ABSTRACT

IMPLEMENTING A BIBLICAL MODEL OF LEADERSHIP

THROUGTOUT THE 3L VISION LEADER OF LEADERS OF LEADERS

by

Eduardo Drachenberg

The purpose of this research was to demonstrate that leaders who implement a biblical model of leaderships "Leader of Leaders of Leaders" or a total ecclesiology as found in Ephesians 4:11-12, multiply their ministry possibilities.

Also, leaders became healthier and the membership finds better ways to do ministry and more satisfaction in developing their capacities. The laypeople are happy as active, fully integrated members of the church. Mainly, the mission is fulfilled with greater effectiveness, pleasing God and reaching the lost. The 3L Vision is the means; the Great Commission is the objective.

The study demonstrated a revitalization of lay ministries in the local churches with manifestations of God endorsing these ministries. The results reveal that the participants understood that all members have ministry and can be useful in fulfilling the vision of God in their lives.

The results confirmed that through the implementation of the 3L Vision the church experiences growth through the mobilization of the laity by, allowing leaders to have a balanced life, a healthy church, and fruitful ministries.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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☐ TABLE OF CONTENTS

Page

List of Tables ix

List of Figures xi

Acknowledgements xii

Chapter

1. Problem 1

Challenges 3

Cultural Factors 4

The Purpose 7

Research Questions 7

Research Question # 1 7

Research Question # 2 7

Definitions 7

Description of the Project 9

Theological Grounding 11

Methodology 12

Subjects 12

Variables 12

Instrumentation and Data Collection 13

Delimitations and Generalizability 13

Overview of the Dissertation 13

2. Literature 15

Biblical Analysis of the Leader's Function 16

Principal Biblical Base: Ephesians 4:11-12 17

Secondary Biblical Base: Exodus 18:13-17 20

Secondary Biblical Base: Mark 2:13-19 21

Secondary Biblical Base: Romans 12; 1 Corinthians 12; Ephesians 4 21

Historical Theology: Clergy-Laity Division 23

Historical Outline: Clergy-Laity 25

The Early Church—Total Ecclesiology Model 25

Leadership Models in the Early Church–Total Ecclesiology and Hierarchical Ecclesiology 26

Church's Leadership: Shift to Hierarchical Ecclesiastical Model 27

Hierarchical Ecclesiastical Model: Entry of Scientific Theology 29

Total Ecclesiology Leadership Model: Laity Effort 29

Total Ecclesiology: Church Leaders' Efforts 32

3L Vision—The Great Challenge 33

3L Vision—Leader of Leaders of Leaders—Total Ecclesiology 33

Reasons for Not Having 3L Vision—Total Ecclesiology 34

Power Concentration and Insecurity 34

A Paralyzing Theology 35

Leader's Comfort Zone 36

Caudillism—One Latin American Leadership Model 37

Reasons to Implement a Biblical Leadership Paradigm—3L Vision 37
A Return to the Biblical Model to Revitalize the Ministries in the Congregations 39
The Leader's Balanced Life 40
Fulfillment of the Laity 40
Dissatisfaction Caused by Unsatisfied Necessities in the Church 41
Multiplication of Results 41
Natural Development of Ministers 42
Developments and Maturity in the Laity 42
Unlimited Growth of the Kingdom 43
Manifestation of God's Power through Ministries 43
Ways to Implement a 3L Vision—Total Ecclesiology 44
Implementing the Biblical Model on Ministries 44
Sharing with the Laity God's Purpose for Them 45
Creating a Conscience about the Costs and Benefits of the 3L Vision 46
Orienting the Leadership towards Liberating Lay Ministries into Voluntarism 47
Orienting Leadership on How to Cope with 3L Vision 49
Creating Intercession Spaces to Allow the Overflow of the Holy Spirit 50
Creating a Proper Transition Environment to 3L Vision 51
Redefining the Role of the Temple and the Buildings 51
Conclusion 52

3. Methodology 53
The Purpose 53
Research Questions 54
Research Question # 1 54
Research Question # 2 54
Population and Sample 55
Methodology 55
Instrumentation 56
Validity 56
Data Collection 57
Variables 58
Data Analysis 58
Conclusion 59
4. Findings 60
Profile of the Subjects 61
Reliability 64
Descriptive Data 64
Training in Church 85
Summary of Significant Findings 89
5. Discussion 91
Major Finding 92
Three Major Results That Prove the Major Finding 92
Results in the Mobilization of Lay Ministries 92

Results in Diverse Contexts 94
Results in Education 95
Four Decisive Influential Factors to Achieve the Major Finding 97
Intercession Principle Factor 97
Small Groups Principle Factor 98
Leader's Security Factor 99
3L Vision as Based on Principles Factor 100
Affective Subscale Consideration to Maximize the Major Finding 101
Biblical/Theological Analysis of Some Important Components That Contributed to the Major Finding 102
Lay Ministry Component 102
Educational Component 103
Intercession Component 104
Small Groups Component 105
Leadership Security Component 106
3L Vision Principles Component 107
Affective Component 107
Implications of the Study 108
Weaknesses of the Study 109
Suggestions for Further Studies 110
Personal reflections 110

Appendixes

A. Intercession Principle Course Outline 112

B. Leadership Principle Course Outline 114

C. Small Groups Principle Course Outline 117

D. Lay Ministry Principle Course Outline 119

E. Inspirational Service Principle Course Outline 121

F. Educational Principle Course Outline 122

G. Spiritual Retreat Principle Course Outline 123

H. Ministerial Team Principle Course Outline 124

I. Questionnaire 126

J. Intercession Principle Testimony 129

K. Leadership Principle Testimony 130

L. Small Groups Principle Testimony 131

M. Lay Ministry Principle Testimony 135

N. Inspirational Service Principle Testimony 132

O. Educational Principle Testimony 135

P. Spiritual Retreat Principle Testimony 136

Q. Team Ministry Principle Testimony 137

R. Glossary of Statistical Terminology 138

S. General Measurement Information 139

T. Implementation of the Vision Outline 141

☐ Worked Cited 143

LIST OF TABLES

Table 3.1 3L Vision—Leadership Scales 58

Table 4.1 The Participants According to Their Administrative Responsibility 64

Table 4.2 The Participants According to Years of Ministry 64

Table 4.3 Numbers of Members in the Congregations of the Participants 65

Table 4.4 The Listened Participants by the Age of the Congregation 65

Table 4.5 The Participants According to the Geographic Location of the Churches 66

Table 4.6 Subscales Intercessory Prayers Principle 68

Table 4.7 Intercessory Prayers Principle 68

Table 4.8 Subscales Leadership Principle 69

Table 4.9 Leadership Principle 71

Table 4.10 Subscales Small Groups Principle 73

Table 4.11 Small Groups Principle 74

Table 4.12 Subscales Lay Ministry Principle 76

Table 4.13 Lay Ministry Principle 76

Table 4.14 Subscales Inspirational Service Principle 78

Table 4.15 Inspirational Service Principle 79

Table 4.16 Subscales Educational Principle 81

Table 4.17 Educational Principle 82

Table 4.18 Subscales Spiritual Retreat Principle 84

Table 4.19 Spiritual Retreat Principle 84

Table 4.20 Subscales Team Ministry Principle 86

Table 4.21 Team Ministry Principle 86

LIST OF FIGURES

Figure 4.1 Church of God in the Northeastern Region of Argentina 90

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CHAPTER 1

PROBLEM

The Church of God (COG), with its general offices in Cleveland, Tennessee, USA, is a Pentecostal denomination, relatively new, with 120 years of existence. From its beginnings it was characterized by a strong commitment to accomplish Christ's mission throughout the world. At the present time, it exists in more than 160 countries. In order to accomplish the work in an effective, well-coordinated way, the Church of God is administered by a president bishop who presides over the executive committee. This present bishop, along with the executive committee members, is elected by the general assembly that meets every two years with representatives from all over the world. In the administrative order, the executive committee is followed by a counsel of the eighteen integrated by representatives of diverse countries. Next, the COG has a director of worldwide missions who presides over the directors of the different continents or areas. One of these areas is South America where Argentina is located. This country has a national supervisor and five regional supervisors. The five regions in Argentina are Central East (CE), Central West (CW), South, Northwest (NW) and Northeast (NE), where this research study took place. In order to achieve all the church potential in fulfilling the Great Commission, the Church of God made a declaration of the importance of including all laity in ministry (Church of God 43). One must consider the three "Ls" of Vision (3L)—Leader of Leaders of Leaders (Galloway, On-Purpose Leadership 42)—as a leadership model to achieve this goal.

Martin Luther's reform, concerning the priesthood of all saints, remains unfinished: "We live in a generation when the unfinished business of the Reformation

may at last be completed" (Ogden 17). God is clearly challenging Christians to reap the biggest harvest of all times; however, the clergy-laity dichotomy is a great barrier to fulfilling this big challenge. "The distinction between the clergy and the laity is still standing. To return to the biblical model would be to presuppose a new Total Ecclesiology" (Kraemer 74). This idea implies the integration of all clergy-laity ministry potential, a "reorientation of ecclesiology as a whole" (76). "We don't have it all together, but together we have it all" (Ogden 42). As the centuries passed, the church assimilated concepts that nourished a paralyzing theology. A big part of the body of Christ was labeled "laity" and relegated as mere observers of the ministerial action. They were just objects of the ministerial attention of the clergy. The laity must come back to the role appointed by God for them. "The church today is, in part, sick because it has so exalted the clergy/pastors and preaching that no other gift can match that level of importance" (54).

The model found in the Scriptures is radically different to the present one: "The New Testament did not inflict upon us this artificial and tragic split between the clergy and the laity, the professionals and the amateurs, the players and the spectators" (Hunter 121). The nonexistence of this division is a very important aspect in Christianity and must be taken very seriously. As R. Paul Stevens says, "The church must continuously fight the 'fleshly' predisposition to the clergy-laity model, and each generation has to enter the renewal of ministry in Christ" (48).

The church cannot continue ignoring this reality. If the church wants to be relevant in the present and future, it must approach this split between the clergy and the laity, with responsibility.

☐ Challenges

In NE Argentina the Lord is saying, "The harvest is plentiful, but the workers are few" (Matt. 9:37). The leadership paradigm must be contextualized in order to become relevant and pertinent.

The Church of God in the northeastern region of Argentina, since its beginning, fifty years ago, has been implementing a leadership model where pastors do almost everything. Ministering and providing congregational care has been primarily a pastoral role. Through the present model, most of the pastors are overworked, carrying great pressure from people who want more attention from their pastors.

In the model that has been implemented, lay (member) participation has been reduced to a few, specific, and basic ministerial functions. The church must return to the model in Acts, where lay members of the church were able to develop ministries, especially through small groups. Right now the sanctuaries, the buildings, are the center of ministry where most activities take place.

Many gifted pastors with small congregations (average churches have only seventy to eighty members) might be able to become pastors of megachurches. Thousands could be reached for Christ if only the leadership paradigm was changed. Leaders must train other leaders to implement the biblical principle of Ephesians 4:11-12, to become leaders of leaders of leaders (3L Vision).

The Church of God in Argentina started in 1946 and has six hundred churches and thirty thousands members. The NE territory has 150 churches and 12,800 members. Even though God has blessed and the Church is growing 6-8 percent per year, and are

establishing new churches, the biggest challenge for is to refocus the leadership paradigm in order to fulfill the Great Commission as never before.

In July 2000, after being appointed as overseer or administrative bishop of the NE region of the Church of God in Argentina, together, with the leadership we initiated a plan of work for the following ten years. The project consisted of qualitative and quantitative growth of the region. Nevertheless, the main emphasis was put in to the qualitative aspect, understanding that the quantitative information results from first feature.

The project was implemented with some advances. In 2003, when I participated in the first six weeks of the Beeson International Leadership Program, through the classes, papers, essays, and books review. God was guiding me towards a vision based on principles. The vision grew until the 3L Vision took shape. This investigation tried to demonstrate that 3LVision is feasible and can be implemented with satisfactory results for the furthering of the kingdom of God.

Cultural Factors

One of the main characteristics of postmodernism is individualism, which affects the accomplishment of communitarian proposals and projects for the common good. The individuals try to excel and to take personal advantage in every opportunity. In addition to this characteristic of individualism, in Latin America, the "power" is related mainly to political function and economic wealth. In many cases, the price or means used to achieve a place of power are regarded as unimportant. In Latin America one of the predominant leadership models is "caudillismo." (In Argentina's beginning, around the 1800s, the areas unconnected to the capital were not led by politicians but by "caudillos"

in the same way that a "chief" is in charge of a tribe. They were leaders whose authority could not be questioned and bosses who ruled with a strong hand in a sort of dictatorship.) Caudillism penetrated every level of Latin American life. Valencia Salvador Carmona explains the different levels on which caudillismo affected society:

> Caudillism has a deep impact in the political life and in the constitutions. It also influenced Literature, the regulation of the executive power, education, and, basically, the construction of the Latin American nations. The caudillos structured and organized everything around their personal needs (11)

In that model the leader has all the ideas, projects, and virtues. The others simply support his initiatives. The caudillistic model is stronger in communities that lack education. People who are less informed are more vulnerable to manipulation. Nevertheless, people today have access to more since technology has made possible a more informed and educated population.

Hence, the majority of society now has access to knowledge that in other times was for a privileged sector of society. In this postmodern context, people with access to news, educational programs, and general information form a society that is capable of reasoning and drawing its own conclusions.

The church does not escape this reality. In many cases the secular model of leadership has been transferred to the ecclesiastical scope. For example, the feeling that men are superior to women is a strong characteristic of the Latin American culture. The role of leadership and ministry has been a function for men, women must limit themselves to their home tasks. Nevertheless, the economic crisis has forced women to leave their homes and generate income in order to take care of the family. Now, many women are occupying important administrative, executive, and political places, showing

efficiency and high performance in their tasks. Changing roles of women and men are creating tension and uneasiness.

In the ecclesiastical scope, the members of COG congregations, men and women, wish to have greater participation in the entire task of the faith community. They wish to be co-creators, leaders and not simply observers, subjects and not simply objects. They want to be co designers of the present and future of the church. God has equipped them with capacities that they wish to use for the extension of the kingdom of God.

Most of the new converts who are added to membership of COG congregations come from Catholicism. In Argentina, 90 percent of the population claims they belong to Catholicism, but do so in name only and do not practice their faith. The model of leadership of the Roman Catholic Church is evidently centralized in the bishops and priests. They minister, and the laity simply receives. When they come to Jesus Christ, ex-Catholics come with a passive attitude hoping that the pastor will take care of all the "ministering." The clergy doing everything is the model of religious leadership with which they are familiar, but the church must return to the biblical model.

In the evangelical scope, the general tendency of the educative centers is to form pastors who fulfill the ministerial task of taking care of the flock. The pastor-centered model strengthens the concept that the laity must be dedicated to secular tasks and the ministers to the sacred tasks. The 3L Vision is a fundamental contribution towards accomplishing a paradigm shift in the Latin American context and especially in NE Argentina.

The Purpose

The purpose of this research was to demonstrate that leaders who implement a biblical model of leadership—"Leader of Leaders of Leaders" or a "Total Ecclesiology"—as found in Ephesians 4:11-12 to expand the church's clergy/laity ministries through the implementation of the 3L Vision. Also, leaders are healthier and the membership finds better ways to do ministry and satisfaction in developing their capacities. The laity are happy as active, fully integrated members of the church. Mainly, the mission is fulfilled with greater effectiveness, pleasing God and reaching the lost. The 3L Vision is the means; the Great Commission is the objective.

Research Questions

The research questions are very important because they served as a rudder for this investigation.

Research Question # 1

How was the leadership characterized on affective, cognitive, and behavioral areas before they took the training program?

Research Question # 2

What progress can be observed in leadership on affective, cognitive, and behavioral areas, and in church, after applying 3L Vision principles?

Definitions

In order to facilitate the understanding of some terms, definitions follow.

3L Vision is the concept that each leader becomes a leader of leaders of leaders (Galloway, On-Purpose Leadership 42). This vision is based on principles, not methods. The 3L Vision impels a decentralized ministry, projecting the main leader through the

leaders surrounding him or her. The 3L Vision is accomplished through seven principles: intercession, ministerial teams, small groups, inspirational services, discipleship or education, spiritual retreats, and lay mobilization. The methods can be varied and adapted according to the cultural variables and situations of each specific place. The 3L Vision is an inclusive vision; it can be carried out with diverse methods and in diverse contexts, obtaining similar results. As an example, the principle of the ministerial team can be exercised through diverse methods: Jethro's plan, where each leader has ten leaders; Rev. David Yonggy Cho plan, where each leader has five leaders; or, the G12 model ("Why the Principle of 12"), where each has twelve. The principle of the ministerial team stays the same. The methods vary. In this vision, the objective of the leader is to minister through other leaders and facilitate the development of the ministries of the members of the congregation (Eph. 4:11-12).

In current usage **laity** means unqualified to speak or judge in various fields of knowledge and science. Under that pretense, it acquires the meaning of ignorance. (Kraemer 49). Strictly speaking, *laikos* does not appear in the Bible, but its meaning is clear: pertaining to the *laos*, the people of God. The church have already dealt with the deplorable development that opposed the *laos*, the *plebs*, the laity, to the priesthood: a development that has its beginnings as early as the end of the first century (155). This research uses the word laity in its current usage, but I have tried to recover the right meaning, the concept of the priesthood of all the believers.

The laity must be subjects and not only objects.

In this study, **total ecclesiology** refers to all the people of God, both laity and clergy.

Cognitive is characterized by, involving, or relating to cognition. Cognition is the mental process or faculty of knowing, including aspects such as awareness, perception, reasoning, and judgment. In this research, the seminars will be the greater contribution for this cognitive aspect. Also, the participants will be enriched through the involvement in small reflection groups and the diverse readings required for the seminars.

Affective is influenced by or resulting from the emotions, concerned with or arousing feeling or emotions. In this research, this subscale tries to observe the process of answers in the affective aspect throughout the implementation of the 3L Vision.

Behavioral is an adjective describing the manner in which one behaves. "Behavior" is the actions or reactions of persons or things in response to external or internal stimuli. In this research, this behavioral aspect will reflect the behavior before the seminars and actions relating to the implementation of the 3L Vision.

Description of the Project

This project consists of training twenty-eight leaders with the 3L Vision through four seminars in a period of six mouths. The developed subjects were

1. Intercession Principle (see Appendix A),
2. Leadership Principle (see Appendix B),
3. Small Groups Principle (see Appendix C),
4. Lay Ministry Principle (see Appendix D),
5. Inspirational Service Principle (see Appendix E),
6. Education Principle (see Appendix F),
7. Spiritual Retreat Principle (see Appendix G), and
8. Ministerial Team Principle (see Appendix H).

The conformation of this group of participants was the result of a process. A few months before the seminars were developed, I met with leaders by areas in which the region is arranged. The objective of these meetings was to share, basically, what the 3L Vision means. After that, in all the district or regional activities, I advanced with the explanation of the Vision. The Northeast Region counts with twenty districts. With the purpose of facilitating the implementation of the Vision, because of the hierarchic governmental system of the Church of God, the invitation to participate in these seminars was extended to all the district overseers and to other pastors who showed predisposition to participate in training programs. Those that voluntarily responded and could complete the seminars were fifteen district overseers and thirteen local pastors. These district overseers have under their administration 85 percent of the local pastors of the region.

The seminars were offered with diverse methods of teaching. These methods allowed the participants to express theirs opinions and questions. The variety of pedagogical models enriched the seminars

The project's design helped the leaders grasp the biblical model in the hopes that these changes in the leadership paradigm will hold and be permanent in time. Leaders must constitute themselves as multiplying agents, or mentors of other leaders. Also, the project tried to demonstrate that the paradigm of the 3L Vision is applicable, with good results, in most contexts and stages of the leaders' lives.

Theological Grounding

The Bible shows with clarity that the main function of leaders is to equip the saints for the work of the ministry, not to centralize the ministry in them.

This study of leadership is related to the theological subject or total ecclesiology. Ministry concentration in one leader or bishop is not new; it began in the first century. The laity slowly accepted the role of being mere spectators and receivers of ministerial functions.

In every era, God has equipped each believer with capacities to minister and to help the fulfillment of the mission. Nevertheless, the leadership model of centering around one leader has paralyzed lay ministry. The potential of any single church has been limited by the possibilities of its individual leader. The fact that the average congregation in the world does not surpass eighty to ninety members illustrates this reality. In the traditional model, pastors work alone and their congregation size is limited to seventy or eighty members.

Ephesians 4:11-12 states that the ones in need of perfection are the saints (αγιος) for the work of ministry, (δωροφορία) [*diakonia*] *service*, including all Christians (not just the leaders). In this research dissertation, the meaning of the word ministry is service. Generally, when mentioning "ministry," people understand it as the work of the pastor, bishop, or person who is in part or full-time employment in the areas of the church's administration and ministry. This project uses the word minister to describe someone who serves in any area of the church. Those who today are generally called ministers must be leaders with the responsibility of preparing the saints to do *diakonia*, service.

Methodology

This study was a program evaluation utilizing descriptive methodologies. The intention of this project was to provide information and formation to twenty-eight leaders

in the Church of God of the NE Region, Argentina, who were willing to change their paradigm of leadership through the application of the principles of the 3L Vision.

Subjects

For this project, twenty-eight self-selected leaders with a variety of ministerial experience were included as participants. This group of leaders has anywhere from three to more than thirty years of ministerial experience. They are leaders of congregations located in diverse contexts: some in the countryside, others in small towns, and some in large cities. Some of these churches were established just a few years ago, and others count on several decades of existence. First, they were invited to participate in the project. They received an explanation of the responsibilities and benefits of participation in it. They expressed their willingness to participate through a signed agreement where they committed themselves to being faithful in the fulfillment of the requirements of this plan.

Variables

The independent variables of this project are the four training seminars based on eight principles: intercession, leadership, small groups, lay ministry, inspirational service, education, spiritual retreat and ministerial team. The four seminars were offered over six months, with a final wrap-up session. In the seminars, the variety of subject matter allowed for diverse pedagogical instruments and presentations.

The dependent variable is the progress the leaders expressed in cognitive, affective, and behavioral areas.

Instrumentation and Data Collection

Once the leaders expressed their desire to participate in the investigation project, they began to attend at the seminars. The data collection instrument consisted of a questionnaire with forty-eight questions. For each of the eight principles, six questions were designed, including two for each subscale: cognitive, affective, and behavioral (see Appendix I). I employed an evaluation once as a pretest and once as a posttest.

Delimitations and Generalizability

The twenty-eight voluntary leaders participating in come from different cities of five provinces of the NE region of Argentina project of investigation. The leaders work in 150 churches of the Church of God in Argentina. This project was delimited around these twenty-eight leaders. The participants represented different points from the NE region. Some of them were more than six hundred miles apart.

On one side, the distances between churches were positive because the investigation included leaders of different contexts and congregations, but on the other, it presented the difficulty of gathering with such frequency. I communicated with the group via e-mail, telephone, and, in some cases, via postal correspondence.

Overview of the Dissertation

Chapter 2 reviews selected literature and pertinent research, outlining the theology of the whole people of God found in Scripture, total ecclesiology, and also outlining the historical development of the clergy/lay division.

Chapter 3 presents a detailed explanation of the project's design, the research methods, and the methods of data analysis.

Chapter 4 presents the findings of the study.

Chapter 5 report major finding of the study and practical application than flow out of the research. It also offers suggestions for further inquiry.

☐ CHAPTER 2

LITERATURE

This study was focused on analyzing a biblical paradigm of leadership (3L Vision) with the objective of implementing a style of leadership that can facilitate church growth and the natural development of all its members.

In spite of how limited in time his earthly ministry was, the Lord Jesus achieved the establishment, development, and projection of a world wide mission. In order to carry out his mission on earth, he selected a handful of men who, if measured by their strengths and capabilities, were not very promising. However, his leadership method was so efficient that just in the first century of its existence, the gospel spread in an extraordinary way. "His preoccupation was not on the programs to reach the multitudes, but on the men those multitudes would follow" (Coleman 27).

In spite of the clear leadership model established by the teacher, as the centuries passed, that paradigm became blurry, and other models were slowly imposed, models that paralyzed the potential of all lay ministries and the normal functioning of the body of Christ. This model of leadership, limited the church's potential for the fulfillment of the Great Commission.

This study tried to review, in a summarized way, the general changes produced within the church from the first century until present time. In the beginning, the first century, the church had ministries and functions that supported one another in order to encourage growth. As time passed, the dualism between laity and clergy was established. This study looks at the birth, growth, and consequences of this dualism and analyzes this reality from a theological and biblical perspective. It observes some of the reasons that

caused this dichotomy to persevere in most churches today and analyzes the predominant model in Latin America: *caudillismo* the leadership paradigm based on one person, much like a tribal chief. Finally, it focuses on three specific areas: (1) some reasons as to why the 3L Vision model is not applied in churches today, (2) reasons why churches should implement the 3L Vision model, and (3) ways to return to total ecclesiology, the model of 3L Vision.

This reconstruction of the biblical model focuses on training, equipping, and facilitating the ministry of all the members of the body of Christ. This leadership model will not only be of great satisfaction for the leaders, but it will also, and most importantly, facilitate the extension of the kingdom of God in an unlimited way.

The main objective of this study of the 3L Vision model of leadership is to contribute to the implementation of a biblical leadership model in order to reap the great harvest of souls in these last days on a natural, effective, and worldwide scale.

Biblical Analysis of the Leader's Function

The role of those who are in charge of governing the church of the Lord has shifted away, with the passing of time, from the biblical model. "The primary role is to provide an environment in which members can grow to be disciples who make disciples" (Galloway, Taking Risks 94).

The church has a mission to accomplish as a whole people, the body of Christ, through the clergy and the laity. "Wise leaders learn how to multiply the resources that God has already entrusted to them" (Galloway, Making Church 32).

Principal Biblical Base: Ephesians 4:11-12

The biblical basis of this study was Ephesians 4:11-12, although I focused primarily on verse 12b. The Bible text reads, "The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (NRSV).

This biblical passage highlights some of the biblical gifts with which God has blessed the church and that each one must fulfill a specific function to "perfect the saints." The focus of this study is to highlight the role of those who preside over or govern the church: the church's leaders.

Following are some other translations of that verse:

- "for the perfecting of the saints" (DARBY),
- "to equip the saints" (ESV),
- "to prepare all God's people" (GNT),
- "to train Christians in skilled servant work" (The Message),
- "to prepare God's holy people for the work of serving" (NCV),
- "for the equipping of the saints for the work of ministry" (NKJV),
- "Their responsibility is to equip God's people to do his work " (NLT),
- "unto the perfecting of the saints, for a work of ministration" (YLT),
- "so that the saints together make a unity in the work of service" (Jerusalem Bible), and
- "in order to fit his people for the work of service" (Good-speed).

Grammar is important to maintaining the right meaning of the text:

> The customary way to read it has always been to separate "the equipment of the saints" by a comma from "for the work of diakonia," because

> diakonia was translated by "ministry," conceived in the sense of a special category of people with a special function, "the ministry." W. Robinson is quite right in maintaining that the Greek text does not give any support to putting a comma after "saints." It restores to the text the meaning which fits in with the picture the New Testament gives of all the saints, i.e. all the members, being ministers, servants to the up building of the Church. (Kraemer 140)

The correct interpretation of this text, as pointed out by Hendrik Kraemer, is fundamental. The role of the leaders with the rest of the congregation is pointed out with clarity.

The nouns "equipping" and "perfecting" come from the Greek verb *καταρτισμός (katartismos).* This original term could be used with several different meanings:

- In surgery, when a broken bone was splinted,
- In politics, to reconcile two opposite parties in order to allow the government to move on,
- In Mark 1:19, to define the action of fixing the nets, or
- In Gal. 6:1, to reprimand a member who is at fault and cannot continue occupying his place in the congregation.

The idea it suggests is the condition in which a thing or person must be. "The function of those that serve a role in the church is to form, guide, care for the members, and in case of their being mislead, to bring them back. All this to make sure that they become what they should be" (Barclay, Galatas 156).

The function of those who posses the gift of leadership must be to minister the saints and, by doing so, fulfilling their ministerial task. Matthew Henry's comments illuminate an understanding about the members' function in their congregation:

> All are *for the perfecting of the saints*; [original emphasis] that is, according to the import of the original, to bring into an orderly spiritual

> state and frame those who had been as it were dislocated and disjointed by sin, and then to strengthen, confirm, and advance them therein, that so each, in his proper place and function, might contribute to the good of the whole.—*For the work of the ministry, or for the work of dispensation;* [original emphasis] that is, that they might dispense the doctrines of the gospel, and successfully discharge the several parts of their ministerial function.

The ones in need of perfection are the saints, □γιος, for the work of ministry, δωροφορία [*diakonia*] *service,* including all Christians.

James Strong's commentary analyzes the wider meaning of the word Ministry διακονία *diakonia* and δωροφορία *service.* It gives a broader understanding of ministry:

- "Service, ministering, esp. of those who execute the commands of others."
- "Of those who by the command of God proclaim and promote religion among men. 1. Of the office of Moses. 2. Of the office of the apostles and its administration. 3. Of the office of prophets, evangelists, elders etc."
- "The ministration of those who render to others the offices of Christian affection, especially those who help meet the needs by either collecting or distributing charities."
- "The office of the deacon in the church."
- "The service of those who prepare and present the food."

Therefore, the word "ministry" is not restricted to the functions of leadership and the ministering of the sacraments, preaching, or teaching.

The ultimate purpose of spiritual gifts is that of service. The pastor's job is not to work in every ministry for the church to grow. Service is the role of the whole church. "Every believer can do some form of ministry and do it well" (Galloway, Building Teams 13). Those who occupy a position in the church must see that each member, in perfect

unison with the rest, may develop his or her *diokonia* for the uplifting of all and the fulfillment of the mission.

Secondary Biblical Base: Exodus 18:13-17

In the Scriptures people took on roles of leadership and accomplished the mission by equipping and perfecting others in order to fulfill God's purpose.

God had liberated the people of Israel with extraordinary manifestations of his power, leading them by a man he had appointed to carry out this humanly impossible mission. Moses was educated in the most important universities of his era. Furthermore, he counted on God's power and support at all times. One day Jethro, his father-in-law, went to visit him in the desert and when he saw how Moses handled his tasks every day, Jethro said, "What is this thing which thou art doing with the people? Why dost thou sit alone, and all the people are standing by thee from morning to evening? And Moses said to his father-in-law 'Because the people come to me to enquire of God' Jethro replied: 'The thing that thou art doing is not good" (Exod. 18:13-17). Moses one-man court system was a bottleneck for the people (C. George 121). "Moses justified his self-perception by saying that he was just living out the people's expectations of him" (Ogden 157). The leadership model Moses learned in Egypt did not fit in well in God's project.

Jethro argued that Moses' model was not the correct because it was not providing the necessary results: "Thou wilt be quite exhausted, both thou and this people that is with thee; for the thing is too heavy for thee: thou canst not perform it alone" (Exod. 18:18). Jethro means that Moses has made a mistake in his understanding of his role as a leader. Before Jethro's advice, Moses was doing everything on his own. Very often, pastors, before implementing the 3L Vision, find themselves doing most things. After

Moses implemented the new organization, the Spirit empowered other leaders. Today the Spirit of God is empowering church members, lay ministry, who need organization.

Moses' task as a leader was to orient, correct, and train others to participate in the task. "A key function of leadership is to articulate the meaning and purpose of what an organization or group is doing" (Adams 97). In the beginning, Moses led all. After Jethro's advice, he ministered the leaders who led the rest. Now, "Moses was able to sleep, think, and make a trip to Mount Sinai for a word from God" (C. George 121).

Secondary Biblical Base: Mark 2:13-19

The example of excellence is the model of the Lord. He had only three years to fulfill his mission. "The multitudes looked for him and tried to absorb all his time, but he maintained his clear priority" (Coleman 27). His mission was to reproduce in others so that they would multiply and minister to others. Coleman says, "The Lord prepared disciple-makers in order for them to train others to aim at equipping the saints for the work of ministry. The victory is never gained by the multitudes" (39).

He chose the disciples to be with him and then to be sent out to reach the world. After that effective leadership program, Jesus delivered the Great Commission: "Go and make disciples" (Matt. 28:19). The Lord showed the perfect model of training, forming, and enabling a group and, therefore, established the model of being a leader of leaders of leaders.

Secondary Biblical Base: Romans 12; 1 Corinthians 12; Ephesians 4

Three biblical passages list gifts with which the church has been endowed (Rom. 12; 1 Cor. 12; Eph. 4). The metaphor of the human body is used in all of them.

Romans 12:4-5. "For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another" (NSRV).

First Corinthians 12:12. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ."

Ephesians 4:15-16. "But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love."

In order to fulfill Great Commission in the biblical sense, one must recognize the capacities God has granted. To be healthy, a body has many members and all must fulfill their function to be able to grow, to develop, and to be able to be fully active. In the Church, the body of Christ has no "exclusive members." Same have different functions and all must help each other in order to obtain the common or main aim to obey the will that emanates from the head, was is Christ. Pastors must understand his roll like team coach, not like player. If "all the pastor's time and energy go into that player role, they lose sight of the significance directing" (C. George 120). "The clergy are the coaches, modeling ministry while they teach others" (Galloway, On-Purpose Leadership 43).

In this metaphor of the human body, the head is not in charge of performing every function. Likewise, in the body of Christ, the leader does not have to act as the almighty ministerial leader but must perfect, nourish, help, and support the other members of the body for the efficient activity of each member. This ministry of the church is entrusted to the "saints," to ordinary people, as are most members of the church (Weber 71-72). These

biblical portions show that, according to the Bible, the *laos* (the people of God) are the body of ministers, Christ's servants. The leaders participate in ministry by fulfilling their task of aiding and perfecting the body.

Historical Theology: Clergy-Laity Division

The role of leadership in the church has been progressively changing since the model instituted by the Lord until present day. This study emphasizes a series of terms that have a strong influence in the ecclesiastic system. Using Ephesians 4:11-12 as the basis of the ideal model of leadership, "equipping and perfecting the saints for ministry," for present reality, one can say that "lay people are the object not the subject of ministry" (R. Paul Stevens 3). At what point in time the leadership paradigm shifted is uncertain; nevertheless, in the course of the third century evangelism, establishment of new churches and the missionary work began to be task of ordained ministers and priests.

At this juncture, two words deserve attention: clergy and laity. "The New Testament did not inflict upon us the artificial and tragic split between the clergy and the laity, the professionals and the amateurs, the players and the spectators; that came later" (Hunter 100). "The two words *kleros* (clergy) and *laos* (laity) appear in the New Testament, but, strange to say, they denote the same people, not different people" (Kraemer 52). The word clergy (*κλερος*) means "to draw and designate by luck; to elect, to designate an heir" (Pabón 384). The word *κλερος* in Colossians1:12 (portion), Ephesians 1:12 (inheritance), and Galatians 3:29 (heirs) use the word *κλερος* never referring to the leaders but to all the people of God, the people who have been chosen by him.

The word *laikos,* of which "lay" or "laity" is the copy, cannot be found anywhere in the Scriptures, but "*laos*" is the adjective form of the original word used frequently (Congar 21). "The Laos of God are nothing less than a new humanity" (Ogden 92). In order to use the terms clergy and laity biblically, they cannot be separated (Garlow 46). "'Laos' means, then, in the first place, a worshipping community" (Kraemer 156). Kraemer explores the term "lay":

> In the current usage "lay" means: unqualified to speak or judge in various fields of knowledge and science. So it has acquired the notion of "ignorant...." Strictly speaking, "laikos" does not appear in the Bible, but its meaning is clear: pertaining to the "laos," the people of God. It is a title of honor. We have already dealt with the deplorable development which opposed the "laos," the "plebs," the laity, to the priesthood: a development which has its beginnings as early as the end of the first century. (49, 155)

The understandings of these roles—clergy and laity—play a significant role in understanding the concepts that govern action. Christian leaders must recover the important biblical meaning of these terms to refocus the biblical model of leadership.

Another word that serves as a root for this word is the Greek *idiotes*, which means "simple, unknowledgeable person, particular, simple citizen, average man, ignorant, vulgar, inexpert" (Pabón 304). Mentioned in Acts 4:13, it means "lay in contrast with an expert or specialist" (R. Stevens 29). "So neither of the two available negative words—laikos and idiotes is used to describe ordinary Christians" (29). The word used to describe Christians was *laos*, people of God. The *laos* conception of the Church is deeply embedded in the epistolary part of the New Testament (Kraemer 156).

This dichotomy between clergy and laity is very strong in today's culture. The Oxford English Dictionary defines laity as "the body of people not in orders as opposed to clergy" (Ogden 91).

Another interesting term is the word church. "Church translates the Greek term *ekkesia*, which is made of *ek* (out) and *kaleo* (to call), and means a public assembly or gathering of people" (Gushee and Jackson 126). The church is a community integrated by people (*ekklesia*). Called out of the world, they became (*laos*) laity, people of God, clergy, the chosen part of the Lord. Paul always addressed the church as the whole, to the saints; he never addressed his letters to the leaders (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Gal. 1:2; Eph. 1:1, Phil. 1:1). "The church is all the people of God. The term "saints" is used sixty-two times in the New Testament and never in the singular" (Ogden 80-81).

Historical Outline: Clergy-Laity

This leadership paradigm, that practiced the separation between clergy and laity, is not recent. An historical analysis describes the factors that contributed to this pastor-centered ministry style of leadership.

The Early Church—Total Ecclesiology Model

I will now present a very synthetic historical review on some important aspects of the clergy-laity topic. "The first church had little formal organization and the differences were of function and not of position" (Haney 18). "Most of the companions of Paul were dedicated lay-people" (Acts 18:26; 21:21:9; Rom. 16). "The New Testament deals mainly with functions and vocations, not with 'offices' as a rule" (Kraemer 19). Trying to find a theology on laity or the clergy in the New Testament is useless. The apostolic writings never mentioned terms such as laity or clergy to designate second-class or unimportant believers and exclusive ministers.

The *Didache* or doctrine, some scholars believe, was written before the destruction of Jerusalem in AD 70 (Gonzalez 67) and reveals a period of transition

between the primitive system of charismatic authority and the hierarchical organization. "Bishops and deacons appear next to the prophets. Later on, prophets will disappear, and it will be the hierarchy that will lead the life of the church" (71).

Leadership Models in the Early Church—Total Ecclesiology and Hierarchical Ecclesiology

The first one to use the term *laiko* (*laikoi)* was Clement of Rome in AD 95, writing to the Corinthians (1 Clement 40:6) who referenced the laity as "ordinary membership." "Clement differentiates between the responsibilities of four orders in the conduct of the liturgy, or worship: the high priest (bishops?), the priests (elders?), the Levites (deacons?), and the laity" (Grimes 44). Next was Ignatius of Antioch (between AD 98 and 117). "Ignatius defined the church as … one bishop together with the presbyterium and the deacons, my fellow servants" (Ogden 89). So, as early as the end of the first century, the significance of *laos* and *aikos* suffers a turn, different from its basic significance in the New Testament. This ecclesiastical development means a deviation from the biblical concept of the *whole* Church as *laos* and as a royal priesthood (Kraemer 50-51). Others, such as Justin Martyr (ca. 100-165) and Irenaeus (ca. 115-200), affirmed the ministry of the laity (Garlow 56). "Tertulian described the Church in Roman Africa" (197). "Where three are together, he says elsewhere, there is the Church, even if they are laymen" (Neil and Weber 57).

This paradigm shift of leadership began to take place in the first centuries of Christian's history. Several factors influenced these changes. As James L. Garlow affirms, some of these factors came from external pressures:

> Many external pressures on early Christian leaders seemed to push in these directions: wrong teaching, paganism, persecution. These kinds of

> pressures prompted three developments: the development of creeds, canon pod the Scriptures, and development of the clergy, so certain persons would be specifically trained to defend and sustain the faith. (60-61)

This kind of dichotomy was increasing and "by the end of the second century, laity, for the most part were seldom allowed to teach in the church" (57).

Other Christian environments must be considered:

> There were very strong heretical currents in the Christian environment, for example the Gnostics and Montanists. Also those that arrived from paganism centralized in the bishop the rights and authority to guide the Christian people and this way helped the "clergy" centralize all the functions. The gifts that previously were showed through Christians in general were now the official possession of the clergy, especially of the bishops. The reason first given for the increased power of the bishop was that he might guarantee the preservation of right doctrine. (Haney 20)

In the early third century, Cyprian further widened the division between clergy and laity. The difference between them was so deeply etched that "the bishop is in the church and church in the bishop, and where the bishop is not there is no church" (243).

Church's Leadership: Shift to Hierarchical Ecclesiastical Model

The clergy-centered style of leadership became strong in the first century, and the laity had limited inputs into the thinking of the Church between the second and the sixteenth centuries, called the "hierarchical ecclesiastical" (Kraemer 71). That hierarchical ecclesiastical "has more in common with the Old Testament priesthood that with New Testament people hood" (Ogden 28).

When in AD 316 DC Constantine declared Christianity as the official religion of the Empire, he strengthened and centralized the model of ministry in the ordained priests and bishops. As early as the fourth century, the church was defined as the "Clerical Order." *Kleros* became equated with "status" (Garlow 60). In Canons 5 and 18 of the Council of Nicea (AD 325), people can observe the clergy-laypeople dichotomy: The

laity vanishes from the picture: "Clearly not the society of the Church as a whole, but of the clerical order. The bishops in their Councils are collectively the organ of the Holy Spirit" (Kraemer 53).

The society, in general, also influenced the use of these concepts (clergy-laypeople). The Greco-Roman city-state (polis) distinguished two sectors of the one body of municipal administration: the *kleros* or magistrate and the *laos* or the people (Kraemer 51).

The Apostolic Constitution, by the fourth century, stated that the laity should merely "sit and say amen" (Garlow 61). Also, in the same document he described the supposed role of the layperson: "The layman should honor the good shepherd (the bishop), respect him like a father, lord and master, as the high priest of God as guide in piety. He who hears the bishop hears Christ" (Neil and Weber 59). The laity began to look for different forms to practice their faith and formed communities. "This increased and, in the fourth century, the formation of communities of ascetics, at first of men but later women, became more and more common. Lay uprisings against the clergy were not uncommon" (48-49).

History shows an impressive line of great thinkers, and not necessarily from the clergy. "Origen was, in a sense, the last of the Christian charismatic and independent teachers" (Grimes 45). Also, Christians should remember prominent lay theological thinkers such as Cyprian and Augustine.

Moving on in history, church can understand how this leadership model, which favored a split between laity and clergy, was consolidated. Stevens and Collins describes the process of theological thinking very well:

> Clearly reveals the separation between clergy and laity that the medieval years. The millennium between AD. 590 and 1517. Two enormous barriers separated clergy and laity. Language barrier and sacramental. Some historians argue that this sacramental theology was one of the major causes of the widening gulf between clergy and laity. The Council of Seville in AD 619 decided that laity should remain separate from clergymen. The text was Deut. 22:10, which states that "an ox and an ass" should not plow together. (62-63)

This dichotomy moved through the next centuries reaching into the present time.

Hierarchical Ecclesiastical Model: Entry of Scientific Theology

In the eleventh century, universities arose as extensions of monasteries or cathedrals. In the twelfth century, they started to be more independent and adopted an Aristotelian model of thinking, focusing on the rational knowledge and ordering everything according to their intentions. Theology tended to be a speculative science. In other words the breach was opened between the theological practices of all the people of God, (or laity) and the clergy, the theology scholars. "Theology was pursued in the universities, while practical theologians, largely centered in the monasteries, pursued Christian spirituality" (Kraemer 13). During the Middle Ages, believers had only two major lay activities: One was the Crusades and the other building cathedrals (Garlow 64).

Total Ecclesiology Leadership Model: Laity Effort

Throughout much of the history of the Christian Church, the laity proclaimed the gospel. Some of them were Dominic (1170-1221), Francis (1182-1226), Peter Waldo (1140-87, and John Wycliffe (1320-84; Garlow 65-66).

The best-known Protestant Reformist is Martin Luther (clergy) from the year 1517. "Not a single movement self-consciously reclaimed a theology of the lay ministry than the Reformation" (Garlow 71). "The Reformation was in itself a reaction to the medieval church (Stevens and Collins 15).

The Reformation was, to a large extent, a movement of the laity. Although one of the statements of the reform included the correction of the gap between the clergy and the laity, this concept did not arouse the changes the church needed. The reform was consolidated in the aspect of "salvation by faith," but the paradigm shift in leadership or the hierarchical structure did not improve significantly. As Garlow affirms, since Luther's reformation, several post-reformation movements have arisen:

> Other post-reformation movements attempted to reclaim ministry for laypersons like The Quaker (1656); Philipp Spener (1635-1705);Nikolaus von Zinzendorf (1700-1760) and especially John Wesley (1703- 91). Wesley trained 653 lay preachers during his half century of active ministry. This was a great lay movement. (73)

"It is not too much to say that early Methodism was essentially a small-group movement of empowered laypeople" (Chilcote 50). "The religious revival which swept the colonies in the mid-eighteenth century, had far reaching results in the awakening of lay fervor and the setting of informal patterns of church life which increased the influence of the laity" (Grimes 57).

History shows the laity continued to have great examples such as Moody (1837-99) and his companions, considered charismatic laymen. Laity were active in evangelism: "Christians such as traders, diplomats, soldiers, prisoners, and people in cross-cultural marriages sometimes started churches and then asked the bishop to send them a priest" (Hunter 101). These lay actions were generally ignored and were not registered as a matter of importance. They even presented a sort of problem for the bishops who, under pressure, sent priests to those places to keep everything under control.

In order to have a general overview of the fifteenth and sixteenth centuries it is important to state the separation between the sacred and the profane: "The Church was

represented around the Pope, composed of bishops, clergymen, and monks; and around the Emperor, the princes, horsemen, farmers, men and women" (Congar 33). Evidently, the Laity were in the realm of the profane. Also, in the Roman Apostolic Catholic Church, the laity are those that have to receive from the clergy all and any celestial blessings. They are the ones who need the church and not vice versa; they are the mass and do not belong in the *laos*. Pious X (1903-14) affirms, "As for the multitude, it does not have another right but the one to let itself be guided and, like a faithful flock, to follow its shepherds" (qtd. in Parent 24). Ed. Roy says, "The faithful are like lambs: you bless them and you shear them" (qtd. in Congar 70).

In the university setting, in the eighteenth century, a separated form of pastoral theology from moral theology focused on the pastoral task, and in the nineteenth century, theology was only for the clergy. Practical theology has its own separate course. "Deep" theology is bottled up in the theoretical and rational concepts. Theologians know the truth, but, in most cases, they cannot share it with the laity because it is too complicated for them.

In Latin America the establishment of evangelical churches began in the early years of the nineteenth century. The laypeople played an interesting role in this stage. For example, in Argentina, James Thomson, a Scot and a lay reader in the Baptist Church, arrived in Buenos Aires on 6 October 1818 and founded schools on the basis of the Lancastrian method of education, with the Bible as the textbook for reading. Thomson was most warmly welcomed by the political leaders of the time, among them Bernardino Rivadavia, the first constitutional President of Argentina. In 1820 he conducted their first evangelical service of worship ever to be held in Buenos Aires (Neil and Weber 363).

Total Ecclesiology: Church Leaders' Efforts

In the Roman Apostolic Catholic Church, in the Vatican II in 1962-65, an important emphasis on changing the role of the laity took place. Specifically in Latin America, thousands of Catholic members looked to find answers in other confessions of faith and wished to play an active role in the lay movement. They introduced changes in the liturgy, with greater lay participation, but it continued to be quite a superficial participation. For example when the Catholic Church makes a statement or decree, it is giving the opinion of its clergy. This aspect is very important, especially in South America where the people coming to Christ are, for the most part, former Catholics. They bring the image of that model—clergy-centered ministry model—to their new faith. The converts from Catholicism need to learn how to develop all their capacities to serve God. "In today's evangelicals churches, some progress has been reached in the development of the idea of a 'team ministry' instead of the traditional 'multiple staff', but how deeply this concept has influenced current practice is difficult to judge" (Grimes 61).

The evangelical church has not completely nor successfully progressed in its path to closing the gap between clergy and laity. The progress keeps going. For example, one reason of the growth of the Pentecostal movement is the inclusion of laity in ministry:

> Today, the Pentecostals are the ones that are emphasizing lay ministries. Pentecostalism is an extension of what Methodism once was, reaching the lower classes, culturally adaptive where ever it spread, offering an experiential faith, believing that all things are possible. (Hunter 11)

In most cases, the Pentecostal movement has found a balance between the proclamation of the Word and its social action ministry.

3L Vision—The Great Challenge

The reality of the churches in the twenty-first century shows that the paradigm of leaders or pastors who are in charge of many ministries in their churches are still common currency and the leaders who have discovered the potential of God in the integration of the laity in their ministries and have implemented a total ecclesiology are few. Those who are energetic about the release of the laity for ministry are having very positive and satisfactory results, not only the leader but also the laypeople who feel completed and, most importantly, the kingdom of God that experiences significant advances.

3L Vision—Leader of Leaders of Leaders—Total Ecclesiology

3L Vision means that the leader's priority ministry must be to equip others for their own ministry. He or she must become a leader of leaders of leaders who fulfill their ministry in the congregation:

> Eph. 4:11-13 teaches that the proper relationship between clergy and laity is a partnership in ministry. The clergy are the coaches, modeling ministry while they teach others. The people of the church are the team members, learning ministry through on-the-job training. Leadership development is essential to all church heath. As others succeed in ministry, you also become a more successful leader. (Galloway, On-Purpose Leadership 43)

☐ 3L Vision does not call the church to do ministry without clergy. The difficulty is clericalism, which is "the domination of the 'ordinary' people by those ordained, trained and invested with privilege and power" (Stevens 52). This kind of leadership model limits the church's development possibilities. Leaders are centered on themselves, and most of the ministry, decisions, and care given for the entire congregation is done by them. "Pastors who think in terms of having to personally care for everyone restrict both

their own ministry and that of the people of God" (Galloway, On-Purpose Leadership 42). Darrell L. Guder et al. point out, "The purpose of leadership is to form and equip a people who demonstrate and announce the purpose and direction of God through Jesus Christ" (183).

In order to find the way back to the original plan laid out by God, the church need to have a clear diagnostic of the reasons why the current leadership paradigm persists. Following, are some of the more important reasons to take into consideration.

Reasons for Not Having a 3L Vision—Total Ecclesiology

Now, I would like to share some of the reasons that have limited the shift from the old (clergy-centered) to the new 3LVision. This knowledge is useful to help others implement the 3L Vision.

Power Concentration and Insecurity

Heresies threatened the faith in the beginnings of Christianity and facilitated the centering of all authority, knowledge, and decisions around the bishops. The rest of the congregation was barred out not only of the church's decisions but also of the spiritual gifts and power, because all manifestations came from the clergy or the bishops. "The clergy hold all the reins of power and refuse to share it with the lay people" (Stott 36).

Carl F. George speaks about the controlling attitude in pastors:

> Pastors sometimes fear the loss of exclusive authority in matters of guidance and advice. Some pastors have a need to be right and to be in control, lest their competence seems challenged or threatened. This kind of minister will experience difficulty in multiplying teachers, advisors, counselors, and other persons of wisdom, since these lay pastors may come to wield almost as much influence in their small groups as their senior pastor. Some pastors become wounded or jealous when their lay ministers receive the affirmation that used to be reserved for the professional minister. (112)

In the centralized model of ministry, the leader must convey a sense of having everything under control. Dale Galloway points out, "Insecurity is the biggest problem that keeps leaders from genuinely sharing the ministry" (On-Purpose Leadership 43). Liberating areas of ministry to the laity produces insecurity in them. Melvin J. Steinbron says, "The clergy resist because they find it threatening (I am the pastor)" (Lay Driven Church 30).

Leaders' insecurities can be the fear of losing the focal point of everything that is going on in the church, losing "stardom," that the delegated tasks will not turn out in the way they personally do them. They fear of innovation and a change in formalities, among others. "The secure want to add value to others; the insecure want to receive value for themselves" (Galloway, Leading with Vision 46).

Insecurity limits the church's growth and leadership development because "these insecure leaders cannot share the glory of congregational veneration with more than one other person" (Miller 173).

A Paralyzing Theology

In the name of God, under the banner of guardianship for the kingdom's interests, the laity and their ministries were excluded and went from playing starring roles in the kingdom to being receptors and passive observers. "Some have suggested that perhaps as many as 95 percent of God's people are employed" (Garlow 12).

The ministry of the church centered in the "minister of God," serving the Christian community. This theological conception paralyzed the great potential of the body of Christ as the centuries passed. "Diversity of parts characterizes the operating body, but unity and community of the members allow the body to function properly" (Gangel 33-34).

The clergy-centered ecclesiastic model, was instituted in the first centuries of Christianity. Therefore, it has been seen, since then, as the biblical model, assuming that something that has endured for such a long time must be the model God desired for his church. "When knowledge penetrates a person's spirit, attitude changes" (Steinbron, Lay Driven Church 82). "The role of the pastor is not to do ministry, nor to take care of people, but to prepare or equip God's people for ministry" (Easum 51).

Educational centers use this model because antecessors also used it. "This lack of biblical knowledge limited and destroyed lay ministry and work overload on ministers destroys them as persons. In both instances, the Biblical record is ignored" (Ayres 64). "The laities are not a secondary order: they are, in fact, the first order, all are basically laos" (Grimes 39).

Therefore, the set of courses in seminaries must be reviewed because some are still teaching the "one-person" model of leadership instead of equipping the students as leaders of leaders. "The major task of the seminary is not just to produce the professional clergyman, but to train those who can train others for their ministries" (Garlow 12). The church needs to recover a healthy and proactive leadership theology for revitalization.

Leader's Comfort Zone

Leaders do not aspire to incorporate ministries or mobilize the laity. Leaders are comfortable with the old paradigm and avoid taking the time, effort, and risk to train new leader and focus on self-centered activities:

> The leader does not desire anything that could possibly affect his economical, emotional, familiar, professional stability and chooses to settle with what he has. The mission is shifted to a second place in priority. The Church by being world-centered in the image of the divine example is really the Church. Being Church-centered, regarding the world

> of the Church as the safe refuge from the world, is a betrayal of its nature and calling. (Kraemer 130)

Following the triune God in mission involves taking risks and moving out of the comfort zone (Seamands 175). Jesus left his comfort zone for people:

> We re afraid that we're going to fall and we won't make it to the next bar. So our natural inclination is to stay in our comfort zone, to cling to the bar we're currently holding. But to follow God in mission, we must be willing to risk and let go. (176)

This reality is more accentuated in those leaders who have obtained certain levels of ministerial stability.

The church was established by its Master. His disciples then received the Great Commission and institutions arose. "The Church did not enter the world as an institution, but as a community expecting the Kingdom of God. It *became* [original emphasis] an institution, but is as such only truly legitimate in so far as it serves this end" (Kraemer 126). Reality shows how the clerical model is deeply rooted in humanity's conscience. For instance, "most church members hearing the phrase 'called into the ministry' would think immediately of someone going from college or leaving a job in order to prepare for ordination" (Ayres 37).

Caudillism—One Latin American Leadership Model

The caudillistic model is a phenomenon that arose after the war for independence from the European colonialism in the nineteenth Century. This time transitioned from the old colonial structures to the new oligarchical and democratic model. Caudillism appeared in certain places where powerful persons were able to impose their own interests on others. In those times of political and social instability, the caudillos mobilized groups of people to obtain their aims. The relation between the caudillo and

their followers was similar to the relationship between patrons and their clients. The caudillos offered protection and provision for their people. In return the people supported the caudillos in their conquests.

Generally, one caudillo represented several caudillos. This single leaders owner of great extensions of land that allowed him or her to own the economic and human resources of the gauchos. Jose Vargas makes some interesting descriptions of the important characteristics of the caudillos and their followers:

> In many cases these caudillos maintained social relations with their gauchos, they shared celebrations, meals, weddings, birthday, etc. For the simple minded gaucho his caudillo was an immortal semi god. Their charisma was so great that many gauchos would die for their caudillos. Many of the Latin American heroes fill the profile of caudillos. Even the fundamental laws of the Latin American countries are subject to changes to fill the wishes of the caudillos.

In Argentina the caudillistic model was strengthened by the economic domain that Buenos Aires holds in comparison to the rest of the country. Historically, the first caudillos were known as "unitary" and the latter, "federals."

In some places, caudillism remains present in the hereditary transition of power. Families that use it try to maintain the tradition. Political positions are transferred within the family circle. Also, a popular president can adapt the laws to favor his political desires as he wishes. Once the caudillo is gone, the laws that are considered excessive may or may not be rejected.

This model of leadership is also present in the ecclesiastical context as seen in the characteristics of power concentration and lack of teamwork. In the caudillistic model, the development of other outstanding leaders is not encouraged because it would threaten the central figure of the senior pastor. The congregation evidences the effects of the

caudillistic model. When forming the ministerial team, the congregation tends to favor one of the leaders, affecting unity. Nevertheless, with God's help, the church can facilitate the paradigm shift towards one that will be in accord with the Lord's leadership model.

Reasons to implement a Biblical Leadership Paradigm—3L Vision

I want to describe some of the most important reasons for the implementation of the 3L Vision.

A Return to the Biblical Model to Revitalize the Ministries in the Congregations

The Church must evaluate if what it has received as ecclesiastic heritage is really biblical. I am not saying that all that the church has received has been completely wrong. The full potential of the body of Christ need recuperation. "The problem is not the "clergy" but clericalism, the exclusiveness of ministry" (Haney 23). By paying attention to the key passages about the task of the pastor in 1 Timothy 3:1-7, Titus 1:5-9, and 2 Timothy 2:22-24, the exclusive emphasis is on teaching, by proclamation, instruction, example or discipline. The most important task is teaching "equipping" the saints for ministry (Ayres 45). Galloway affirms the importance of the implementation of a leadership that recovers the ministry of the laypeople:

> Reformation is not a passing fad that works only in a few places. Rather, it results from a rediscovery of the Bible teaching that every Christian is a minister. It recovers Luther's priesthood of all believers. It renews Wesley's practices built into the fabric of the 18 th century Methodist movement when almost all ministry was done by laity. (Building Teams 15)

People's gifts are presents from God their need to rediscover to facilitate their development because the leader's function is to be faithful in the administration of the belongings of the kingdom. (1 Cor. 4:2). "The reformation will be completed when the

clergy–laity distinctions finally yields to the biblical doctrine of the universal priesthood of all believers. The work of God will finally return to the whole people of God" (McNeal 133).

The Leader's Balanced Life

The application of the principles of the 3L Vision helps the leaders to maintain a balanced life relating to God, its person, the family, and their ministry.

Some leaders have come to the extreme of losing their marriages and families because they stubbornly apply a leadership paradigm that God is not requesting. Also, the congregation is affected by the wrong model of leadership. "In every church, a certain number of lay leaders have taken on too many commitments and are prime candidates for ministry burnout" (C. George 110). Three problems appear in Moses' leadership: burnout, dissatisfaction, and unhealthiness (Galloway, On–Purpose Leadership 42). The benefits of including lay ministry are many. Steinbron notices "a reduced danger of burn-out and family alienation. Sharing the ministry provides more time to be with my family without neglecting people, more time to be human and to lead a more balanced life" (Can the Pastor 24). This situation can be changed because "weary pastors, exhausted with the solo ministry syndrome, could be restored by cultivating the lay leadership subsystem" (Stevens and Collins 89).

Fulfillment of the Laity

A common saying states, "Use it or lose it." Laypeople have God-given capabilities. Many members feel unsatisfied, in spite of living a life of sanctity and fear of God because they are not developing God's plan for their lives. When a child of God puts into actions his or her gifts or capabilities, even if they appear insignificant in the

sight of others, the person feels happy, useful, and grows and bears fruit, blessing the entire community of faith, and is one problem less on the leader's mind. "The more people take ownership in ministry, the higher their level of satisfaction" (Galloway, Making Church 30).

☐ **Dissatisfaction Caused by Unsatisfied Necessities in the Church**

In the centralized model of ministry, no matter how many hours leaders dedicate to the flock or how well they do it, the community of faith will always be dissatisfied and will demand more and better attention. Leaders must recognize that they cannot and must not carry the ***entire*** ministerial task by themselves. One of the great advantages of applying 3L Vision is precisely that the community of faith feels content. "At any larger-size level, needs cannot be covered adequately, and the professional leader is destined for failure and criticism" (C. George 60). Galloway says, "But pastoral care can be effectively shared with laity" (Building Teams 24).

Multiplication of Results

Obviously, in the present model, which relies on one leader trying to do work that should require the involvement of an entire congregation; results will be minimal and unsatisfactory because one person is doing the work of many. On the other hand, if one hundred persons each do their work, immediate greater results appear, with great possibilities of growth. "Teams create synergy both in formulating vision and in turning it into reality" (McNeal 133). People are not the owners of the church; they are administrators. They must be wise in the use of all the resources for the extension of God's kingdom. On this subject, Lin Shirley explains how to make Christian tasks even more effective:

> Leading people are team builders. They bring out the best in others and inspire win-win situations to fuel synergy. They are exemplary leaders who mobilize others without having to be in the forefront.... Synergy is an exponential multiplication of efforts as persons work together. The result of this togetherness is greater than the sum total of their effort. (189, 214)

The implementation of 3L Vision means to serve through team work, applying the same gifted resources in the church but administrated with more efficiency.

Natural Development of Ministers

Many capabilities are present in the body but somewhat hidden and are "discovered" under special circumstances. An example is when the local pastor, because of a disease or any other type of situation, temporarily steps away from the congregation and the laity take control of the church. Sometimes the lay members themselves will be surprised to find they have gifts and aptitudes of which they were unaware.

The leadership model must be evaluated or refocused periodically in order to maintain the purpose clearly (Adams 97). Elton Trueblood says, "The primary role of the pastor is to help other men and women practice any ministry to which they are called" (qtd. in Ogden 159). Leaders with passion for lay ministry can involve the laity because "only pastors who genuinely believe that laypeople are as authentically called as they themselves are can give the kind of support laypeople need" (Steinbron, Lay Driven Church 173). A good figure of leadership for the twenty-first century is the player-coach, who is also part of the team (Ogden 97).

Developments and Maturity in the Laity

Laypersons who are serving in ministry are and concentrated on matters that will uplift the congregation. "God calls all Christians to some form of service. To miss that call is to live without living" (Easum 24). Such laypeople feel partly responsible for the

church's mission and have a positive attitude toward their leaders. Their relationship with God is different because they must intercede for their ministry and for the persons of whom they are in charge. They seek help from other members of the community, to strengthen and unify it. They ministry defies them to step out of their comfort zone and challenges them to assume new risks in order to accomplish their ministry tasks.

Unlimited Growth of the Kingdom

In the centralized model of ministry, growth will be accordingly in tune with the strengths and limitations of the leader. Galloway's statement is very clear:

> Two irrefutable principles of church history can be seen at work in churches across the world today: (1) The church stagnates or declines when clergy hoard ministry as their elite possession. (2) The church thrives and transforms new believers when ministry is shared with laypeople. (Building Teams 13)

However, in the 3L Vision, potential for growth is unlimited because members of the body gives their best in ministering to those directly under their care and "the whole is greater than the sum of its parts" (Gangel 33). "Surprisingly, the process snowballs, so as you build teams, lay leaders will find ways to build teams under them, and the results are multiplied over and over again" (Galloway, Leading with Vision 71). The "more people you lead, the more leaders you need" (Maxwell, Developing the Leaders around 13). If the church wants to fulfill the Great Commission, it needs to return to the model of leadership delineated in Scriptures, the leadership style founded the Lord.

Manifestation of God's Power through Ministries

The church, has many ministries that could be a great blessing for the growth and development of the body of Christ but that cannot find a place to put their talents into action. One of the strongest thoughts in the centralized model of ministry is that if any

"blessing comes to the church; it will be through the bishop, the pastor or the leader" (Haney 16). The laity must know their gifts and the leadership must facilitate the development of these ministries. "Small groups shift the work of the ministry from the pastor or clergy to the laity, fulfilling the prescribed pattern of Eph. 4:11" (Atkinson 25).

Ways to Recover a 3L Vision—Total Ecclesiology

Expanding Jesus' kingdom on earth would require the people of God to turn back to the total ecclesiology philosophy.

Implementing the Biblical Model on Miniseries

Rick Warren describes the plans God's has for his church and a change in its leadership model:

> The first step to begin a shift in this aspect is to allow the Holy Spirit to shine on us through the Scriptures and show us his perfect plan for his people, now that we understand that the greatest need in evangelical churches is the release of members for ministry. (365)

The principles for stable and productive changes that will serve for the extension of the kingdom of God are found in the Scriptures. To recover a total ecclesiology, congregations must study passages, in-depth such as 1 Corinthians 12, Romans 12, and Ephesians 4 and comprehend the purpose of God for his church in a postmodern context. Spiritual disciplines are important because "churches rise and fall on the availability train talented and of Spirit-gifted leadership" (T.George 48). Trueblood says, "Laity are not passengers of a ship, but members of the crew" (qtd. in Galloway, Building Teams 11)

Through Scripture leaders can train the entire church and teach them that "every member is a minister. Before you are a businessman, you are a minister. Before you are a homemaker, you are a minister. Before you are a student, a grandparent or a CEO, you are first a minister" (Cordeiro 37).

Theology must be relevant to the laity. Church leadership must enforce a marketplace theology because the marketplace is where the questions are asked, where leaders can find the godless multitude with the theologians who have the biblical knowledge needed to be mutually enriched with the laity and to edify the body of Christ. "It is necessary that we accept the lay, not as an *appendix* [original emphasis] to our existing ecclesiology, but as an *organic part* [original emphasis] of a total ecclesiology" (Kraemer 91). "The Lord said, just as the Father sent me, I send you (John 20:21). "The Church is the community of the "sent," just as it is the community of the witnesses. She is sent to and into the world" (133). "The ministry of the Church is not the responsibility of a few professionals; it is the divine responsibility of every single one of us" (Cordeiro 37). "It is important to recover that the real sense of the Church is ministry, and therefore it has ministries" (Fee 134).

Decentralization is the term that describes the action the church must perform in order to recover the inclusion of the laity in ministry. Leaders must decentralize the functions of ministry, facilitating the development of all the gifts bestowed upon their congregations.

Sharing with the Laity God's Purpose for Them

The laity needs to know the complete plan of God for their lives, which exists naturally because they are a part of the body:

> The totality of the life is put under the principle of "diakonia," of which "ministry" is the usual translation, but which, to avoid the associations which have grown up around the word "ministry" in its secular and religious meanings, could perhaps be better translated by "servantship". All Christians are *diakonoi*, ministers, called to a ministry. (Kraemer 139)

One important issue is that "few members have the clear understanding that all members of the *ekklesia* have in principle the same calling, responsibility and dignity, have their part in the apostolic and ministerial nature and calling of the Church" (Weber 160). The truths that emanate from the Word of God bring light, freedom, and appreciation for the plan of God to each Christian. Leaders must create spaces of reflection and Bible study with the purpose of helping laypeople in the process of understanding their ministries.

As a child, the new convert must grow in knowledge and experience. Then, this person must find a place of responsibility and commitment for the uplifting of the entire congregation. "The newcomer should be able to experience some kind of ministry within the first year" (Anderson 137). Individuals still have contact with family, friends and coworkers, and because they must make a difference in those places, they must be challenged to fulfill the mission there as well. "God has a purpose in his call. He wants men for a life of fellowship and service in the world at the very center of history. God does not call men to escape from the world; the call is God's plan, not man's. The initiative is his, and the plan is his" (Ayres 36).

Creating a Conscience about the Costs and Benefits of the 3L Vision

A great revolution can take place. Trueblood says, "If the average church should suddenly take seriously the notion that every lay member—man or woman—is really a minister of Christ, we could have something like a revolution in a very short time" (qtd. in Galloway, Building Teams 11). By nature, all human beings are opposed to change of any type, especially when the present reality brings a certain sense of security, tranquility,

and stability; however, leaders must keep clear in minds that God has not designed the church for a few people to hold control over all things.

Another benefit is that "laypeople also provide long-range stability. If professional clergy lead most or all a church's groups, every change of pastors destabilizes and may derail whatever small-groups system the outgoing minister had stated to build" (C. George 98). Dr. Galloway, founder of New Hope Church, who started the church at home and it grew to 6400 members, says, "I saw shared ministry as an effective way to multiply the work of God. The possibilities are fantastic, almost unbelievable. When laypeople and pastor join together in meaningful ministry, the church thrives and develops spiritually" (Building Teams 11).

Orienting the Leadership towards Liberating Lay Ministries into Voluntarism

In each congregation, a great potential of laypeople is waiting for an opportunity to serve and bless the body of Christ. "Volunteer energy is the most valuable resource in any church, whether it comes in the form of new convert, or whether it is transfer growth" (T. George 50). Opportunity is not about the members who wish to be economically rewarded or who just aspire to a place of leadership. Most laypeople just want to be a part of the vision and contribute with their talents and abilities out of love for God and for the lost. Their biggest satisfaction comes from feeling useful and making a difference in the lives of those around them.

The Gallup Organization found some interesting responses about why people volunteer. Three more important responds included wanting to help others (97 percent), enjoying the work (93 percent), working on specific causes or interests (89 percent),

feeling a responsibility to volunteer (75 percent), and being asked to volunteer (59 percent; Senter158). Carl F. George describes the work of laypeople:

> I'm convinced that laypeople take ministry to a limited-size group so seriously that they prefer a role in cell leadership to most any other office or honorific title in a church. Lay people want to make a difference in a way that touches a person's inmost world. (98)

Galloway adds to the Great Commission and the Great Commandment, the Great Charge: "A pastor must give wholehearted encouragement, freedom, and space for laypersons to do meaningful ministry" (Building Teams 16-17).

In voluntarism, appreciation is very important. As Dr. Willams James says, "The deepest principle in human nature is the craving for appreciation" (qtd. in Galloway, Fine Art 11), according to surveys done in 1949, the 1980s, and the1990s, asking employees to rank the intangible rewards of their jobs. They (1) feel appreciated, and (2) feel that they were being informed about things that were happening. "Manager, leaders, employees: everyone is human. We all have these needs to feel that we matter, to feel that those with whom we work appreciate what we have to give and that they value us enough to let us know what's going on" (Kouzes and Posner, Encouraging the Heart 14). "Laypeople in the body of Christ could plan strategically if given time, direction, and encouragement" (Mallary 27).

People do not always lack interest in volunteering:

> People are willing, even eager, to commit voluntarily and completely to something truly worthwhile, something that will make life better for others, or that represents a significant improvement for their community or country, or that enables their own organization to grow and progress. That's why millions of people volunteer to word fro environmental causes, political candidates, and countless charities. (Nanus 16)

Teams are necessary. "Even though 98 percent of church leaders surveyed indicated that developing volunteers leaders is a crucial aspect in the ministry of every local church, they suffer from a lack of leadership team" (T. George 48-49).

In other words, the focus on the true task of the leaders is lost. Instead of concentrating on the qualification and mobilization of the resources that lie in their congregation, they operate within a leader-centric model, where they alone are the actors and the rest of congregation are mere spectators.

The delivery of the laity will occur when leaders begin to "choose the chosen," finding the multipliers, those with great potential because "many are just waiting for the opportunity to stretch their spiritual wings" (Galloway, Taking Risks 94).

Orienting Leadership on How to Cope with 3L Vision

I have already mentioned that paradigm shifts take and are not very comfortable for anyone, especially in the beginning. Some members try to keep everything the same. Recognizing the past is very important, but the church needs to look at the future. Leaders stand upon the shoulders of former leaders. God "will use the past to enhance the future" (Barna 122).

Change is necessary. The kind of leaders the church needs are transformational leaders because they "inspire others to excel, giving individual consideration to others, and stimulating people to think in new ways" (Kouzes and Posner, Leadership Challenge 321). Also because they recognize the need for revitalization, creating a new vision, and institutionalizing changes" (Tichi and Devanna 5-6). These kind of leaders are the "most needed in the church at any time in history" (Easum 83).

The process of paradigm shift is a course that must be done in total dependence of God's directions. Leaders need to maintain a healthy balance between the three principal aspects in Christian life: the orthodoxy (right thinking) that needs to be joined to orthopraxy (right practice) and orthopathy (right affections). Christians need to pay attention because without orthopathy, orthodoxy is dead, and orthopraxy is hypocrital" (Gushee and Jackson 133-34).

Creating Intercession Spaces to Allow the Overflow of the Holy Spirit

Believers must understand that the primordial element in all of this is the intervention of the Holy Spirit (Ps. 32:8). "The goal of every leader in the Spirit is to hear the voice of God, to believe, and obey" (Porter 46). "God longs for his church to be revitalized and we must be his instruments of change. Intercession brings changes: the pastor will stop praying for more members and start asking for more ministers and both will come" (Haney 41). In other words, the focus on the true task of the leaders is lost. Instead of concentrating on the qualification and mobilization of the resources that lie in their congregation, they operate within a leader-centric model, where they alone are the actors and the rest of congregation are mere spectators.

"When the pastor understands that he must prepare his people and pray for them, there will also be a change in the way he preaches because he will stop seeing Sundays as the culmination of an ending week, but as a day of preparation for the new week" (Haney 42). "Every study of growing churches reveals that the dynamic churches—where it's happening—have in common the fact that prayer has a central place in their ministry" (Galloway, 20 20 Vision 57). The spiritual discipline of intercession is as effective and necessary today as it was it for the church of the first century.

Creating a Proper Transition Environment to 3L Vision

The history of each congregation must be taken into account. A church of many decades will require a different approach than any of the new congregations. The situation may vary widely from one church to another. Generally, in the older churches, a group of influential members attend who will resist any sort of changes because they are comfortable with the way things are and are not willing to change. In those same congregations are people who desperately want to be a part of a New Testament church.

Ministry must be done in a spirit of love and patience. John Wesley is a great example. He trained 653 laypeople to be preachers and pastors in the eighteenth century, in a time of high criticism from Christian leaders who did not agree with the lay ministry. He says in his defense, "We are not as smart as the laity think we are, and they are not as dumb as we think they are" (qtd. in Steinbron, Lay Driven Church 172-73).

Redefining the Role of the Temple and the Buildings

In its beginnings, the church grew without any sort of physical structure. Never, in the entire New Testament, is the word church used to describe a building. It was always used with the meaning of a group of men and women who gave their hearts to God (Barclay, Palabras 55-56). Ministries were boxed up inside the temple, where approximately 20 percent of the membership can develop an activity, and the other 80 percent becomes passive. Temples are necessary to train and equip in order to fulfill the mission in the world, in society, penetrating as salt and light into the places of greatest need, that are crying out each day for hope and peace.

Conclusion

Evidently, as time progressed, Christianity grew farther and farther away from the biblical role model of the leader. We are in the last days, when the possibilities of extending the kingdom are far greater than ever before. A very particular movement of God can be sensed in the matter of rethinking our mobilization strategies of his entire people for the great harvest that is soon to come. In other words, church must be sensitive to God's message for these times.

This task will be, beyond a doubt, anything but simple. However, from this place in which the Lord has called to minister, leadership need to put into action a movement of reconsideration of the clergy, the leader, and the pastor to achieve the total ecclesiology of which the kingdom is in such need.

When he saw the crowds, the Lord said, "Pray to the Lord of the harvest to send workers to the fields" (Luke 10:2). Leaders must provide opportunities for the development of all the ministries and workers that the Lord has and will send. "We must work hard in order to have a better-trained clergy with biblical, historical, geographical and sociological competence, to complement laypeople, not to replace them" (Bakke 157). Leaders functioning according to Ephesians 4:11-12 carry out their role to become "leader of leaders of leaders," facilitating total ecclesiology just as the Lord and savior Jesus Christ taught.

CHAPTER 3

METHODOLOGY

Through history the church can observe that the clergy-lay division in the leadership model did not exist in the early Church. The leaders understood that their task was to facilitate the development of all ministries (Eph. 4:11-12). The church developed more as an organism than an organization, placing more emphasis on functions than on titles. As a result, members developed their ministries with ease, without the impediment of ecclesiastical hierarchies.

After two thousand years of history, the church finds itself at the beginning of the twenty-first century with the challenge of reaping the most important harvest of souls of all times. Nevertheless, one of the great limitations for the efficient fulfillment of the mission, is the centralized model of leadership or teacher-caregiver model. This model limits the development and the ministerial possibilities of great a part of the members of the church of Jesus Christ.

To achieve a total ecclesiology, a leadership model called the 3L Vision, to make leaders of leaders of leaders, was implemented. With the use of certain evaluation tools, the progress and benefits in the application of the principles of the 3L Vision were verified. This study shows the results of such a project, mainly in the integration of the ministerial capacities of the clergy and laity, through the model Leader of Leaders of Leaders, in order to go back to the total ecclesiology model.

The Purpose

The purpose of this research was to demonstrate that leaders who implements a biblical model of leadership —"Leader of Leaders of Leaders" or a "Total

Ecclesiology"— as found in Ephesians 4:11-12 to expand the church's clergy/laity ministries thorough the implementation of the 3L Vision.

Also, leaders are healthier and the membership finds better ways to do ministry and satisfaction in developing their capacities. The laity are happy as active, fully integrated members of the church. Mainly, the mission is fulfilled with greater effectiveness, pleasing God and reaching the lost.

Research Questions

The following research questions guided this study.

Research Question # 1

How was the leadership characterized on affective, cognitive, and behavioral areas before they took the training program?

A researcher-developed survey tool was created in order to understand what cognitive, affective, and behavioral aspects characterize the leaders before implementing the principles of 3L Vision related to the following aspects of ministry: intercession, leadership, small groups, lay ministry, inspirational service, education, spiritual retreat, and ministerial team.

Research Question # 2

What progress can be observed in leadership on affective, cognitive, and behavioral areas, and in Church, after applying 3L Vision principles?

A researcher-developed survey tool was created in order to understand what cognitive, affective, and behavioral aspects characterize the progress of the leaders and congregation after implementing the principles of 3L Vision related to the following

aspects of ministry: intercession, leadership, small groups, lay ministry, inspirational service, education, spiritual retreat, and ministerial team.

Population and Sample

The participants in these studies were twenty-eight full-time male self-selected pastors who belong to the Church of God in northeast Argentina. They represent large and small congregations, and come from rural and urban contexts, some of them more than one hundred miles from one another. Also, they are a diverse group composed of a variety of ages, years of experience, and educational backgrounds.

The population of Argentina is heavily made up of inhabitants of a white European background, 97 percent being Italians and Spaniards and the remainder being German, Polish, French, and Slavic. In the sample of this research, native Argentinean aborigines were not included because the percentage of the population, Christian and non-Christian is very small.

One of the reasons for having this wide range of leaders was to verify that the 3L Vision can be applied in different settings with the possibility of obtaining good results because the vision is based mainly on principles and not on methods.

Another important aspect in the assembly of this group of leaders was the attitude towards shifting the leadership paradigm. These leaders had not only the strong conviction of the need for change but also the disposition to make great efforts and to take risks in order to reach the objective.

Methodology

This research was an evaluative study utilizing a methodology with one pretest, (leadership group) and one posttest questionnaire (leadership group). The researcher-

designed instrument was a survey handed out to the pastors in the self-selected leadership group. In order to see the general progress, the pretest and posttest surveys retained the exact same questionnaire (see Appendix I).

Instrumentation

The questionnaire was the instrument used to measure the cognitive, affective, and behavioral responses of the leadership with respect to their experience in the leadership model before taking the 3L Vision's seminars. The participants took the survey prior to the series of seminars.

After the seminars, the same research questionnaire measured the cognitive, affective, and behavioral responses of the leadership in order to check the progress in the leaders after taking the 3L Vision's seminars. Each of the questions fall into one of the three scales: the affective scale, the cognitive scale, or the behavioral scale (see Tables 3.1).

□

Table 3.1. 3L Vision—Leadership Scales

Affective	Cognitive	Behavioral
I feel good working with a ministerial team (#1)	The laity has calling to ministry (#4)	I work well within ministerial team (#7)
I am satisfied with my present leadership's model (#2)	Laity in ministry is biblical (#5)	I am open to listen to new ideas of lay ministry opportunities (#8)
I am open to the concept of women in ministry (#3)	Women in ministry is biblical (#6)	I am developing new local leaders (#9)

Validity

The leadership survey questionnaire was presented to two outstanding leaders who are actively involved in ministry, to provide a level of validity.

The validation process included the following procedure: (1) two ministers with educational and ministerial experience were invited to participate in a process of evaluation of the questionnaire; (2) Before asking the questions, I personally explained to both ministers the objective of the questionnaire and the importance of the process of validation; (3) Each member had a written copy of all the questions; (4) They analyzed each question, one by one. The question was read and its coherence and relevance discussed. Personally, I explained the objective of each question and the others evaluated form and content, whether it was understandable for the participants considering their diverse sociocultural backgrounds; and, (5) If necessary, the question was rephrased until it was clear and understandable for the participants. The time allotted for this process was plentiful in order for each question to be duly analyzed.

Data Collection

I personally handed the pretests and posttests to the leaders. I carried out the pretest in the following manner. First, once the participants arrived for the seminar and were located in their respective rooms, I opened the seminar with words of welcome and prayer, then began at the scheduled time. Next, I offered some general information about the seminars and the importance of the questionnaire. I explained that the information was confidential. Each student was granted a number to avoid identifying them by name. Written copies of the questionnaire were given to the participants. With the questionnaire in hand, I explained the process in detail (i.e., where to write down the personal identification number, asking them to express their answers by marking with an "X" the answer that best responded to their reality). Following, I explained the different options they could choose to express their answers (never, sometimes, regularly, almost always,

always). All questions were read out loud with the possibility for any necessary clarifications. The participants were advised to take all the time they needed to answer the questionnaire responsibly. I remained in the room in case someone wanted to ask me a question personally. Once the participants finished completing their questionnaires they gave them to me personally. After all the questionnaires had been given to me, they were kept in a safe place, and the seminar began. I carried out the posttest in the same way, explaining that completing it conscientiously and with responsibility was very important. Plenty of time was allocated to complete the questionnaire. I later collected and compiled this information.

Variables

The independent variables of this research project were the eight seminars presented over six months, with a final wrap-up session. These seminars were designed to approach specific and correlative subjects. They had biblical, theological, and practical content.

Dependent variables of this study are cognitive, affective, and behavioral changes that occurred in the participants in the different areas in which the participants were challenged. Other aspects of progress is the recovering of the church as a whole to full membership participation in community, as a single body that develops with greater effectiveness God's plan in world missions.

Data Analysis

The researcher-developed questionnaire was used with the twenty-eight leaders to collect the data. Although I gathered some data through personal interviews, these provided only general information. I analyzed the data from the surveys in the following

manner: (1) The data registered in each individual questionnaire was transferred to a general list; (2) From the general list the data was extracted for an analysis of the results through t-tests; (3) Next, the results were grouped according to each 3L Vision principle and within each principle according to the questions of cognitive, affective, and behavioral character, (4) The outstanding aspects such as mean, standard deviation, and significance ($p \leq .05$) were analyzed; (5) General comparative summaries of each principle in its pretest and posttest state were elaborated; and, (6) The answer to each question was analyzed, as well as its relation to the general context of the entire investigation.

Conclusion

The result from the analyzed data demonstrated the benefits and progress that experienced leaders and their congregations can have by applying the principles of 3L Vision. It has contributed remarkably to implementing a biblical model that facilitates the integration of the clergy and the laity, with mutual edification. Leaders will find the implementation of the 3L Vision leadership model most certainly possible.

The results and findings of this investigation follow in Chapter 4.

CHAPTER 4

FINDINGS

In the Scriptures Christians can find the purpose of God for his church and the purpose for those that have the responsibility to lead it. However, as the years passed, Christian leaders have been affected by cultural, political, economic, and social aspects, distancing themselves from the model of leadership exposed in Scriptures. One of the emphases of this investigation is that the church is more like an organism that an organization. A biblical leadership model can help to develop the ministerial possibilities of a great part of the members of the church of Jesus Christ.

The purpose of this research was to demonstrate that leaders who implements a biblical model of leadership—"Leader of Leaders of Leaders" or a "Total Ecclesiology"—as found in Ephesians 4:11-12 to expand the church's clergy/laity ministries through the implementation of the 3L Vision.

Also, leaders are healthier and the membership finds better ways to do ministry and satisfaction in developing their capacities. The laity are happy as active, fully integrated members of the church. Mainly, the mission is fulfilled with greater effectiveness, pleasing God and reaching the lost.

In order to expand the church's clergy/laity ministries, two research questions were developed: "How was the leadership characterized on affective, cognitive, and behavioral areas before they took the training program? What progress can be observed in leadership on affective, cognitive, and behavioral areas, and in church, after applying 3L Vision principles?

The findings are presented in four major sections: a profile of the subjects, data on the reliability of the instrument used in this study, descriptive data, and finally some of the concrete results of the processes of training in churches that applied the principles of a biblical model of leadership.

Profile of the Subjects

The questionnaire (see Appendix I) was personally given at the beginning of the seminars, which spread over a period of six months. The same questionnaire was used in all opportunities.

The total population (N) for this study was 166 and the sample (n) of this research was twenty-eight self-selected leaders. They represent the different realities of the Church of God in northeast Argentina.

The area where the Church of God in northeast Argentina is located includes six states with 501,546 square km and a general population of 7,500,000. The church of God in this region has 166 leaders of which the majority works in ministry full-time. Only a few of them are in charge of congregations and fulfill the ministry only part-time. The region counts 12,800 members distributed in approximately 168 places of preaching.

One of the reasons to have this wide range of leaders was to verify that the 3L Vision can be applied in different settings, with possibilities of obtaining good results because the vision is based on principles not on methods. The wide variety in these twenty-eight self-selected leaders can be seen through the following descriptions of the participants.

The Church of God in Argentina counts five territories that divide the country. The ecclesiastical administration in the country has a national overseer in charge of five

regional overseers or administrative bishops. Also, the regional overseers administratively subdivide their regions in to districts. Those districts include small groups of churches in a specific geographic sector. They are under the charge of district overseers. The churches that compose those districts are ministered by local pastors.

The fifteen pastors mentioned in the Table 4.1 represent different segments from the northeastern region, and they supervise over 85 percent of the local pastors of the entire region. The thirteen remaining local pastors add other ministerial characteristics in order to count on a rich variety of options of ministerial realities.

Table 4.1. The Participants According to Their Administrative Responsibility(n=28)

	District Overseer	Local Pastors
n	15	13
%	52.57	46.43

The participants had a variety of ministerial experience. As a result, some participants are still in the process of forming their leadership profile, while others already had strong concepts of leadership (see Table 4.2).

Table 4.2. The Participants According to Years of Ministry (n =28)

	4 to 10 years	11 to 20 years	21 to 30 years	31 to 37 years
n	7	11	7	3
%	25	39.28	25	10.71

Within the doctrine of the Church of God are certain requisites that certify a person as a member of a congregation: He or she has accepted the Teachings, Disciplines

and Government of the Church of God; he or she has been baptized in water, maintaining a commitment with his or her local church; and, he or she has demonstrated a conduct of fidelity to God and to those who preside over him or her in the Lord, according to the Scriptures (see Table 4.3).

Table 4.3. Numbers of Members in the Congregations of the Participants (n=28)

	25 to 50 members	51 to 100 members	101 to 150 members	151 to 200 members	201 to 250 members	251 to 650 members
C*	4	6	8	5	2	3
%	14.28	21.43	28.57	17.86	7.14	10.71

* Churches

In the Church of God of the NE region, in order for a mission to be declared a church, it has to reach a minimum number of members committed to the new community of faith, have organized a minimum administrative structure, resources for the basic necessities, and have a leader in charge of this rising congregation. The churches represented in this research have demonstrated ministerial continuity. The principles of the Vision 3L were implemented in churches established for different lengths of time (see Table 4.4).

Table 4.4. The Listened Participants by the Age of the Congregation (n = 28)

	1 to 10 years	11 to 15 years	16 to 25 years	26 to 35 □ years	36 to 55 years
n	4	7	6	4	7
%	14.28	25	21.42	14.28	25

The place of ministry of the participants was also diverse. This diversity means that the participants come from different socioeconomic, cultural, religious and political realities. The objective was to encourage the participants to apply the principles of the 3L Vision in these contexts (see Table 4.5).

Table 4.5. The Participants According to the Geographic Location of the Churches (n = 28)

	Rural Towns	Cities	Big Cities
Inhabitants	Up to 35,000	Up to 200,000	More than 200,000
n	8	13	7
%	28, 57	46,23	25

□

Reliability[1]

The questionnaire used for this study was an instrument designed for research that consisted of eight 3L Vision principles scales. Each principle scale is a composite of three subscales: cognitive, affective, and behavioral.

In each question the participants could choose from five options: the lowest score being *never (0)* and the highest, *always (4)*. Each scale item was tested for reliability.

Descriptive Data

In the 3L Vision, the spiritual discipline of intercession is considered the fundamental subject of all Christian tasks. The answer to question 1, "I believe that intercession is fundamental for the growth of the church," at the beginning of the

[1] See Appendix R for glossary of statistical terminology.

conferences received a score of 3.39 indicating that this concept was already considered important. Nevertheless, in the posttest, it rises to 3,78, a significant advance ($p \leq .04$).

Something similar happens in question 2, "I believe that intercession is a mandate for all believers." In the pretest, it scored 3.57 and in the posttest the standard deviation decrease by 1.10. The advance was significant ($p \leq .00$), obtaining the maximum score of 4.00, the most elevated of all responses in this research. This means that there was a total agreement of all the participants on this matter.

Question 3, "I enjoy promoting intercession," obtained a modification in standard deviation of 0.88 and significant advance ($p \leq .00$) showing the will to motivate others to participate in this spiritual discipline.

In question 4, "It is a burden for me to participate in intercession," the answer tended towards "never" (0). This negative answer deserves certain explication. From this reverse score a change in the style of exposition of the question can be observed. The mean score in the pretest was 1.10 but it was 1.14 in the posttest. The modification in the answer was so slight that it does not reflect significant advance ($p \leq .45$).

For question 5, "I promote intercession in my church," the mean score changed from 2.61 to 3.61 with statistical significance of $p \leq .00$. The standard deviation decreased by 0.50.

For question number 6, "I intercede for others on a daily basis," the mean score changed from 2.96 to 3.05 with statistical significance of $p \leq .01$. The standard deviation decreased by .13 (see Table 4.7).

Table 4.6. Subscale Intercessory Prayer Principle (n=28)

	Measurements				
	Pretest		Posttest		
SS	Mean	SD	Mean	SD	p *
Cognitive	3.48	1.06	3.89	0.31	.03
Affective	1.95	1.14	2.46	0.96	.22
Behavioral	2.78	1.00	3.55	0.69	.00

* p ≤.05

Table 4.7. Intercessory Prayer Principle (n=28)

		Measurements				
		Pretest		Posttest		p *
Q	SS	Mean	SD	Mean	SD	
1	C	3.39	1.03	3.79	0.63	.04
2	C	3.57	1.10	4.00	0.00	.02
3	A	2.79	1.29	3.79	0.42	.00
4	A	1.11	0.99	1.14	1.51	.45
5	B	2.61	1.13	3.61	0.63	.00
6	B	2.96	0.88	3.5	0.75	.00

*p ≤.05

During the development of all the conferences, the pastors took time to intercede for personal, ministerial, and familiar aspects, as well as for the country communities. In personal commentaries of the participants, many showed that the exposition of this subject motivated them to concrete actions of including prayer companions in their ministerial activities.

As an example of intercession principle practice, I share some paragraphs of the testimony of one district overseer, Pedro Casco, on the benefits obtained through the application of this principle:

> This new understanding implied for me that through the 3L Vision I had to make important changes because I understood the importance of teaching

> the congregation, training them, and stimulating other brothers so that they can add themselves to this ministry of Intercession. I understood that this kind of prayer is one of the fundamental arms that the Lord has given to use it and for the glory of God. (see Appendix J)

Among the Christian people in general is a good amount of knowledge on the importance of the practice of intercession. Through the 3L Vision said knowledge is put into practice.

Question 7 says, "I believe that the role of to leader is to perfect the saints for the work of ministry." Although in the beginning the mean score was high (2.89), it rose to 3.81 after the conferences, obtaining a significant advance: $p \leq .00$. Something similar happened with question 8, "My task is to lead ministries" ($p \leq .00$). These questions focused directly on their understanding of returning to the biblical model of "decentralizing" the ministries concentrated in the clergy and to include to the rest of the members in the functions given by God to their body, the church, achieving a total ecclesiology. The participants showed an important knowledge on the function of the leader towards the necessity to train the saints for ministry.

The following questions are of affective character. Question 9, "I feel well helping others to develop to their leadership," obtained the highest pretest mean for score this section (3.42), indicating a will and acceptance on the subject. Nevertheless, the posttest mean score increased to 3.82, obtaining a significant advance ($p \leq .02$).

Question 10, "I feel safe with my leadership," also received a high pretest mean score: 3.21. In the mean posttest score we see it improved to 3.32. The standard deviation decreased by 0.09; Nevertheless, it maintained without greater changes and this is reflected in the area of significance ($p \leq .34$). The 3L Vision defies the minister to share ministry with the laity. This means incursion into different forms of leadership as well as

sharing spaces that until now were exclusively for clergy. That considered, the participants showed a good attitude and predisposition.

When arriving at the behavioral section, the question, "I create spaces for leadership," the mean score changed from 2.67 to 3.42 obtaining a significant advance ($p \leq .00$).

Question 12 is more specific and practical: "Personally, I dedicate time once a week once to train leaders." One can observe that the knowledge and the will on the subject were positive before the conferences and improved remarkably thereafter. However, the mean score pretest was 1.33. This question obtained the lowest score in the entire section. After the conferences the mean score increased to 3.28. The result was significant ($p \leq .00$). The standard deviation decreased by 0.26. This change is extremely important in the implementation of the 3L Vision. The observed outcome means that the participants advanced from theory to practice, creating a weekly time for the formation of leadership (see Table 4.9).

Table 4.8. Subscale Leadership Principle (n=28)

	Measurements				
	Pretest		Posttest		
SS	Mean	SD	Mean	SD	p *
Cognitive	2.82	1.28	3.71	0.65	.00
Affective	3.32	0.96	3.57	0.71	.18
Behavioral	2.01	1.05	3.36	0.87	.00

$p \leq .05$

Table 4.9. Leadership Principle (n=28)

		Measurements				
		Pretest		Posttest		
Q	SS	Mean	SD	Mean	SD	p *
7	C	2.89	1.31	3.81	0.56	.00
8	C	2.75	1.24	3.61	0.74	.00
9	A	3.43	0.88	3.82	0.48	.02
10	A	3.21	1.03	3.32	0.94	.34
11	B	2.68	0.98	3.43	0.88	.00
12	B	1.33	1.11	3.29	0.85	.00

* $p \leq .05$

As an example of leadership principle into practices I share some paragraphs of the testimony of one district overseer, Alfredo Diaz, on the benefits obtained:

> The 3L Vision helped me understand the matter of lay leadership. As a pastor I can manage my time better, working with the leaders and taking care of the matters that require my presence, in counseling and organization. Other than that, most of the work is developed by them. I can take good care of the District, as well as taking care of my family. I can now take advantage of the opportunities of study and growth that the region provides and prepare myself in the week to give more from the Lord to my people during the worship services on Saturdays and Sundays. (see Appendix K)

One of the main benefits of the implementation of the 3L Vision is a resulting balance in the ministerial and personal aspects of the life of the ministers. The new concept of leading through ministry teams has even helped pastors to find time for spending vacations with their families.

For the analysis of small groups principle, this section it is important to consider the strong leadership model in which most of the participants were instructed and formed during all their ministerial life. The model was strongly temple-centric and, basically, all the ministries of the church were developed in the sanctuary. Traditionally, the activities

outside the temple took an evangelistic objective, and immediately the activities returned to the temple. This responded to the pastoral-centric ministerial model, where only the leader was ministerially active while the rest of the congregation received ministration passively. Basically, the pastor was assisted by a group of members with certain ministries in order to carry out the liturgical tasks in the temple.

Question 13 was, "I believe that ministering through small groups is biblical." The mean score changed from 2.11 to 3.48. This shows that the seminars helped to strengthen the truth that this type of ministration has a biblical base. The standard deviation decreased by 0.65. Subjects' scores on this item changes significantly between the pretest and posttest measures ($p \leq .00$).

Question 14 was, "I believe that ministries are developed, nourished and disciples are contained through small groups." This focuses on a very important subject for the implementation of the 3L Vision. It is obvious that the participants had in mind that developing ministries, nourishing and containing new disciples are ministerial tasks to develop in the scope of the temple. The mean score changed from 2.00 to 3.61. The standard deviation decreased by 0.69. Subjects' scores changed significantly at $p \leq .00$. Results demonstrate that the conferences were effective and contributed to clarify and to affirm one of the fundamental concepts of the 3L Vision.

Question 15 was, "Working with small group ministries makes me happy." The mean score changed from 2.25 to 3.14. The Standard deviation decreased by 0.08. Subjects' scores changed significantly at $p \leq .00$. One of the important challenges was to put into practice all the theoretical knowledge.

Question 17 was one of application: "I train leaders to minister in small groups." The mean score changed from 1.14 to 2.85. The standard deviation decreased by 0.09. Subjects' scores changed significantly at p ≤.00. The low score in the pretest mean shows that these practices were minimal in the participants before the 3L Vision teaching. The seminars gave positive results.

Question 18 was, "I facilitate the formation and the multiplication of small groups." The mean score changed from 1.32 to 3.03. The standard deviation decreased by 0.05. Subjects' scores changed significantly at p ≤00. The fact that the pretest score was so low shows that the participants created little space for the development of ministry through small groups because they considered it unbiblical (see Table 4.11). The change observed in the application of this principle was fundamental. The temple-centric concept of ministry limited ministerial practice to a much-reduced group. With decentralization, each member of the body of Christ can minister in small groups, according to the gifts provided by the Lord (see Table 4.11).

Table 4.10. Subscale Small Groups Principle (n=28)

	Measurements				
	Pretest		Posttest		
SS	Mean	SD	Mean	SD	p *
Cognitive	2.06	1.51	3.55	0.65	.00
Affective	2.15	1.35	3.29	0.71	.00
Behavioral	1.39	1.19	2.95	0.87	.00

* p ≤.05

Table 4.11. Small Groups Principle (n=28)

		Measurements				
		Pretest		Posttest		
Q	SS	Mean	SD	Mean	SD	p *
13	C	2.11	1.45	3.48	0.56	.00
14	C	2	1.56	3.61	0.74	.00
15	A	2.26	1.35	3.14	0.48	.00
16	A	2.04	1.35	3.43	0.94	.00
17	B	1.46	1.26	2.86	0.88	.00
18	B	1.32	1.12	3.04	0.85	.00

* p ≤.05

As an example of the benefits obtained through the application of this principle, I share some paragraphs of the testimony of one local pastor, Daniel Brinach:

> When we started to study about the principles of the 3L Vision, it began to clarify in my mind in such a way that I discovered that it was possible to share the ministry with the brothers of the congregation and to open the doors of the houses to a biblical way of work where all can participate. Through this way of working, evangelism and discipleship have become easier tasks; we are more aware subjects such as stewardship. We have witnessed divine healing and many conversions: all for the glory de God! (see Appendix L)

The leaders who implement ministries through small groups observe healthier congregations that are more proactive in the missionary task.

The knowledge on the capacity of all Christians to develop ministries was quite good from the beginning of the seminars. Question 19 was, "I believe that all disciples have ministry." The mean score changed from 2.82 to 3.89. The standard deviation decreased by 1.02. Subjects' scores changed significantly at p ≤.00.

Question 20 was, "I understand that my function is to develop all members for the ministry of the church." The mean score changed from 2.82 to 3.82. The standard deviation decreased by 0.67. The advance in this subject was fundamental for the

implementation of the 3L Vision. One can observe how the change of the concept of leadership is taking place.

Question 21 was, "I feel comfortable including the members in the ministry of the church." The mean score changed from 2.82 to 3.78. The standard deviation decreased by 0.50. Subjects' scores changed significantly at $p \leq .00$. A great advance in opportunities for the lay ministries is observed. The consolidation of this factor is observed in the answer to the following question, number 22, which was, "Seeing the ministerial success of the members of the church makes me happy." The mean score changed from 3.35 to 3.39. The change in the mean score was only 0.04. The standard deviation increased by 0.14. Subjects' scores did not have a significant change ($p \leq .45$). One of the main reasons why no significant change is observed is because the mean pretest was very high.

The result obtained in the pretest and posttest areas on the knowledge of lay ministry was somewhat satisfactory. Nevertheless, a different situation appeared concerning at the questions from the behavioral subscale.

Question 23 was, "I create spaces so that the members can identify their ministries." The mean score changed from 2.17 to 3.17. The standard deviation decreased by 0.40. Subjects' scores changed significantly at $p \leq .00$. The way in which the participants helped the members to find their ministries is much better.

The last question, number 24, in this principle was, "I facilitate the active participation of the lay ministries of the members of my church in my leadership." The mean score changed from 2.39 to 3.35. The standard deviation decreased by 0.29. Subjects' scores changed significantly at $p \leq .00$. During the seminars the participants showed great interest to help lay ministries. Together they made one long list of services

or ministries in which the laity could collaborate in the local churches. Of those subjects, forty-four were selected as the most relevant for the church. Then, competent writers in each subject were selected. The subjects were written and exposed in a simple and practical form. As a result the pastors arranged a manual for the lay ministries in each local church. The manual will contribute to the training and mobilization of the lay ministers (see Table 4.13).

Table 4.12. Subscale Lay Ministry Principle (n=28)

	Measurements				
	Pretest		Posttest		
SS	Mean	SD	Mean	SD	p *
Cognitive	2.82	1.28	3.86	0.65	.00
Affective	3.09	1.11	3.59	0.71	.23
Behavioral	2.29	1.24	3.27	0.87	.00

* p ≤.05

Table 4.13. Lay Ministry Principle (n=28)

		Measurements				
		Pretest		Posttest		
Q	SS	Mean	SD	Mean	SD	p *
19	C	2.82	1.33	3.89	0.56	.00 *
20	C	2.82	1.22	3.82	0.74	.00 *
21	A	2.82	1.19	3.79	0.48	.00 *
22	A	3.36	1.03	3.39	0.94	.45
23	B	2.18	1.31	3.18	0.88	.00 *
24	B	2.39	1.17	3.36	0.85	.00 *

* p ≤.05

As an example on the benefits obtained through the application of this principle, I share some paragraphs of the testimony of one district overseer, Elias Cristeche:

> Through lay ministry I could discover the great potential that the leaders in my church have. In the month of August 2006, the Lord healed a woman from brain cancer. After she received Jesus as her personal Savior, we began a small group in her house in a place call the "Río Negro," about 30 km from the church I am pastoring. This group was opened and attended by a lay leader of my church. The activity consisted of a prayer meeting and study of the Word of God. Surprisingly, day by day people added themselves to these meetings in such a way that we had to meet twice per week in order to minister properly. I encourage all ministers to give the laity a chance to develop their ministries in our churches. You will be surprised!! (see Appendix M)

Evidently, God expects the leaders to enable and mobilize all members of the congregation in order to fulfill his promise of showing his power through all who believe.

An important point to establish is that the Church of God in NE Argentina was started by European missionaries with liturgical styles that were very different from Latin America. The inspirational service motivates to make some contextualized and excellent changes so that the meetings are attractive to the service's assistants.

Question 25 was, "I am familiar with the characteristics of an inspirational service or celebration." The mean score changed from 2.67 to 3.85. The standard deviation decreased by 0.65. Subjects' scores changed significantly at $p \leq 00$.

Question 26 was, "I understand the importance of the inspirational service or celebration in the fulfillment of the Great Commission." The mean score increased, from the pre- and posttest 2.39 to 3.85. The standard deviation decreased by 0.99. Subjects' scores changed significantly at $p \leq 00$.

Question 27 was, "I feel comfortable with the style of liturgy of the inspirational service." The mean score changed from 2.67 to 3.67. The standard deviation decreased by 0.72. Subject scores changed significantly at $p \leq .00$.

Question 28 was, "I would like to improve the inspirational style of service." The mean score changed from 2.88 to 2.89. The scores the pretest and posttest increased by .01. The standard deviation decreased by 0.05. In this case one cannot observe a significant change ($p \leq .49$).

Question 29 was, "The organization of the inspirational service is important for me." The mean score changed from 2.92 to 3.21. The standard deviation decreased by 0.44. In this case there is no significant change ($p \leq .11$). The good thing here is that the pretest score was positive.

Question 30 was, "I am training the leadership in order to obtain inspirational services." The mean score changed from 3.00 to 3.28. The standard deviation decreased by 0.25, but no significant change is observed ($p \leq .11$). This standard deviation reflects an important reality (see Table 4.15).

Table 4.14. Subscale Inspirational Service Principle (n = 28)

	Measurements				
	Pretest		Posttest		
SS	Mean	SD	Mean	SD	p *
Cognitive	2.54	1.38	3.86	0.36	0.00
Affective	2.78	1.42	3.29	1.03	0.25
Behavioral	2.96	1.29	3.31	0.94	0.14

* $p \leq .05$

Table 4.15. Inspirational Service Principle (n = 28)

		Measurements				
		Pretest		Posttest		
Q	SS	Mean	SD	Mean	SD	p *
25	C	2.68	1.42	3.85	0.36	.00
26	C	2.39	1.34	3.86	0.36	.00
27	A	2.68	1.44	3.68	0.72	.00
28	A	2.88	1.4	2.89	1.34	.50
29	B	2.93	1.39	3.32	0.94	.11
30	B	3	1.19	3.29	0.94	.16

* p ≤.05

The changes that affect liturgical styles are slow and more complicated the application of the other principles. The analyzed data demonstrates that the application of this principle in the local churches requires greater time and mentoring. Although the participants accept and wish to make changes toward inspirational services does not mean they will put those changes in to effect immediately. Wisdom and patience are the basic requirements for these changes.

As an example, on the benefits obtained through the application of this principle, I share some paragraphs of the testimony of one district overseer, Rolando Silva:

> I applied the 3L Vision in my church and through the principle of inspirational services my normal way of doing church changed. In the inspirational services, God manifests his presence through his Holy Spirit: brothers are renewed in tongues and we see many miracles (two persons who could not walk rose during the worship services and were released of the boundaries that held them captive). I see a healthy church. The church adopted this "living" service. (see Appendix N)

Testimonies such as this corroborate that implementing the biblical principle benefits the health of the congregation.

Question 31 was, "I understand that the formation of the disciples is a biblical mandate to fulfill in my leadership." The mean score changed from 3.00 to 3.79. The standard deviation decreased by 0.75. Subjects' scores changed significantly at $p \leq .00$. The research shows that participants began the seminar with a good understanding of this principle. Nevertheless, the conferences were useful in extending and affirming the biblical concepts on education.

Question 32 was, "I understand that the bases and the development of to healthy church depend on the present education." This question received the highest pretest mean of the entire investigation: 3.71. In spite of such a high score, the standard deviation decreased by 0.45. This little change is reflected at $p \leq .07$. This factor received the highest mean score on the pretest and had, therefore, litter change on the posttest. The slight increase indicates the participants have a high esteem for education, recognizing its priority in the present and future advance of the church.

Question 33 was, "I like participating in programs of ministerial update." The mean score changed from 3.54 to 3.64 (0.10). The standard deviation decreased by 0.25. The pretest mean is very high, which is why this score did not suffer a great change ($p \leq .31$).

Question 34 was, "Developing training spaces for my congregation comes easy to me." The mean score changed from 2.33 to 3.07. The standard deviation decreased by 0.46. Subjects' scores changed significantly at $p \leq .00$. The change observed in this question shows that the seminars contributed to the creation of training spaces in the local churches. Evidently, the participants counted with a good base knowledge but were having difficulties in its application.

Question 35 was, "There is a program in my church that includes all the necessities of service." The mean score changed from 1.70 to 2.78. The standard deviation decreased by .12. Subjects' scores changed significantly at $p \leq .00$. The seminars were effective in helping the participants extend the educative possibilities for the different necessities.

Question 36 was, "I intentionally seek to develop training programs for my congregation." The mean score changed from 2.39 to 3.07. The standard deviation decreased by 0.43. Subjects' scores changed significantly at $p \leq .00$. The 3L Vision has an educational program that reaches the new convert, continuing until bachelor programs. For example, "Noticias Importantes" is a program for new converts the participants are implementing and sharing with the rest of the leadership. For the Church of God in this region, 34 percent of the new converts fulfilled the mandate to pass through the baptism in water and became members of the church. These numbers are very good in comparison to the 8 percent that the general statistics of the evangelical churches in South America show. The decrease of standard deviation on this score means that the principle of education of the 3L Vision is giving good results (see Table 4.17).

Table 4.16. Subscale Educational Principle (n = 28)

	Measurements				
	Pretest		Posttest		
SS	Mean	SD	Mean	SD	p *
Cognitive	3.36	0.98	3.86	0.38	.04
Affective	2.94	1.08	3.43	0.74	.16
Behavioral	2.05	1.09	2.93	0.83	.01

* $p \leq .05$

Table 4.17. Educational Principle (n = 28)

		Measurements				
		Pretest		Posttest		
Q	SS	Mean	SD	Mean	SD	p *
31	C	3	1.25	3.79	0.5	.00
32	C	3.71	0.71	3.93	0.26	.07
33	A	3.54	0.92	3.64	0.68	.31
34	A	2.33	1.24	3.21	0.79	.00
35	B	1.7	0.99	2.79	0.88	.00
36	B	2.39	1.19	3.07	0.77	.01

* p ≤.05.

As an example, on the benefits obtained through the application of this principle, I share some paragraphs of the testimony of one district overseer, Marcos Godoy:

> The 3L Vision facilitated the training of my leaders in an organized and valorized form. The educational program of the 3L Vision gives an opportunity to instruct people from their very first moment as Christians, up through all the way until they can be leaders. (see Appendix O)

Different evangelical groups carry out spiritual retreats in the context where the participants of this investigation minister. Such retreats many times provide confused biblical and theological lessons that contain certain heresies. The 3L Vision seminars contributed to improved clarity and understanding. The participants could know in detail about the principle of the spiritual retreat of this vision. The seminars were effective with the following results.

Question 37 was, "I believe that spiritual retreats have biblical bases." The mean score changed from 2.36 to 3.43. The standard deviation decreased by 0.37. Subjects' scores changed significantly at p ≤.00.

Question number 38 was, "I understand that spiritual retreats contribute towards the development of the members of my church." The mean score changed from 2.61 to

3.43. The standard deviation decreased by 0.32. Subjects' scores changed significantly at $p \leq .00$.

Question 39 was, "I enjoy organizing spiritual retreats." The mean score changed from 1.93 to 3.11. The standard deviation decreased by .41. Subjects' scores changed significantly at $p \leq .00$. The score registered in this matter is noticeable low. In this question one can observe that after receiving the information of the seminars the situation changed remarkably.

Question 40 was, "I wish that all members participated in the spiritual retreats." The mean score changed from 2.39 to 2.92. The standard deviation decreased by .12. The pretest score was satisfactory in spite of the small index of change ($p \leq .07$). Some members of the congregations are very critical towards these spiritual retreats. The assistants must attend and participate with an open heart in order to be built up in their faith during the spiritual retreats. The results show that the participants display certain prudence when deciding to incorporate this activity.

Question 41 was, "I organize spiritual retreats for my congregation." The mean score changed from 1.67 to 2.75. The standard deviation decreased by 0.07. Subjects' scores changed significantly at $p \leq .00$. The application of this principle is evidently slower than the other principles of the 3L Vision.

Question 42 was, "I facilitate the participation of all members in the spiritual retreats." The mean score changed from 1.82 to 3.00. The standard deviation decreased by .07. Subjects' scores changed significantly at $p \leq .00$ (see Table 4.19).

Table 4.18. Subscale Spiritual Retreat Principle (n = 28)

	Measurements				
	Pretest		Posttest		
SS	Mean	SD	Mean	SD	p *
Cognitive	2.49	1.21	3.43	0.82	.00
Affective	2.16	1.35	3.02	1.08	.04
Behavioral	1.75	1.31	2.88	1.21	.00

* p ≤.05

Table 4.19. Spiritual Retreat Principle (n = 28)

		Measurements				
		Pretest		Posttest		
Q	SS	Mean	SD	Mean	SD	p *
37	C	2.36	1.16	3.43	0.79	.00
38	C	2.61	1.26	3.43	0.84	.00
39	A	1.93	1.3	3.11	0.89	.00
40	A	2.39	1.4	2.93	1.27	.07
41	B	1.68	1.31	2.75	1.24	.00
42	B	1.82	1.31	3	1.18	.00

* p ≤.05.

When analyzing the sum of the answers of the posttest according to the subscales, the following results appear from the highest to the lowest score: cognitive 3.42, affective 3.01, and behavioral 2.85. The lowest score here reflects that the participants have good knowledge and will, but certain slowness or difficulty carrying out this principle of the 3L Vision.

As an example, on the benefits obtained through the application of this principle, I share some paragraphs of the testimony of one district overseer, Mario Bellavigna:

> The 3L Vision helped me to accept the ministry of spirituals retreats because I understood that it is the principle of an integral transformation in the life of the people who attended these retreats. Through the 3L Vision, I applied changes in my ministry carrying out spiritual retreats. These

> changes fortified the leadership of the church. We also saw results of liberation of people that were demon possessed, divine healing, call to the ministry, salvation, baptism with the Holy Spirit, etc. We saw amazing results in the church! (see Appendix P)

Spiritual retreats are of great benefit for the process of sanctification and personal edification. The participants of the spiritual retreats return renewed and strongly motivated towards serving the Lord.

The advances of the ministry team principle are important for the 3L Vision, especially in the Latin American context where one of the strong models of leadership is the caudillismo. One of the strong characteristics of the caudillist model is an imposition leadership that expects unconditional obedience from the followers. Somehow, this model of leadership in some people and circumstances has its effect in Christian leadership. For that reason the advances registered in this investigation are of greater relevance.

Question 43 was, "In light of the Bible, I understand that my ministry must be developed through ministerial equipment." The mean score changed from 2.35 to 3.64. The standard deviation decreased by .64. Subjects' scores changed significantly at $p \leq .00$.

Question 44 was, "I surround myself with leaders with equal or better capacities than mine to develop the ministry, in the fulfillment of the Great Commission." The mean score changed from 2.44 to 3.64. The standard deviation decreased by .51. Subjects' scores changed significantly at $p \leq .00$.

Question 45 was, "I like working with ministerial equipment in my local church." The mean score changed from 2.50 to 3.60. The standard deviation decreased by .61. Subjects' scores changed significantly at $p \leq .00$.

Question 46 was, "Forming ministerial teams comes easy to me." The mean score changed from 2.04 to 2.85. The standard deviation decreased by .13. Subjects' scores changed significantly at p ≤.00. Question 47 was, "I form ministerial teams to respond to the necessities that the Great Commission presents." The mean score changed from 1.82 to 3.00. The standard deviation decreased by 0.25. Subjects' scores changed significantly at p ≤.00.

Question 48 was, "Ministerial teams are a part of my priorities." The mean score changed from 2.14 to 3.25. The standard deviation decreased by 0.43. Subjects' scores changed significantly at p ≤.00 (see Table 4.21).

Table 4.20. Subscale Team Ministry Principle (n = 28)

	Measurements				
	Pretest		Posttest		
SS	Mean	SD	Mean	SD	p *
Cognitive	2.40	1.25	3.64	0.68	0.00
Affective	2.27	1.28	3.23	0.96	0.01
Behavioral	1.98	1.29	3.13	0.95	0.00

* p ≤.05

Table 4.21. Team Ministry Principle (n = 28)

		Measurements				
		Pretest		Posttest		
Q	SS	Mean	SD	Mean	SD	p *
43	C	2.36	1.31	3.64	0.68	.00
44	C	2.44	1.19	3.64	0.68	.00
45	A	2.5	1.29	3.61	0.79	.00
46	A	2.04	1.26	2.85	1.13	.01
47	B	1.82	1.22	3	0.96	.00
48	B	2.14	1.35	3.25	0.93	.00

* p ≤.05.

As an example, on the benefits obtained through the application of this principle, I share some paragraphs of the testimony of one district overseer, Victor Suarez:

> The seminars brought me clarity and understanding that at the present time it is necessary to work in ministerial teams, being the only way in which we can fulfill the Great Commission. With this system of work, I have learned to share my ministry with others so that it expands, in that way making disciples. Also, I have learned to trust more in others, delegating part of the task. I have learned not only to delegate, but also to supervise. In conclusion, by receiving this training my mind was opened, allowing me to discover another approach to the work and having another vision to face the task. (see Appendix Q)

Teamwork requires investing time and patience in the training process. Nevertheless, the results of working with ministerial teams are extremely satisfactory.

Training in Church

As the name of the vision indicates, the 3L Vision, "Leader of Leaders of Leaders," hopes that each participant shares the received information with the leadership under his or her administration in the same way that he or she received it towards all levels of leadership.

In the matter of education, NE Church of God in Argentina has established training programs that were accessible to all the members of the local churches. In order to attend to the students of these programs, a full-time director for education was appointed. Didactic materials were provided for the pastors so they may fulfill their objective of training people. More than three hundred lay leaders graduated in diverse programs in the year 2006.

The main objective or goal of the 3L Vision is to make new disciples and extend the kingdom of God. To my understanding this task of making disciples synthesizes the entire work of ministers and leaders in general, training and mobilizing the local churches in the fulfillment of the mission given by the Lord. Church of God in NE of Argentina,

has experienced the establishment of new churches, the growth of ministries of social action in feeding centers for children, the building of houses for the widows of ministers, writing a manual for the lay ministries, and transcultural missionaries being sent out to the field.

The 3L Vision began with my first six weeks of classes in the Beeson International Leaders Program in the year 2003. Through this program of training, God placed the 3L Vision in my heart. When returning to Argentina, the first stage was to meet, in small groups, with the leaders of influence of my region in order to share some aspects of the vision. As the information reached all of the 150 pastors and leaders in charge of churches, ministerial agreement formed to facilitate the implantation of the vision. The process was slow but continuous. Year after year the vision was consolidated. Then, in July 2006, the four seminars of this investigation began. The program extended for six months. In these seminars the principles of the vision were exposed in depth. Spaces for the interchange of opinions and commentaries of the participants were created.

To my understanding, the most important part of the vision was and is the concrete results in the expansion of the kingdom of God, the fulfillment of the Great Commission. As a regional, leader I want to share some specific data of the results of the training and implementation of the vision in the local churches.

At this moment the Church of God in the north east region of Argentina has 150 ministers and leaders in charge of churches. The region counts 12,800 members and 168 places of preaching. Monthly, each local church sends to the regional office a statistical and financial report from which the following data comes.

Upon returning from my first six weeks in the doctoral program, in the year 2003, I began the process of sharing the 3L Vision. In the year 2004, the adding of new converts to the churches was lower, so church growth declined. Naturally, the leadership of the region was trying to assimilate and understand the different aspects of the 3L Vision. When the 3L Vision started in the region, some leaders of influence posed strong opposition against it.

Advancing towards the year 2005, slowly, but with strength, favorable changes in the growth of the church were taking place. By the year 2006, it had advanced enough in the general understanding of the vision so a good number of leaders began to share positive testimonies.

The training seminars began with the twenty-eight self-selected leaders in 2006. As I have previously mentioned, among the twenty-eight participants of the seminars, fifteen of them were district overseers which 85 percent of the ministers of the region under their ministry. As part of the requirements, the participants were asked to read four books, write reports on them, along with other practical assignments, including a very particular one. In three months' time from the last meeting, they had to meet with the rest of the ministers of the region and help them to write up the declaration of mission, vision, and core value for their respective local churches, applying the principles of the 3L Vision. In April 2007, we carried out our 49th Annual Regional Convention. This activity is attended by all the ministers of the region, and among other activities the ministerial sessions were carried out. In these sessions statistical and financial information were shared.

An important part in these ministerial sessions is a space where the goals for the new period are projected. Surprisingly, after an ample debate and consideration among all the leaders, the challenge or goal for the period from March 2007 to February 2008 was established: the growth of new converts added to each local church should be a minimum of 20 percent. This decision was taken with much seriousness (the annual growth average of the churches in South America is about 8percent). Figure 4.1 indicates the established objective. The seminars and the implementation of the 3L Vision challenged to the leaders to take a great new annual goal.

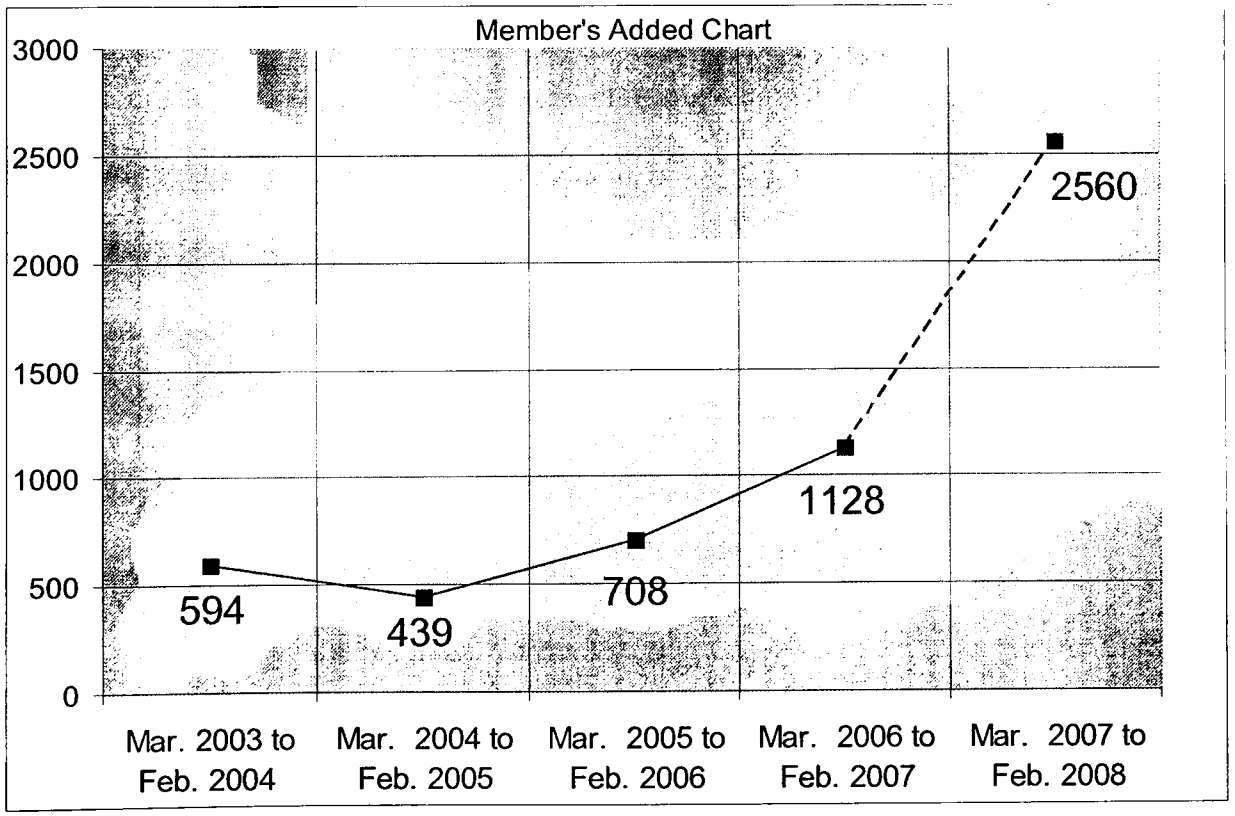

Figure 4.1. Church of God in the northeastern region of Argentina.

Summary of Significant Findings

Following are some of the most outstanding findings of this investigation.

1. The implementing of this model of leadership, with the application of its principles, contributes directly to the growth of the local churches. It revitalizes the lay ministry and, therefore, mobilizes them for the extension of the kingdom of God (total ecclesiology).

2. The intercession principle shows very positive indices. Some of them are the most elevated of all this investigation. Intercessory prayers were fundamental to the outcome of the change in the leadership paradigm.

3. If the result of each question is taken in individual form, 85 percent have shown a significant change ($p \leq .05$). Indeed, the seminars have had a high degree of effectiveness.

4. Taking into account the six questions from the study, the principle of small groups had the lowest mean score in the pretest (1.86), reaching a posttest mean of 3.25. It had a significant advance ($p \leq .00$) with a pretest/posttest difference of 1.39.

5. Of the 15 percent of nonsignificant answers, 66 percent belong to the affective subscale. This area needs more attention.

6. The principle of education demonstrated excellent results (34 percent of the people that made profession of faith were added to the local churches membership).

7. The key of change are the leaders. When the lay members are invited to integrate ministries through the principles, they respond positively and God endorses them with manifestation of his power.

8. The changes in the application of inspirational services have had minor significant results (50 percent of all the answers).

9. The participants affirmed the inclusion of lay ministers in their ministries. In the sum of all the results of the posttest, in this principle they scored 3.57.

10. The study demonstrated how to obtain a leadership paradigm change in order to respond with relevance to the challenge of the twenty first century through the training and application of the 3L Vision principle to transform churches with hierarchical governments and with a strong tendency toward traditional styles.

11. The exposition of the 3L Vision based on principles instead of methods benefited the results of this investigation.

CHAPTER 5

DISCUSSION

The beginnings of this dissertation project can be traced back to my desire to see leaders implementing a biblical model of leadership in order to fulfill God's will for their lives and to facilitate the total development of all the capacities poured by God on to the members of the congregations of my denomination.

The Church of God in the northeastern region of Argentina, since its beginning almost fifty years ago, has implemented a leadership model where pastors do almost everything. Ministering and providing congregational care has been primarily a pastoral role. Through the present model, most of the pastors are overworked, carrying great pressure from people who want more attention from them. Many gifted pastors with small congregations (average churches have only seventy to eighty members) might be able to become pastors of larger churches but until now could not do so because of the leadership structure in which they were taught to work.

Thousands could be reached for Christ if only the leadership paradigm was changed. Leaders must train other leaders to implement the biblical principle of Ephesians 4:11-12, to become leaders of leaders of leaders (3L Vision). The ultimate purpose of spiritual gifts is to serve. It is not the pastor's job to work in every ministry to the make the church grow. This is the function of the church as a whole.

Galloway comments, "Though the Body of Christ requires trained clergy to lead and equip others for service, every believer can do some form of ministry and do it well" (Building Teams 13). I agree completely with this declaration, and it represents the core value of this dissertation.

Chapter 2 discussed the different aspects that influenced the formation of the profile of the Christian leader and analyzed the way in which the roles of the clergy and laity are articulated in the lives of congregations in the heat of the twenty-first century. It reviewed biblical, theological, and historical concepts with literary endorsement. A call of God is observed to return to a total ecclesiology, the mobilization of all the body of Christ in order to fulfill, faithfully and effectively, the commission given by the Lord for these last days, what Kraemer calls a community in mission and not merely an institution (126).

Major Finding

The results of this study demonstrate that the implementation of the 3L Vision can form leaders in such a way that they reach the objectives of the profile of a biblical leader as found in Ephesians 4:11-12. Through the implementation of this vision local churches revitalized lay ministries, with manifestations of God endorsing these ministries putting a total ecclesiology or the priesthood of the whole church into practice. As Raymond Collins says, "The purpose of the gifts as manifestation of the Spirit is that the members of the church of God might be brought together" (41).

Three Major Results that Prove the Major Finding

The results of the implementation of the 3L Vision have been diverse. However, three remarkable results provide a foundation for the major finding.

Results in the Mobilization of Lay Ministries

The implementation of this model of leadership with the application of principles contributes directly to include the members in the ministries of the local churches for the subsequent extension of the kingdom of God, which represents the final and most

important mission (see Figure 4.1 p. 88). The quantitative results of this investigation show that the inclusion of lay ministers provides growth to the church (see Appendix L). God manifests himself powerfully through lay ministry (see Appendix M). The manifestation of God is not reserved for those who have titles. God pronounces himself through his body, the Church, through all its members.

The implementation of this vision has produced an important mobilization by producing a synergic effect (Shirley 189, 214). As Reggie McNeal mentions, synergic effect is the result of the participants developing their ministries through team effort (133). The study demonstrated that the lay ministries have remarkably mobilized. In the sum of all the results of the mean posttest, this result has obtained the most elevated average in comparison to the other principles (3.57). This elevated average means that the participants of the seminars are determined to become leaders of leaders, mobilizing the lay ministries.

The results demonstrate that the participants have understood that each member has ministry and can be useful in fulfilling the vision of God in his or her life. This conclusion is endorsed by Wayne Cordeiro, who considers each member a minister (37).

The application of this 3LVision has also facilitated the total inclusion of women in ministry. Although in the Church of God women can obtain ministerial credentials, this opening of lay ministries has encouraged many to exert their gifts without entering the process of ministerial credentials.

This study reflects the opening of the leadership towards the lay ministry in such a way that they have even written a manual with forty-four subjects to train the lay

ministers. This principle allows the church to function as body of Christ (Rom. 12; 1 Cor. 12; Eph. 4).

This research demonstrated that through the 3L Vision the Church has begun to recover a total ecclesiology by including laypeople in the church's ministries.

Results in Diverse Contexts

The implementation of the 3LVision can be applied in diverse contexts, having good results in the recovery of a total ecclesiology. If the result of each question is taken in individual form we can observe that 85 percent have showed a significant change. ($p \leq .05$). The study demonstrated that the implementation of the 3L Vision is possible in a context of centralized Episcopal government (Church of God). The reason I believe this model works in spite of the Church of God's highly hierarchical structure is because the 3L Vision is based on biblical values and principles, not on methods. The participants were not forced to implement 3L Vision. On the contrary, they were invited to analyze its principles and apply them in the time and form they considered best. This voluntary participation facilitated the leaders, within the ecclesiastical structure, to make the changes they considered feasible. As the leaders and their congregations observed positive changes through the application of the 3L Vision principles, they were encouraged to continue advancing in its realization. The gradual implementation of the 3L Vision has given good results, beginning with a reduced group of influential leaders in the elevated levels of the regional administration. Then the implementation of the 3L Vision advances towards the lower levels of the ecclesiastical structure, finally arriving at the local congregations.

Another verified fact is that it can be applied by ministers with different amounts of years in ministry (see Table 4.2. p. 64) It can also be implemented with good results in congregations with diverse amounts of members (see Table 4.3. p. 63). The age of the church is not an impediment for the implementation of the 3L Vision (see Table 4.4. p. 63). As a result of the implementation of the 3L Vision, one can observe positive changes in the congregations of rural areas as in important urban contexts (see Table 4.5. p. 64). The testimonies in appendixes demonstrate good results in a diversity of contexts. In spite of the diversity, the implementation of the principles in unity and community allows the body of Christ to function properly (Gangel 33).

These results have been possible because the participants saw interesting changes in their local churches when applying the principles of the 3LVision. The laity together with their pastors implementing this or similar vision brings significant results in the short-term (Galloway, Building Teams 11).

The advance of the implementation of the 3L Vision in all contexts is important, not because it is a program of activities but because it has to do with biblical principles that revitalize the total function of the body of Christ, God's church (1 Cor. 12).

Results in Education

The educative program's results corroborate that the implementation of the 3L Vision has facilitated the inclusion of the lay ministries.

Several aspects of this principle have demonstrated their efficiency. For example one of the most remarkable facts is that 34 percent of the people who accepted the Lord in the period of February 2006 to March 2007 became members of the local church. The

implementation of this methodology and literature used in this principle contributed to the sustained growth of the church. The laypeople were widely involved in this process.

The study reveals that extending the programs of training to lay ministers in the local churches has been very positive (306 laity graduated in diverse programs in 2006). A balance between resident programs and nonresidents was maintained. Through the results obtained in the training of the churches, one can appreciate that the objective of the education has been well assimilated.

Educational results demonstrated fundamental effectiveness during the implementation of the 3L Vision and, consequently, the mobilization of lay ministry. Education contributed, through the seminars, to provide clarity, and direction; biblical, theological, and anthropological foundation. One can observe the possibility of a highly effective leader who stays very active, implementing new forms of ministery, but without an established program of seminars, such as the one used in the implementation of the 3L Vision, the outcomes can be disappointing. On the importance of counting on a guided and effective educational program, Thomas C. Oden considers that without this principle Christian practices can be a continuous experimentalism (141). Francisco O. Ayres considers extremely important this principle for the implementation of a vision of this nature. He maintains that the deficiency of consistent education for the subjects raised in this vision (total ecclesiology) has severely limited all lay ministries and loaded ordained ministers with activities (64).

The implementation of the 3L Vision opens opportunities to a great number of members in their congregation who were only spectators. Those same persons, today, are

protagonists of God's movement in Argentina. They became instruments in God's hands for his glory.

Four Decisive Influential Factors to Achieve the Major Finding

Implementing the 3L Vision, four factors were the key issues to achieving the major finding.

Intercession Principle Factor

In this research, the intercession principle shows very positive results. The sum mean of this principle, in the cognitive questions, achieved the highest score (3.89).

The teachings in the seminars were interchanged with moments of intercession for specific subjects. Activities of intercession were programmed as well before and after the seminars. Bulletins were provided for intercessors, with thematic guidance of prayer. Weekly prayer activities of were made by zones; groups of prayer companions were created in the local churches to endorse the local pastor.

This investigation shows that the practice of intercessory prayer was fundamental for the profit of implementation of change in the leadership paradigm. The outcome of this investigation shows that in order to obtain a change in the concept, with results that endure over time, the intervention of the Holy Spirit is necessary. For that reason the first step for the implantation of the 3L Vision was intercessory, prayer for each other and for church work in general. Statistics show that growing churches have prayer as a high-priority aspect (Galloway, 20 20 Vision 57). Oden emphasizes the function of the priesthood of all the believers, and he says that it never works in individual form but for all the community (86; 1 Pet. 2:9).

The Lord is the one who bestows understanding and all knowledge (Col. 1:9b), so the changes seen through the seminars have been obtained only as a blessing from the Lord. He is the one who works to will and to act according to his good purpose (Phil. 2:13). Understanding that God adds leaders to his work through intercession is essential for the implementation of this Vision where each leader forms other leaders (Luke. 10:2).

Small Groups Principle Factor

The principle of small groups has had the lowest mean score of the pretest, as is seen through an analysis of the obtained results (1.86 adding the six mean of the pretest in this principle). Also the study demonstrates that the mean in the posttest moved forward in a remarkable way (3.25). It had a significant advance ($p \leq .00$). Between the pretest and posttest, the difference was 1.39.

The cognitive question number 13, "I believe that ministering through small groups is biblical," had a pretest mean of 2.11 and posttest of 3.48. The SD pretest was 1.45 which decreased to 0.80. The analysis demonstrates that the seminars contributed to the biblical base of the ministerial activities in small groups.

Without a doubt we are in the center of a key aspect of the implementation of the 3L Vision. In the style of traditional leadership, the ministerial activities are developed, in their majority, in the scope of the temple where the clergy minister and the congregation were simply receiving ministration. This style of ministry varies in the ministration of small groups, and somehow it represents a risk to the old model.

Generally speaking, small groups are led by laypeople, carrying out activities that traditionally were only done inside the temples. In small groups lay ministers are formed. Comprehending that decentralization of the ministries is biblical was important because

ministers are many times reluctant to change paradigms. The participants who implemented this principle obtained favorable results immediately.

The small groups were a bridge to the unsaved, presenting them with the Word of God outside of a temple activity. The participants of these seminars could be witnesses of the manifestation of the saving power of God and performing diverse miracles through ministry in small groups.

Galloway's words summarize the situation: "Small groups are the best and most effective place to train or disciple a future leader" (Small Group Book 14).

Leader's Security Factor

The confidence or security of the participants in their leadership was very important for the benefits of the major finding.

The mean score of the posttest in the question, "I feel safe with my leadership," was 3.32. The participants were exposed to shared tasks and functions with lay ministers that corresponded exclusively to the ministers of the clergy. George affirms that pastors sometimes fear the loss of exclusive authority in matters of guidance and advice, when space to the lay is delegated. (Prepare Your Church 112).

Also, they ran risks by sometimes having to face the inquiry of traditional, very influential, Christian leaders who did not agree with the changes raised in the 3L Vision. To this we must add that the model of Christian leadership develops in the shade of the caudillistic Latin American model. Nevertheless, the data shows that they responded positively.

The weekly practice of training leaders was minimal before the seminars (1.33). The biblical exegetical study of the role of the leader gave positive fruit Mean posttest

scores reveal that the advance of this important activity grew remarkably (3.28). Galloway considers this kind of practice an act of wisdom (Making Church Relevant 32). This study reveals that the opening of opportunities towards other lay ministries has been significant. They have surpassed the syndrome of the reign of the ecclesiastical power (Stott 36).

The positive outcomes of the implementation of this vision are numerous, for example: the local church experienced quantitative and qualitative growth, as well as an important qualitative improvement of familiar and ministerial care (see Appendix K). Having security in their leaderships allowed them to share responsibilities and tasks with other leaders.

This study demonstrates that leaders of all the latitudes have assumed a commitment to go forward and some have left their comfort zone (Seamands 175). The leaders opened the doors of the local churches to implement the principles of the 3L Vision, achieving a very important goal. As Adams affirms, this articulates all resources towards the aim of the mission (97).

3L Vision as Based on Principles Factor

The exposition of the 3L Vision based on principles instead of methods has been determined beneficial for results of this investigation. Principles have universal application, whereas methods respond to the necessities of a place or context, in particular. The assistants were themselves pleased the implementation of the principles of the 3L Vision because simply it was a biblical resource, theological and practical for the implementation in their local church.

God will provide the specific strategy for leaders in their communities, adapted for its implementation. For example the principle of small groups is carried out in different churches under different names: lighthouse, prayer house, cell group, small group. We can observe the importance of not taking away the ownership of the work of individual leaders in their place of ministry (Galloway, Making Church Relevant 30). The method in each place must be approved by the Lord. These truths work easily where the vision is based on principles and not on methods.

The results of this investigation demonstrate the effectiveness of the application of principles instead of methods. It is important to point out that although the participants voluntarily acceded to be involved in these seminars, the application of these principles was always raised as a suggestion and never as a mandatory obligation.

The implementation of the 3L Vision based on principles demonstrated effectiveness because each leader employed them while still being faithful to personal methods. The vision is designed to facilitate the participants to implement God's will in their local churches.

Affective Subscale Consideration to Maximize the Major Finding

This research shows that 15 percent of the total answers are not significant. Of this 15 percent, 66 percent belong to the affective subscale. Affect is crucial in leadership formation and I consider reconsideration of this aspect. The result obtained does not mean that the score in this area is low because the general average for the overall investigation had a posttest mean score of 3.24. In some principles, the affective subscale was lower than the other subscales.

This brings one to the conclusion that in order to advance in the implementation of the 3L Vision this aspect must receive greater attention. The Latin Americans are persons who are characterized by being somewhat more sensible in the affective and the emotional side than in other cultures. Reviewing this aspect, one can notice that although the general average of the affective mean score in the cognitive area was 3.72, it should not be neglected because it will directly influence the behavioral area.

In the personal aspect, the implementation of this vision requires the participants to unlearn some ministerial practices and to assimilate or to learn other new ones. The implementation of changes in the ministry can mean receiving approbation from some colleagues and disapproval from others. This situation becomes especially influential if the mentor of the previous model is present in the ministry context, which is the case of many of the participants in these seminars. Emotions play an important role in this process.

The outcome investigation reveals that leaders must offer appreciation for what they are obtaining for the kingdom of God.

Biblical/Theological Analysis of Some Important Components That Contributed to the Major Finding

The major finding and the different factors that contributed to the general success have ample biblical and theological endorsement. Also, this biblical-theological endorsement is supported by the literature mentioned in Chapter 2.

Lay Ministry Component

Galloway believes that the implementation of this kind of principle, lay ministry, is the essence of the reform. (Building Teams 15). McNeal agrees with Galloway saying

that the reform will conclude when the church fully includes the saints in ministry (133). 3L Vision results are excellent because they are helping to achieve the unfinished business of the reformers. Galloway says that, according to the statistics, churches grow or decrease according to the application of this principle (Building Teams 13). The importance of lay ministry is confirmed by Christian A. Schwarz, churches that present remarkable growth are directed by leaders who empower Christians for ministry (24). "For the ministry of the whole church the Holy Spirit has bestowed on every Christian various gifts. Lay ministry is emphasized by Maxwell who maintains that while the church continues to grow, this principle of leadership must be applied to include new leaders (Developing the Leaders around 13). Greenwood says, "The new way of being church requires an ecclesial community that is being created *of* [original emphasis] people, rather than provided *for* [original emphasis] people" (qtd. in Astley 62). In Christ's body all members have a function or gift for the common good (Rom. 12; 1 Cor. 12; Eph. 4). Leaders, as facilitators, must help each of them to reach their maximum potential in service.

Educational Component

This principle has ample biblical endorsement. Education was fundamental in the Old Testament (Deut. 11:19). In his model of leadership the Lord was highly identifiable as a teacher of the Word (Matt. 23:8).

In the Great Commission, discipleship is based in this principle (Matt. 28:20). The apostle Paul exhorts Timothy to fulfill this ministry (1 Tim. 4:13). God equipped his Church with special capacities in order to minister with this principle (Eph. 4). For God,

education is such an important opportunity he said, "Therefore my people will go into exile for lack of understanding" (Isa. 5:13).

The educational seminar process developed good interactive participation, and the contents of these seminars reached their objectives satisfactorily. The composition of the group of participants, such as their variety of ministerial experience, place of ministry, and size of church, has been positive for the enrichment of the participant.

All the participants analyzed the topics and drew conclusions through their discussion in small groups. These spaces, specifically designed for such use, gave all the assistants the chance to participate actively in the development of the subjects As Oden affirms, "The Christian community is a teaching community" (141). Jeff Astley declares, "Its concepts, arguments, attitudes and practices are all learned" (4).

This investigation demonstrated that the understanding of educational component is very important. Steinbron says when knowledge based on the Word touches people's spirit they experience a change of attitude. (Lay Driven Church 82).

Intercession Component

The regular practice of intercession makes a great difference in every Christian's life. Timothy George believes that the Church is a community of intercessors, a priesthood of fellow helpers, a family of mutual sharers and burden bearers (97). Warren believes that the biggest necessity of the church, in this time, is the release of members for ministry, but in order for this to happen, he considers allowing the Holy Spirit to shine on us to see his perfect plan a fundamental element (365). William Porter also shows the crucial need of a leader being sensitive to the voice of God (46). John Mallison thinks

that through intersession believers fulfill one of the more important roles in ministry: priesthood (139).

In the biblical analysis, God wishes to give to humankind blessings, but these become a reality only were intercession exists (Ezek. 22:30). God has blessings for everyone and he wishes that everyone would request them (Matt. 7:7) Jesus is the best intercessory model (John 17).

Prayer was an important aspect in the ministry of Jesus. As a mediator, he gave his own life. The Gospel of Luke alone has seven registries of Jesus' prayers (Ladd 237). Human beings have concepts in the structure of thought that can become fortresses broken only by the intervention of the Holy Spirit (2 Cor. 10:4-5). Guder et al. say missional leadership requires a spirituality that lives in close relationship with the Father with reliance on direction through the Spirit (186). The apostle Paul stands out as an intercessor (Rom. 1:9; Eph. 1:16; Phil. 1:4; 1 Thess. 1:2).

Small Groups Component

Jeffrey Arnold describes this principle as "Jesus' method of making disciples" (14). The Word says where two or three are congregated the Lord would be there with them (Matt. 18:20). Neal F. McBride affirms that small groups are founded on a rock-hard biblical base (13). The primitive church ministered through small groups in houses (Acts 5:42; 20:20; Rom. 16:5, 10-11, 14-15). The body of Christ, with its gifts (Rom. 12; 1 Cor. 12; Eph. 4), must be active every day of the week and cannot be limited to minister exclusively in the physical place of the temple. Paul R. Stevens is "concerned with a theology for the *whole* [original emphasis] people of God." (9)

As Paul Chilcote says, early Methodism was a movement of small groups that empowered laypeople (50). Small groups offer unparalleled ministry opportunities. They are also a social phenomenon. Human beings need to belong to close groups. Harley Atkinson affirms that of ten Americans, four belong to small groups that meet regularly (10).

The application of this principle gives very good results. Galloway confirms the effectiveness saying that the possibility of ministry of the laity brings them great satisfaction (Making Church Relevant 30). Volunteers find the opportunity to fulfill their desire to help others (Senter 158). This way of ministering is corroborated by Schwarz, expressing that in the application of this principle the laity find a natural space where Christians serve others (34). Small groups play a role of utmost importance in the fulfillment of the mission in the world, says Mallison (1).

Leadership Security Component

When confronted with the challenges of a change in the leadership paradigm, it is fundamental for the leader to feel security in ministry. As Galloway explains, insecurity is one of the greatest problems that limits sharing ministry (On-Purpose Leadership 43).

Jesus had security in his leadership. Satan threatened to destroy his ministry by questioning his identity: "**If** [emphasis mine] you are the Son of God" (Luke 4:3-13). Jesus was, secure knowing who he was and he delegated responsibilities to his disciples.

Guder et al. say that today is a context and a time that requires leaders who lead from the front, showing the way toward the recovery of a missional church (183). Confident leaders are sure of *who* they are and *who* has called them to their holy vocation. They know the Lord has a purpose for each leader and that if they are faithful,

nothing and no one can swerve them from God's plan (Rom. 8:31). Paul's letters show how he identifies himself as "the apostle of Jesus Christ" (Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; 1Tim. 1:1).

3L Vision Principles Component

God is a God of principles; his methods are diverse. In the Old Testament, we find a man called Naaman who almost loses the blessing of receiving health (principle) because he was not in agreement with the form (method) God had offered him in order to obtain it (2 Kings 5). Jesus applied the health principle, but his methods were very diverse (Matt. 20:30; Mark. 8:23; John. 9:6).

The apostle Paul exerted the principle of preaching the gospel; nevertheless, according to the place he implemented the method or the more advisable form (1 Cor. 9: 19-23). The apostle Peter was harshly reprimanded because his way of thinking was so rigid that he had difficulty accepting that the Gentiles were included in the plan of salvation along with the Jews. His rigid form of thinking limited him (Acts 10).

The growth of the church is given by God (1 Cor. 3:6). The church grows by itself when we apply biblical principles, says Schwarz (14; Mark 4:26-29). When a vision comes from God, he produces the desire and the doing (Phil. 2:13).

Affective Component

This aspect is noted by Galloway (Fine Art 11) and James M. Kouzes and Barry Z. Posner (Encouraging the Heart 14) as one of the deepest principles in human nature. Somehow, in the implementation of this vision, the participants can become exhausted, frustrated, and disenchanted (Leadership Challenge 19). Bill Thrall, Bruce McNicol, and

Ken MacElrath agree with Kouzes and Posner on the important need all leaders have for encouragement (53).

Berntsen says, "Specific emotions serve as mark of personal religious understanding" (qtd. in Astley 7). Martin affirms, "Concept and affection emerge together" (qtd. in Astley 27). Through the Scripture, God puts special attention on this aspect (Josh. 1; 1 Kings 19:4; 1 Tim. 4:12-17). The Word gives specific instructions on the importance of helping one another in this particular aspect (1 Thess. 5:11). Based on all that was previously said, the necessity of fortifying the affective area is clear. As someone else has said and Maxwell mentions, encouragement is a vital action, equivalent giving oxygen to the soul (Developing the Leader within 70).

Implications of the Study

This study provided some good resources to all leaders who wanted to find the way to move the church to another level of competence in doing ministry. The leadership now has a tool to find the way to a biblical, contextual, contemporary, and excellent model of leadership.

This study is useful for those leaders that wish to analyze their ministry in light of the biblical principles that are so effective today, as they were in previous centuries, but that until recently have lacked consideration.

Many statistics show that the ministerial reality in some cases is alarming. In today's churches are exhausted, overwhelmed, stressed ministers, some of whom are considering leaving their ministerial vocation. This oversaturated type of ministry has not been in God's plan for ministry. Some of these cases are due to a distorted model of leadership. The teachers who preceded them and taught them how to do ministry did their

best, but this study demonstrates that a change of paradigm is necessary. Revitalizing the leadership with biblical principles that can help leaders have a plentiful and healthy ministerial life of blessing, without sacrificing their own health, their families, or other important aspects of their lives.

Also, the laity will find in this study the biblical bases for inclusion of their function and their role in the body of Christ, which should have never been left aside.

This study demonstrates that these principles can be effective in a Latin American context, as opposed to the questioning of some leaders who argued that some of these principles are only effective in certain cultures, but not in the Latin American culture.

This study is evidence for an awakening produced by God in uniting the effort of the laity with the work of leaders to produce the greatest harvest in these last times.

This study shows that the manifestations of miracles from God follow when biblical principles are applied.

Weaknesses of the Study

Because the implementation of the 3L Vision implies changes in the participants and their congregations in three areas (i.e., cognitive, affective, and behavioral), the leader should have more time in the development of the seminars and the gradual implementation of the principles. Having more time would facilitate the best assimilation of the content on the part of the participants and the most thorough implementation on the part of the congregations. The seminars would best be presented throughout the course of one year. A year long seminar would give more specific support to the necessities of each participant, providing more personalized mentoring.

Another aspect for consideration is the possibility of including a team of professors. In this case I was the only professor available. Now that more leaders have graduated from these seminars, multiple professors can be selected and established. The selection of various professors can contribute to the formation of the participants because the program would involve a variety of ministerial views and experiences.

Suggestions for Further Studies

The implementation of 3LVision in the northeastern region of Argentina was a breakthrough experience that is still in its first steps. In my consideration, a follow-up investigation that evaluates the participants and their congregations in the future years can result as a very valuable contribution for the further development of this subject. In such a case, the participants with their congregations can also be involved in the examination of the Vision's implementation and make suggestions. Evaluators would assist in understanding the virtues and errors in the development of the vision.

Another interesting case study would be the application of this vision by leaders in the process of founding new congregations. The denomination is currently working on a project of establishing fifty new churches.

Personal Reflections

Analyzing growing churches, one can find a common characteristic among them: They use the spiritual disciplines remarkably, especially prayer. In the lives of the Christian leaders who have shaped history and have bestowed important contributions to Christianity, prayer has a high priority.

Nevertheless, in the great majority of contemporary literature referring to leadership, only a minimal or no reference at all is made to the subject of practices such

as the prayer of intercession. No knowledge, capacity or ability in a leader can replace the benefit of this spiritual discipline that, combined with the other factors, can produce important and stable fruits for extending of the kingdom of God.

Personally, I feel much gratitude towards God who gave me the opportunity of participating in the implementation of 3L Vision. The results are encouraging, especially seeing the growth of the church in addition to new disciples every day, which s really the main point. I consider the implementation of 3LVision just the beginning of a process that is going to be consolidated with the passing of years.

In this postmodern world in which the churches are immersed, people are pressed to obtain immediate results. However, in the application of 3LVision I have learned to be patient, understanding that the logical and natural process does not always adjust to the parameters of immediate results of society. A great focus in the main three areas (cognitive, affective, and behavioral) is indispensable for the effective implementation of the Vision, as well as giving the process time to mature.

This study helped me to know God more through his work and through the process of implementing the 3L Vision.

APPENDIX A

Intercession Principle Course Outline

1. The importance of the prevailing prayer

1.1 The role of the constant prayer.
1.2 The time factor in the constant prayer.
1.3 The levels of the constant prayer.
1.4 Unity in prayer and its levels.

2. Prevailing prayer—The need of the church.

2.1 The priority of God works for us.
2.2 God is looking for people who pray constantly.
2.3 We are failing God.
2.4 Giants in prayer are needed.
2.5 God has ordered Christ to be the Greater Intercessor.
2.6 God has ordered us to intercede with Christ.
2.7 The glory of persevering in prayer.
2.8 The absence of prayer can become a sin.

3. The prevailing Christ

3.1 Christ remained in prayer on Earth. He depended totally on the Holy Spirit, as you and I do.
3.2 Jesus still perseveres in prayer.

4. You are welcome to the throne

4.1 To approach, remembering that this is the throne of grace.
4.2 To approach the throne with humility.
4.3 To approach the throne with openness and sincerity.
4.4 To approach the throne with faith.
4.5 To approach the throne with love and joy.
4.6 To approach with loving gratitude.
4.7 To approach with ardent love in our heart for Jesus, his kingdom, and those for whom we pray.

5. Why is prevailing necessary

5.1 You must persevere over yourself.
5.2 You must persevere over situations.
5.3 You must persevere over people.
5.4 You must persevere over Satan.

6. You must prevail before God

7. The dynamic of desire

8. The dynamic of fervency

9. The dynamic of importunity

10. Importunity prevails

10.1 The role of insistence.
10.2 Insistence is a tool and travail
10.3 The repetition in insistence

11. The dynamic of faith

11.1 Faith conquers the doubts
11.2 Faith and signs
11.3 Faith and security
11.4 How to know if God listens to your prayer

12. How to increase faith

13. The dynamic of the Spirit

14. The prayer of agreement

15. The dynamic of perseverance

16. The militant use of Jesus' name

(The general content of this course was taken from Wesley L. Duewel Mighty Prevailing Prayer)

Book review:

John C. Maxwell, Compañeros de Oración [Partners in Prayer]

APPENDIX B

Leadership Principle Course Outline

LEADER OF LEADERS OF LEADERS
3L VISION

1. General aspects of leadership

1.1 A leader with purpose thinks correctly.
1.2 How to multiply our ministry?
1.3 Learning the principle of Jethro that helped to reach more in less time through other people.
1.4 Eight principles as guide of the master plan and the plan for development of leadership. (Taken from the book The Master Plan of Evangelization by Robert E. Coleman)
1.5 Experience of Dr. Dale Galloway.
1.6 Developing leaders is a long-term process.
1.7 The principle of instructing vs. forming.
1.8 General aspects.

2. Purpose-driven leadership

2.1 Jesus: a model of purpose-driven leadership.
2.2 How to cultivate, intensify, and increase the vision.
2.3 God does not look for leaders with much ability as he does credibility, dependency, and availability.
2.4 The life of prayer of the leader (Neh. 1:4-11)
2.5 A defined vision.
    2.5.1 What is a vision?
    2.5.2 How important is a vision?
    2.5.3 Leadership begins with vision.
    2.5.4 Two pictures that can help to clarify the vision.
    2.5.5 Effectiveness in launching the vision.
    2.5.6 Where do the dreams and the vision come from? Created or revealed?
    2.5.7 Five steps to obtain the vision of God.

3. Seven habits of an effective leader

Introduction
3.1 Habit # 1—Have a clearly established vision.
3.2 Habit # 2—Influence the influential.
3.3 Habit # 3—Organize a winning team.
3.4 Habit # 4—Be a charismatic leader.
3.5 Habit # 5—Have a winner's attitude.

3.6 Habit # 6—Lead a balanced life.
3.7 Habit # 7—Never quit.

4. How to be an agent of effective change-Part I

4.1 The leader must know what to change.
4.2 The tools and the methods change.
4.3 Personality profile of the change agent.
4.5 You are the first that must change.
4.6 Changing realities.
4.7 Churches that don't change don't exist.
4.8 Change is a process.
4.9 Reasons for which people resist to the change.
4.10 Four questions: What, why, when, and how.

5. How to be an effective agent of change–Part II 15 Principles

5.1 Principle # 1—Launching and relaunching the vision.
5.2 Principle # 2—Influencing the influential.
5.3 Principle # 3—Creating a leadership team of change.
5.4 Principle # 4—Sharing the vision and the strategy of change with your team until it can obtain consensus and unit.
5.5 Principle # 5—Preparing the congregation for change.
5.6 Principle # 6—Affirming the past.
5.7 Principle # 7—Communicating, communicating, and communicating with clarity to the congregation the purpose and the benefits of the change.
5.8 Principle # 8—Replacing comfort with urgency.
5.9 Principle # 9—Being sensible when leading people through adjustments that are produced in the zone of transition since for some, it is like walking through a battle zone.
5.10 Principle # 10—Loving people through change.
5.11 Principle # 11—Loving ourselves through change.
5.12 Principle # 12–Getting the key leaders to bear the burden and share the vision.... They will have to know his heart.
5.13 Principle # 13—Handling enthusiasm in your leadership.
5.14 Principle # 14—Celebrating victories.
5.15 Principle # 15—Keeping firm in the change until it becomes an irremovable reality.

6. Core Values

1. The importance of the core values.
2. Defining and understanding core values.
3. Development of your own core values.
4. Examples of core values of other churches.

5. Some suggestions on how to communicate core values to the congregation and getting it to accept them.
6. A value that I believe you must emphasize twice more than the others.

Books review:

John C. Maxwell, Developing the Leader within You

Rick Warren, The Purpose Driven Church

APPENDIX C

Small Groups Principle Course Outline

Small Groups, Groups of Personal Care in the Church Today

Introduction

Cells of the human body.
Generalities.
The Church: Body of Christ.

1. The Church needs a system of small groups.

2. Why small groups?

3. Six necessities that people have and they find answered in small groups

4. Small groups are the most effective method to take care of people personally.

5. Twenty one principles for leading a group of personalized care

5.1 Three steps to obtain a successful group of PC.
5.2 The key to success is participation.
5.3 Beginning and finishing with a conversational prayer.
5.4 Responding with love to each prayer request immediately.
5.5 The Bible is our guidebook and authority.
5.6 Encouraging each one in the group.
5.7 Do not allow discussions to divide or to upset the harmony of the group.
5.8 Practice edifying each other (Rom. 14:19).
5.9 Leading in love.
5.10 The follow-up of the members of the group between the meetings is essential.
5.11 The new ones added to the group will be taken care of in order to stimulate a good growth.
5.12 Handling the problems of complicated people outside the group in a one-on-one private conversation between the leader and this person.
5.13 Not allowing anybody to confess other people's faults but his own.
5.14 Not allowing anybody to monopolize the meetings.
5.15 Keeping ourselves spiritually on track.
5.16 Keep learning; we do not have all the answers.
5.17 Maintaining the group in a relaxed spirit and atmosphere.
5.18 A good sense of humor is a valuable contribution.
5.19 When somebody has a necessity in his life, ask the group for help.
5.20 When somebody has a problem or needs help, he should quickly go to his leader and request it.
5.21 Remember: it is Christ who leads, not us.

6. Seven main differences between the traditional model and 3L Vision.

Book review:

Esdras Bentancourt, Manual Organizativo M18/20

APPENDIX D

Lay Ministry Principle Course Outline

SHARED MINISTRY

HOW TO INITIATE THE REVOLUTION OF THE LAY MINISTRY

"Only what we share multiplies." Dale .Galloway

1. What is ministry? Ministry is a special service that we do for God.

2. Who ministers?

3. A call to include lay ministry in the great harvest.

4. Each Christian a minister.

5. Leaders mobilize and liberate people so they can ministry.

To mobilize through **ACTION**

5.1 **A**-Attention
- 5.1.1 What do you see?
- 5.1.2 What things do you wish to share?
- 5.1.3 Of how many of these biblical realities are we owners?
- 5.1.4 We must communicate the passion to share the ministry.

5.2. **C**–Connecting people with ministry
- 5.2.1 Two questions
- 5.2.2 Three things to multiply the percentage of people involved in service and ministry of the church:

5.3 **T**–Training
- 5.3.1 Provide specific training for each ministry.
- 5.3.2 Four ways to train the laity for ministry.
- 5.3.3 Create your own style and model of training of lay ministers.

5.4 **I**–Investing in people.
- 5.4.1 The best investment we can make, that will become in rich dividends, is investing time in developing people for ministry.
- 5.4.2 The only way to develop people in ministry is being a mentor of people.
- 5.4.3 We can be both, a formal and informal mentor.
- 5.4.4 Three areas we must emphasize when we are mentors.

5.5 **O**–Organize and employ work teams.
- 5.5.1 One of the most important causes of leaving the ministry among the laity is the downheartedness that comes from being isolated.
- 5.5.2 It is very important to group people in ministries of small groups where the first responsibility is to minister to one another and then all together minister outside to other people.

5.6 **N**—Now is the time. We cannot wait.

APPENDIX E

Inspirational Service Principle Course Outline

Fifteen important aspects

1. **The inspirational service and the concept of worship.**
2. **The inspirational service and those who minister.**
3. **The inspirational service and its styles.**
4. **The inspirational service and its physical atmosphere.**
5. **The inspirational service and the offering.**
6. **The inspirational service and the announcements.**
7. **The inspirational service and the sermon.**
8. **The inspirational service and the altar call.**
9. **The inspirational service and time.**
10. **The inspirational service and the postlude.**
11. **The inspirational service and the affective relationship.**
12. **The inspirational service and children.**
13. **The inspirational service and the visitors.**
14. **The inspirational service and technology.**
15. **The inspirational service and spiritual battles.**

APPENDIX F

Education Principle Course Outline

FAETID
Argentinean Faculty of Theological Studies of the Church of God

1. Important News (Course of IV levels for new converts)

2. Course by Correspondence (24 lessons)

3. School of Life (Course of Basic training for leaders-III Levels)

4. Supervised Ministerial program (basic Course of Ministerial Formation Four books)

5. Certificate in Service (Seven courses)

6. Diploma in Bible (Seven courses)

7. Ministerial Biblical diploma (Seven courses)
Each student becomes qualified in the biblical, theological, and historical area, while fulfilling a Program of Supervised Ministry through which they are assigned to a specific church on the weekends for his her ministerial practices. During this time they are oriented and supervised.

8. Bachelor in Theology

9. Superior Bachelor in Theology

APPENDIX G

Spiritual Retreat Principle Course Outline

1. Emphasis on spiritual retreats (beginnings)

2. Pre-Spiritual retreats

3. Spiritual retreats

- 3.1 Theological bases
- 3.2 Doctrinal foundation
  - 3.2.1 The blood of Jesus Christ.
  - 3.2.2 The Word of God.
  - 3.2.3 The Holy Spirit.
- 3.3 Ecclesiologic foundation.

4. Models of Spiritual Retreats.

- 4.1 For Women
- 4.2 For Marriages
- 4.3 For Young people
- 4.4 Mixed retreats

5. Order of the spiritual retreats

6. Post-retreats

7. Arguments against spiritual retreats

8. Practical advice for the implementation of spiritual retreats

(The general content of this document is under the responsibility of Dr Miguel Alvarez, ex-president of the Asian Seminary of the Church of God in Manila, Philippines. Currently, he is the Bishop Administrator of the NE Region of the Hispanic Ministry of the Church of God in the USA. Some adaptations have been made so that their content is contextual and pertinent.)

APPENDIX H

Ministerial Team Principle Course Outline

1. Eight fundamental concepts that you need to know to form a team Leadership

1.1 Choose people who have the same feeling and intention as you. Summon people-oriented persons, instead of work-centered persons.
1.2 Select people who can do some things better than you do; otherwise you do not need this person.
1.3 Delegate an area of ministry to a member of the team. Give this person challenges and responsibilities that help him to grow as much as possible.
1.4 Each person of our team has "the most important" job in the church: "his main task is recruiting, equipping and training lay leaders in his area of ministry."
1.5 Recruit the most effective leaders to form part of your ministerial team.
1.6 Whenever you add a person to the team, you must change and grow as pastor to help this new member be successful in his or her task.
1.7 Delegate areas of specialization to the team and to the ministries for which each member of the team will be responsible.

2. Twenty-one ideas on how the pastor can relate better to his or her leadership team.

2.1 Each team must have a leader: you.
2.2 Help each member of the team to be successful in his or her ministry.
2.3 Be fair when presenting recognitions and compensations.
2.4 Be the one who encourages.
2.5 Keep in your team people who render account of what has been assigned to them.
2.6 Stop all work and put yourself at the disposal of your team when the situation demands it.
2.7 Be a teacher. Be sure of being an example of what you teach.
2.8 Require each member of the team to establish his or her goals.
2.9 Share the ministry with your team.
2.10 Spend time with each member of the team.
2.11 Share your visions and feelings with your team all along.
2.12 When you have necessities in your own life, share these with them and ask them to pray for you.
2.13 Remember, each person has his or her own ego; each one has egocentric necessities.
2.14 Help them to maintain balanced lives.
2.15 Pay attention to the "spirit" of your team.

2.16 Give each one in the team the "triple A" treatment.
2.17 Be in control without being controlling.
2.18 To be a good pastor you must be very sure of who you are.
2.19 Treat your team as brothers and sisters, not as kids
or even worse, as slaves.
2.20 Be patient with your team; give them time to develop.
2.21 Plan and lead weekly meetings with your team.

3. Nine components for a team meeting to be effective.

3.1 Information.
3.2 Planning.
3.3 Communication.
3.4 Education.
3.5 Spirit.
3.6 Communion
3.7 Humor.
3.8 Giving account and reporting.
3.9 Remembering the vision.

APPENDIX I

Questionnaire

Q #	SS	QUESTIONNAIRE	NEVER	SOMETIMES	REGULARLY	ALMOST ALWAYS	ALWAYS
			0	1	2	3	4
1	C	I believe that intercession is fundamental for the growth of the church.					
2	C	I believe that intercession is a mandate for all believers.					
3	A	I enjoy promoting intercession.					
4	A	Personally, is it a burdening to participate in intercession?					
5	B	I promote intercession in my church.					
6	B	I intercede for others on a daily basis.					
7	C	I believe that the role of the leader is to perfect the saints for the work of ministry.					
8	C	My task is to lead ministries.					
9	A	I feel well helping others to develop their leadership.					
10	A	I feel safe with my leadership.					
11	B	I create spaces for leadership development.					
12	B	Personally, I dedicate time once a week to train leaders.					
13	C	I believe that ministering through small groups is biblical.					
14	C	I believe that ministries are developed, nourished, and disciples are contained through small groups.					
15	A	Working with small group ministries makes me happy.					
16	A	Do I celebrate the ministerial profits of small groups?					

Q #	SS	QUESTIONNAIRE	NEVER	SOMETIMES	REGULARLY	ALMOST ALWAYS	ALWAYS
			0	1	2	3	4
17	B	I train leaders to minister in small groups.					
18	B	I facilitate the formation and the multiplication of small groups.					
19	C	I believe that all disciples have ministry.					
20	C	I understand that my function is to develop all members for the ministry of the church.					
21	A	I feel comfortable including the members in the ministry of the church.					
22	A	Seeing the ministerial success of the members of the church makes me happy.					
23	B	I create spaces so that the members can identify their ministries.					
24	B	I facilitate the active participation of the lay ministries of the members of my church in my leadership.					
25	C	I am familiar with the characteristics an inspirational service or celebration.					
26	C	I understand the importance of the inspirational service or celebration in the fulfillment of the Great Commission.					
27	A	I feel comfortable with the style of liturgy of the inspirational service.					
28	A	I would like to improve inspirational style of service.					
29	B	The organization of the inspirational service is important for me.					
30	B	I am training the leadership in order to obtain inspirational services.					
31	C	I understand that the formation of the disciples is a biblical mandate to fulfill in my leadership.					
32	C	I understand that the base and the development of a healthy church depend on the present education.					

Q #	SS	QUESTIONAIRE	NEVER	SOMETIMES	REGULARLY	ALMOST ALWAYS	ALWAYS
			0	1	2	3	4
33	A	I like participating in programs of ministerial update programs.					
34	A	Developing training spaces for my congregation comes easily to me.					
35	B	Developing training spaces for my congregation comes easily to me.					
36	B	I intentionally seek to develop training programs for my congregation.					
37	C	I believe that spiritual retreats have a biblical base.					
38	C	I understand that the spiritual retreats contribute towards the development of the members of my church.					
39	A	I enjoy organizing spiritual retreats.					
40	A	I wish all the members would participate in the spiritual retreats.					
41	B	I organize spiritual retreats for my congregation.					
42	B	I facilitate the participation of all members in the spiritual retreats.					
43	C	In light of the Bible, I understand that my ministry must be developed through ministerial equipment.					
44	C	I surround myself with leaders with equal or better capacities than mine to develop the ministry, in the fulfillment of the Great Commission.					
45	A	I like working with ministerial equipment in my local church.					
46	A	Forming ministerial teams comes easily to me.					
47	B	I form ministerial teams to respond to the necessities that the Great Commission presents.					
48	B	Ministerial teams are a part of my priorities.					

APPENDIX J

Intercession Principle Testimony

Pr. Pedro Casco

Participating in the seminary of the 3L Vision was for me an important experience, because it brought me clarity and understanding about intercession. I understood that this kind of prayer is one of the fundamental arms that the Lord has given to use for the glory of God.

In addition, the 3L Vision helped me to accept the ministry of intercession because as I practiced it and shared it with others, the blessing was greater. It was plain to see how the brotherly and spiritual "*koinonía*" grew between colleagues and brothers. Everything indicates that we need to accentuate day by day the ministry of intercession because this allows us to elevate to the glorious intention of God, when he says through the prophet Ezekiel: "I looked for a man among them who would build up the wall and stand before me in the gap on behalf of the land so that I would not have to destroy it..." (22:30).

This new understanding implied for me that through the 3L Vision I had to make important changes because I understood the importance of teaching the congregation, training them, and stimulating other brothers so that they can add themselves to this ministry of intercession. Even those elderly people may think that they are longer useful in the church can pray on behalf of others. And in this way they can be in the will of God and feel the tremendous satisfaction of being in the movement of the Holy Spirit. This decisive action continues to produce changes. This does not mean that there are not obstacles, but these obstacles help us to intensify this ministry and to extend it.

The challenge now is that the Lord may help us to form and consolidate a big army of intercessors. We can feel the responsibility, we can enjoy ourselves in the task, and we can be witnesses of the tremendous glory of God in the NE Region in Argentina and in the world.

***Pastor. Pedro Casco** is a local pastor and district overseer of the south and west districts of the Church of God in P.R.S. Peña, Chaco. Under his supervision are eleven pastors and congregations. His local church counts on seventy-four members. He has sixteen years of full-time ministry.*

APPENDIX K

Leadership Principle Testimony

Pastor Alfredo Diaz

The 3L Vision helped me understand the matter of lay leadership. Within the congregation I began to select and train the members from the church who, according to my observations, were influential towards the rest. The 3L Vision made it possible for me to interpret correctly and to accept the ministry of the laity. Immediately we have made the change from a traditional system of work where the pastor was the only "anointed" one, to the awareness of the responsibility of all the saints. We have added to the activity a greater number of leaders for fulfilling the Great Commission, knowing that the signs will follow all who believe (Mark.16:17-18).

We began the task of using small groups three years ago, establishing eight groups with their respective hosts, leaders, and apprentices. Then, we moved on to the stage of consolidation of the small groups. God gave us the growth, performing signs and miracles among us, such as healings in answer to the prayers of the leaders and the members of the groups. People from neighborhoods got saved. They were instructed, in the small groups, in a Christian bases with biblical material ("Important News"). Then they voluntarily decided to be baptized and become members of the local church. After that they take a course ("School of Life"). In this moment we are working with the Manual of Biblical studies for small groups.

The small groups were multiplied from eight to eleven groups. This implies having thirty-three people directly involved in the task of leading. This system of work has come to be so special for the local church that all the members have received strength, communion with one another, because all are involved in a single objective, to win to the lost for Christ.

As a pastor I can manage my time better, working with the leaders and taking care of the matters that require my presence, in counseling and organization. Other than that, most of the work is developed by them. I can take good care of the district, as well as taking care of my family. I can now take advantage of the opportunities of study and growth that the region provides and prepare myself in the week to give more from the Lord to my people during the worship services on Saturdays and Sundays. I give thanks to God and our overseer for the Vision that without a doubt has come to be a great blessing for my ministry, church, and family.

Pastor Alfredo Anselmo is a local pastor and district overseer of District Ibarreta of the Church of God in Formosa.. Under his supervision are eight pastors and congregations. His local church counts 233 members. He has sixteen years of full-time ministry.

APPENDIX L

Small Groups Principle Testimony

Pastor Daniel Brinach

In the beginning of my ministry, I observed the work in the homes, prayer meetings, evangelistic or discipleship meetings, and I noticed that the outcome of this work was very interesting. I applied it in spite of the little knowledge I had of this matter. When we started to study about the principles of the 3L Vision, it began to clarify in my mind in such a way that I discovered that it was possible to share the ministry with the brothers of the congregation and to open the doors of the houses to a biblical way of work where all can participate.

I perceived the difference that means establishing a leader with an apprentice that can both lead a meeting in a house weekly for a while, and then, the apprentice remains working in the place, and the leader moves to another home. This is an easy way to reproduce leadership.

The first step I took (it was a big challenge) was to close the worship services during the week (except the prayer services) and meet with the entire congregation on weekends. After a year of discipleship and to share my vision with the leaders of church, my vision, we began with seven small groups with their respective leaders, apprentices, and hosts. The results were visible immediately, because with the traditional worship services, there was one worship coordinator and the pastor was the one that gave the study of the Word, or preaching. With the small groups, there were seven leaders, seven apprentices, seven hosts working and growing by means of the active service.

The other results were greater attendance in the week at the rate of thirty-five in the weekly service to eighty in the house groups per week. However, the most important thing was the attendance of new people, unsaved, who week after week returned to the groups to study the Bible and to pray for their lives.

Then new groups were naturally forming with more leaders. Now we are attending thirteen small groups. And we have the possibilities of opening one more in this month. One of the groups was very blessed and was multiplied with twenty-seven members. They divided into two small groups with their respective leaders and apprentices, who arose from the group itself. Those who enjoy and quickly enlist in this form of work are the young people.

Through this way of working, evangelism and discipleship have become easier tasks; we are more aware of subjects such as stewardship. We have witnessed divine healing, and many conversions: all for the glory de God!

Pastor Sergio Daniel Brinach is a local pastor in the District Monseñor de Carlos in P.R.S. Pena Chaco. His congregation counts 170 members, and he has eight years of full-time ministry.

APPENDIX M

Lay Ministry Principle Testimony

Pastor Elias Cristeche

Through the lay ministry, I discovered the great potential that the leaders in my church have.

In the month of August 2006, the Lord healed a woman from brain cancer. After she received Jesus as her personal Savior, we began a small group in her house in a place call the "Río Negro," about 30 km from the church I am pastoring. This group was opened and attended by a lay leader of my church. The activity consisted of a prayer meeting and study of the Word of God. Surprisingly, day by day people added themselves to these meetings in such a way that we had to meet twice per week in order to minister properly. Around sixty persons are congregating there, of which ten already passed through the waters of baptism and some of them received the baptism of the Holy Spirit.

Now we are planning to construct a place for the meetings in this city because a person donated a piece of land for this purpose. The Lord has surprised us with miracles and signs, which prove what he can do when a person puts his faith in Him. The outstanding thing in all of this is that it happened because of lay members. I believe that understanding there are men and women in the church with gifts and talents gives the possibility of growing, and also fulfilling the task of making disciples. Today, thanks to the ministry of the laity I can have human resources that I was unaware of before. What happened in Río Negro is an example of what the laity can do if we give them the opportunity. I encourage all ministers to give the laypeople a chance to develop their ministries in our churches. You will be surprised!!

Pastor. Elias Cristeche is a local pastor and district overseer of the District El Colorado -Formosa. He has to supervise seven ministers and their congregations. His local church counts 185 members. He has twenty-two years of full-time ministry.

APPENDIX N

Inspirational Service Principle Testimony

Pastor Rolando Silva

Through the inspirational services, my life changed. I had a before-and-an-after experience. I crossed a barrier because I discovered the importance of establishing my communion with God as a priority. This was a brand new church, so the implementation of all the changes was easy, with no resistance. The church immediately entered into the paradigm change.

In the inspirational services, God manifests his presence through his Holy Spirit: brothers are renewed in tongues, and we see many miracles (two persons who could not walk rose during the worship services and were released of the boundaries that held them captive). I see a healthy church. There are no selfish interests, gossip, or criticism.

The church adopted this "living" service. Generally, the people praise and worship standing, not by imposition but by devotion. They do it with so much joy and delight that when you enter the temple you are easily immersed in this atmosphere of praise.

I applied the 3L Vision in my church and through the principle of inspirational services my normal way of doing church changed. I was renewed in my joy and cheerfulness, knowing that our God is a God of celebration and music!

Pastor Rolando Silva ***is a local pastor and district overseer of the District Miraflores, Chaco. Under his supervision are fourteen pastors and his congregation. His local congregation counts 132 members. He has thirty-six years of full-time ministry.***

APPENDIX O

Education Principle Testimony

Pastor Marcos Godoy

With the 3L Vision, I have been able to develop a system of education in a customized and hierarchic form. First, I took six Thursdays to teach and to model, and to capacitate a group of ten brothers, who later began to lead and train others in small groups of six to eight brothers.

This allowed me to teach the church about the doctrinal principles of the Church of God, in (a) faith; (b) practice, and (c) organization.

Also, this allowed me to reach new unsaved people that were interested in biblical studies at home. They were invited by brothers from the church, and they had an encounter with God.

The 3L Vision facilitated the training of my leaders in an organized and valorized form. The educational program of the 3L Vision gives an opportunity to instruct people from their very first moment as Christians, up through all the way until they can be leaders. In just a short time, of eighteen months to two years, a leader is trained with a solid basis in Christian education.

Pastor Marcos Godoy ***is a local pastor and district overseer of the District La Escondida, Chaco. Under his supervision are six pastors and his congregations. His local congregation counts 139 members. He has twenty-three years of full-time ministry.***

APPENDIX P

Spiritual Retreat Principle Testimony

Pastor Mario Bellavigna

The 3L Vision helped me understand that spiritual retreats are highly important for the conversion of unsaved people who attend our congregation as guests. Also, they were a spiritual renovation for the people who had already accepted Jesus.

The 3L Vision helped me accept the ministry of spiritual retreats because I understood that it is the principle of an integral transformation in the lives of the people who attended these retreats, where they hear about subjects such as: "How to know God better," "The new life in Jesus," "How to live in sanctity," "The baptism in the Holy Spirit," "The vision of the church," "Inner healing," "The biblical order at the home."

Through of the 3L Vision, I applied changes in my ministry has carrying out spiritual retreats. These changes fortified the leadership of the church. This happened because brothers who had not found a place to serve felt motivated when attending the spiritual retreats. We saw amazing results in the church! For instance, there was a person who had accepted Jesus almost six years ago. In the retreat, he confronted the fact that he had never received love from his parents. They had rejected him from his very birth. That situation kept him from giving love to his own family, although he always loved them. During the retreat, he received inner healing and was free of the resentment he had carried towards his parents. An important change took place in his family, and today he is a servant of God with the ministry of reaching out to help families in crisis. We also saw results of liberation of people who were demon possessed, divine healing, call to the ministry, salvation, and baptism of the Holy Spirit.

As a pastor and leader of the spiritual retreats, I have lived experiences that renewed and fortified my ministry. These allowed me to learn how to work in teams, to know my leaders, to strengthen friendships, to admire their work, to recognize their gifts and talents, and that we are all important in the body of Jesus (Eph.4:11-16).

Pastor Mario Jose Bellavigna is a local pastor and district overseer of the District Barranqueras, Chaco. Argentina. He supervises eleven pastors and their congregations. He has sixteen years of full-time ministry. His local church counts 429 members.

APPENDIX Q

Team Ministry Principle Testimony

Pr. Victor Suarez

I believe that this subject is too ample to explain in just a few words. The seminaries brought me clarity and understanding that at the present time it is necessary to work in ministerial teams, being this is the only way in which we can fulfill the Great Commission. The traditional method has become unfruitful and impossible to carry on.

With this system of work, I have learned to share my ministry with others so that it expands, in that way making disciples. Also, I have learned to trust more in others, delegating part of the task. I have learned not only to delegate, but also to supervise.

This form of work also brought positive changes in my ministry: sometimes I found myself tired and stressed by so many things that I had to do, thinking that if I did not do them their it would not be done right. However, now I find myself more rested, with more time to prepare sermons.

In conclusion, by receiving this training, my mind was opened, allowing me to discover another approach to the work and having another vision to face the task.

Pastor Victor Suarez is district overseer of the District of Juan Jose Castelli, Chaco,-Argentina. He has fifteen ministries and sixteen congregations under his care. He is, as well, pastor of a local church with four hundred members. He has been pastor for eighteen years of full- time ministry.

APPENDIX R

Glossary of Statistical Terminology

Q "Question"

C "Cognitive"

A "Affective"

B. "Behavioral"

SS "Subscale"

The following definitions presented in this glossary are from Dictionary of Statistics and Methodology: A Nontechnical Guide for the Social Sciences by W. Paul Vogt.

Mean "The average. To get the mean, you add up the values for each case and divide the total by the number of cases" (137).

SD, Standard Deviation. "A statistic that shows the spread or dispersion of scores in a distribution of scores. In other words, a measure of dispersion. The more widely the scores are spread out, the larger the standard deviation. The standard deviation is calculated by taking the square root of the variance" (217-18).

P "Provability value or p value. Usually found in an expression such as $p \leq .05$. This expression means: The probability (p) that this result could have been produces by change (or random error) is less than ($\leq$) five percent. (.05). Thus, the smaller the number, the greater the likelihood that the result expressed was not merely due to change. For example, $p \leq .001$ means that the odds are a thousand to one (one tenth of 1%) against the result being a fluke. What is reported (.05, .001, and so on) is an alpha level or significance level. The *p* value is the actual probability associated with an obtained statistical result; this is the compared with the alpha level to see whether that value is (statistically) significant". (163)

n "Number. Number of subjects." (149)

APPENDIX S

General Measurement Information

Table 1. General Measurement Information (n = 28)

3L Vision Principles	Mean SD											
	Pretest						Posttest					
	C	SD	A	SD	B	SD	C	SD	A	SD	B	SD
Intercession	3.48	1.07	1.95	1.14	2.79	1.01	3.89	0.31	2.46	0.96	3.55	0.69
Leadership	2.82	1.28	3.32	0.96	2.01	1.05	3.71	0.65	3.57	0.71	3.36	0.87
Small Groups	2.06	1.51	2.15	1.35	1.39	1.19	3.54	0.84	3.29	1.09	2.95	1.12
Lay Ministry	2.82	1.28	3.09	1.11	2.29	1.24	3.86	0.43	3.59	0.93	3.57	0.89
Inspirational Service	2.54	1.38	2.78	1.42	2.96	1.29	3.85	0.36	3.29	1.03	3.3	0.94
Education	3.36	0.98	2.93	1.08	2.05	1.09	3.86	0.38	3.43	0.73	2.93	0.82
Spiritual Retreat	2.48	1.21	2.16	1.35	1.75	1.31	3.43	0.81	3.02	1.08	2.88	1.21
Ministerial Team	2.4	1.25	2.27	1.28	1.98	1.29	3.64	0.68	3.23	0.96	3.13	0.94
	2.75	1.24	2.58	1.21	2.15	1.18	3.72	0.56	3.24	0.94	3.21	0.93

Table 2. General Significance Scales

	Measurement p ≤.05.		
	Cognitive	Affective	Behavioral
Intercession	.03	.23	.00
Leadership	.00	.18	.00
Small Groups	.00	.00	.00
Lay Ministry	.00	.23	.00
Inspirational Service	.00	.25	.14
Education	.04	.16	.00
Spiritual Retreat	.00	.03	.00
Ministerial Team	.00	.00	.00
General average SS	.01	.14	.02

Cognitive

The change score between the pretest and posttest measures on the cognitive subscale was 0.97 ($p \leq .01$). The standard deviation decreased by 0.68.

Affective

The change score between the pretest and posttest measures on the affective subscale was 0.66 ($p \leq 14$). The standard deviation decreased by .27.

Behavioral

The change score between the pretest and posttest measures on the behavioral subscale was 1.06 ($p \leq .02$). The standard deviation decreased by 0.25.

APPENDIX T

Implementation of the Vision Outline

Basic steps to consider:

1. Look for the guide and the grace of God for the implementation.
2. Gather historical, geographic, administrative, statistical. Information related to the context of the possible participants.
3. Share individually or in small groups the intention of the vision.
4. Extend the consultation with the rest of the participants, seeking a general consensus.
5. Offer detailed and printed information of the general aspects of the vision.
6. Invite the interested leaders to register for the seminaries, informing them of the specific information that will be offered in these conferences and what is expected of the participants.
7. Register the interested ones and inform them of the details of the seminars.
8. Organize the seminars with the following basic specifications:
    - 8.1 Courses of eight hours daily.
    - 8.2 A suitable place to facilitate the participants can be concentrated and a place to work in teams.
    - 8.3 The seminars must be organized in blocks that contain an introduction, conclusions of the groups, and a general conclusion.
    - 8.4 Ask the participants to read at least five books related to the subjects of the vision. Assign dates for the books reports.
    - 8.5 The seminars must provide time for the participants to express their needs so the rest of the group can support them in prayer.

8.6 Have printed materials in advance with the contents.

8.7 Use all types of technological assistance to optimize the pedagogical methods, as much as possible (i.e., video, PowerPoint, projector, etc.)

8.8 The progress evaluation questionnaires of the application of the Vision must be taken at the beginning of each seminar.

8.9 Create an interactive atmosphere that facilitates the assistants to offer commentaries, questions, suggestions, explanations, etc.

9. Offer customized follow-up to the participants and help them in the process of implementation of the principles of the Vision.

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