.

Table 6 shows the profile of the Church of God South American Seminary students.

TABLE 6
PROFILE OF SUBJECTS
SEMISUD STUDENTS (N=60)

Variable	Characteristic
Male	58.3 percent
Female	41.7percent
Age	30

Images of Transcendent Leadership

What are the perceptions of South American Church of God bishops, pastors and education executives about the primary images of Church leadership? Research question number one focused on the perception of the subjects interviewed with regards to identifying the images that come to their minds when they think of Christian leadership. All of the images shared by the subjects can be classified in one of the main categories (see Chapter 2).

The most frequently predominant images were those related to apostolic leadership (n=30 or 100 percent), service leadership (n=30 or 100 percent), and equipper leadership (n=30 or 100 percent). The images assigned to the categories of visionary leadership (n=15 or 50 percent), and empowerer leadership (n=10 or 33.3 percent) were

pointed out less frequently but were pointed out consistently by the subjects interviewed.

Table 7 indicates the most outstanding leadership images.

TABLE 7
IMAGES OF LEADERSHIP

IMAGES	TO KNOW (Head)	TO BE (Heart)	TO DO (Hands)
Apostolic (n=30)	Word of God Christian Values	Sent by God Pioneer	Ministry of Power Community
Visionary (n=15)	Clear Vision Global Mission	Positive Progressive	Directs Fulfills Goals
Servant (n=30)	Values Personal Relationships	Integral Human	Produces Recognizes Others
Empowerer (n=10)	Spiritual Gifts	Facilitator	Empowers
Equipper (n=30)	Interdisciplinary Knowledge Context	Mentor	Works in a Team Multiplies

Apostolic Leadership

The apostolic leadership as indicated in the definition of terms is a clear call from God for the continuing ministry of Christ through the Holy Spirit. It would be incarnational. This means that the leader will assume forms and methods relevant to contemporary human social and cultural forms, challenging them while creatively using them to touch the lives of people. Such a powerful apostolic ministry would be empowering. Such a dynamic apostolic ministry would be transforming. This means that the leader will penetrate and seek to renovate social and political structures that dehumanize persons while, at the same time, creating humanizing and liberating conditions for those who are bruised and broken. Table 8 shows the apostolic images.

TABLE 8
APOSTOLIC IMAGES (N=30)

To Know (n=15)	To Be (n=24)	To Do (n=22)
Word of God	Sent by God	Ministry of Power
Christian Values	Pioneer	Connects with the Community

All of those interviewed placed special emphasis on the apostolic images. The subjects interviewed (n=30 or 100 percent) mentioned characteristics that could be easily classified in the apostolic leadership images. Most of the participants (n=24 or 80 percent) referred to aspects of the leader’s being (Heart), 73.3 percent (n=22) commented about the doing (Hands), and only 50 percent (n=15) referred to images of knowing (Head). These percentages are repeated in a higher or lesser degree throughout the entire research. The participants were more concerned with the aspects of doing and being in South American leadership. Figure 2 shows the priorities of images.

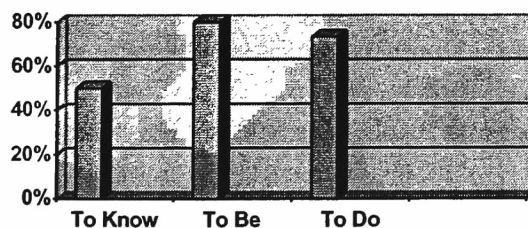


FIGURE 2
PRIORITY OF IMAGES

In South America the formal training of Christian leaders has been clearly neglected, as shown in Figure 2 where the author can note that only 50 percent of the participants mentioned knowing as an important image, with more emphasis given to the elements of being and doing.

Sent by God/pioneer. The most repeated characteristics (n=24 or 80 percent) are those that point that the Christian leader has a clear divine calling (Being), a sense of a divine mission, a special grace from God, depends on God, knows who God is, an undeniable spiritual calling and a defined communion with God.

Juan Fernández, bishop of the Church of God in southern Chile, stresses that “in the first place, the Christian leader, whether male or female, must be called by God, must respond to God’s calling in God’s time, neither before or after, and must be in God’s place.”

Estuardo López, president of the Ecuadorian Evangelical Fellowship, notes that the commitment and complete surrendering to God’s calling has decreased. “Many people are going into the seminaries or ministry, training through special courses and with the wrong reasons, without a commitment and without God’s calling.” The concern of the majority of those interviewed is clear with regard to the lack of a personal experience of a divine calling to Christian service. Jorge Carcelén, a renowned evangelical leader in Ecuador, argues that

an important factor to be considered, in my opinion, in speaking of Christian leadership, is that this leadership must respond to a holy calling, to a sacred calling from God to serve in that capacity, so that this characteristic that Christ gives us can be reflected in our capacity to be humble and serve others. This seems to be something that has come to an end.

All the participants strongly emphasized the need for a Christian leadership

invited by God with a clear ministerial calling. The fear of perceiving a professional generation where education has replaced the divine calling was evident among the subjects interviewed. If this is not reversed, according to them, the Church will suffer serious consequences in the twenty-first century.

The “pioneer” image indicated by most of the participants using similar words and concepts. The pioneer image was the one most repeated after vocation or divine calling.

Gerardo Gilio Muñielio, a pastor of the First Presbyterian Church of Buenos Aires, says,

Another image is that of Abraham, a person with a high capacity to adapt to change. The modern leaders must have that capacity to handle change. Without that capacity, they will not be able to survive in these times of constant change. Abraham had to leave the urban area to become a traveler, facing the impossible, the new, the different, and the unimaginable.

Ministry of power/community action. What leader should be and do were the most frequent images given in the responses of the participants. Of them, 73.3 percent placed emphasis on images of “doing” (Hands), such as power, miracles, accomplishments, and social activity. In referring to this, pastor Eduardo Alvarez, of the Christian Community of Quito, commented,

What comes immediately to my mind is that the leader today is characterized as covering several areas, a leader who over the years has persevered with the work, and a leader who today also requires the help, the assistance of others. For me, the leadership of Dr. Billy Graham has always been an example: his simplicity, his willingness to give of himself to the work and ministry, sometimes under adverse conditions. He is someone who has shown the world the value of a man of God.

Máximo Chavez, bishop of the Church of God in Peru, comments that “the leader must have the capacity to develop and accompany people towards the objectives that according to Scripture the Lord has delegated us to carry out in our service.” Chilean theologian and leader Víctor Rey sees the Latin American leader “as the image of men

searching for power, wanting to be in first place, with little preparation.” The important thing to note is that the concern of most of those interviewed does not have to do with power in itself but with the use given to power within the ministry context. The subjects interviewed from a Pentecostal background do not see power as something necessarily negative.

Knowledge of the Word of God/Christian values. The characteristic mentioned most often about the images of apostolic knowledge (Head) was the Word of God (n=8 or 28 percent). The participants used several images, such as to know who God is, to delve deeply into his Word, and to return to the Word of God. Bishop Roberto Amparo Rivera, Education Coordinator (Church of God) for South America, says,

Contemporary Christian leadership as we see it is in a state of crisis where we do not agree with what is being done; we are merely doing what we know how to do. We know there is a more human, more relational, more spiritual biblical model, in the full sense of the word, and we yearn to find that model. As we struggle with the models of the twenty-first century, we seem to be at the border of a model that brings us closer to Christ’s model.

Estuardo López emphasizes that “a good percentage of the South American leadership is lacking biblical depth and a better knowledge of the Bible to be able to put the message of the Word of God within the contexts of the needs and problems of our times.” Bishop Tito Apéstegui sees the Christian leader as “a person committed to God who leads others to an effective gospel that influences under biblical parameters, as Jesus did within the environment in which he lived.”

Several participants showed concern over the lack of biblical preparation among the Christian leaders in South America. Pastor Samuel Rogel, an Argentine bishop, is concerned that “in order to be relevant, biblical premises are lowered, where more priority is given to the contact with people (Doing) than to biblical principles (Knowing).

Like Víctor Rey, several felt that

the South American leader is characterized by a lack of preparation in theology and in supplementary sciences that could help in his or her ministry. There is also a lack of knowledge as to one's gifts; much emphasis is placed on spectacular gifts and not on the person's formation.

Knowing the Word of God and the Christian values were the images most repeated, pointing to a concern of the leaders that were consulted.

Servant Leadership

For the purpose of this study, a servant leader as defined in the definition of terms is a man or woman who has received a call from God to serve him through the power and guidance of the Holy Spirit. The marks of a servant leader are humility, integrity, and faithfulness to the Scriptures. Jesus Christ is the model for all acts, attitudes, and attributes of servant leadership. Table 9 illustrates the most outstanding images of the servant leader.

TABLE 9

SERVANT LEADERSHIP IMAGES (N=30)

Knowing (N=8)	Being (N=30)	Doing (N=18)
Biblical Values	Integrity	Produces
Personal Relationships	Human	Acknowledges Others

All of the participants (n=30 or 100 percent) commented about images that represent the being (Heart) of the servant. The second most important characteristics were the images of doing (Hands) of the servant (n=18 or 60 percent), and the images

that represent the servant's knowing (Head) where the least mentioned ones (n=8 or 26.6 percent).

Integrity/human. After the apostolic images, the most repeated ones were the images of the servant (n=30 or 100 percent). All of the participants stressed the need to go back to a leadership identity that better represents the biblical images. The participants showed concern about the images that identify the current leadership, which are slowly changing but still affect most of the evangelical churches. To describe these anti-servant models, they used words like: *caudillo*, legalist, authoritarian, liar, carnal, apathy, sexist, dictator, bad use of authority, ill-treatment of the sheep, looking for power, looking for the best positions, and looking for fame.

Sydney Roy, a missionary to Latin America and history professor for over thirty years, said that the images that came to his mind when thinking about the contemporary leader are of “an entrepreneurial leader looking for success, and someone walking by his side on the other side of the platform, with a microphone in hand.” Víctor Rey, a Chilean leader, also sees South American leaders as “men looking for power, for the top places, but with little preparation.”

The clamor of the participants is that what is needed today is a generation of servant leaders whose fundamental characteristic is integrity. Máximo Chávez, the National Bishop of the Church of God in Peru, summarizes this clamor insisting that “one has to be a leader with integrity, because Latin America is full of corruption and immorality, and our society is demanding leaders with high moral and spiritual integrity.”

Víctor Pagán, South American Director of the Church of God, is optimistic in looking to the future. “Wherever I travel I see that the *caudillo* style is rejected; people

want to forget leadership styles like those of Perón, Pinochet, Stroessner, and others that have marked our Church leadership models. I think we are at the dawning of a new leadership model, more whole and service-oriented.” In turn, Bishop Osvaldo Pupillo, National Director of Theological Education in Argentina (Church of God), affirms that the Christian leader

must be a mature person, able to handle criticism well, sensitive to the needs of the people around him or her, interested in not hurting others but willing to understand, minister and help. We need upright leaders who are firmly a model of integrity, faith, value and sanctity for those following in their footsteps.

Produces/acknowledges others. The second series of most outstanding images (n=18 or 60 percent) of the servant leader pointed out by the participants was in the area of doing (Hands). Words mentioned were: produces, acknowledges others, serves, and relates to others. Colombian bishop Gerardo Abdala summarized this in one sentence: “The leader today needs to acknowledge others and work in a team, valuing those who came before.” The participants placed emphasis on producing alongside reflection, thus avoiding the Latin American tendency to a spurious reflection that does not offer real solutions but remains in simple discourse. Acknowledging the contribution of all people to the mission has not been a characteristic of Latin American leadership. The people interviewed made a firm call to validate collective intelligence and community participation in the leadership processes.

Biblical values/personal relationships. The subjects interviewed noted that the servant leader knows a series of biblical values that lead the servant’s being and actions (n=8 or 26.6 percent). Knowing the art of personal relationships is a necessity for the contemporary leader. The abuse of power and authority in Christian leadership have been

characteristic in Latin America over the last forty years and are related to a lack of preparation in the area of basic human relations within the Church ministry. For Chilean bishop José Minay, personal relationships are basic and vital to develop a fruitful ministry, because we work with people. Estuardo López expressed the general concern of the participants in stating that “Christian leaders are acting with the same values and parameters as those who do not know God.” This points to the problem of a cultural world vision where the Word of God has still not had an impact on the heart of the leader, of where a lack of basic formation in the Christian ministry is evident.

Equipper Leadership

For the purpose of this study, to equip Christian leaders as given in the definition of terms is to enable members of the body of Christ to develop to their full spiritual, emotional, intellectual, and ministry potential for the completion of God’s mission. The apostle Paul states in Ephesians 4:12 that the task of Church leaders is “to equip the saints for the work of ministry, for building up the Body of Christ.” Table 10 shows the most outstanding images of the equipper leader.

TABLE 10
EQUIPPER IMAGES (N=30)

Knowing (n=30)	Being (n=7)	Doing (n=28)
Interdisciplinary Knowledge	Mentor	Works in a Team
Context		Multiplies

Interdisciplinary knowledge/context. The images most pointed out by the

participants were the apostolic, servant and equipper images (n=30 or 100 percent). As opposed to other leadership images where the area of knowledge (Head) is one of the most ignored leader images, within the category of the equipper leaders knowledge was acknowledged completely by all of the people interviewed (n=30 or 100 percent). Some of the terms that stood out most were preparation, training, improvisation, incapable, outdated, does not know how to use the resources, and knowledge of the Word of God.

Mario Antonio DaSilva, president of the Theological seminary of Brazil, says, “It seems to me that South American leaders need more preparation. They are good at what they do. They have authority but usually lack higher qualification for top leadership positions.”

The participants identified an enormous gap between the level of preparation for Christian leadership and the times in which they live. Some people, like Ecuadorian entrepreneur Susana Flor, strongly criticize the common ignorance she perceives among current leaders, stressing that “they lack preparation; many leaders improvise. There are pastors who do not even understand the sacred mission resting on their shoulders, and even less their responsibility toward the Church and society.” Along the same lines, José Minay feels that, generally speaking, modern leaders are not updated. “I see many ministers who continue to function for the sixties and seventies.” Most of the participants felt that ignorance reigns in the ministry with regards to other disciplines needed to carry out their task in this new century. Rosidalia Vargas feels that

we don't know it all; there are many other things we need to learn from other disciplines, integrate those disciplines ... to assist people experiencing problems with drugs or domestic violence, with family issues, in prevention, with financial problems, and others. We need to know a little more than what we learn at a Bible Seminary.

One of the general opinions among those interviewed were that South American leaders do not know their own mission context. This, according to them, has meant that South American leadership has not been pertinent and relevant.

Team work/multiplies. Secondly, after the area of knowledge (Head), the images most mentioned (n=28 or 93.3 percent) by the people interviewed have to do with the work of the equipper (Hands). The words and phrases used were working as a team, multiplying, interpreting and applying the Word of God, sharing, integrating, developing and equipping others. The most frequent concepts were working in a team and reproducing oneself through others. These two emphases are contrary to the natural tendency in South American leadership, where the leader habitually works alone and does not generate or invest time in training a successor. Along these same lines, Rosidalia Vargas, president of the Theological Education Board of the ESEPA Seminary of Costa Rica, sees South American leaders as

very individualistic, people focused more on the search for power, persons who find it difficult to work in a team, project themselves in a team or consolidate a team project, persons more focused on what the media suggests their images should be-such as successful-rather than on the concrete things they could carry out in practice and leading to fundamental changes in society.

Rubén Salomone, General Bishop of the Church of God in Argentina, comments that what is essential for South American leadership is to learn to work as a team, have a vision that arises from the mission, change mind patterns, move from dependence to interdependence, and reproduce in the new generation.

Mentor. The being (Heart) of the empowerer leader was characterized with the image of a mentor. An important number of the participants (n=7 or 23.3 percent) would like to see a mentor as the main characteristic of being of the leader. They used words

like lack of mentorship, accompanying, orienting, and being a mentor. This image of the leader practically does not exist within the South American Christian leadership. Roberto Amparo Rivara expressed it as a generation of ministers who are waiting for permission to make mistakes:

The leader is the person who gives me permission; do it, and if you are wrong, I will be there to support you. Jesus' model did not discard leaders who made mistakes, but supported them. That is the model of Peter, who sank but also walked on the water. The figure is that of a mentor who accompanies, gives advice, but also gives the freedom to be, to know, and to do.

Argentine bishop Samuel Rogel points out that “the leader must be someone able to accompany the work of those around him or her, able in some way to direct the work but within that power position help others, too, to become educated, instructed, trained for that specific function.” The people interviewed agree that mentorship will be the path for effective leadership in the twenty-first century.

Visionary Leadership

For the purpose of this study, “visionary” persons as given in the definition of terms refer to Church or Christian organization leaders who have a clear vision for their ministries, are able to articulate it clearly and persuasively, and are able to advocate and mobilize for it (Shawchuck and Heuser 115). Table 11 shows the images of the visionary leader.

TABLE 11
VISIONARY IMAGES (N=15)

To Know (n=15)	To Be (n=12)	To Do (n=10)
Clear Vision	Positive	Directs
Global Mission	Progressive	Accomplishes Goals

Fifty percent (n=15) of the participants expressed concern over the lack of visionary images of South American leaders. Most of them stressed the need of a clear vision and sense of a global mission. Knowing precisely the task to be carried out was important for half of the people interviewed, who expressed concern over this area.

Clear vision/global mission. The South American Christian leadership must have a clear picture of the path to be followed and of the goals to be achieved. Miguel Riquelme, a bishop for over seventy churches in the greater northern part of Chile, feels that at this time Christian leaders must be persons with a clear vision of the future, who understand history but also use that history as a platform from which to project people into the future, and must be a man or woman. "In fact, we have women who have stood out and continue to stand out powerfully with a global vision" (Riquelme).

Freddy Guerrero, the president of AFLET in Ecuador, sees a limitation in South American leaders, as too reactive and not foresighted, who do not plan, have no long-term vision. "We have become accustomed to react immediately, our theological education is for the immediate time alone, we only want to produce pastors to satisfy the demand to fill gaps, but there is no future vision, no long-term foresight."

Most of the participants showed concern about seeing a closed parochial South American leadership centered only on its “little kingdom,” with no awareness of the global structural problems that affect the community it serves. This short-sightedness does not allow it to develop a broad holistic mission or declare hope for the future. Víctor Rey, a theologian and World Vision leader in Chile, indicates the urgency to revise the biblical concept of mission in Latin America, to thus better understand and live out the holistic mission to which we all have been called. “Over the last one hundred years, most Latin American evangelicals have developed a way of understanding and carrying out the mission identified almost exclusively with proclaiming the gospel for spiritual and individual salvation.” He commented that the center and heart of the Good News is that Christ died for our sins and was resurrected, but that this is a message “according to Scripture,” that encompasses the whole message of everything involved in the Lord’s cause. The mission of the Church, he affirmed, is to give witness to God’s project to all of creation and humanity. Víctor Rey explains,

This means a world that is always to come, characterized by just relations and reconciliation between individuals, races, cultures, classes, gender, age and nationalities. However, there is a terrible contrast between the hope of the Kingdom of God and the situation of injustice and exploitation among human beings and of creation in Latin America. The churches are the sign of a new humanity; communities crisscrossed by contradictions, weaknesses, failures, cowardice and their traditions. This leads us to think that the Church must not neglect its mission and give a clear and explicit message about Jesus Christ. This global mandate for the churches and all Christians is what we call the mission. The Church exists to fulfill a mission: to be the presence of Jesus Christ among all people. When the Church is not this, it deteriorates and dies.

Positive/progressive. These were the characteristics that the participants mentioned most frequently with regard to the identity of the visionary leader (Being). They preferred to describe ideals instead of facing the crude reality of a pessimistic and

non-progressive leadership. They frequently repeated phrases like “without vision,” “are not clear about what they want,” “do not connect with people,” “do not look at things positively,” “have not changed with the times,” and “cannot break from old patterns.”

Some of the participants (33 percent) shared images that affect the work (Doing) of the visionary leaders. The words used to clearly illustrate the feeling of the majority were directs, achieves goals, connects with people, and looks for new models. Ecuadorian pastor and leader Jesiel Carvajal represents the feeling of most of the participants in stating that in thinking about contemporary leadership in this part of the South American world, what comes to mind is the image of dynamic persons, who talk well, know how to motivate people, and know how to sell their projects, ideas, and vision. Rev. Carvajal illustrates the action of the contemporary leader in the following way:

The image of leadership I have can be found in the coach of the Ecuadorian national soccer team, Hernán Darío “Bolillo” Gómez. That is the leadership images that carry much weight in my country at this moment, and there are reasons for which he was named “Man of the Year” by the media, because he was able to sell a new image to the Ecuadorian soccer players, a new concept that they could do it. This, in fact, helped the self-esteem of this country. This is a leader, a young person, enterprising, dynamic, who knows the culture, able to make things happen.

Although the majority of the people interviewed admitted the South American leaders’ lack of vision, they also highlighted the importance of this quality for leadership in the twenty-first century.

Empowerer Leadership

For the purpose of this study, the term *empowering* as given in the definition of terms describes the ability to establish a climate in which people feel free to grow, learn, explore, and use their gifts in Christian ministry without fear of retribution. The empowering function precedes the equipping. Equipping without empowering is like

putting Saul's armor on David (Anderson 109). Table 12 shows the most outstanding images of the empowerer leader.

TABLE 12
EMPOWERER IMAGES (N=8)

Knowing (n=2)	Being (n=5)	Doing (n=8)
Gifts	Facilitator	Empowers

Only eight of the participants (26.6 percent) mentioned images related to the empowerer leader. The term "empowerer" does not exist in Spanish (although it is now being used in entrepreneurial and leadership circles). The terms used were enable, develop, authorize, entrust. An important number of the participants (n=8 or 26.6 percent) gave priority to terms related to doing, while a lesser number (n=5 or 16.6 percent) mentioned aspects of the empowerer's being, and only 3.3 percent (n=2) admitted that the empowerer leader must know.

Empowers. The most outstanding characteristic was empowering (n=8 or 26.6 percent), seemingly due to a general concern over a *caudillo* ruled past where power was centered on the leader. Raul Anchique calls this the superman complex:

They did it all; this superman complex was a habit with our pioneers. Only they could baptize; if they didn't perform the marriages, no one else could. They were the only ones with the "nine gifts," the only ones who could recite the sinner's prayer.

Most of the participants consider that if Christian leadership wishes to transform their societies in this century, the leader must trust in the gifts and functions of the entire

body of Christ.

Facilitator. The second image of highest importance with regards to empowerer leader (n=5 or 16.6 percent) has to do with their area of being. According to the people interviewed, leaders have to be people who facilitate processes, are flexible, believe in people and in their competence. This is another characteristic that does not occur naturally in the Christian leadership models in South America.

Gifts. Only 6.6 percent (n=2) made reference to the area of knowing of the South American leader with relation to the empowerer image. The terms repeated most frequently were having, knowing, and understanding the spiritual gifts. They themselves had difficulty in responding to questions asking them to describe their spiritual gifts. I had the impression that the leaders who were interviewed preferred to keep their gifts in a state of mysticism and ambiguity.

Needed Behaviors to Lead the Church

What are the behaviors to effectively lead the Church as perceived by national and international leaders in South America? Research question number two deals with the perceptions of the leaders interviewed with regard to leadership behaviors required to effectively lead the Church effectively in the twenty-first century. All of the participants' answers were ordered into one of the main categories: apostolic, visionary, servant, empowerer and equipper.

Table 13 shows us the conduct, attitudes and behaviors of the Latin American leader.

TABLE 13
EFFECTIVE LEADER BEHAVIORS

IMAGE	TO DO (Hands)
Apostolic Behavior (n=30)	Models Jesus Christ
Visionary Behavior (n=15)	Creates Change
Servant Behavior (n=17)	Sacrifice
Empowerer Behavior (n=9)	Acknowledges the value of people
Equipper Behavior (n=27)	Works in a Team

Models Jesus Christ

Apostolic conduct models Jesus Christ. All the participants (n=30 or 100 percent) mentioned Jesus' model as the fundamental paradigm of the attitude, conduct, and behavior of Christian leadership for this century. A variety of expressions, words, and phrases described the need to come closer to Jesus' model with relation to the leaders' *doing*: Jesus' model, Jesus' style, Christ-centered, integral behavior, walking on the water, spiritual leadership, genuine, living model and committed, among others. Most of the participants responded negatively, that is in terms of what South American Christian leadership is lacking. Some of the expressions used by them, although negative, describe the current leadership well: without beliefs, neglect biblical principles, activists, individualistic, dictatorial, arrogant, self-centered, non-creative, out of context, irrational and double standard. Rosalía Vargas is blunt in referring to the conduct of Christian leadership as seen today in Latin America, completely opposed to Jesus Christ's model:

Leaders today do not know how to be clear. Rather, they show arrogance, pride, conceit. They also reflect a conduct of fear, incapacity, impotence. From there on, I would say they fluctuate between two extremes in each of the leaderships we are seeing: on the one hand, a very weak leadership that

seeks to please the people they work with, or a very strong leadership that tries to dominate completely.

These images are far from the model that should be sought, Jesus' model.

Máximo Chávez, Bishop of the Church of God in Peru, describes this well in saying that "the Bible gives us in Jesus Christ, a model of behaviors and attitudes opposed to the model we have in the Church. Jesus' model is descending while the Church's is ascending." Chávez confesses that we have become secularized and have systematically and quite intelligently justified that. In general, the participants alluded to the need of going back to Jesus' image, not as philosophical model but as a life model, not an easy task. "The principle of the cross is not an easy one." Ricardo Waldrop says it in even more exact terms: "It is clear to me that we need to go back to Jesus Christ's biblical model. What was Christ's conduct? What was Jesus' style? It was sacrificial service, the prophetic voice that announced the good news and denounced injustice." José Minay insists that "no one follows a person with a bad witness." The people interviewed pointed out that Jesus' model is the only guarantee for a Christian ministry.

Roberto Rivera depicts these behaviors modeled by Jesus referring to Jesus' invitation to the apostle Peter to leave the boat and walk on the water. Rivera states, "It is a tension between a fear bordering on terror and the desire to dare go. The invitation was to leave the boat because even though the boat offers security, leaving the boat to walk with Jesus on the water is even safer." For Rivera, few Latin American leaders dare leave the boat knowing they run the risk of drowning. Some of them will drown, but their bodies will help others to float and those able to float and walk on the water will be who will lead the Church in the first part of the twenty-first century.

Teamwork

Most of the participants (n=27 or 90 percent) felt that teamwork is and will continue to be fundamental for leadership in this century. Teaching teamwork by modeling a new type of leadership should be the most important behavioral characteristic of the work of the equipper leader in South America. What the people interviewed have observed is an individualistic attitude and behavior among the Latin American leadership. Gerardo Gilio argues that without meaning to generalize, he notes a self-centered leadership. He perceives unswerving individualism, a running after personal interests, a competitive spirit, a craving for achievement, and mainly the absence of the concept of a body locally, nationally, and continentally. Likewise, Osvaldo Pupillo accurately expresses the feeling of several of the people interviewed. He stated,

I see in some leaders an egocentric and therefore selfish attitude. On the one hand, they want everything to revolve around them as if they were the center around which everyone else should revolve. I am concerned about the ambition for power and lack of moral authority on the part of some leaders that demand of others what they themselves are not capable of doing. The betrayal and backstabbing to accomplish and obtain personal goals bothers me. I am concerned about the little concept of a body of Christ noted in practice in certain Christian circles, where authoritarianism prevails instead of consensus and a mature dialogue between those who form the family of God.

All these behaviors go against the spirit of a body and of teamwork. Pupillo states from the heart the pain of a *caudillo* leadership that is no longer viable and that has led those who have survived these systems to the brink of madness.

Antonio Montiel, Education Director of the Church of God in Paraguay, sees South American leaders as excessively individualistic, building their own kingdom and not the kingdom of God. Montiel argues, "This is why it is so difficult to work as a team and develop a joint project to move forward in our Christian work." When Miguel

Riquelme (Chile) speaks about the behavior of leaders today, he highlights that he “would like to see a synergetic spirit of power unite the criteria to be able to work as a team.” These men and women interviewed are very aware of the lack of corporate work, of the sin of not using the collective intelligence, and yearn for the day when a better integration of the body of Christ can take place to fulfill the mission given by God.

Sacrifice

A significant number of those interviewed (n=17 or 56.6 percent) felt that the fundamental attitude and behavior of contemporary leadership should be *sacrificial* service. This sacrificial attitude was the most important characteristic mentioned within the behavioral images of the leader as a servant. The feeling of unease among the people interviewed was evident as they noted the passive, relaxed, and conformist attitude in the South American ministry. An authoritarian, bossy, and hierarchical leadership does not allow a ministry of sacrificial service to take place in the opinion of several of these leaders. For Freddy Guerrero, conformism holds back the leadership.

We have conformed theologically, pastorally, we have conformed to the models we’ve learned, to the theologies we’ve learned, and we have not taught people to think. We have not taught people to act proactively and produce their own responses; we have not been creative and even less so contextual.

Likewise, Estuardo López, President of the Evangelical Fellowship of Ecuador, comments,

We live in moments where leaders want an easy recognition from people and society. There is no longer a sense of having to work and sow. Neither are we learning from the biblical example of the servant model as illustrated with an attitude of abnegation, commitment and selflessness for the good of the expansion of the kingdom of God.

Creates Change

Fifty percent (n=15) of the subjects interviewed see the capacity to produce and manage change as one of the most important behaviors of visionary leadership for this century. Susana Flor, an Ecuadorian entrepreneur, regrets that “a few leaders have risked to change and have been censored, but thankfully have had the courage to go on in spite of the circumstances.”

Raúl Anchique, National Bishop of the Church of God in Colombia, feels that

the Christian leader must be experiencing constant changes, should not be conformist, should not be passive, but dynamic. We national leaders ourselves should change as leaders to adjust to the times in which we live and serve in order to be more relevant and pertinent.

In analyzing the interviews one of the keywords was change.

Acknowledges the Value of Others

Another behavior pointed out for contemporary South American leadership is that of broadly acknowledging the value of people. Roberto Rivera in a very imaginative way commented that leaders able to walk on water have done so because they have been standing on the shoulders of someone else who has had to pay the price of faith. Christian leadership cannot neglect to acknowledge the contributions of all the members of a body; no accomplishment is an individual one. Sydney Roy alludes that a fundamental behavior of the leader is to minister to all the needs felt by people. “To identify with them means to be with the poor, to live close to the people and defend the rights of those without a voice.”

Competency Areas for Future Leaders

What are the essential competency areas for future leadership in the Church of God in South America? Research question number three focused on the perception of the

participants in identifying the areas of competency required for Christian leadership in the twenty-first century. The responses of the participants were ordered in to one of the main categories (see Chapter 2).

Of the entire interview, these were the questions that led the participants to share freely and with a clear sense of commitment their respective dreams regarding South American leadership. Table 14 points out the areas of competency for future leadership.

TABLE 14
COMPETENCY AREAS

IMAGE	TO KNOW (Head)
Apostolic Competencies (n=30)	Communication, Christian Ethics, Theology-Bible
Visionary Competencies (n=29)	Sociology, Management-Leadership
Servant Competencies (n=16)	Pastoral
Empowerer Competencies (n=5)	Discover Talents
Equipper Competencies (n=28)	Educate: Knowledge-Experience

The following are the areas of knowledge, experiences, and strengths required for contemporary South American leadership according to thirty international South American (n=30) participant leaders. The apostolic competencies were the ones most repeated. Undoubtedly the leadership is attempting to return to biblical standards to recreate a new leadership paradigm for this new century. Three apostolic competencies were most repeated in the interviews: communication, Christian ethics, and biblical theology.

Communication

Of the three areas of knowledge, the one most recognized by the participants was

the ability to communicate. They used expressions like power to convince, good in communicating, eloquent speaker, teaching skills, presentation capacity, ease of speech and speaking ability. Most of the participants felt that the capacity to communicate is one of the strengths in the South American ministry, something that leaders do almost intuitively. Rosidalia Vargas highlights: “Latin American leaders have an advantage, they know how to speak, how to communicate, are people with charisma and have the power to persuade.” Likewise, Jorge Carcelén, a lay leader and president of the Bible Societies in Ecuador, admits that

leaders have the admirable capacity of being able to present their ideas, an amazing ability to reach the people, an ease with words and speaking abilities. This is characteristic of Latin American leaders in general, not only in the religious environment.

The contemporary leader, according to Víctor Rey, is well connected to the media. About this he says, “If we think about the most popular leaders or those with the highest impact, they are usually the ones with radio or television programs, or who write for the printed media. This we see as a competency or strength, but it also has its downside, the idea that Christian leadership takes place only in the mass media.

Several leaders attribute this ability of the leadership to communicate to the Holy Spirit. More than a learned ability, it would seem to be a vital spiritual gift in the South American Christian ministry and leadership. Sydney Roy notes, “The strength and what has prevailed in Latin American leadership has been the experiential side, looking for people’s trust and the manifestation of the gifts of preaching.” Perhaps Osvaldo Pupillo was the one to best illustrate the feeling of the majority:

A contemporary leader must be a master in the area of communication and personal relationships. A competent leader must have the grace of God to communicate the message well, clearly and with an understanding of the

subject. He or she must be able to adapt to the surrounding environment and become an agent of change at any level in which he or she ministers. A person with a rural mentality will find it quite difficult to conquer the city. An introverted person will find it hard to talk with people of action.

Paradoxically, although the subject of communication is a priority, most of the participants did not feel it should be a required subject in the South American seminaries.

Christian Ethics

Christian ethics was the second faculty mentioned most frequently by the people interviewed. They mentioned it even more when asked about the strengths South American leadership has or should have. They used different words and phrases to describe the need for it, such as: Christian behaviors, sanctity, integrity, proper behavior, good example, authenticity and upright behavior. For Roberto Rivera, this is a matter of vital experience:

I would point spiritual renewal of the leadership as a first experience, centered in a personal experience with God. I think the leadership knows a lot about God, but only in how to apply the knowledge of salvation to others, and not so much to change personally, but for others to change. This goes hand in hand with the need to regain a sense of personal sanctity, defined as assuming the attitudes that reflect the thinking and life of Christ in the world; a sanctity not only in terms of external appearance, but in attitudes, thoughts, and actions.

The participants insist that the gospel of Jesus Christ must be lived out in words and actions, living in a consistent and coherent way with regards to our principles and values. This is an area where the leader must first know and then act and teach others. Integrity as a behavior resulting from the knowledge of God and his Word was highlighted by all the participants. Sydney Roy argues that

we have to work in those areas not covered by the seminaries, such as authenticity, humility, sensitivity, ability to listen, upright behavior, knowledge of what is essential in the Gospel, a range of criteria interpreting the context, depending on the Lord and not on oneself.

The participants pointed in different ways that at this moment of absolute relativism where all behaviors are considered legitimate, a fundamental pattern needs to be built, with biblical principles and values dictating the behavior of the South American leadership.

Theology/Bible

The biblical-theological disciplines were mentioned constantly in the responses regarding the cognitive capacities and strengths needed by the South American leadership. The gap in this area was pointed out, along with a clear lack of concern to improve the biblical and theological development of the Christian leadership. This, according to those interviewed, will have serious consequences for the Church during the next twenty-five years. In mentioning the theological aspect, they not only referred to intellectual knowledge but to an experience of real and daily prayer with God. Rubén Salomone emphasizes that this experience is fundamental for success: “We cannot remain in the glory of the past; we need a continuous experience with God, a constant renewal.” Enrique Proaño, an Ecuadorian pastor and ophthalmologist, also pointed out,

Doing theology is another experience our leadership needs, and not only our leadership, but also the people sitting in the benches. Almost always when I give a Bible study I do it interactively, where as I speak people can make comments or ask questions out loud. The ideas that come to the Church members and public in general are amazing, especially in the Bible studies. The concept of the interactive sermon is still not encouraged. The preacher is still afraid that the other people are struggling with the text. Theology is not a philosophical speculation with the text; theology is knowing Him, because all the affirmations I make of God would then be of myself.

The participants talked about finding a balance between knowing God cognitively and knowing him in an experiential way. The intellectual knowledge of God is not

enough if it is not able to affect the world of feelings and of the will. Chilean bishop Miguel Riquelme argues that the leader must have a profound relationship with God, where

time with God is the first moment in my daily life, in my personal life. The leader must also have a strong sense of mission. I think the sense of mission comes from the relationship with God. God is a missionary; you relate to God and the result is a strong passion for those who are lost, for people in need.

Alejandro Cabrera, a bishop of the Church of God in Paraguay, also holds that “it is necessary to have a strong commitment to the Word of God to know him better and have authority and credibility before others.”

Roberto Rivera summarizes the feeling of all the participants with regards to the leader’s area of knowledge required for the Church in the future. About this, he comments,

I think emphasis should be placed on world hermeneutics and on the hermeneutics of the Word, in a healthy balance. That is, not only interpret the Word, but also how that Word interprets life and daily experiences. The same with the “community building” capacity and pastoral care in all its dimensions.

Sociology

The images classified under the visionary leadership with regards to knowing provide another series of knowledge, capacity, strengths, and experiences needed for effective leadership in the Latin American context. Almost all the people interviewed (n=29 or 96.6 percent) felt that the areas of visionary competency will be essential for leadership in the new century. The area of sociology was the one most mentioned by them, as an essential and vital knowledge for transforming, pertinent, and relevant visionary leadership. At this time, indicates Estuardo López, “I would say that a leader

without training in the area of basic economics, in sociology, politics, in project planning and follow-up, will have difficulty in carrying out the ministry well in the Latin American context.” For Mario DaSilva (Brazil),

the contemporary leader must have an understanding of society as a whole. For this, the social sciences are fundamental. What is more, I think the pastor should have a professional formation parallel to theology-to be a minister, but also a teacher, medical doctor, architect and carry out the mission from that place out.

Pastor Jesiel Carvajal points out,

The problem in Latin America is now an economic problem; it is an ethical, moral problem, a problem of corruption. The leadership must at least know-if not dominate-or at least be aware of the issues that will allow him or her to make the world of God pertinent for these circumstances. Therefore, they have to be understood. I think the philosophical categories always need to be dealt with, will be important and the leadership needs this. The theological education centers need to look into this. Sometimes we form excellent experts in hermeneutics, excellent speakers, but without a philosophical basis to be able to analyze what happens around them. I think we can portray the situation with one word: we need an interdisciplinary formation to talk with the world, with the Church, with Do, with everyone around us and make Jesus Christ pertinent there.

The problem noted by an important number of the participants is that Christian leaders have become marginalized from life and from the social processes, hindering the development of their divine mission. Jorge Carcelén criticizes a type of irresponsible mission when he says,

I believe a vital experience in developing an adequate leadership consists in living with the people. The attitude of some groups and individuals who come to our countries to preach to us and scold us without a practical exercise of incarnation with our people is something that bothers me. Without living with us, they preach from their area of comfort; they are alright, they have not experienced poverty, the problem of educating one’s children, the problem of daily subsistence, of the crisis experienced in the countries with corrupt governments, unjust authorities, and they live in another culture, in another environment, and in another context. They are not able to see if the message is effectively reaching a person suffering

another type of needs, other kinds of pressure.

This reality of wanting to be a spiritual leader without being committed to the life of the people and of society is seriously affecting the mission of the Church, noted several of the South American leaders. Gerardo Gilio Muñielo suggests that “a secular profession is needed, or at least seven years of a professional career from those aspiring to the ministry.” Christian leaders need to know the social structure of the context they want to transform with the gospel. Ricardo Waldrop insists that if Christian leaders limit themselves to only having experiences and a knowledge of the Church they will not accomplish their objective of transforming this society in the power of the Spirit.

Management/Leadership

These two disciplines were the second two most mentioned by the participants, after the sociological aspect. They generally recognize the gap and ignorance about managerial and administrative issues in the South American ministry. Several of them mentioned the fact that secular leadership and management today is more human and biblical than our evangelical management models. Miguel Riquelme mentioned the fact that in South America more managers can be found than leaders. “We are better at maintaining and preserving than at conquering and discovering promised lands.” Mario DaSilva admits that

we are leaders because we make or become leaders, because we were made into or made ourselves leaders, but not because we were prepared and have studied aspects pertaining to leadership. For example, it is very unusual for a pastor to have a Church management formation and understanding. They know how to preach, perhaps know some counseling, have the courage to preach, but do not know anything about the internal aspects, about the bureaucracy and the technical aspects.

Rosalía Vargas insists that South American leaders should develop strengths in

the managerial area, “in project planning, in incorporating an integral work mission in the formation of a team, among others.”

Most of the participants made reference to the need of training leaders in a strong organizational and visionary formation, giving them managerial and leadership tools. Modern leaders must be masters in the area of communication and personal relationships. Competent leaders must have the grace of God to communicate the message well, clearly and knowing the subject. They must be capable of adapting to the surrounding environment and become agents of change wherever called to minister. Persons with a rural mentality will have difficulty in conquering the city. Introverted persons will have difficulty in talking with people of action.

Education: Knowledge and Experience

The third competency for future leadership centered on the capacity to equip people for service. A high percentage (n=28 or 93.3 percent) estimated that the fundamental knowledge of the equipper leader for this century is the capacity to convey information and participate in the formation and transformation of people. The knowledge but also the experiences of the new generations of leaders through stories and anecdotes will be necessary in this new century. The participants used a series of expressions to illustrate this activity, such as, teaching , mentorship, teamwork, equipper, develop others, former, relate experiences. For them, the capacity to reproduce oneself through others is fundamental to fulfill the mission and for the growth of the body of Christ.

Ministry

The pastoral aspect arose with a good number of those interviewed (n=16 or 53.3

percent) as the most important knowledge or capacity of the servant leader. In referring to this area of competency, the participants used words like pastor, pastoral ministry, counseling, visiting, giving affection, humanization, life of service, character, humility, ability to listen, and Samaritan attitude.

The tendency was to see future leaders as people deeply committed to the humanity of others. The perception during the interviews was that they want to see a leader with the capacity to be incarnated, thus assuming a deep commitment to emotionally interpret the pain of people. Human sensitivity is learned by listening and participating in the suffering and pain of the people being served. For Máximo Chávez, the leader “has to be human, but to be human has to be in contact with other humans, that is avoid being dehumanized by society. Institutions tend to dehumanize us; they look at us as products, for what we can produce and not as persons.” Jesiel Carvajal, an Ecuadorian pastor, is clear in stating,

I think that leadership at this time should be channeled justly or should be interested in participating actively in the pastoral life of the Church. Unfortunately, during the last few years here in Ecuador, because I am one of those who has paid the price, being a pastor meant ignorant, unprepared, and nothing else. But no, the authentic leadership raised by the Lord must be in the churches, leading the Church, managing the Church, forming new generations of leaders. Those are the areas of interest for teaching, for preaching the gospel and building the body of Christ.

Pastoral accompaniment is one of the pastoral dimensions not seen in the highest levels of South American leadership. The participants talked about the need for a profound pastoral accompaniment, for a mentor able to understand the processes and complexity of life and able to deal with failure, pain, and frustration in leadership without having to question the value and legitimacy of that leadership.

Discovering Talents

A good number of the participants (n=5 or 16.6 percent) mentioned the empowerer aspect of the future South American leader. The empowerer dimension of the leader is joined to that of the equipper leader, for which reason they should be analyzed together. To describe this cognitive capacity leaders need the words and concepts mentioned were positive attitude regarding the potential of others, capacity to look at people holistically, personal value, ministerial value, ability to distinguish the gifts of others, and to learn to discover talents. Some of the participants see a limitation in the current leadership in being able to recognize the capacity and distinguish the gifts and abilities of others. The Pentecostal participants showed the highest deficiency in seeing and recognizing the capacity and gifts of others. This seems to be related to a tradition of not praising people or giving glory to another person other than God. On the other hand, the Pentecostal leaders are those who have given the Church today more possibilities and opportunities for ministry and leadership.

Character of the Future Leader

What are the perceptions of the South American leadership and the students of the South American Seminary about the ideal leader of the future? Research question number four dealt with the perception of the persons interviewed regarding how to identify the ideal future leader. All of the contributions of the participants were ordered in one of the main categories (see Chapter 2).

Table 15 shows the most outstanding images regarding the character of the future leader, according to the South American leaders.

TABLE 15
CHARACTER

IMAGE	TO Be (Heart)
Apostolic Character (n=30)	Integrity
Visionary Character (n=20)	Futurist
Servant Character (n=16)	Humility
Empowerer Character (n=3)	Reproducer
Equipper Character (n=3)	Mentor

Integrity

The apostolic dimension of leadership came through the strongest in all of the interview questions. The participants perceive a leadership gap, which they attribute directly or indirectly to the lack of spiritual values in the contemporary professional ministry. All of the participants (n=30 or 100 percent) identified apostolic integrity as the most important quality for future leadership. Juan Fernández was very clear in stating that

the most important thing is our communion with God, and then communion with others. If we lose communion with God we will find ourselves in serious trouble. Without this communion it is possible to lead the Church, but it will be a carnal Church.

Oswaldo Pupillo represents well the feeling of some of the leaders interviewed:

The ethical and moral behavior of a leader depends on one's experience of salvation, on one's spiritual maturity, and on the commitment to God and knowledge of Scripture. Giving up one's life to God and a concept of respect, reverence, and fear of God will lead the Christian leader to a more adequate behavior that honors God and is appreciated by one's family and society itself. The work of the Holy Spirit is vital in the process of total transformation for a saintly life. The biblical phrase the tree is known by its fruit is still valid today.

Jorge Carcelén argues that one of the problems of certain leaders is that their messages do not match their personal life or personal witness. He underscores, "The ideal

Christian should show coherency between the message he or she preaches and the life lived. Pablo Méndez, Coordinator of the Haggai Institute for South America, manifests that “an ideal leader should behave like Christ, with a clear life that demonstrates the fruit of the Spirit and the attributes of integrity and morality.” For Méndez and the others interviewed, the influence of leadership is based on authority, integrity, experience, and the respect others show for one’s words.

Miguel Riquelme admits that the leadership is not perfect, but “we must reflect in our own lives the life of Christ. We can make mistakes, but people should see that our basic, fundamental attitudes are Christian.” Along the same lines, Rosidalia Vargas sees the ideal leader as

a human being transformed by Christ, but in the end human, in the end not perfect, but a unique, unrepeatable being that God wants to perfect and who within that whole process still recognizes he or she is in process. A being able to cooperate, to work in unity, service-oriented, willing to be a guide for others to find the way, even though at any given moment he or she might have lost the way. An integral being in that he or she is honest with people about his or her struggles, conflicts, successes, and failures.

According to the participants, the leaders that the Church needs for the future should stand out for their transparency, credibility, vulnerability, spirituality, and should be completely genuine people.

Futurist

Most of the participants (n=20 or 66.6 percent) identified the visionary dimension as part of the future leader’s essential being. Their capacity to see, to visualize, and to create the future will be fundamental. The South American leader needs to be oriented to the future, capable of interpreting and intensely using the present without forgetting to look for a more hopeful future. Words and phrases mentioned were futurist, guide,

articulated, ambitions, in the forefront, dynamic, intuitive, conductor, motivated, and vision.

Humility

The majority of the participants broadly acknowledged the character of the ideal servant leader in the future leader (n=16 or 53.3 percent). Several expressions were used to point out the need for a servant character (Being) to be a leader in the millennium, such as commitment, speaks without words, trustworthy, loving, humble, loves through actions, merciful, sensitive, sacrificial, peacemaker, and servant. This way of being is completely opposed to the current leadership styles in the South American context, both within secular as well as religious circles. The participants made a call to return to the servant profile of biblical leadership and thus enable a change in contemporary approaches.

Reproducer/Mentor

Only a small percentage (n=3 or 10 percent) referred to the empowering character of the future leader, highlighting the ability to be a reproducer. An equal percentage spoke about the equipper character of future leadership, centering their concepts on the figure of the mentor. Clearly the participants see that future leadership has a main role with regard to it being a generation with a broad capacity to reproduce itself through the formation of successors and disciples able to continue the different ministries of the body of Christ. Samuel Rogel comments that “the main characteristic of the being in leadership is the capacity for spiritual transference, that the person be able to transfer spirituality to others, Christ’s life, Christian behavior, Christian principles.”

Several participants mentioned that ideal leaders incarnate in their lives the

feeling that existed in Jesus Christ. Transferring God's life to other people through a sincere love and concerned for them as human beings and not as clients, members, "souls," or any other category used regularly in literature to describe a particular aspect of human beings. Roberto Rivera states,

A leader shows compassion in everything he or she does. And everything done, be it religious or secular (which is an artificial category) is for the glory of God. What sets the Christian leader apart from other leaders is the motive behind his or her attitudes and actions-everything is done for the glory of God.

Being a mentor is a figure that has been gaining acceptance among the top leadership. The culture itself is revalidating the role of the mentor, a figure far from the traditional leadership models but that creates a state of trust and hope among followers.

In the survey carried out with the students of the South American Seminary (SEMISUD), four outstanding behaviors were identified (see Table 16).

TABLE 16

THE FOUR HIGHEST SCORES

Mean	SD	AN IDEAL LEADER
8.73	1.85	Is clear about his or her philosophy of leadership.
8.73	1.61	Follows through on the promises and commitments that he or she makes.
8.73	1.96	Finds ways to celebrate accomplishments.
8.71	1.75	Gives the members of the team lots of appreciation and support for their contributions.

Of the thirty questions answered by the sixty students of the South American Seminary in Quito, Ecuador to identify the ideal future leader, four responses stood out

with the highest scores. The first three characteristics obtained the highest scores (mean=8.73). First, what the students want to see in the future leadership is clarity about the leadership philosophy. The students are aware that the current leadership does not have a clear leadership philosophy on which all its activities are based. Secondly, the other characteristic needed by future leaders (mean=8.73) is to carry out all their projects and plans. Within the South American context, leaders are not popular because they have not been able to respond and follow through with all their promises. The third characteristic (mean=8.73) of the ideal leader is having the capacity and willingness to celebrate accomplishments. This attitude values people and motivates them to give more of themselves. Fourthly, ideal leaders (mean=8.71) are able and willing to acknowledge and appreciate all the team members. This is another behavior that contrasts with the interviews of the South American leaders, as it does not occur in practice. The students responded thinking in terms of an ideal leader for South America.

Most of the answers to the survey obtained an extremely high score, lending themselves to different possible analyses. On the one hand, the students could be reacting to a leadership style they perceive as backward and deficient, for which reason they highlighted positive qualities. Another possibility is that since they are in the second or third year of their study program their answers are idealistic and respond more to theoretical rather than practical aspects. Table 17 shows the four lowest scores of the thirty questions. In any case, the scores are high.

TABLE 17
THE FOUR LOWEST SCORES

Mean	SD	AN IDEAL LEADER
6.87	1.87	Treats others with dignity and respect.
6.90	2.50	Supports the decisions that other people make on their own.
7.10	2.50	Seeks out challenging opportunities that test his or her own skills and abilities.
7.30	2.61	Appeals to others to share an existing dream of the future.

Treats others with dignity was the lowest characteristic of the leader in this survey, although the highest in the value scale (mean=6.87), followed by supports the decisions of others, seeks out challenging opportunities, and shares the vision. All of these characteristics respond to a desire for change in South American leadership styles. Conversations with the students surveyed revealed that the characteristics mentioned are not common in the management and leadership practices within the Church and secular contexts. Christian leadership have much room in which to learn and change, much learning in which to grow and adopt coherent attitudes with relation to the biblical principals and the newest literature available on the subject.

Summary

The interviews with the thirty continental leaders and the surveys with the sixty Seminary students provided a clear profile of the Christian leaders God and the Church require for South America in this new century. They should be leaders that respond to God's calling, integrating the capacity to develop their knowledge (Head), their character (Heart), and their service (Hands), within the five dimensions of transcendent leadership: apostolic, equipper, service, visionary and empowering leadership.

CHAPTER 5

SUMMARY AND CONCLUSIONS

Capowski's phrase "leadership is simply what the doctor has prescribed to guide the companies in the twenty-first century" (18) could cause some panic among certain administrators and bureaucrats in the Church systems. In the words of Professor Warren Bennis, the institutions, organizations, and companies are excessively directed and insufficiently led. The thirty participant leaders and sixty students surveyed have suggested that the transcendent future leadership should be characterized by a balanced integration between being, knowing, and doing, a dialectic encounter between the mind, heart, and hands. The transcendence of future leadership will depend on the integrating capacity with which future leaders relate their knowledge, develop their character, and act from an apostolic, service-oriented, visionary, empowerer, and equipper worldview. In view of the purpose of this study-to identify images, behaviors, and areas of competency for South American Christian leadership in the twenty-first century-the experience of the thirty leaders who participated in the interviews and of the sixty students surveyed proved to be an important source of information on the sources, behaviors, and areas of competency that South America needs of its future leadership.

Major Findings

I identified five major findings that provide clues for the development of a transcendent leadership within the South American context for the twenty-first century. The dynamic relationship between the five dimensions suggested for the three levels of competency-knowing, being and doing-create a style of leadership leading to fruits in the life and work of the South American minister. For future leadership to be effective with a

clear dynamic of transformation and transcendence, it must incorporate the five dimensions analyzed in the literature and in the findings of the interviews and survey. This research has led the author to understand what is essential and vital in the relationship between the five images of transcendent leadership. I discovered that the most important dimension for future leadership is the apostolic dimension, followed by service, the equipper capacity, vision capacity, and finally the empowerer capacity. I recognized these same capacities in the corporate work carried out by Kouzes and Posner. Table 18 shows the relationship between the biblical perspective and the corporate perspective.

TABLE 18

TRANSCENDENT LEADERSHIP FOR THE TWENTY-FIRST CENTURY

BIBLICAL PERSPECTIVE	CORPORATIVE PERSPECTIVE
Apostolic Identity	Challenge the Process
Servant Character	Model the Way
Equipper Leadership	Enable Others to Act
Visionary Leadership	Inspire a Share Vision
Empowerer Leadership	Encourage the Heart

**First Principle: Future Transcendent Christian Leadership Will Have a Clear
Apostolic Identity**

All of the people interviewed highlighted that future leadership must be marked

by a clear vocation and apostolic calling where undoubtedly that the commission has been given by God, with a clear mission calling.

The apostolic leadership is a clear call from God for the continuing ministry of Christ through the Holy Spirit. It would be incarnational. This means that South American future leaders will assume forms and methods relevant to contemporary human social and cultural forms, challenging them while creatively using them to touch the lives of people. Such a powerful apostolic ministry will be empowering. Such a dynamic apostolic ministry will be transforming and transcendent. This means that leaders will penetrate and seek to renovate social and political structures that dehumanize persons while, at the same time, creating humanizing and liberating conditions for those who are bruised and broken. The individuals interviewed were clear in stressing that leaders' apostolic vocation must be characterized by experiential and abstract knowledge of the Word of God and of the Christian values. This knowledge must mold the character of future leaders, who cannot ignore their divine vocation, having been called by God to carry out a transforming and transcendent task. One's identity as a pioneer marks one's faith, giving oneself up to discover what is new, what is unknown, opening a path where none existed, walking on the waters and looking for a destiny that is more than just the past and the present, developing a powerful ministry and connecting in service with the community needing transformation and transcendence. Jorge Carcelén, one of those interviewed, represented well the opinion of the participants in stating that

leadership must respond to a holy calling, to a sacred calling from God to serve in that capacity, so that this characteristic that Christ gives us can be reflected in our capacity to be humble and serve others. This seems to be something that has come to an end.

According to Braaten, in addition to the apostolic gospel, the Church must have

an apostolic ministry. As the gospel must be normatively interpreted by creeds and confessions, the ministry must also be effectively ordered by offices and functions (121). Not only can no Church find its way of ordering the ministry mandated by Scripture, but we also find patterns of ministry in the New Testament which can be found as such in none of the churches in our day (Schillebeeckx 2).

The English translation of the Greek work for apostle means literally “one who is sent out” (Liddell 144). For Messer, an apostle is a personal messenger or ambassador, commissioned to share the message. Beginning with the original disciples of Jesus, the apostles of every generation have had to authenticate and incarnate Christ’s mission of love and liberation in the world (Contemporary 16). As Robert Neville observes, “An apostolic minister is an agent of the universal Church, ancient in history and global in compass, bringing the grace in that Church to a local context” (2).

Messer is convinced that the “most dynamic models of ministry in the next millennium will be those that struggle seriously with our biblical and theological heritage as well as the critical contexts in which we live” (Contemporary 16). The apostolic imagery, a cherished tradition with powerful meanings, should be re-appropriated for the ministry of the Church today.

Along the same lines, corporate literature, well represented by Kouzes and Posner, speaks about leaders that challenge the process. Leaders venture out. They state,

Every single personal-best leadership case we collected involved some kind of challenge. The challenge may have been an innovative new product, a cutting-edge service, a groundbreaking piece of legislation, an invigorating campaign to get adolescents to join an environmental program, or the start-up of a new plant or business. Whatever the challenge, all the cases involved a change from the status quo. *In short, all leaders challenge the process* [original emphasis]. (9)

The leaders interviewed admitted the difficulty to have an apostolic identity and attitude and recognized the absence of that dimension in contemporary leadership as a consequence of coldness in their communion with God and in forgetting the spiritual disciplines. Prayer, biblical study, and community reflection are vital disciplines in order to maintain the apostolic vocation and spirit that are essential for leadership in the twenty-first century.

Second Principle: Service Will Be the Transcendent Action of the Future Leader

What distinguishes a transcendent leadership from a transforming and transactional leadership is the capacity for service. Leaders of outstanding companies show a combination of strength of will and humility that does not fit the traditional scheme of the transactional and transforming leader. In contrast, it coincides with what the author have defined as the transcendent leader. Most of the individuals interviewed coincided in highlighting that the transcendent leader is characterized by giving impulse to a mission worth while, while at the same time developing their people: this is a warm person, service oriented, with a strong but open will and a proven integrity.

All of the participants stressed the need to go back to a leadership identity that better represents the biblical images. Words were used such as servant, more human model, character, good attitude, sensitive to needs, simple, humble, faithful, loving, oriented to relations, spirited, whole, and sacrificed. The participants showed concern about the images that identify the current leadership, which are slowly changing but still affect most of the evangelical churches. To describe these anti-servant models, they used words like *caudillo*, legalist, authoritarian, liar, carnal, apathy, sexist, dictator, bad use of authority, ill-treatment of the sheep, looking for power, looking for the best positions, and

looking for fame.

Anderson insists that a theology of ministerial leadership based on the concept of being a servant is at the heart of the New Testament. "I am among you as one who serves," Jesus told his disciples (Luke 22:27). When the disciples were sent out as sheep among wolves, Jesus reminded them, "A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher; and the slave like the master" (Matt. 10: 24-25). Anderson comments that

while the disciples were arguing among themselves as to who would occupy the higher positions in the kingdom, Jesus reminded them, "Whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Mt 20: 26-28).

Many of such Scriptures text may be cited in support of the concept that ministry is primarily a service to others on behalf of God. What is missing from this popular version of ministry is the fact that Jesus was not, first of all, one who serve the world, but one who served God. (79)

A servant leader, as given in the definition of terms, is a man or woman who has received a call from God to serve him through the power and guidance of the Holy Spirit. The marks of a servant leader are humility, integrity, and faithfulness to the Scriptures. Jesus Christ is the model for all acts, attitudes, and attributes of servant leadership. The participants agreed that the fundamental knowledge of the service dimension of the future leader are biblical values and personal relationships. This abstract and experimental knowledge must inform the leader's being, making him or her a more whole and profoundly human person. His or her action must be productive and extremely sensitive to the needs and contributions of others.

The corporate literature also highlights this service dimension of the leader: humility, setting an example, being concerned first with others. Kouzes and Posner call

this leadership dimension “modeling the way.” “Titles are granted but it’s your behavior that wins your respect” (12). They set an example and build commitment through simple, daily acts that create progress and momentum. “Leaders model the way through personal example and dedicated execution” (13). To be able to model effectively, leaders must be clear as to their guiding principles. “Leaders are supposed to stand up for their beliefs, so they better have some beliefs to stand up for” (13). Leaders’ actions are much more important than their words, and they must be consistent. For those interviewed, this was one of the most critical dimensions needed improvement. What is amazing is how Corporate literature is more intentional in proclaiming these values than the Church itself. As one of the interviewees, Miguel Riquelme, stated, “corporate literature bases its theory and practice on biblical values, which is not the case of the contemporary Church administration and leadership.” Returning to the service paradigm in Jesus’ style will be fundamental in future leadership.

Third Principle: Equipping Others Will Distinguish the Future Transcendent Leader

To equip Christian leaders is to enable members of the body of Christ to develop to their full spiritual, emotional, intellectual, and ministry potential for the completion of God’s mission. The apostle Paul states in Ephesians 4:12 that the task of Church leaders is “to equip the saints for the work of ministry, for building up the Body of Christ.”

The words and phrases used by the participants were working as a team, multiplying, interpreting and applying the Word of God, sharing, integrating, developing, and equipping others. The most frequent concepts were working in a team and reproducing oneself through others. These two emphases are contrary to the natural

tendency in South American leadership, where the leader habitually works alone and does not generate or invest time in training a successor.

All of those interviewed felt that the dimension of leaders as those who equip, train and develop people is vital for a new transcendent leadership. Their intellectual capacity must absorb a series of interdisciplinary knowledge, with a true capacity for contextualization and world vision in the service area. The leader must consider him or herself as a natural mentor, with a responsibility and commitment to participate in the informational, formational and transformational processes of his or her community. Leaders' knowledge (Head) must create an adequate attitude (Heart) that will be useful in developing the aptitudes (Hands) needed to carry out the mission (Figure 3). The ability most required of future leaders will be the capacity to work with and manage teams, along with the ability to reproduce themselves in others.

Kouzes and Posner call this principle "enabling others to act." They recognize that great dreams do not become significant realities based on the action of one leader alone. "Leadership is a team effort" (12). Leaders somehow include all of those who have to live with the results and make it possible for the others to perform well at their tasks (12). They stress,

In the cases we analyzed, leaders proudly discussed teamwork, trust, and empowerment as essential elements of their efforts. For constituents, too, a leader's ability to enable others to act is essential; in fact, from the constituents' vantage point, this is the most significant of the five practices. (12)

Leadership is a relationship based on trust and credibility. Without these elements, people will not take risk and there is no change. Without change, the organizations and movements die. South American leadership is aware that the *caudillo*,

seen, valued, and perceived in future (Diez de Castro et al. 247).

Fifty percent of the participants expressed concern over the lack of visionary images of the South American leader. Most of them stressed the need of a clear vision and sense of a global mission. Knowing precisely the task to be carried out was important for half of the people interviewed, who expressed concern over this area. Of all the expressions used, the two repeated most frequently were having a clear vision and a sense of global mission. For the individuals interviewed, an adequate knowledge of the organization's vision and mission, Church or institutional endeavor, will ensure the focalization of the task and a better use of the resources to accomplish it. Future leaders will be identified as having a positive character and a progressive spirit that will lead them to guide and accomplish goals.

Good communication is the cement that holds any organization together. Therefore, good communication will be crucial for the vision to succeed. No matter how good the intentions of the "Christian organization," the participants in this study have shown that one must beware barriers to communication, such as personalities, hierarchies, and polarization.

Aubrey Malphurs argues that the limited information available indicates the difficulty found by pastors and congregations to deal with the concept of vision (134). In fact, the leaders interviewed had serious difficulties in establishing the value of the vision, as they themselves lack a clear vision of their own ministries. The impression I had was that the people interviewed prefer to refer to the mission of the Church than to their own visions of the ministry. My observation is that Christian leadership suffers a lack of personal and corporate/institutional vision. This is born from a deep sense of

dependence that does not allow people to assume responsibility for designing their own destiny. The vision requires designing the future and implies the risk of failure. By simply understanding the mission abstractly, leaders can protect themselves and limit themselves to a demagogic argument without having to be evaluated for the concretion of their ministerial action.

The second most important dimension of leadership in Kouzes and Posner's model is "inspiring a shared vision." Leaders have visions and dreams of what they could become.

They had absolute and total personal belief in those dreams, and they were confident in their abilities to make extraordinary things happen. Every organization, every social movement, begins with a dream. The dream or vision is the force that invents the future. (10)

Leaders inspire a shared vision, are capable of seeing the horizon, and their dreams come true. Leaders have the desire to see things happen, to change the order of things, to create what no one else has created.

For the students surveyed, the first two characteristics of ideal future leaders were (1) leaders are clear about their philosophy of leadership and (2) leaders follows through on the promises and commitments that they make.

A positive attitude takes place when a shared vision is articulated. Leaders and followers concur with the ideals and goals of the vision, making room for organizational and personal dynamics that express optimism, a conviction of better times ahead, dreams of a new state superior to the present one, and finding positive solutions.

Three levels of influence were leaders dreamed the dreams of the future could be recognized: the local Church level, the denominational level, and the immediate community. The South American dream, is of that day in which its leadership will be

able to act independently and interdependently in finding solutions to its own problems and enjoy the freedom needed to create a different future that will lead us to finish up God's mission.

Fifth Principle: Empowering Will Liberate the Future Transcendent Leader's Actions

Empowering describes the ability to establish a climate in which people feel free to grow, learn, explore, and use their gifts in Christian ministry without fear of retribution. The empowering function precedes the equipping.

The terms "empowering," "empowerer," and "empowerment" are not easily translated and understood in Spanish, where terms such as "to enable," "authorize," or "delegate" are used. None of these words include the idea behind the word "empowering." The individuals interviewed noted the need for a climate where the new future leaders can develop without being conditioned by mental, structural and hierarchical maps. The future leadership will stand out for its capacity to be a facilitator in the development of people's processes and participation.

Shepherd notes that Jesus' physical removal from his disciples reminds us of the story of the transfer of prophetic power from Moses to Joshua (Deut. 34:9), and especially from Elijah to Elisha (2 Kings 2:9-12). Luke establishes a clear connection between the Spirit and the prophetic tradition. Jesus, a prophet like Moses, now hands on his mantle to the disciples, who will act in prophetic terms (157). In Acts 1:8, Jesus indicated that the coming of the Holy Spirit was to enable the witness of the disciples. Clearly that in the fulfillment of the promise Luke is not emphasizing repentance, the initial confession of Jesus Christ as Lord or the baptism of the disciples, but rather a

witness inspired by the Holy Spirit. “All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” (Acts 2:4,11).

For Kouzes and Posner, future leaders will encourage the heart of their constituents to carry on. “Genuine acts of caring can uplift the spirits and draw people forward” (14). The future leaders must take responsibility to show people what they can gain. “Encouragement is curiously a serious business. It’s how leaders visibly and behaviorally link rewards with performance” (14). According to Kouzes, and Posner “love-of their products, their services, their constituents, their clients and customers, and their work-may be the best-kept leadership secret of all” (14).

For the students surveyed, the two main characteristics of the ideal future leadership were future leaders will find ways to celebrate accomplishments and to give the members of the team lots of appreciation and support for their contributions.

South American Church leaders of the future will empower the enthusiasm generated by followers, building relationships and celebrating accomplishment. The acknowledgement of the spiritual gifts of other people is corroborated by assigning the corresponding ministries that will help people to use their gifts effectively, allowing them to do it and then acknowledge them for it.

Limitations of the Study

Four limitations were identified in this research.

Gender and Origin

Of the thirty participants interviewed, only two were women. I am not able to project what the findings would have been with a higher percentage of women. What is certain is that the contribution would have been richer and deeper. Another limitation in

the representation of those interviewed is that only seven of the ten South American countries were represented. Countries like Bolivia, Venezuela, and Uruguay could make an important contribution with regard to the leadership styles needed in future.

Theological and Denominational Persuasion

The findings reflect the fact that all of the participants belong to evangelical churches. The vast majority of those interviewed are bishops and theological education executives of the Church of God (Cleveland). This had an important incidence on the results, as they are people who belong to a Pentecostal missionary (non-native) Church with a centralized Church management system. I assume that a representation of a more varied theological and management heritage among the participants very well might have spawned results with a significantly different look.

Seminary Students

The survey carried out with the seminary students only included students from the South American Seminary of the Church of God in Quito, Ecuador. If students from other South American seminaries would have participated, the findings of the research would probably have been more representative of the feeling and thinking of the new generation of young South American leaders.

Final Results

The resulting leadership images, behaviors, and competency areas were not field tested. A test of the images, behaviors, and competencies of the individuals interviewed and surveyed from different South American countries would validate better the findings of this research study.

Suggestions for Further Studies

The following topics might prove fruitful for further research and study. These subjects were touched upon either in my research or throughout my interviews and survey.

First, because images, behaviors, and competency areas greatly overlap, further research concerning South American Church leadership should be studied as a whole, without isolating denominational realities.

Second, a comparative study of desired images, behaviors, competency areas and actual field occurrences should be conducted to establish perceived needs versus reality in South American Church leadership.

Third, a similar study should be conducted to include other denominations and people groups in Church leadership, and additional research should be conducted in competency areas such as the use of technology in Church settings as well as the leadership role of the South American Church in social service.

Implications for the Existing Body of Knowledge

One of the issues that has most captured attention over the last few years among entrepreneurs and Church people is leadership. Regardless of where one is, whether in a bookstore or supermarket, in a coffee shop reading room or in an airport anywhere in the world, books jump out at one (in English, Spanish, Chinese, Italian, or Japanese, to mention but a few) with colorful covers, interesting titles, and attractive design. These are books on business management and leadership for the twenty-first century, with titles like The Leadership Challenge by Kouzes and Posner, Leading Change by James O'Toole, Innovation and Entrepreneurship by Peter F. Drucker, and Lincoln on Leadership by

Donald T. Phillips.

I discovered an important limitation in this vast amount of magazines and books throughout his investigation. Although much has been written in the corporate world about the changes in paradigms for future leadership, the new leadership styles arising to deal with the new times and the behaviors and competencies required for leadership in the twenty-first century, no echo of this in Christian literature has been heard, and particularly in the Spanish-speaking world. Although attractive titles can be found, like Transformational Leadership by Phillip V. Lewis, little emphasis has been placed on the need for a new generation of leaders to concentrate their calling in a holistic process where biblical values are incorporated in to the new scientific and experimental research of contemporary leadership, in a call to know, be, and do within the practice of Christian leadership. To my surprise, the literature of the corporate world comes closer to the biblical leadership principles than the contemporary practices of Church leadership. The knowledge gained in researching this subject through lectures and particularly through the interviews and survey of the ninety people who participated in this process was extraordinary. They provided clear images, vital behaviors, and areas of competency needed for Church guidance and direction in this new century.

The implication for the existing body of knowledge is that this dissertation, at least in part, attempts to deal with an issue that practically does not exist in the Latin American literature and Church context. This dissertation is an attempt to build a new leadership paradigm for the Church of God in South America, thus affecting the development and formation of the new transcendent Christian leadership.

Unexpected Conclusions

From the beginning of the research, I anticipated that my contribution would be based on examine images, behaviors, and areas of competency for future leadership. Through the bibliographical investigation, and especially as a result of the long interviews with the thirty regional leaders, I discovered that transformational leadership, and particularly transcendent leadership, arises from integrating the five biblical images or dimensions, which are not practiced much and are unknown in our Church of God South American context. These are the apostolic, servant, equipper, visionary, and empowering dimensions of leadership.

Practical Applications

Throughout my research, interviews, survey, reflection, and writing, several practical applications arose with respect to future transcendent leadership. These applications are essential in developing and forming a generation of leaders able to respond in their directive management with intellectual pertinence, relevance in their character, and Christian commitment in their actions. The integration between being (Heart), knowing (Head), and doing (Hands) are fundamental to be able to develop a transcendent leadership.

The Character of Transcendent Leadership Will Stand Out

Future South American leaders will be characterized, according to the individuals interviewed, by a transparent and genuine manifestation of their being.

Integrity. They will express their will and feelings through their apostolic integrity, aware of their calling and divine mandate, will be faithful to the Word of God and to the guidance of the Holy Spirit.

Futurist. South American Church leaders of the future will discern the times, translate purpose into concrete actions, influence and inspire followers, bring meaning to a specific context, and communicate institutional goals. Most of the participants identified the visionary dimension as part of future leaders' essential beings. South American leadership need to developed the capacity to see, to visualize and create the future. The South American leader needs to be oriented to the future, capable of interpreting and intensely using the present without forgetting to look for a more hopeful future.

Humility. Humility is the fundamental characteristic of the nature or character of the future leader. Transcendent leaders will be characterized by noble, affable, and above all, giving spirits of service, the attitudes of a servants who with transparency and vulnerability gives priority to their neighbors' well-being. Most of the participants broadly acknowledged the character of the ideal servant leader in the future leader. This way of being is completely opposed to the current leadership styles in the South American context, both within corporate as well as religious circles. The participants made a call to return to the servant profile of biblical leadership and thus enable a change in contemporary approaches.

Mentor. The character of the leader who equips and empowers will be central in future leadership. Clearly the participants see that future leadership has a main role to play with regard to it being a generation with a broad capacity to reproduce itself through the formation of successors and disciples able to continue the different ministries of the body of Christ. Samuel Rogel comments that "the main characteristic of the being in leadership is the capacity for spiritual transference, that the person be able to transfer

spirituality to others, Christ's life, Christian behavior, Christian principles.”

Being a mentor is a figure that has been gaining acceptance among the top leadership. The culture itself is revalidating the role of the mentor, a figure far from the traditional leadership models but that creates a state of trust and hope among followers.

The Competencies of Transcendent Leadership

I identified the following competencies corresponding to each of the dimensions of the transcendent leader.

Communication. South American Church leaders of the future will demonstrate competency in the ability to communicate with God, with themselves, and particularly with others. Of the three areas of knowledge, the one most recognized by the participants was the ability to communicate. Most of the participants felt that the capacity to communicate is one of the strengths in the South American ministry, something that leaders do almost intuitively.

Christian ethics. South American Church leaders of the future will stand out for actions, behaviors, personal relationships, and procedures based on the principles found in the Word of God. Christian ethics was the second faculty mentioned most frequently by the people interviewed. They mentioned it even more when asked about the strengths South American leadership has or should have. They used different words and phrases to describe the need for it, such as Christian behaviors, conveying the life of Christ, sanctity, integrity, proper behavior, good example, authenticity, and upright behavior. For Roberto Rivera, this is a matter of vital experience:

I would point spiritual renewal of the leadership as a first experience, centered in a personal experience with God. I think the leadership knows a lot about God, but only in how to apply the knowledge of salvation to others, and not so much to change personally, but for others to change.

This goes hand in hand with the need to regain a sense of personal sanctity, defined as assuming the attitudes that reflect the thinking and life of Christ in the world; a sanctity not only in terms of external appearance, but in attitudes, thoughts, and actions.

The participants insist that the gospel of Jesus Christ must be lived out in words and actions, living in a consistent and coherent way with regards to our principles and values. This is an area where leaders must first know and then act and teach others. The participants pointed in different ways that at this moment of absolute relativism where all behaviors are considered legitimate, a fundamental pattern needs to be built with biblical principles and values dictating the behavior of South American leadership.

Bible/Theology. South American Church leaders of the future will secure biblical and theological training, develop qualified leaders, and participate as members of the learning society. The biblical-theological disciplines were mentioned constantly in the responses regarding the cognitive capacities and strengths needed by South American leadership. The gap in this area was pointed out, along with a clear lack of concern, to improve the biblical and theological development of Christian leadership. This, according to those interviewed, will have serious consequences for the Church during the next twenty-five years. In mentioning the theological aspect, they not only referred to intellectual knowledge but to an experience of real and daily prayer with God. Rubén Salomone emphasizes that this experience is fundamental for success: “We cannot remain in the glory of the past; we need a continuous experience with God, a constant renewal.”

Sociology. South American Church leaders of the future will be students of the sociopolitical and economic (macro/micro) systems and subsystems that take place in and affect the society where they serve. Leaders will study people and their systems from a

cultural anthropological, psychological, historical, societal, economic, and theological perspective. They will try to understand people from a systems and community perspective, without forgetting the environment and ecological responsibility. The area of sociology was the one most mentioned by the participants as an essential and vital knowledge for transforming, pertinent, and relevant visionary leadership.

Managerial leadership. South American Church leaders of the future will function as a manager-leader by planning, organizing, envisioning, leading, and controlling the affairs of the Church. The participants generally recognize the gap and ignorance about managerial and administrative issues in South American ministry. Several of them mentioned the fact that corporate leadership and management today is more human and biblical than our evangelical management models. Miguel Riquelme mentioned the fact that in South America more managers than leaders can be found. “We are better at maintaining and preserving than at conquering and discovering promised lands.”

Pastoral leadership. South American Church leaders of the future will shepherd the flock, preach and teach the Word of God, create and affirm an identity for the Church, and function within a system of accountability. The pastoral aspect arose with a good number of those interviewed as the most important knowledge or capacity of servant leaders.

The tendency was to see the future leader as a person deeply committed to the humanity of others. The perception during the interviews was that the author wants to see a leader with the capacity to be incarnated, thus assuming a deep commitment to emotionally interpret the pain of people. Human sensitivity is learned by listening and

participating in the suffering and pain of the people being served.

Educational leadership. South American Church leader of the future will develop Christian education programs where the abstract and experimental aspects will be considered. Knowledge but also the experiences of the new generations of leaders through stories and anecdotes will be needed. The participants used a series of expressions to illustrate this activity, such as teaching, capacity to accompany, team work, conveying knowledge, develop others, relate experiences, and mentor. For them, the capacity to reproduce oneself through others is fundamental to fulfill the mission and for the growth of the body of Christ.

Discoverer of spiritual gifts and talents. South American Church leaders of the future will be able to discover, develop, and administrate the spiritual gifts and talents of the faith community. The empowerer dimension of leaders is joined to that of equipper leaders, for which reason they should be analyzed together. Some of the participants see a limitation in the current leadership in being able to recognize the capacity and distinguish the gifts and abilities of others. The Pentecostal participants showed the highest deficiency in seeing and recognizing the capacity and gifts of others. This seems to be related to a tradition of not praising people or giving glory to another person other than God. On the other hand, the Pentecostal leaders are those who have given the Church today more possibilities and opportunities for ministry and leadership.

The Behaviors of Transcendent Leadership

These behaviors represent transcendent leaders' hands, what they will do within the apostolic, equipper, servant, visionary, and empowerer dimensions. I was able to recognize the five most important behaviors of the future leader.

Models Jesus Christ. Apostolic conduct models Jesus Christ. All the participants mentioned Jesus' model as the fundamental paradigm of the attitude, conduct, and behavior of Christian leadership for this century. Roberto Rivera depicts these behaviors modeled by Jesus referring to Jesus' invitation to the apostle Peter to leave the boat and walk on the water. Rivera states, "It is a tension between a fear bordering on terror and the desire to dare to go. The invitation was to leave the boat because even though the boat offers security, leaving the boat to walk with Jesus on the water is even safer." For Rivera, few Latin American leaders dare leave the boat knowing they run the risk of drowning. Some of them will drown, but their bodies will help others to float, and those able to float and walk on the water will be who will lead the Church in the first part of the twenty-first century.

Teamwork. Teaching teamwork by modeling a new type of leadership should be the most important behavioral characteristic of the work of equipper leaders in South America. What the people interviewed have observed is an individualistic attitude and behavior among Latin American leadership. Gerardo Gilio from Argentina argues that without meaning to generalize, he notes a self-centered leadership. He perceives unswerving individualism, a running after personal interests, a competitive spirit, craving for achievement, and mainly the absence of the concept of a body locally, nationally and continentally. Transcendent future leadership will be characterized by the interest in working in a team, acknowledging the collective intelligence and the capacities of each person as a fundamental resource in carrying out the task. Bryan Collier believes that "pastoral leaders who value team, model team based ministry, encourage dialogue, give teams permission to risk failure, coach to influence for teams and use the language of

teams help create and maintain a team learning environment in the Church” (123).

Sacrifice. The sacrificial attitude was the most important characteristic mentioned within the behavioral images for the leader of the future. The feeling of unease among the people interviewed was evident as they noted the passive, relaxed, and conformist attitude in the South American ministry. An authoritarian, bossy and hierarchical leadership does not allow a ministry of sacrificial service to take place, in the opinion of several of these leaders.

Create change. Church analysis that leads to growth or development is planned change. “Change is a response to pressure” (Lewis 126). The resistance to change is perceived as a backward and immature attitude that tends to stem the processes and develop of the Church in South America. This behavior of the visionary leader is not negotiable, and the leaders interview demand more seriousness in the development and training of the new generations to understand the times and know how to initiate healthy change processes for the Church and society. The general feeling is that in a world of constant change, the Church and especially the Christian leadership should not stay back. The participants visualized a type of leadership able to create changes in order to inspire and mobilize the Church to serve in the new world reality in which they have to life. Transcendent leadership must do everything possible to communicate the need for change and to enable their churches to change.

Acknowledges people. This behavior is that of an empowerer leader able to understand the human value, abilities, potential, and aptitudes of people. In a general clamor the participants pointed out the sin of underestimating and underutilizing human capacity in all its dimensions. A clear trend has been the ill-treatment of people as a result

of lording over others from these positions of power.

My hope and prayer is that this research work will help the South American Church to develop and form a new generation of transcendent leaders who have stamped on them the mark of the apostle, visionary, servant, empowerer, and equipper in a call to know with the mind, be with the heart, and serve with the hands in a world without hope and direction.

APPENDIX A

Sample Letter

Quito, 25 de Junio del 2001

Reverendo Miguel Riquelme Rubina
Supervisor Territorial/ Norte Grande
Iglesia de Dios
Antofagasta, Chile

Apreciado Hermano Riquelme.

Saludos cordiales en el nombre de nuestro Señor Jesucristo.

Esta tiene por objeto solicitar a ustedes llenar la encuesta adjunta con el fin de dar seguimiento a un proceso de investigación sobre “Imágenes, Conductas y Áreas de Competencias Necesarias para el Liderazgo Sudamericano del Siglo XXI.

Concientes de los cambios de paradigmas en el mundo del liderazgo secular es importante reflexionar sobre las implicancias de estos cambios en el liderazgo cristiano. Es claro que los modelos existentes del liderazgo cristiano que operan hoy han sido informados por las modas culturales del Siglo XXI. Estos modelos no están respondiendo con propiedad al momento que vive la iglesia y urge hacer una evaluación con el fin de contrastar los modelos vigentes con los parámetros y principios bíblicos. Da la impresión que poco a poco no hemos ido alejando de los paradigmas de liderazgo bíblico, particularmente los que corresponden al modelo por excelencia, nuestro Señor Jesucristo.

Es mi anhelo hacer una contribución que nos lleve a reflexionar sobre las imágenes bíblicas y contemporáneas del liderazgo cristiano, e identificar las conductas y áreas de competencias que el o la líder del Siglo XXI debe desarrollar para maximizar sus recursos y capacidad de servicio en bien de la tarea del Reino de Dios.

Gracias por su aporte y será un placer compartir con usted los resultados de esta encuesta.

Obispo David E. Ramírez
Presidente SEMISUD
Pastor Principal Capilla del Valle
Quito, Ecuador

APPENDIX B

List of Interview Questions

1. Al pensar en el liderazgo cristiano contemporáneo ¿Qué imágenes surgen en su mente?
2. ¿Cuál es el perfil del ministro sudamericano?
3. ¿Qué cambios, si los hay, son necesarios en las características del ministro líder contemporáneo?
4. ¿Qué conductas piensa usted que definen el líder cristiano latinoamericano de hoy?
5. ¿Qué tipo de cambios, si los hay, les gustaría ver en su ministerio presente?
6. ¿Cuáles áreas de competencia piensa usted que caracterizan al líder cristiano latinoamericano de hoy?
7. ¿Qué fortalezas son esenciales para un liderazgo latinoamericano de éxito?
8. ¿Qué experiencias son vitales para garantizar un desarrollo adecuado en el liderazgo contemporáneo?
9. ¿Qué áreas del saber son indispensables o necesarias para el ejercicio del liderazgo cristiano en Sudamérica?
10. ¿Cómo debería comportarse un líder cristiano ideal?

APPENDIX C

Participant Background Questionnaire

1. Name (nombre)
Address (dirección)
Phone (teléfono)
2. Church or Organization Name (Nombre de la organización o iglesia)
Address (dirección)
Phone Number (teléfono)
E-Mail Address (correo electrónico)
Web Site (www site)
FAX Number (número de fax)
3. Age (edad)
4. Educational Background (educación)
5. Ministry Experience (experiencia ministerial)
6. How long have you been at your present ministry? (¿Cuánto tiempo lleva sirviendo en su ministerio presente?)
7. What is the size of your organization? (¿cuál es el tamaño de su organización?, si es pastor ¿cuál es su asistencia dominical?)
8. What are your spiritual gifts? (¿Cuáles son sus dones espirituales?)
9. What are your competency areas? (¿Cuáles son sus áreas de competencia?)
10. What are the major responsibilities of your job description? (¿Cuáles son sus responsabilidades principales en su descripción de trabajo?)
11. What is your theological persuasion: Pentecostal, Reformed, Wesleyan, Other? (¿Cuál es su persuasión teológica?)

APPENDIX D

Leadership Practice Inventory (LPI)

 Inventario de Prácticas del Liderazgo [IPL]

Basado en James M. Kouzes y Barry Z. Posner © 1997. Usado con permiso.

INSTRUCCIONES

Nos gustaría que describa como debería comportarse un líder ideal, es decir que nos dé su opinión acerca de cómo éste debería comportarse. En las páginas siguientes hay treinta declaraciones que describen varias conductas de los líderes. Por favor, lea cada una de ellas cuidadosamente y luego tomando en cuenta la escala siguiente, díganos *con qué frecuencia un líder ideal debería comportarse en el modo descripto*.

Esta es la escala que debe usar:

1 = Casi Nunca	6 = A veces
2 = Raramente	7 = Con Bastante Frecuencia
3 = Con Poca frecuencia	8 = Usualmente
4 = De Vez en Cuando	9 = Muy frecuentemente
5 = Ocasionalmente	10 = Casi Siempre

Cuando seleccione su respuesta piense con qué frecuencia un líder ideal *debería* comportarse del modo descrito. Responda en términos de cómo le gustaría a usted ver a un líder ideal comportarse o cómo piensa usted que un líder ideal debería comportarse. Sus respuestas deben estar relacionadas a cómo un líder ideal debería comportarse *típicamente*, es decir en la mayoría de los días, en la mayoría de los proyectos o trabajos y con la mayoría de la gente.

Decida que nivel de la escala corresponde para cada declaración y escriba el número correspondiente en el espacio en blanco que tiene a la izquierda de cada una de ellas.

Cuando termine de responder a las 30 declaraciones, transcriba sus respuestas a la **Planilla de Respuestas** que se encuentra en la página 7. Este cuestionario NO ES un examen - no existen respuestas incorrectas, la única respuesta correcta es su opinión. Estas encuestas son anónimas, por lo tanto NO escriba su nombre en las hojas. Cuando termine de transcribir sus respuestas a la Planilla de Respuestas, por favor también responda las preguntas estadísticas que se encuentran en las páginas 5 y 6. Cuando termine de responder todo devuelva el cuestionario a la persona encargada de recolectarlos.

Por favor, responda a lo siguiente:

¿Con qué frecuencia un líder ideal se comporta típicamente de la siguiente manera?
Elija el número de respuesta que mejor representa su opinión para cada declaración y

escribalo en el espacio en blanco que hay a la izquierda de cada una de ellas.

1.	Casi nunca
2.	Raramente
3.	Con poca frecuencia
4.	De vez en cuando
5.	Ocasionalmente
6.	A veces
7.	Con bastante frecuencia
8.	Usualmente
9.	Muy frecuentement
10.	Casi siempre

Un Líder Ideal:

- ___ 1. Busca oportunidades desafiantes que prueben sus habilidades y capacidades personales.
- ___ 2. Habla acerca de tendencias futuras que influenciarán cómo nuestro trabajo es hecho.
- ___ 3. Desarrolla relaciones de cooperación entre la gente con la que trabaja.
- ___ 4. Establece un ejemplo personal de lo que espera de otros.
- ___ 5. Elogia a la gente por el trabajo bien hecho.
- ___ 6. Desafía a la gente a tratar formas nuevas e innovadoras para hacer el trabajo.
- ___ 7. Describe una imagen emocionante acerca de cómo podría ser nuestro futuro.
- ___ 8. Escucha atentamente los diversos puntos de vista.
- ___ 9. Invierte tiempo y energía asegurándose de que la gente con la que trabaja se adhiere a los principios y a los estándares acordados.
- ___ 10. Se preocupa de que la gente sepa que el tiene confianza en sus habilidades.
- ___ 11. Busca fuera de los límites formales de su organización formas innovadoras para mejorar lo que hacemos.
- ___ 12. Apela a otros para compartir un sueño emocionante acerca del futuro.

Un Líder Ideal:

- ___ 13. Trata a otros con dignidad y respeto.
- ___ 14. Cumple con las promesas y compromisos que hace.
- ___ 15. Se cerciora de que la gente sea premiada creativamente por sus contribuciones al éxito de los proyectos.
- ___ 16. Pregunta ¿qué podemos aprender?, cuando las cosas no salen como se esperaba.
- ___ 17. Muestra a otros como sus intereses a largo plazo pueden realizarse si estos se suman a una visión conjunta.
- ___ 18. Apoya las decisiones que la gente toma por su propia cuenta.
- ___ 19. Es claro acerca de su filosofía de liderazgo.
- ___ 20. Reconoce públicamente a aquellos que se comprometen de manera ejemplar con los valores compartidos.
- ___ 21. Experimenta y se arriesga aún cuando existen posibilidades de fallar.
- ___ 22. Es contagiosamente entusiasta y positivo acerca de posibilidades futuras.
- ___ 23. Da libertad y posibilidad de elección a la gente para decidir cómo hacer su trabajo.
- ___ 24. Se asegura de que establezcamos objetivos alcanzables, hace planes concretos y establece metas que se pueden medir para los proyectos y programas en los que estamos trabajando.
- ___ 25. Encuentra formas para celebrar los logros.
- ___ 26. Toma la iniciativa para superar obstáculos, aún cuando los resultados son inciertos.
- ___ 27. Habla con genuina convicción del significado superior y del propósito de nuestro trabajo.
- ___ 28. Se asegura que la gente crezca en su empleo aprendiendo nuevas habilidades y desarrollándose a sí mismos.

Un Líder Ideal:

- ___ 29. Hace progresos paso a paso hacia los objetivos.
- ___ 30. Muestra mucho aprecio a los miembros del equipo y apoya sus contribuciones.

Para propósitos estadísticos solamente, por favor complete la siguiente información.

31. ¿Cuántos años tiene usted?

- 1) 20-30 años ?
- 2) 30-40 años ?
- 3) 40-50 años ?
- 4) 50-60 años ?
- 5) 60 ó más ?

32. ¿Cuál es su sexo?

- 1) Masculino ?
- 2) Femenino ?

33. ¿Por cuánto tiempo ha estudiado en el Semisud?

- 1) Menos de 1 año ?
- 2) De 1 a 2 años ?
- 3) De 2 a 3 años ?
- 4) De 3 a 4 años ?
- 5) Más de 4 años ?

34. ¿En qué año escolar se encuentra?

- 1) Primero ?
- 2) Segundo ?
- 3) Tercero ?
- 4) Maestría ?
- 5) Especial ?

37. ¿Cuál es el nivel de educación más alto que usted alcanzó?

- 1) Primario completa ?
- 2) Secundario incompleta ?
- 3) Secundario completo ?
- 4) Universitario incompleto ?
- 5) Universitario completo ?

APPENDIX E

Identification of Participants

Abadala, Bishop Gerardo: Church of God Superintendent, Cartagena, Colombia (over 50 churches). Since 1980, Church planter in Guayaquil, Ecuador, president of the National Bible Seminary in Ecuador, missionary in Paraguay, graduate of Church of God Theological Seminary.

Alvarez, Rev. Eduardo: Pastor Comunidad Cristiana del Ecuador (average Sunday morning attendance 2000); conference speaker, former University Profesor.

Anchique, Bishop Raul: Church of God General Overseer in Colombia (over 100 churches), former pastor and Church planter, former president of the National Bible School in Bogota, Colombia, graduate of Church of God Theological Seminary.

Apestegui, Rev. Tito: International theologian, former pastor and president of the National Bible School in Santa Cruz, Bolivia. Vice president of the Church of God South American Seminary, Quito, Ecuador, graduate of Evangelical University Santa Cruz, Bolivia.

Cabrera, Bishop Alejandro: Church of God Overseer in Paraguay, former Church planter and pastor in Asuncion; conference speaker, graduate of Church of God South American Seminary.

Carcelen, Mark Jorge: President of the Bible Society, Ecuador; lay minister and Bible teacher; conference speaker, Quito, Ecuador.

Carvajal, Rev. Jesiel: Founder and Senior Pastor “El Inca Church” Quito, Ecuador (500 members); participant in the “Asociación Misionera Evangélica Ecuatoriana,” former president of COMIBAN Ecuador; graduate of Dallas Theological Seminary.

Chávez, Bishop Máximo: Church of God National Overseer of Peru (over 200 churches), founder of a 500 people church in Buenos Aires, Argentina; former missionary and theology teacher; graduate of Costa Rica Theological Seminary.

DaSilva, Dr. Mario Antonio: Currently serving as president of the National Theological Seminary in Brazil; former pastor; international conference speaker, Brazil.

Drachemberg, Bishop Eduardo: Church of God Overseer over 200 hundred churches at north of Argentina; former president of the National Theological Program for Argentina; former pastor and director of the Bible Seminary in Saenz Pena, Argentina, graduate of South American Seminary and Church of God Theological Seminary.

Fernandez, Bishop Juan: Former missionary and Church of God Overseer over the churches in Paraguay, Ecuador, Venezuela and now in South of Chile. International conference speaker, graduate of Chile Bible Seminary, Chile.

Flor, Ms. Susana: President of the Ladies Ministry Foundation in Quito, Ecuador. President of the COE (Construction Company Quito), graduate of Ecuador State University.

Guilio, Rev. Gerardo Muñielio: Currently serving as Pastor-at-Large with the First Presbyterian Church in Buenos Aires, Argentina; previously he pastor a youth group (over 300 people). Leadership and Management Professor at the Christian and Missionary Alliance Seminary in Buenos Aires; graduate of Argentina State University.

Guerrero, Rev. Freddy: President of AFLET (International Theology School), Nazarene pastor in Quito. Vice-President of the CONFRA (Christian Evangelical Fellowship in Ecuador), Theology professor, international speaker; graduate of Costa Rica Nazarene University.

López, Rev. Estuardo: President of CONFRA (Christian Evangelical Fellowship in Ecuador), Pastor with the Christian and Missionary Alliance, international conference speaker, graduate of Christian and Missionary Alliance in Guayaquil, Ecuador.

Méndez, Rev. Pablo: South American Coordinator for Haggai Institute, pastor and international conference speaker, Christian leadership professor in several Institution in South America. Graduate of Colombia University.

Montiel, Dr. Antonio: President Church of God Theological Seminary in Paraguay, Vice-president of the Administration University in Asuncion, Paraguay. Pastor and international speaker on leadership and management; graduate of Lee University.

Minay, Bishop José: Church of God National Overseer of Chile, missionary and Church planter in Paraguay, Uruguay, Guatemala and USA; international speaker and mentor of many; graduate of Church of God South America Seminary, Buenos Aires, Argentina (now in Ecuador).

Pagán, Bishop José: Church of God South American Director over 27 territories and nine countries (2500 churches); State Spanish Overseer in California, Texas, Florida and Puerto Rico; church planter and pastor; international speaker; graduate of Lee University and Church of God South American Seminary.

Proaño, Dr. Roberto: Medical doctor; Christian and Missionary Alliance pastor (400 members); international conference speaker; graduate of Ecuador National University.

Pupillo, Bishop Osvaldo: Church of God Argentina Theological Seminary president; also currently serving as Pastor-at-Large with the Sarandi Church of God in Buenos Aires; international conference speaker; former Church of God National Director

of Argentina; former president of Argentina Bible Society; graduate of Lee University and Church of God South American Seminary.

Rey, Rev. Victor: Baptist pastor in Santiago, Chile; currently serving as coordinator for church relationship at World Vision; former coordinator for CLAI and MAP International; former missionary in Ecuador; graduate of Baptist Theological Seminary and Chile University and Lovaina Catholic University.

Riquelme, Rev. Miguel: Church of God Overseer North of Chile (over 70 churches); former Church of God Theological Seminary president; former pastor and church planter; graduate of Church of God South American Seminary.

Rivera, Dr. Roberto: Currently serving as Coordinator of Spiritual Care for pastors in Puerto Rico; former Church of God *Editorial Evangelica* Director and Editor; former president of Puerto Rico Church of God Theological Seminary; international conference speaker; international educational advisor; international spiritual mentor; pastor and evangelist; professor per excellence; graduate of Puerto Rico University.

Robeff, Bishop Demetrio: Church of God Argentina Overseer over 60 churches; former pastor of the largest church of God in Argentina (1200 active members); Bible teacher and spiritual mentor; former president of the Bible Institute, Chaco, Argentina; graduate of Lee University.

Rogel, Bishop Samuel: Church of God Overseer over 100 churches in Argentina; former pastor of the First Church of God in Cordoba, Argentina; conference speaker; former president of the Bible School in Roque Saenz Peña, Argentina; graduate of Church of God Theological Seminary.

Roy, Dr. Sidney: Missionary for thirty five years in Argentina; currently Church

history professor in Costa Rica Evangelical Seminary; pastor and international conference speaker; writer and author of many church related publications; founder member of FTL (Latin American Theology Fellowship); graduate of Calvin Theological Seminary.

Salomone, Bishop Rubén: Church of God National Director of Argentina; former pastor and founder of several churches; former president of ACIERA (National Fellowship of Evangelical Churches); graduate of Church of God Theological Seminary.

Vargas, Rev. Rosidalia: Advisor for the Youth Ministry of the *Evangelismo a Fondo*; professor at ESEPA; board president of the Theological Education Seminary (ESEPA); teacher of Christian Education (13 years); international conference speaker; graduate of *Universida Catolica de Costa Rica*.

Waldrop, Dr. Ricardo: Missionary for thirty years in Guatemala; missiology professor; former president of the *Facultad Pentecostal Latinoamericana*; currently full time professor at Church of God School of Theology and Church of God South American Seminary; graduate of Lee University and Fuller Theological Seminary.

APPENDIX F

Panel of Experts Who Identified Thirty Transcendent Continental Christian Leaders

- ?? **Richar Mendoza**, General Administrator SEMISUD, Church of God Bishop and National Leader, Quito, Ecuador.
- ?? **Yattensye Bonilla**, International Church consultant, Church of God theologian and educator, Bogota, Colombia.
- ?? **Guillermo Vázconez**, Church of God Bishop among the Quichua Indians, Missionary and International consultant, Panama.
- ?? **José Sifonte**, Church of God missionary and Church consultant, Cuba.
- ?? **Ricardo Ramirez Lohaus**, Church of God Bishop, international consultant and mentor, Santiago, Chile

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