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Andrews University  
School of Graduate Studies

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A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

by  
Rolando A. Itin

June 1979


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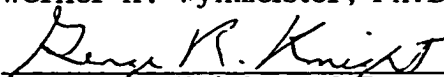
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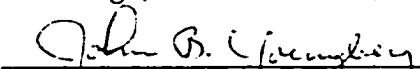
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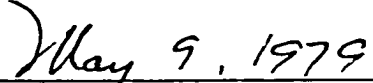
  
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**ABSTRACT**

**A STUDY OF THE DUTIES OF THE ELDERS OF LOCAL  
SEVENTH-DAY ADVENTIST CHURCHES IN CHILE:  
A NEEDS ASSESSMENT**

by

**Rolando Argentino Itin**

**Chairperson: Werner K. Vyhmeister, Ph.D.**

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

Title: A STUDY OF THE DUTIES OF THE ELDERS OF LOCAL SEVENTH-DAY ADVENTIST CHURCHES IN CHILE: A NEEDS ASSESSMENT

Name of researcher: Rolando Argentino Itin

Name and title of faculty adviser: Werner K. Vyhmeister, Ph.D.

Date completed: June 1979

Problem

Many Seventh-day Adventist churches in Chile, South America, do not have the assistance of a resident pastor, and most of the work in the church is done by volunteer lay leaders. The highest officer of the church is the elder, who usually has no training in leadership nor in theology. What is the work of the elder of the local church? How well is he performing his tasks? No specific study of this problem was found in the literature, and because the elders in Chile appeared to be eager and willing to be trained, this study was designed to investigate these questions and to offer recommendations to aid in the development of a curriculum for the training of elders based on their perceived needs.

## Method

Information about the duties of the elders was obtained by a study of the Seventh-day Adventist Church Manual. Twelve basic duties were identified, and for each one of them indicators were selected and standards established to measure the performance of the elders. Information about the elders was gathered by a questionnaire developed on the basis of the above-mentioned indicators and mailed to a representative randomly selected sample of 147 elders of the two conferences and one mission which comprise the Chile Union Mission of the Seventh-day Adventist Church. In spite of the distance from the research population, the response rate was 88 percent. Data obtained included the frequency of task performance, level of agreement on a number of statements related to their duties, and self-evaluation of their perceived preparation to perform selected tasks.

## Findings

The answers the elders gave to the questions indicated that in a number of areas they felt reasonably well prepared to fulfill their duties. This may account for the measure of success they appear to have in their churches. In areas such as teaching adult Sabbath School classes, giving Bible studies, participating in different lay activities, helping members with counseling and advice, and in their concern for the spiritual welfare of the members, they felt they were performing well.

There were other areas in which the elders felt they were not performing as well as they would like, thus disclosing specific needs.

Some of these areas were: (1) understanding of and ability to explain the purpose and organization of an elementary church school; (2) the organization and functioning of a stewardship plan; (3) the planning of various activities; (4) writing objectives; (5) evaluating plans, programs, and activities; (6) adapting general plans to local situations; (7) advising the treasurer and the clerk; (8) leading out in a communion service; and (9) explaining youth work.

From the data it was concluded that the elders felt best prepared to care for the duties they have been familiar with through the years. Some technical administrative skills, such as writing objectives and preparing plans, are conspicuous among their needs. Most of the needs discovered were instructional, but a few related to their personal habits and example, and some pertained to the congregation in general.

#### Recommendations

It was recommended, based on the needs discovered in this study, that (1) an instructional program for the elders be encouraged; (2) special emphasis be given to the concept that elders should not only know how to perform their duties, but should also be prepared to teach others; (3) the instructional program take into consideration the individual characteristics of the elders and local circumstances, using andragogical techniques such as problem-centered instruction and mutual assistance for problem solving in a group setting; and (4) pastors and elders engage in a serious continuing study on an ideal spiritual growth and nurture program for new believers in their churches.

## TABLE OF CONTENTS

LIST OF FIGURES . . . . .	vi
LIST OF TABLES . . . . .	vii
Chapter	
I. INTRODUCTION . . . . .	1
Statement of the Problem . . . . .	2
Objectives of the Study. . . . .	3
Importance and Significance of the Study . . . . .	3
Definitions . . . . .	7
Limitations . . . . .	11
Delimitations . . . . .	11
Basic Assumptions . . . . .	11
Organization of the Study . . . . .	12
II. FRAMEWORK AND BACKGROUND . . . . .	14
Theoretical Framework . . . . .	14
Biblical and Historical Background . . . . .	16
The Elders in Old Testament times . . . . .	17
The Elders in New Testament times . . . . .	18
The Elders in the Early Church . . . . .	22
The Reformation period . . . . .	24
Later developments . . . . .	25
The Elders in the SDA Church . . . . .	27
III. RELATED LITERATURE . . . . .	34
Considerations about the Society . . . . .	34
The training of church leaders . . . . .	37
Considerations about the Learners . . . . .	39
An overview of needs assessment . . . . .	45
Considerations about the Subject . . . . .	50
IV. METHODOLOGY . . . . .	57
Population and Sample . . . . .	57
Development of the Instrument . . . . .	62
Development of indicators of the duties of the elders . . . . .	62
Questionnaire development . . . . .	67
Questionnaire administration . . . . .	68
Analysis of the data . . . . .	70

V. SURVEY RESULTS . . . . .	72
The Returns . . . . .	72
Description of the Population . . . . .	75
Age of the elders . . . . .	75
Length of church membership of the elders . . . . .	76
Length of eldership . . . . .	78
Educational level . . . . .	78
Survey Results . . . . .	81
The elder as leader and administrator . . . . .	82
The elder as leader of church services . . . . .	96
The elder as minister of Word and doctrine. . . . .	100
The elder as promoter of all activities in the church . . . . .	107
The elder sharing pastoral responsibilities . . . . .	114
The elder presiding at board and committee meetings . . . . .	119
The elder cooperating with the conference . . . . .	124
The elder as advisor of the treasurer and clerk . . . . .	129
The elder as instructor of other leaders . . . . .	133
The elder and the worldwide program of the church . . . . .	136
The elder and tithing and stewardship . . . . .	137
The elder and his understanding of discipline . . . . .	141
Activities of the elders . . . . .	143
Activities held in the church during the last twelve months . . . . .	145
VI. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS . . . . .	148
Summary . . . . .	148
Purpose of the study . . . . .	148
Methodology . . . . .	149
Summary of the findings . . . . .	149
The elder as a leader and an administrator. . . . .	150
The elder as a leader of religious services . . . . .	151
The elder as a minister of Word and doctrine. . . . .	151
The elder as a promoter of church activities . . . . .	152
The elder sharing in pastoral responsibilities . . . . .	152
The elder presiding at board and committee meetings . . . . .	152
The elder cooperating with the conference . . . . .	153
The elder as an advisor of the treasurer and the clerk . . . . .	153
The elder as an instructor of other leaders and members . . . . .	153
The elder and the worldwide program of the church . . . . .	154
The elder and tithing and stewardship . . . . .	154
The elder and his understanding of discipline . . . . .	154



Conclusions . . . . .	154
Recommendations . . . . .	155
1. Instructional program . . . . .	156
2. Elders as instructors . . . . .	156
3. Methodology . . . . .	156
4. Spiritual nurture . . . . .	157
Recommendations for Further Study . . . . .	157
Selected Implications . . . . .	158
APPENDIX A . . . . .	160
APPENDIX B . . . . .	162
APPENDIX C . . . . .	167
APPENDIX D . . . . .	171
APPENDIX E . . . . .	175
APPENDIX F . . . . .	181
APPENDIX G . . . . .	187
APPENDIX H . . . . .	189
APPENDIX I . . . . .	194
APPENDIX J . . . . .	197
APPENDIX K . . . . .	200
APPENDIX L . . . . .	225
BIBLIOGRAPHY . . . . .	230
VITA . . . . .	245

## LIST OF FIGURES

1. Age Distribution of Elders . . . . .	76
2. Length of Membership of Elders in Years . . . . .	77
3. Years the Elders Had Been in Office . . . . .	79
4. Highest Grade Level Completed by the Elders . . . . .	80

## LIST OF TABLES

1. Distribution of Churches and Number of Elders . . . . .	58
2. Distribution of Churches by Size with Number of Elders . .	59
3. Number of Elders to Be Selected . . . . .	60
4. Selection of Elders . . . . .	61
5. Distribution of Returned Questionnaires by Conferences and Size . . . . .	73
6. Distribution of Returned Questionnaires--Summaries . . .	74
7. 1. Age Distribution of the Elders in the Study . . . . .	76
8. 2. Length of Church Membership of the Elders . . . . .	77
9. 3. Time the Elders Had Been in Office . . . . .	78
10. 4. Highest Grade Level Completed by the Elders . . . . .	79
11. 5. Frequency of Platform Organization by the Elders in the Last Three Months . . . . .	83
12. 28. Time Devoted to Personal Bible Study by the Elder . .	83
13. 30. Attendance of the Elders at Regular Church Meetings . . . . .	84
14. Self-Evaluation of the Elders as Examples . . . . .	85
15. Concern the Elders Show for the Spiritual Welfare of Members . . . . .	87
16. The Elder and Some Group Activities . . . . .	88
17. 10. The Elders Helped a Group to Evaluate Their Program's Progress in the Last Three Months . . . . .	89
18. 44. The Elders and the Distribution of Leadership among Several Persons . . . . .	90
19. Preparation of the Elders to Discover Needs and Write Objectives . . . . .	91

20.	The Elders' Estimation of Office Accumulation of Church Leaders and Their Suggestion of Names for Leadership Positions . . . . .	93
21.	32. The Elders' Estimate of Member Participation in Missionary Activities . . . . .	94
22.	29. Who Presided over the Election of Delegates to the Conference Session in Your Church? . . . . .	95
23.	The Elder and His Understanding of True Worship . . . . .	97
24.	The Elders Presiding the Baptismal Rite and the Communion Service . . . . .	99
25.	62. Preparation of the Elders to Lead the Communion Service . . . . .	100
26.	Frequency with Which the Elders Preached in Three Months . . . . .	102
27.	Factors Related to the Preaching of the Elders . . . . .	103
28.	35. "The Care of the Children in Sabbath School is Excellent" . . . . .	105
29.	The Teaching Ministry of the Elders . . . . .	106
30.	33. The Elders' Estimate of Member Participation in Missionary Activities . . . . .	108
31.	Openness of the Elders and Program Improvement . . . . .	109
32.	How Well Prepared Are the Elders for Church Activities? . . . . .	111
33.	Visitation Ministry of the Elders . . . . .	115
34.	73. Preparation of the Elder to Give Counsel to Members . . . . .	117
35.	Growth and Training Programs . . . . .	118
36.	The Elders Presiding Board and Committee Meetings . . . . .	120
37.	The Elders' Acceptance of Ideas from Others and Their Pushing Their Own Solutions . . . . .	122
38.	21. Report of the Elders about Offerings . . . . .	124
39.	39. "It Is Not Necessary to Inform the Church about Special Offerings" . . . . .	125

40.	27.	The Elders' Perception of the Treasurer's Promptness in Sending the Monthly Statement . . . . .	126
41.	42.	The Elders' Perception of the Reports from the Secretaries Being Sent on Time Each Quarter. . . . .	127
42.	38.	The Elders' Perception of Their Cooperation with the Conference . . . . .	128
43.	61.	The Preparation of the Elders to Adapt Plans Coming from the Conference to Their Churches . . . . .	129
44.	41.	The Elders Should Assist the Treasurer . . . . .	130
45.	65.	Preparation of Elders to Help the Treasurer . . . . .	131
46.	18.	Frequency with Which the Elders Assisted the Clerk . . . . .	132
47.	67.	Preparation of Elders to Help the Clerk . . . . .	132
48.		Frequency with Which the Elders Acted as Instructors . . . . .	134
49.		The Elders as Counselors and Instructors of New Leaders . . . . .	135
50.	47.	The Interest of the Church in the Worldwide Program . . . . .	137
51.	31.	The Elders' Estimation of Members' Faithfulness in Tithing . . . . .	138
52.	24.	Number of Persons the Elders Talked with about Tithing . . . . .	139
53.	43.	The Elders' Self Evaluation as Examples in Tithing . . . . .	140
54.	71.	The Preparation of Elders to Participate in a Stewardship Program . . . . .	141
55.	25.	When Was the Last Action Taken on Church Discipline? . . . . .	142
56.	63.	The Elders' Preparation to Explain Church Discipline . . . . .	143
57.		Reported Missionary Activities of the Elders . . . . .	144
58.		Participation of the Elders in the Teaching Ministry . . . . .	145

59. Activities in the Church for Its Members . . . . .	146
60. Church Activities for Missionary Outreach . . . . .	147
61. Interest in World-wide Program Shown through Collection of Offerings . . . . .	147

## CHAPTER I

### INTRODUCTION

During the time the present writer was engaged in Lay Activities Leadership work for the Seventh-day Adventist (SDA) Church in Chile, South America, he noticed that many churches had to function without a local resident pastor, and that those which had a pastor had to share him with several other churches. It was apparent that the churches survived and even prospered because they had local leaders which were accepted by the congregation. These leaders not only held the group together but actually functioned as lay pastors.

Several reasons were offered for this shortage of pastors:

(1) the cost of supporting local pastors had been increasing steadily, (2) there were not enough pastors available to take care of the congregations even if funds were available, and (3) the church in Chile was growing rapidly. Therefore, the local churches had to rely heavily on local lay leadership for direction. With rare exceptions these leaders had no theological training and very little, if any, training in leadership.

Personal conversations with church leaders in other countries, such as Colombia, Costa Rica, and Mexico, have led the writer to the conclusion that the case of Chile is by no means unique. Similar situations also exist in Seventh-day Adventist churches in those countries.

What is the church doing to help these lay leaders to function in a more effective and efficient way as local church elders? One of the leaders of the SDA Church commented, "I have been amazed at how little instruction is sometimes offered to these newly elected officers when they take over" (Buckle, 1944, p. 15). The experience of the writer shows that many efforts have been made to provide lay leaders with some help in the form of job descriptions, explanations of duties and responsibilities, short seminars and lectures, and also personal assistance. But no systematic program of training has been in general use as far as the present writer could ascertain. There is one correspondence course entitled, "The Work of the Church Elder" offered since 1951 by the Home Study Institute of Washington, D.C. (Johnson, 1979), which has been helpful to more than eleven hundred elders through the years. This is only a small fraction of the total number of elders "conservatively estimated at 15,000 at any one time" (Ibid.). There is a Spanish edition of the course offered by the Argentinian branch of the Home Study Institute, but no figures were available to the writer about that course.

#### Statement of the Problem

Much of the work of the local church is in the hands of the local church elder, since, as was mentioned, very few churches have a resident pastor. How well prepared are the local church elders to fulfill their duties? How well are they doing their tasks? What areas show the greatest need of training among the functions and duties of the elder?

Answers to these and other similar questions are not available



for the characteristics and needs of the elders of local SDA churches in Chile are not known at the present time. This study will try to provide answers to them and to establish some basic guidelines and recommendations for a training program for local elders.

### Objectives of the Study

According to the problems mentioned above, the objectives of the study are the following:

1. To study the SDA Church Manual to define the duties of the local church elders and to derive from these definitions indicators to measure the performance of elders
2. To ascertain how the elders of the local church perceive their performance of duties at the present time and how well prepared they feel about them
3. From the above data, to assess the needs of the local church elders regarding their duties and make recommendations about the areas of greatest need
4. From the needs that become apparent, to suggest basic recommendations and guidelines to be used in the development of training programs for elders.

### Importance and Significance of the Study

It has already been mentioned that many churches in Chile and elsewhere have to operate without the assistance of a trained pastor, so it seems important that the local elders be capable to assist the church in the fulfillment of its mission. The scarcity of funds available to pay for more pastors points to the advantage of having volunteer leaders

take over many tasks usually considered to be functions of the ministers.

Protestants in general rely on volunteer teachers and leaders (Wyckoff, 1955, p. 153; Shaller & Tidwell, 1975, pp. 82-84), and so it is also with the SDA Church. By using the potential offered by lay leaders, the local church elder will be able to operate in a manner that will meet the needs and expectations of the church members.

This has not always been the case. A well-known leader in the SDA Church said in 1912:

There has been a failure to call into exercise talent which should be employed, but which needs development and cultivation. . . . They fail to discern that they must enlist the lay members of the church, and teach them to work, and they may hold all that has been gained, and continue to advance. The plan of labor has been such as to lead the people to feel that they could do very little themselves, and if anything was to be accomplished, they must have a minister. (Ellen White, 1912, p. 3)

Other Christian writers agree with this assessment. Loth (1970), for example, states:

One of the greatest unresolved problems in the local church is the lack of prepared leaders. The need for lay leadership is further accentuated by the comparative dearth of vocational Christian workers. People's concerns have been so sharpened by the pressures of space-age living that already burdened pastors can seldom do all they desire in serving their people. Personal counseling and interchurch involvements further restrict pastor's time. If he is to accomplish his task he must multiply his outreach by lay leadership. (p. 179)

The fast growth rate of the church in Chile (a net increase of 183 percent in the last twelve years) requires some action to provide the needed care and nurture of new incoming members. This has been recognized by Harper (1977, p. 180) when he says that "when a church begins to grow, and especially when the growth rate is fast, there is an immediate need for wise leadership." In Chile new congregations

are continually being established, which, in turn, necessitates lay leadership, thereby increasing the demand for more lay leaders.

If these lay leaders are to function adequately, it will be necessary to train them for the roles they will be expected to play in the church. A realistic approach for the work of the church to be effective is to have trained officers and teachers to minister the Word of God to those who will respond. This is a realistic approach." But to accomplish this, it is first necessary to ascertain what the lay leaders understand about their functions, what their needs are, and what they should be able to accomplish as leaders of a local church.

In addition, no criteria have been discovered that will assist in the establishment of a curriculum or a training program for the elders of the local church. Unfortunately it is too true that

. . . another problem of significance lies in the inability of many adult leaders to properly determine the educational needs of the learners. The easy way to get around this problem has been to prescribe their needs. Some authority develops a packaged program and attributes it lesson-by-lesson or as a total course to the churches and then it is offered to the learners. Another way this problem is attacked is for the minister and one or two professional or lay educators to develop a program which is "good for the people". In both these cases we merely assume we know what others need. Our assumptions frequently fall far short of the mark. Actually we are thus helping persons to remain dependent and immature. (Bergevin, 1959, p. 129; emphasis supplied)

In other cases, programs that had been successful elsewhere were indiscriminately applied to a different situation, and the leaders were surprised that the program did not bring about the expected results.

Bergevin (1962, p. 130) points to still another problem in program development when he says, "A large number of programs in the church and elsewhere have been started by guesswork. Often there

has been no real evidence that the work offered the participants would satisfy their actual needs." This implies that if the needs of the elders can be discovered it would be possible to develop a significant and satisfactory program for their training.

Lay leaders have repeatedly voiced their perception of their own needs to the present writer and to others. Long ago Ellen White recognized this situation when she said, "there are lay members who are fitted to bear responsibilities, and who would do so if there were someone with patience, kindness, and forbearance, who would teach them how to work" (1912, p. 4). Several years earlier (1887), she had said:

Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing and farming, generally should be prepared to labor for the upbuilding of the church by serving on committees, or as teachers in Sabbath schools, engaging in missionary labor, or filling the different offices connected with the church. (p. 111)

That present leaders in the local church are willing to enter into a program to help them become better leaders was demonstrated by the eagerness with which they responded to a preliminary training program offered at Chile College in February 1977 and again in January 1978. It also seems evident that they will learn more if the program fulfills their own perceived needs.

Another writer (Crossland, 1955) characterized the present situation regarding lay training by saying,

. . . the climate relative to specific training has greatly changed in recent years. Laymen are eager and willing to do their Christian work well. They want to see their total task clearly, and they are anxious to have someone suggest to them the know-how of Christian service. (p. 64)

Therefore, this study should be meaningful, especially since no report of a similar study was found in the literature reviewed.

## Definitions

Since some of the terms used in the SDA Church may be unfamiliar to some readers, there are included here a number of words and expressions commonly used in the SDA Church. Most of the definitions are taken from the SDA Encyclopedia, a standard reference work published by the SDA Church.

Branch Sabbath School. "An evangelistic type of service for the benefit of non-SDAs conducted generally as a branch of an established Sabbath School" (SDA Encyclopedia, 1976, p. 178).

Business meeting. A meeting of the church members to hear reports on membership, funds received and disbursed, visitation, and the activities of the different departments of the church (Ibid., p. 291).

Church board. "The representative administrative body of the local church" (Ibid., p. 291).

Church Manual. An official handbook, issued by the General Conference of Seventh-day Adventists, dealing with matters of local church organization, services, operation, church officers, church membership, standards of conduct, and relationship of the church to conference officers and workers (Ibid., p. 301).

Church school. "In SDA education, a day school conducted by a local church or by a group of churches . . . providing Christian training and general elementary education" (Ibid., p. 304).

Clerk. "A local church officer who is the secretary of all the business meetings of the church including its board meetings, and keeps up to date the church record book . . . and the membership list" (Ibid., p. 297).

Company. "A group of believers in an area organized for fellowship and worship, but not on the level of organization of a church" (Ibid., p. 345).

Conference. "Most often the word, when used alone, refers to the unit of church administration called a local Conference, in which a number of churches are associated for administrative purposes." "A unit of SDA Church organization composed of the local churches within a given area" (Ibid., pp. 345-46).

Conference Session. A biennial or triennial meeting of delegates of the various churches in the conference, which elects the officers, receives new churches, hears reports on the work in the conference, appoints the standing committees for the session, and acts on the recommendations of the committees (Ibid., p. 347).

Deacon. The local church officer next in rank to an elder, who cares for the church's temporal business, helps in the communion and baptismal services, and has particular charge of relieving the poor, the unfortunate, and the needy sick (Ibid., p. 379).

Elder. "The highest officer in the local church, outranked only by the minister" elected for a term of one year. Sometimes the pastor is also referred to as elder, but in this study the minister of an SDA church will always be called pastor (Ibid., p. 299).

Evangelistic unit. A group of ten to twelve persons which make up a Sabbath School class for organized mutual encouragement, study, and service within the church and towards the community.

Ingathering. "An annual worldwide denominational appeal to, and gathering in of funds from, the general public" (Ibid., p. 645).

Lay Activities. "The lay member's sharing of his faith with others, singly or in groups, by public speaking or private witness, by work or deed" (Ibid., p. 776).

Lay leader. In this study, any elected officer of the local church who serves on a voluntary, non-paid basis.

Lay member. In this study, any member of the SDA Church who is not a paid employee of the church.

Lay preaching. A series of meetings for the general public in which lay members preach the gospel.

Lay public effort. A program of lay preaching for the general public.

Mission. "A unit of church organization similar in form and function to the conference, the basic difference in organization being that the officers of missions are elected by the next higher body" (Ibid., p. 907).

Missionary mailmen. A program by which the church members carry the lessons of a correspondence Bible study course to the homes of interested persons and help them with the answers to the questions.

MV Society. "Young people's organization . . . in the local SDA churches" (Ibid., p. 822). MV are the initials for "Missionary Volunteers." Since 1978 this organization has been called "Adventist Youth."

Pastor. "An ordained or licensed minister assigned to a church or district by the conference or mission committee and paid by the conference" (Ibid., p. 1083).

Pathfinder club. "Organization providing a character-building

program of activities for both boys and girls' from ten to seventeen years of age (Ibid., p. 1083).

Platform organization. The task of securing and arranging the participants who are to stand in front of the congregation at a public worship service.

Sabbath School. A seventy to eighty-minute weekly program that includes member participation in ten- to twelve-member groups called Evangelistic Units divided by age levels for the study of the Bible and the fostering of worldwide missions, usually held on Saturday morning.

Stewardship. The responsibility of all members of the church for a wise use of all resources that come into their possession, especially the member's responsibility to God with respect to tithes and offerings, the use of his abilities and talents, and the use of his time and strength (Ibid., p. 1245).

Thirteenth Sabbath offering. A special offering collected at the Sabbath School on the thirteenth Sabbath of each quarter for missions, part of which is allocated for special projects in various parts of the world (Ibid., p. 1480).

Tithe. One-tenth of a person's income given to the church as a sign of stewardship.

Union Mission. "A unit of church organization formed by a group of several local conferences of missions . . . and in turn forming a constituent part of the General Conference in one of its geographical divisions" (Ibid., p. 1514).

Visitor's day. A special Sabbath School and church service



**Program**, offered usually once a quarter, to which visitors are invited.

**Voice of Youth**. A series of evangelistic meetings presented by the youth of a church aimed to other young people.

**Week of Prayer**. A week of special prayer meetings usually held in mid-November.

### Limitations

Because of the writer's distance from the area where the population of the study lives, some of the best data-gathering procedures, such as interviews and case studies, could not be used to supplement the information gathered by the questionnaires.

The pilot test for the study was made on a similar though not totally equivalent population, which may partially limit its value.

### Delimitations

For this study, only the local church elders of established SDA churches within the Chile Union Mission were considered, and from these, only those which had elected elders in office. Some 200 congregations called "companies" were not included in the study, on the assumption that being smaller groups of new believers, their leadership needs were different than those of the organized churches.

### Basic Assumptions

Some of the basic assumptions on which this study is based are:

1. The ministry of the church is not an exclusive function of the pastor, but of all church members (e.g., Eph 4:11-16 and 1 Pe 2:9), some of which may be selected for a temporary position as leaders.

The mission of the church is accomplished by the ministry of the pastor, the lay leaders, and the church members.

2. God has in each church the gifts and talents the church needs. These gifts and talents have to be discovered and developed.

3. The church relies on the volunteer leadership of lay persons for most of its organized activities.

4. Lay leaders are willing to serve in leadership capacities and generally are willing to be trained if training is made available to them.

5. It is possible to find out, at least to a significant degree, what lay leaders are like and how they perceive their preparation for their role.

6. It is possible to help lay leaders to function effectively in the church through learning experiences adapted to their local circumstances.

### Organization of the Study

Chapter 1 deals with the statement of the problem, the importance and significance of the study, the definition of terms, the limitations and delimitations, and the basic assumptions for the study.

Chapter 2 deals with the theoretical framework for the study, and with the biblical basis and the historical background of the work of the elders of the Christian church, and the Seventh-day Adventist Church in particular.

Chapter 3 is divided into three parts: the first part deals with the nature of the society in which the elders live and some of the characteristics of the SDA Church in Chile; the second part deals with the nature of the learners, the assessment of their needs, and the

training experiences of the past; the third part deals with the authoritative sources of information regarding the duties of the elders.

Chapter 4 deals with the research procedure, the development of the instrument used in the study, and the treatment given to the collected data.

Chapter 5 presents the results from the survey and the treatment of the data, according to the different duties of the elders in which the indicators were organized. A description of the population is given first, and then each basic duty is reviewed with the supporting data.

Chapter 6 is divided into two parts. The first part deals with the conclusions derived from the results obtained, and the second part deals with the recommendations emerging from the conclusions of the study.

## CHAPTER II

### FRAMEWORK AND BACKGROUND

This chapter outlines the theoretical framework for the study and provides the biblical basis and historical background of the work of the elders in the Christian church.

#### Theoretical Framework

This study is envisioned as a first step in a sequence which, hopefully, will culminate in a curriculum for the elders of the local churches in Chile. For this reason some guiding concepts are presented from the field of curriculum development and are considered very briefly as a framework for the study.

The Tyler model for curriculum planning is perhaps the most widely accepted model at the present time. It is closely identified with curriculum work at all levels (Molnor and Zohorik, 1977, p. 3). Tyler identifies

. . . four fundamental questions which must be answered in developing any curriculum and plan of instruction. These are:

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organized?
4. How can we determine whether the purposes are being attained? (Tyler, 1950, pp. 1-2; cf. also Tyler, 1975, p. 24)

This study is concerned primarily with the first question, but

related to a church environment instead of a school. The remaining three questions would need to be considered later by those desiring to apply the findings of this study to their particular situations.

Tyler suggests three sources from which data for the formulation of objectives may be obtained: (1) studies of the nature of the learners themselves, (2) studies of contemporary life outside the school, and (3) suggestions about the objectives from subject specialists derived from the nature of the subjects themselves (Tyler, 1950, pp. 3-21).

The objectives from these sources, suggests Tyler, should be screened through philosophy and psychology principles in order to provide a consistent and manageable list of objectives (Ibid., pp. 22-28).

In this study, the selected population provided data concerning educational objectives through their responses to the questionnaire, including some data concerning the contemporary society in which they live and function. Sources recognized by the SDA Church as authoritative, such as the Bible and the writings of Ellen G. White, together with the SDA Church Manual, provided the third type of source.

The philosophy needed as a screening process for the objectives was also provided by the Bible and the writings of Ellen G. White, as these two sources have given the SDA Church its basic understanding of and approach to its life and mission. The educational psychology, the other screen suggested by Tyler, concerns itself usually in the school context with developmental psychology and learning theory. Since this study is concerned with the education of adults, this area

of developmental psychology is not critical. The area of learning theory and that of andragogy will be of greater concern to those who will be involved with implementing the recommendations of this study, since they will have to deal with the choice of appropriate instructional strategies and methods.

This study is basically concerned with the assessment of the needs of the population selected, which is directly related to the first source suggested by Tyler, namely, the study of the learners themselves (in this case, the elders of the church). Needs assessments have been used in school-related problems since the early 1970s (Witkin, 1975, *passim*), and the main part of this study consists of a needs assessment applied to the selected population.

Since this study has to deal with the office of the elders in a Christian church, the biblical basis and historical background of that office is considered first and will serve as a general background for the study, though in a very schematic survey. This section is, at the same time, a part of the study of the nature of the society of Chile, which provides some of the elements for the identification of the objectives according to the suggestion of Tyler. Additional related literature will be considered in the next chapter.

### Biblical and Historical Background

In this section a schematic survey of the concept and history of elders in the Bible, in the Christian church in general and in the Seventh-day Adventist Church in particular, will be undertaken as a background for the study of the needs of the elders.

### The Elders in Old Testament times

It is generally assumed that the origin of elders lies in the ancient patriarchal period while Israel was composed of tribes (Bornkamm, 1968, p. 655). The first biblical mention of "elders" is found in Ex 3:16:

Go and gather the elders of Israel together, and say to them, "The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob has appeared to me saying, 'I have observed you and what has been done to you in Egypt.'" (RSV)

The mention of elders in this context implies the existence of a representative or a leading group from earlier times, as they are accepted as spokesmen for the people.

On one occasion Moses was commanded to go "up unto the Lord" together with "Aaron, Nadab and Abihu, and seventy of the elders of Israel." Partway up the mountain, Moses told the elders to wait there until he had returned from his interview with the Lord. They were instructed to go to Aaron and Hur if they had any problems (Ex 24:1, 14).

Some time later seventy elders were elected to aid Moses in his task of leading the people of Israel.

Moses said to the Lord, "Why has thou dealt ill with thy servant? . . . I am not able to carry all this people alone, the burden is too heavy for me. . . ." And the Lord said to Moses, "Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them . . . and I will take some of the spirit which is upon you and put it upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone." (Num 11:11-17)

During the time of the judges and the monarchy the elders were leading members of the local nobility and participated in the decision-making processes of political, military, and judicial matters. In addition

to local elders, there seems to have been elders from districts and from the tribes (Judg 11:5; 1 Sam 30:26). During the times of the kings the elders acted as advisers (1 Kgs 12:6) and counselors (1 Kgs 20:7, 8).

The people who went into exile, as well as those who remained in the land of Israel, were represented by elders (Jer 26:17; 29:1; Ezek 8:1, 11f; 14:1) (Bornkamm, 1968, pp. 656-57). In post-exilic times a council of elders served as the supreme institution of the state (Hoenig, 1943, p. 362). The functions of this body included (1) representing of the people in religious rituals and ceremonies, (2) appointing leaders or kings, and (3) the conducting of political negotiations. Participation in the assembly of the elders was considered a great honor (Prov 31:23; Job 19:7ff) and appears as such also in Greek literature" (Weinfeld, 1971, col. 580). The Hebrew title zaqen, or "elder," is connected with membership in the Sanhedrin (Bornkamm, 1968, pp. 659-60).

#### The Elders in New Testament times

In New Testament times, the Jewish Sanhedrin was composed of priests, scribes, and elders, who were frequently mentioned in the gospels in different combinations: elders, chief priests, and scribes (Matt 16:21; 26:3; 27:41; Mark 8:31; 11:27; 14:43, 53; Luke 9:22; 20:1; 22:52, 66; Acts 4:5); chief priests and elders (Matt 21:23; 26:47; 27:1, 3, 12, 20; Acts 4:8, 23; 22:5; 23:13); elders and scribes (Matt 26:57; Acts 6:12). Not only were the elders considered thought leaders, for they had established traditions that were followed by the people (Matt 15:2; Mark 7:3, 5), but they also were considered influential persons--the Roman centurion sent elders to appeal to Jesus in his favor (Luke 7:3).



It seems that the office of the elder was carried over from Judaism into the Christian church. Jesus Himself appointed the twelve (Mark 3:12-15) and later seventy others (Luke 10:1) as leaders in His church. Although it appears they were not called elders as such at that time, yet they seemed to function in that capacity. At least Peter calls himself an "elder" (1 Pet 5:1; see also, Ellen White, 1911, pp. 18, 91-92).

With the changes in concept that Christianity introduced into Jewish thought, there came changes in the role of the elders. The levitical priesthood was modified to embrace the priesthood of all believers (1 Pet 2:9); a national religion became a universal religion (Matt 24:14); salvation sought by individuals as members of a chosen nation was changed into individual salvation within the church (Acts 2: 40-41). Therefore the Christian church became a community within a community (Shankel, 1974, p. 29).

In the New Testament, the word "presbuteros" is used in the sense of elder or leader (Chiovaro, 1967, p. 746). There is also another word that appears to identify the same leader, "episkopos." In the words of Morris:

There seems good reason to hold that in the New Testament these two terms [episkopoi and presbuteroi] are alternative ways of designating the same officials. This is contested by some, but the evidence seems conclusive. (1964, pp. 72-73)

Morris goes on to support his contention with several arguments: (1) in Acts 20:17 Paul summons the presbyters of Ephesus, calling them bishops (v. 28); (2) in Phil 1:1 Paul addresses himself to the saints at Philippi, with the bishops and deacons; (3) in 1 Tim 3 Paul speaks of the qualifications for bishops and then for deacons,

and in chapter 5:17-19 he speaks of presbuteroi, so he could not have forgotten them with respect to their own qualifications; (4) in Titus 1:5-7 the identification of bishops and presbyters is plainly brought out; (5) Peter refers to the appointment of presbyters to fulfill the office of bishop (1 Pet 5:2); (6) Clement of Rome, at the end of the first century A.D., seems to identify both (42:4; 44:4f); and (7) the Didache repeats the expression "bishops and deacons" (15:1).

Beyer (1964) stresses the same point by saying,

This title episkopos arises only where there are settled local congregations in which regular acts are performed. For these fixed leaders of congregational life the designations presbuteroi or episkopoi quickly established themselves. In the first instance . . . the two words presbuteroi and episkopoi did not imply any distinction, let alone antithesis. (pp. 615-16)

It seems clear that "New Testament writers use the term presbuteros and episkopos interchangeably. . . . It was only in the post-apostolic age that the terms took on the precise technical meanings of priest and bishop" (Chiovaro, 1967, p. 746).

In the primitive church the word presbuteroi designated men invested with authority in the local church (Ibid.), but the Hellenistic Jews and the Gentiles were well acquainted with the term episkopoi and used it to designate men in the special work of "oversight" (Lowndes, 1939, p. 480).

The authority and responsibilities of the elders in local Christian congregations is portrayed in several passages of the book of Acts:

1. In Acts 11:30 it is reported that the church in Antioch commissioned Barnabas and Saul to take to the elders in Jerusalem the famine relief offering they had collected.

2. In Acts 15 the report is given that "Paul and Barnabas and

some of the others were appointed to go up to Jerusalem to the apostles and the elders about" a certain question (v. 2). There they were "welcomed by the church and the apostles and the elders" (v. 4). Finally, the question they had come to find an answer for was settled, and "it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas" (v. 22).

3. It was Paul's custom to appoint "elders . . . in every church" (Acts 14:23), and Titus was advised to "appoint elders in every town" (Titus 1:5).

4. That Paul had a special concern about the elders and their ministry is shown by his summoning the elders of Ephesus to come to him at Miletus so that he could give them instruction and advice regarding their work (Acts 20:17-38).

From the apostolic writings some definite responsibilities are specified for elders:

1. They sat with the apostles to make important decisions (Acts 15:2, 4, 6; 16:4).

2. They sent out men as representatives to other churches (Acts 15:22-29).

3. They were to be the guardians of the church and to feed the flock (Acts 20:17, 28; 1 Pe 5:2).

4. They were to help the weak and to be more desirous of giving than of receiving (Acts 20:35).

5. They were to instruct all church members (old men and old women, young men and young women, slaves) on how to live (Titus 2:1-10).

6. They prayed for the sick (Jas 5:14).

"The local elders were not so much concerned with establishing new churches but with taking care of existing churches and their members" (Shankel, 1974, pp. 30-31).

There seems to be no distinction made in the New Testament between the apostles as elders (1 Pet 5:1) and other local men who were ordained as elders, but there does seem to be a difference in their assignment of labor. The apostles worked largely as evangelists raising up new churches, whereas the local church elders cared primarily for existing churches. This was recognized by Frisbie (1855) when he wrote,

There were two classes of preaching elders in the churches at that time; one had the oversight of all the churches as evangelical or traveling elders or bishops; such as Silas, Timothy, Titus and Paul [2 Cor xi, 28] who had the care of all the churches. Another class of local elders who had the pastoral care and oversight of one church, as, "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1, 5. . . . Elders and bishops have the same office. (p. 155)

However it was not very long after the passing of the apostles that a distinction was being made between these two groups of leaders.

### The Elders in the Early Church

Among the Christian writers of the late first century, Clement of Rome (ca. 100 A. D.) already distinguished clearly between laity and clergy. In his epistle to the Corinthians he implies that presbyters were no longer considered lay members and requests the members to "submit to the presbyters" (57:1) and "be at peace with the presbyters set over the flock of Christ" (54:2) (Chiovaro, 1967, p. 747).

Until the middle of the second century, the titles episcopos and

presbuteros were largely interchangeable and synonymous, but the shift from lay elders to priests was already discernible. "Like the apostolic writings, the 'Didache,' Hermas, Clement of Rome, and Iraeneus often use the term 'bishop' and 'priest' indiscriminately" (Pohle, 1911, p. 416).

In comparing the terms "bishop" and "presbyter," K ung (1964) indicates that

. . . the present day tripartite division of offices developed gradually and is not to be found in that form in the New Testament. . . . Bishops and presbyters cannot be distinguished in the same way as today:          and          were interchangeable terms, as the evidence of Acts 20:17-28 and Titus 1:5-7 shows. Both functions can be performed by several persons in a community (Phil 1:1 and Titus 1:5); the inherent meaning of the term          refers more specifically to the office, whereas the term          refers, more specifically to the dignity of ecclesiastical authority. (p. 207)

In fact, it was not until the beginning of the second century that Ignatius of Antioch, who died between 110-117 A. D., emphasized the triple division of the hierarchy.

Ignatius of Antioch (Ep. ad Magnes. vi and passim) brings out with remarkable clearness the hierarchical bishop, the priests and the deacons. He emphasizes this triad as essential to the constitution of the Church: "Without these [three] it cannot be called the Church." (Ad Trall., iii) (Pohle, 1911, p. 416)

Slowly the New Testament concept of the "priesthood of all believers" was replaced in the Christian church by a specialized priesthood with a hierarchical organization.

Beginning with the second half of the second century, the function of the presbyter in the ecclesiastical hierarchy is clear and in accord with the modern use of the word priest. While Clement of Alexandria did not speak of the hierarchy as such, he did distinguish the three grades of bishops, priests and deacons. . . . Origen did the same. . . . Among the Latin Fathers, Tertullian spoke in similar fashion of the priests and deacons, who came after the bishops. . . . At the beginning of

the 3rd century, the Apostolic Tradition of Hippolytus described the organization of the Western Church in a precise fashion; and Cyprian of Carthage did the same. (Chiovaro, 1967, p. 747)

Another writer (James 1979) states that

From the 2nd century on, however, the sacerdotal hierarchy developed along the lines of the Hebrew priesthood, the title episcopus, or bishop, becoming reserved for those who presided over the presbyterate, then called sacerdotes, because they shared in the episcopal sacerdotium ("priesthood"), which included the offering of the eucharistic sacrifice of bread and wine. (p. 1010)

The hierarchy, as reported by Ignatius, was not yet established in Asia Minor in the second century. In his letter to the Phillipians, Polycarp of Smyrna mentioned only deacons and presbyters, although in the city of Philippi there had been bishops in the time of Paul, as indicated in Php 1:1 (Bornkamm, 1968, pp. 675-76). The hierarchical organization on a diocesan basis "remained the norm in the Western Church until the Reformation in the 16th century" (James, 1979, p. 1010), at which time the Council of Trent affirmed that "the hierarchy is Divinely instituted and consists of bishops, presbyters and deacons" (Stone, 1914, p. 336).

#### The Reformation period

The Reformation, with its emphasis on the "priesthood of all believers" and "justification by faith," reactivated the office of lay elders in the local church. Dall (1919, p. 265) holds that the idea of rule by elders was, in a sense, preserved by the monastic orders who were governed by a presbyter-abbot, as opposed to the clergy who were led by a monarchical bishop. Montanists, Donatists, Waldensians, and other "heretical" groups had revived some of the concepts of the role of the lay members at various times (Neill, 1963, p. 118).

Luther insisted that all Christians are priests and, theoretically, qualified to preach and to administer the sacraments; however, for reasons of order and propriety the community appointed certain individuals to perform these offices. Therefore the priest's ministry was reduced to preaching and administering baptism and the Lord's Supper.

Luther's views were shared by Calvin, Zwingli and Cranmer in keeping with their own views on the nonsacrificial character of the Eucharist. As a result of their teaching, the word priest was supplanted by the title minister or pastor. (Palmer, 1967, p. 770)

Luther did not put into practice the idea of lay eldership, although he was not opposed to such a system or organization. For him, however, these ideas "meant little in practice since final authority in government rested in the hands of the consistories of the territorial rulers" (Muller, 1911, p. 202).

The real presbyterial idea was worked out by John Calvin . . . not based by Calvin on the theory of general priesthood or on a right of the congregation to self-government, but simply on the need of discipline to prepare the way for the Word of God. (Muller, 1911, p. 203)

In the presbyterian system the pastor holds a "ministerial office." The elders are chosen by the general body of membership and ordained to their office. At first they served for a limited time, but later it was extended for life. The elders govern the church by representation without having to consult the popular will. In this system the work of the diaconate has been incorporated into the work of the elders (Dall, 1919, p. 266).

#### Later developments

The presbyterian system of church government prevailed in certain areas, namely in Scotland and through Puritan Presbyterianism. "The

entire group of Presbyterian churches maintains its position carefully against both episcopacy and independency" (Muller, 1911, p. 203).

Out of Calvinism have come two strains of political theory, the one relatively conservative, the other relatively radical. Religiously,

. . . the one found expression in Presbyterianism, the other in radical puritanism, non-conformity. In England the distinction is seen in the Presbyterian and the Independents, in New England between Massachusetts Bay Colony and Rhode Island. (Norwood, 1956, pp. 87-88)

The Puritans remained true to the original Presbyterian idea, but the more radical groups developed into what is called "independency" or "congregationalism." These retained the lay eldership but did not admit any external authority.

Originally the congregationalists accepted only those offices specifically mentioned in the Bible, such as pastors, teachers, elders, deacons, and helpers. The "ruling elders" (sort of disciplinary officers), were chosen by the congregation. But before the close of the seventeenth century most congregationalist churches "had reduced their officers to a pastor and several deacons. These are the chief officers of a congregational church at the present time" (Walker, 1914, pp. 19-20). In addition to the Congregational Church itself, Baptists, the Plymouth Brethren, the Disciples of Christ, the United States Unitarians, and certain groups of Lutherans accept congregationalism as their form of government.

In the United States different systems of church government and lay participation appeared from the earliest times of the colonies. In the South (Virginia), the Anglican (Episcopal) system was present, with increased lay participation as compared to England; in New England the congregationalist system prevailed; and in the middle colonies,



appropriately it would seem, Calvinistic presbyterianism predominated as an "in between" system. The whole development of church government can be traced to these basic groups (Bradley, 1967, p. 749).

Presently it seems that few groups keep the office of the elder in lay hands. Those who follow the congregationalist system have deacons, which cannot be equated with the elders of the presbyterian tradition (Encyclopedia of Southern Baptists, 1: 352, 396; Foshee, McDonough & Sheffield, 1973, p. 102; Morris, 1964, pp. 105ff).

Eyres (1975) describes the "teaching elders" and the "ruling elders" in the presbyterian system as "a difference of function within the one office of elder" and not as a difference "between two offices, with pastor distinguished from elders" (p. 24). It is quite unrealistic to separate the teaching from the ruling function in the work of the elder. All elders rule by teaching--and teach by ruling" (p. 18).

In the next section the concept of the elder and its history in the Seventh-day Adventist Church will be briefly considered.

### The Elders in the SDA Church

The group of believers in the second advent of Christ who remained together in their faith after the disappointment of October 1844 later became organized as the Seventh-day Adventist Church. The group was composed of people from many different religious backgrounds. Among them was James White, a member of the Christian Connection; Ellen G. White, Hiram Edson, and John Byington had been Methodists; D. T. Bourdeau and J. H. Waggoner had been Baptists; while Rachel Preston had been a Seventh-day Baptist. Could this be one reason they were not interested in church government at the very first? For a number

of years these believers were quite opposed to formal church organization, for they did not want to follow the pattern they saw in many of the formal churches that surrounded them.

In spite of this opposition, some of the earliest SDA churches felt the need for some kind of local assistance or direction, as can be seen by H. S. Gurney's letter from Massachussets, published in 1853 in the Advent Review and Sabbath Herald (hereafter abbreviated as Review and Herald):

The brethren in this vicinity have for some time considered on the importance of Gospel order, and of maintaining such order in the church. . . . We therefore selected two brethren, one in Fairhaven and one in Dartmouth, to act the part of "deacons," as denominated in the Bible. . . .

Bro. Wheeler was fully satisfied that the action of the church was in Gospel order; and reference was made to the necessity of such order from the fact that if the church would be in a healthy state, she must be in a suitable position to attend to the Lord's supper. And as the messengers are called to travel, the church should not depend on them to administer the Lord's supper, therefore it seemed proper to set apart someone in the church for the purpose of more fully maintaining Gospel order. . . . At the close of his discourse, he, Bro. Wheeler, proceeded to set apart those brethren, by prayer and laying on of hands. (Gurney, 1853, p. 199)

There was much resistance toward the idea of setting up an organization for it was felt that any organization could, subsequently, easily become a part of "Babylon," out of which the people of God were to come (Rev 18:1-4). But leaders such as Joseph Bates and James White used the Review and Herald to instruct the members regarding "gospel" or "church" order.

The first reference to the work of the elders of the church was located in an article written by Bates in 1854 where he distinguishes between two classes of elders: those who "rule well" and therefore are to be counted of double honor, and those who labor in word and

doctrine (p. 22). Generally this was interpreted as local leaders, and traveling preachers and evangelists, respectively. Bates seems interested in restoring the office of elders as local church leaders, since there were already traveling preachers among the churches.

J. B. Frisbie wrote an article on "Church Order" (1855) in which he shares the concept of two classes of elders as presented by Bates earlier:

There were two classes of preaching elders in the churches at that time; one had the oversight of all the churches as evangelical or traveling elders or bishops; as Silas, Timothy, Titus and Paul [2 Cor xi, 28], who had the care of all the churches. Another class of local elders who had the pastoral care and oversight of one church. . . . (p. 154-55).

Another leader, John Byington, raised a question about the care of the churches and the need to appoint "elders and deacons" for them. The answer of James White, editor of the Review and Herald (1855) includes the following statement:

And we do not hesitate to say that in "every church where the numbers, talents, and graces of individuals are sufficient," the officers of the Church of God should be appointed. Care should be taken lest persons be appointed, not possessing scripture qualifications. And in our opinion they should be set apart to their work by those of experience and sound judgment, whom God has called to labor in word and doctrine, after being selected by the voice of the church. . . . There is certainly all the necessity for order in the Church of God now that ever existed. (p. 164)

The need for a proper organization to protect both members and ministers from abuses by false members and false teachers was again presented by James White in 1861 (pp. 20, 21).

At the conference which met in Battle Creek, Michigan, October 4-6, 1861, an action was taken to ask the ministers present to study the issue of the "proper manner of organizing churches" and "write an

address to the brethren, to be published in the Review" (Bates & Smith, 1861, p. 148). This study was published in the very next issue of the Review and Herald (Loughborough, Hull & Cornell, 1861, pp. 156-57) and spoke about the manner of organizing a church, referring to church "officers and their duties." After reviewing the offices mentioned in the New Testament, apostles and evangelists, they referred to the elders. "This office is also expressed by the words bishop, pastor and overseer," they say, and then go on to prove it from Titus 1:5, 7 and Acts 20:17, 28, after which they describe the office of the deacons. Then they add:

From what has been said, it will be seen that the officers of the church which are appointed solely by the church itself are reduced to two, namely, elders and deacons. From what then has arisen so much confusion upon this subject? It must be from the fact that the different names of elder, bishop, and pastor, are applied to the same office, and also from overlooking the principle that a person holding any one of the higher offices is qualified to officiate in any of the lower. (p. 156)

In describing the work and duties of the elders they state:

. . . it is the duty of the elder to take the lead and oversight of the church in spiritual things. This elder need not necessarily be a preacher, but may conduct the meetings of the church, and administer the ordinances of baptism and the Lord's supper in the absence of any higher officer. If an apostle or evangelist should be present, all these duties would be left with him. (Ibid.)

In the case of a small church, the duties of the deacon and the elder may be performed by a single person, which they recommended be an elder "who . . . is qualified by virtue of his office to act also as a deacon" (p. 157).

The address went on to speak about the election of the officers and then adds:

We need hardly suggest the necessity of every church keeping a record of all precedings [sic]. To this end a clerk will be necessary,

who may be elected in the same manner. The elder of a church should act as a chairman in all its business meetings. (p. 157)

A series of articles by George I. Butler, entitled "Thoughts on Church Government" (1874), further defined the office and work of church elders. "The office of evangelist corresponds with our modern minister," he said. For Butler the term episcopos applies "to those who act in the general capacity of teachers and evangelists, and also to those in a more limited sphere, as local elders. This latter office is a principal one in the Christian church." But he reminds the readers that "it should never be forgotten that their powers are merely advisory. The body of the church is the deciding power." He expects the elders to have great influence, but never to act as "lords;" rather, they were "examples to the flock, counselors and advisers" (October 8, 1874, p. 69).

Being an elder, according to Butler, requires him to "feed" the flock, that is, to teach, correct, admonish, and reprove the church as necessary (September 8, 1874, p. 92). An elder is expected to give account of his duties, and members and ministers are expected to support him in his tasks (September 15, 1874, p. 101).

H. A. St. John, in an article published in 1875 (p. 165), is the first to enumerate the "duties of the local elders," as well as those of the deacons, the clerk, and the church members. He gives a list of thirteen sentences describing those duties. The basic function, according to this list, is that of a spiritual leader of his congregation, and does not differ greatly from what is expected in today's churches (see pp. 62-63 for this list).

A few years later several ministers were requested to write a

tentative church manual in order to provide guidelines to foster unity in policy and procedure in SDA churches. This group prepared a series of eighteen articles in the Review and Herald during the summer of 1883 under the name of Littlejohn (1883). These were so designed as to elicit the responses and reactions of both members and ministers. In one of the articles (June 26, 1883, p. 409) there is a paragraph listing thirteen duties of the local church elders. That this tentative church manual did not meet the favor of a majority of the members and ministers can be gathered from the fact that at the General Conference meeting of November 11, 1883, an action was taken (SDA "General Conference Proceedings," Review and Herald, November 20, 1883, p. 733) not to publish it. The president of the General Conference was asked to write an article explaining the reasons for not publishing it (Butler, 1883, p. 745).

In 1907 J. N. Loughborough dealt with church organization more from a historical aspect. He quotes the "Conference Address" of 1861 in full as chapter 24 (pp. 126-33).

Stevens (1922) wrote on the duties of the officers of the church, and from the discussion of the duties of the elders a list can be made. These will be discussed in a later section of this study.

The Church Manual was finally published in 1932 (SDA General Conference, 1932). It has since undergone a number of revisions, the latest of which was approved by the General Conference session held in 1975 and published the next year. A discussion of the duties of the elders as enumerated by the different authors mentioned is found in chapter III of the dissertation.

In summary, the office of the local church elder was recognized early in the SDA Church, though organization was resisted for some time. For many years lay elders functioned in a loose manner, though basic guidelines as found in the Bible were applied to local situations. Alongside the development of the church manual the duties of the local elder were described in several widely distributed documents. Since the publication of the official SDA Church Manual the duties of the elder as listed therein have been accepted by SDA churches as authoritative in questions of polity. Each local church elder is required to be knowledgeable regarding his duties and those of the rest of the church officers and leaders.

## CHAPTER III

### RELATED LITERATURE

This chapter is divided into three parts: the first part deals with the nature of the society in which elders live and some of the characteristics of the Seventh-day Adventist Church in Chile; the second part deals with the nature of the learners, the assessment of their needs, and the training experiences of the past. The third part covers the authoritative sources of information regarding the duties of elders.

#### Considerations about the Society

One of the sources for educational objectives in Tyler's model is the contemporary life surrounding learners (in this case, elders), that is, the society at large and the SDA Church in particular. A very brief and general overview of the circumstances in which elders live and function in Chile will be made in this section.\*

In spite of the ongoing urbanization process, family ties are still strong and extended families are common. The father is distinctly the head of the family, and usually projects a paternalistic image. Although there is an apparent submission on the part of women, more and more of them are taking positions that used to belong exclusively to men.

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\*For most of the data of this section, this writer is indebted to Dr. Nancy J. Vyhmeister's doctoral dissertation (1978) from which they were abstracted, although these have been supplemented by the personal observations of the writer.



European influence in education is strongly felt in the country of Chile. The curriculum, encyclopedic in nature, is designed more to impart learning than to prepare for the practical aspects of life; this in spite of successive reforms. Education is compulsory through the eighth grade and is free through the twelfth grade. The cost of attending a university is relatively low, but not many are able to enter it because of keen competition based on grades and an entrance examination. The literacy rate estimated for 1973 was 90 percent, one of the highest in South America.

The composition of the Chilean population (around 10,660,000 inhabitants as estimated in 1977) is basically white, of Spanish and European origin, although it is mixed with Indian blood. There are a few pure Indians in southern reservations. As of 1977 almost 40 percent of the total population was under fifteen years of age, and only 7 percent was sixty years or older (World Almanac, 1977). About 80 percent of the population is urban. People from the rural areas are attracted to the cities, where they live in very poor and miserable conditions. There is a growing middle class, but the majority of the population is in the lower socio-economic class, although class distinctions are not very clear.

The country is predominantly Roman Catholic, although only a small percentage attend mass weekly. The remainder of the population is made up mostly of Pentecostals (approximately 10 percent). The SDA Church in Chile has about 35,000 baptized members. Usually only persons ten years of age or older are baptized members.

In harmony with the national trend, most of the members of

the SDA Church live in urban communities. Rural churches are tending to disband, while new churches and companies are being established in towns and cities. While the population growth rate is about 1.8 percent annually, the church is growing at a rate of from 7 to 10 percent a year. This implies that there are many newer church members, and that those with more maturity and experience are proportionally fewer. Most of the members also come from the lower socio-economic class. The crowded conditions in the cities and towns make life difficult, and the lack of personal means of transportation creates problems for the family that must use costly public transportation in order to attend church meetings.

At the same time, the low income of the members does not provide adequate resources for the needs of the churches, such as more church buildings and chapels, more church and district pastors. As was already mentioned, many pastors have large districts with several churches and companies to care for, making it necessary for them to rely on local leadership.

The church as a part of society also has its mission. It is clearly stated by Ellen G. White (1947) that "the church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world" (p. 15). If the church does its part, the pastor will be able to press into new fields (Ibid., p. 14), as is the case in many places in Chile.

The local leaders need to be trained to become more effective. And they are willing to be trained if the opportunity is offered them. In February 1977 ninety leaders responded to an invitation to attend a

ten-day session. In January 1978 over 150 attended a leadership workshop; many others had to be turned down for lack of space.

### The training of church leaders

Industry and business recognized long ago that their leaders needed to be trained and have been doing this for years. For some reason the Christian community has not been advancing in this area at the same rate. In the words of Kilinski and Wofford (1973), however,

. . . when we come to Christian service, this area of training is often bypassed due to the pressures of expediency, shortage of time, and the little value placed upon the office to be filled. At best, the training the average Christian receives who serves on a volunteer staff, is minimal. (p. 64)

Crossland also complains that the training given in the past has been very meager:

In times past, the basic training, instruction, and indoctrination of an official leader have all too often been miserably ignored. He was informed of his position, but as to definite training he was usually left to his own devices. (1955, p. 63)

As has been discovered by business and industry, "training is not a luxury. It is a necessity. . . . Churches too have recognized the need for training leaders" (Foshee, McDonough, & Sheffield, 1973), p. 120). It would only be natural that "people who volunteer or those who are drafted, have a right to expect training in the job for which they have been selected" (Kilinski & Wofford, 1973, p. 63).

These constitute some of the reasons for the recent increased interest in training leaders for the work of the church. As Crowe states,

No church can really afford not to have an organized unit for church leader training. Every church should recognize that the

immediate investment of its best leaders in the task of training new leaders is an essential part of its growth. (1970, p. 2)

From different quarters this same idea surfaces again and again. "Every church should give serious attention to selecting and training the persons on whom the effectiveness of its program depends" (Gable, 1960, p. 270). "The church must use organization and institutional means, and . . . it ought to do so far more effectively" (Sweet, 1950, p. 399).

The need for trained leaders is permanent. As Crossland says,

The education of Christian leaders will always be a continuing and unfinished process. Their training is never completed, because experience, as well as success and failures is constantly challenging them and calling them on. They learn by doing, as well as by reading. The Spirit will always lead the true leaders on to greater things. (1955, p. 69)

Therefore it is very encouraging to note that the number of those who are working in the area of leader training in recent years has been increasing. To train those who respond to the invitation to serve and lead needs a willingness on the part of those who are to train them. This requires time, effort and even sacrifice (Kilinski & Wofford, 1973, p. 64).

Many times the mistake has been made of planning training that the instructor wants instead of what the volunteers feel they need (McDonough, 1976, p. 43). McKenzie, a religious educator specializing in adult education, talks about two kinds of needs:

An ascribed need or interest is a need or interest attributed to a person by someone else. . . . An ascertained need or interest is a need or interest identified by the person who perceives a lack in himself or consciously attributes a particular preference to himself. (1975, p. 59)

The reason McKenzie sees many training programs poorly attended is

that they are based on "ascribed needs" instead of "ascertained needs." Therefore his suggestion is that the "program developer . . . spend a great deal of energy in ascertaining the educational needs and interests of potential clients of educational services" (Ibid.).

### Considerations about the Learners

Another determinant for the objectives of the educational enterprise in Tyler's model are the learners themselves. Some of the aspects related to the learners in Chile will be discussed in this section.

In the last paragraph of the preceding section the fact was mentioned that many times training programs have been developed around the preferences of the instructors rather than around the needs of the church leaders. How can these needs be discovered? Many suggestions have been made on how to discover the needs of the prospective leaders. Some of these are listed below in no particular order:

1. Have members discuss in small groups what they like in their church that they want to keep and strengthen, and prioritize the results (Hahn, 1974, p. 15).

2. Record casual remarks made by leaders about needs: look carefully at what is happening, listen to complaints and to what people are saying (Crowe, 1970, pp. 9-10).

3. Foshee, McDonough, and Sheffield give a checklist of leadership, human relations, communicating, and technical skills leaders need for effective church work (1968, pp. 101-108; see appendix A).

4. Cober's suggestion is to set up a task force to collect data from teaching and leading personnel, and then use it as a basis for discussion and action (1971, p. 16).

5. Mager, working in the field of education, makes the suggestion that instead of asking people what the instructor should teach, they should "analyze to see if things are going as they should." If not, they should ask, "What isn't happening right or What isn't happening right enough?" (1972, p. 8)

6. Harris proposes a kind of "action research" where members are asked to discuss a vital issue, to collect information, to analyze jointly the data, and to determine and implement appropriate actions (1974, p. 18).

Several authors seem to suggest that they already have some answers. To the questions, "What does a church worker really need to know?" and "What is a proper balance between Bible content and methodology?" (Gangel, 1970, p. 347) the following answers have been offered:

1. The curricula of the "leader-training program should include basic understanding regarding the Christian faith, its beliefs, history, denominational structures, and means providing for both mission outreach and organizational maintenance" (Graves, 1976, p. 111).

2. McDonough (1976) gives a list of understandings the trainee needs to develop (of self, group work, programs, age groups), and then adds "leadership skills, Bible study, and special program content" (p. 44).

3. For Lederach (1968) the training of leaders will include the meaning of the gospel, the nature or mission of the church, Bible exploration, church history, and social issues from a Christian perspective (pp. 103-104).

4. All leaders should have continuous training in three areas, says Cober (1971): his personal growth, his task, and group behavior (p. 33).

5. Dealing specifically with local church elders, Eyres (1975) suggests that they need to know (1) how to fulfill their visitation ministry faithfully (p. 22), (2) the doctrines, (3) the form of church government and the discipline of their church, and (4) how to pastor the church (pp. 55-56).

6. A training program for elders and deacons ought to begin with a study of the biblical qualifications for the office, says McNair (1973), followed by the doctrines of the church, church history, government of the church, and the condition of the contemporary church (p. 84).

7. Gangel speaks about what the church worker needs to know, and then singles out one particular training program "which equally divides the time and emphasis between content and methodology" (p. 347). While he adds that "the church ought to provide training for any task for which it needs workers" and then goes on to list ten other specific lines of curricula which ought to be included in local church leadership programs, he gives no rationale for his choices.

8. Another example is that of Colson and Rigdon (1969). They state,

The need of individual persons calls for a Christian educational ministry. Wherever you find mature, well-balanced, witnessing Christians, you know that back of their fine development lies some effective teaching and training. . . . Beyond the basic need of Christian conversion, every person has at least three broad needs to which his church's program of teaching must be effectively geared.

The first of these is a continuously vital relationship to Jesus Christ. . . . A second need is for a Christian interpretation of life. . . . A third need is for a growing Christian experience. (pp. 15-16. Emphasis in the original)

9. Gwynn also emphasizes three areas for study in leadership education: (1) human behaviors, (2) the Christian message, and (3) educational methodology (1952, p. 9).

10. Crossland (1955) gives his list of some of the basic subjects that church officers need, and then suggests that there are many other courses available from different sources (pp. 66-67).

11. After suggesting that learners, leaders, planners, and administrators should plan the curriculum guided by theologically and educationally sound principles, Schaefer (1972) recommends obtaining the data regarding the needs of the leaders

. . . through a survey questionnaire. . . . Surveys must be designed so that they bring the participant to recognize these needs himself. Otherwise he will feel little inclination to pursue the learning program planned by others around his needs. (p. 102)

12. Regarding the training of lay preachers or lay evangelists in the Seventh-day Adventist Church, the Lay Evangelist Handbook (1978) states:

The pastor should train several prospective lay evangelists together. The subjects to be studied include:

- a. Evangelistic sermons, subject choice.
- b. Sermons: structure, introduction, main body, conclusion.
- c. Style and delivery.
- d. Variety in preaching.
- e. How to make calls and bring people to a decision.
- f. Public speaking, voice culture. (p. 18)

One aspect common to all the curricular suggestions reviewed is that none of them indicates the basis on which the subjects have been selected. Schaefer, who indicates that the needs of the leaders



have to be surveyed, comes the closest to a needs assessment found in the literature. Most of the other authors, instead of determining the educational needs of the learners, seem to merely "prescribe their needs" and then develop a packaged program, or to "develop a program which is 'good' for the people" (Bergevin, 1959, p. 129). A few years later, Bergevin stated that

. . . seldom have we in adult education made sufficient progress in developing a means of determining accurately the learning problems and needs of a particular group or institution. A large number of programs in the church and elsewhere have been started by guesswork. Often there has been no real evidence that the work offered the participants would satisfy their actual need. (p. 130)

What seems to come closer to a needs-based program of leader training is the "Indiana Plan" developed by Drs. Paul Bergevin and John McKinley of Indiana University (1958). Their strategy was to set up a variety of programs in fifteen churches and observe the patterns of failure and success. From the data gathered they were able to identify certain educational conditions which were characteristic of successful adult training programs in the church. They developed a person- and group-centered program in which teams of ten to fifteen members learn to share, develop learning activities, plan, and apply what was learned to back-home situations. These teams work together in an institute which groups together from twenty to thirty member-leaders. Their basic thrust is in the area of adult education in the church in general, as is evidenced by the title of the program, "Christian Education for Adults."

Coles (1971) reviews the "Indiana Plan" and the United Methodist "Adult Laboratories" together with some of the adaptations made by others who have used these programs in the context of general

adult education and, specifically, in group-discussion techniques. His purpose was to find out if there is a difference between two training patterns on the use of curriculum materials ("Indiana Plan" and the United Methodist "Adult Laboratories"), the ability to function as an effective learning group, and the degree of satisfaction with group sessions. Among his conclusions is found the statement that "the basic assumption that shared leadership is a preferred approach to adult learning experience is not necessarily valid for all adults or all groups" (p. 127), and that "training, though differing in degree and design, is better than no training at all" (p. 128).

From what has been said so far, it seems clear that churches have recognized the need for training and have set up many different programs to do it, but that many of these programs are not necessarily based on the real needs of the leaders.

It would seem that this area of the needs of particular groups calls for a thorough systematic exploration and deserves careful consideration. In agreement with this conclusion and to reinforce the need, there is a statement in the Lay Evangelist Handbook published by the General Conference of Seventh-day Adventists (1978), which says, "Pastors should be training their elders, deacons and other officers so that tomorrow, if necessary, our church can live and grow without the pastor's ministry" (pp. 13-14).

The question regarding the discovery of the needs of the learners (p. 39) is still unanswered. Bergevin and Schaefer have suggested that a needs assessment could provide the answer to this question. In the next section there is a brief overview of some of the

literature available on needs assessment.

### An overview of needs assessment

As noted on page 16, needs assessment has been used in school situations. As far as the review of literature is concerned, no study of needs assessment was found regarding church-related situations, but it seems there is no obstacle for applying that technique to them.

What is needs assessment? Kaufman (1972) states that it is . . . a discrepancy analysis that identifies the two polar positions of

Where are we now?  
Where are we to be?

and thus specifies the measurable discrepancy (or distance) between these two poles. (p. 28)

He then identifies three basic types of needs assessment procedures or models, which he briefly describes:

The Inductive Model (type I): The inductive model derives its name from the fact that the goals, expectancies, and outcomes for education are first obtained from the members of the subcommunities in the district, and the program is based on these data. . . .

The Deductive Model (type D): The deductive model starts from existing goals and outcome statements and proceeds to "deduce" an educational program from this initial material. . . .

The "Classical" Model (Type C): This model is the one most often used, usually by default, by educational agencies today. It is not recommended. It usually starts with some general statements of goals or intents and proceeds directly to the development of educational programs, which are implemented and evaluated. (pp. 34-35)

As to which is the best model, Kaufman says that "there is no clear choice between type I model and the type D model. Each has distinct advantages and disadvantages" (p. 35).

One of the characteristics of an assessment of needs is that no determination is final or complete; the procedure must be a continuing process (p. 38).

Regarding the steps for developing a needs assessment, different authors vary in their enumerations, however they are basically in agreement on the overall procedure. As an example, Kaufman envisions the following steps:

1. Decide to plan: group decision to plan made by all the partners in education (implementers, learners, and community).
  2. Identify problem symptoms or obtain a request for a needs assessment from the educational agency.
  3. Identify the domain for planning. Here the decision is made concerning for whom the planning should be made.
  4. Identify possible needs assessment tools and procedures and select the best. This is a tricky area, since there are no hard-and-fast procedures.
  5. Determine the existing condition for all the partners.
  6. Determine required condition.
  7. Reconcile any discrepancies among the partners' viewpoints.
  8. Place priorities among the discrepancies and select.
  9. Make sure the needs assessment is a continuous process
- (pp. 46-49).

Kaufman insists on the idea that all the groups involved in the educational process should be involved in the needs assessment and the decisions necessary for it. Also the concept for a continuing evaluation of the needs is clearly pointed out.

The steps suggested by English and Kaufman (1975) are somewhat different, but along the same line:

1. Plan to plan. It will take time to plan the whole process

of a needs assessment, how to involve people and anticipate problems, how the goals and objectives of the system will be integrated, and other necessary elements (pp. 14-18).

2. Goal derivation is the process of defining the expected outcomes of desired behavior (pp. 19-22).

3. Goal validation is the consensus among the constituencies as to the usefulness of the goals listed (pp. 23-24).

4. Goal prioritization is the process of ranking the goals to establish which goals are the most important for the constituencies (pp. 24-25).

5. Goal translation is the development of performance standards or the translation of the goals into measurable terms (pp. 26-36).

6. Select testing instruments or evaluation strategies for the assessment of current state (pp. 36-38).

7. Collate data gathered by some appropriate means (tables, graphs) to make it intelligible to the consumer of the study (p. 39).

8. Develop initial "gap" or "Need Statement." This is a list of differences between the goals and the current situation, between what is expected and what actually happens, and are simply statements of fact (pp. 39-41).

9. Prioritize "Gap Statements" according to the priorities established in step four (p. 41).

10. Publish the "List of Gap Statements." This list will contain the statements without any hypotheses about "causes" (p. 42).

With the needs assessment it will be possible, say English and Kaufman, to develop guidelines and strategies to meet the identified needs.

Winecoff and Powell (1975) have developed another model, involving seven steps, "to assure maximum involvement in identifying and solving community and school-related problems, and to bring all available resources together for the benefit of the entire community" (p. 53). These can be summarized as follows:

1. Recognize there is a problem
2. Assess the problem
3. Clarify the problem, set priorities
4. Establish goals
5. Develop a planning guide
6. Design activity plan to implement guide
7. Check and see if the problem is corrected

For each step they offer worksheets to be used in the process.

Another model has been prepared by Klimes and Munger (1977) based mainly on the work of Witkin (1975). They see the development of a needs assessment through the use of ten basic steps:

1. Specify the intent of the needs assessment and identify the participant groups.
2. Select the participating partners from the groups that will be involved in the program.
3. Perform a function analysis of the needs assessment process. The basic steps are: determination of goals, the assessment of present status, and the listing and ranking of needs (the difference between the goals and the "is") as shown by the compilation of the gathered data.
4. Decide on the model or method to be used in the needs

assessment. It can be a basic model, a modified model, or an adapted model that meets the local conditions and needs. There is no standardized model that will exactly suit the needs of every situation.

5. Plan the management of the needs assessment (time, tasks, budget).

6. Implement and monitor the strategies chosen for the needs assessment.

7. Interpret and evaluate the information (use statistical treatment if necessary).

8. Plan objectives and options.

9. Evaluate the assessment (check the sample size, instruments, amount of involvement, and the continuing process of the program).

10. Summarize the documentation and report to the decision-makers (Klimes & Munger, 1977, pp. 16-18).

Another model for needs assessment is the one suggested by Davis and McCallon (1974) by the name of "competency model." It involves the following steps: (1) development of a competency model by consulting practitioners, authorities, and by direct observation--the "should be" situation; (2) discovering present levels of performance--the "is" situation; (3) specification of the needs by comparing the "should be" with the "is" situations; (4) separation of learning from non-learning situations or needs; and (5) assigning of priorities. Several worksheets and suggestions are offered as guides, but each case has to be developed for specific circumstances, say Davis and McCallon.

In summary, a needs assessment is basically a comparison of the

"should be" situation with the "is" situation. This is a necessary element of the understanding of the learners, according to Tyler's model, as a source of objectives for the educational situation in consideration. The questionnaire developed for this study has been prepared to collect the information needed to provide this needs assessment with the "is" situation in Chile.

### Considerations about the Subject

Tyler's model suggests that a third source of educational objectives are the subject specialists. In the present study, the specialists were replaced by authoritative sources, accepted by the elders of the SDA Church.

The biblical basis for the work of the elders has already been considered in chapter II of this dissertation. Briefly, elders were apparently appointed in the churches (Acts 14:23; Titus 1:5) to be the guardians and feeders of the flock (Acts 20:17, 28; 1 Pet 5:2), to help the weak (Acts 20:35), to instruct all members on how to live (Titus 2:1-10), and to pray for the sick (Jas 5:14).

The Seventh-day Adventist Church has been electing elders as leaders of local churches for a long time, as was shown in chapter II. As a consequence of the biblical teaching of the priesthood of all believers (1 Pet 2:9), every member is called to work "for the saving of the lost" (White, 1924, pp. 10-11). But it is the task of the leaders, according to Ellen G. White, to "devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. . . . Great care should be exercised in selecting officers for the new churches. . . . Let those



be chosen who are best qualified to give instruction, those who can minister both in word and deed" (p. 61). Specifically it is asked of elders and all those who lead in the church to "arrange matters so that every member of the church shall have a part to act" (p. 62). Comparing the church to an army, Ellen White says that "a wise general instructs his officers to train every soldier for active service" (p. 74). It seems clear that Ellen G. White, an authoritative leader for the SDA Church, envisions the task of the elders as one of instructing the church members and of planning their work, besides being the spiritual leader of the congregation.

The first explicit enumeration of the duties of an elder of the SDA Church was published by H. A. St. John in the Review and Herald (1875, p. 165) together with the duties of the deacons, the clerk, and the church members. The duties of the elders as he perceived them are:

1. To be an example to the flock, in dress, in conversation, in hospitality, in deportment, in all things.
2. To feed, as much as in you is, the flock of God, over which the Holy Ghost hath made you overseers, willingly, and of a ready mind, giving them clean food that will be meat in due season.
3. To visit all the members of the fold as often as practicable, to strengthen the feeble knees, and lift up the hands that hang down.
4. To leave the ninety and nine in the wilderness and seek after the wandering, and restore them to the fold if possible.
5. To baptize, and administer the ordinances of the Lord's house, in the absence of an evangelist.
6. To call a business meeting just before your State Conference, to make your annual pledge to the Conference, and to choose a delegate, or delegates.
7. To call a business meeting near the close of each year to elect S. B. treasurer and church clerk for the coming year.
8. To call a business meeting when necessary and preside over the same.
9. To perform the duties of a deacon, if the church has no deacon.

10. To look after the lambs of the fold, and take a deep interest in the Sabbath School.

11. To be on hand at every meeting if possible, and be very punctual to begin meeting at the time appointed.

12. To have your own soul filled with faith, hope and love, and scatter the same blessings freely to all.

13. To transfer the above rules to your memorandum for frequent reference. (Emphases in the original)

In 1883 a "partial enumeration of the duties of a church elder" was given by Littlejohn (Review and Herald, June 26, 1883, p. 409) on behalf of a group of ministers who had studied the subject. Their list, also of thirteen items, follows:

1. He should preside at all the business or religious meetings of the church,
2. Put all motions upon which votes are to be taken.
3. Present the names of candidates for church membership,
4. Apply for letters for those desiring the same;
5. Give out appointments for meetings;
6. Look after the weak and discouraged ones, and visit the sick;
7. Take the oversight of the officers of the church, to see to it that they discharge their duties faithfully;
8. He should examine the clerk's and treasurer's books in order to determine whether they are properly kept;
9. In the absence of a minister, he should administer baptism, and the ordinances of the Lord's Supper and feet-washing, in his own church;
10. but it would never be proper for him to administer either of these in any other church than his own;
11. To settle all difficulties which may arise between members of the church, privately if possible;
12. To see to it that the decisions of the church in all matters are properly executed;
13. To visit all the members of the church at their homes as often as circumstances will admit.

From the discussion of the duties of the elders in the book The Officers of the Church (pp. 20-27) by Stevens (1922), another enumeration of duties can be compiled as follows:

1. To be fully informed of the progress of the various departments of the church, and be familiar with the financial condition of the church.

2. To cooperate with the work of the different departments of the church.

3. To preside at all business meetings of the church, except when an ordained minister is present.

4. To fulfill pastoral obligations to the church even when a pastor is appointed for the church.

5. To be responsible for the regular services of the church.

6. To administer ["he may administer"] baptism in his own church if no minister is available.

7. To preside at the celebration of the ordinances of humility and the Lord's Supper.

8. To act as chairman of the church board and receive and present letters of transfer of members.

9. To visit the sick and to know the spiritual condition of every member of his church.

10. To cooperate with the conference officers to carry out the plans of the conference.

11. To see that the reports of the treasurer and clerk are sent to the conference promptly at the close of each month or quarter.

12. To care for letters and communications from the conference to the leaders or members of the church.

13. To keep before the church the entire world-wide program of the church and its needs.

14. To present from time to time the meaning of stewardship and urge all to render to God his own tithe and offerings.

15. To see that the burden of the work of the church is

distributed among those who have talents that need developing.

16. To secure conference assistance in case of discipline.

The latest edition of the SDA Church Manual (1976) describes at length the duties and functions of the local church elders. From the several pages (pp. 81-89) devoted to this purpose, the following list of duties for the elder was derived:

1. To be the religious leader of the church
2. To conduct the religious services of the church
3. To foster all departments of the church
4. To be the chairman of the church board and committees as required
5. To share in the pastoral ministry
6. To conduct the communion service
7. To arrange for baptisms
8. To cooperate with the conference
9. To care for special offerings as indicated by the conference
10. To promote all activities of the church
11. To supervise the work of the treasurer
12. To supervise the work of the clerk
13. To supervise the election of the delegates to conference sessions
14. To serve as counselor to church officers and leaders
15. To foster the world-wide program of the church
16. To encourage tithe paying
17. To encourage a wide distribution of work

A comparison of these four enumerations shows a basic similarity.

There seems to be a tendency towards more administrative work on the part of the elder, while certain other tasks are given to other persons; for example, the responsibility for letters of membership transfer has been transferred to the clerk, and those dealing with church discipline have been taken over by the pastor (see item No. 11 of Littlejohn's list, item 16 in Stevens list, and note its absence in the 1976 edition of the SDA Church Manual).\*

The latest edition of the SDA Church Manual provides the material needed to describe the work of the elder of the church. As this Manual is written for the whole world field, from it must be derived

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\*There appears to be a gradual diminishing of an elder's responsibility to administer the rite of baptism from (1) full authorization, to (2) authorization limited to his own church, to (3) a statement that "as a rule" it is to be administered by an ordained minister, to (4) authorization to make arrangements only for the baptism of candidates, as noted below:

- 1875 To baptize and administer the ordinances of the Lord's house in the absence of an evangelist (St. John, p. 165).
- 1883 In the absence of a minister, he should administer baptism and the ordinances of the Lord's Supper and feet-washing in his own church; but it would never be proper for him to administer either of these in any other church than his own (Littlejohn, p. 409).
- 1922 The elder may administer the ordinance of baptism to one within the jurisdiction of his own church. As a rule, however, baptism is administered by an ordained minister (Stevens, p. 24).
- 1932 In the absence of an ordained pastor, it is always customary, whenever possible, for the elder to arrange with the president of the conference or the superintendent of the mission field for the administration of the rite of baptism to those desiring to unite with the church (Church Manual, p. 27).
- 1976 In the absence of an ordained pastor, the elder shall request the president of the conference or local field to arrange for the administration of the rite of baptism to those desiring to unite with his church (SDA Church Manual, p. 86).

indicators to define the "should be" situation for the local church elder in a particular region, taking into consideration the other determinant factors already mentioned. Those indicators will also help determine the "is" situation and discover other indications relative to the nature of the learners (elders). The derivation of these indicators will be discussed in the next chapter.

Summarizing, the broad biblical indications about the work of the elders seem to have been adapted by different leaders to situations found in modern churches, culminating in the authoritative description of the 1976 edition of the SDA Church Manual.

## CHAPTER IV

### METHODOLOGY

This chapter discusses the research procedure, the development of the instrument used in the study, and the treatment given to the collected data.

The research here reported is a descriptive study of the elders of the local SDA churches in the Chile Union Mission. Basically it consists of a needs assessment, in which the "should be" situation is provided by the authoritative sources (mainly the SDA Church Manual) together with contributions by the other sources (especially the contemporary situation) and is compared with the "is" situation surveyed by the questionnaire mailed to a representative sample of church elders.

#### Population and Sample

The population for the study comprised the local church elders of the organized SDA churches in the Chile Union Mission. These churches are grouped into one mission and two conferences, namely, the North Mission and the Central and South Conferences, respectively. There were 127 organized churches in Chile by June 30, 1978, most of which (86 percent) are considered urban congregations, whose buildings and members are both located in towns or cities. It may be of interest to recall that the population of Chile is 78.7 percent urban (World Almanac, 1979), which explains this situation. There are also

many companies of believers in Chile, not yet organized as regular churches, but they were not included in the study on the assumption that the functions of the leaders of these groups are significantly different from those of the regular churches.

According to the reports from the mission and the conference offices there were 250 elders in these 127 churches of the Chile Union Mission distributed as indicated in table 1.

TABLE 1  
DISTRIBUTION OF CHURCHES AND NUMBER OF ELDERS

	Urban Churches	Rural Churches	Total No. of Elders
North Mission	14	0	32
Central Conference	58	4	138
South Conference	37	14	80
Totals	109	18	250

To test for possible differences between the elders of large churches and those of small churches, the churches were arbitrarily classified as large if their membership as of June 30, 1978, was 150 members or more. The result of this classification showing the number of elders in each group is shown in table 2. A list of all the churches in Chile, in alphabetical order and classified as to size, appears in appendix B.

From this population of church elders a representative sample was drawn. The sample size was determined by the table provided by



Krejcie and Morgan (1970) who used the formula given by the National Education Association research division.\* From the table, for a population of  $N = 250$ , the sample size required for an  $\alpha = .05$  would be  $s = 152$  which is 61 percent of the total population. In order to

TABLE 2  
DISTRIBUTION OF CHURCHES BY SIZE  
WITH NUMBER OF ELDERS

	Large Churches	Number of Elders	Small Churches	Number of Elders
North Mission	10	28	4	4
Central Conference	25	71	37	67
South Conference	17	45	34	35
Total	122	144	75	106

provide representation from both small and large churches, the number of elders selected from each size in the sample was 61 percent of the total as shown in table 3.

To select the individual elders to be used in the study, a list of all the large churches and of all the small churches was

\*The formula used is  $s = \chi^2 N p(1-p) : d^2(N-1) + \chi^2 p(1-p)$ , where  $\chi^2$  is the chi-square value for 1 degree of freedom at the desired level of confidence,  $N$  is the population size,  $p$  is the population proportion, and  $d$  is the percent error range expressed as a proportion. In the table  $\chi^2 = 3.841$ ;  $p = .50$  (which renders maximum sample size) and  $d = .05$  so that for a given  $N$ , the sample size  $s$  results. The table values for the desired range of population are:

N: 250 240 230  
s: 152 148 144

TABLE 3  
NUMBER OF ELDERS TO BE SELECTED

	From Large Churches	From Small Churches	Totals
North Mission	17	2	19
Central Conference	43	41	84
South Conference	28	21	49
Totals	88	64	152

alphabetically arranged. By means of a random numbers table, churches were selected from each class to provide the sample size required as indicated in table 4.

It may be noticed that the number of elders selected for the sample was 159 instead of the required number of 152. In several cases the churches randomly selected in the last place for each category and conference had one elder more than required. To avoid introducing additional bias and to eliminate the necessity of having to make a choice as to which elder to leave out, it was decided to include these additional elders in the study.

Only 122 churches participated in the study since five small churches in the South Conference did not have elders at that time. Since this information arrived before the selection of the churches was made, it was decided to omit them from the study.

A list of the selected churches with the code numbers assigned to them in the order of their random selection is given in

TABLE 4  
SELECTION OF ELDERS

	Churches		Elders	
	Total	Selected	Total	Selected
<u>Large Churches</u>				
North Mission	10	7	28	20
Central Conference	25	15	71	43
South Conference	17	11	45	30
Totals	52	33	144	93
<u>Small Churches</u>				
North Mission	4	1	4	2
Central Conference	37	23	67	42
South Conference	29	17	35	22
Totals	70	41	106	66
<u>Summary</u>				
Large Churches	52	33	144	93
Small Churches	70	41	106	66
Totals	122	74	150	159

appendix C. The same list, grouped by church districts, with the name of the district pastor at the time of the study is given in appendix D.

The small number of rural churches, about 11 percent of all the churches in the study, included only 16 elders (6 percent) out of a total of 250, suggested that no specific study be done at

this time regarding differences between urban and rural elders.

### Development of the Instrument

In the development of the instrument, two stages were clearly delineated. The first was that of developing suitable indicators for the different duties of the elders as described in the Church Manual. The second involved the developing of the questionnaire itself from the indicators arrived at in the previous stage. Each of these steps will be described in this section.

#### Development of indicators of the duties of the elders

After a careful reading of the description given in the SDA Church Manual a provisional list of duties of the elders was compiled, using short descriptors, as indicated on pages 53 and 54 of this study. This list was then submitted to five judges\* who were selected from among pastors acquainted with the work of the local churches in Chile and with the target population. They were asked to judge the list of duties as to completeness of coverage and accuracy of interpretation based on the description in the SDA Church Manual. An agreement of 80 percent on the part of the judges was considered necessary to retain that duty in the list. After the responses were collated and compared, the list was revised and sent again to the judges, asking them to consolidate the duties they felt could be put under a single heading. The same criterion was chosen for this step.

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\*The judges were a recent former president of the Chile Union Mission with considerable experience as pastor and administrator, a doctor of ministry candidate with many years of pastoral work in Chile and elsewhere, and three Chilean pastors who had worked in their country for a considerable length of time.

The final list follows:

1. To be the religious leader and local administrator of the church
2. To conduct the religious services of the church
3. To minister in word and doctrine
4. To promote all departments and activities of the church
5. To share in the pastoral ministry
6. To preside at board and committee meetings as needed
7. To cooperate with conference plans and goals
8. To act as advisor of the clerk and treasurer
9. To be an instructor for other church officers and leaders
10. To support the world-wide church program
11. To encourage faithful tithing and stewardship
12. To understand church discipline

This last aspect of the work of the elders was not found in the SDA Church Manual, but was included for two reasons: (1) the new Manual for Church Officers published recently by the General Conference includes this item, and (2) two of the judges had suggested its inclusion, to which the rest of the judges concurred. As can be seen, some grouping was made of related duties.

From these basic descriptors, a number of indicators were developed to measure the performance of the elders and at the same time to provide a norm or standard constituting the "should be" situation for the needs assessment. Suggestions were requested from eighty ministers assembled for a summer school course the writer taught at the University of Montemorelos, Mexico, in June 1978. From the most frequently suggested indicators, the writer selected

those that seemed to be measurable and directly related to the situation in Chile and submitted them to the judges. Again, the criterion of 80 percent agreement was used. The resulting list of duties and indicators for measuring the performance of the elders is as follows:

1. The elder as leader and administrator
  - a. Attendance pattern of the elders at church services
  - b. Time devoted to personal Bible study
  - c. Interest and concern for spiritual welfare of members
  - d. The life of the elder as an example for the members
  - e. The performance of the elders as administrators:
    - in identifying the needs of the church
    - in developing objectives for the church
    - in developing plans for action
    - in evaluating programs, plans, and results
    - in staffing
  - f. The supervision of the election of delegates to the conference session
  - g. The attitude of the elders towards the sharing of responsibility and authority
    - estimate of leader participation in decision making
    - amount of office accumulation of church leaders
2. The elder as conductor of church services
  - a. Frequency of platform organization
  - b. Understanding of true worship
  - c. Ability to explain the parts of a worship service
  - d. Frequency of organization of baptisms and communion services

- e. The elders' self-evaluation of their preparation to lead out in church services
3. The elder as minister of Word and doctrine
    - a. Frequency of preaching in church
    - b. Preparation to write and deliver sermons
    - c. Attitude towards files and auxiliary materials for sermon preparation
    - d. His preparation to give Bible studies or teach a baptismal class
    - e. His preparation to teach a Sabbath School class
  4. The elder as promoter of activities in the church
    - a. His interest in developing personnel for the departments
    - b. His participation in evaluation of activities
    - c. His preparation to explain the purpose and organization of the Sabbath School, youth work, and elementary day school
    - d. His preparation to do and to teach visitation
    - e. His preparation for different outreach activities
    - f. Interest in spiritual nurture of children
    - g. Interest in improving existing programs
    - h. His acceptance of new ideas and innovations
    - i. His estimation of lay involvement in outreach activities
  5. The elder sharing pastoral responsibilities
    - a. His own participation in the visitation program
    - b. Participation in counseling of members
    - c. Participation in the spiritual nurture of new members
    - d. Participation in the training of new members for mission

6. The elder presiding at board and committee meetings
  - a. Frequency as chairman of board, committee, and business meetings of the church
  - b. Leadership style preference
  - c. Acceptance of ideas from others
  - d. Participation of leaders in decision making
7. The elder cooperating with the conference
  - a. His attitude regarding cooperation with the conference
  - b. Preparation to adapt conference plans to local situations
  - c. Cooperation in promoting special offerings
  - d. Attitude regarding the return of reports to conference
  - e. Interest in promptness in reporting to the conference
8. The elder as advisor of treasurer and clerk
  - a. Frequency with which he helped the treasurer and clerk
  - b. Preparation to assist the treasurer and clerk in their duties
9. The elder as instructor of other leaders
  - a. Frequency of his counseling other leaders
  - b. Frequency of his discussing plans with the leaders
  - c. Preparation to teach and instruct other leaders
  - d. Number of persons he trained
10. The elder and the worldwide program of the church
  - a. His attitude towards mission offerings
11. The elder and tithing and stewardship
  - a. His estimate of faithful members in tithing
  - b. Promotion of faithfulness in tithing



- c. Participation in stewardship program
12. The elder and his understanding of discipline
- a. His preparation to explain the purpose of church discipline
  - b. Time elapsed since last action on church discipline in his church

This list of indicators was then used to develop the questionnaire that was applied to the elders in Chile.

#### Questionnaire development

Based on the indicators listed above, questions were formulated to measure the performance of the duties of the elders, their perception of their tasks, and their sense of preparation for them. After several revisions, these questions were given to the five judges for evaluation as to relevancy, clarity, and content coverage. The questions that involved quantitative measurements were specifically checked regarding the frequency/time ratio. An acceptance of 80 percent of the judges was used as a criterion for retention of the question.

Personal acquaintance with the target population made it clear that the questions had to be very simple because the mean educational level of the elders was estimated to be not beyond the elementary level. This condition also limited the format and responding procedures. It was assumed that most of the elders were not experienced in responding to questionnaires. The questions were written in Spanish insofar as possible in the thought pattern of Spanish-speaking elders, and to avoid the introduction of foreign sentence constructions. They were then translated into English for inclusion in this study.

The questionnaire was pilot-tested with four Spanish-speaking elders and pastors living in the United States and was also critically reviewed by three other pastors who were doctoral students at the time. Some minor revisions resulted from these tests and critiques. The finished questionnaire was then typewritten, photographically reduced to four pages of letter-size paper, duplicated, and sent to Chile to be distributed to the selected elders (see appendices E and F).

The questionnaire was divided into a preliminary section and four parts. The preliminary section dealt with general information about the age of the elder, length of church membership, length of time he had held the office of elder, and the highest grade completed in school. Part I dealt with the frequency of fulfilling their duties, or other quantitative measurements. Part II was comprised of a series of sixteen statements to which the elders could respond on a five-point scale from "strongly disagree" to "strongly agree." Part III contained twenty-four questions about the perception of the elder's own preparation for different duties required of an elder. Finally, part IV included two questions, one concerning activities in which the elder had participated, and the other concerning activities held in the church. The questions were later numbered in sequence for computation purposes, and a distribution was made according to the duties involved, as shown in appendix G. This distribution was used to discuss the results of the survey in the next chapter.

#### Questionnaire administration

Because of the distance and possible postal difficulties involved, the writer requested clerical help from the president of Chile College,

Chillan, Chile, who readily granted this assistance. The distribution of the cover letter, the questionnaire, instruction sheets for the district pastors, and envelopes for the responses was done early in November 1978 from Chile College.

The responses were collected at the college and sent via air mail to the researcher. By the middle of December a follow-up letter was sent from the college to those who had not yet responded. By January 10, 1979, those who had not yet responded were sent another note requesting them to forward the completed questionnaires directly to the researcher. A few days later the writer sent another follow-up letter. The reception of the responses was closed February 15, 1979.

The questionnaires were coded by the researcher in such a way as to ensure complete anonymity but would permit him to ascertain which churches had not responded and make the necessary follow-up (see list in appendix D). Each church was assigned a code number of four digits. The first digit indicated the mission or conference to which the church belonged, the second and third digits indicated the order number of the church within each conference, beginning with the large churches. The fourth digit indicated the size of the church: "1" was for large churches, "2" for small churches. In addition to these four digits for each church, and following a dash, another digit was added to indicate the number of elders for that particular church. A number "1" indicated the first elder of the church, and numbers "2" to "7" were assigned to the other elders of that church. Seven was the highest number of elders reported by any church in Chile. Only the local pastor knew the identity of the actual elders who

completed the instruments; thus complete anonymity of the responses was insured.

#### Analysis of the data

The 129 completed questionnaires were turned over to the Computer Center of Andrews University, where cards were punched with the data for transferring to the computer. The normal questionnaire analysis was run and the results printed. The medians and the semi-interquartile range were obtained for each item of the questionnaire. Parts II and III were also submitted to a categorical scaling procedure for each item in them in order to obtain scale values for them. This procedure has been developed to make full use of all data in transforming the responses to the categories into interval data. With the categorical scaling, the values obtained represent proportional values on an arbitrary scale, where the distance between two values is the same all along the scale.

For each item of part III a median (sign) test was run to compare (1) the elders of large churches with small churches, (2) the elders of each of the three administrative organizations, (3) the first two categories of item 2 (length of membership) with the other three categories, (4) the first two categories of item 3 (years in office) with the other three categories, and (5) the first two categories of item 4 (educational level) with the other three categories.

The responses of the elders, arranged into two groups on each one of items 1 to 4, and into two groups on each one of items 5 to 99, were tested by means of chi squares to see if there were any statistically significant relationships present. In items 1 and 2, categories one

to three formed one group, and categories four and five the other group. In items 3 and 4, categories one and two formed one group, and categories three to five, the other. These groupings provided the categories for each one of the rows of a 2 x 2 matrix to calculate the chi squares for items 5 to 73. The responses to categories one and two of items 5 to 73 provided the frequency counts for one of the columns, and the responses to categories four and five, the frequency counts for the second column. The computer print-outs of appendix I are the source of the data used to calculate the chi squares.

The general frequency count for the total of the responses is found in appendix H. Comparative tables for items 1 to 4 among themselves, are found in appendix J. The next chapter brings the results of the survey and the analysis of the data.

## CHAPTER V

### SURVEY RESULTS

In this chapter the results from the survey are presented according to the different duties of the elders into which the indicators were organized. A description of the population sampled is given first, and then each basic duty is reviewed with the supporting data. The needs of the elders that become apparent are commented upon in each section.

#### The Returns

The reception of the returns was closed on February 15, 1979. A total of 129 from the 147 possible returns were received, providing a response rate of 88 percent. Two district pastors wrote to the researcher to explain why some of the questionnaires of the elders were not returned. In one case, a completed questionnaire was stolen together with a number of books and other papers during a fire. In the other case, two questionnaires could not be filled out because the churches are located in a very remote section in the mountains where the pastor goes only once a year. Tables 5 and 6 give the details regarding the returns. From the large churches, eighty-four out of ninety-one (92 percent) responded, while from the small churches, forty-five (80 percent) of the 56 elders responded, giving a total response of 129 out of 147 questionnaires (88 percent).

**TABLE 5**  
**DISTRIBUTION OF RETURNED QUESTIONNAIRES BY CONFERENCES AND SIZE**

Mission or Conference	Elders Selected	Vacancies Found	Elders Added	Total No. of Elders	No. of Elders Responding	Percent of Response
<b>Large Churches</b>						
North Mission	20	2	-	18	17	94%
Central Conference	43	1	-	42	42	100%
South Conference	30	-	1	31	25	81%
<b>Totals</b>	<b>93</b>	<b>3</b>	<b>1</b>	<b>91</b>	<b>84</b>	<b>92%</b>
<b>Small Churches</b>						
North Mission	2	-	-	2	2	100%
Central Conference	42	6	-	36	28	78%
South Conference	22	4	-	18	15	83%
<b>Totals</b>	<b>66</b>	<b>10</b>	<b>-</b>	<b>56</b>	<b>45</b>	<b>80%</b>

**TABLE 6**  
**DISTRIBUTION OF RETURNED QUESTIONNAIRES--SUMMARIES**

Size of Churches	Elders Selected	Vacancies Found	Elders Added	Total No. of Elders	No. of Elders Responding	Percent of Response
<b>Summary by Size of Churches</b>						
Large Churches	93	3	1	91	84	92%
Small Churches	66	10	-	56	45	80%
<b>Totals</b>	<b>159</b>	<b>13</b>	<b>1</b>	<b>147</b>	<b>129</b>	<b>88%</b>
<b>Summary by Organizations</b>						
North Mission	22	2	-	20	19	95%
Central Conference	85	7	-	78	70	90%
South Conference	52	4	1	49	40	82%
<b>Totals</b>	<b>159</b>	<b>13</b>	<b>1</b>	<b>147</b>	<b>129</b>	<b>88%</b>



Table 5 also shows that in several churches the office of elder was vacant. However, in one church one elder was added. This reduced the sample from 159 to 147, which meant that the total population of elders was also reduced from 250 to 238 considering only the actual number of vacant positions found in the study. Following Krejcie and Morgan's table (see footnote, p. 59), the size of a representative sample should be 147. If it is assumed that the same proportion of vacancies would be found among the elders of the rest of the churches, the extrapolated number of vacancies would be of 19, reducing the total population to 231, and the corresponding size of a representative sample would be 145. Since the size of the actual sample was 147, it was more than necessary to meet the requirement.

#### Description of the Population

From the data provided by the sample the population of local elders of the SDA Church in Chile could be grouped into four categories according to age, length of church membership, length of time the office of elder was held, and educational level of the elder.

#### Age of the elders

The age distribution of the elders is shown in table 7, which indicates that the largest group of elders (38 percent) is 51 years of age and over. Almost half of the elders are from 31 to 50 years of age, almost equally divided between two groups: 31 to 40 years and 41 to 50 years of age. The smallest group of elders (13 percent) was those who were the youngest, 21 to 30 years of age. Stated in another way, 37 percent of the sample is forty years of age or younger and

TABLE 7

## 1. AGE DISTRIBUTION OF THE ELDERS IN THE STUDY

Category	Description	N	%
1	Less than 20 years	0	0
2	From 21 to 30 years	17	13
3	From 31 to 40 years	31	24
4	From 41 to 50 years	32	25
5	51 years and over	49	38
Totals		129	100

63 percent is older than forty years. Figure 1 depicts this data.

Length of church membership  
of the elders

Table 8 shows the length of church membership of the local elders in the sample. As would be expected from the practice of the SDA Church, no elder was in office who had been a member of the church

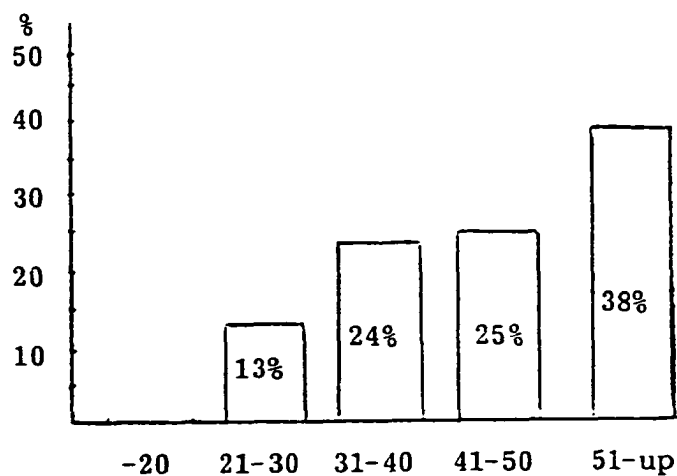


Fig. 1. Age distribution of elders

TABLE 8

## 2. LENGTH OF CHURCH MEMBERSHIP OF THE ELDERS

Category	Description	N	%
1	Less than 2 years	0	0
2	From 2 to less than 5 years	17	13
3	From 5 to less than 10 years	25	19
4	From 10 to less than 20 years	50	39
5	20 years or more	37	29
Totals		129	100

less than two years. The group of elders who had been members from two to less than ten years was comprised of 42 elders (32 percent), while those who had been SDA members at least ten years but less than twenty was the largest group, representing fifty individuals (39 percent). There were thirty-seven elders (29 percent) who had been members of the church for twenty years or more (see figure 2).

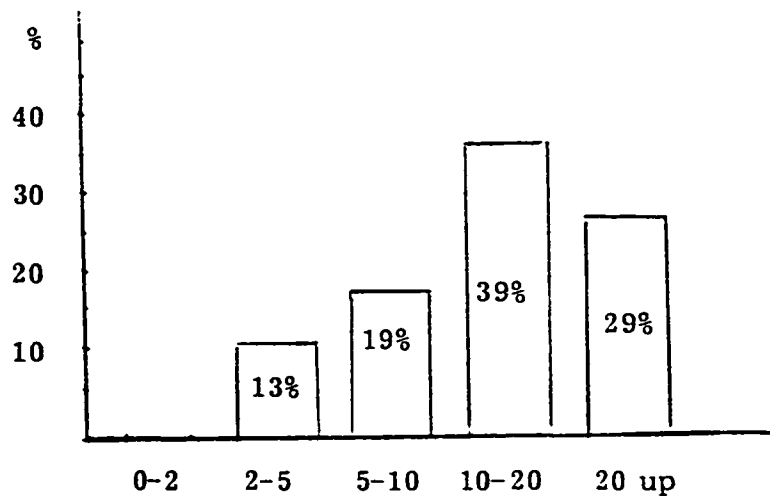


Fig. 2. Length of membership of elders in years

Length of eldership

The elders in the SDA Church are elected for one-year periods and may be re-elected if the church so desires. Table 9 shows that twenty-one elders (16 percent) had been less than one year in office at the time of the survey; 33 elders (26 percent) had been in office from one year to less than three years. The elders in the study who had been in office three years or more were 74 (57 percent). From this group a little less than one-fourth had been in office for ten years or more. Figure 3 graphically depicts the data presented in table 9.

TABLE 9  
3. TIME THE ELDERS HAD BEEN IN OFFICE

Category	Years	N	%
	No response	1	1
1	Less than 1 year	21	16
2	From 1 to less than 3 years	33	26
3	From 3 to less than 6 years	27	21
4	From 6 to less than 10 years	17	13
5	10 years or more	30	23
Totals		129	100

Educational level

More than one-half of the elders in the sample (57 percent) had had only an elementary education (first to eighth grade), but twenty-five of them had a university degree (19 percent). Table 10 gives the educational data for the sample.

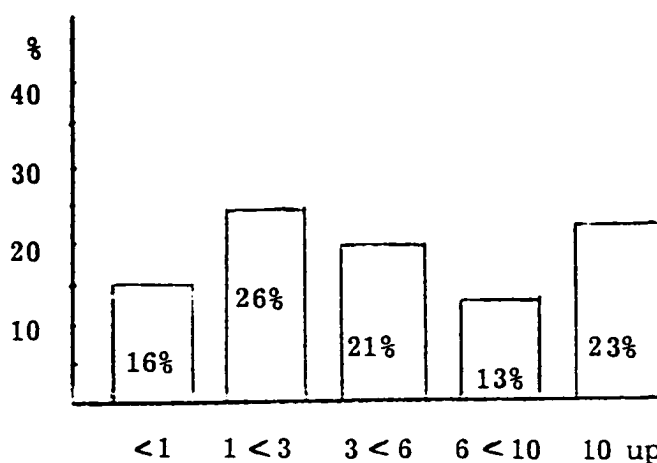


Fig. 3. Years the elders had been in office

TABLE 10

## 4. HIGHEST GRADE LEVEL COMPLETED BY THE ELDERS

Category	Grade Level	N	%
	No response	3	2
1	Completed a grade between the 1st-6th	42	33
2	Completed 7th or 8th grade	29	23
3	Completed a grade between 9th-12th	26	20
4	Entered the university but did not finish	4	3
5	Earned a degree	25	19
Totals		129	100

The educational system in Chile has eight years of elementary education and four years of secondary education, but before 1960 the educational system was divided into six years of "primary" education and six years of "humanities." Only the first six years were commonly expected to be completed by all students. This is the reason for the

first two categories in table 9. After the twelfth grade students enter directly the university or tertiary level, and degrees may be earned after three or more years of study, depending on the career chosen. The largest group (42 elders), those who completed some years of schooling between the first and sixth grades, comprise one-third of the sample. The group of elders who had some or all of high school education (26 elders) is almost equal to those who earned a university degree (25 elders). Figure 4 is a graphic representation of these data.

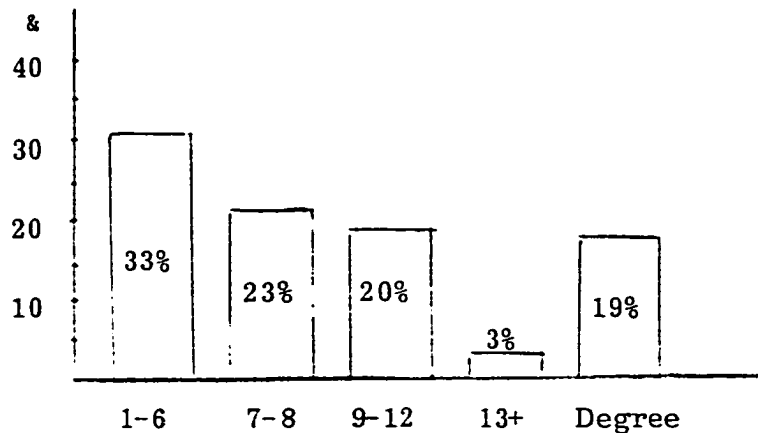


Fig. 4. Highest grade level completed by the elders

Comparative tables in which each of the four items just considered are divided in two groups and compared with each of the other items are included as appendix I.

Summarizing, about two-thirds (63 percent) of the elders are over forty years of age, a little over two-thirds (68 percent) of them have been church members of the SDA Church for ten years or more, a little over one-half (57 percent) of the elders in the sample have occupied that office for three years or more, and more than one-half (58 percent) have not completed more than an eighth-grade education.

Since this sample is representative of the elders of the SDA Church in Chile as a group, it can be assumed that this also represents the composition of the total population of the elders.

### Survey Results

The answers to the questions in the survey reported the elder's estimates for the frequency of their performance of specified elders' duties, or gave their opinions on different aspects of their task. The nature of these answers prevented their treatment other than nominal data, or at the most, ordinal data. Therefore, medians have been obtained to summarize the results of this portion of the questionnaire (see appendix I). Frequency counts have also been employed to describe the performance and opinions of the elders.

As was noted elsewhere, the "should be" situation of a needs assessment is the norm against which the actual situation (the "is" situation) is compared to. In the case of the present study, because there were no precedents found in the literature relating to the quantification of the duties of the elders, the norms were tentatively set and are open to revision. For the first part of the questionnaire it seemed that the frequencies and/or quantities suggested and the time frames stated in the items would offer an acceptable norm. The medians would then give an idea of the gap present in each case as compared with the ideal situation. For the second part, the statements were written expecting strong agreement with them as the ideal situation. Items 39, 40, and 44 were expressed negatively to avoid set responses. For the third part it was postulated that the elders should be in the highest level of preparation for each one of the aspects that were

considered. In these two parts the categorical scale value provided a measure of the level of need in that particular item, in which the lower the value, the greater the need.

For the discussion of the results, the questionnaire items and the responses will be divided into the twelve basic duties of the elders identified in the SDA Church Manual and enumerated previously (see pp. 63-67).

#### The elder as leader and administrator

The elder is the "highest ranking officer of the church" when the pastor is not present (SDA General Conference, SDA Church Manual, p. 82). This leadership is manifested in different ways. Perhaps one of the most visible evidences is what has been called "platform duty"; that is, to be in charge of arranging for the persons who will be involved in a worship service. This was surveyed as item 5 of the questionnaire. The median was located at the 4.73 value from a highest possible value of 5, with a semi-interquartile range  $Q = .69$ . This means that most of the elders (64 percent) had been in charge of platform organization four or more times during the previous three-month period. Only 8 percent of the elders reported that they had not been in charge of this duty during the previous three months, and 5 percent reported having done this task only once in the previous three months, as shown in table 11.

Several items in the study referred to spiritual leadership. For example, item 28 inquired about personal Bible study habits. Twenty percent of the elders reported that they studied the Bible more than five hours a week, one-fourth reported they studied the Bible from over



TABLE 11

5. FREQUENCY OF PLATFORM ORGANIZATION BY THE  
ELDERS IN THE LAST THREE MONTHS

Category	Frequency	N	%	Mdn	Q
	No response		1		
1	Never done	10	8		
2	Done once	6	5		
3	Done twice	12	9		
4	Done three times	17	13		
5	Done four or more times	83	64		
Totals		129	100	4.73	.69

two hours to five hours a week, and one-half of the elders said they devoted less than two hours a week to their personal study of the Bible. Table 12 shows the actual figures for this item. There is a

TABLE 12

28. TIME DEVOTED TO PERSONAL BIBLE  
STUDY BY THE ELDER

Category	Hours	N	%	Mdn	Q
	No response	5	4		
1	Less than 1 hour a week	20	16		
2	From 1 to 2 hours a week	44	34		
3	More than 2 to 5 hours a week	34	26		
4	More than 5 to 10 hours a week	18	14		
5	More than 10 hours a week	8	6		
Totals		129	100	2.45	.80

slight relationship between the age of the elder and the time devoted to personal study of the Bible: elders above forty years of age devote more time to Bible study than those who are less than forty years of age ( $\chi^2 = 5.9453$ ,  $p < .02$ ,  $df = 1$ ).

Attendance at regular church meetings--Sabbath morning and Wednesday evening--(item 30) was reported by 56 percent of the elders to be from 76 to 100 percent of the meetings while an additional 32 percent reported attending between 51 and 75 percent of the meetings. The median was 4.61, which is fairly high. Table 13 shows the actual figures of this item.

TABLE 13  
30. ATTENDANCE OF THE ELDERS AT REGULAR  
CHURCH MEETINGS

Category	Meetings	N	%	Mdn	Q
	No response	1	1		
1	From 0 to 25% of meetings	6	4		
2	From 26% to 50% of meetings	9	7		
3	From 51% to 75% of meetings	41	32		
4	From 76% to 100% of meetings	72	56		
Totals		129	100	4.61	.57

Regarding the example the elders give to the other members (item 34) 15 percent of those who responded strongly agreed with the statement that they were setting a good example for the members to follow, 40 percent agreed with the statement, and 38 percent were undecided or neutral about it. Only 7 percent disagreed with the statement, however, but 8 percent did not respond to this question. Table 14

gives the data for items 34 and 43, since this last item is also related to the example an elder should be giving. In their response to the question of their example in tithing and stewardship (item 43), almost one-half (47 percent of the respondents) strongly agree with the

TABLE 14  
SELF-EVALUATION OF THE ELDERS AS EXAMPLES

Level of Agreement	N	%	M	Q	S*
34. As an elder, I feel that I am a good example for the church members to follow					
1. No response	10	8			
1. Strongly disagree	3	2			
2. Disagree	5	4			
3. Neutral or undecided	45	35			
4. Agree	48	37			
5. Strongly agree	18	14			
Totals	129	100	3.64	.64	0
43. As an elder of the church I am a good example in tithing as well as in promoting stewardship					
No response	10	8			
1. Strongly disagree	1	1			
2. Disagree	2	2			
3. Neutral or undecided	11	8			
4. Agree	49	38			
5. Strongly agree	56	43			
Totals	129	100	4.43	.57	78

\*S stands for the categorical scale value for items 34 to 73

statement, and another 41 percent agreed with it. Only 9 percent were neutral or undecided, while 8 percent did not respond to the question. These results were reflected also in the medians. It seems the elders felt more comfortable as examples in tithing and stewardship than as examples in general.

Asked about the permanent concern for the spiritual welfare of the church members which they showed (item 49), 50 percent of the respondents strongly agreed with the statement, and an additional 40 percent of them agreed with it. Six percent of the elders did not answer this question. The median in this case was 4.51. However, when asked how many persons they had talked with about his/her personal spiritual condition during the previous four weeks (item 26), 16 percent of the elders reported talking only to one person or not talking to anyone, 40 percent reported talking to two persons, 21 percent said they had talked to three persons in the previous four weeks, and 19 percent said they had talked to four or more persons in the same period. The median was 3.30. Table 15 gives the details of these data.

There were four questions about the elder and group activities. According to the responses given to the individual items, summarized in table 16, one-fourth of the elders said they felt "acceptably prepared" (27 percent) and somewhat less than two-thirds felt "well" or "very well prepared" to guide a group in planning (item 59). Elders who completed eighth grade or less felt less prepared than those with more educational background ( $\chi^2 = 4.0700$ ,  $p < .05$ ,  $df = 1$ ). In the case of item 56, the picture is very similar, although the figures were smaller on those

TABLE 15

CONCERN THE ELDERS SHOW FOR THE SPIRITUAL  
WELFARE OF MEMBERS

Level of Agreement	N	%	%R*	M	Q	S
49. As an elder, I constantly show my concern for the spiritual welfare of the members of my church						
No response	8	6	-			
1. Strongly disagree	1	1	1			
2. Disagree	0	0	0			
3. Neutral or undecided	11	9	9			
4. Agree	48	37	40			
5. Strongly agree	61	47	50			
Totals	129	100	100	4.51	.56	81
26. How many persons have you talked with during the last four weeks about their spiritual condition?						
No response	5	4	-			
1. To no person	7	5	6			
2. To one person	14	11	11			
3. To two persons	51	40	41			
4. To three persons	27	21	22			
5. To four or more persons	25	19	20			
Totals	129	100	100	3.30	.79	-

\*%R stands for percentage of the respondents

TABLE 16

## THE ELDER AND SOME GROUP ACTIVITIES

Level of Preparation	N	%	%R	M	Q	S
59. How well prepared are you to guide a committee in the planning of a specific activity with which you are familiar?						
No response	3	2				
1. Not prepared	3	2				
2. Little prepared	11	9				
3. Acceptably prepared	35	27				
4. Well prepared	54	42				
5. Very well prepared	23	18				
Totals	129	100		3.76	.66	7
56. How well prepared are you to lead a group in the actual work of a planned activity?						
No response	3	2				
1. Not prepared	7	5				
2. Little prepared	14	11				
3. Acceptably prepared	36	28				
4. Well prepared	51	40				
5. Very well prepared	18	14				
Totals	129	100		3.62	.72	42
57. How well prepared are you to help a group evaluate their plans and activities in the church?						
No response	4	3				
1. Not prepared	4	3				
2. Little prepared	20	16				
3. Acceptably prepared	43	33				
4. Well prepared	45	35				
5. Very well prepared	13	10				
Totals	129	100		3.40	.71	33

who felt "well prepared" or "very well prepared." In the case of item 57, to help a group in evaluation, a larger percentage reported in the "little prepared" or "acceptably prepared" categories, and smaller percentages are found in the "well prepared" and "very well prepared" categories (see table 16). When asked to report how many times they had actually helped groups to evaluate their programs in the last three months (item 10), there was a 12 percent non-response, a 21 percent response in the "not done" category, 36 percent had done it once or twice, and 31 percent had helped three or more times (table 17). It seems that the elders felt better prepared than what was reported as the frequency of their performing that duty, according to the figures from the data.

Item 44 in the questionnaire was a statement about leadership sharing, expressed as "true leadership can be exercised by only one

TABLE 17

10. THE ELDERS HELPED A GROUP TO EVALUATE THEIR PROGRAMS'S PROGRESS IN THE LAST THREE MONTHS

Category	Frequency	N	%	Median	Q	S
	No response	16	12			
1	Not done	27	21			
2	Helped once	17	13			
3	Helped twice	29	23			
4	Helped three times	21	16			
5	Helped 4 or more times	19	15			
	Totals	129	100	2.93	1.24	-

person in the church, so it should not be distributed among several persons." The median was 1.49 on the five-point scale from Agreement/Disagreement ( $Q = .79$ ). Twelve elders did not respond to the statement but 50 percent of those who did respond strongly disagreed with it, while 24 percent more disagreed with it. On the other hand, 8 percent agreed and 10 percent strongly agreed with the statement. Comparing these two opposite positions, it seems that there were four elders who favored a distribution of responsibilities for every elder who favored centralization (74 percent to 18 percent). For details on these data, see table 18.

TABLE 18

44. THE ELDERS AND THE DISTRIBUTION OF  
LEADERSHIP AMONG SEVERAL PERSONS

Category	Level of Agreement	N	%	Median	Q	S
	No response	12	9			
1	Strongly disagree	59	46			
2	Disagree	28	22			
3	Neutral or undecided	9	7			
4.	Agree	9	7			
5.	Strongly agree	12	9			
	Totals	129	100	1.49	.79	87

The elders felt better prepared to discover and define the needs of the church (item 70) than to write good objectives (item 58) to meet those needs, as pointed out by a comparison of the medians (table 19).



TABLE 19

PREPARATION OF THE ELDERS TO DISCOVER  
NEEDS AND WRITE OBJECTIVES

Level of Preparation	N	%	R	M	Q	S
70. How well prepared do you feel to discover and define the needs of your local church?						
No response	3	2				
1. Not prepared	3	2				
2. Little prepared	10	8				
3. Acceptably prepared	50	39				
4. Well prepared	51	40				
5. Very well prepared	12	9				
Totals	129	100		3.50	.62	40
58. How well prepared are you to write good objectives for the activities of your church?						
No response	6	5				
1. Not prepared	7	5				
2. Little prepared	30	23				
3. Acceptably prepared	47	36				
4. Well prepared	31	24				
5. Very well prepared	8	6				
Totals	129	100		3.02	.74	9

About the same percentage of elders felt "acceptably prepared" for both tasks. Nevertheless, more elders felt "well prepared" (40 percent) or "very well prepared" (9 percent) to discover and define the needs of

their church than those who felt "well prepared" (24 percent) or "very well prepared" to write good objectives for their church (table 19). There was a significant difference in this item when the educational level of the elders was considered. Elders with less education (eighth grade or below) felt less prepared to write good objectives than those with a high school or college education ( $\chi^2 = 8.8535$ ,  $p < .01$ ,  $df = 1$ ).

Asked about the accumulation of offices by the elected church leaders (item 23), the median of the answers was 4.62. This indicated that three and four (or more) leaders had had more than one office during the previous twelve months, as shown in table 20. Three-fourths of the elders reported that three or more leaders in their churches were holding more than one office during the previous twelve-month period, and more than one-half of them indicated that there were four or more leaders who held more than one office. This would point to the need to prepare more members to share the burden of church leadership so that the load could be distributed among more leaders. A question related to leadership positions dealt with the number of candidates for office they had suggested in the previous three months (item 9). More than one-third of the elders reported they had not suggested any names or only one, while more than one-half of them had suggested three or more possible candidates. Table 20 gives the data for items 23 and 9. The median for item 9 was 3.84, with a semi-interquartile range of 1.32, suggesting a wide range in the middle half of the responses.

Twenty-two elders (17 percent) estimated the participation of

TABLE 20

THE ELDERS' ESTIMATION OF OFFICE ACCUMULATION  
OF CHURCH LEADERS AND THEIR SUGGESTION  
OF NAMES FOR LEADERSHIP POSITIONS

Officers and Names	N	%	Median	Q
23. In your church, how many officers had more than one office during the last 12 months?				
No response	7	5		
1. None	4	3		
2. One officer	6	5		
3. Two officers	17	13		
4. Three officers	26	20		
5. Four or more officers	69	54		
Totals	129	100	4.62	.71
9. How many names have you suggested as candidates for future leadership positions during the last three months?				
No response	8	6		
1. None	20	15		
2. One name	16	12		
3. Two names	15	12		
4. Three names	28	22		
5. Four or more names	42	33		
Totals	129	100	3.84	1.32

the leaders in decision making in the church (item 32) as 0 to 25 percent; almost one-fourth of the elders (29) estimated participation

as 26 and 50 percent; 49 elders gave their estimation of participation as 51 to 75 percent; and 25 elders estimated participation as 76 and 100 percent. These results also point to the need for an expansion in lay participation in decision making, which might require some training for the leaders. Table 21 gives the details of these data.

TABLE 21

32. THE ELDERS' ESTIMATE OF MEMBER  
PARTICIPATION IN MISSIONARY  
ACTIVITIES

Category	Level of Percentage	N	%	Median	Q
	No response	4	3		
1	From 0% to 25%	22	17		
2	From 26% to 50%	29	23		
3	From 51% to 75%	49	38		
4	From 76% to 100%	25	19		
Totals		129	100	3.73	.78

According to the SDA Church Manual, 1976 edition (p. 87), the elder is responsible for seeing that delegates are elected from the church to the biennial or triennial session of the conference. In item 29 the elders were asked about who had presided over the election of the delegates to the last conference session. Sixty percent of the elders reported that this had been done by the pastor of the church. Ten percent indicated it had been the first elder who had presided over the election of delegates to these conference sessions, while almost 23 percent reported they did not know who had presided

at the election. Table 22 gives a summary of the responses to item 29.

TABLE 22

29. WHO PRESIDED OVER THE ELECTION OF DELEGATES  
TO THE CONFERENCE SESSION IN YOUR CHURCH?

Category	Person Presiding	N	%	Median	Q
	No response	8	6		
1	The pastor of the church	78	60		
2	The first elder	12	9		
3	Another elder	1	1		
4	The conference president	1	1		
5	I don't know	29	22		
Totals		120	99	1.28	1.18

Summarizing the areas of leadership and administration, it seems that the elders need more encouragement and assistance in personal Bible study (item 28), as well as in the area of helping others in their spiritual life (items 39, 26). The elders felt acceptably prepared to deal with groups in planning, working, and evaluating, but about half of them felt they could use more preparation and benefit more from opportunities to assist groups in their churches (items 59, 56, 57, 10). The attitude of the elders seemed favorable toward sharing their load of responsibilities which would be very useful to know in planning leader-training programs (item 44). Although the elders felt "acceptably prepared" or "well prepared" to discover and define the needs of the church, the past experience of

the researcher would suggest that that ability is at best unsystematic and superficial. The data seem also to reveal a need to learn to develop and write good objectives for their churches (items 70, 58). There is office accumulation (items 23, 9) among the leaders in the churches, some of which might be expected; at the same time this points to a need for more leaders and more leader participation in the process of decision making (item 33).

#### The elder as leader of church services

It is part of the duties expected of the elders to prepare and organize the persons who are to participate before the congregation at religious services in the SDA Church. Item 5 of the questionnaire indicates that almost two-thirds of the elders reported having had this responsibility at least four times in the three months previous to the survey (see table 11 on p. 83).

Item 50 asked the elders how well they understood what true worship is. The data from the responses to this item are in table 23. From the 121 respondents, 9 percent felt they understood little about worship, 36 percent reported that they understood it acceptably, and a little over one-half (53 percent) considered they understand it well or very well. The scale value for item 50 is 47, which would fall in the middle of the scale. The elders who served in office for three years or more felt more need of preparation than those who served less than three years ( $\chi^2 = 9.4780$ ,  $p < .01$ ,  $df = 1$ ), and the elders of large churches feel that same need more than those of small churches ( $\chi^2 = 8.7959$ ,  $p < .01$ ,  $df = 1$ ). In table 23 the data for item 53 are presented.

TABLE 23

## THE ELDER AND HIS UNDERSTANDING OF TRUE WORSHIP

Level of Understanding and Preparation	N	%	%R	Median	Q	S
50. How would you rate your understanding of true worship?						
No response	8	6	-			
1. Not understood	2	1	2			
2. Little understood	11	8	9			
3. Acceptably understood	44	34	36			
4. Well understood	49	38	41			
5. Very well understood	15	12	12			
Totals	129	99	100	3.57	.65	47
53. How well prepared do you feel to explain the parts of a worship service to a new elder?						
No response	4	3				
1. Not prepared	6	5				
2. Little prepared	8	6				
3. Acceptably prepared	35	27				
4. Well prepared	51	40				
5. Very well prepared	25	19				
Totals	129	100		3.76	.69	58

The scale value here is 58. Eleven percent of the elders reported themselves as "little" or "not prepared" to explain the worship service; a little over one-fourth felt "acceptably prepared," and almost 60 percent felt "well" or "very well prepared" (table 23). In this case the elders

who have been members of the church for ten years or more perceive themselves as better prepared to explain the worship service than those who have been members for less than ten years ( $\chi^2 = 4.3864$ ,  $p < .05$ ,  $df = 1$ ) as is also the case of elders who have been in office three years or more as compared with those who have been in office for less than three years ( $\chi^2 = 14.1474$ ,  $p < .001$ ,  $df = 1$ ). On both items this relationship could be expected from the leaders of the church.

Two of the questions (items 22 and 20) dealt with the organization of specific religious meetings. The first pertained to the baptismal ceremony, held at irregular intervals (although the national leaders recommended having baptisms once a month or every other month). The second was concerning the communion service, or the Lord's Supper. Both services are usually held as separate meetings and not as parts of another religious meeting. Table 24 gives the data collected in the survey for these items. Regarding the baptismal service (item 22), 47 percent of the elders reported that they had never conducted or organized a baptismal ceremony, or had done so only once in the past twelve months; 29 percent had organized a baptismal service three or more times during the same period. The figures (table 24) differ little with those pertaining to the Lord's Supper. A smaller percentage of elders (28 instead of 32 percent) reported they had never presided or organized a communion service. There were also fewer who had presided or organized the communion service four or more times (15 percent versus 20 percent). When item 62 ("How well prepared do you feel to lead the communion service in the absence of the pastor?") is considered (see table 25), more than one-fourth of the elders reported feeling "not prepared" or "little prepared" to



TABLE 24

THE ELDERS PRESIDING THE BAPTISMAL RITE  
AND THE COMMUNION SERVICE

Services	N	%	Median	Q
20. How many communion services have you organized, led, or helped organize during the last 12 months?				
No response	5	4		
1. None	36	28		
2. One service	33	25		
3. Two services	24	19		
4. Three services	12	9		
5. Four or more services	19	15		
Totals	129	100	2.29	1.07
22. How many baptismal services have you organized or helped to organize during the last 12 months?				
No response	4	3		
1. None	41	32		
2. One service	20	15		
3. Two services	26	20		
4. Three services	13	10		
5. Four or more services	25	20		
Totals	129	100	2.56	1.38

lead out in this capacity, while 30 percent felt "acceptably prepared," and 41 percent "well" or "very well prepared." The elders who had been church members for ten years or more, or had been in office for three years or more felt better prepared than those who had been

TABLE 25

62. PREPARATION OF THE ELDERS TO LEAD  
THE COMMUNION SERVICE

Category	Preparation	N	%	Median	Q	S
	No response	1	1			
1	Not prepared	11	9			
2	Little prepared	25	19			
3	Acceptably prepared	39	30			
4	Well prepared	38	29			
5	Very well prepared	15	12			
	Totals	129	100	3.22	.86	19

church members for less than ten years ( $\chi^2 = 12.9132$ ,  $p < .001$ ,  $df = 1$ ) or those who had been elders for less than three years ( $\chi^2 = 18.7594$ ,  $p < .001$ ,  $df = 1$ ). This result is not surprising, since those exposed longer to a specific ceremony can be expected to feel better prepared to preside over it. The scale value obtained for item 62 is 19, which is relatively low in the scale.

In summary, the elders felt better prepared to explain the parts of the worship services than their understanding of true worship seemed to warrant. More elders participated in the baptismal service than in the communion service, and it seems that they did not feel as prepared to organize and preside over the communion service as they might.

The elder as minister of Word  
and doctrine

Preaching when the pastor is absent is a prominent part of the

ministry of the local church elder. Most preaching is done on Saturday morning, and Sunday and Wednesday evenings. Items 6, 7, and 8 of the questionnaire asked about the frequency of preaching done by the elders during the three months previous to the survey. The data are presented in table 26. In this case the non-response was quite large (7 to 12 percent), but the figures for each of the categories did not differ much. About one-fourth of the responding elders had not preached at all on Sabbaths nor on Wednesdays, while another fourth of them had preached four times or more during the same three-month period. The medians for the three items show that the values are around 3, averaging two preachings during the three months. The semi-interquartile range is rather large (around 1.40), suggesting a wide range in the central portion of the sample.

Related to preaching is the preparation and delivery of sermons. Items 45, 48, and 72 inquired into this aspect, and the data resulting from the survey appear in table 27. Regarding the idea of maintaining a personal file and auxiliary materials for sermon preparation (item 48), 9 percent did not respond, and 12 percent disagreed (suggesting that they did not have a personal file and auxiliary books). That 75 percent of the elders agreed or strongly agreed with the statement suggests that they were serious about the preparation of sermons. The scale value for this item is 48, which is about the middle of the scale. Item 72 focused on the perception of their own preparation to organize and present a sermon. More than one-third (36 percent) of the elders felt "acceptably prepared" for it, and one-third (30 percent) felt "well prepared." But the scale value for this item, 31, leans toward

TABLE 26

FREQUENCY WITH WHICH THE ELDERS PREACHED  
IN THREE MONTHS

Frequency	N	%	%R	M	Q	S
6. During the last three months, how many times have you preached Sabbath morning?						
No response	9	7	-			
1. Not done	29	22	24			
2. Done once	22	17	18			
3. Done twice	21	16	18			
4. Done three times	14	11	12			
5. Done four or more times	34	26	28			
Totals	129	99	100	2.93	1.54	-
7. During the last three months, how many times have you preached Sunday evening?						
No response	12	9	-			
1. Not done	20	16	17			
2. Done once	25	19	21			
3. Done twice	24	19	20			
4. Done three times	21	16	18			
5. Done four or more times	27	21	23			
Totals	129	100	99	3.06	1.26	-
8. During the last three months, how many times have you preached Wednesday evening?						
No response	16	12	-			
1. Not done	32	25	28			
2. Done once	20	15	18			
3. Done twice	15	12	13			
4. Done three times	16	12	14			
5. Done four or more times	30	23	26			
Totals	129	99	99	2.80	1.59	-

TABLE 27

FACTORS RELATED TO THE PREACHING  
OF THE ELDERS

Level of Agreement and/or Preparation	N	%	%R	M	Q	S
45. My church has a solid program for the nurture of new believers.						
No response	13	10	-			
1. Strongly disagree	8	6	7			
2. Disagree	20	15	17			
3. Neutral or undecided	28	22	24			
4. Agree	39	30	34			
5. Strongly agree	21	16	18			
Totals	129	99	100	3.55	.88	-46
48. As an elder, I have a per- sonal file, books, and other aids which help me to pre- pare good sermons.						
No response	11	8	-			
1. Strongly disagree	6	5	5			
2. Disagree	8	6	7			
3. Neutral or undecided	15	12	13			
4. Agree	45	35	38			
5. Strongly agree	44	34	37			
Totals	129	100	100	4.17	.66	48
72. How well prepared do you feel to prepare and present ser- mons to the church?						
No response	1	1				
1. Not prepared	5	4				
2. Little prepared	20	15				
3. Acceptably prepared	46	36				
4. Well prepared	43	33				
5. Very well prepared	14	11				
Totals	129	100		3.35	.71	31

the lower end, reflecting the felt need on the part of approximately 20 percent of the elders who said they had "no preparation" or only "little preparation" for sermon writing and delivery. A chi-square done on the frequency counts showed that elders who had been church members for less than ten years or had served as elders for less than three years felt less prepared regarding sermon preparation and delivery than did those who had been church members or elders for more time ( $\chi^2 = 5.2549$ ,  $p < .01$ ,  $df = 1$ , and  $\chi^2 = 10.4346$ ,  $p < .01$ ,  $df = 1$ , respectively).

The statement, "My church has a solid program for the nurture of new believers" (item 45) brought a positive response from about half of the responding elders (52 percent). One-fourth of the elders were undecided or neutral, and one-fourth felt their church had no such program. Ten percent did not respond to this item. The scale value obtained for this item is the lowest in the scale, -46, suggesting a need in this area.

Other areas of the ministry of the elders concern the care of children in Sabbath School (item 35) and the teaching ministry of the local elder (items 64 and 68). The data for these items are in tables 28 and 29. The statement for item 35 was, "The care of the children in our Sabbath School is excellent." Twenty-one percent of the elders "strongly agreed", 37 percent "agreed," 23 percent were "undecided," and 16 percent "disagreed." The scale value obtained for this item is 6, which points out a need. Elders forty years of age or older agreed with the statement of item 35 more often than the younger elders ( $\chi^2 = 5.2549$ ,  $p < .05$ ,  $df = 1$ ); also elders of large churches tended to agree with the statement more often than elders of small

TABLE 28

## 35. "THE CARE OF THE CHILDREN IN SABBATH SCHOOL IS EXCELLENT"

Category	N	%	Median	Q	S
No response	3	2			
1 Strongly disagree	2	1			
2 Disagree	19	15			
3 Neutral or undecided	30	23			
4 Agree	48	37			
5 Strongly disagree	27	21			
Totals	129	99	3.75	.78	6

churches ( $\chi^2 = 4.9616$ ,  $p < .05$ ,  $df = 1$ ), which points to a need in small churches.

The elders seemed to feel that they were well prepared for the teaching ministry (items 64 and 68). From the sample surveyed, two-thirds (65 percent) of the elders felt "well" or "very well prepared" to teach a baptismal class or give Bible studies, while 71 percent felt "well" or "very well prepared" to teach a Sabbath School adult class. Very few felt unprepared or only "little prepared" for either of these activities. In each case about one-fourth of the elders said they felt "acceptably prepared." The scale value obtained was 72 for item 64, and 84 for item 68, the highest values in the scale (table 29).

In summary, the elders are required to preach, but there exists a wide variety in frequency of preaching (items 6, 7, and 8). The elders seem to be in general agreement a file and auxiliary material

TABLE 29

## THE TEACHING MINISTRY OF THE ELDERS

Level of Preparation	N	%	M	Q	S
64. How well prepared do you feel to teach a baptismal class or to give Bible studies?					
No response	2	2			
1. Not prepared	3	2			
2. Little prepared	5	4			
3. Acceptably prepared	34	26			
4. Well prepared	56	43			
5. Very well prepared	29	22			
Totals	129	99	3.88	.63	72
68. How well prepared are you to teach an adult Sabbath School class?					
No response	2	2			
1. Not prepared	1	1			
2. Little prepared	3	2			
3. Acceptably prepared	31	24			
4. Well prepared	59	46			
5. Very well prepared	33	25			
Totals	129	100	3.98	.57	84

for sermon preparation is needed (item 48), and a need was evident for more preparation on preaching (item 72). There also seemed to be a need for a solid program of spiritual nurture (item 45). The care of children in Sabbath School seemed to be in need of more attention, while the



elders felt quite satisfied with their teaching ministry.

The elder as promoter of all  
activities in the church

This covers a very broad area, for there are many different activities in which the church engages its members. Some of these were explored in the questionnaire.

Only 15 percent of those responding to item 9 (suggesting names for leadership positions) did not suggest any name in the three-month period previous to the survey (table 20). The rest of the elders (besides the 6 percent of non-respondents) showed interest in finding persons for leadership in different activities. More elders (24 percent of the respondents) had never helped groups in evaluating their plans and activities (item 10, table 17) than had suggested persons for leadership. There were also twice as many non-respondents (12 percent) to item 10 than to item 9. This would suggest the need for additional efforts in the way of promotion.

Item 33 asked the elders to estimate the percentage of the members who they felt were actively participating in the missionary program of the church. Table 30 gives the resulting figures. The median for the sample was 1.40, suggesting a very low estimate, as confirmed by the fact that 54 percent estimated the participation of members in missionary activities as being 0 to 25 percent, while 37 percent estimated it as having 26 to 50 percent of the members. Only 6 percent estimated that participation to be above 76 percent.

Two statements were related to the improvement of church programs. Item 36 asked the elders how they "agreed" or "disagreed"

TABLE 30

33. THE ELDERS' ESTIMATE OF MEMBER PARTICIPATION  
IN MISSIONARY ACTIVITIES

Category	Percentage Participating	N	%	Median	Q
	No response	4	3		
1	From 0% to 25%	2	1		
2	From 26% to 50%	67	52		
3	From 61% to 75%	48	37		
4	From 76% to 100%	8	6		
Totals		129	99	2.40	.54

with the statement, "Generally I listen to, accept, and put into practice ideas from others for improving or renovating the church program." The other statement said, "It is vital that the elder also suggest refinements or improvements for the church's activities" (item 37). The results are presented in table 31. The majority of the elders definitely agreed with both statement (only 8 and 6 percent), respectively, were undecided, and 2 and 1 percent, respectively, were disagreed. However, it seems that the elders were a little more cautious in their agreement with the statement of their actual acceptance of other people's ideas (27 percent of strong agreement) as compared with the elder's need to suggest improvements or refinements in church programs (47 percent in strong agreement). The scale value for item 36 was 45, and for item 37 was 72, the first in the middle, and the latter in the high portion of the scale.

TABLE 31  
OPENNESS OF THE ELDERS AND PROGRAM IMPROVEMENT

Level of Agreement	N	%	M	Q	S
36. Generally, I listen to, accept, and put into practice ideas from others for improving or renovating the church's program.					
No response	4	3			
1. Strongly disagree	0	0			
2. Disagree	2	2			
3. Neutral or undecided	11	8			
4. Agree	77	60			
5. Strongly agree	36	27			
Totals	129	100	4.14	.44	45
37. It is vital that the elder also suggest refinements or improvements for the church's activities.					
No response	3	2			
1. Strongly disagree	0	0			
2. Disagree	1	1			
3. Neutral or undecided	8	6			
4. Agree	57	44			
5. Strongly agree	60	47			
Totals	129	100	4.45	.54	72

Several activities usually held in most churches were used as questionnaire items to ask the elders how well prepared they felt about them. They are discussed here in the order of their medians, which,

in this case, coincides with the order of the scale values. Table 32 gives the data.

From the frequency count (table 32) it is evident that most elders felt at least acceptably prepared for participation in different outreach missionary activities (item 54), with the largest group in the "well prepared" category. The elders of large churches felt better prepared for outreach activities than did those of small churches ( $\chi^2 = 5.6486$ ,  $p < .02$ ,  $df = 1$ ).

Preparation on the part of the elder for a large activity, such as the Sabbath School (item 51), was also felt by most of the elders to be at least "acceptable" with only 6 percent of them saying they were "little prepared." The largest group reported themselves as being "well prepared" (43 percent).

The elders reported they were somewhat less prepared to do different types of visitation and direct others in this activity (item 60), with about 12 percent feeling "little prepared," and only 36 percent "well prepared." A larger percentage said they were acceptably prepared as compared with the previous item involving outreach ministry. In this instance there appears to be a relationship between the preparation for visitation and the size of the church ( $\chi^2 = 4.8465$ ,  $p < .05$ ,  $df = 1$ ); elders of large churches felt better prepared for this task than did those of smaller churches.

A task that frequently involves the elders of a church is the evaluation of the plans and activities of a group (item 57). A larger group of elders (16 percent) felt "little prepared for this work," while the other categories had fewer elders in each of them. The scale

TABLE 32

HOW WELL PREPARED ARE THE ELDERS FOR  
CHURCH ACTIVITIES?

Level of Preparation	N	%	M	Q	S
54. How well prepared to you feel to participate in the different missionary outreach activities?					
No response	3	2			
1. Not prepared	2	1			
2. Little prepared	12	9			
3. Acceptably prepared	37	29			
4. Well prepared	48	37			
5. Very well prepared	27	21			
Totals	129	99	3.75	.72	62
51. How well prepared are you to explain the purpose and organization of the Sabbath School to a new superintendent?					
No response	3	2			
1. Not prepared	2	1			
2. Little prepared	8	6			
3. Acceptably prepared	40	31			
4. Well prepared	55	43			
5. Very well prepared	21	16			
Totals	129	99	3.74	.64	59
60. How well prepared do you feel to perform and to direct different types of visitation?					
No response	1	1			
1. Not prepared	2	1			
2. Little prepared	16	12			
3. Acceptably prepared	51	40			
4. Well prepared	46	36			
5. Very well prepared	13	10			
Totals	129	100	3.40	.66	38

TABLE 32 (cont.)

HOW WELL PREPARED ARE THE ELDERS  
FOR CHURCH ACTIVITIES?

Level of Preparation	N	%	%R	M	Q	S
57. How well are you prepared to help a group evaluate their plans and activities in the church?						
No response	4	3				
1. Not prepared	4	3				
2. Little prepared	20	16				
3. Acceptably prepared	43	33				
4. Well prepared	45	35				
5. Very well prepared	13	10				
Totals	129	100		3.40	.71	33
52. How well prepared do you feel to explain the work of the MV Society to a new youth leader?						
No response	4	3				
1. Not prepared	6	5				
2. Little prepared	25	19				
3. Acceptably prepared	40	31				
4. Well prepared	40	31				
5. Very well prepared	14	11				
Totals	129	100		3.29	.78	26
55. How well prepared are you to explain the purpose and organization of the elementary church school?						
No response	9	7	-			
1. Not prepared	18	14	15			
2. Little prepared	26	20	22			
3. Acceptably prepared	33	26	27			
4. Well prepared	31	24	26			
5. Very well prepared	12	9	10			
Totals	129	98	100	2.98	.98	0

value for this item is 33, approaching the lower end and suggesting that some attention should be given to this aspect of the duties of elders.

To explain the work of the MV society (Missionary Volunteer Society), now known as Adventist Youth (since 1978), to a new youth director in the church (item 52), the elders felt even less prepared. The group of those "not prepared" increased to 5 percent, those "little prepared" to 19 percent, and those who felt "acceptably prepared" and "well prepared" comprised 31 percent each. There was a slight increase in the "very well prepared" category. The scale value is 26, also suggesting a need. Elders who had been church members for ten years or more, or had been in office for three years or more felt better prepared to explain the work of the MV society than those who had been church members less than ten years ( $\chi^2 = 5.4716$ ,  $p < .02$ ,  $df = 1$ ) and those who had been elders for less than three years ( $\chi^2 = 12.8830$ ,  $p < .001$ ,  $df = 1$ ). This is not an unexpected finding in view of the widespread familiarity with youth activities in the church.

The elders seemed to have more uncertainty about their adequacy for and preparation to explain the purpose and organization of an elementary day school operated by the church (item 55). More than one-third felt "well" or "very well prepared" for this task (36 percent), while another third felt "not prepared" or "little prepared" (37 percent). In addition, there were about 7 percent of the elders who did not respond to this question. The scale value obtained from the data was 0, one of the lowest in the scale. The elders who had been church members for ten years or more felt better prepared to explain

the purpose and organization of the elementary day school ( $\chi^2 = 4.9335$ ,  $p < .05$ ,  $df = 1$ ).

In summary, the promotion of the activities of the church comprises a number of different activities. The elders see a relatively small percentage of members participating in them (item 33), but at the same time perceive themselves being willing to accept other people's ideas as well as being willing to suggest improvements themselves (items 36, 37). The elders felt best prepared to participate in outreach activities (item 54) and in explaining the purpose and organization of the Sabbath School (item 51). In decreasing order of felt adequacy of preparation were: various types of visitation (item 60), helping groups to evaluate their plans and activities (item 57), explaining youth work, and explaining the purpose of elementary day schools operated by the church (items 52 and 55).

#### The elder sharing pastoral responsibilities

As a religious leader, the elder can and should assist the pastor in his pastoral duties. Part of these duties are to visit the members, counsel and help members, discover and define needs, and to assist with the training and nurture of new members.

With regards to visitation, items 11 and 12 asked about the frequency with which the elders visited members in their homes or visited discouraged members. The medians were, respectively, 4.77 and 4.17. The data are in table 33. In item 11 the elders indicated that 65 percent of them had visited four or more persons in the three



TABLE 33

## VISITATION MINISTRY OF THE ELDERS

Persons and/or Members	N	%	Median	Q
11. How many members have you visited in their homes during the last three months?				
No response	7	5		
1. None	5	4		
2. One member	6	5		
3. Two members	13	10		
4. Three members	14	11		
5. Four or more members	84	65		
Totals	129	100	4.77	.59
12. During the last three months, how many discouraged members, or members with problems have you visited to counsel and help?				
No response	8	6		
1. None	9	7		
2. One member	13	10		
3. Two members	23	18		
4. Three members	23	18		
5. Four or more members	53	41		
Totals	129	100	4.17	1.04
26. How many persons have you talked with during the last four weeks about their spiritual condition?				
No response	5	4		
1. None	7	5		
2. One person	14	11		
3. Two persons	51	40		
4. Three persons	27	21		
5. Four or more persons	25	19		
Totals	129	100	3.30	.79

previous months, while only 4 percent had not done any visiting. Elders who completed eight years or less of formal education reported more visitation to church members than did those with more years of formal education ( $\chi^2 = 5.8187$ ,  $p < .02$ ,  $df = 1$ ).

Item 12 asked about the visitation of discouraged members. The frequencies in all categories except the highest one were increased over the previous item; only the highest category (four or more persons visited) had a decrease (24 percent). Here again elders with eight years of formal education or less reported more visitation than those with more years of formal education ( $\chi^2 = 7.4291$ ,  $p < .01$ ,  $df = 1$ ).

About 40 percent of the elders reported having talked to two persons (item 26) in the previous four-week period and another 40 percent claimed to have talked to three persons (21 percent) or to four or more (19 percent). These data are presented in table 16. When asked about how they felt in different types of visitation and about leading out in that type of work (item 60), as has already been noted (table 32), some 46 percent felt "well prepared" or "very well prepared" for it, while 40 percent felt "acceptably prepared." The scale value was 38, somewhat below the middle of the scale.

Item 73 asked the elders to evaluate their preparation to help and give counsel to members of the church. Table 34 gives the results of their responses. Only one elder felt he was not prepared to give counsel and help; 5 percent felt "little prepared" for it, 33 percent felt "acceptably prepared," 46 "well prepared," and 12 percent "very well prepared." The scale value was 56, somewhat above the middle of the scale. It might be interesting to discover how the

TABLE 34

73. PREPARATION OF THE ELDER TO GIVE  
COUNSEL TO MEMBERS

Category	Level of Preparation	N	%	Median	Q	S
	No response	3	2			
1	Not prepared	1	1			
2	Little prepared	7	5			
3	Acceptably prepared	43	33			
4	Well prepared	59	46			
5	Very well prepared	16	12			
Totals		129	100	3.70	.60	56

members themselves feel about this item.

It has already been noted that the elders agreed that they showed a high concern for the spiritual welfare of the members (item 49, table 15). From those responding (there was a 6 percent non-response), 50 percent "strongly agreed" with the statement, and 40 percent "agreed" with it.

On the statement in item 46, "My church has a strong program for the training of the new church members regarding missionary activities," 8 percent of the elders did not respond. Of those who did respond, 18 percent disagreed with the statement, while 66 percent agreed and 16 percent were undecided (table 35).

Twenty-four percent of the respondents disagreed with item 45 and 52 percent agreed with it. This seems to indicate that the elders were more ready to agree about the existence of lay training programs

TABLE 35

## GROWTH AND TRAINING PROGRAMS

Levels of Agreement	N	%	%R	M	Q	S
<b>46. My church has a strong program for the training of new believers regarding missionary activities.</b>						
No response	11	8	-			
1. Strongly disagree	8	7	7			
2. Disagree	13	10	11			
3. Neutral or undecided	19	15	16			
4. Agree	52	40	44			
5. Strongly agree	26	20	22			
<b>Totals</b>	<b>129</b>	<b>100</b>	<b>100</b>	<b>3.87</b>	<b>.74</b>	<b>0</b>
<b>45. My church has a solid program for the nurture of new believers.</b>						
No response	13	10	-			
1. Strongly disagree	8	6	7			
2. Disagree	20	15	17			
3. Neutral or undecided	28	22	24			
4. Agree	39	30	34			
5. Strongly agree	21	16	18			
<b>Totals</b>	<b>129</b>	<b>99</b>	<b>100</b>	<b>3.55</b>	<b>.88</b>	<b>-46</b>

in their churches than about the existence of a spiritual growth program. The responses produced a scale value of 7 for item 46, and of -46 for item 45, indicating a need for both programs in the church.

Another aspect of the pastoral responsibilities very closely related to elder leadership is the ability to discover and define the needs of the church (item 70). It has already been noted (see table 21) that most of the elders (79 percent) felt they were acceptably prepared for this duty. The scale value was found to be 40, about in the middle of the scale.

In summary, elders seem to be doing visitation (items 11, 12), although it may appear that they ought to talk to a greater number of persons about their spiritual condition (item 26). In general, the elders felt acceptably or better prepared (item 60) to do visitation. They also felt they were showing a permanent concern for the spiritual welfare of the members (item 49). The elders perceived that they were acceptably or well prepared to give counsel and help to the members (item 73), but it would appear that this concern was not easily put in practice for many of them admitted that they disagreed or were neutral about the statement that they had a solid program for missionary training of members or for the growth and nurture of new members (items 46 and 45).

#### The elder presiding at board and committee meetings

The frequency with which the elders have had to preside at committees, board, and business meetings was determined by items 15, 16, and 17 of the questionnaire. Table 36 gives these pertinent data.

An inspection of the data shows that for these three items between 12 and 28 percent of the elders did not respond. This

TABLE 36

## THE ELDERS PRESIDING BOARD AND COMMITTEE MEETINGS

Frequency	N	%	%R	M	Q
15. How many business meetings have you presided over in the last two years?					
No response	16	12	-		
1. Not done	72	56	64		
2. Done once	7	5	6		
3. Done twice	7	5	6		
4. Done three times	5	4	4		
5. Done four or more times	22	17	19		
Totals	129	99	99	1.28	1.21
16. How many church board meetings have you chaired in the last six months?					
No response	19	15	-		
1. Not done	60	47	55		
2. Done once	11	8	10		
3. Done twice	14	11	13		
4. Done three times	7	5	6		
5. Done four or more times	18	14	16		
Totals	129	100	100	1.42	1.18
17. How many committee meetings have you chaired in the last six months?					
No response	36	28	-		
1. Not done	52	40	56		
2. Done once	16	12	17		
3. Done twice	9	7	10		
4. Done three times	7	5	7		
5. Done four or more times	9	7	10		
Totals	129	99	100	1.39	.87

unexpected high rate of non-response suggests either a faulty memory, a misunderstanding of the questions, or some other reason. An analysis of those who responded shows that more than half of the elders had not been required to preside at a church business meeting during the previous two years. In fact, almost two-thirds of them (item 15) had not presided at a church board meeting (item 16, 55 percent) or a committee meeting during the previous six months (item 17, 56 percent). Less than 20 percent had presided over a business or a board meeting four or more times in the previous two-year period or six-month period, respectively, and only 10 percent had presided at a committee meeting. Only in the case of church board meetings (item 16) was a relationship found between the size of the church and the frequency of the elder presiding at the board meetings. Elders of small churches had presided over more board meetings than those of large churches ( $\chi^2 = 14.3054$ ,  $p < .001$ ,  $df = 1$ ).

The largest group of elders estimated that from 51 to 75 percent of the church leaders participated in the decision-making process of the church board (item 32, table 21). This seems to be in concordance with item 44, which showed that three-fourths of the elders disagreed with a statement regarding one person exercising leadership without sharing it with others (table 18).

The questions dealing with the acceptance of other people's ideas (item 36) and with the way the elders deal with problems and solutions (item 40) are tabulated in table 37. The elders perceive themselves as being open to other people's ideas (87 percent "agree" or "strongly agree") and felt that they did not press their own

TABLE 37

THE ELDERS' ACCEPTANCE OF IDEAS FROM OTHERS  
AND THEIR PUSHING THEIR OWN SOLUTIONS

	N	%	%R	M	Q	S
<b>36. Generally, I listen to, accept, and put into practice ideas from others for improving or renovating the church program.</b>						
No response	4	3				
1. Strongly disagree	0	0				
2. Disagree	2	2				
3. Neutral or undecided	11	8				
4. Agree	77	60				
5. Strongly agree	36	27				
<b>Totals</b>	<b>129</b>	<b>100</b>		<b>4.14</b>	<b>.44</b>	<b>45</b>
<b>40. As chairman of a board or committee, I prefer to present solutions to the problems and expect the board to accept them with no discussion.</b>						
No response	11	9	-			
1. Strongly disagree	40	31	34			
2. Disagree	41	32	35			
3. Neutral or undecided	14	11	12			
4. Agree	16	12	14			
5. Strongly agree	7	5	6			
<b>Totals</b>	<b>129</b>	<b>100</b>	<b>101</b>	<b>1.96</b>	<b>.90</b>	<b>30</b>



solutions to problems onto their fellow leaders, since 69 percent "disagreed" or "strongly disagreed" with that statement (item 40). The scale value obtained for item 36 is 45, and for item 40 is 30, the first one, falling about the middle of the scale, while the second one tends toward the lower end of it.

Several items already considered in the first section regarding leadership and administration might also shed some light on the elder's capacity to lead discussions, solve problems, and make decisions in group situations. Items 59 and 57 dealt with planning and evaluating in groups (table 16). It was pointed out that elders felt better prepared to evaluate results than to plan (a scale value of 7 for planning and 33 for evaluating). The data on table 10 are also of value in this respect. On item 70 (preparation to discover and define the needs of the church), the elders felt acceptably prepared (scale value of 40), while they felt less prepared about their ability to write good objectives for the church (item 58, scale value of 9).

To summarize the set of duties grouped under the label of "presiding at board and other meetings," it appears that the elders had had little opportunity to preside over committees, church boards, and business meetings (items 15, 16, and 17). It also appears that the elders felt themselves relatively open to other people's ideas (item 36) and were ready to let them participate in discussions and problem solving (item 40). They seem to be less prepared to lead in planning (item 59) and writing objectives (item 58) to meet the needs of the church than they do in evaluating plans and activities (item 57) and discovering and defining the needs of the church (item 70).

The elder cooperating with  
the conference

The mission or conference relies to a certain extent on the local elder for several aspects of the work of the church. For example, there are several offerings collected through the year for specific purposes, and many different plans to be implemented in the whole conference or mission. This was explored in item 21 (table 38) which asked the elders to state how many special offerings were not taken

TABLE 38

## 21. REPORT OF THE ELDERS ABOUT OFFERINGS

Number of Offerings Not Taken	N	%	% of Respond.	M	Q
No response	33	26	-		
1. No one was not taken	80	62	83		
2. One was not taken	6	5	6		
3. Two were not taken	7	5	7		
4. Three were not taken	1	1	1		
5. Four or more were not taken	2	2	2		
Totals	129	101	99	1.10	.30

during the previous twelve months. The median was 1.10 (Q = .30), but more than one-fourth of the elders did not answer to this question. Those who did respond seemed to be in strong agreement that all the special offerings requested by the conference or mission were taken during the previous twelve months.

Item 39 asked the elders to express their agreement or

disagreement with the statement, "It is not necessary to inform the church previously about special offerings called for by the conference." The results obtained are shown in table 39. About two-thirds of the responding elders disagreed with the statement (67 percent),

TABLE 39

39. "IT IS NOT NECESSARY TO INFORM THE CHURCH ABOUT SPECIAL OFFERINGS"

Level of Agreement	N	%	% of Respond.	M	Q	S
No response	10	8	-			
1. Strongly disagree	49	38	41			
2. Disagree	31	24	26			
3. Neutral or undecided	10	8	8			
4. Agree	17	13	14			
5. Strongly agree	12	9	10			
Totals	129	100	99	1.84	1.16	42

while one-fourth (24 percent) agreed with it. Could it be that those who agreed misunderstood the statement and the way to respond?

This seems likely to the researcher, because a comparison between the educational level of the elders and categories one and two (disagreement) with categories four and five (agreement) showed a slight, but positive relationship ( $\chi^2 = 10.5954$ ,  $p < .01$ ,  $df = 1$ ), with the group who completed eight grades or less agreeing more often with the statement, than those who had more years of formal education. The scale value for this item was 42, more or less in the middle of the scale.

The SDA Church Manual asks the elders "to work very closely with the church treasurer, and see that all conference funds are remitted to the conference treasurer at the close of each month" (p. 87). Question 27 asked the elders about the promptness of the treasurer of their church in sending conference funds to the conference. The results are in table 40. About one-fourth of the elders (26 percent) had no idea regarding the time of the reports. From those who

TABLE 40

27. THE ELDERS' PERCEPTION OF THE  
TREASURER'S PROMPTNESS IN SENDING  
THE MONTHLY STATEMENT

Level of Promptness	N	%	% of knowledgeable replies	M	Q
No response	5	4	-		
1. A few days before deadline	8	6	9		
2. Usually on time	49	38	54		
3. Up to one week late	21	16	23		
4. More than one week late	12	9	13		
5. I have no idea	34	26	-		
Totals	129	99	99	2.74	1.31

responded and seemed to have knowledge of when the reports and statements were sent, 54 percent said the treasurers met the deadline, but more than one-third (36 percent) said they were sent late.

The secretaries of the different activities, including the church clerk, are expected to send a quarterly report of their activities to

the conference, and the elder is expected to see that these are sent on time. Table 41 reports on item 42, "In my church the different

TABLE 41

42. THE ELDERS' PERCEPTION OF THE REPORTS  
FROM THE SECRETARIES BEING SENT  
ON TIME EACH QUARTER

Level of Agreement	N	%	% of Respond.	M	Q	S
No response	14	11	-			
1. Strongly disagree	1	1	1			
2. Disagree	15	11	13			
3. Neutral or undecided	35	27	30			
4. Agree	37	29	32			
5. Strongly agree	27	21	23			
Totals	129	100	100	3.68	.79	8

secretaries send their reports to the conference promptly each quarter." A relatively large group (11 percent) did not respond to this question. Of those who responded, 14 percent disagreed, 55 percent agreed, and 30 percent were neutral or undecided about departmental reports. It would seem likely that those who did not respond and those who were undecided (38 percent of the total sample) did not know what the secretaries were doing in matters of reporting. If this assumption is valid, a rather large group of elders would need to concern themselves more in this area of cooperation with the conference. The scale value in this case is 8, supporting the conclusion that a need exists regarding this aspect of the duties of the elders.

The elders were also asked to express their agreement or disagreement with the statement (item 38), "As an elder I cooperate with the conference in carrying out local conference plans sent to my church." The figures for this item are given in table 42. All but

TABLE 42

38. THE ELDERS' PERCEPTION OF THEIR  
COOPERATION WITH THE CONFERENCE

Level of Agreement	N	%	% of Respond.	M	Q	S
No response	11	8	-			
1. Strongly disagree	0	0	0			
2. Disagree	2	2	2			
3. Neutral or undecided	9	7	8			
4. Agree	50	39	42			
5. Strongly agree	57	44	48			
Totals	129	100	100	4.46	.56	67

8 percent of the elders responded to this statement, and their responses indicated that they felt they were cooperating with the conference's plans (90 percent). Only a few were undecided (8 percent) or disagreed (2 percent). The scale value was 67, which is rather high on the scale. However, on the question of how well prepared they felt about adapting conference plans to local circumstances (item 61) they appeared to need some help. Only 2 percent of the elders failed to respond to this question. The largest group, 40 percent, felt they were acceptably prepared to make such adaptations, and 32 percent

felt "well prepared" while 3 percent felt unprepared and 15 percent "little prepared," as seen in table 43. The scale value for this item is 28, in the lower end of the scale.

TABLE 43

61. THE PREPARATION OF THE ELDERS TO ADAPT  
PLANS COMING FROM THE CONFERENCE TO  
THEIR CHURCHES

Category	Level of Preparation	N	%	Median	Q	S
	No response	3	2			
1	Not prepared	4	3			
2	Little prepared	19	15			
3	Acceptably prepared	51	40			
4	Well prepared	41	32			
5	Very well prepared	11	8			
Totals		129	100	3.28	.67	28

In summary, the elders appeared to be cooperating with the conference in the area of special offerings (items 21 and 39), but many seemed to be unaware of the treasurer's reporting (item 27) and of the reporting of the secretaries (item 42). The elders felt, in general, that they were cooperating with conference plans (item 28) but were less certain about their ability to adapt those plans to the local church's situations (item 61).

The elder as advisor of the  
treasurer and clerk

The elders were asked to express their agreement or disagreement with the statement. "One of my functions as elder is to assist

the treasurer if he finds problems in his work." Eight percent of the respondents did not respond to this statement, and 15 percent were undecided about this matter. Nevertheless, 83 percent agreed or strongly agreed with it (table 44). The scale value obtained for this item is 52, in the middle of the scale.

TABLE 44

41. THE ELDERS SHOULD ASSIST  
THE TREASURER

Level of Agreement	N	%	% of Respond.	M	Q	S
No response	10	8	-			
1. Strongly disagree	0	0	-			
2. Disagree	2	1	2			
3. Neutral or undecided	18	14	15			
4. Agree	48	37	40			
5. Strongly agree	51	40	43			
Totals	129	100	100	4.32	.61	52

Regarding their perception of their preparation to help the treasurer in his/her work, item 65 produced the results shown in table 45. Few elders admitted they were not prepared to help the treasurer if this were needed (6 percent); a relatively large group felt "little prepared" (22 percent), less than one-third felt "acceptably prepared" (29 percent), and one-fourth of them felt "well prepared." But the scale value of 25 falls well into the lower half of the scale.

When asked how many times the elders had assisted the church



TABLE 45

65. PREPARATION OF ELDERS TO HELP  
THE TREASURER

Level of Preparation	N	%	M	Q	S
No response	3	2			
1. Not prepared	8	6			
2. Little prepared	29	22			
3. Acceptably prepared	37	29			
4. Well prepared	33	26			
5. Very well prepared	19	15			
Totals	129	100	3.20	.91	25

clerk in the past six months, 8 percent did not respond. Of those who did respond 53 percent had not helped the clerk at all, 18 percent only once, and 29 percent had helped the clerk two times or more in the six-month period (table 46). The median was 1.44 ( $Q = .98$ ).

Item 67 explored the perception of the elders about their adequacy to assist the clerks in their task. About 23 percent felt "little prepared" for this task, 31 percent considered themselves "acceptably prepared," another 31 percent felt "well prepared," and 11 percent "very well prepared." The scale value obtained was 32, towards the lower end of the scale.

In the previous section it was seen that the elders appeared to be somewhat unaware of the time when reports were sent by the treasurer and secretaries to the conference (items 27 and 42, tables 40 and 41). In summary, the elders seemed to understand that they should assist

TABLE 46

18. FREQUENCY WITH WHICH THE ELDERS  
ASSISTED THE CLERK

	N	%	% of Respond.	M	Q
No response	10	8	-		
1. Never in 6 months	63	49	53		
2. Once in 6 months	21	16	18		
3. Twice in 6 months	12	9	10		
4. Three times in 6 months	10	8	8		
5. Four times or more	13	10	11		
Totals	129	100	100	1.44	.98

treasurers and clerks in their duties when necessary (items 41 and 18), but they seemed less confident about their preparation to do this (items 65 and 67, tables 45 and 47).

TABLE 47

## 67. PREPARATION OF ELDERS TO HELP THE CLERK

Category	Level of Preparation	N	%	Median	Q	S
	No response	4	3			
1	Not prepared	2	1			
2	Little prepared	29	23			
3	Acceptably prepared	40	31			
4	Well prepared	40	31			
5	Very well prepared	14	11			
	Totals	129	100	3.29	.78	32

The elder as instructor  
of other leaders

Several questions referred to the area of the elder as instructor. Items 13, 14, and 19, dealing with this area, are tabulated in table 48. The elders reported having talked with other leaders of their churches about their duties (item 13) and plans (item 14) in somewhat equal proportions: 10 to 13 percent did not talk with a leader in the past three months, 19 to 21 percent talked with other leaders once, 20 percent talked twice, and 46 to 48 percent of the elders talked with three or more of the leaders. Nevertheless, more elders reported not having prepared any one to fill a position (30 percent), than those (17 percent) who reported having prepared four or more persons to fill a position. The medians reflect the situation for the three items very clearly (table 48).

When discussing the pastoral duties of the elder (section 5, item 46), it was noted that although two-thirds of the responding elders agreed that their church had a strong program for the training of new members regarding missionary activities, the scale value obtained was only 7, a very low result, which points to a need on the part of the elders. This need appears to be confirmed by item 66, for, when asked about their preparation to give counsel to the officers regarding their duties, 13 percent indicated they felt "little prepared" or "not prepared" at all, and 34 percent felt "acceptably prepared," 41 percent felt "well prepared" and 10 percent "very well prepared" (table 49). The scale value for this item was 7, confirming the above-mentioned need. A relationship was found between the length of time an elder holds office and his feeling of adequacy to give counsel to

TABLE 48

## FREQUENCY WITH WHICH THE ELDERS ACTED AS INSTRUCTORS

Number of Persons	N	%	%R	M	Q
13. With how many leaders of your church have you talked about their <u>duties</u> during the last three months?					
No response	6	5	-		
1. None	16	12	13		
2. With one	23	18	19		
3. With two	25	19	20		
4. With three	21	16	17		
5. With four or more	38	29	31		
Totals	129	99	100	3.40	1.27
14. With how many leaders of your church have you talked about their <u>plans</u> during the last three months?					
No response	4	3			
1. With none	13	10			
2. With one leader	27	21			
3. With two leaders	26	20			
4. With three leaders	24	19			
5. With four or more	35	27			
Totals	129	100		3.37	1.22
19. How many persons have you helped to fill one of the positions in the church during the last twelve months?					
No response	8	6	-		
1. None	36	28	30		
2. One person	18	14	15		
3. Two persons	27	21	22		
4. Three persons	19	15	16		
5. Four or more	21	16	17		
Totals	129	100	100	2.74	1.34

TABLE 49

THE ELDERS AS COUNSELORS AND  
INSTRUCTORS OF NEW LEADERS

	N	%	M	Q	S
66. How well prepared do you feel to give counsel to the officers regarding their duties?					
No response	2	1			
1. Not prepared	4	3			
2. Little prepared	13	10			
3. Acceptably prepared	44	34			
4. Well prepared	53	41			
5. Very well prepared	13	10			
<hr/>					
Totals	129	99	3.55	.66	7
<hr/>					
69. How well prepared do you feel to instruct the new leaders about their duties, or other members about lay activities?					
No response	2	1			
1. Not prepared	0	0			
2. Little prepared	12	9			
3. Acceptably prepared	44	34			
4. Well prepared	54	42			
5. Very well prepared	17	13			
<hr/>					
Totals	129	99	3.64	.64	55

other leaders. Elders who had been in office three years or more felt better prepared than those who had been elders for less than three years ( $\chi^2 = 12.9740$ ,  $p < .001$ ,  $df = 1$ ). When asked how well they felt

prepared to instruct a new leader about his/her duties, the scale value was 55, slightly above the middle of the scale (item 69). There were no elders who felt unprepared for this task, and a few more felt "very well prepared" (13 percent) as compared with the previous item.

Table 49 presents the data for items 66 and 69.

One aspect of the instructional duties of the elders is the teaching of baptismal classes and the giving of Bible studies (item 64) and the teaching of a Sabbath School class (item 68). Table 29 showed the figures for these two items: 65 percent "well" or "very well prepared" to teach a baptismal class or give Bible studies, and 71 percent "well" or "very well prepared" to teach a Sabbath School class. The scale value for item 64 was 72, and for item 68, 84, the highest in that scale.

In summary, it would appear that the elders are doing well in talking to other leaders about their duties and plans (items 13, 14), although not so well in preparing new officers for leadership positions (item 19). The preparation of the elders for giving counsel and help to the members also appeared low (item 66), but their preparation to instruct new officers about their duties seemed to be better (item 69). Where the elders felt "very well prepared" was in giving Bible studies, teaching baptismal classes (item 64), and teaching Sabbath School classes (item 68).

#### The elder and the worldwide program of the church

Only one question (item 47) dealt with the duty of the elders relative to the worldwide program of the church. To the statement, "Our church feels identified with the world mission of the Adventists

and shows much interest in the mission report and mission offerings," nine elders (7 percent) out of a total of 129 failed to reply, while only three (2 percent) disagreed. Five percent were neutral, and 91 percent either agreed or strongly agreed with it. The scale value was 77, very high in the scale (table 50).

TABLE 50

47. THE INTEREST OF THE CHURCH IN THE  
WORLDWIDE PROGRAM

Level of Agreement	N	%	% of Respond.	M	Q	S
No response	9	7	-			
1. Strongly disagree	0	0	0			
2. Disagree	3	2	2			
3. Neutral or undecided	6	5	5			
4. Agree	41	32	34			
5. Strongly agree	70	54	58			
Totals	129	100	99	4.64	.53	77

The elder and tithing  
and stewardship

The elders were asked to estimate the percentage of church members who were faithful in tithing (item 31). Table 51 gives the figures from this survey. Eleven elders (9 percent) did not respond to the question. Almost one-fourth estimated that from 1 to 25 percent of their members were faithful in this respect; a little over one-third (35 percent) estimated faithfulness by 26 to 50 percent of the members; another third said it was from 51 to 75 percent; only 6 percent of the

TABLE 51

31. THE ELDERS' ESTIMATION OF MEMBERS'  
FAITHFULNESS IN TITHING

Level of Faithfulness	N	%	% of Respond	M	Q
No response	11	8	-		
1. 0% of faithful members	2	2	2		
2. 1 to 25% of faithful members	28	22	24		
3. 26 to 50% of faithful members	42	33	35		
4. 51 to 75% of faithful members	39	30	33		
5. 76 to 100% of faithful members	7	5	6		
Totals	129	100	100	3.19	.72

sample felt that 76 to 100 percent of the members were faithful in tithing. The median was 3.19 ( $Q = .72$ ), locating the central tendency of faithfulness in tithing to be between 26 and 50 percent of the membership.

Item 24 asked the elders to indicate how many members they had talked with in the previous three months to encourage faithful tithing. The responses shown in table 52 indicated 8 percent of the elders did not respond to this question. Of those who did respond, 45 percent had talked to four or more persons about faithfulness in tithing, 15 percent reported they had talked to three and/or two members. A relationship was found between the length of time the elders had been in office and the number of members they had talked to; elders who had



TABLE 52

24. NUMBER OF PERSONS THE ELDERS TALKED  
WITH ABOUT TITHING

Number	N	%	% of Respond	M	Q
No response	10	8	-		
1. To no members	18	14	15		
2. To one member	11	8	9		
3. To two members	18	14	15		
4. To three members	18	14	15		
5. To four or more members	54	42	45		
Totals	129	100	99	4.19	1.20

been in office for three years or more had talked to more members about this subject ( $\chi^2 = 8.4719$ ,  $p < .01$ ,  $df = 1$ ). Also elders forty years of age or older talked to more persons about tithing than younger elders ( $\chi^2 = 6.0229$ ,  $p < .02$ ,  $df = 1$ ).

Given the statement, "As an elder of the church I am a good example in tithing as well as in promoting stewardship" (item 43), almost one-half of them (47 percent) "strongly agreed," 41 percent "agreed," 9 percent were "undecided," and only 3 percent "disagreed" with the statement. The scale value for this item was 78, very high in the scale. Table 53 provides these data.

Another aspect of the duties of the elder is the organization and follow-up of the stewardship plan in the church (item 71). One-third of the elders (31 percent) reported that they felt "little prepared"

TABLE 53

43. THE ELDERS' SELF EVALUATION  
AS EXAMPLES IN TITHING

Level of Agreement	N	%	% of Respond.	M	Q	S
No response	10	8	-			
1. Strongly disagree	1	1	1			
2. Disagree	2	2	2			
3. Neutral or undecided	11	8	9			
4. Agree	49	38	41			
5. Strongly agree	56	43	47			
Totals	129	100	100	4.43	.57	78

for such an enterprise, another third (33 percent) felt "acceptably prepared," 22 percent felt "well prepared," 5 percent considered themselves to be prepared, and 5 percent "very well prepared" (table 54). There appeared to be a relationship between the length of time in office and their perceived preparation for this task. Those who had been elders three or more years felt better prepared for this task than those with less experience ( $\chi^2$  12.8423,  $p < .001$ ,  $df = 1$ ). The scale value obtained for this item was 1, one of the lowest values.

In summary, the elders estimated that between 26 and 50 percent of their church members were faithful in tithing, indicating the degree of their acquaintance with their members (item 31). Nearly three-fourths of the elders had talked with two or more persons about this subject during the previous three months (item 24). Most of the elders felt they were good examples in tithing and stewardship (item 43),

TABLE 54

71. THE PREPARATION OF ELDERS TO PARTICIPATE  
IN A STEWARDSHIP PROGRAM

Category	Level of Preparation	N	%	Median	Q	S
	No response	4	3			
1	Not prepared	7	5			
2	Little prepared	40	31			
3	Acceptably prepared	43	33			
4	Well prepared	29	22			
5	Very well prepared	6	5			
Totals		129	99	2.86	.76	1

but it appears that they felt the need of help in setting up and following the stewardship programs of the church (item 71).

The elder and his understanding of discipline

Though it is not required of the elder to handle discipline cases, it would appear to be helpful for him to understand the purpose of church discipline. To explore the familiarity of the elders with disciplinary policies, item 25 asked how many quarters had elapsed since the last action was taken regarding church discipline. Table 55 tabulates these results, where a non-response rate of 12 percent can be observed. From the respondents, the largest group or about one-third of the elders (34 percent) reported that four or more quarters had elapsed since the last disciplinary action had been taken in their church, 11 percent said it had been three quarters ago, 15 percent

TABLE 55

25. WHEN WAS THE LAST ACTION TAKEN  
ON CHURCH DISCIPLINE?

Frequency	N	%	% of Respond	M	Q
No response	12	9	-		
1. It was during this quarter	22	17	18		
2. One quarter since last action	24	19	20		
3. Two quarters since last action	18	14	15		
4. Three quarters since last action	13	10	11		
5. Four or more quarters	40	31	34		
Totals	129	100	98	3.19	1.48

said two quarters, and 20 percent said the previous quarter.

Item 63 was intended to find out how well prepared the elders felt themselves to be to explain this aspect of church life. The results of these data appear on table 56. More than one-third of the elders seemed to feel "acceptably prepared," and another group the same size felt "well prepared" to explain church discipline, though the scale value for the item is only 7. The elders who had been in office for three years or more appeared to feel better prepared in this matter than the others ( $\chi^2$  12.9649,  $p < .001$ ,  $df = 1$ ), which of course, could be expected. It would seem, then, that the elders could use additional help in the area of understanding and explaining church discipline.

TABLE 56

63. THE ELDERS' PREPARATION TO  
EXPLAIN CHURCH DISCIPLINE

Level of Preparation	N	%	M	Q	S
No response	1	1			
1. Not prepared to explain	3	2			
2. Little prepared	13	10			
3. Acceptably prepared	46	36			
4. Well prepared	48	37			
5. Very well prepared	18	14			
Totals	129	100	3.54	.68	7

Activities of the elders

Part IV of the questionnaire asked the elders to indicate which of several stated activities they had participated in actively during the previous twelve months.

The elders report of their participation in the area of missionary activities of the church is given in table 57. It appears that a great majority (86 percent) of the elders had been engaged in a lay evangelistic crusade (item 76) during the previous twelve months, and almost the same proportion (82 percent) had given personal Bible studies. Two-thirds of the elders (67 percent) reported having done home visitation in the previous twelve months (item 81). A little over one-half (53 percent) had been engaged in religious literature distribution (item 82). Less than one-half (47 percent) had participated in the work of the correspondence Bible courses as missionary mailmen

TABLE 57

## REPORTED MISSIONARY ACTIVITIES OF THE ELDERS

Activity	Yes		No	
	N	%	N	%
76. Lay Preaching	111	86	18	14
75. Give Bible Studies	105	82	24	18
81. Visitation Program	86	67	43	33
74. Ingathering	75	58	54	42
82. Literature Distribution	69	53	60	47
78. Missionary Mailmen	61	47	68	53
84. Welfare Work	53	41	76	59
85. Stewardship Plan	48	37	81	63
77. Religious Surveys	24	18	105	82

(item 78), and about 41 percent in welfare work (item 84, usually considered in Chile as the work of ladies). Only 18 percent of the elders had helped in taking neighborhood religious surveys (item 77), but over one-half of them (58 percent) had participated in the Ingathering campaign (item 74).

In addition, 113 of the 129 elders (88 percent) reported having been in charge of the organization of the platform for religious services in the past twelve months (item 80).

Ninety-one percent of the elders had been teachers in the Sabbath School during the previous twelve months, and 53 percent had led branch Sabbath Schools during the same period. A little more than one-fourth (27 percent) of the elders had served as course instructors in some church activity, which would appear to be below their potential (table 58). Comparing the number of elders holding

TABLE 58

PARTICIPATION OF THE ELDERS IN  
THE TEACHING MINISTRY

Activity	Yes		No	
	N	%	N	%
79. Taught a Sabbath School class	118	91	11	8
83. Held Branch Sabbath School	69	53	60	47
86. Were Course Instructors	35	27	94	73

branch Sabbath Schools with their age and educational levels, it was found that elders forty years of age or older had held more branch Sabbath Schools ( $\chi^2 = 7.8548$ ,  $p < .01$ ,  $df = 1$ ) than the younger elders, and that elders who had completed eight years of formal education or less held more branch Sabbath Schools than those with more formal education ( $\chi^2 = 9.0293$ ,  $p < .01$ ,  $df = 1$ ).

A little over one-third (37 percent) of the elders had participated in a stewardship plan (item 85), which concurs with the low rating the elders gave themselves in their perceived preparation for doing this work (item 71; see table 54).

Activities held in the church during  
the last twelve months

The second question of Part IV made inquiry about the activities held in the church for the benefit of its members during the previous twelve months. Table 59 gives the data on this subject. Only 8 elders (6 percent) reported that their church did not have a communion service in the previous year (item 88), while 93 percent of the elders reported that their church had a Week of Prayer or of spiritual emphasis during this period (item 87). Seventy-five percent

TABLE 59

## ACTIVITIES IN THE CHURCH FOR ITS MEMBERS

Activity	Yes		No	
	N	%	N	%
88. Had Communion Services	121	94	8	6
87. Had Week of Prayer	120	93	9	7
99. Held Business Meetings	97	75	32	25
90. Had Stewardship Plan	83	64	46	36
97. Had Pathfinders Club	54	42	75	58

of the elders reported having had business meetings in their churches (item 99) in this twelve-month period, and almost two-thirds (64 percent) reported having had a stewardship program (item 90). Only 42 percent of the elders reported the existence of a Pathfinders club in their churches (item 97).

Regarding the activities of the church for missionary outreach, table 60 presents the findings. Almost three-fourths (74 percent) of the elders reported that their churches had evangelistic units (item 98), while almost the same number (73 percent) reported branch Sabbath Schools (item 95). Close to two-thirds (63 percent) reported the holding of lay evangelistic campaigns in their churches (item 96) during the previous twelve months. Less than half of the elders (45 percent) reported having had a visitor's day (item 89), but almost the same number (44 percent) said their youth had held a Voice of Youth campaign. Only 3 percent reported having conducted Vacation Bible Schools, which leaves much room for improvement.

Finally, regarding the worldwide program of the Church,



TABLE 60

CHURCH ACTIVITIES FOR  
MISSIONARY OUTREACH

	Yes		No	
	N	%	N	%
98. Evang. Units	96	74	33	26
95. Branch Sabbath Schools	94	73	35	27
96. Lay Public Efforts	81	63	48	37
89. Visitor's days	58	45	71	55
93. Voice of Youth	57	44	72	56
94. Vacation Bible School	4	3	125	97

missions offerings would reflect at least in part the attitude of the Church to that aspect of its responsibilities. Almost all of the elders (95 percent) reported having taken 13th Sabbath offerings in their churches, but only 24 elders reported having taken the Disaster Relief offering (table 61).

TABLE 61

INTEREST IN WORLD-WIDE PROGRAM SHOWN  
THROUGH COLLECTION OF OFFERINGS

Offering	Yes		No	
	N	%	N	%
91. Thirteenth Sabbath Offering	122	95	7	5
92. Disaster Relief Offering	24	19	105	81

## CHAPTER VI

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

In this chapter a brief summary of the purpose, the methodology, and the findings of this study is presented, followed by some of the conclusions provided by the study, and several recommendations. Some of the implications are also considered.

#### Summary

##### Purpose of the study

The situation of many SDA churches in Chile and elsewhere is that they have only a district pastor who calls on the church every other week or even less frequently. In those circumstances, local elders must step in and function as lay pastors. How well prepared are they to fulfill their prescribed duties? What are their needs in the way of training? Since the answers to these questions were not known at this time, this study was designed to provide not only the answers to these questions, but also to describe the duties of the elder of a local SDA church in greater detail.

The rapid growth rate of the SDA Church in Chile requires careful spiritual nurture for new believers, at the same time depending upon volunteer leaders to lead the church in the fulfillment of its mission. This certainly requires that training be given to these volunteers. But to be able to train the volunteer personnel of a

church adequately presupposes that their needs be known so that a meaningful training program can be offered. No other study in reference to this problem was found, and considering that the church elders in Chile have manifested their interest and desire to be better prepared to serve their churches, this study appears to be significant.

### Methodology

The study involved a needs assessment approach. The needs are defined as the differences between the "should be" situation and the "is" situation. For the former, a study was made of the SDA Church Manual, the accepted authoritative source for the description of the work of the elders. This general description was particularized by dividing the work of the elders into twelve basic duties, for each one of which a group of indicators was selected to facilitate the observation and measurement of the performance of the elders in fulfilling them. These indicators provided the norm for the "should be" situation and were used to develop a questionnaire to discover the "is" situation.

The questionnaire was mailed to a randomly selected sample of 147 local church elders in the Chile Union Mission of the SDA Church. There were 129 completed questionnaires returned, providing a response rate of 88 percent. The responses were tabulated with the aid of the Andrews University Computing Center and the data were analyzed by means of sign tests, chi squares, and categorical scaling.

### Summary of the findings

The answers the elders gave to the questions indicated that in a number of areas they felt reasonably well prepared to fulfill their

duties. This may be the reason for the measure of success they appear to have in their churches. Areas such as teaching adult Sabbath School classes, giving Bible studies, participating in various lay activities, helping members with counseling and advice, and showing their concern for the spiritual welfare of the members were perceived by the elders as being, for the most part, performed well.

There were other areas, however, in which the elders felt they were not performing too well and in which a need was evident. Some of these areas are: (1) the purpose and organization of an elementary church school, (2) the organization and functioning of a stewardship plan; (3) planning activities; (4) writing objectives; (5) evaluating plans, programs, and activities; (6) adapting general plans to local situations; (7) advising the treasurer and the clerk; (8) leading the communion service; and (9) explaining youth work. Appendix J gives the categorical scale values for the sixteen items in Part II and the twenty-four items in Part III of the questionnaire.

A brief summary of the findings in each one of the twelve basic duties identified in the study are presented in the following pages.

#### The elder as a leader and an administrator

In the area of leadership and administration the elders studied in this research appear to be strong in their attitude towards a shared leadership, in perceiving themselves as showing permanent concern for the spiritual welfare of the members, in fulfilling such duties as platform organization, and in suggesting names for leadership positions.

These elders seem to be acceptably prepared to discover and define the needs of their churches, to direct groups in specific tasks, and perhaps also in evaluating plans and activities of a group. Their attendance at the regular religious meetings appears acceptable, but it certainly could be improved. The areas where the elders show weakness are in their perception of their own life as an example to the members, their personal Bible study habits, the writing of good objectives, the development of plans and activities for church groups, and the amount of participation of the leaders in the decision-making processes of the church.

The elder as a leader of  
religious services

The elders lead the regular church services frequently, but could use additional preparation for the communion service. It appears also that a longer period of church membership and having been an elder for a longer period of time helped elders feel better prepared to understand and explain the worship services.

The elder as a minister of  
Word and doctrine

The elders do have opportunities to preach, and they agree on the helpfulness of a file and auxiliary materials for sermon preparation, but they need additional help in this area, especially for elders who have been in the church less time or have only recently been elected to this office. The elders feel competent at teaching, but further study might be necessary to verify this competency. The elders perceive that one of their greatest needs is a solid program for

the spiritual nurture of new believers.

The elder as a promoter  
of church activities

The elders are well prepared to explain the work of the Sabbath School, to participate in different missionary activities, and to do visitation, although in this last area they could profit by some assistance. They also agree with the concept that it is their duty to suggest improvements to the church programs, and feel that, on the whole, they are open to other people's ideas. They appear in need of assistance in the areas of youth work and the purpose and organization of the elementary church school. They also feel the need for better care of the children in their divisions of the Sabbath School.

The elder sharing in pas-  
toral responsibilities

The elders seem to be doing a reasonable amount of visitation and counseling, which might, however, increase if they were given adequate instruction in both aspects of pastoral care.

The elder presiding at board  
and committee meetings

In the area of presiding at board and other meetings, it appears that the elders did not have too many opportunities to function in this capacity. They agree that leadership should be shared with others, and they feel open to ideas from others, but they seem to desire help in the area of handling problem-solving discussions. The elders also need help in writing objectives for their church and in developing

plans for action, as well as some help in leading out in evaluation processes.

The elder cooperating  
with the conference

The elders need to demonstrate more interest in the sending of the monthly or quarterly reports from the secretaries of the church departments to the conference office. They could also learn how to better adapt general plans to local situations.

The elder as an advisor of the  
treasurer and the clerk

The elders understand that it is their duty to assist the treasurer and the clerk when needed, but they need help in better understanding the work of the treasurer, and some help in that of the clerk.

The elder as an instructor of  
other leaders and members

The elders have a duty to teach other leaders, which they appear to be doing acceptably, both in instructing new leaders concerning their duties and in teaching Sabbath School classes and giving Bible Studies. They do need additional encouragement in preparing leaders to fill positions in the church, and in developing, with the aid of the district pastor, a solid program for the nurture of new believers. They also need instruction in how to counsel effectively other officers and leaders about their duties.

The elder and the worldwide  
program of the church

The elders were asked for agreement or disagreement with a statement about identification with and interest in the mission report and missions offering. There is a strong agreement with this statement, implying a high degree of awareness of the work of the church in foreign countries and a willingness to support it with offerings.

The elder and tithing  
and stewardship

It might seem strange to some to ask elders to be able to organize, direct, and follow up a stewardship plan, but their sense of lack of preparation and their low estimate of the member's faithfulness in tithing suggest that this is an area which needs special attention.

The elder and his understand-  
ing of discipline

The elders need help in understanding the purpose and procedures of church discipline.

Conclusions

From the findings in the study the following conclusions appear justified:

1. The elders of local SDA churches in Chile feel better prepared to care for what they have been familiar with through the years. This conclusion is supported by observation of the items which the elders reported as having done more frequently, and comparing them with their evaluation of their preparation for these tasks.



2. Some technical skills such as writing good objectives, planning, adapting given plans to local situations, and preparing and delivering sermons are conspicuous among their needs. The leadership and usefulness of the elders to their church might be greatly increased if these skills were improved.

3. There have surfaced in the study several needs that extend beyond the elders and need to involve the church as a whole or a larger segment of it. These so-called general needs are (1) the care of the children in the Sabbath School, especially in small churches; (2) the training of new believers for missionary activities; and (3) a solid program of spiritual nurture for new believers.

4. Most of the needs uncovered are what could be termed instructional needs, but some are non-instructional in nature. The former might be learned through educational experiences, but the latter are such that they can only be encouraged or "caught" rather than taught. Among these non-instructional needs could be included the improvement of church attendance, the life of the elder as an example of practical Christianity, personal Bible study, and a wider and more intimate knowledge of church members. These may require a change of attitude and feelings, although instruction could also be helpful in producing the necessary changes.

#### Recommendations

The results and conclusions of the study suggest several recommendations to be considered in developing an instructional program for the elders of the local church in the Chile Union Mission.

### 1. Instructional program

It is recommended that an instructional program for the elders of the church be encouraged and developed. The content of this program would be derived basically from the present study's results. The priorities suggested by the order of the scale values of the different items (see below, appendix J) could be used as a basis for the priorities of the program. It is also recommended that a number of technical skills such as planning, writing good objectives, adapting existing plans, and evaluating plans and activities be given high priority in the development of this instructional program.

### 2. Elders as instructors

It is recommended that special emphasis be put on the concept of the elder as an instructor of other leaders and the members. In this way the elders would be more effective in fulfilling their own duties, and in developing the talents and abilities of others they would assist the church in fulfilling its mission.

### 3. Methodology

It is recommended that the instructional program to be developed take into consideration the circumstances of the elders, and the characteristics they themselves possess, using the methodological suggestions of andragogy such as problem-centered instruction and mutual assistance of the learners in group settings. The elders with more experience would thus act as resource persons, the newer officers contributing with new ideas and approaches, all engaging in a cooperative mutual ministry for the benefit of the churches. It is also recommended

that several possible alternatives for the development of the curriculum be considered. Some of these alternatives would be self-instructional materials, group discussions, correspondence courses, directed reading, or a combination of these.

#### 4. Spiritual nurture

It is recommended that a Bible centered program for the spiritual nurture and growth of new believers be studied, discussed and developed in pastors' and elders' meetings, using all available resources. It is recommended that this program combine instruction, fellowship, service, worship, and witnessing in order to promote a united effort in favor of spiritual growth of the believers.

#### Recommendations for Further Study

In the course of the study it was observed that several areas of the work of the elders of the church needed additional study. Observations supporting the need for additional study are:

1. In the study the needs and self-evaluation of the elders were observed, but the needs and preferences of the members, and their evaluation of the elders who minister to them were not considered.

2. Only the elders were considered in this study, yet they are not the only leaders in the church who have needs. Other leaders might also profit from instructional programs and increase in effectiveness and usefulness if their needs were uncovered and met.

3. The elders felt well prepared to teach in familiar situations such as adult Sabbath School classes and Bible studies given to a few persons at a time, they also felt able to counsel and help church mem-

bers, but it is not known how well are they teaching and counseling.

Specifically, it is recommended that additional studies be made regarding the needs and preferences of church members, and their evaluation of the work of the elders who minister to them.

It is also recommended that a study of other leaders of the church be made to help them in their fulfillment of their own tasks.

It is further recommended that the quality of the counseling done by the elders be evaluated, the relationship of educational level with visitation be analyzed, and that the teaching methods and effectiveness of the elders and other Sabbath School teachers be studied.

#### Selected Implications

In this dissertation the instructional needs of the elders of local Seventh-day Adventist churches have been studied, and four recommendations have been made based on the information gathered in the study. The development of an instructional program for the elders of the church should be the next step, for which this study might provide the foundation.

In the development of an instructional program for the elders, adjustments will need to be made for their varying educational levels, as well as for the differences in local circumstances. It cannot be assumed that these needs are static, but rather, they will need to be revised continually to keep them relevant to the conditions and circumstances of the different churches.

The implied role of the district pastor is envisioned as of great importance in the development of elders who can meet the challenge

and needs of the church members at the present time. The pastors will have to devote time and effort to the development of a growing and maturing experience in the elders. It will take much sharing, much risking of possible mistakes the elders may make, and the taking of these men into their confidence. It will also mean that the pastor will need additional support and all the outside resources which the local conferences, the Chile Union Mission, and the Chile College can develop and provide.

Only when "the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers" (Ellen G. White, 1947, p. 68) will the mission of the church be fulfilled. And in the fulfilling of this mission, the officers of the church, and the elders in particular, play an important role.

## APPENDIX A

### A List of Skills for Effective Church Officer and Committee Work

A LIST OF SKILLS FOR EFFECTIVE CHURCH OFFICER  
AND COMMITTEE WORK

The following list of some of the skills needed for effective church officer and committee work was suggested by Foshee, McDonough, and Sheffield (1968, pp. 101-19), and is included here as an interesting element for consideration in developing a curriculum for the elders.

Leadership Skills

1. Ability to stimulate people to action
2. Ability to make decisions
3. Ability to share a vision
4. Ability to build a supportive atmosphere
5. Ability to be firm
6. Ability to say "I'm wrong" and "I don't know"

Human Relations Skills

1. Ability to accept people
2. Necessity of understanding people
3. Need for honesty
4. Patience
5. Emotional stability
6. Flexibility

Communication Skills

1. Writing
2. Speaking
3. Reading
4. Listening
5. Thought or reasoning
6. Communicating skills can be improved by:
  - a. Reading and studying
  - b. Practice
  - c. Outside help
  - d. Constant evaluation

Technical Skills

1. Planning
2. Coordinating
3. Evaluating

## **APPENDIX B**

### **A List of the SDA Churches in Chile**



## A LIST OF THE SDA CHURCHES IN CHILE

As of June 30, 1978

Code No.	Name of Church	No. of Elders	No. of Members
<b>NORTH MISSION</b>			
Large Churches (150 members or more)			
1011	1. Arica, Central	4	417
1021	2. Arica, North	2	243
1031	3. Antofagasta, Central	5	380
1041	4. Antofagasta, O'Higgins	3	170
1051	5. Antofagasta, Libertad	1	153
1061	6. Calama, Loa	2	212
1071	7. Copiapo	5	499
1081	8. Iquique, Central	2	336
1091	9. Iquique, 21 de Mayo	2	171
1101	10. Vallenar	2	213
Small Churches			
1112	1. Calama, Independencia	2	121
1122	2. Chuquicamata	-	40
1132	3. Potrerillos	1	83
1142	4. Tocopilla	1	104
<b>CENTRAL CONFERENCE</b>			
Large Churches			
2011	1. Alameda	2	380
2021	2. Buenaventura	2	343
2031	3. Calera	2	170
2041	4. Central (Santiago)	2	365
2051	5. Cisterna	2	792
2061	6. Condores	1	170
2071	7. Coquimbo	1	287
2081	8. La Granja	2	265
2091	9. La Legua	2	289
2101	10. La Paz	7	1109
2111	11. Linares	4	159
2121	12. Nunoa	5	460
2131	13. Ovalle	3	264
2141	14. Panamericana	2	335
2151	15. Pedro Donoso	2	433
2161	16. Plaza Garin	2	202

Code No.	Name of Church	No. of Elders	No. of Members
2171	17. Porvenir	6	981
2181	18. Quilpué	6	384
2191	19. Quillota	3	156
2201	20. Quinta Normal	2	189
2211	21. Rancagua	1	201
2221	22. San Bernardo	2	252
2231	23. Talca	4	356
2241	24. Valparaíso	4	827
2251	25. Villa Tobalaba	2	199
Small Churches			
2262	1. Belloto	2	71
2272	2. Bollenar	1	38
2282	3. Erayer	2	123
2292	4. Casablanca	2	92
2302	5. Cauquenes	1	30
2312	6. Constitución	3	139
2322	7. Curicó	3	145
2332	8. Illapel	2	93
2342	9. La Serena	2	138
2352	10. Las Condes	4	88
2362	11. Limache	2	48
2372	12. Lo Narváez	1	21
2382	13. Lo Prado	2	74
2392	14. Los Andes	1	105
2402	15. Los Sauces	1	129
2412	16. Llay-Llay	1	39
2422	17. Llo-Lleo	2	88
2432	18. Maipú	2	55
2442	19. Melipilla	2	123
2452	20. Miraflores	2	60
2462	21. Molina	3	136
2472	22. Nave	2	46
2482	23. Peñalolén	1	56
2492	24. Puchuncaví	1	23
2502	25. Fuente Alto	2	136
2512	26. Punitaqui	1	47
2522	27. Rengo	2	149
2532	28. Rengo Oriente	1	26
2542	29. Reñaca Alto	3	96
2552	30. San Felipe	1	35
2562	31. San Fernando	3	98
2572	32. San Gregorio	1	64
2582	33. San Miguel	1	72
2592	34. Serena Norte	1	30
2602	35. Villa Alegre	1	57
2612	36. Villa Alemana	2	115
2622	37. Viña del Mar	3	108

Code No.	Name of Church	No. of Elders	No. of Members
SOUTH CONFERENCE			
Large Churches			
3011	1. Angol	3	358
3021	2. CACH	4	606
3031	3. Concepción	6	612
3041	4. Coronel	2	256
3051	5. Chillán	4	366
3061	6. Hualpencillo	2	196
3071	7. Los Angeles	4	474
3081	8. Nueva Imperial	2	236
3091	9. Osorno	2	392
3101	10. Pitrufuquén	1	179
3111	11. Punta Arenas	2	260
3121	12. Repocura	1	188
3131	13. Santa Rosa	1	245
3141	14. Talcahuano	4	285
3151	15. Temuco	5	1165
3161	16. Valdivia	2	502
3171	17. Villarrica	2	306
Small Churches			
3182	1. Aillinco	1	54
3192	2. Aromo	1	28
3202	3. Aysén	1	41
3212	4. Barros Arana	2	46
3222	5. Bellavista	1	39
3232	6. Caburga	2	79
3242	7. Carahue	1	109
3252	8. CAS - Colegio Sur	3	49
3262	9. Collipulli	1	33
3272	10. Corrientes Blancas	1	65
3282	11. Cunco	1	139
3292	12. Chillancito	2	82
3302	13. Chiguayante	1	75
3312	14. El Bosque	1	72
3322	15. Hualqui	1	105
3332	16. Laguna Redonda	2	86
3342	17. Lanco	1	81
3352	18. Los Sauces (Angol)	1	33
3362	19. Loncoche	1	113
3372	20. Millahuin	1	48
3382	21. Nueva Faillaco	1	65
3392	22. Ninhue	1	96
3402	23. Penco	1	71
3412	24. Fichirropulli	1	73
3422	25. San Carlos	1	106

Code No.	Name of Church	No. of Elders	No. of Members
3432	26. Traiguén	1	94
3442	27. Tomé	1	98
3452	28. Trovolhue	1	67
3462	29. Tirúa	1	65
Small Churches, with no information about Elders:			
3472	30. Curacautín	-	130
3482	31. Las Tepas	-	49
3492	32. Los Copihues	-	15
3502	33. Los Sauces (Villarrica)	no report	
3512	34. Nancahue	-	41

Source: Secretaries from the Conferences and Mission.

## APPENDIX C

### List of the Churches in the Random Order They Were Selected for the Study

LIST OF THE CHURCHES IN THE RANDOM ORDER  
THEY WERE SELECTED FOR  
THE STUDY

Random Number	Church Code	Church Name	No. of Elders	Accumulated No. of Elders
NORTH MISSION				
Large Churches				
06	1061	Calama - Loa	2	2
09	1091	Iquique - 21 de Mayo	2	4
02	1021	Arica - Norte	2	6
04	1041	Antofagasta - O'Higgins	3	9
08	1081	Iquique Central	2	11
07	1071	Copiapó	5	16
01	1011	Arica Central	4	20
Small Churches				
01	1112	Calama - Independencia	2	2
CENTRAL CONFERENCE				
Large Churches				
02	2021	Buenaventura	2	2
08	2081	La Granja	2	4
21	2211	Rancagua	1	5
01	2011	Alameda	2	7
07	2071	Coquimbo	1	8
13	2131	Ovalle	3	11
20	2201	Quinta Normal	2	13
05	2051	Cisterna	2	15
16	2161	Plaza Garín	2	17
10	2101	La Paz	7	24
15	2151	Pedro Donoso	2	26
19	2191	Quillota	3	29
03	2031	Calera	2	31
17	2171	Porvenir	6	37
18	2181	Quilpué	6	43

Random Number	Church Code	Church Name	No. of Elders	Accumulated No. of Elders
CENTRAL CONFERENCE (continued)				
Small Churches				
14	2392	Los Andes	1	1
24	2492	Puchuncaví	1	2
07	2322	Curicó	3	5
34	2592	Serena Norte	1	6
09	2342	La Serena	2	8
29	2542	Reñaca Alto	3	11
16	2412	Llay-Llay	1	12
15	2402	Los Sauces	1	13
12	2372	Lo Narváez	1	14
32	2572	San Gregorio	1	15
18	2432	Maipú	2	17
06	2312	Constitución	3	20
36	2612	Villa Alemana	2	22
05	2302	Cauquenes	1	23
37	2692	Viña del Mar	3	26
23	2482	Peñalolén	1	27
25	2502	Puente Alto	2	29
31	2562	San Fernando	3	32
35	2602	Villa Alegre	1	33
13	2382	Lo Prado	2	35
30	2552	San Felipe	1	36
27	2522	Rengo	2	38
20	2452	Miraflores	2	40
01	2262	Belloto	2	42

## SOUTH CONFERENCE

## Large Churches

12	3121	Repocura	1	1
05	3051	Chillán	4	5
04	3041	Coronel	2	7
03	3031	Concepción	6	13
02	3021	CACH	4	17
08	3081	Nueva Imperial	2	19
01	3011	Angol	3	22
07	3071	Los Angeles	4	26
13	3131	Santa Rosa	1	27
16	3161	Valdivia	2	29
10	3101	Pitrufuquén	1	30

Random Number	Church Code	Church Name	No. of Elders	Accumulated No. of Elders
SOUTH CONFERENCE (continued)				
Small Churches				
12	3292	Chillancito	2	2
22	3392	Ninhue	1	3
13	3302	Chiguayante	1	4
17	3342	Lanco	1	5
28	3452	Trovolhue	1	6
21	3382	Nueva Paillaco	1	7
05	3222	Bellavista	1	8
02	3192	Aromo	1	9
04	3212	Barros Arana	2	11
08	3252	Colegio del Sur	3	14
03	3202	Aysen	1	15
01	3182	Aillinco	1	16
07	3242	Carahue	1	17
20	3372	Millahuin	1	18
16	3332	Laguna Redonda	2	20
14	3312	El Bosque	1	21
09	3262	Collipulli	1	22



## APPENDIX D

### List of the Churches Distributed According to Districts

## LIST OF THE CHURCHES DISTRIBUTED ACCORDING TO DISTRICTS

## Chile Union Mission

Code No.	Church	Pastor	No. of Elders
NORTH MISSION			
1011	Arica Central	Aloncio Torres	4
1021	Arica Norte	Francisco Jiménez	2
1041	Antofagasta-O'Higgins	Guido Quintero	3
1061	Calama-Loa	Jose Pereira	2
1112	Calama-Independencia		2
1071	Copiapó	Leopoldo Zambra	5
1081	Iquique Central	Juan Ríos	2
1091	Iquique -21 de Mayo	Juan Severino	2
CENTRAL CONFERENCE			
2021	Buenaventura	Nelson Rojas	2
2081	La Granja	Juan Fernández	2
2011	Alameda	Pedro Boin	2
2071	Coquimbo	Armando Romero	1
2131	Ovalle	Arturo Escobar	3
2201	Quinta Normal	Arturo Márquez	2
2051	Cisterna	Luis Moreno	2
2161	Plaza Garín		2
2382	Lo Prado	Obed Villalobos	2
2101	La Paz	Andres Gutiérrez	7
2151	Pedro Donoso	Jorge Lezana	2
2191	Quillota		3
2492	Puchuncaví	Félix Rodríguez	1
2031	Calera		2
2171	Porvenir	Jaime Montero	6

Code No.	Church	Pastor	No. of Elders
CENTRAL CONFERENCE (continued)			
2181	Quilpué		6
2372	Lo Narváez	Oscar Alvarez	1
2262	Belloto		2
2612	Villa Alemana		2
2392	Los Andes		1
2412	Llay-Llay	Isaac Opazo	1
2552	San Felipe		1
2322	Curicó	Arturo Berrios	3
2342	La Serena	Dany Almonte	2
2592	Serena Norte		1
2692	Viña del Mar		3
2542	Reñaca Alto	Baruc Lagos	3
2452	Miraflores		2
2402	Los Sauces	Juan Salazar	1
2572	San Gregorio	Gastón Aguilera	1
2432	Maipú	Hernán Cáceres	2
2312	Constitución	- - -	3
2302	Cauquenes	Raul Rodríguez	1
2482	Peñalolén	Hernán Salinas	1
2502	Puente Alto	Jorge Mardones	2
2562	San Fernando	Fernando Bustos	3
2512	Rengo	Benjamín Cisterna	2
2602	Villa Alegre	Luis Araya	1

## SOUTH CONFERENCE

3011	Angol	Joel Fonseca	4
3262	Collipulli		1
3021	CACH	Dagoberto Cifuentes	4
3312	El Bosque		1

Code No.	Church	Pastor	No. of Elders
SOUTH CONFERENCE (Continued)			
3031	Concepción		6
3302	Chiguayante	Manuel Gutiérrez	1
3332	Laguna Redonda		2
3041	Coronel	Daniel Jaque	2
3051	Chillán		4
3392	Ninhue	Pedro Aguilera	1
3071	Los Angeles	Bernardo Navia	4
3081	Nueva Imperial		2
3452	Trovolhue		1
3222	Bellavista		1
3192	Aromo	Elieel Arias	1
3182	Aillinco		1
3242	Carahue		1
3372	Millahuin		1
3101	Pitrufquén		1
3212	Barros Arana	Augusto Thomann	2
3121	Repocura		1
3131	Santa Rosa	Mario Pizarro	1
3161	Valdivia	Enrique Espinosa	2
3382	Nueva Paillaco	Fernando Gutiérrez	1
3292	Chillancito	Juan Medina	2
3342	Lanco	Hernan Bugueño	1
3202	Aysén	- - -	1
3252	Colegio del Sur	Augusto Wandersleben	3

**APPENDIX E**

**English Translation of the Questionnaire  
"The Work of the Elder of the Local Church"**

## Questionnaire: THE WORK OF THE ELDER OF THE LOCAL CHURCH (translation)

Dear Elder:

Your response to this questionnaire will be used to help you and other elders in Chile be better prepared to serve their church. For this reason we would like you to answer all of the questions in the most accurate manner possible, with complete honesty. Your answers will remain absolutely anonymous.

General Information

- |                          |                                  |                                       |
|--------------------------|----------------------------------|---------------------------------------|
| 1. Age at last birthday: | 2. Years you have been baptized: | 3. Years you have served as an elder: |
| 1. ( ) 20 yrs. or less   | 1. ( ) Less than 2 yr            | 1. ( ) Less than 1                    |
| 2. ( ) 21-30 yrs.        | 2. ( ) From 2-less than 5        | 2. ( ) From 1-less than 3             |
| 3. ( ) 31-40 yrs.        | 3. ( ) From 5-less than 10       | 3. ( ) From 3-less than 6             |
| 4. ( ) 41-50 yrs.        | 4. ( ) From 10-less than 20      | 4. ( ) From 6-less than 10            |
| 5. ( ) 51 or over        | 5. ( ) 20 or more                | 5. ( ) 10 or more                     |
4. What is the highest grade you have completed?
1. ( ) I finished a course between 1st and 6th grade
  2. ( ) I finished 7th or 8th grade
  3. ( ) I finished between 1st and 4th secondary years
  4. ( ) I entered the university, but did not finish it
  5. ( ) I finished a university program

## PART I

Directions: Put a circle around the number that best answers the question in your case.

	No chance	None	One	Two	Three	Four or more
⑤ 1. How many times have you organized the platform and/or led the church service in the last 3 months?	NC	0	1	2	3	4/+
⑥ 2. During the last 3 months, how many times have you						
⑥ - preached Sabbath morning?	NC	0	1	2	3	4/+
⑦ - preached Sunday evening?	NC	0	1	2	3	4/+
⑧ - preached Wednesday evening?	NC	0	1	2	3	4/+
⑨ 3. How many names have you suggested as candidates for future leadership positions during the last 3 months?	0	1	2	3	4/+	
⑩ 4. How many times in the last 3 months have you helped a church activity group evaluate their program's progress?	0	1	2	3	4/+	
⑪ 5. How many members have you visited in their homes during the last 3 months?	0	1	2	3	4/+	
⑫ 6. During the last 3 months, how many discouraged members or members with problems have you visited to counsel and help?	0	1	2	3	4/+	
⑬ 7. With how many leaders of your church have you talked about their <u>duties</u> during the last 3 months?	0	1	2	3	4/+	
⑭ 8. With how many leaders of your church have you talked about their <u>plans</u> during the last 3 months?	0	1	2	3	4/+	
⑮ 9. How many business meetings have you presided at in the last 2 years?	0	1	2	3	4/+	
⑯ 10. How many church board or committee meetings have you chaired in the last 6 months? - Board meetings	NC	0	1	2	3	4/+
- Committee meetings	NC	0	1	2	3	4/+
⑰ 11. How many times have you assisted the clerk of your church during the last 6 months in his/her work?	0	1	2	3	4/+	

- 19) 12. How many persons have you helped prepare to fill one the positions in the church during the last 12 months? 0 1 2 3 4/+
- 20) 13. How many communion services have you organized, led or helped organize during the last 12 months? NC 0 1 2 3 4/+
- 21) 14. How many special offerings were NOT taken on the appointed day during the last 12 months? 0 1 2 3 4/+
- 22) 15. How many baptismal services have you organized or helped to organize during the last 12 months? 0 1 2 3 4/+
- 23) 16. In your church, how many officers had more than one office during the last 12 months? 0 1 2 3 4/+
- 24) 17. During the last 12 months, how many members did you with and encourage to pay a faithful tithe? 0 1 2 3 4/+
- 25) 18. How many quarters has it been since your church took a disciplinary action or disfellowshipped a member? 0 1 2 3 4/+
- 26) 19. How many persons have you talked with during the last 4 weeks about their spiritual condition?
  - ( ) 1. None
  - ( ) 2. Only 1 person
  - ( ) 3. From 2 to 4 persons
  - ( ) 4. From 5 to 9 persons
  - ( ) 5. 10 or more persons
- 27) 20. How promptly does the treasurer send conference funds to the conference office?
  - ( ) 1. Some time before the deadline
  - ( ) 2. On deadline day
  - ( ) 3. Up to one week after the deadline
  - ( ) 4. More than one week after the deadline
  - ( ) 5. I don't know
- 28) 21. How much time are you devoting to personal study of the Bible every week, besides the Sabbath school lesson?
  - ( ) 1. Less than 1 hour a week
  - ( ) 2. From 1 to 2 hours a week
  - ( ) 3. More than 2 hours to 5 hours a week
  - ( ) 4. More than 5 hours to 10 hours a week
  - ( ) 5. More than 10 hours a week
- 29) 22. Before the last conference session, who presided at the election of your church's delegates to the session?
  - ( ) 1. The pastor of the church
  - ( ) 2. The first elder of the church
  - ( ) 3. Another elder of the church
  - ( ) 4. The president of the conference
  - ( ) 5. I don't know

PUT AN X IN THE APPROPRIATE SPACE:

0%	26%	51%	76%
to	to	to	to
25%	50%	75%	100%

- 30) 23. How many regular church meetings have you attended during the last 3 months?
- 31) 24. In your opinion, what is the percentage of the members who are faithful in tithing?
- 32) 25. What percentage of the leaders participate in the discussion and decision-making of the board?
- 33) 26. What percentage of the members participate actively in missionary activities?


PART II - Directions: Please circle the number which expresses best your agreement or disagreement with the statements.

If you circle No. 1, you STRONGLY DISAGREE with it,  
 if No. 2, you still DISAGREE, but less strongly;  
 if No. 3, you are NEUTRAL or UNDECIDED;  
 if No. 4, you AGREE with the statement;  
 if No. 5, you STRONGLY AGREE with it.

		SD	D	N	A	SA
34	1. As an elder, I feel that I am a good example for the church members to follow.	1	2	3	4	5
35	2. The care of the children in our Sabbath school is excellent.	1	2	3	4	5
36	3. Generally, I listen to, accept, and put into practice ideas from others for improving or renovating the church program.	1	2	3	4	5
37	4. It is vital that the elders also suggest refinements or improvements for the church's activities	1	2	3	4	5
38	5. As an elder, I cooperate with the conference in carrying out local conference plans sent to my church.	1	2	3	4	5
39	6. It is not necessary to inform the church previously about special offerings called for by the conference.	1	2	3	4	5
40	7. As chairman of a board or committee meeting, I prefer to present solutions to the problems and expect the board or committee to accept them without discussion	1	2	3	4	5
41	8. One of my functions as elder is to assist the treasurer if he has problems in his work.	1	2	3	4	5
42	9. In my church the different secretaries send their reports to the conference promptly each quarter.	1	2	3	4	5
43	10. As an elder of the church I am a good example in tithing as well as in promoting stewardship.	1	2	3	4	5
44	11. True leadership can be exercised by only one person in the church, so it should not be distributed among several persons.	1	2	3	4	5
45	12. My church has a solid program for the nurture of new believers.	1	2	3	4	5
46	13. My church has a strong program for the training of new believers regarding missionary activities.	1	2	3	4	5
47	14. Our church feels identified with the world mission of the Adventists and shows much interest in the mission reports and mission offerings.	1	2	3	4	5
48	15. As a church elder I have a personal file, books, and other auxiliary materials which help me to prepare good sermons.	1	2	3	4	5
49	16. As an elder, I constantly show my concern for the spiritual welfare of the members of my church.	1	2	3	4	5

PART III.- Directions: Please put a circle around the number that indicates best your preparation in each area.

If you circle No. 1, you indicate you are NOT PREPARED.  
 if No. 2, you feel SOMEWHAT PREPARED;  
 if No. 3, you feel ACCEPTABLY PREPARED;  
 if No. 4, you feel WELL PREPARED;  
 if No. 5, you feel VERY WELL PREPARED.



		NP	LP	AP	WP	WVF
60	1. How would you rate your understanding of true worship?	1	2	3	4	5
61	2. How well prepared are you to explain the purpose and organization of the Sabbath school to a new superintendent?	1	2	3	4	5
62	3. How well prepared do you feel to explain the work of the MV Society to a new youth leader?	1	2	3	4	5
63	4. How well prepared do you feel to explain the parts of a worship service to a new elder?	1	2	3	4	5
64	5. How well prepared do you feel to participate in the different missionary outreach activities?	1	2	3	4	5
65	6. How well prepared are you to explain the purpose and organization of the elementary church school?	1	2	3	4	5
66	7. How well prepared are you to lead a group in the actual work of a planned activity?	1	2	3	4	5
67	8. How well prepared are you to help a group evaluate their plans and activities in the church?	1	2	3	4	5
68	9. How well prepared are you to write good objectives for the activities of the church?	1	2	3	4	5
69	10. How well prepared are you to guide a committee in the planning of a specific activity with which you are familiar?	1	2	3	4	5
70	11. How well prepared do you feel to perform and to direct different types of visitation?	1	2	3	4	5
71	12. How well prepared are you to adapt the plans that come from the conference to your local situation?	1	2	3	4	5
72	13. How well prepared do you feel to lead the communion service in the absence of the pastor?	1	2	3	4	5
73	14. How well prepared do you feel to explain the purpose of the discipline of the church?	1	2	3	4	5
74	15. How well prepared do you feel to teach a baptismal class or to give Bible studies?	1	2	3	4	5
75	16. How well prepared do you feel to assist the treasurer in his work?	1	2	3	4	5
76	17. How well prepared do you feel to give counsel to the officers regarding their duties?	1	2	3	4	5
77	18. How well prepared are you to help the clerk in his/her task?	1	2	3	4	5
78	19. How well prepared are you to teach an adult Sabbath school class?	1	2	3	4	5
79	20. How well prepared do you feel to instruct the new leaders about their duties, or other members about lay activities?	1	2	3	4	5
80	21. How well prepared do you feel to discover and define the needs of your local church?	1	2	3	4	5
81	22. How well prepared do you feel to prepare, organize, and follow up a stewardship plan in your church?	1	2	3	4	5
82	23. How well prepared do you feel to prepare and present sermons to the church?	1	2	3	4	5
83	24. How well prepared do you feel to give counsel and help to the members of your church?	1	2	3	4	5

PART IV - Directions: Put an X in the parenthesis which identify your answers. You may mark several activities for each question.

1. In which activities have you participated in the last 12 months?

- |  |                          |  |                             |  |                         |
|--|--------------------------|--|-----------------------------|--|-------------------------|
| <input checked="" type="checkbox"/> 74 | ( ) Invitations          | <input checked="" type="checkbox"/> 79 | ( ) Teaching Sabbath school | <input checked="" type="checkbox"/> 84 | ( ) Welfare work        |
| <input checked="" type="checkbox"/> 75 | ( ) Giving Bible studies | <input checked="" type="checkbox"/> 80 | ( ) Platform organization   | <input checked="" type="checkbox"/> 85 | ( ) Stewardship program |
| <input checked="" type="checkbox"/> 76 | ( ) Lay preaching        | <input checked="" type="checkbox"/> 81 | ( ) Visitation program      |  |                         |
| <input checked="" type="checkbox"/> 77 | ( ) Religious surveys    | <input checked="" type="checkbox"/> 82 | ( ) Literature distribution | <input checked="" type="checkbox"/> 86 | ( ) Course instructor.  |
| <input checked="" type="checkbox"/> 78 | ( ) Missionary Mailmen   | <input checked="" type="checkbox"/> 83 | ( ) Branch Sabbath school   |  |                         |

2. Indicate the activities that were held in your church during the last 12 months.

- |  |                            |  |                               |  |                        |
|--|----------------------------|--|-------------------------------|--|------------------------|
| <input checked="" type="checkbox"/> 87 | ( ) Week of Prayer         | <input checked="" type="checkbox"/> 92 | ( ) Disaster relief offerings | <input checked="" type="checkbox"/> 97 | ( ) Pathfinder's club  |
| <input checked="" type="checkbox"/> 88 | ( ) Communion services     | <input checked="" type="checkbox"/> 93 | ( ) Voice of Youth            |  |                        |
| <input checked="" type="checkbox"/> 89 | ( ) Visitor's days         | <input checked="" type="checkbox"/> 94 | ( ) Vacation Bible School     | <input checked="" type="checkbox"/> 98 | ( ) Evangelistic Units |
| <input checked="" type="checkbox"/> 90 | ( ) Stewardship plans      | <input checked="" type="checkbox"/> 95 | ( ) Branch Sabbath schools    |  |                        |
| <input checked="" type="checkbox"/> 91 | ( ) 13th Sabbath offerings | <input checked="" type="checkbox"/> 96 | ( ) Lay public efforts        | <input checked="" type="checkbox"/> 99 | ( ) Business meetings  |

**APPENDIX F**

**Copy of the Original Questionnaire  
and Cover Letter**

LA OBRA DEL ANCIANO DE LA IGLESIA LOCAL

Muy apreciado hermano:

Las respuestas que Ud. dé a este Cuestionario servirán para ayudarlo a Ud. y a otros ancianos en Chile a estar mejor preparados para servir a su Iglesia. Por esto deseamos que Ud. conteste todas las preguntas de la manera más exacta posible, con la mayor honestidad posible, ya que no estará agradando a nadie con sus respuestas. Además, sus respuestas se mantendrán en forma absolutamente anónima.

INFORMACIONES GENERALES

- |   |   |   |
|---|---|---|
| <p>1. Edad desde el último cumpleaños:</p> <p>① 1. ( ) 20 años o menos</p> <p>2. ( ) 21-30 años</p> <p>3. ( ) 31-40 años</p> <p>4. ( ) 41-50 años</p> <p>5. ( ) 51 años o más</p> | <p>2. Años desde su bautismo:</p> <p>② 1. ( ) Menos de 2 años</p> <p>2. ( ) Desde 2 hasta menos de 5</p> <p>3. ( ) Desde 5 hasta menos de 10</p> <p>4. ( ) Desde 10 hasta menos de 20</p> <p>5. ( ) 20 años o más</p> | <p>3. Años que ha servido como anciano:</p> <p>③ 1. ( ) Menos de un año</p> <p>2. ( ) Desde 1 a menos de 3 años.</p> <p>3. ( ) Desde 3 a menos de 6 a.</p> <p>4. ( ) Desde 6 a menos de 10a.</p> <p>5. ( ) 10 años o más.</p> |
|---|---|---|

4. ¿Cuál es el último curso escolar que Ud. completó?

- ④ 1. ( ) Terminé un curso entre 1ro. y 6to. de Preparatoria ( = Enza. Básica)
2. ( ) Terminé 1ro. o 2do. de Humanidades ( = 7 u 8vo. Básico)
3. ( ) Terminé entre 3ro. y 6to. Humanidades ( = 1<sup>o</sup>a 4<sup>o</sup> Medio)
4. ( ) Ingresé a la Universidad, pero no terminé una carrera.
5. ( ) Terminé una carrera universitaria.

PARTE I - Indicaciones: Por favor, ponga un círculo alrededor del número que mejor conteste para Ud. la pregunta.

1. ⑤ ¿Cuántas veces ha organizado Ud. la plataforma y/o dirigido el culto divino durante los últimos tres meses?
2. Durante los últimos tres meses, ¿cuántas veces le tocó
- ⑥ - predicar el sábado de mañana?
- ⑦ - predicar el domingo de noche?
- ⑧ - predicar martes/miércoles de noche?
3. ⑨ ¿Cuántos nombres sugirió Ud. como candidatos para cargos directivos en los últimos tres meses?
4. ⑩ ¿Cuántas veces ayudó a algún grupo de la iglesia a evaluar el progreso de su programa, en los últimos tres meses?
5. ⑪ ¿A cuántos miembros de iglesia visitó Ud. en sus hogares en los últimos tres meses?
6. ⑫ ¿A cuántos miembros desanimados o con problemas visitó Ud. para aconsejarlos y ayudarles en los últimos tres meses?
7. ⑬ ¿Con cuántos dirigentes de su iglesia local conversó Ud. acerca de los deberes de ellos durante los últimos tres meses?
8. ⑭ ¿Con cuántos dirigentes de su iglesia local conversó Ud. acerca de los planes de ellos durante los últimos tres meses?
9. ⑮ ¿Cuántas reuniones administrativas de la iglesia ( = reuniones "de negocios") dirigió Ud. en los últimos dos años?
10. ¿Cuántas reuniones de la Junta Directiva o de Comisiones presidió Ud. en los últimos seis (6) meses? ⑯ - De Junta Directiva ?
- ⑰ - De Comisiones?
11. ⑱ ¿Cuántas veces ayudó Ud. al secretario/a de la iglesia en relación con el trabajo de Secretaría durante los últimos seis meses?
12. ⑲ ¿A cuántas personas ayudó Ud. a prepararse para ocupar cargos en la iglesia en los últimos doce (12) meses?
13. ⑳ ¿Cuántas ceremonias de Cena del Señor organizó, dirigió o ayudó a organizar en los últimos doce meses?
14. ㉑ ¿Cuántas ofrendas especiales NO fueron recogidas el día asignado por la Asociación durante los últimos doce meses?
15. ㉒ ¿Cuántas ceremonias bautismales organizó o ayudó a organizar Ud. en los

	NO TIENE OPORTUNIDAD	0	1	2	3	4 o más
1. ⑤	NO	0	1	2	3	4/+
2. ⑥	NO	0	1	2	3	4/+
2. ⑦	NO	0	1	2	3	4/+
2. ⑧	NO	0	1	2	3	4/+
3. ⑨		0	1	2	3	4/+
4. ⑩		0	1	2	3	4/+
5. ⑪		0	1	2	3	4/-
6. ⑫		0	1	2	3	4/+
7. ⑬	NO	0	1	2	3	4/+
8. ⑭		0	1	2	3	4/+
9. ⑮		0	1	2	3	4/+
10. ⑯	NO	0	1	2	3	4/+
10. ⑰	NO	0	1	2	3	4/+
11. ⑱		0	1	2	3	4/+
12. ⑲		0	1	2	3	4/+
13. ㉑	NO	0	1	2	3	4/+
14. ㉑		0	1	2	3	4/+
15. ㉒		0	1	2	3	4/+

	0	1	2	3	4 ó más
0	1	2	3	4/+	
0	1	2	3	4/+	
0	1	2	3	4/+	

16. En su iglesia, ¿cuántos dirigentes tuvieron más de un cargo en este año que termina?
17. ¿Con cuántos miembros habló Ud. para animarlos en su fidelidad en el diezmo y la mayordomía en los últimos tres meses?
18. ¿Cuántos trimestres han pasado desde que su iglesia tomó el último acuerdo para censurar o excomulgar a un miembro?

PONGA UNA "X" EN EL PARENTESIS QUE INDIQUE SU RESPUESTA:

19. ¿Con cuántas personas ha hablado Ud. en las últimas cuatro semanas acerca de su condición espiritual?
1. ( ) Ninguna.
  2. ( ) Solamente con una persona.
  3. ( ) Entre 2 y 4 personas.
  4. ( ) Entre 5 y 9 personas.
  5. ( ) Con 10 o más personas.

20. ¿Con cuánta puntualidad envía el tesorero de su iglesia la remesa a la Asociación?

1. ( ) Algunos días antes de la fecha indicada
2. ( ) Generalmente el día señalado.
3. ( ) Hasta una semana después de la fecha
4. ( ) Más de una semana después de la fecha
5. ( ) Realmente no tengo idea de cuando la manda.

21. ¿Cuánto tiempo dedica Ud. a su estudio personal de la Biblia cada semana, fuera de la lección de la escuela sabática?

1. ( ) Menos de una hora por semana
2. ( ) De una a dos horas por semana
3. ( ) Más de dos hasta 5 horas por semana
4. ( ) Más de 5 hasta 10 horas por semana
5. ( ) Más de 10 horas por semana

22. En relación con el último congreso de la Asociación, ¿quién dirigió la elección de los delegados de su iglesia al Congreso?

1. ( ) el pastor
2. ( ) el primer anciano
3. ( ) otro anciano
4. ( ) el presidente de la Asociación
5. ( ) otra persona:
6. ( ) no tengo idea

PONGA UNA "X" EN EL CUADRO QUE CORRESPONDA MAS PROXIMAMENTE A SU SITUACION:

23. ¿A cuántas de las reuniones regulares de la iglesia asistió Ud. durante los últimos tres meses?
24. En su opinión, ¿cuál es el porcentaje de los miembros que son fieles en la devolución del diezmo?
25. ¿Qué porcentaje de los dirigentes participan activamente en la discusión y en las decisiones de la Junta Directiva?
26. ¿Qué porcentaje de los miembros participan activamente en el programa misionero de la iglesia?

0%	26%	51%	76%
a	a	a	a
25%	50%	75%	100%

PARTE II - Indicaciones: Por favor ponga un círculo alrededor del número que mejor expresa su acuerdo o desacuerdo con las declaraciones que siguen. Si Ud. pone un círculo alrededor del No. 1, indica que está EN TOTAL DESACUERDO; si en cambio marca el No. 2, Ud. indica que está EN DESACUERDO, pero no tanto; si marca el No. 3, está indicando que es NEUTRAL o está INDECISO; si marca el No. 4, Ud. indica que está DE ACUERDO con la declaración; y si marca el No. 5, Ud. indica que está EN TOTAL ACUERDO con ella.

	EN TOTAL DESACUERDO	EN DESACUERDO	NEUTRAL, INDECISO	DE ACUERDO	TOTAL ACUERDO
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	

27. Como anciano, siento que soy un buen ejemplo para los miembros.
28. La atención de los niños en nuestra escuela sabática es excelente.
29. Generalmente escucho, acepto y pongo en práctica ideas de otros para mejorar o renovar los programas de la iglesia.
30. Realmente es muy vital que el anciano sugiera mejoras o cambios apropiados en las actividades de la iglesia.

5. Como anciano coopero activamente con la Asociación en llevar a la práctica los planes que ésta envía a la iglesia.
6. No es necesario que el anciano informe a la iglesia con anticipación acerca de las ofrendas especiales señaladas y avisadas por la Asociación.
7. Como presidente de una Junta o de una Comisión, prefiero presentar las soluciones a los problemas, y esperar que la Junta los apruebe sin discutirlos.
8. Una de mis funciones como anciano es ayudar al tesorero de la iglesia en los problemas que él pudiera encontrar en su tarea.
9. En mi iglesia los secretarios envían sus informes puntualmente a la Asociación cada trimestre.
10. Como anciano de la iglesia soy un buen ejemplo en la devolución del diezmo, además de promover fielmente la mayoría.
11. El liderazgo verdadero puede ser ejercido por solamente una persona en la iglesia por lo que no es bueno dividir las responsabilidades entre varias personas.
12. Mi iglesia tiene un sólido programa para el crecimiento y desarrollo espiritual de los nuevos miembros.
13. Mi iglesia tiene un programa en marcha para el adiestramiento en las actividades misioneras de los miembros, tanto nuevos como antiguos.
14. Nuestra iglesia se siente ligada a la misión mundial de los adventistas y muestra mucho interés por los informes misioneros mundiales y las ofrendas para las misiones.
15. Como anciano tengo un archivo personal y libros y otros materiales auxiliares para poder presentar buenos sermones.
16. Como anciano manifiesto mi preocupación por el bienestar espiritual de los miembros en forma permanente.

	TOTAL DESIGUO	NO SACUADO	NEUTRAL	ACUADO	TOTAL ACUADO
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	

PARTE III - Indicaciones: Por favor ponga un círculo alrededor del número que señala la columna que mejor muestra su preparación en cada área.  
Si Ud. pone un círculo alrededor del

- número 1, Ud. indica que NO ESTÁ PREPARADO para esa tarea; si señala el número 2, Ud. indica que está POCO PREPARADO para ella; si en cambio señala el número 3, Ud. indica que cree estar ACEPTABLEMENTE PREPARADO; si señala el número 4, Ud. indica que se siente BIEN PREPARADO; y si indica el número 5, Ud. indica que se siente MUY BIEN PREPARADO para la tarea.

1. ¿Cómo calificaría Ud. su comprensión de lo que es la verdadera adoración?
2. ¿Cuán bien preparado se siente para explicar el propósito y la organización de la escuela sabática a un nuevo director?
3. ¿Cuán bien preparado se siente para explicar la obra de los Jóvenes MV a un nuevo director de la sociedad de jóvenes MV?
4. ¿Cuán bien preparado se siente para explicar el significado de las partes del culto de adoración a un anciano recién elegido?
5. ¿Cuán bien preparado está para participar de las diversas actividades misioneras de proclamación del evangelio?
6. ¿Cuán bien preparado se siente para explicar el propósito y la organización de una escuela de iglesia?
7. ¿Cuán bien preparado está para dirigir un grupo en un trabajo específico ya planificado?
8. ¿Cuán bien preparado se siente para ayudar a un grupo a evaluar sus planes y actividades en la iglesia?
9. ¿Cuán bien preparado se siente para escribir buenos objetivos para las actividades de su iglesia?
10. ¿Cuán bien preparado se encuentra para guiar a una comisión o grupo en la planificación de una actividad que Ud. conoce bien?

	NO PREPARADO	POCO PREPARADO	ACEPTABLEMENTE PREPARADO	BIEN PREPARADO	MUY BIEN PREPARADO
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	

- 11. <sup>(60)</sup> ¿Cuán bien preparado se siente para realizar diferentes tipos de visitación y para adiestrar a otros en este arte?
- 12. <sup>(61)</sup> ¿Cuán bien preparado se siente para adaptar los planes de la Asociación a las condiciones y circunstancias de su iglesia?
- 13. <sup>(62)</sup> ¿Cuán bien preparado está para dirigir la Cena del Señor en su iglesia en caso de que el pastor no esté presente?
- 14. <sup>(63)</sup> ¿Cuán bien preparado se siente para explicar el propósito de la disciplina de la iglesia?
- 15. <sup>(64)</sup> ¿Cuán bien preparado se siente para enseñar una clase bautismal o para dar estudios bíblicos?
- 16. <sup>(65)</sup> ¿Cuán bien preparado se siente para ayudar al tesorero en su trabajo?
- 17. <sup>(66)</sup> ¿Cuán bien preparado se encuentra para aconsejar a los demás dirigentes de su iglesia en cuanto a los deberes de ellos en sus cargos?
- 18. <sup>(67)</sup> ¿Cuán bien preparado se siente para ayudar al secretario o la secretaria de la iglesia en su tarea?
- 19. <sup>(68)</sup> ¿Cuán bien preparado se siente para enseñar una clase de la Escuela Sabática en la división de adultos?
- 20. <sup>(69)</sup> ¿Cuán bien preparado se siente para instruir a otros, por ejemplo, a los nuevos dirigentes, o a los miembros en alguna actividad misionera específica?
- 21. <sup>(70)</sup> ¿Cuán bien preparado se siente para descubrir y definir las necesidades de su iglesia local?
- 22. <sup>(71)</sup> ¿Cuán bien preparado se siente para preparar, organizar y continuar un plan de mayordomía en su iglesia?
- 23. <sup>(72)</sup> ¿Cuán bien preparado se encuentra para preparar, organizar y presentar sus sermones en la iglesia?
- 24. <sup>(73)</sup> ¿Cuán bien preparado se siente para dar consejos y ayudara los miembros de su iglesia?

	NO PREPARADO	POCO PREPARADO	ACEPTABLEMENTE	BASTANTE PREPARADO	MUY BIEN PREP.
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	
1	2	3	4	5	

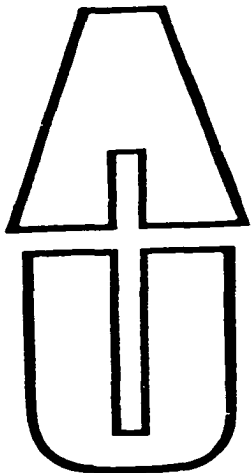
PARTE IV - Indicaciones: Ponra una "X" en los paréntesis que indiquen sus respuestas. Puede señalar varias actividades en cada pregunta.

1. ¿En cuáles actividades participó Ud. en los últimos doce meses?

- <sup>(74)</sup> ( ) Recreación
- <sup>(75)</sup> ( ) Dar estudios bíblicos
- <sup>(76)</sup> ( ) Predicación Laica
- <sup>(77)</sup> ( ) Encuestas religiosas
- <sup>(78)</sup> ( ) Carteros misioneros
- <sup>(79)</sup> ( ) Maestro de escuela sabática
- <sup>(80)</sup> ( ) Encargado de la plataforma
- <sup>(81)</sup> ( ) Programa de visitación
- <sup>(82)</sup> ( ) Distribución de publicaciones
- <sup>(83)</sup> ( ) Esc. Sabáticas filiales
- <sup>(84)</sup> ( ) Obra de Asistencia Social
- <sup>(85)</sup> ( ) Plan de Mayordomía
- <sup>(86)</sup> ( ) Instructor de cursos en la iglesia

2. Indique las actividades que se realizaron en su iglesia en los últimos doce meses.

- <sup>(87)</sup> ( ) Semana de Oración
- <sup>(88)</sup> ( ) Cena del Señor
- <sup>(89)</sup> ( ) Día de Visitas
- <sup>(90)</sup> ( ) Plan de Mayordomía
- <sup>(91)</sup> ( ) Ofrenda del 13º sábado
- <sup>(92)</sup> ( ) Ofrenda pro damnificados
- <sup>(93)</sup> ( ) Voz de la Juventud
- <sup>(94)</sup> ( ) Escuela Bíblica de Vacaciones
- <sup>(95)</sup> ( ) Escuelas Sabáticas Filiales
- <sup>(96)</sup> ( ) Ciclos de Predicación Laica
- <sup>(97)</sup> ( ) Club de Conquistadores
- <sup>(98)</sup> ( ) Unidades Evangelizadoras
- <sup>(99)</sup> ( ) Reuniones Administrativas



Andrews University    Berrien Springs, Michigan 49104    (616) 471-7771

Noviembre 6, 1978

Pastor

Muy estimado colega:

Es un placer poder saludarlo, y aunque no puedo dirigirle en este momento una carta totalmente personal, deseo que ésta le transmita mis saludos personales junto con mi deseo de que el Señor lo esté bendiciendo ricamente en su ministerio.

El motivo de ésta es comunicarle que una o más de sus iglesias, identificadas al pie, han sido escogidas para participar de un estudio acerca de las necesidades de adiestramiento que tienen los ancianos de las iglesias de Chile para poder realizar con mayor eficiencia las responsabilidades de su cargo.

Este estudio, realizado como parte de los requisitos de mi curso aquí en Andrews, será de alto valor para el avance de la obra en nuestro país, y esperamos que resulte en mejores dirigentes y una mayor ganancia de almas en nuestras iglesias.

Sentimos que éste es un paso que debemos dar para asegurar una mayor y más efectiva participación laica en la misión de la iglesia. El siguiente paso será la preparación del curso para ancianos, que se basará en las necesidades detectadas. Si tenemos buenos ancianos, bien preparados, en nuestras iglesias, nuestra labor se simplificará y se multiplicará, puesto que ellos podrán colaborar en forma más efectiva en el adiestramiento de los demás dirigentes y miembros laicos para una pronta terminación de la obra de Dios en la tierra.

Junto con ésta encontrará una hoja con Instrucciones, y formularios suficientes para que cada anciano conteste su cuestionario, y Ud. también llene uno para cada uno de ellos. De esta manera aseguramos que los resultados de los cuestionarios sean un reflejo de la verdadera realidad que queremos determinar, para poder cumplir con el objetivo fijado.

Por ello deseo rogarle su mayor interés y colaboración total con este estudio, y la pronta devolución de los cuestionarios debidamente llenados al CACH, desde donde me los enviarán a la brevedad.

Desde ahora le agradezco profundamente por su buena disposición en lograr el 100 % de respuestas en el más breve tiempo posible. Con saludos cordiales para su estimada familia y para los dirigentes y miembros de sus iglesias, le saluda con la mayor estima, su hermano en Cristo y colaborador,

Iglesias de:

Rolando A. Itin K.



## APPENDIX G

### Distribution of the questionnaire items among the Twelve Basic Duties of the Elders

DISTRIBUTION OF THE QUESTIONNAIRE ITEMS AMONG THE  
TWELVE BASIC DUTIES OF THE ELDERS

Basic Duties of the Elders	Items from Part I			Items from Part II			Items from Part III		
1. Leadership and Administration	5 23 29	9 26 30	10 28 32	34	43	44 49	56	57 59	58 70
2. Conduction of church services	5	20	22			-	50	53	62
3. Ministry of Word and doctrine	6	7	8 28		45	48	64	68	72
4. Promotion of all activities	9	10	33	35	36	37	51 55	52 57	54 60
5. Pastoral responsibilities	11	12	26	45	46	49		60	73
6. Presiding board and committee meetings	15	16	17 32	36	40	44	57	58	59 70
7. Cooperation with the conference		21	27	38	39	42			61
8. Assistance to the clerk and treasurer		18	27		41	42		65	67
9. Instruction	13	14	19			46	64	66	68 69
10. World mission			-			47			-
11. Tithe and stewardship		24	31			43			71
12. Church Discipline			25			-			63

## APPENDIX H

### Frequencies and Percentages of the Responses to the Questionnaire

FREQUENCIES AND PERCENTAGES OF THE RESPONSES TO THE QUESTIONNAIRE

Questions	Categories: 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
1.					17	13.18	31	24.03	32	24.81	49	37.98
2.					17	13.18	25	19.38	50	38.76	37	28.68
3.	1	.78	21	16.28	33	25.58	27	20.93	17	13.18	30	23.26
4.	3	2.33	42	32.56	29	22.48	26	20.16	4	3.10	25	19.38
5.	1	.78	10	7.75	6	4.65	12	9.30	17	13.18	83	64.34
6.	9	6.98	29	22.48	22	17.05	21	16.28	14	10.85	34	26.36
7.	12	9.30	20	15.50	25	19.38	24	18.60	21	16.28	27	20.93
8.	16	12.40	32	24.81	20	15.50	15	11.63	16	12.40	30	23.26
9.	8	6.20	20	15.50	16	12.40	15	11.63	28	21.71	42	32.56
10.	16	12.40	27	20.93	17	13.18	29	22.48	21	16.28	19	14.73
11.	7	5.43	5	3.88	6	4.65	13	10.08	14	10.85	84	65.12
12.	8	6.20	9	6.98	13	10.08	23	17.83	23	17.83	53	41.09
13.	6	4.65	16	12.40	23	17.83	25	19.38	21	16.28	38	29.46
14.	4	3.10	13	10.08	27	20.93	26	20.16	24	18.60	35	27.13
15.	16	12.40	72	55.81	7	5.43	7	5.43	5	3.88	22	17.05
16.	19	14.73	60	46.51	11	8.53	14	10.85	7	5.43	18	13.95
17.	36	27.91	52	40.31	16	12.40	9	6.98	7	5.43	9	6.98
18.	10	7.75	63	48.84	21	16.28	12	9.30	10	7.75	13	10.08
19.	8	6.20	36	27.91	18	13.95	27	20.93	19	14.73	21	16.28
20.	5	3.88	36	27.91	33	25.58	24	18.60	12	9.30	19	14.73
21.	33	25.58	80	62.02	6	4.65	7	5.43	1	.78	2	1.55
22.	4	3.10	41	31.78	20	15.50	26	20.16	13	10.08	25	19.38
23.	7	5.43	4	3.10	6	4.65	17	13.18	26	20.16	69	53.49
24.	10	7.75	18	13.95	11	8.53	18	13.95	18	13.95	54	41.86
25.	12	9.30	22	17.05	24	18.60	18	13.95	13	10.08	40	31.01
26.	5	3.88	7	5.43	14	10.85	51	39.53	27	20.93	25	19.38
27.	5	3.88	8	6.20	49	37.93	21	16.28	12	9.30	34	26.36
28.	5	3.88	20	15.50	44	34.11	34	26.36	18	13.95	8	6.20
29.	8	6.20	78	60.47	12	9.30	1	.78	1	.78	29	22.48
30.	1	.78			6	4.65	9	6.98	41	31.78	72	55.81
31.	11	8.53	2	1.55	28	21.71	42	32.56	39	30.23	7	5.43
32.	4	3.10			22	17.05	29	22.48	49	37.98	25	19.38
33.	4	3.10	2	1.55	67	51.94	48	37.21	8	6.20		

FREQUENCIES AND PERCENTAGES OF THE RESPONSES TO THE QUESTIONNAIRE

Part II

Questions	Categories. 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
34.	10	7.75	3	2.33	5	3.88	45	34.88	48	37.21	18	13.95
35.	3	2.33	2	1.55	19	14.73	30	23.26	48	37.21	27	20.93
36.	4	3.10			2	1.55	11	8.53	77	59.69	35	27.13
37.	3	2.33			1	.73	8	6.20	57	44.19	60	46.51
38.	11	8.53			2	1.55	9	6.98	50	38.76	57	44.19
39.	10	7.75	49	37.98	31	24.03	10	7.75	17	13.18	12	9.30
40.	11	8.53	40	31.01	41	31.78	14	10.85	16	12.40	7	5.43
41.	10	7.75			2	1.55	18	13.95	48	37.21	51	39.53
42.	14	10.85	1	.78	15	11.63	35	27.13	37	28.68	27	20.93
43.	10	7.75	1	.78	2	1.55	11	8.53	49	37.98	56	43.41
44.	12	9.30	59	45.74	28	21.71	9	6.98	9	6.98	12	9.30
45.	13	10.08	8	6.20	20	15.50	28	21.71	39	30.23	21	16.28
46.	11	8.53	8	6.20	13	10.08	19	14.73	52	40.31	26	20.16
47.	9	6.98			3	2.33	6	4.65	41	31.78	70	54.26
48.	11	8.53	6	4.65	8	6.20	15	11.63	45	34.88	44	34.11
49.	8	6.20	1	.78			11	8.53	48	37.21	61	47.29

FREQUENCIES AND PERCENTAGES OF THE RESPONSES TO THE QUESTIONNAIRE

Part III

	0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
50.	8	6.20	2	1.55	11	8.53	44	34.11	49	37.98	15	11.63
51.	3	2.33	2	1.55	8	6.20	40	31.01	55	42.64	21	16.28
52.	4	3.10	6	4.65	25	19.38	40	31.01	40	31.01	14	10.85
53.	4	3.10	6	4.65	8	6.20	35	27.13	51	39.53	25	19.38
54.	3	2.33	2	1.55	12	9.30	37	28.68	48	37.21	27	20.93
55.	3	6.98	18	13.95	26	20.16	33	25.58	31	24.03	12	9.30
56.	3	2.33	7	5.43	14	10.85	36	27.91	51	39.53	18	13.95
57.	4	3.10	4	3.10	20	15.50	43	33.33	45	34.88	13	10.08
58.	6	4.65	7	5.43	30	23.26	47	36.43	31	24.03	8	6.20
59.	3	2.33	3	2.33	11	8.53	35	27.13	54	41.86	23	17.83
60.	1	.78	2	1.55	16	12.40	51	39.53	46	35.66	13	10.08
61.	3	2.33	4	3.10	19	14.73	51	39.53	41	31.78	11	8.53
62.	1	.78	11	8.53	25	19.38	39	30.23	38	29.46	15	11.63
63.	1	.78	3	2.33	13	10.08	46	35.66	48	37.21	18	13.95
64.	2	1.55	3	2.33	5	3.88	34	26.36	56	43.41	29	22.48
65.	3	2.33	8	6.20	29	22.48	37	28.68	33	25.58	19	14.73
66.	2	1.55	4	3.10	13	10.08	44	34.11	53	41.09	13	10.08
67.	4	3.10	2	1.55	29	22.48	40	31.01	40	31.01	14	10.85
68.	2	1.55	1	.78	3	2.33	31	24.03	59	45.74	33	25.58
69.	2	1.55	3	2.33	12	9.30	44	34.11	54	41.86	17	13.18
70.	3	2.33	3	2.33	10	7.75	50	38.76	51	39.53	12	9.30
71.	4	3.10	7	5.43	40	31.01	43	33.33	29	22.48	6	4.65
72.	1	.78	5	3.88	20	15.50	46	35.66	43	33.33	14	10.85
73.	3	2.33	1	.78	7	5.43	43	33.33	59	45.74	16	12.40

## FREQUENCIES AND PERCENTAGES OF THE RESPONSES TO THE QUESTIONNAIRE

		Part IV		1	
Categories:		0		1	
Questions		N	%	N	%
74.		54	41.86	75	58.14
75.		24	18.60	105	81.40
76.		18	13.95	111	86.05
77.		105	81.40	24	18.60
78.		68	52.71	61	47.29
79.		11	8.53	118	91.47
80.		16	12.40	113	87.60
81.		43	33.33	86	66.67
82.		60	46.51	69	53.49
83.		60	46.51	69	53.49
84.		76	58.91	53	41.09
85.		81	62.79	48	37.21
86.		94	72.87	35	27.13
87.		9	6.98	120	93.02
88.		8	6.20	121	93.80
89.		71	55.04	58	44.96
90.		46	35.66	83	64.34
91.		7	5.43	122	94.57
92.		105	81.40	24	18.60
93.		72	55.81	57	44.19
94.		125	96.90	4	3.10
95.		35	27.13	94	72.87
96.		48	37.21	81	62.79
97.		75	58.14	54	41.86
98.		33	25.58	96	74.42
99.		32	24.81	97	75.19

## APPENDIX I

### Medians and Semi-Interquartile Ranges for Items 1 to 73 of the Questionnaire



MEDIAN AND SEMI-INTERQUARTILE RANGES FOR ITEMS 1 TO 73  
OF THE QUESTIONNAIRE

PART I

QUESTION	N	MEDIAN	QUARTILE 1	QUARTILE 3	IQR
1	129	4.02	2.99	4.84	.92
2	129	3.95	3.11	4.63	.75
3	128	2.87	1.83	4.38	1.27
4	126	2.22	1.25	3.40	1.03
5	128	4.73	3.74	5.11	.69
6	120	2.93	1.55	4.62	1.54
7	117	3.06	1.87	4.39	1.26
8	113	2.80	1.33	4.56	1.59
9	121	3.84	2.14	4.78	1.32
10	113	2.93	1.57	4.06	1.24
11	122	4.77	3.96	5.14	.59
12	121	4.17	2.86	4.93	1.04
13	123	3.40	2.14	4.69	1.27
14	125	3.37	2.18	4.61	1.22
15	113	1.28	.89	3.32	1.21
16	110	1.42	.96	3.32	1.13
17	93	1.39	.95	2.69	.87
18	119	1.44	.97	2.94	.93
19	121	2.74	1.34	4.01	1.34
20	124	2.29	1.36	3.50	1.07
21	96	1.10	.80	1.40	.30
22	125	2.56	1.26	4.02	1.33
23	122	4.62	3.63	5.06	.71
24	119	4.19	2.54	4.95	1.20
25	117	3.19	1.80	4.77	1.43
26	124	3.30	2.70	4.28	.79
27	124	2.74	1.97	4.59	1.31
28	124	2.45	1.75	3.35	.80
29	121	1.28	.89	3.25	1.19
30	128	4.61	3.91	5.06	.57
31	118	3.19	2.48	3.92	.72
32	125	3.73	2.82	4.37	.73
33	125	2.40	1.94	3.02	.54

## PART II

QUESTION	N	MEDIAN	QUARTILE 1	QUARTILE 3	Q
34	119	3.64	2.98	4.26	.64
35	126	3.75	2.35	4.41	.73
36	125	4.14	3.74	4.61	.44
37	126	4.45	3.39	4.97	.54
38	118	4.46	3.87	4.93	.56
39	119	1.84	1.11	3.42	1.15
40	118	1.96	1.24	3.04	.90
41	119	4.32	3.70	4.92	.61
42	115	3.68	2.86	4.45	.79
43	119	4.43	3.82	4.97	.57
44	117	1.49	1.00	2.53	.79
45	116	3.55	2.54	4.29	.88
46	118	3.87	2.95	4.43	.74
47	120	4.64	4.01	5.07	.53
48	118	4.17	3.51	4.83	.66
49	121	4.51	3.88	5.00	.56

## PART III

50	121	3.57	2.89	4.19	.65
51	126	3.74	3.04	4.31	.64
52	125	3.29	2.51	4.07	.78
53	125	3.76	2.99	4.38	.69
54	126	3.75	2.97	4.41	.72
55	120	2.98	1.96	3.92	.93
56	126	3.62	2.79	4.24	.72
57	125	3.40	2.67	4.09	.71
58	123	3.02	2.29	3.77	.74
59	126	3.76	3.00	4.34	.67
60	128	3.40	2.77	4.09	.66
61	126	3.28	2.67	4.00	.67
62	128	3.22	2.34	4.05	.86
63	128	3.54	2.85	4.21	.68
64	127	3.88	3.20	4.45	.63
65	126	3.20	2.31	4.12	.91
66	127	3.55	2.84	4.15	.66
67	125	3.29	2.51	4.07	.78
68	127	3.98	3.40	4.54	.57
69	127	3.64	2.95	4.23	.64
70	126	3.50	2.87	4.12	.62
71	125	2.86	2.11	3.63	.76
72	128	3.35	2.65	4.08	.71
73	126	3.70	3.05	4.24	.60

## APPENDIX J

### Categorical Scale Value of Items in Parts II and III of the questionnaire

CATEGORICAL SCALE VALUE OF ITEMS IN PARTS II AND III OF THE  
QUESTIONNAIRE

	Item	Description	Scale Value
PART II	45	Spiritual nurture program in church	- 46
	34	I'm a good example	0
	35	Our children are well cared for in Sabbath school.	6
	46	Training program in church	7
	42	Secretaries report on time	8
	40	Democratic leadership	30
	39	Inform church of special offerings	42
	36	Acceptance of other's ideas	45
	48	I have a personal file	48
	41	I have to assist the treasurer	52
	38	I cooperate with conference	67
	37	I should suggest improvements	72
	47	Identification with worldwide program of church	77
	43	I'm an example in tithing	78
	49	I show concern for spiritual welfare	81
	44	True leadership is shared	87
	PART III	As an Elder, I'm prepared to:	
55		Explain the purpose of church school	0
71		Organize and lead a stewardship plan	1
59		Lead a group in planning	7
63		Explain purpose of church discipline	7
66		Counsel leaders about duties	7
58		Write good objectives	9
62		Lead in a communion service	19
65		Assist the church treasurer	25
52		Explain youth work	26
61		Adapt conference plans	28
72		Prepare and deliver sermons	31
67		Assist the clerk	32
57		Evaluate plans and activities	33
60		Visit and train others for visitation	38
70		Discover and define needs	40
56		Direct a group in work	42
50	Understand worship	47	
69	Instruct new leaders	55	
73	Counsel members	56	
53	Explain a worship service	58	
51	Explain the purpose and organization of Sabbath school	59	
54	Participate in lay activities	62	
64	Give Bible studies	72	
58	Teach Sabbath school class	84	

CATEGORICAL SCALING - LINEAR TRANSFORMATIONS  
FROM RAW SCORES TO SCALE VALUES

Item No.	Raw scores	-.4641	x100	S value
34	.4641	.0000	0.0	0
35	.5161	.0520	5.20	5
36	.9108	.4167	41.67	45
37	1.1848	.7207	72.07	72
38	1.1257	.6616	66.16	66
39	.8804	.4163	41.63	42
40	.7561	.2920	29.20	29
41	.9839	.5198	51.98	52
42	.5350	.0709	7.09	7
43	1.2487	.7846	78.46	78
44	1.3364	.8723	87.23	87
45	.0000	-.4641	-46.41	-46
46	.5312	.0671	6.71	7
47	1.2333	.7692	76.92	77
48	.9402	.4761	47.61	48
49	1.2761	.8120	81.20	81

Item No.	Raw scores	+.0675	x100	S value
50	.4013	.4688	46.88	47
51	.5227	.5902	59.02	59
52	.1954	.2629	26.29	26
53	.5174	.5849	58.49	58
54	.5573	.6248	62.48	62
55	-.0675	.0000	00.00	0
56	.3492	.4167	41.67	42
57	.2586	.3261	32.61	33
58	.0214	.0889	8.89	9
59	.0000	.0675	6.75	7
60	.3147	.3822	38.22	38
61	.2129	.2894	28.94	29
62	.1234	.1909	19.09	19
63	.0000	.0675	6.75	7
64	.6532	.7207	72.07	72
65	.1861	.2536	25.36	25
66	.0000	.0675	6.75	7
67	.2504	.3179	31.79	32
68	.7696	.8371	83.71	84
69	.4833	.5508	55.08	55
70	.3333	.4008	40.08	40
71	-.0618	.0057	.57	1
72	.2435	.3110	31.10	31
73	.4904	.5579	55.79	56

## APPENDIX K

### Data for the Calculation of Chi Squares

Item 1 - AGE OF THE ELDERS - DIVIDED IN TWO GROUPS -- GROUP A - Part I

AGE 40 AND UNDER N: 48	Category		0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1.					17	35.42	31	64.58			23	47.92	2	4.17
2.					10	20.83	13	27.08			8	16.67	2	4.17
3.			15	31.25	14	29.17	9	18.75			3	6.25	17	35.42
4.	1	2.08	9	18.75	9	18.75	9	18.75			7	14.58	29	60.42
5.	1	2.08	5	10.42	2	4.17	4	8.33			5	10.42	14	29.17
6.	3	6.25	9	18.75	10	20.83	7	14.58			8	16.67	11	22.92
7.	6	12.50	6	12.50	12	25.00	5	10.42			7	14.58	10	20.83
8.	8	16.67	11	22.92	6	12.50	6	12.50			12	25.00	16	33.33
9.	5	10.42	8	16.67	3	6.25	4	8.33			7	14.58	6	12.50
10.	2	4.17	15	31.25	5	10.42	13	27.08			4	8.33	27	56.25
11.	4	8.33	3	6.25	4	8.33	6	12.50			7	14.58	17	35.42
12.	4	8.33	3	6.25	8	16.67	9	18.75			8	16.67	14	29.17
13.	4	8.33	4	8.33	10	20.83	8	16.67			7	14.58	11	22.92
14.	2	4.17	6	12.50	10	20.83	12	25.00			1	2.08	6	12.50
15.	6	12.50	31	64.58	2	4.17	2	4.17			1	2.08	9	18.75
16.	5	10.42	25	52.08	3	6.25	5	10.42			4	8.33	3	6.25
17.	14	29.17	20	41.67	3	6.25	4	8.33			3	6.25	3	6.25
18.	4	8.33	24	50.00	9	18.75	5	10.42			8	16.67	6	12.50
19.	2	4.17	14	29.17	9	18.75	9	18.75			3	6.25	7	14.58
20.	3	6.25	10	20.83	16	33.33	9	18.75			5	10.42	8	16.67
21.	14	29.17	29	60.42	3	6.25	2	4.17			3	6.25	6	12.50
22.			17	35.42	7	14.58	11	22.92			5	10.42	7	14.58
23.	1	2.08	3	6.25	1	2.08	7	14.58			11	22.92	8	16.67
24.	5	10.42	8	16.67	8	16.67	6	12.50			4	8.33	25	52.08
25.	4	8.33	12	25.00	10	20.83	2	4.17			6	12.50	17	35.42
26.	3	6.25	2	4.17	6	12.50	26	54.17			6	12.50	14	29.17
27.	2	4.17	5	10.42	21	43.75	8	16.67			3	6.25	5	10.42
28.	3	6.25	11	22.92	19	39.58	10	20.83			5	10.42	9	18.75
29.	3	6.25	29	60.42	3	6.25	1	2.08			16	33.33	12	25.00
30.					3	6.25	5	10.42			12	25.00	24	50.00
31.	6	12.50	1	2.08	12	25.00	14	29.17			12	25.00	3	6.25
32.	1	2.08			10	20.83	10	20.83			19	39.58	8	16.67
33.	1	2.08	2	4.17	24	50.00	20	41.67			1	2.08		

Item 1 - AGE OF THE ELDERS - GROUP B - Part I

AGE 41 AND OVER N: 81	Category	0		1		2		3		4		5	
		N	%	N	%	N	%	N	%	N	%	N	%
1.													
2.													
3.		1	1.23	6	7.41	7	8.64	12	14.81	32	39.51	49	60.49
4.		2	2.47	33	40.74	19	23.46	18	22.22	27	33.33	35	43.21
5.				5	6.17	20	24.69	17	20.99	9	11.11	28	34.57
6.		6	7.41	20	24.69	4	4.94	8	9.88	1	1.23	8	9.88
7.		6	7.41	20	24.69	12	14.81	14	17.28	10	12.35	54	66.67
8.		6	7.41	14	17.28	13	16.05	19	23.46	9	11.11	20	24.69
9.		8	9.88	21	25.93	14	17.28	9	11.11	13	16.05	16	19.75
10.		3	3.70	12	14.81	13	16.05	11	13.58	9	11.11	20	24.69
11.		14	17.28	12	14.81	12	14.81	16	19.75	16	19.75	26	32.10
12.		3	3.70	2	2.47	2	2.47	7	8.64	14	17.28	13	16.05
13.		4	4.94	6	7.41	5	6.17	14	17.28	10	12.35	57	70.37
14.		2	2.47	12	14.81	13	16.05	17	20.99	16	19.75	36	44.44
15.		2	2.47	7	8.64	17	20.99	14	17.28	13	16.05	24	29.63
16.		10	12.35	41	50.62	5	6.17	5	6.17	17	20.99	24	29.63
17.		14	17.28	35	43.21	8	9.88	9	11.11	4	4.94	16	19.75
18.		22	27.16	32	39.51	13	16.05	5	6.17	6	7.41	9	11.11
19.		6	7.41	39	48.15	12	14.81	7	8.64	3	3.70	6	7.41
20.		6	7.41	22	27.16	9	11.11	18	22.22	7	8.64	10	12.35
21.		2	2.47	26	32.10	17	20.99	15	18.52	11	13.58	15	18.52
22.		19	23.46	51	62.96	3	3.70	5	6.17	9	11.11	12	14.81
23.		4	4.94	24	29.63	13	16.05	15	18.52	1	1.23	2	2.47
24.		6	7.41	1	1.23	5	6.17	15	18.52	8	9.88	17	20.99
25.		5	6.17	10	12.35	3	3.70	10	12.35	15	18.52	44	54.32
26.		8	9.88	10	12.35	14	17.28	12	14.81	14	17.28	37	45.68
27.		2	2.47	5	6.17	8	9.88	16	19.75	7	8.64	26	32.10
28.		3	3.70	3	3.70	28	34.57	25	30.86	21	25.93	20	24.69
29.		2	2.47	9	11.11	25	30.86	13	16.05	9	11.11	25	30.86
30.		5	6.17	49	60.49	9	11.11	24	29.63	13	16.05	8	9.88
31.		1	1.23			3	3.70	4	4.94	1	1.23	17	20.99
32.		5	6.17	1	1.23	16	19.75	28	34.57	25	30.86	48	59.26
33.		3	3.70			12	14.81	19	23.46	27	33.33	4	4.94
						43	53.09	28	34.57	30	37.04	17	20.99
										7	8.64		



Part II  
Category

Item	0		1		2		3		4		5		N	%
	N	%	N	%	N	%	N	%	N	%	N	%		
Item 1 - GROUP A														
AGE 40 AND UNDER														
34.	7	14.58	1	2.08	2	4.17	21	43.75	15	31.25	2	4.17	48	
35.	2	4.17	2	4.17	13	27.08	9	18.75	15	31.25	9	18.75		
36.	4	8.33			1	2.08	4	8.33	30	62.50	11	22.92		
37.	3	6.25	22	45.83	1	2.08	5	10.42	22	45.83	23	47.92		
38.	5	10.42	17	35.42	12	25.00	6	12.50	19	39.58	19	39.58		
39.	5	10.42					5	10.42	6	12.50	2	4.17		
40.	4	8.33			7	14.58	15	31.25	19	39.58	2	4.17		
41.	5	10.42	1	2.08	2	4.17	2	4.17	25	52.08	13	27.08		
42.	4	8.33	30	62.50	7	14.58	3	6.25	2	4.17	2	4.17		
43.	4	8.33	4	8.33	11	22.92	12	25.00	12	25.00	5	10.42		
44.	5	10.42	4	8.33	6	12.50	10	20.83	18	37.50	5	10.42		
45.	5	10.42			3	6.25	2	4.17	16	33.33	22	45.83		
46.	4	8.33	3	6.25	2	4.17	9	18.75	17	35.42	13	27.08		
47.	4	8.33	1	2.08			4	8.33	18	37.50	21	43.75		
Item 1 - Group B														
AGE 41 AND OVER														
34.	3	3.70	2	2.47	3	3.70	24	29.63	33	40.74	16	19.75		
35.	3	3.70			6	7.41	21	25.93	33	40.74	18	22.22		
36.	2	2.47			1	1.23	7	8.64	47	58.02	24	29.63		
37.	3	3.70			1	1.23	5	6.17	35	43.21	37	45.68		
38.	7	8.64			1	1.23	4	4.94	31	38.27	38	46.91		
39.	7	8.64	27	33.33	20	24.69	6	7.41	11	13.58	10	12.35		
40.	6	7.41	23	28.40	29	35.80	8	9.88	10	12.35	5	6.17		
41.	5	6.17			2	2.47	13	16.05	29	35.80	32	39.51		
42.	10	12.35	1	1.23	8	9.88	20	24.69	27	33.33	15	18.52		
43.	5	6.17					9	11.11	24	29.63	43	53.09		
44.	8	9.88	29	35.80	21	25.93	6	7.41	7	8.64	10	12.35		
45.	9	11.11	4	4.94	9	11.11	16	19.75	27	33.33	16	19.75		
46.	6	7.41	4	4.94	7	8.64	9	11.11	34	41.98	21	25.93		
47.	4	4.94					4	4.94	25	30.86	48	59.26		
48.	7	8.64	3	3.70	6	7.41	6	7.41	28	34.57	31	38.27		
49.	4	4.94					7	8.64	30	37.04	40	49.38		

N: 83

Item 1 - AGE OF THE ELDERS - GROUP A - Part III

AGE 40 AND UNDER N: 48	Category 0					1					2					3					4					5				
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
50.	3	6.25			4	8.33	14	29.17	22	45.83	5	10.42																		
51.	1	2.08			3	6.25	14	29.17	20	41.67	10	20.83																		
52.	1	2.08	1	2.08	9	18.75	15	31.25	18	37.50	4	8.33																		
53.	1	2.08	1	2.08	3	6.25	13	27.08	21	43.75	9	18.75																		
54.	1	2.08			4	8.33	15	31.25	20	41.67	8	16.67																		
55.	3	6.25	8	16.67	9	18.75	12	25.00	10	20.83	6	12.50																		
56.	1	2.08	1	2.08	1	2.08	18	37.50	20	41.67	7	14.58																		
57.	1	2.08			7	14.58	18	37.50	19	39.58	3	6.25																		
58.	4	8.33	1	2.08	9	18.75	18	37.50	15	31.25	1	2.08																		
59.	1	2.08	1	2.08	2	4.17	13	27.08	24	50.00	7	14.58																		
60.					5	10.42	23	47.92	18	37.50	2	4.17																		
61.	1	2.08			4	8.33	24	50.00	15	31.25	3	6.25																		
62.			2	4.17	15	31.25	15	31.25	11	22.92	5	10.42																		
63.			1	2.08	3	6.25	20	41.67	19	39.58	5	10.42																		
64.			1	2.08	1	2.08	12	25.00	24	50.00	10	20.83																		
65.	1	2.08	4	8.33	11	22.92	13	27.08	10	20.83	9	18.75																		
66.			2	4.17	3	6.25	20	41.67	22	45.83	1	2.08																		
67.			1	2.08	14	29.17	13	27.08	18	37.50	2	4.17																		
68.	1	2.08			1	2.08	9	18.75	25	52.08	12	25.00																		
69.					1	2.08	20	41.67	21	43.75	6	12.50																		
70.					3	6.25	22	45.83	20	41.67	3	6.25																		
71.	2	4.17	2	4.17	18	37.50	15	31.25	10	20.83	1	2.08																		
72.					11	22.92	18	37.50	14	29.17	5	10.42																		
73.			1	2.08	3	6.25	17	35.42	24	50.00	3	6.25																		

Item 1 - AGE OF THE ELDERS - GROUP B - Part III

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
50.	5	6.17	2	2.47	7	8.64	30	37.04	27	33.33	10	12.35
51.	2	2.47	2	2.47	5	6.17	26	32.10	35	43.21	11	13.58
52.	3	3.70	5	6.17	16	19.75	25	30.86	22	27.16	10	12.35
53.	3	3.70	5	6.17	5	6.17	22	27.16	30	37.04	16	19.75
54.	2	2.47	2	2.47	8	9.83	22	27.16	28	34.57	19	23.46
55.	6	7.41	10	12.35	17	20.99	21	25.93	21	25.93	6	7.41
56.	2	2.47	6	7.41	13	16.05	18	22.22	31	38.27	11	13.58
57.	3	3.70	4	4.94	13	16.05	25	30.86	26	32.10	10	12.35
58.	2	2.47	6	7.41	21	25.93	29	35.80	16	19.75	7	8.64
59.	2	2.47	2	2.47	9	11.11	22	27.16	30	37.04	16	19.75
60.	1	1.23	2	2.47	11	13.58	28	34.57	28	34.57	11	13.58
61.	2	2.47	3	3.70	15	18.52	27	33.33	26	32.10	8	9.88
62.	1	1.23	9	11.11	10	12.35	24	29.63	27	33.33	10	12.35
63.	1	1.23	2	2.47	10	12.35	26	32.10	29	35.80	13	16.05
64.	2	2.47	2	2.47	4	4.94	22	27.16	32	39.51	19	23.46
65.	2	2.47	4	4.94	18	22.22	24	29.63	23	28.40	10	12.35
66.	2	2.47	2	2.47	10	12.35	24	29.63	31	38.27	12	14.81
67.	4	4.94	1	1.23	15	18.52	27	33.33	22	27.16	12	14.81
68.	1	1.23	1	1.23	2	2.47	22	27.16	34	41.98	21	25.93
69.	2	2.47	3	3.70	11	13.58	24	29.63	33	40.74	11	13.58
70.	3	3.70	5	6.17	7	8.64	28	34.57	31	38.27	9	11.11
71.	2	2.47	5	6.17	22	27.16	28	34.57	19	23.46	5	6.17
72.	1	1.23	5	6.17	9	11.11	28	34.57	29	35.80	9	11.11
73.	3	3.70			4	4.94	26	32.10	35	43.21	13	16.05

## Item 1 - Part IV

		Group A				Group B			
		1. AGE 40 AND UNDER				AGE 41 AND OVER			
Item	Item	NO		YES		NO		YES	
		N	%	N	%	N	%	N	%
74.	74.	20	41.67	28	58.33	34	41.98	47	58.02
75.	75.	9	18.75	39	81.25	15	18.52	66	81.48
76.	76.	7	14.58	41	85.42	11	13.58	70	86.42
77.	77.	37	77.08	11	22.92	68	83.95	13	16.05
78.	78.	27	56.25	21	43.75	41	50.62	40	49.38
79.	79.	4	8.33	44	91.67	7	8.64	74	91.36
80.	80.	7	14.58	41	85.42	9	11.11	72	88.89
81.	81.	17	35.42	31	64.58	26	32.10	55	67.90
82.	82.	27	56.25	21	43.75	33	40.74	48	59.26
83.	83.	30	62.50	18	37.50	30	37.04	51	62.96
84.	84.	32	66.67	16	33.33	44	54.32	37	45.68
85.	85.	33	68.75	15	31.25	48	59.26	33	40.74
86.	86.	35	72.92	13	27.08	59	72.84	22	27.16
87.	87.	3	6.25	45	93.75	6	7.41	75	92.59
88.	88.	2	4.17	46	95.83	6	7.41	75	92.59
89.	89.	28	58.33	20	41.67	43	53.09	38	46.91
90.	90.	16	33.33	32	66.67	30	37.04	51	62.96
91.	91.	1	2.08	47	97.92	6	7.41	75	92.59
92.	92.	40	83.33	8	16.67	65	80.25	16	19.75
93.	93.	27	56.25	21	43.75	45	55.56	36	44.44
94.	94.	48	100.00			77	95.06	4	4.94
95.	95.	13	27.08	35	72.92	22	27.16	59	72.84
96.	96.	21	43.75	27	56.25	27	33.33	54	66.67
97.	97.	28	58.33	20	41.67	47	58.02	34	41.98
98.	98.	11	22.92	37	77.08	22	27.16	59	72.84
99.	99.	10	20.83	38	79.17	22	27.16	59	72.84

Item 2 -- LENGTH OF CHURCH MEMBERSHIP - GROUP A - Part I

BAPTIZED LESS THAN 10 YEARS

N: 42

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
1.			13	30.95	10	23.81	9	21.43	10	23.81		
2.			17	40.48	25	59.52						
3.			18	42.86	6	14.29	3	7.14	3	7.14	6	14.29
4.			10	23.81	9	21.43	4	9.52	4	9.52	26	61.90
5.			5	11.90	2	4.76	5	11.90	3	7.14	10	23.81
6.			11	26.19	9	21.43	6	14.29	7	16.67	9	21.43
7.			7	16.67	10	23.81	6	14.29	4	9.52	11	26.19
8.			11	26.19	6	14.29	6	14.29	14	33.33	10	23.81
9.			7	16.67	2	4.76	6	14.29	7	16.67	4	9.52
10.			10	23.81	5	11.90	10	23.81	7	16.67	26	61.90
11.			2	4.76	1	2.38	6	14.29	2	4.76	14	33.33
12.			2	4.76	7	16.67	8	19.05	7	16.67	8	19.05
13.			7	16.67	7	16.67	9	21.43	7	16.67	8	19.05
14.			4	9.52	9	21.43	9	21.43	10	23.81	8	19.05
15.			2	4.76	1	2.38	1	2.38	2	4.76	6	14.29
16.			25	59.52	4	9.52	8	19.05	4	9.52	4	9.52
17.			22	52.38	5	11.90	3	7.14	4	9.52	1	2.38
18.			16	38.10	10	23.81	4	9.52	1	2.38	3	7.14
19.			20	47.62	7	16.67	10	23.81	3	7.14	4	9.52
20.			13	30.95	7	16.67	5	11.90	4	9.52	7	16.67
21.			14	33.33	10	23.81	10	23.81	4	9.52		
22.			27	64.29	1	2.38	1	2.38	5	11.90	8	19.05
23.			10	23.81	6	14.29	12	28.57	8	19.05	26	61.90
24.			3	7.14	4	9.52	4	9.52	8	19.05	12	28.57
25.			5	11.90	6	14.29	5	11.90	6	14.29	9	21.43
26.			11	26.19	9	21.43	6	14.29	4	9.52	6	14.29
27.			1	2.38	8	19.05	15	35.71	8	19.05	15	35.71
28.			4	9.52	14	33.33	4	9.52	3	7.14	1	2.38
29.			6	14.29	13	30.95	14	33.33	3	7.14	13	30.95
30.			25	59.52	1	2.38	1	2.38	11	26.19	27	64.29
31.			1	2.38	1	2.38	2	4.76	11	26.19	3	7.14
32.			4	9.52	9	21.43	15	35.71	11	26.19	8	19.05
33.			2	4.76	5	11.90	8	19.05	19	45.24		
			2	4.76	21	50.00	16	38.10	3	7.14		

Item 2 - LENGTH OF CHURCH MEMBERSHIP - GROUP B - Part I

BAPTIZED 10 YEARS OR MORE  
N: 87

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
1.	1	1.15	6	6.90	4	4.60	21	24.14	23	26.44	39	44.83
2.	3	3.45	28	32.14	15	17.24	21	24.14	50	57.47	37	42.53
3.	1	1.15	5	5.75	4	4.60	7	8.05	14	16.09	30	34.48
4.	6	6.90	18	20.69	13	14.94	15	17.24	11	12.64	19	21.84
5.	9	10.34	13	14.94	15	17.24	18	20.69	14	16.09	24	27.59
6.	12	13.79	21	24.14	14	16.09	9	10.34	12	13.79	18	20.69
7.	5	5.75	13	14.94	14	16.09	9	10.34	14	16.09	19	21.84
8.	10	11.49	17	19.54	12	13.79	19	21.84	14	16.09	32	36.78
9.	2	2.30	3	3.45	5	5.75	7	8.05	12	13.79	15	17.24
10.	4	4.60	7	8.05	6	6.90	15	17.24	16	18.39	58	66.67
11.	2	2.30	9	10.34	16	18.39	16	18.39	14	16.09	39	44.83
12.	2	2.30	9	10.34	18	20.69	17	19.54	14	16.09	30	34.48
13.	8	9.20	47	54.02	6	6.90	7	8.05	3	3.45	27	31.03
14.	15	17.24	38	43.68	7	8.05	6	6.90	7	8.05	16	18.39
15.	23	26.44	36	41.38	11	12.64	6	6.90	3	3.45	8	9.20
16.	6	6.90	43	49.43	11	12.64	8	9.20	9	10.34	10	11.49
17.	3	3.45	23	26.44	11	12.64	17	19.54	16	18.39	17	19.54
18.	3	3.45	22	25.29	23	26.44	19	21.84	8	9.20	12	13.79
19.	19	21.84	53	60.92	6	6.90	6	6.90	1	1.15	2	2.30
20.	3	3.45	31	35.63	14	16.09	14	16.09	8	9.20	17	19.54
21.	6	6.90	1	1.15	6	6.90	13	14.94	18	20.69	43	49.43
22.	2	2.30	13	14.94	5	5.75	13	14.94	12	13.79	42	48.28
23.	9	10.34	11	12.64	15	17.24	12	13.79	9	10.34	31	35.63
24.	1	1.15	6	6.90	6	6.90	36	41.38	19	21.84	19	21.84
25.	3	3.45	4	4.60	35	40.23	17	19.54	9	10.34	19	21.84
26.	5	5.75	53	60.92	11	12.64	20	22.99	15	17.24	7	8.05
27.	7	8.05	2	2.30	5	5.75	7	8.05	1	1.15	16	18.39
28.	2	2.30	19	21.84	17	19.54	27	31.03	30	34.48	45	51.72
29.	2	2.30	17	19.54	21	24.14	21	24.14	28	32.18	4	4.60
30.	2	2.30	2	2.30	46	52.87	32	36.78	5	5.75	17	19.54

Part II Category N % N % N % N % N % N % N %

Item 2 - GROUP A BAPTIZED LESS THAN 10 YEARS N: 42

34.	5	11.90	2	4.76	2	4.76	16	38.10	13	30.95	4	9.52
35.	2	4.76	1	2.38	6	14.29	8	19.05	16	38.10	9	21.43
36.	1	2.38					5	11.90	29	69.05	7	16.67
37.	2	4.76			1	2.38	3	7.14	16	38.10	20	47.62
38.	7	16.67					2	4.76	19	45.24	14	33.33
39.	5	11.90	13	30.95	11	26.19	4	9.52	5	11.90	4	9.52
40.	7	16.67	14	33.33	11	26.19	3	7.14	5	11.90	2	4.76
41.	6	14.29					7	16.67	13	30.95	16	38.10
42.	6	14.29			4	9.52	12	28.57	11	26.19	9	21.43
43.	7	16.67	1	2.38	1	2.38	3	7.14	15	35.71	15	35.71
44.	5	11.90	17	40.48	8	19.05	4	9.52	4	9.52	4	9.52
45.	6	14.29	4	9.52	3	7.14	11	26.19	13	30.95	5	11.90
46.	6	14.29	4	9.52	2	4.76	9	21.43	15	35.71	6	14.29
47.	6	14.29			1	2.38	3	7.14	13	30.95	19	45.24
48.	8	19.05	4	9.52	3	7.14	4	9.52	13	30.95	10	23.81
49.	5	11.90	1	2.38			3	7.14	16	38.10	17	40.48

GROUP B BAPTIZED 10 YEARS OR MORE N: 879

34.	5	5.75	1	1.15	3	3.45	29	33.33	35	40.23	14	16.09
35.	1	1.15	1	1.15	13	14.94	22	25.29	32	36.78	18	20.69
36.	3	3.45			2	2.30	6	6.90	48	55.17	28	32.18
37.	1	1.15					5	5.75	41	47.13	40	45.98
38.	4	4.60			2	2.30	7	8.05	31	35.63	43	49.43
39.	5	5.75	36	41.38	20	22.99	6	6.90	12	13.79	8	9.20
40.	4	4.60	26	29.89	30	34.48	11	12.64	11	12.64	5	5.75
41.	4	4.60			2	2.30	11	12.64	35	40.23	35	40.23
42.	8	9.20	1	1.15	11	12.64	23	26.44	26	29.89	18	20.69
43.	3	3.45			1	1.15	8	9.20	34	39.08	41	47.13
44.	7	8.05	42	48.28	20	22.99	5	5.75	5	5.75	8	9.20
45.	7	8.05	4	4.60	17	19.54	17	19.54	26	29.89	16	18.39
46.	5	5.75	4	4.60	11	12.64	10	11.49	37	42.53	20	22.99
47.	3	3.45			2	2.30	3	3.45	28	32.18	51	58.62
48.	3	3.45	2	2.30	5	5.75	11	12.64	32	36.78	34	39.08
49.	3	3.45					8	9.20	32	36.78	44	50.57

Item 2 - LENGTH OF MEMBERSHIP - GROUP A - Part III

BAPTIZED LESS THAN 10 YEARS		0		1		2		3		4		5	
N	%	N	%	N	%	N	%	N	%	N	%	N	%
50.	11.90	1	2.38	5	11.90	15	35.71	12	28.57	4	9.52		
51.	2.38	2	4.76	4	9.52	19	45.24	9	21.43	7	16.67		
52.	4.76	3	7.14	10	23.81	17	40.48	7	16.67	3	7.14		
53.	4.76	4	9.52	4	9.52	13	30.95	13	30.95	6	14.29		
54.	2.38	2	4.76	2	4.76	14	33.33	16	38.10	7	16.67		
55.	9.52	8	19.05	11	26.19	10	23.81	7	16.67	2	4.76		
56.	2.38	4	9.52	5	11.90	14	33.33	12	28.57	6	14.29		
57.	2.38	2	4.76	8	19.05	17	40.48	12	28.57	2	4.76		
58.	9.52	3	7.14	11	26.19	16	38.10	7	16.67	1	2.38		
59.	2.38	3	7.14	4	9.52	10	23.81	17	40.48	7	16.67		
60.		2	4.76	3	7.14	19	45.24	15	35.71	3	7.14		
61.		3	7.14	8	19.05	18	42.86	10	23.81	3	7.14		
62.		6	14.29	14	33.33	12	28.57	7	16.67	3	7.14		
63.		3	7.14	6	14.29	16	38.10	14	33.33	3	7.14		
64.	2.38	2	4.76	3	7.14	13	30.95	17	40.48	6	14.29		
65.		5	11.90	9	21.43	14	33.33	7	16.67	7	16.67		
66.	2.38	4	9.52	5	11.90	16	38.10	14	33.33	2	4.76		
67.		2	4.76	15	35.71	11	26.19	12	28.57	2	4.76		
68.				2	4.76	13	30.95	17	40.48	10	23.81		
69.				7	16.67	16	38.10	15	35.71	4	9.52		
70.	2.38	1	2.38	2	4.76	20	47.62	15	35.71	3	7.14		
71.	4.76	5	11.90	14	33.33	14	33.33	6	14.29	1	2.38		
72.		3	7.14	10	23.81	18	42.86	9	21.43	2	4.76		
73.	2.38	1	2.38	3	7.14	16	38.10	19	45.24	2	4.76		

N: 42



Item 2 - LENGTH OF MEMBERSHIP - GROUP B - Part III

BAPTIZED 10 YEARS OR MORE  
N: 87

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
50.	3	3.45	1	1.15	6	6.90	29	33.33	37	42.53	11	12.64
51.	2	2.30			4	4.60	21	24.14	46	52.87	14	16.09
52.	2	2.30	3	3.45	15	17.24	23	26.44	33	37.93	11	12.64
53.	2	2.30	2	2.30	4	4.60	22	25.29	38	43.68	19	21.84
54.	2	2.30			10	11.49	23	26.44	32	36.78	20	22.99
55.	5	5.75	10	11.49	15	17.24	23	26.44	24	27.59	10	11.49
56.	2	2.30	3	3.45	9	10.31	22	25.29	39	44.83	12	13.79
57.	3	3.45	2	2.30	12	13.79	26	29.89	33	37.93	11	12.64
58.	2	2.30	4	4.60	19	21.84	31	35.63	24	27.59	7	8.05
59.	2	2.30			7	8.05	25	28.74	37	42.53	16	18.39
60.	1	1.15			13	14.94	32	36.78	31	35.63	10	11.49
61.	3	3.45	1	1.15	11	12.64	33	37.93	31	35.63	8	9.20
62.	1	1.15	5	5.75	11	12.64	27	31.03	31	35.63	12	13.79
63.	1	1.15			7	8.05	30	34.48	34	39.08	15	17.24
64.	1	1.15	1	1.15	2	2.30	21	24.14	39	44.83	23	26.44
65.	3	3.45	3	3.45	20	22.99	23	26.44	26	29.89	12	13.79
66.	1	1.15			8	9.20	28	32.18	39	44.83	11	12.64
67.	4	4.60			14	16.09	29	33.33	28	32.16	12	13.79
68.	2	2.30	1	1.15	1	1.15	18	20.69	42	48.28	23	26.44
69.	2	2.30			5	5.75	28	32.18	39	44.83	13	14.94
70.	2	2.30	2	2.30	8	9.20	30	34.48	36	41.38	9	10.34
71.	2	2.30	2	2.30	26	29.89	29	33.33	23	26.44	5	5.75
72.	1	1.15	2	2.30	10	11.49	28	32.18	34	39.08	12	13.79
73.	2	2.30			4	4.60	27	31.03	40	45.98	14	16.09

Item 2 - LENGTH OF MEMBERSHIP - Part IV

GROUP A

GROUP B

BAPTIZED LESS THAN 10 YEARS                      BAPTIZED 10 YEARS OR MORE

Item	NO		YES		Item	NO		YES	
	N	%	N	%		N	%	N	%
74.	15	35.71	27	64.29	74.	39	44.83	48	55.17
75.	4	9.52	38	90.48	75.	20	22.99	67	77.01
76.	6	14.29	36	85.71	76.	12	13.79	75	86.21
77.	29	69.05	13	30.95	77.	76	87.36	11	12.64
78.	15	35.71	27	64.29	78.	53	60.92	34	39.08
79.	5	11.90	37	88.10	79.	6	6.90	81	93.10
80.	5	11.90	37	88.10	80.	11	12.64	76	87.36
81.	12	28.57	30	71.43	81.	31	35.63	56	64.37
82.	16	38.10	26	61.90	82.	44	50.57	43	49.43
83.	16	38.10	26	61.90	83.	44	50.57	43	49.43
84.	25	59.52	17	40.48	84.	51	58.62	36	41.38
85.	34	80.95	8	19.05	85.	47	54.02	40	45.98
86.	30	71.43	12	28.57	86.	64	73.56	23	26.44
87.	1	2.38	41	97.62	87.	8	9.20	79	90.80
88.	2	4.76	40	95.24	88.	6	6.90	81	93.10
89.	24	57.14	18	42.86	89.	47	54.02	40	45.98
90.	22	52.38	20	47.62	90.	24	27.59	63	72.41
91.	1	2.38	41	97.62	91.	6	6.90	81	93.10
92.	33	78.57	9	21.43	92.	72	82.76	15	17.24
93.	21	50.00	21	50.00	93.	51	58.62	36	41.38
94.	41	97.62	1	2.38	94.	84	96.55	3	3.45
95.	7	16.67	35	83.33	95.	28	32.18	59	67.82
96.	16	38.10	26	61.90	96.	32	36.78	55	63.22
97.	23	54.76	19	45.24	97.	52	59.77	35	40.23
98.	8	19.05	34	80.95	98.	25	28.74	62	71.26
99.	11	26.19	31	73.81	99.	21	24.14	66	75.86

ITEM 3 - TIME THE ELDERS HAD BEEN IN OFFICE - GROUP A - Part I

SERVED AS ELDER LESS THAN 3 YEARS  
N: 55

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
1.	1	1.82	21	38.18	14	25.45	15	27.27	12	21.82	14	25.45
2.	2	3.64	17	30.91	17	30.91	16	29.09	17	30.91	5	9.09
3.	3		5	9.09	33	60.00						
4.	4		14	25.45	14	25.45	11	20.00	1	1.82	10	18.18
5.	5	5.45	14	25.45	3	5.45	7	12.73	6	10.91	34	61.82
6.	6	9.09	14	25.45	9	16.36	9	16.36	8	14.55	12	21.82
7.	7	12.73	7	12.73	13	23.64	11	20.00	8	14.55	11	20.00
8.	8	14.55	14	25.45	10	18.18	6	10.91	5	9.09	12	21.82
9.	4	7.27	11	20.00	4	7.27	7	12.73	14	25.45	11	20.00
10.	6	10.91	15	27.27	6	10.91	12	21.82	9	16.36	7	12.73
11.	4	7.27	4	7.27	3	5.45	7	12.73	4	7.27	33	60.00
12.	5	9.09	5	9.09	7	12.73	9	16.36	10	18.18	19	34.55
13.	5	9.09	6	10.91	10	18.18	12	21.82	10	18.18	10	18.18
14.	2	3.64	7	12.73	12	21.82	15	27.27	12	21.82	7	12.73
15.	9	16.36	36	65.45	1	1.82	2	3.64	2	3.64	5	9.09
16.	8	14.55	29	52.73	3	5.45	8	14.55	2	3.64	5	9.09
17.	17	30.91	23	41.82	4	7.27	3	5.45	5	9.09	3	5.45
18.	6	10.91	31	56.36	8	14.55	3	5.45	2	3.64	5	9.09
19.	6	10.91	21	38.18	6	10.91	10	18.18	5	9.09	5	9.09
20.	3	5.45	15	27.27	15	27.27	7	12.73	5	9.09	6	10.91
21.	14	25.45	37	67.27	1	1.82	2	3.64	5	9.09	1	1.82
22.	1	1.82	16	29.09	8	14.55	13	23.64	6	10.91	11	20.00
23.	2	3.64	4	7.27	1	1.82	8	14.55	12	21.82	28	50.91
24.	8	14.55	10	18.18	7	12.73	10	18.18	5	9.09	15	27.27
25.	7	12.73	15	27.27	7	12.73	7	12.73	4	7.27	15	27.27
26.	5	9.09	3	5.45	8	14.55	21	38.18	11	20.00	7	12.73
27.	1	1.82	5	9.09	21	38.18	7	12.73	4	7.27	17	30.91
28.	5	9.09	11	20.00	18	32.73	15	27.27	5	9.09	1	1.82
29.	5	9.09	27	49.09	5	9.09	1	1.82	17	30.91	17	30.91
30.	1	1.82			4	7.27	2	3.64	12	21.82	36	65.45
31.	4	7.27	2	3.64	15	27.27	17	30.91	15	27.27	2	3.64
32.	2	3.64			10	18.18	13	23.64	18	32.73	12	21.82
33.	2	3.64	1	1.82	23	50.91	21	38.18	3	5.45		

Item 3 - TIME THE ELDERS HAD BEEN IN OFFICE - GROUP B - Part I

SERVED AS ELDER 3 YEARS OR MORE

N: 74

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
1.	1	1.35	25	33.78	3	4.05	16	21.62	20	27.03	35	47.30
2.	1	1.35	5	6.76	3	4.05	9	12.16	33	44.59	32	43.24
3.	6	8.11	15	20.27	13	17.57	27	36.49	17	22.97	30	40.54
4.	7	9.46	13	17.57	12	16.22	15	20.27	3	4.05	15	20.27
5.	8	10.81	18	24.32	10	13.51	5	6.76	11	14.86	49	66.22
6.	4	5.41	9	12.16	12	16.22	12	16.22	6	8.11	22	29.73
7.	10	13.51	12	16.22	11	14.86	13	17.57	13	17.57	16	21.62
8.	3	4.05	1	1.35	3	4.05	9	12.16	11	14.86	18	24.32
9.	3	4.05	4	5.41	6	8.11	8	10.81	14	18.92	27	36.49
10.	1	1.35	8	10.81	13	17.57	17	22.97	12	16.22	12	16.22
11.	2	2.70	6	8.11	15	20.27	6	8.11	10	13.51	51	68.92
12.	7	9.46	36	48.65	6	8.11	14	18.92	13	17.57	34	45.95
13.	11	14.86	31	41.89	8	10.81	13	17.57	11	14.86	28	37.84
14.	19	25.68	29	39.19	12	16.22	11	14.86	12	16.22	28	37.84
15.	4	5.41	32	43.24	13	17.57	5	6.76	3	4.05	17	22.97
16.	2	2.70	15	20.27	10	13.51	6	8.11	5	6.76	13	17.57
17.	2	2.70	17	22.97	13	17.57	6	8.11	2	2.70	6	8.11
18.	19	25.68	43	58.11	5	6.76	9	12.16	8	10.81	8	10.81
19.	3	4.05	25	33.78	12	16.22	17	22.97	14	18.92	16	21.62
20.	5	6.76	8	10.81	5	6.76	17	22.97	7	9.46	13	17.57
21.	2	2.70	7	9.46	4	5.41	5	6.76	1	1.35	1	1.35
22.	5	6.76	17	22.97	17	22.97	13	17.57	7	9.46	14	18.92
23.	2	2.70	4	5.41	4	5.41	9	12.16	14	18.92	41	55.41
24.	5	6.76	7	9.46	17	22.97	8	10.81	13	17.57	39	52.70
25.	4	5.41	3	4.05	6	8.11	11	14.86	9	12.16	25	33.78
26.	4	5.41	9	12.16	26	37.84	30	40.54	15	21.62	18	24.32
27.	3	4.05	51	68.92	26	35.14	14	18.92	8	10.81	17	22.97
28.	7	9.46	2	2.70	7	9.46	19	25.68	13	17.57	7	9.46
29.	2	2.70	13	17.57	2	2.70	7	9.46	1	1.35	12	16.22
30.	7	9.46	13	17.57	13	17.57	25	33.78	29	39.19	36	48.65
31.	2	2.70	12	16.22	12	16.22	16	21.62	24	32.43	5	6.76
32.	2	2.70	1	1.35	39	52.70	27	36.49	31	41.89	13	17.57
33.												

Part II

Category

0 N % 1 N % 2 N % 3 N % 4 N % 5 N %

Item 3 -- GROUP A

SERVED AS ELDER LESS THAN 3 YEARS

N: 55

34.	7	12.73	2	3.64	2	3.64	21	38.18	20	36.36	3	5.45
35.	2	3.64	1	1.82	10	18.18	11	20.00	23	41.82	8	14.55
36.	1	1.82					6	10.91	38	69.09	10	18.18
37.	2	3.64			1	1.82	3	5.45	23	41.82	26	47.27
38.	7	12.73					5	9.09	22	40.00	21	38.18
39.	5	9.09	18	32.73	14	25.45	5	10.91	9	16.36	3	5.45
40.	7	12.73	15	27.27	15	27.27	5	9.09	11	20.00	2	3.64
41.	6	10.91					8	14.55	22	40.00	19	34.55
42.	8	14.55	1	1.82	6	10.91	16	29.09	14	25.45	10	18.18
43.	7	12.73	1	1.82	2	3.64	5	9.09	18	32.73	22	40.00
44.	6	10.91	24	43.64	10	18.18	4	7.27	5	9.09	6	10.91
45.	6	10.91	3	5.45	10	18.18	13	23.64	15	27.27	8	14.55
46.	6	10.91	5	9.09	5	9.09	11	20.00	21	38.18	7	12.73
47.	6	10.91	5	9.09	2	3.64	2	3.64	19	34.55	26	47.27
48.	9	16.36	5	9.09	4	7.27	9	16.36	19	34.55	9	16.36
49.	5	9.09	1	1.82			7	12.73	22	40.00	20	36.36

Item 3 -- GROUP B

SERVED AS ELDER 3 YEARS OR MORE

N: 74

215

34.	3	4.05	1	1.35	3	4.05	24	32.43	28	37.84	15	20.27
35.	1	1.35	1	1.35	9	12.16	19	25.68	25	33.78	19	25.68
36.	3	4.05			2	2.70	5	6.76	39	52.70	25	33.78
37.	1	1.35					5	6.76	34	45.95	34	45.95
38.	4	5.41			2	2.70	4	5.41	28	37.84	36	48.65
39.	5	6.76	31	41.89	17	22.97	4	5.41	3	10.81	9	12.16
40.	4	5.41	25	33.78	26	35.14	9	12.16	5	6.76	5	6.76
41.	4	5.41			2	2.70	10	13.51	26	35.14	32	43.24
42.	6	8.11			9	12.16	19	25.68	23	31.08	17	22.97
43.	3	4.05					6	8.11	31	41.89	34	45.95
44.	6	8.11	35	47.30	18	24.32	5	6.76	4	5.41	6	8.11
45.	7	9.46	5	6.76	10	13.51	15	20.27	24	32.43	13	17.57
46.	5	6.76	3	4.05	8	10.81	8	10.81	31	41.89	19	25.68
47.	3	4.05			1	1.35	4	5.41	22	29.73	44	59.46
48.	2	2.70	1	1.35			6	8.11	26	35.14	35	47.30
49.	3	4.05					4	5.41	26	35.14	41	55.41

Item 3 - TIME THE ELDERS HAD BEEN IN OFFICE - GROUP A - Part III

SERVED AS ELDER LESS THAN 3 YEARS  
N: 55

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
50.	5	9.09			10	18.18	20	36.36	17	30.91	3	5.45
51.	1	1.82	1	1.82	6	10.91	27	49.09	15	27.27	5	9.09
52.	2	3.64	3	5.45	18	32.73	17	30.91	13	23.64	2	3.64
53.	2	3.64	4	7.27	7	12.73	20	36.36	17	30.91	5	9.09
54.	1	1.82	1	1.82	6	10.91	16	29.09	24	43.64	7	12.73
55.	4	7.27	9	16.36	13	23.64	16	29.09	11	20.00	2	3.64
56.	1	1.82	4	7.27	7	12.73	19	34.55	18	32.73	6	10.91
57.	1	1.82	2	3.64	14	25.45	18	32.73	18	32.73	2	3.64
58.	3	5.45	4	7.27	13	23.64	23	41.82	12	21.82		
59.	1	1.82	2	3.64	5	9.09	20	36.36	19	34.55	8	14.55
60.			1	1.82	10	18.18	23	41.82	19	34.55	2	3.64
61.			2	3.64	10	18.18	24	43.64	17	30.91	2	3.64
62.			6	10.91	21	38.18	13	23.64	12	21.82	3	5.45
63.			3	5.45	10	18.18	21	38.18	15	27.27	6	10.91
64.	1	1.82	3	5.45	3	5.45	18	32.73	23	41.82	7	12.73
65.			5	9.09	14	25.45	19	34.55	10	18.18	7	12.73
66.	1	1.82	4	7.27	9	16.36	22	40.00	17	30.91	2	3.64
67.			2	3.64	19	34.55	17	30.91	15	27.27	2	3.64
68.			1	1.82	1	1.82	21	38.18	23	41.82	9	16.36
69.					8	14.55	22	40.00	20	36.36	5	9.09
70.	1	1.82	2	3.64	7	12.73	23	41.82	20	36.36	2	3.64
71.	2	3.64	5	9.09	23	41.82	18	32.73	6	10.91	1	1.82
72.			3	5.45	14	25.45	21	38.18	14	25.45	3	5.45
73.	1	1.82	1	1.82	5	9.09	23	41.82	21	38.18	4	7.27

Item 3 - TIME THE ELDERS HAD BEEN IN OFFICE - GROUP B - Part III

SERVED AS ELDER 3 YEARS OR MORE  
N: 74

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
50.	3	4.05	2	2.70	1	1.35	24	32.43	32	43.24	12	16.22
51.	2	2.70	1	1.35	2	2.70	13	17.57	40	54.05	16	21.62
52.	2	2.70	3	4.05	7	9.46	23	31.09	27	36.49	12	16.22
53.	2	2.70	2	2.70	1	1.35	15	20.27	34	45.95	20	27.03
54.	2	2.70	1	1.35	6	8.11	21	28.38	24	32.43	20	27.03
55.	5	6.76	9	12.16	13	17.57	17	22.97	20	27.03	10	13.51
56.	2	2.70	3	4.05	7	9.46	17	22.97	33	44.59	12	16.22
57.	3	4.05	2	2.70	6	8.11	25	33.78	27	36.49	11	14.86
58.	3	4.05	3	4.05	17	22.97	24	32.43	19	25.68	8	10.81
59.	2	2.70	1	1.35	6	8.11	15	20.27	35	47.30	15	20.27
60.	1	1.35	1	1.35	6	8.11	28	37.84	27	36.49	11	14.86
61.	3	4.05	2	2.70	9	12.16	27	36.49	24	32.43	9	12.16
62.	1	1.35	5	6.76	4	5.41	26	35.14	26	35.14	12	16.22
63.	1	1.35			3	4.05	25	33.78	33	44.59	12	16.22
64.	1	1.35	3	4.05	2	2.70	16	21.62	33	44.59	22	29.73
65.	3	4.05	3	4.05	15	20.27	18	24.32	23	31.08	12	16.22
66.	1	1.35			4	5.41	22	29.73	36	48.65	11	14.86
67.	4	5.41			10	13.51	23	31.08	25	33.78	12	16.22
68.	2	2.70			2	2.70	10	13.51	36	48.65	24	32.43
69.	2	2.70			4	5.41	22	29.73	34	45.95	12	16.22
70.	2	2.70	1	1.35	3	4.05	27	36.49	31	41.89	10	13.51
71.	2	2.70	2	2.70	17	22.97	25	33.78	23	31.08	5	6.76
72.	1	1.35	2	2.70	6	8.11	25	33.78	29	39.19	11	14.86
73.	2	2.70			2	2.70	20	27.03	38	51.35	12	16.22

Item 3 - TIME THE ELDERS HAD BEEN IN OFFICE - Part IV

GROUP A

GROUP B

3. SERVED AS ELDER LESS THAN 3 YEARS

SERVED AS ELDER 3 YEARS OR MORE

Item	NO		YES	
	N	%	N	%
74.	22	40.00	33	60.00
75.	12	21.82	43	78.18
76.	10	18.18	45	81.82
77.	43	78.18	12	21.82
78.	28	50.91	27	49.09
79.	7	12.73	48	87.27
80.	7	12.73	48	87.27
81.	22	40.00	33	60.00
82.	25	45.45	30	54.55
83.	29	52.73	26	47.27
84.	36	65.45	19	34.55
85.	41	74.55	14	25.45
86.	39	70.91	16	29.09
87.	5	9.09	50	90.91
88.	5	9.09	50	90.91
89.	34	61.82	21	38.18
90.	28	50.91	27	49.09
91.	4	7.27	51	92.73
92.	47	85.45	8	14.55
93.	26	50.91	27	49.09
94.	54	98.18	1	1.82
95.	13	23.64	42	76.36
96.	23	41.82	32	58.18
97.	35	63.64	20	36.36
98.	12	21.82	43	78.18
99.	19	34.55	36	65.45

Item	NO		YES	
	N	%	N	%
74.	32	43.24	42	56.76
75.	12	16.22	62	83.78
76.	8	10.81	65	89.19
77.	62	83.78	12	16.22
78.	40	54.05	34	45.95
79.	4	5.41	70	94.59
80.	9	12.16	65	37.84
81.	21	28.38	53	71.62
82.	35	47.30	39	52.70
83.	31	41.89	43	58.11
84.	40	54.05	34	45.95
85.	40	54.05	34	45.95
86.	55	74.32	19	25.68
87.	4	5.41	70	94.59
88.	3	4.05	71	95.95
89.	37	50.00	37	50.00
90.	13	24.32	56	75.68
91.	3	4.05	71	95.95
92.	58	78.38	16	21.62
93.	44	59.46	30	40.54
94.	71	95.95	3	4.05
95.	22	29.73	52	70.27
96.	25	33.78	49	66.22
97.	40	54.05	34	45.95
98.	21	28.38	53	71.62
99.	13	17.57	61	82.43



Item 4 - EDUCATIONAL LEVEL OF THE ELDERS - GROUP A - Part I

COMPLETED 8TH GRADE OR LESS  
N: 74

Item	Category 0					1					2					3					4					5							
	N	%	N	%	N	N	%	N	%	N	N	%	N	%	N	N	%	N	%	N	N	%	N	N	%	N	N	%					
1.					2		2.70	17	22.97	21		21	21.33	34		34	45.95																
2.					11		14.86	13	17.57	30		30	40.54	20		20	27.03																
3.	1	1.35	6	8.11	26		35.14	19	25.68	7		7	9.46	15		15	20.27																
4.	3	4.05	42	56.76	29		39.19																										
5.			7	9.46	4		5.41	4	5.41	8		8	10.81	31		31	41.89																
6.	4	5.41	14	18.92	14		18.92	12	16.22	11		11	14.86	19		19	25.68																
7.	6	8.11	9	12.16	19		25.68	14	18.92	13		13	17.57	17		17	22.97																
8.	7	9.46	16	21.62	11		14.86	9	12.16	11		11	14.86	20		20	27.03																
9.	3	4.05	9	12.16	11		14.86	9	12.16	19		19	25.68	23		23	31.08																
10.	13	17.57	10	13.51	9		12.16	18	24.32	15		15	20.27	8		8	10.81																
11.	5	6.76	1	1.35	1		1.35	7	9.46	7		7	9.46	53		53	71.62																
12.	5	6.76	1	1.35	6		8.11	13	17.57	15		15	20.27	34		34	45.95																
13.	5	6.76	5	6.76	13		17.57	13	17.57	17		17	22.97	21		21	28.38																
14.	2	2.70	3	4.05	18		24.32	16	21.62	14		14	18.92	22		22	29.73																
15.	11	14.86	38	51.35	4		5.41	5	6.76	4		4	5.41	12		12	16.22																
16.	12	16.22	29	39.19	7		9.46	10	13.51	7		7	9.46	9		9	12.16																
17.	23	31.08	28	37.84	9		12.16	6	8.11	4		4	5.41	4		4	5.41																
18.	9	12.16	35	47.30	11		14.86	6	8.11	7		7	9.46	6		6	8.11																
19.	8	10.81	18	24.32	12		16.22	14	18.92	10		10	13.51	12		12	16.22																
20.	4	5.41	21	28.38	19		25.68	10	13.51	8		8	10.81	12		12	16.22																
21.	22	29.73	44	59.46	1		1.35	4	5.41	1		1	1.35	2		2	2.70																
22.	3	4.05	18	24.32	13		17.57	16	21.62	9		9	12.16	15		15	20.27																
23.	3	4.05	2	2.70	3		4.05	14	18.92	12		12	16.22	40		40	54.05																
24.	6	8.11	8	10.81	5		6.76	12	16.22	14		14	18.92	29		29	39.19																
25.	7	9.46	10	13.51	15		20.27	12	16.22	6		6	8.11	24		24	32.43																
26.	4	5.41	2	2.70	7		9.46	27	36.49	20		20	27.03	14		14	18.92																
27.	3	4.05	6	8.11	29		39.19	12	16.22	6		6	8.11	22		22	29.73																
28.	4	5.41	7	9.46	25		33.78	22	29.73	12		12	16.22	4		4	5.41																
29.	7	9.46	44	59.46	6		8.11	1	1.35	1		1	1.35	15		15	20.27																
30.	1	1.35			3		4.05	3	4.05	24		24	32.43	43		43	58.11																
31.	7	9.46	2	2.70	17		22.97	24	32.43	22		22	29.73	2		2	2.70																
32.	1	1.35			14		18.92	13	17.57	27		27	36.49	19		19	25.68																
33.	1	1.35			40		54.05	27	36.49	5		5	6.76																				

Item 4 - EDUCATIONAL LEVEL OF THE ELDERS - GROUP B - Part I

FINISHED BETWEEN 1ST SECONDARY YEAR AND UNIVERSITY CAREER  
N: 55

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
1.			15	27.27	14	25.45	11	20.00	15	27.27		
2.			6	10.91	12	21.82	20	36.36	17	30.91		
3.			15	27.27	8	14.55	10	18.18	15	27.27		
4.					26	47.27	4	7.27	25	45.45		
5.	1	1.82	3	5.45	2	3.64	8	14.55	9	16.36	32	58.18
6.	5	9.09	15	27.27	8	14.55	9	16.36	3	5.45	15	27.27
7.	6	10.91	11	20.00	10	18.18	10	18.18	8	14.55	10	18.18
8.	9	16.36	16	29.09	9	16.36	6	10.91	5	9.09	10	18.18
9.	5	9.09	11	20.00	5	9.09	6	10.91	9	16.36	19	34.55
10.	3	5.45	17	30.91	8	14.55	11	20.00	6	10.91	10	18.18
11.	2	3.64	4	7.27	5	9.09	6	10.91	7	12.73	31	56.36
12.	3	5.45	8	14.55	7	12.73	10	18.18	8	14.55	19	34.55
13.	1	1.82	11	20.00	10	18.18	12	21.82	4	7.27	17	30.91
14.	2	3.64	10	18.18	9	16.36	10	18.18	11	20.00	13	23.64
15.	5	9.09	34	61.82	3	5.45	2	3.64	1	1.82	10	18.18
16.	7	12.73	31	56.36	4	7.27	4	7.27			9	16.36
17.	13	23.64	24	43.64	7	12.73	3	5.45	3	5.45	5	9.09
18.	1	1.82	24	50.91	10	18.18	6	10.91	3	5.45	7	12.73
19.			18	32.73	6	10.91	13	23.64	9	16.36	9	16.36
20.	1	1.82	15	27.27	14	25.45	14	25.45	4	7.27	7	12.73
21.	11	20.00	36	65.45	5	9.09	3	5.45				
22.	1	1.82	23	41.82	7	12.73	10	18.18	4	7.27	10	18.18
23.	4	7.27	2	3.64	3	5.45	3	5.45	14	25.45	25	52.73
24.	4	7.27	10	18.18	6	10.91	6	10.91	4	7.27	25	45.45
25.	5	9.09	12	21.82	9	16.36	7	12.73	7	12.73	16	29.09
26.	1	1.82	5	9.09	7	12.73	24	43.64	7	12.73	11	20.00
27.	2	3.64	2	3.64	24	43.64	9	16.36	5	9.09	12	21.82
28.	1	1.82	13	23.64	19	34.55	12	21.82	6	10.91	4	7.27
29.	1	1.82	34	61.82	6	10.91					14	25.45
30.					3	5.45	6	10.91	17	30.91	29	52.73
31.	4	7.27			11	20.00	18	32.73	17	30.91	5	9.09
32.	3	5.45					16	29.09	22	40.00	6	10.91
33.	3	5.45	1	1.82	27	49.09	21	38.18	3	5.45		

Part II Category 0

N: 74

Item 4	Category 0	%	N	1	%	N	2	%	N	3	%	N	4	%	N	5	%
COMPLETED 8TH GRADE OR LESS																	
34.	5	6.76	2	2.70	2	2.70	25	33.78	28	37.84	12	16.22					
35.	1	1.35	1	1.35	9	12.16	15	20.27	29	39.19	19	25.64					
36.	2	2.70	1	1.35	5	6.76	5	6.76	43	58.11	23	31.08					
37.	1	1.35			2	2.70	2	2.70	35	47.30	36	48.65					
38.	7	9.46	1	1.35	4	5.41	4	5.41	26	35.14	36	48.65					
39.	6	8.11	26	35.14	11	14.86	9	12.16	13	17.57	9	12.16					
40.	4	5.41	21	28.38	22	29.73	8	10.81	13	17.57	6	8.11					
41.	5	6.76	1	1.35	14	18.92	14	18.92	23	31.08	31	41.83					
42.	8	10.81	1	1.35	7	9.46	18	24.32	22	29.73	18	24.32					
43.	6	8.11	1	1.35	7	9.46	7	9.46	22	29.73	38	51.35					
44.	10	13.51	26	35.14	16	21.62	7	9.46	6	8.11	9	12.16					
45.	6	8.11	3	4.05	8	10.81	14	18.92	26	35.14	17	22.97					
46.	6	8.11	4	5.41	6	8.11	6	8.11	13	17.57	19	25.64					
47.	6	8.11	1	1.35	1	1.35	4	5.41	21	28.38	42	56.75					
48.	7	9.46	5	6.76	3	4.05	8	10.81	27	36.19	24	32.43					
49.	5	6.76			5	6.76	5	6.76	31	41.89	33	44.59					

N: 55

Item 4 - GROUP B	FINISHED BETWEEN 1ST SECONDARY YEAR AND UNIVERSITY CAREER	%	N	1	%	N	2	%	N	3	%	N	4	%	N	5	%
34.	5	9.09	1	1.82	3	5.45	20	36.36	20	36.36	6	10.91					
35.	2	3.64	1	1.82	10	18.18	15	27.27	19	34.55	8	14.55					
36.	2	3.64	1	1.82	1	1.82	6	10.91	34	61.82	12	21.82					
37.	2	3.64	1	1.82	1	1.82	6	10.91	22	40.00	24	43.64					
38.	4	7.27	1	1.82	1	1.82	5	9.09	24	43.64	21	38.18					
39.	4	7.27	23	41.82	20	36.36	1	1.82	4	7.27	3	5.45					
40.	7	12.73	19	34.55	19	34.55	6	10.91	3	5.45	1	1.82					
41.	5	9.09	1	1.82	8	14.55	4	7.27	25	45.45	20	36.36					
42.	6	10.91	1	1.82	17	30.91	17	30.91	15	27.27	9	16.36					
43.	4	7.27	1	1.82	1	1.82	4	7.27	27	49.09	18	32.73					
44.	2	3.64	33	60.00	12	21.82	2	3.64	3	5.45	3	5.45					
45.	7	12.73	5	9.09	12	21.82	14	25.45	13	23.64	4	7.27					
46.	5	9.09	4	7.27	7	12.73	13	23.64	19	34.55	7	12.73					
47.	3	5.45			2	3.64	2	3.64	20	36.36	25	50.91					
48.	4	7.27	1	1.82	5	9.09	7	12.73	18	32.73	20	36.36					
49.	3	5.45	1	1.82	6	10.91	6	10.91	17	30.91	28	50.91					

Item 4 - EDUCATIONAL LEVEL OF THE ELDEHS - GROUP A - Part III

COMPLETED 8TH GRADE OR LESS  
N: 74

Item	Category 0		1		2		3		4		5	
	N	%	N	%	N	%	N	%	N	%	N	%
50.	5	6.76	2	2.70	6	10.31	28	37.84	25	33.78	6	8.11
51.	1	1.35	1	1.35	7	9.46	29	39.19	29	39.19	7	9.45
52.	1	1.35	4	5.41	18	24.32	26	35.14	20	27.03	5	6.75
53.	1	1.35	3	4.05	6	8.11	23	31.08	30	40.54	11	14.86
54.	1	1.35	2	2.70	5	6.76	22	29.73	28	37.84	16	21.62
55.	6	8.11	11	14.86	17	22.97	20	27.03	17	22.97	3	4.05
56.	1	1.35	4	5.41	11	14.86	22	29.73	29	39.19	7	9.45
57.	1	1.35	3	4.05	13	17.57	30	40.54	21	28.38	6	8.11
58.	3	4.05	5	6.76	19	25.65	35	47.30	9	12.16	3	4.05
59.	1	1.35	2	2.70	9	12.16	24	32.43	28	37.84	10	13.51
60.	1	1.35	1	1.35	10	13.51	33	44.59	23	31.08	7	9.45
61.	1	1.35	2	2.70	15	20.27	30	40.54	19	25.65	7	9.45
62.			6	8.11	18	24.32	27	36.49	17	22.97	6	8.11
63.					11	14.86	27	36.49	27	36.49	9	12.15
64.			3	4.05	4	5.41	20	27.03	33	44.59	14	18.92
65.	1	1.35	3	4.05	10	13.51	22	29.73	20	27.03	10	13.51
66.					10	13.51	27	36.49	29	39.19	8	10.81
67.	2	2.70	1	1.35	22	29.73	22	29.73	21	28.38	7	9.45
68.					2	2.70	24	32.43	35	47.30	12	16.22
69.	1	1.35			7	9.46	26	35.14	31	41.89	9	12.16
70.			2	2.70	4	5.41	32	43.24	29	39.19	7	9.45
71.	2	2.70	3	4.05	25	37.84	24	32.43	13	17.57	4	5.41
72.			4	5.41	13	17.57	29	39.19	23	31.08	5	6.76
73.	1	1.35			4	5.41	30	40.54	31	41.89	8	10.81

Item 4 - EDUCATIONAL LEVEL OF THE ELDERLS - GROUP B - Part III

FINISHED BETWEEN 1ST SECONDARY YEAR AND UNIVERSITY CAREER  
N: 55

Item	Category 0					Category 1					Category 2					Category 3					Category 4					Category 5				
	N	%	N	%	N	N	%	N	%	N	N	%	N	%	N	N	%	N	%	N	N	%	N	N	%	N	N	%		
50.	3	5.45								3	5.45																			
51.	2	3.64	1	1.82						1	1.82																			
52.	3	5.45	2	3.64						7	12.73																			
53.	3	5.45	3	5.45						2	3.64																			
54.	2	3.64								7	12.73																			
55.	3	5.45	7	12.73						9	16.36																			
56.	2	3.64	3	5.45						3	5.45																			
57.	3	5.45	1	1.82						7	12.73																			
58.	3	5.45	2	3.64						11	20.00																			
59.	2	3.64	1	1.82						2	3.64																			
60.	1	1.82	1	1.82						6	10.91																			
61.	2	3.64	2	3.64						4	7.27																			
62.	1	1.82	5	9.09						7	12.73																			
63.	1	1.82	3	5.45						2	3.64																			
64.	2	3.64								1	1.82																			
65.	2	3.64	5	9.09						11	20.00																			
66.	2	3.64	4	7.27						3	5.45																			
67.	2	3.64	2	3.64						7	12.73																			
68.	2	3.64								1	1.82																			
69.	1	1.82								5	9.09																			
70.	3	5.45	1	1.82						9	16.36																			
71.	2	3.64	4	7.27						12	21.82																			
72.	1	1.82	1	1.82						7	12.73																			
73.	2	3.64	1	1.82						3	5.45																			

Item 4 - EDUCATIONAL LEVEL OF THE ELDERS - Part IV  
PART IV - D

GROUP A

GROUP B

4. COMPLETED 8TH GRADE OR LESS

FINISHED BETWEEN 1ST SECONDARY YEAR  
AND UNIVERSITY CAREER

Item	NO		YES		Item	NO		YES	
	N	%	N	%		N	%	N	%
74.	29	39.19	45	60.81	74.	25	45.45	30	54.55
75.	14	18.92	60	81.08	75.	10	18.18	45	81.82
76.	7	9.46	67	90.54	76.	11	20.00	44	80.00
77.	63	85.14	11	14.86	77.	42	76.36	13	23.64
78.	34	45.95	40	54.05	78.	34	61.32	21	38.18
79.	7	9.46	67	90.54	79.	4	7.27	51	92.73
80.	9	12.16	65	87.84	80.	7	12.73	48	87.27
81.	21	28.38	53	71.62	81.	22	40.00	33	60.00
82.	29	39.19	45	60.81	82.	31	56.36	24	43.64
83.	26	35.14	48	64.86	83.	34	61.82	21	38.18
84.	39	52.70	35	47.30	84.	37	67.27	18	32.73
85.	48	64.86	26	35.14	85.	33	60.00	22	40.00
86.	53	71.62	21	28.38	86.	41	74.55	14	25.45
87.	6	8.11	68	91.89	87.	3	5.45	52	94.55
88.	5	6.76	69	93.24	88.	3	5.45	52	94.55
89.	33	44.59	41	55.41	89.	38	69.09	17	30.91
90.	29	39.19	45	60.81	90.	17	30.31	38	69.09
91.	6	8.11	68	91.89	91.	1	1.82	54	98.18
92.	59	79.73	15	20.27	92.	46	83.64	9	16.36
93.	39	52.70	35	47.30	93.	33	60.00	22	40.00
94.	73	98.65	1	1.35	94.	52	94.55	3	5.45
95.	19	25.68	55	74.32	95.	15	29.09	39	70.91
96.	27	36.49	47	63.51	96.	21	38.18	34	61.82
97.	43	58.11	31	41.89	97.	32	58.18	23	41.82
98.	18	24.32	56	75.68	98.	15	27.27	40	72.73
99.	20	27.03	54	72.97	99.	12	21.32	43	78.18

## APPENDIX L

### Comparative Tables on Data for Items 1 to 4

## THE ELDERS GROUPED ACCORDING TO AGE GROUPS

Category	Age $\leq$ 40		Age $>$ 40	
	N	%	N	%
<b>Age Distribution</b>				
No response	0		-	
1. Less than 20 yrs.	0		-	
2. 21 to 30 yrs.	17	35	-	
3. 31 to 40 yrs.	31	65	-	
4. 41 to 50 yrs.	-		32	40
5. 51 and over	-		49	60
<b>Total</b>	<b>48</b>	<b>100</b>	<b>81</b>	<b>100</b>
<b>2. Length of Church Membership</b>				
No response	0		0	
1. Less than 2 yrs.	0		0	
2. From 2 to less than 5 yrs.	10	21	7	9
3. From 5 to less than 10 yrs.	13	27	12	15
4. From 10 to less than 20 yrs.	23	48	27	33
5. From 20 yrs. on	2	4	35	43
<b>Total</b>	<b>48</b>	<b>100</b>	<b>81</b>	<b>100</b>
<b>3. Time the Elder had been in Office</b>				
No response	0		1	1
1. Less than 1 yr.	15	31	6	7
2. From 1 to less than 3 yrs.	14	29	19	23
3. From 3 to less than 6 yrs.	9	19	18	22
4. From 6 to less than 10 yrs.	8	17	9	11
5. From 10 yrs. on	2	4	28	35
<b>Total</b>	<b>48</b>	<b>100</b>	<b>81</b>	<b>100</b>
<b>4. Educational Level</b>				
No response	1	2	2	2
1. From 1st to 6th grade	9	19	33	41
2. From 7th to 8th grade	9	19	20	25
3. From 9th to 12th grade	9	19	17	21
4. From 13th on, no degree	3	6	1	1
5. University degree	17	35	8	10
<b>Total</b>	<b>48</b>	<b>100</b>	<b>82</b>	<b>100</b>



THE ELDERS GROUPED ACCORDING TO THE LENGTH  
OF MEMBERSHIP IN THE CHURCH

Category	Length of Membership			
	<10 yrs.		≥10 yrs.	
	N	%	N	%
<b>Length of Membership (2)</b>				
No response	0		-	
1. Less than 2 yrs.	0		-	
2. From 2 to less than 5 yrs.	17	40	-	
3. From 5 to less than 10 yrs.	25	60	-	
4. From 10 to less than 20 yrs.	-		50	57
5. From 20 yrs. and over	-		37	43
<b>Total</b>	<b>42</b>	<b>100</b>	<b>87</b>	<b>100</b>
<b>1. Age Distribution</b>				
No response	0		0	
1. Less than 20 yrs.	0		0	
2. 21 to 30 yrs.	13	31	4	5
3. 31 to 40 yrs.	10	24	21	24
4. 41 to 50 yrs.	9	21	23	26
5. 51 and over	10	24	39	45
<b>Total</b>	<b>42</b>	<b>100</b>	<b>87</b>	<b>100</b>
<b>3. Time the Elder had been in Office</b>				
No response	0		1	1
1. Less than 1 year.	15	36	6	7
2. From 1 to less than 3 yrs.	18	43	15	17
3. From 3 to less than 6 yrs.	6	14	21	24
4. From 6 to less than 10 yrs.	3	7	14	16
5. From 10 yrs. on	0		30	35
<b>Total</b>	<b>42</b>	<b>100</b>	<b>87</b>	<b>100</b>
<b>4. Educational Level</b>				
No response	0		3	3
1. From 1st to 6th grade	14	33	28	32
2. From 7th to 8th grade	10	24	19	22
3. From 9th to 12th grade	9	21	17	20
4. From 13th on, no degree	3	7	1	1
5. University degree	6	14	19	22
<b>Total</b>	<b>42</b>	<b>100</b>	<b>87</b>	<b>100</b>

THE ELDERS GROUPED ACCORDING TO THE TIME  
THEY HAD BEEN IN OFFICE

Category	Time in Office			
	< 3 yrs.		≥ 3 yrs.	
	N	%	N	%
<b>Time the Elder had been in Office</b>				
No response	1	2	-	
1. Less than 1 yr.	21	38	-	
2. From 1 to less than 3 yrs.	33	60	-	
3. From 3 to less than 6 yrs.	-		27	36
4. From 6 to less than 10 yrs.	-		17	23
5. From 10 yrs. on	-		30	41
<b>Total</b>	<b>55</b>	<b>100</b>	<b>74</b>	<b>100</b>
<b>1. Age Distribution</b>				
No response	0		0	
1. Less than 20 yrs.	0		0	
2. 21 to 30 yrs.	14	25.5	3	4
3. 31 to 40 yrs.	15	27	16	22
4. 41 to 50 yrs.	12	22	20	27
5. 51 and over	14	25.5	35	47
<b>Total</b>	<b>55</b>	<b>100</b>	<b>74</b>	<b>100</b>
<b>2. Length of Membership</b>				
No response	00		0	
1. Less than 2 yrs.	0		0	
2. From 2 to less than 5 yrs.	17	31	0	
3. From 5 to less than 10 yrs.	16	29	9	12
4. From 10 to less than 20 yrs.	17	31	33	45
5. From 20 yrs. and over	5	9	32	43
<b>Total</b>	<b>55</b>	<b>100</b>	<b>74</b>	<b>100</b>
<b>4. Educational Level</b>				
No response	2	4	1	1
1. From 1st to 6th grade	17	31	25	34
2. From 7th to 8th grade	14	25	15	20
3. From 9th to 12th grade	11	20	15	20
4. From 13th on, no degree	1	2	3	4
5. University degree	10	18	15	20
<b>Total</b>	<b>55</b>	<b>100</b>	<b>74</b>	<b>100</b>

THE ELDERS GROUPED ACCORDING TO THEIR  
EDUCATIONAL LEVEL

Category	Educational Level			
	≤ 8th grade		> 8th grade	
	N	%	N	%
<b>Highest Educational Level</b>				
No response	3	4	-	
1. From 1st to 6th grade	42	57	-	
2. From 7th to 8th grade	29	39	-	
3. From 9th to 12th grade	-		26	47
4. From 13th on, no degree	-		4	7
5. University degree	-		25	46
Total	74	100	55	100
<b>1. Age Distribution</b>				
No response	0		0	
1. Less than 20 yrs.	0		0	
2. 21 to 30 yrs.	2	3	15	27
3. 31 to 40 yrs.	17	23	14	26
4. 41 to 50 yrs.	21	28	11	20
5. 51 and over	34	46	15	27
Total	74	100	44	100
<b>2. Length of Membership</b>				
No response	0		0	
1. Less than 2 yrs.	0		0	
2. From 2 to less than 5 yrs.	11	15	6	11
3. From 5 to less than 10 yrs.	13	18	12	22
4. From 10 to less than 20 yrs.	30	40	20	36
5. From 20 yrs. and over	20	27	17	31
Total	74	100	55	100
<b>3. Time the Elder had been in Office</b>				
No response	1	1	0	
1. Less than 1 yr.	6	8	15	27
2. From 1 to less than 3 yrs.	26	35	7	13
3. From 3 to less than 6 yrs.	19	26	8	14
4. From 6 to less than 10 yrs.	7	9	10	18
5. From 10 yrs. on	15	20	15	27
Total	74	100	55	100

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