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UNLOCKING CHILEAN COMMUNITIES BY TRAINING POTENTIAL CATALYTIC URBAN CHURCH PLANTERS

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UNLOCKING CHILEAN COMMUNITIES
BY TRAINING POTENTIAL
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A Dissertation Presented to the

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Abstract

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This dissertation seeks to create a contextualized training design for potential catalytic urban church planters among leaders in the Foursquare Church of Chile. The rate of church planting has been slow during the last several decades, compared to the initial explosion of church multiplication that occurred when the founding missionary, Angelo Arbizu, arrived in Chile in 1949.

Precedent literature was reviewed that dealt with the challenges and past successes in the urban context of Santiago. Competency management principles were used to develop a competency model of a catalytic urban church planter based on the ministry of the Apostle Paul. Adult education literature and Jane Vella's Dialogue Education approach informed the development of a training design called Christian Dialogue Education (CDE). Christian Dialogue Education extends Vella's approach because CDE finds its purpose in producing Christ-like attitudes and behaviors in the lives of learners through dialogue.

The procedure for developing a contextualized training design was based on a transformative mixed-methods research approach. The research method began with creating a survey based on a Pauline competency model. The purpose of the survey was

to identify potential catalytic urban church planters who would serve as respondents in focus groups and semi-structured interviews.

Three key results were obtained by the research. Nineteen potential catalytic urban church planters were identified by the survey. The minimal performance level for urban church planting was established as one new church every five years by each Foursquare congregation in Chile. Christian Dialogue Education was considered a more effective training approach than a traditional lecture model due to its interactive nature and focus on spiritual formation.

The research provided several recommendations for future consideration by the leaders of the Foursquare Church of Chile. Competency management principles may also serve to create similar competency models for other church leaders like evangelists, prophets, pastors and teachers. Developing performance standards for ministry could improve urban church planting. Christian Dialogue Education could be applied to other training venues in the organizational life of the Foursquare Church of Chile.

Mentor: Mark Hopkins   333 words

Dedication

To my wife, Lisa

For your ongoing love, prayers and support throughout our multiple ministry

experiences in both the United States and Latin America. Without you, this project

would have been impossible. I will always be grateful that God allowed me to

marry an amazing wife, mother, MK, artist, and educator.

To my three sons, Kurt, Stefan, and Hans

Your commitment to serve God and to love your wonderful wives

is cause for great joy and fulfillment for both your mother and me.

And to my parents, Raymond and Joan

Without your encouragement many years ago to pursue a doctoral degree,

I would not have attempted it. Dad, I look forward to seeing you in heaven.

And to my brother, Kent

Your late night reviews of multiple papers kept me on track throughout the process,

I am thankful for our lifetime friendship.

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To Jim Scott, FMI director, and the board of directors of LeadershipNet, Inc. that includes: Steve Gutzler, Cliff Hanes, Raul Irigoyen, Shannon Kearney, Todd Schumacher, and Jerry Stott. Thank you for allowing me to invest these past several years in this project that I believe will advance our common mission to facilitate church planting movements and train leaders around the world.

To Bob Freeman who introduced me to Dialogue Education that transformed my ministry beyond anything I could imagine. Thanks, Bob, for seeking me out to be part of this cohort.

To my mentor, Mark Hopkins, whose patience and encouragement with my difficulty in getting my dissertation drafts completed in a timely manner kept me on task. Thanks, Mark, for your amazing feedback that improved my work beyond my highest expectations.

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To Pastor Alen Joo, president of the Foursquare Church of Chile, and spiritual father to many leaders. I am so grateful to have you as a friend, a mentor, and a spiritual guide. Thank you for partnering with this project and sacrificing yourself on a daily basis to see the Kingdom of God extended in Chile and beyond. You are an outstanding example of a catalytic urban church planter.

Finally, to Don McGregor who inspired me to give my life to in-service training of pastors throughout Latin America, and to Roy Hicks, Jr. who gave me a passion to see God's Kingdom extended to the world.

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List of Abbreviations

ABO   Achievement-Based Objectives

ADDIE Analyze, Design, Develop, Implement, and Evaluate

AI   Appreciative Inquiry

ALD   Adult Leadership Development

CDE   Christian Dialogue Education

CHE   Community Health Evangelism

CIA   Central Intelligence Agency

CEO   Chief Executive Officer

CPM   Church Planting Movement

DE   Dialogue Education

FMI   Foursquare Missions International

HR   Human Resource

ID   Instructional Design

INE   Instituto Nacional de Estadisticas (National Institute of Statistics)

LNRA Learning Needs Resource Assessment

NASA National Aeronautics and Space Administration

NLT   New Living Translation

NRCC National Research Council of Canada

PCA   Participant Competency Assessment

PRB   Population Research Bureau

PRC   Pew Research Center

SEMIPLAN   *Seminario Para La Plantacion de Iglesias*" (Seminar for the Planting of
           Churches)

SKA   Skills, Knowledge and Attitudes

UN   United Nations

Chapter 1

Introduction

On October 13, 2010, one billion people watched thirty-three Chilean miners being rescued from the 121-year-old San Jose copper-gold mine in, Copiapó Chile. Copiapó catapulted onto the world stage due to the relentless efforts of the government, the mine owners, and even NASA. The Fenix 2 capsule that was used to extract the miners stands today in the Atacama Regional Museum of Copiapó as a testimony to the conquest of humanity and technology over the formidable odds that entrapped the thirty-three miners (Roberts 2010, 50).

In Copiapó, Chile, there is a Foursquare church building that also stands as a monument to human sacrifice and obedience to the work of the Spirit with regard to church planting. This story began forty-nine years earlier when a young Chinese-Chilean pastor named Alen Joo stepped off a train in the sleepy provincial mining town of Copiapó. Joo recently shared this remarkable story at a retreat that focused on church planting and it seemed to capture the essence of this research project (Alen Joo, pers. comm., March 20, 2014).

In October of 1961, Joo had just completed a painful twenty-four hour journey on a grimy, rickety train as it pulled into the station at Copiapó. Joo was on his way home to the coastal city of Antofagasta that was still twelve hours away. Surprisingly, the young pastor experienced a strong impression inside his mind. A nearly audible voice said, "Get

off the train and start a new church in Copiapó." He sensed this was the Holy Spirit giving him direction. However, Joo had a problem; he only had enough money to pay for the next leg of the trip, and he did not know anyone in Copiapó.

The center of Copiapó has changed little since 1961. It is the scene of a traditional plaza lined with tall palm and twisted pepper trees. A beautiful marble fountain graces the center of the plaza, and benches are placed under the shade of the trees. A traditional colonial Catholic church faces City Hall on opposing sides of the plaza. The lush green leaves of the tall trees stand out against the surrounding desert and nearby Andes Mountains.

After disembarking from the train, Joo sat down on one of the park benches in front of the Catholic Church and waited for God to tell him what to do. He heard nothing and had no strong impressions. To Joo, heaven was silent. Three hours later, and with no place to stay, he knocked on the door of the *pension* or boarding house that was next to the Catholic Church. A woman answered the door and explained, in a matter-of-fact way, the room rate for one night. He dug down deep into his pockets. It took all of the money he had left to pay for one night of lodging. Nothing was left over for food and he had not eaten in a long time. Unfortunately, his room was located next to the kitchen and the smell of a cooking supper only increased the pain in his now-empty stomach. He knelt next to his bed and began to pray. Hunger and uncertainty overwhelmed him and he spent most of the night praying or crying, and often both.

Exhausted, Joo slept in and had to leave the room by noon the next day. He returned to the bench, silently prayed, and waited for God to show him what to do. At last, he felt like a force had taken hold of his neck and he stood up. Almost involuntarily,

he began walking out of the plaza and crossed the railroad tracks. As he was leaving the town, he came upon an area crowded with door less shacks topped with thatched roofs on the outskirts of the desert town. Suddenly, a young girl of seven or eight years old said to him, "Pastor Alen, the people in that shack over there are waiting for a pastor to come and open a church." He started to walk away, surprised that the little girl knew his uncommon name. When he turned around, he saw that she had disappeared. He went over to the shack she had pointed out and called out, "Hello, hello?" A middle-aged man came to the opening of the shack, trailed by three of his six children. Joo introduced himself and explained, "I have come to start a church here in Copiapó and I need a place to stay." The man smiled, extended his hand, and replied, "My name is Mr. Molina. We have been praying that God would send someone to start another church in town." Molina invited Joo to sleep on an old army cot next to the outside wall of the one-room shack. Joo was grateful he had a place to sleep. The next day, his host introduced Joo to several locals and they gathered together for a Bible study. Two of them received Christ and were baptized. For the next four nights, Joo held a series of Bible studies with this small group.

At this point, Joo realized he needed to return to his wife Rosita and his family in Antofagasta, as well as attend to the congregation that he had also begun there. The six people who had attended his Bible study agreed to continue to meet weekly if Joo would return to Copiapó soon. This fledgling group of new Christians received an offering for Joo that provided the young church planter with just enough money for the twelve-hour train ride that would take him home. For the next four years, Joo returned every two weeks until the congregation grew to eighty adults.

The fruit from this small church planting diversion on a train ride to the north has been quite significant. From the Copiapó Foursquare Church that began in 1961, eleven young men and women have become pastors. Five are a part of the Foursquare organization and six are with other denominations. One of them who was not Foursquare planted two churches in Central Chile before moving to Paraguay to become a missionary. Today, a thriving church of 100 people gathers in Copiapó. This church has since planted two smaller congregations of twenty-five adults each in Copiapó. The evidence is clear, because Alen Joo was willing to spontaneously get off a train and plant a church, three congregations and eleven pastors currently serve as instruments of God's Kingdom.

Church Planting Breakthroughs in Chile and Argentina

This spirit of sacrifice and risk-taking began with Alen Joo's spiritual father, Angelo Arbizu. Arbizu was a Mexican-American evangelist from Los Angeles, California. He initiated a church planting fervor in Chile from 1949 to 1958 and was responsible for planting thirty-nine congregations throughout Chile using inexperienced Bible Institute graduates from his one-year program in Santiago called "Apostolic Bible Seminary" (Joo, personal interview, August 8, 2012: Eim 1986). His radio program broadcasted throughout Santiago and became a recruiting tool for students to enroll in the Bible Seminary. Evangelistic outreaches from a tent provided hands-on experience for these young men and women to plant churches right out of high school. Arbizu traveled and ministered with the famed Tommy Hicks while Hicks held evangelistic crusades in Temuco, Chile (Joo personal comments April 1, 2014). These crusades numbered as

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many as 20,000 people in attendance (Van Cleave 1992, 122). According to Joo, Arbizu also accompanied Hicks to Buenos Aires where he witnessed the healing of the personal secretary of Juan Perón after Hicks prayed for Perón's assistant. That miracle opened the door for Hicks to be granted the use of the national soccer stadium in Buenos Aires for an evangelistic crusade. The cumulative attendance at that crusade numbered two million people during fifty-two consecutive nights of meetings (Wagner 1986, 23). Hicks's outreach had broken the traditional obstructionism to the evangelical message of salvation by faith in Christ. All the churches that cooperated with the crusade and promoted prayer for physical healing experienced significant growth (Read et al.1969, 381).

The Spark Behind This Research Study

The church-planting explosion during the early years of Foursquare's national organization in Chile under leaders like Arbizu and the extraordinary church growth that Hicks initiated in Argentina has since plateaued in Chile. Having served with the Foursquare Church in Chile for over five years, I began to notice a gap in the pastoral training for church leaders in Chile. While *every* graduate [emphasis mine] of Aribizu's Apostolic Bible Seminary was involved in church planting, rarely do graduates of the current Foursquare Bible Institute finish the program, and get involved with planting churches (Joo, personal interview, August 8, 2012). I was also curious about what it would take for Chile to recover that church planting fervor that was so prevalent in years past. These pressing issues were the impetus for this research study.

Personal Journey

From 1988 to 1993, I served at Foursquare Missions International in Los Angeles, California, as the regional coordinator for Latin America and the Caribbean. Prior to that post, my wife, Lisa, and I were missionaries in Guatemala where we pastored a church in Guatemala City for three years. During that time, we planted a congregation among the Tzutujil Indians in the interior of the country.

When we returned to the United States, I firmly believed that *every* missionary should pastor a church and plant other churches. But it wasn't until I met Don McGregor, a senior Foursquare missionary statesman who served in the Philippines, that I questioned my approach. McGregor believed missionaries needed to increase their impact in the most efficient way by training national leaders to plant churches and pastor those congregations, instead of doing it themselves. McGregor's approach focused on in-service training of national leaders as the way to accomplish this (Schnabel, unpublished paper for ML540, 1990).[1] The late Jim Montgomery chronicled McGregor's approach to in-service training in the Philippines with his book, *New Testament Fire in the Philippines* (1972). Later, Montgomery would go on to create a cooperative church planting strategy based in part on his experiences in the Philippines called DAWN or Discipling-a-Whole-Nation (1989).

My introduction to in-service training and impacting an entire national church began shortly after I enrolled in a class in 1990 at Fuller Seminary called "ML540: Leadership Training Models" that was taught by Eddie Elliston. For this class, I wrote a

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[1] This paper was entitled "In-Service Training for Latin American Leaders," for ML540, Leadership Training Models, at Fuller Theological Seminary, Pasadena, CA.

final paper on in-service training for Latin American leaders, which was a discussion of how McGregor's in-service training approach in Sri Lanka and the Philippines could be implemented in Latin America. This paper became my road map for missionary service in Panama from 1993 to 1998. With the help of my friend and pastor, Raul Irigoyen, and my successor, Serafin Contreras, we established an in-service training program that continues to this day. Each year, over 350 Foursquare pastors participate in this program throughout Panama in order to increase their effectiveness as local church leaders.

A New Chapter in Chile

In 2008, after ten years of being involved with church planting in Arizona, Southern California, and Oregon, my wife and I returned to the mission field as "empty-nesters." We settled in Santiago, Chile, with the intention of developing an in-service training program for the 130 Foursquare pastors who serve this South American nation. By then, I had re-enrolled at Fuller Theological Seminary to pursue a Masters in Global Leadership. I retook the course ML540 Leadership Training Models, this time taught by Robert Freeman. The course focused on Dialogue Education (DE) as a delivery system for training leaders, an approach that changed my entire philosophy toward in-service training.

Prior to this most recent version of ML540, our approach to in-service training was to have a person lecture to a group of pastors and then invite participants to describe how they might apply the principles learned to their local context. In contrast to our previous methodology, Dialogue Education (DE) shifted the focus from what the teacher says to what the learner does in a relationship built on mutual trust (Vella 2002, 11).

Learners are invited to discover information through learning tasks based on real-life problems that include "open questions" (Vella et al. 1998, 110).[2] Because of the interactive nature of learning, we implemented the DE approach within our in-service training program.

Dialogue Education as espoused by Jane Vella was modified to describe more accurately how and why we train Chilean pastors through our in-service training program in a Christian context. Therefore, this modified approach was labeled Christian Dialogue Education (CDE)—a delivery system that will be explained later in this dissertation. CDE has been met with great enthusiasm by Chilean pastors and has helped create a culture of lifelong learning among our leaders. However, while a significant body of pastors had caught a vision for personal improvement, there were some concerns about the overall health of our churches.

After serving in Chile for several years, two acute issues surfaced. First, Foursquare Chilean pastors were planting churches at an extremely slow rate. From 1998 to 2011, there was virtually no growth (Joo, personal interview August 8, 2012). In 2012, ten churches were planted. While this was an excellent accomplishment, it was still quite slow compared to the growth experienced under the leadership of Angelo Arbizu. Second, Foursquare churches in Chile were planted without any consideration given to the specific needs of the surrounding community. These two primary challenges directed the design of my research study.

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[2] An "open question" is one that encourages dialogue and cannot be answered with a simple one-word answer (Vella et al. 1998, 110).

Research Design

As I began to frame up the structure of this study, three key questions guided the research design project: (1) What is a reasonable expectation for ongoing church planting by local urban pastors?; (2) Who were the urban church planters among us that could potentially start church planting movements in Chile?; and, (3) Could the current in-service training program that uses Christian Dialogue Education train church planters to plant more congregations and consider the needs of their surrounding community?

Formulating answers to these questions led me to address the need for church planting from a training perspective. In other words, how can a training design help the Foursquare Church of Chile to unlock Chilean communities in such a way that the hearts of urban dwellers are opened to Christ and at the same time the urban environment is improved? Hiebert and Menses define this strategy for ministry as "true contextualization" (1995, 37). My role as a missionary to the Foursquare Church of Chile will be a key factor in creating a training design that answers these questions.

Tom Steffen describes this approach to missionary service as a "Facilitative Church Multiplier:"

> Facilitative church multipliers, or FCM's, serve existing national churches
> as a "supporting ligament," using Paul's phrase from Ephesians 4:16.
> They provide encouragement and *specific training* and services in multiple
> ways to encourage a sustainable national church-planting movement, often
> a holistic one [emphasis mine]. (Steffen 2011, 39)

Steffen encapsulates how I view my role with the Foursquare Church of Chile—a source of encouragement and training that will promote a sustainable national church-planting movement. This movement from my perspective needs to be based on the

spiritual DNA that was sown in this organization by its founder and the first generation of leaders. Change theory by authors like John Kotter supports the belief that long-term change needs to be linked to an organization's cultural DNA (1996).

Today, Chile's population is 87% urban (PRB 2014) it seems only natural to focus on urban church planting. Therefore, the intended outcome of my research became the development of long-term consistent approach to urban church planting by the Foursquare Church of Chile.

Purpose

The purpose of this study is to master an understanding of Christian Dialogue Education and the performance of Foursquare potential catalytic urban church planters in order to discern principles that can improve their approach to urban church planting in Chile.

Goal

The goal of this study is to draw conclusions from my research findings in order to develop a contextualized training design that effectively equips Foursquare potential catalytic church planters to plant churches in Chile.

Central Research Issue

The central research issue of this study is the usefulness of Christian Dialogue Education for training Foursquare potential catalytic urban church planters toward starting churches in multiple communities in Chile.

Research Questions

     1. What are key elements of the Chilean urban context found in Santiago?

     2. What are vital characteristics of a potential catalytic urban church planter?

     3. What are the basic principles of Christian Dialogue Education?

Application Intent

In this dissertation, I draw upon my research findings and conclusions to develop a contextualized instructional design model that equips Foursquare potential catalytic urban church planters in to start congregations in metropolitan communities of Chile.

Significance

The Foursquare Church of Chile is at a critical intersection. The average age of the nineteen urban church planters that my research identified was sixty-four years old. According to Alen Joo, "If we do not raise up a younger generation of pastors in the next ten to fifteen years, our organization will not have enough leaders to replace the current body of aging pastors much less increase the number of churches beyond the present number of 140" (Joo, personal interview August 27, 2013).

Personally, I feel committed to church multiplication in Chile. I am convinced that training those who already have a track record of successful planting and discipleship through Christian Dialogue Education will amplify the number of local churches. I agree with David Garrison that church multiplication that becomes a movement is the "most

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effective means in the world for drawing lost millions into the saving, disciple-building relationship with Jesus Christ" (2004, 370).

From a missiological point of view, the process of developing a profile for urban church planters through this research study will provide a basis for training effective urban pastors. The need for equipping pastors with skills for urban church planting will likely increase as the number of "megacities" with ten million or more inhabitants grows around the world (Taylor 2011).

I also foresee the possibility that this project may be helpful to other Foursquare organizations and denominations that desire to increase urban church planting through training that harnesses dialogue as a means to effectively equip church planters.

Assumptions

1. Leaders have multiple ministry gifts, with one gift being primary (Clinton 1993, 146).

2. A specific gift-mix is associated with church planting (Clinton 1993, 145), and people with that gift-mix can be trained to improve their church planting skills.

3. Since Christ committed to build his church (Mt 16:18) and established a team of leaders to make that possible (Eph 4:11-12), individuals who produced growth and health in the 1st century church will also surface in the 21st century church, and will demonstrate similar characteristics.

Definitions

1. Catalytic urban church planter: A church leader whose primary ministry focus is starting an urban church planting movement,[3] either from a local church or the product of an itinerant ministry team.

2. Christian Dialogue Education (CDE): An adult educational design model that borrows the methods found in Jane Vella's Dialogue Education (DE) and uses dialogic interaction to advance the learning process, and spiritual formation. CDE emphasizes the role of the facilitator and class materials as key elements in bringing the participants and teacher closer to God and to each other in the spirit of Matthew 22:37-39.

3. Church Growth: In this dissertation, church growth refers to the numerical addition of local church attendance by conversion[4] or the multiplication of entire local churches. Context will determine which of these two is being addressed.

4. Church Planting Movement (CPM): "A rapid[5] multiplication of indigenous churches planting churches that sweeps through a people group or population segment" (Garrison 2004, 247).

5. Dialogue Education (DE): An adult education instructional design model that was developed by Jane Vella and is based on various learning theories, including those

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[3] Ott and Wilson (2011, 1852-1859) describe a "catalytic church planter" as a person who starts a congregation in a moderately receptive urban community and, from there, devotes herself or himself to inspiring, training and deploying local pastors with the goal of developing a church planting movement. Ott and Wilson also label a person who plants churches with a ministry team as an "apostolic church planter." I have combined both into the catalytic urban church planter definition (2011, 1744-1745).

[4] This definition is not a criticism of all other forms of church growth, like transfer growth or biological growth. Church growth by conversion simply puts the mandate to make disciples at the forefront of the discussion.

[5] "Rapid" in Garrison's definition is a relative term that does not take into account the receptivity level of the target population. Currently, in Latin America, the site of rapid CPMs are places with the greatest amount of instability and violence, like Colombia and Venezuela. A CPM in Chile, a very stable and prosperous country, might not be quite as fast but nevertheless could still be a CPM.

of Paulo Freire, Malcolm Knowles, Benjamin Bloom and Kurt Lewin. DE uses dialogic interaction to advance the learning process (Vella 2002).

Limitations

1. While I am fluent in Spanish, it is still my second language and this creates the potential for not understanding a word or nuance of a phrase when administering a survey or conducting interviews or focus groups. To mitigate this, native speakers of Spanish administered the non-probability survey, and a native speaker also moderated the first focus group of potential catalytic urban church planters. The surveys were approved for content by four groups of Chilean Spanish speakers. A certified Spanish-English interpreter approved the audio transcripts of the focus groups and interviews for accuracy.

2. Cultural bias reflected in my own worldview versus a Chilean worldview had potential to affect the interpretation of my findings. Therefore, I had the Chilean national leadership review my survey findings and establish their own minimal definition of a potential catalytic urban church planter.[6] This definition formed the basis of the qualitative strand of my research.

Delimitations

1. This study focused on the apostolic gift-mix as it relates to church planting and not the prophets, evangelists, pastors and teachers that are cited in Ephesians 4:11-12 nor the role of the Twelve.

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[6] This research exercise is referred to as "member checking" (Cresswell and Plano 2011, 2326).

2. This study was limited to urban church planters in the Foursquare Church of Chile[7] who do not represent all of the urban[8] church planters of Chile.

Overview of Dissertation

This dissertation is structured into an Introduction and three parts. In the Introduction or Chapter 1, I provide the background and explain the research design. Part I examines relevant literature concerning the urban context of Santiago and a competency model of a catalytic urban church planter based on the Apostle Paul's life and ministry. Christian Dialogue Education is reviewed from its theoretical origins to its practice in order to determine its viability as a delivery system for training potential catalytic urban church planters. I conclude Part I with the ADDIE instructional design model providing an organizational perspective on developing a training design for potential catalytic urban church planters.

Chapter 2 examines relevant literature concerning critical elements of the urban environment found in Santiago, Chile that impact church planting. This chapter views Santiago through the lens of "exegeting the city."[9] Challenges of Santiago's urban environment include: a shifting spiritual landscape, the effects of urbanization, globalization, and social stratification. The chapter concludes with a review of Pentecostal successes and weaknesses with church planting in urban Santiago.

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[7] The national organization of the Foursquare Gospel Church of Chile is recognized regionally and internationally as the historic and autonomous expression of the International Church of the Foursquare Gospel based in Los Angeles, California.

[8] In Chile, the government has defined "urban" as a collection of dwellings that have more than 2,000 inhabitants (UN 2012).

[9] Fuder (2004, 1138-1283) describes "exegeting the city" as doing ethnographic analysis of the urban environment with a view toward bringing about change from the Kingdom of God.

In Chapter 3, I review competency-based management literature in order to provide a basis for profiling a catalytic urban church planter. The hermeneutical principles of extracting competency traits from the New Testament are then discussed. Finally, contemporary literature and the New Testament provide material to develop a model of a catalytic urban church planter based on the life and ministry of the Apostle Paul.

In Chapter 4, I review the foundations of adult learning and the characteristics of Dialogue Education that inform Christian Dialogue Education (CDE). CDE is described along with its potential to advance spiritual formation and the training of potential catalytic urban church planters. The ADDIE instructional design model is reviewed as an organizational training approach that provides the focus of the research approach.

In Part II, I chronicle a modified transformative mixed methods research approach that was used to address three design steps found in the analysis portion of the ADDIE instructional design model. The findings from the research are highlighted along with analysis and implications.

In Chapter 5, I explain the methodology behind using a modified transformative mixed-methods sequential approach. This methodology determines three steps of the ADDIE instructional design model: "validate the performance gap, confirm the intended audience, and determine the potential delivery system" (Branch 2009, 305). A description will be made of the research participants, the field research approach and limitations.

In Chapter 6, I deal with the findings and analysis with regard to each data collection tool. The data is then analyzed in light of the ADDIE instructional design

model steps: "validating the performance gap, confirming the audience and determining the delivery system" (Branch 2009, 305).

Finally in Chapter 7, I highlight the implications of the research findings in light of precedent literature. The implications are reviewed in light of training, identifying and improving the performance of potential catalytic urban church planters.

In the three chapters of Part III, I demonstrate how a contextualized training design known as SEMIPLAN will be implemented. A change process for introducing SEMIPLAN is featured that will help assure its effective use for the foreseeable future. Summary and recommendations suggest the Foursquare Church of Chile broaden its leadership training, use performance standards to improve church planting, apply CDE to multiple training venues, and provide oversight of training with accomplished leaders.

In Chapter 8 I feature the implementation of a contextualized training design for potential catalytic urban church planters called SEMIPLAN. SEMIPLAN is designed to equip a potential catalytic urban church planter, together with his or her protégé to form a new community of faith. The training design is documented using the nine design steps of Christian Dialogue Education and a modified accountability planner.

In Chapter 9 I describe a strategy for introducing the training design into the life of the Foursquare Church of Chile based on Kotter's eight-step change model[10](1996, 64). This chapter reviews my roles in the life of the Foursquare Church of Chile, and an analysis of the health of the national church based on Lee Bolman and Terrence Deal's four frames (2008). Clinton's "Now-Bridging Strategy-Then" approach provides the

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[10] Kotter (1996, 64) refers to this as an "eight-stage change process." I will use the term, "eight step change model" to refer to Kotter's approach to organizational change.

overall framework for this chapter (1992, 1.6). The discussion continues an overview of the present state, the bridging strategy using Kotter's model, and the transformed future scenario.

Finally in Chapter 10, I offer a brief summary of the issues that prompted this research study—the recovery of the spiritual church planting DNA of the Foursquare Church of Chile. The discussion continues with the summaries and recommendations related to the determination of a performance standard for potential catalytic urban church planters, using competency management to identify traits of key church leaders, setting performance standards for potential catalytic urban church planters, and using Christian Dialogue Education throughout the life of the church.

Summary

The founding of the Foursquare Church in Chile was spurred by a missionary named Angelo Arbizu and characterized by a band of young leaders who, like Alen Joo, moved in faith and planted numerous churches with few resources. Their fervor urged me to examine how the current leadership in Chile could strike out and do what these past leaders accomplished. I believe that one of the ways for this to occur is to develop a training design for potential catalytic urban church planters.

In Part I will examine the literature that describes the contextual challenges of urban church planting, a competency-based model of a catalytic urban church planter, and the theory and practice behind CDE. CDE will also be reviewed for its content and practice that will inform a contextualized training design. Finally, the next chapter begins with a discussion on the current challenges of the urban context of Santiago, Chile.

Part I

Precedent Literature that Informs a Training Design for Potential Catalytic Urban Church Planters

Chapter 2

Santiago: Key Elements of an Urban Environment

Chapter One revealed how the Foursquare Church of Chile began in the 1950s with a burst of church planting fervor that challenged me to discover how we can recover that same zeal through training our current team of leaders to start new congregations in urban communities of Chile. The process for creating a training design began with three questions: (1) What is a reasonable expectation for on-going church planting by local urban pastors?; (2) Who are the urban church planters among us that could potentially start church planting movements in Chile?; and, (3) Could the current in-service training program that uses Christian Dialogue Education train urban church planters to plant more congregations and consider the needs of urban dwellers?

This chapter deals with the urban challenges found in the greater Santiago area like: a shifting spiritual landscape away from traditional Christianity, urbanization, globalization, and social stratification. Chapter 2 concludes with the strengths and weaknesses of urban Pentecostal church planting in metropolitan Santiago along with an appeal for training that includes church-planting skills combined with ethnographic understandings.

Exegeting the City

Urban Santiago offers a prominent picture of the challenges that Chilean cities will likely experience in the future. Today eighty-seven percent of Chile's population lives in urban communities of 2,000 or more inhabitants (CIA 2013).[1] Santiago is home to almost half of the urban dwellers in the entire country with 6.55 million inhabitants (Brinkhoff 2014b).

The complexity of today's urban environment requires an examination of the urban context using ethnographic tools to discover how to effectively reach urban dwellers (Conn and Ortiz 2001, Fuder 2004). One analytical approach that examines the urban environment is called, "exegeting" the city (Fuder 2004, 1079). This approach provides a framework to review the urban Santiago environment.

Spradley (1979), Hiebert and Meneses (1995) define ethnography in the urban context as an analysis of the cultural meanings and relationships as perceived by a native urban dweller. Even though as pastors we may live in an urban environment, over time, we can lose the perspective of the non-Christian in the urban context, especially with people of different ethnicity or social background. John Fuder asserts that "exegeting" the city[2] is doing ethnographic work in the urban context with a Kingdom perspective that desires to see people brought into a covenant relationship with Christ (2004, 1138-1283).

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[1] The official Chilean government definition of an urban community is 2,000 inhabitants in a community or 1,000 inhabitants doing non-agrarian work in a community (UN 2012).

[2] Exegesis according to Gordon Fee and Douglas Stuart (2003, 23-26), is the "systemic study of Scripture to discover the original meaning" based on the context and the content (that is, biblical languages, grammar, etc.). The idea behind exegesis is to derive meaning from the Scripture and not impose one upon it.

Therefore, the key with exegeting the city is asking the right questions[3] that allow the context to guide us toward bringing more people to Christ or, in the case of this study, plant more churches. Eddie Gibbs (2009) concludes that exegeting the city requires coming to understand the factors that influence the urban environment, like commerce, shifting ethnic and social realities, as well as the culture. Among some Chileans, their cultural values have shifted allegiance away from traditional Christian beliefs.

A Shifting Spiritual Landscape in Santiago

The spiritual topography of Santiago reveals a divergent belief system outside of traditional Christianity. For example, in the middle-class neighborhood of Ñuñoa that is found in the center of metropolitan Santiago, seventeen percent of the nearly 200,000 inhabitants claim to have no religious affiliation (INE 2012b). Spiritual pluralism has gained a significant foothold in the upper class communities of Santiago. A visit to several secular bookstores in the wealthy part of Santiago reveals that the majority of books in the religious section focus on New Age, astrology and other esoteric forms of spirituality.[4] Only a small number of books deal with Catholicism and there are almost no books written by Evangelical or Protestant authors.[5] This would infer that a significant number of literary Chileans are not looking toward traditional Christianity to satisfy their spiritual appetites. Stephen Um and Justin Buzzard (2013) and Keller (2012) feel that at

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[3] Fuder (2009, 13151352) recommends that "exegeting a culture" or city begin with a local informant, doing semi-structured interviews; over time, analyzing the data in light of a biblical worldview; and, finally asking God what to do (that is, start a church, NGO or refocus an existing ministry).

[4] I visited three bookstores in Santiago as part of the research for an unpublished paper entitled "Lessons Learned from Chilean Culture and Their Impact Upon our Ministry" for ME500 at Fuller Theological Seminary.

[5] There are bookstores in Santiago that sell exclusively Catholic or evangelical books. This might explain in part the lack of Christian books in the bookstores.

no other time in world history has the global landscape seemed as similar to the environment that those early church planters faced, with multiple religious expressions in the Greco-Roman world. Planting churches among people who have rejected their traditional monotheistic religious background will demand that church planters need to seek creative communication bridges to communicate the plan of salvation. One example of this occurred when the Apostle Paul used the altar to the "unknown God" as a means of communicating God's plan of salvation to the polytheistic Gentiles of Athens (Acts 17:22-23). In contrast, the bridge to the monotheistic Gentiles and Jews in the synagogues was the prophetic fulfillment realized in the person of Jesus (Acts 13:26-39). Locating receptive people like Paul did in the first century synagogues is one reason why it is important to consider the effects of urbanization and globalization on church planting.

The Effects of Urbanization and Globalization

Urbanization is the migration of people from rural areas to urban settlements and the social consequences that accompany that migration (Greenway and Monsma 1990, xiii). During the latter part of the 20th century up until 2010, Santiago experienced large shifts of rural populations to the metropolitan area, especially in outlying marginal communities (Zegras and Gakenheimer 2000). One of the social consequences of urbanization is that it can increase the level of receptivity in a population toward making a positive response to the Gospel (Stetzer 2003).[6] Urban migration from other parts of

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[6] Ed Stetzer also lists changes during a "major life transition" such as "marriage, loss of employment, birth of a child, death of a close friend or family member" as life events that can "increase

Chile has produced shantytowns on the outskirts of Santiago that in Spanish are called

"mushrooms" (Maust 1984, 80). A citywide church planting strategy would naturally

target the periphery of Santiago as primary communities for beginning new

congregations because of the large percentage of recent arrivals who are likely to be

receptive to the message of Christ.

Globalization, unlike urbanization, is a set of transnational forces that impact an

urban community. Michael Pocock describes these transnational forces in his definition

of globalization:

> A trend of accelerating compressed interaction between peoples,
> cultures, governments and transnational companies. It is a heightened
> multi-directional flow of ideas, material, goods, symbols and power
> facilitated by the Internet and other communication technologies and
> travel. (2005, 311-313)

In Santiago, a rapid increase of cultural interaction is being fed by the arrival of migrant

communities from multiple countries and regions like Germany,[7] Hungary, the

Philippines, Korea, Palestine, Peru, Bolivia and Argentina (Wade 2003). Targeting these

ethnic communities with church plants will require major adjustments toward developing

appropriate church models that, in many cases, will look nothing like current Foursquare

churches in Chile. Globalization can be seen by the transnational finance companies that

have made Santiago their Latin American business headquarters (Zegras and

Gakenheimer 2000). Business executives come from many countries outside of Chile to

work there. Since the Foursquare Church of Chile has very few business professionals,

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receptivity" (Stetzer 2003, 181). Awareness of these circumstances in a target population would be
important for urban church planting

[7] To the surprise of many outsiders, German is spoken in some of the southern cities of Chile. At a
national level, English is spoken by 10% of Chile's population (CIA 2013).

church planting in this area will likely require church planters from foreign countries who have a business background or have professional degrees to reach this community. The net effect of globalization on the urban context is a city without clear cultural, economic or even technological boundaries (Conn and Ortiz 2001).

Globalization's borderless influence from technology shows signs of creating huge shifts in the urban population. In Santiago, young people use an enormous number of text messages to communicate with each other (Riveros 2013), Sixty-six percent of Chile's population[8] is connected to the Internet and ninety-one percent have cell phones. This is the fourth highest connection level in the world (PRC 2013, CIA 2013). Attracting younger people to existing churches and planting churches among a younger generation demands that we embrace more contemporary means of communication, like social media, and become more technologically savvy. Unlike the Internet, the social context of urban Santiago is centuries old.

Social Stratification That Impedes Church Growth

The greater metropolitan Santiago with just over seven million inhabitants[9] is comprised of fifty-one local municipalities that can be grouped by their dominant social class (INE 2012a). Emilo Nuñez and William Taylor (1989) assert that social stratification in cities like Santiago goes back hundreds of years. John Maust, in his evangelical review of Latin American cities, portrayed greater Santiago as a "divided city" based on social classes (1984, 80). Christopher Zegras and Ralph Gakenheimer

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[8] Chile has 17.36 million inhabitants, according to the CIA World FactBook (2013).

[9] The 2012 census states that the greater Santiago metropolitan area has 7,007,602 inhabitants (INE 2012a).

(2000) agree that, nearly twenty years later, these divisions continue. The poor and working class make up eighty-four percent of the metropolitan population or 5,912,118 inhabitants. These impoverished individuals and blue-collar workers live in the southern and western parts of the metropolitan region. The middle class areas of Santiago are found in the center and eastern parts of the metropolitan region. The middle-income earners comprise six percent of the total population or close to 390,000 people.[10] Santiago's wealthy urban dwellers comprise ten percent of the population or 703,024 inhabitants (INE 2012a).[11] These upscale residents live in northern and eastern settlements that rise toward the Andes mountain range.

The impact of these social divisions on church planting is dramatic. Among the 5,912,118 million who live in poor and marginalized neighborhoods, evangelical churches that are mostly Pentecostal number well over a thousand (Johnstone 2001). In the five wealthy cities of the greater Santiago area, evangelical churches number under one hundred (Johnstone and Mandryk 2001). Clearly, the upper-class inhabitants have a lower level of receptivity than the poor and working class. The social divisions between the poor and the wealthy will demand very distinct church planting strategies due to their extreme class-driven prejudice (Maust 1984). As mentioned earlier, foreign missionaries would be the likely candidates to reach the wealthy class of Chile. The next characteristic of the urban context deals with the causes behind Pentecostal urban growth in Santiago as well as some of its current weaknesses.

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[10] The two primarily middle class cities in the metro Santiago area are Ñuñoa and Peñalolen. Their combined population is 392,478 (INE 2012a).

[11] The upper class areas of Santiago are found primarily in the cities of Las Condes, Vitacura, Lo Barnechea, La Reina, and, Providencia. The total population of these municipalities in the 2012 census was 703,024 (INE 2012a).

Pentecostal Successes and Weaknesses in the Urban Context

Church history demonstrates significant Pentecostal growth in the urban areas of

Chile during the past forty years. The indigenous Methodist Pentecostal movement that

began in 1909 grew nationwide to over 4,000 congregations by 2001 (McGavarn 1970,

Neill 1987, Orellana 2008, Johnstone 2001). There appears to be at least two reasons why

Pentecostals[12] in Chile were effective among the urban poor. Patrick Johnstone suggests

that the success of Pentecostals among the urban poor has occurred because the

"impoverished" working class has been disenfranchised and "under evangelized" (1998,

244). In other words, the poor were highly receptive, due to societal rejection. Peter

Wagner would say it is also because of the emphasis on healing, street preaching, and a

mobilized laity (1986, 13, 88, 90-91). Augustus Cerillo would add that another reason for

Pentecostal success is their worldview of the supernatural that transcends the difficulties

of the visible urban world through dependence on the Holy Spirit (2006, 198-199). All of

these factors that represent historic strengths of Pentecostals in general were found in the

Foursquare Church of Chile at its beginning, according to Alen Joo, in a personal

interview on August 27, 2013.

However, the challenge today lies in the fact that the Foursquare Church of Chile

has diminished its emphasis on healing the sick, has excluded lay ministers in the church

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[12] It is noteworthy that in this part of the discussion about Pentecostals in Chile, I am combining the indigenous form of Pentecostalism called the Methodist Pentecostals with the Classical Pentecostals who are of US origin. Classical Pentecostals refer to the family of Pentecostals who began at the beginning of the 20th century (Wagner 1986, Synan 1988) and would normally include the Methodist Pentecostals along with the Foursquare Church, Assemblies of God, etc. In Chile this is not the case. The Methodist Pentecostals represent hundreds of organizations and myriad doctrinal beliefs with questionable adherence to Scripture. This lack of biblical orthodoxy by the Methodist Pentecostal movement has prompted the Foursquare Church of Chile to refer to itself as a "Christian" or "Evangelical" movement in order to distinguish itself from the Methodist Pentecostals (Joo, personal comm. 2013). In 2001, there were 4,000 Methodist Pentecostal churches in Chile versus 525 Classical Pentecostal churches (Foursquare, Assemblies of God, Church of God, Cleveland, TN) in Chile (Johnstone 2001).

polity and it can no longer rely on street preaching as an effective evangelistic tool (Joo

personal interview on August 30, 2013). Therefore, while there are historic successes

among Pentecostals in the urban context, the Foursquare Church of Chile needs to

recover areas in the past that brought it success (healing, mobilized laity and dependence

on the Holy Spirit) as well as consider new strategies that take into account the changing

urban context of Santiago.

Weaknesses in the Pentecostal approach to urban ministry are found in our

historical delay in embracing social welfare ministries with the proclamation of the

Gospel as part of an effective urban ministry. Nuñez and Taylor (1989) assert that this is

because American missionaries did not always teach social consciousness due to a

"premillennial eschatology[13] that promoted a need for segregation from society (1989,

376).[14] Jim Scott, the current director of Foursquare Missions International, believes that

evidence indicates Foursquare Missionaries of the early part of the 20th century, with few

exceptions, did not engage in social ministry as part of our church planting approach

overseas (Scott, phone interview on June 13, 2014). This is a surprising development

because, according to Scott, Foursquare's founder, Aimee Semple McPherson, engaged

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[13] According to Robert Lightner, there are at least four variations on the premillennial
eschatology, nevertheless all who hold this position believe that when Jesus returns to earth, he will
establish the kingdom that was promised to David as a one-thousand year reign on earth called the
millennium. The dominant variation is the premillennial pretribulationist view that holds that church will be
raptured before the seven years of tribulation (1990).

[14] Another factor for not teaching social consciousness has to do with the risks that it may place
one's disciples as a foreign missionary. Having personally worked in countries with both left wing and
right wing dictatorships, challenging injustices can mean deportation and the death or imprisonment of
local converts. It is not always easy to confront social injustice as a foreigner.

in a "parish ecclesiology" that included both social welfare and multicultural ministries in Los Angeles, California (Scott, email on June 16, 2014).[15]

In Santiago, there are huge challenges like adolescent mothers struggling with poverty (Buvinic et al. 1992), street children that are marginalized (Salazar 2004), and the political radicalization of people living in urban communities on the periphery of the city (Portes 1971). Along with these challenges, one could add a vast array of social, political, gender, educational, public health and economic injustices that plague urban communities throughout the world. Donald Miller and Tetsunao Yamamori (2007) and Timothy Keller (2012) propose a holistic approach to urban church planting as a solution. Hiebert (1985) and Charles Kraft (2006) advocate the use of applied anthropology to communicate the Gospel in the urban context in a relevant manner. Using applied anthropology is what exegeting the city is all about. Combining exegeting the city with effective church plantings tools will improve our impact in the urban context of places like Santiago. However, these proposals require training urban church planters. Training begins with profiling outstanding urban church planting performance. That theme will be discussed in the next chapter.

Summary

In Chapter 2, I examined relevant literature concerning challenges to urban church planting found in Santiago, Chile. This review of urban challenges began with a brief description of an ethnographic approach to studying urban environments called,

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[15] Scott wrote a doctoral dissertation on Aimee Semple McPherson's ministry among Hispanics that was later published in Spanish under the title, *Aimee: La Gente Hispana Estaba en Su Corazon* [Aimee: Hispanic People Were in Her Heart], 2010. Los Angeles: Foursquare Media.

"exegeting" the city, and then highlighted five challenges with their corresponding solutions: (1) spiritual pluralism that rejects traditional Christianity demands new ideas to build communication bridges to people who practice esoteric religions, (2) urbanization puts forward focusing on the recent arrivals on the periphery of Santiago because of their high receptivity, (3) globalization infers that urban church planters embrace appropriate church planting models for ethnic communities, (4) new technology suggests sensitivity to cultural shifts from the Internet and adopting social media for communication purposes, (5) social stratification may require employing foreign missionaries with professional degrees to reach the business and wealthy sectors of Santiago that are difficult to reach by pastors with a working class background.

This chapter concluded with an appeal for recovering the historic strengths of Pentecostal ministry, and a training design to equip urban church planters. Training pastors to "exegete the city" holds the promise of developing urban church planters who are effective in communicating and serving urban dwellers.

In Chapter 3, I address the issue of profiling outstanding urban church planters. This approach to profiling an effective catalytic urban church planter will form the basis of developing a contextualized training design for potential catalytic urban church planters.

Chapter 3

Profiling a Catalytic Urban Church Planter

In the previous chapter I focused on the startling challenges to urban church planting that are found in Santiago, Chile and include: a shifting spiritual landscape, urbanization, globalization, and social stratification. These threats to urban church planting suggest the need for training that provides new tools and new strategies to effectively start new congregations in an urban environment.

In this chapter I provide a human resource approach to training that has the potential to offer new ideas and new procedures for urban church planting using competency-based management principles. Competency-based management literature will be reviewed that describes the philosophy behind developing competency models based on the traits of outstanding performers. The New Testament will serve as a source of competency traits based on sound hermeneutical principles and the relationship between the apostolic gift-mix and urban church planting. The Apostle Paul's life and ministry will be used to create a competency model of an ideal catalytic urban church planter based on traits extracted from contemporary literature and the New Testament.

Competency and Human Resource Management

William Rothwell states that a profile of ten to thirty competencies that describes an outstanding performer is called a "competency model" (2010, 135-137). At this point,

it is critical to understand what we mean by competency and its origins within human resource management. Kenneth Cooper (2000, 2), Srinivus Kandula (2013, 365-367) and Eric Tuxworth (2004, 610-616) concur that the origin of competency as a primary factor for determining job performance began with Harvard psychologist David C. McClelland's article entitled, "Testing for Competence, Rather than Intelligence," (1973, 2). In this study, McClelland advocated that real job performance was based on motivational behavior rather than just knowledge and skills. He felt that employee testing should be broad enough to include aspects such as leadership and inter-personal relational skills (1973, 9). This shift from intelligence-based testing was important for two reasons: (1) intelligence-based testing did not predict superior occupational or personal achievement, and, (2) intelligence-based tests were often prejudiced against certain ethnic groups, females, and people from a poor or working class background (McClelland as cited in Spencer 1993, 3). With regard to the meaning of competency in a human resource context, there are multiple definitions with some minor variations to this key term.

Cooper (2000, 17-18) and Kandula (2013, 411) agree that Scott Parry's definition of competence from his 1998 article in *Training* magazine represents a universally accepted view of competency in human resource management. Parry defines competency as: "(1) A cluster of related knowledge, attitudes [values] and skills that affect a major part of one's job; (2) that correlates with performance on the job; (3) that can be measured against well-accepted standards; and, (4) that can be improved via training and development" (1998, 60). Figure 1, *next page*, illustrates the three areas of a competency model. Rothwell characterizes his definition as "any characteristics of an individual

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performer that lead to acceptable or outstanding performance"(2010, 130-133).

Obviously, this definition lacks the idea of measuring against some kind of standard. The

National Research Council of Canada or NRCC (2014) defines competency in

organizational terms as characteristics required by NRCC employees to achieve superior

performance that produces organizational excellence. This places the organization in the

role of determining standards and raises the issue of weaknesses found in competency-

based profiling.
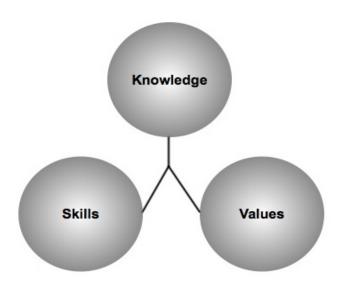
Figure 1: Three Areas of a Competency Model
(Rothwell 2010; 2009; Parry 1998)

Competency models are determined by two approaches that are considered

independent of each other: (1) using the minimal threshold of competency as the standard

for job performance, or (2) highlighting the characteristics of superior performance and

using them as the basis for the competency profile (Tuxworth 2004, 602-612). Tuxworth

asserts that there are three key weaknesses related to these two approaches for

establishing profiles (2004, 603-608). The first one deals with the fact that the method of

analysis for producing a minimum threshold of competency often yields large lists of

factors but is based on small samples of actual practitioners and/or their supervisors

(2004, 604). Tuxworth advocates for larger surveys in order to increase validity. The

second approach for developing competency profiles focuses on outstanding performance

in the vocational tasks and limits itself to the characteristics of exceptional job

performance (2004, 611). This produces a smaller list and includes criteria that are

considered "soft skills," like interpersonal relationships (2004, 611). Although he does

not state it clearly, Tuxworth infers that the "soft-skills" are less precise and problematic

due to the difficulty in measuring them. I agree with Tracey Weiss and Sharan Kolberg

that whether the soft-skills are difficult to measure or not, skills and knowledge alone are

not effective without proper motivation, a positive self-image, character traits that inspire

followers, and effective people skills (2003).[1]

Tuxworth cites a third weakness that some vocations (like church planting) are

more "process than product based and may be context dependent" (2004, 654). This last

weakness is an inherent problem in creating an urban church planting profile because the

context or the level of receptivity of an urban population has an immense effect on the

number of churches, the size of the churches and the rate of planting that an urban church

planter may experience. Therefore, a comparison of urban church planters in distinct

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[1] Roy Hicks, Jr., who was the director of Foursquare Missions International from 1988-1993 was a case study of someone having effective "soft-skills." Earlier in his ministry career, Hicks was responsible for planting over 60 churches in the Northwest part of the United States (Kay Hicks Bourland, personal conversation, February 9, 2015). Even though Hicks had never graduated from a formal theological training program, he could teach the Bible to over a thousand people each week, and effectively motivate other leaders to plant churches (personal conversation with the author, 1992).

contexts is not justifiable.[2] The southern Chilean city of Temuco with 183,227

inhabitants is a case study where receptivity is higher and 23.85% of the population is

evangelical (INE 2012c). In the wealthy northeastern municipalities of Santiago, the

average percentage of evangelicals is 4.6% of the population. Nevertheless, discovering

the best practices used in the 1st century and applying them to the modern context could

improve our current performance due to the continuities that exist between the 1st and the

21st centuries.

There are several parallels in the church-planting context of the 1st century that

are found in today's urban context of Santiago, Chile. Paul likely spoke Greek, Hebrew

and Aramaic[3]. However, on at least one occasion, the apostle faced problems in Lystra

due to language barriers (Acts 14:8-18).[4] Like the Apostle Paul, church planters in

Santiago face a multitude of cultural and language challenges due to the multiple ethnic

groups that have migrated here that were cited earlier in this dissertation. Paul preached

to audiences like the Greeks in Athens who had no Christian background (Acts 17:22-

34). Church planters in Santiago also deal with an urban context where 8.3 percent of

people define themselves, as agnostic or atheist and 6.6 percent of urban dwellers prefer a

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[2] Bass and Bass point to Stogdill's research (1948) that an inherent weakness of a "pure trait theory" to determine effective leadership is not including the situation or context as part of the research study (Bass 2008, 2175). In the latter part of the twentieth century Bass and Bass assert that a trait approach to leadership viewed competence as a matter of "task accomplishment and interpersonal relations." These areas were based on both inherent qualities and qualities that one can develop (2008, 5174-5176).

[3] Paul spoke to a crowd of Jews in Aramaic (Acts 21:4), preached in Athens to a Greek audience without mention of a translator (Acts 17: 22-34) and as a Pharisee would have likely learned Hebrew and called himself a Hebrew among Hebrews (Phil 3:5).

[4] In this passage Paul heals a crippled man in Lystra and the people interpret the healing as Zeus and Hermes, the gods of the Greco-Roman pantheon have come down in bodily form to perform the miracle. Luke says that crowd spoke this idea in the Lycaonian language (Acts 14:11) inferring that Paul and Barnabas did not understand what they were saying.

religion other than Christianity.[5] In the 1st century, Paul planted churches in an extremely hostile environment (2 Cor 11:23-33). In Santiago, although hostility to evangelical Christianity is not currently life-threatening as it once was a hundred years ago, Pentecostals today are often mocked during variety shows on Chilean television that contributes to social hostility. Obviously, multiple discontinuities exist between Paul's urban world and the current urban context of Santiago, like life expectancy, ease of transportation, rigid role definition, and rate of societal change (Hopkins 2006, 101). However, there are a number of similarities to the Greco-Roman world with our current urban context (Um and Buzzard 2013, Keller 2012). Therefore, it is reasonable to expect that some, if not all, of performance traits in Paul's life would be transferable to the current context.

As stated earlier, a competency model typically contains a profile of ten to thirty competencies that centers on high performance. Because a large number of the characteristics of an urban church planter will come from the book of Acts, the process for developing a high performance standard for catalytic urban church planters based on the life of Paul requires a brief discussion of how narrative portions of the New Testament, like the Book of Acts, are interpreted.

Extracting Competency Traits from the New Testament

Fernando Ajith (1998), Craig Blomberg (2010) and Fee and Stuart (2003) all agree that narrative passages of Scripture, like the book of Acts, can be the source of key principles for our current faith walk under certain conditions. In this case, the focus is

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[5] These are national religious averages based on the 2012 Census (INE 2012a).

extracting competency principles on effective church planting. Fee and Stuart draw a hard line with their position by saying that if a narrative passage of Scripture concisely states that we, as modern Christians, are to do something, and this statement is not supported in some other part of the Bible, then what is presented is not compulsory (2003). However, Ajith argues that Paul used narrative portions of the Old Testament to build his theological perspectives in the Epistles (1998).

I agree with Ajith that it is possible to find "life principles" in narrative passages (1998, 39). Blomberg espouses the same approach when he says we should look for "positive patterns" in the narrative portions of Scripture (2010, 175). These positive patterns form the basis of developing a competency model based on the outstanding church planting traits in the life of the Apostle Paul. Later, Paul's competency model will be used to create a survey to identify contemporary Chilean potential catalytic urban church planters in the life of the Foursquare Church of Chile. The similarities between Paul's competency model and the behaviors of contemporary Chilean potential catalytic urban church planters is based on the idea that catalytic urban church planters in the 1st century and the 21st century faced common challenges that required common solutions. Therefore, there should be similarities in the competency models of each set of catalytic urban church planters.

Urban Church Planting in Light of Apostolic Ministry

The term catalytic "urban church planter" easily generates images of people ministering in massive population centers of the 21st century, like Mexico City, Sao Paulo, and Shanghai. In truth, urban church planting goes back two thousand years ago to

the large cities of the Roman Empire, like Jerusalem, Antioch of Syria, Ephesus, and Rome itself.

Jesus said in Matthew 16:18 (NLT), "I will build my church and the powers of hell will not conquer it." In the 1st century, Jesus built his church primarily through urban church planters, like Paul, Barnabas and Silas. It is logical that we examine urban church planting in light of apostolic ministry. Multiple perspectives of an apostolic ministry role will be used to create a composite competency model of a 1st century urban church planter.

Apostle or *apostolos (Gr.)*, according to Deitrich Muller, refers to someone who is "sent away for a purpose" (1975, 126-127). Understanding the purpose of apostolic ministry begins with one of the primary passages of Scripture that describes the equipping or training roles found in the life of the church.

> It was he [Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers to prepare God's people for works of service, so that the body of Christ may be built up until we all reach the unity in the faith and in the knowledge of the Son of God and become mature attaining the full measure of perfection found in Christ (Eph 4:11-13).[6]

Kenneth Berding accurately cites this passage as one of the key references in the New Testament that affirms a diversity of ministry assignments, but also underscores the idea that "every Christian is a minister" (2006, 146). While Ephesians 4:11-12 highlights God-ordained ministry roles for the equipping of all believers to minister, other passages, like 1 Corinthians 12:7-11 or Romans 12:6-8 (for example, healing, prophecy, serving,

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[6] All references from the Bible, unless otherwise noted, will be from The Holy Bible: The New International Version. 1973. Grand Rapids: Zondervan Bible Publishers.

giving, mercy, and so forth) refer to the traits or gifts that God gives us to carry out our own individual ministry. These traits could become part of a competency model. To create this competency model, we need to examine Paul's example of an apostolic ministry.

Stephen Addison (1995), Clinton Arnold (2011), Berding (2006), and Harold Hoehner (2002) support Marcus Barth's position (1974)[7] that, when Paul wrote to the Ephesians, he was referring to apostles in both a broad and narrow sense. The narrow sense is found in Ephesians 2:20 where Paul says the church is "built on the foundation of the apostles and prophets." This narrow sense refers to the Twelve who were: (1) personally sent by Jesus to make disciples in the world (Mt 28:18-19); (2) witnesses of His resurrection (Acts 1:21-22); and, (3) appointed to be the judges of the twelve tribes of Israel on judgment day (Mt 19:28). This closed group ended during the 1st century (Addison 1995, Arnold 2011, Barth 1974, Berding 2006, Hoehner 2002).

Furthermore, C. K. Barrett notes that Paul viewed his apostleship as equal to this group in relationship to the work of the Gospel (1 Cor 15:8; (Barrett 1970, 72-73). In this manner, Paul is uniquely positioned as someone who bridges the narrow group of the Twelve plus himself to the wider understanding of an apostolic leader.[8] From my perspective, the easiest way to view this first group is as those who were sent out primarily by Jesus. This group includes the Twelve, who were commissioned by Jesus on

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[7] Marcus was Karl Barth's son and wrote extensively, including a commentary on Ephesians.

[8] Hoehner considers Paul a unique third category of an apostle from those who were with Jesus and witnessed the resurrection (2002). Berding has four categories of apostles: "the Twelve, the eyewitnesses of Jesus' resurrection (Twelve, Paul, plus a few more), the broader church planting missionaries (Paul, Barnabas, Silas, etc.) and messengers or representatives of local churches" (Berding 2006, 206-207).

a mountain in Galilee (Mt 28:16-20), and Paul, who was commissioned on the road to Damascus (Acts 9:5-6; 26:15-18).

Addison, Arnold, Berding and Hoehner also advocate that, in Ephesians 4:11-12, Paul refers to another kind of apostle who is a gift from Christ to the church. The aim of this apostle consisted of broader missionary work that included church planting (Addison 1995, 49, Arnold 2011, 4350, Hoehner 2002, 399-400, Berding 2006, 208). This second group was composed of Paul, Barnabas, and Silas as well as others (Acts 13:1-4; Acts 15:40). Berding and Hoehner concur with Hirsch's claim that while the *office* of the apostle (the narrow view) ended in the 1st century, the *function* (or the broader view) of the apostle continues to this day (Hoehner 2002, 399-400, Berding 2006, 208, Hirsch 2006, 155-159) .

A simple way to differentiate this second group is by the fact that they were sent by the Holy Spirit, and commissioned by a local congregation to plant churches (Acts 13:1-4; 15:40; 16:9; 18:23). Roland Allen and Wayne Meeks emphasize the fact that the primary objective of Paul's missionary endeavors was the establishment of local churches in major cities (Allen 1962, 10-17, Meeks 1983 as cited in Conn and Ortiz 2001, 132). Therefore, the urban context forms the backdrop for examining Paul's life and best practices as a catalytic urban church planter.

A Competency Model Based on the Apostle Paul

A competency model based on Pauls' performance simply asks, "What are the characteristics of Paul's life and ministry that allowed him to be an outstanding catalytic urban church planter?" The characteristics that are discovered from this study will be

categorized into a cluster of skills, knowledge and values. The answer to this question will be derived from three sources: (1) Paul's relationship with Jesus; (2) Paul's relationship to other leaders that includes fellow ministers, people that served on his team, and local leaders raised up under his ministry; and, (3) Paul's activities related to planting churches throughout the Roman Empire.

In essence, Paul did three things in every city where there was a clear description of his church planting activities: (1) he proclaimed the Gospel in order to win converts; (2) he taught new believers the fundamentals of the faith; and, (3) he appointed local leaders to continue the ministry after he left (Moore 2002, 50); (Hesselgrave 2000, 713-715). While this basic job description tells us what he did, it does not explain the factors that led to his development of a successful church planting movement (CPM). This competency model will not only describe what Paul did, but the underlying values that motivated and shaped the reasons why he did certain things. For that information, five sources will be investigated.

Addison (1995), F. F. Bruce (1977), David Hesselgrave (2000), Ed Stetzer (2003), and the New Testament will provide the characteristics of a Pauline competency model. Addison looks at Paul's ministry as an expression of an apostolic gift to plant churches. Bruce looks at Paul's life from a broad historical and theological point of view. Hesselgrave views Paul from a cross-cultural church-planting standpoint. Stetzer relates to Paul from a church-planting approach in a contemporary post-modern context.[9]

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[9] One source that was not included in this review was Roland Allen's classic 1962 book, *Missionary Methods: St. Paul's or Ours?* Allen deals with Paul's church planting methods from a governance standpoint that contrasts the policies of missions agencies of the twentieth century with the approach Paul used in the first century. The four authors cited and the references to the New Testament cover the church planting traits that Allen highlights in the Apostle Paul's life. Issues that Allen covered

Exclusive characteristics from these five sources are highlighted in the series of tables that follow (Tables 1-5). Subsequent to these five tables will be three tables that will group the traits according to the three areas of a competency model i.e. skills, knowledge and values of a Pauline catalytic urban church planter (Tables 6-8).

Table 1, next page, underscores nine characteristics of Paul's ministry that are unique to Addison (1995, 75-93). Addison's characteristics focus primarily on the skills that are critical for church planting like: effective preaching of the gospel, developing and leading planting teams, starting up new congregations, building up existing ones, choosing the right leaders to oversee local congregations and exercising appropriate discipline to help keep congregations healthy. Finally, Paul was skilled at creating partnerships among multiple local churches for common mission projects. The latter allowed for the concentration of resources from multiple sources to serve Paul's CPM.

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that were not addressed in this review are areas of how a missionary church planter deals with: local church discipline, financial self-support of indigenous local churches, and the speed of appointing local elders. These areas are more pertinent to cross-cultural church planting which is beyond the scope of this dissertation.

Table 1: Addison's Characteristics of Paul's Ministry
(Addison 1995:75-93)

No.	Characteristic	Reference	Competency Type
1.	He preached the gospel	Eph 6:19	Skill
2.	Started new congregations	1 Cor 3:6-10; Acts 14:23	Skill
3.	Built up existing churches	Acts 18:18-21; Acts 20:13-37	Skill
4.	Developed and led church planting teams	Acts 13:2, 13; 15:26-40; 16:1, 6; 18:18	Skill
5.	Lived a life of prayer	Acts 13:1-4; Phil 1:3-6	Value
6.	Exercised appropriate discipline in local churches	2 Cor 7:8-12; Gal 4:12-20	Skill
7.	Designated the right leaders in local churches	Acts 14:23; Ti 1:5	Skill
8.	Actively sought to equip the entire church	Eph 4:12-13; Rom 16:21-24	Value
9.	Partnered with other churches in missions projects	Acts 15:35-36; Phil 4:10-19; 2 Cor 13:13	Skill

Table 2 focuses on many of the "personality" attributes of the great Apostle

(Bruce 1977, 456). Bruce wanted to offer a portrait of Paul that helped readers see the

man behind his accomplishments. Key factors in this description were Paul's: work ethic,

honoring of women, affectionate remarks toward people under his care, deep value of

generosity, commitment to the Lord and his long-term commitment to an effective

ministry career. Bruce described these characteristics in the historical context of Paul's

life (1977).

Table 2 Characteristics of Paul's Ministry Unique to Bruce
(Bruce 1977, 456-463)

No.	Characteristic	References	Competency Type
1.	Had a strong work ethic	1 Cor 15:10	Value
2.	Contextualized his preaching to fit the receptor's culture	1 Cor 9:19-22	Skill
3.	Honored women in ministry	Rom 16:1,6 Acts 18:18	Value
4.	Was willing to show personal affection and concern toward people under his care	Gal 4:19-20	Value
5.	Encouraged generosity between churches	2 Cor 8:3-4	Value
6.	Viewed the maturity of his disciples as the test of his effectiveness	2 Cor 3:2-3	Value
7.	Managed finances in a respectable way	2 Cor 8:20-21	Skill
8.	Felt a deep commitment to the risen Lord	Acts 26:19-20	Value
9.	Stood up to leaders who undermined the grace of God	Gal 2:11	Value
10.	Viewed ministry with long-term perspective as a race to be won	Phil 3:12-14	Value
11.	Profound knowledge of theology based on sheer volume of literature production	Pauline Epistles	Knowledge

Table 3 displays those characteristics that are uniquely found in Hesselgrave's

"*Pauline Cycle: The Logical Elements in Paul's Master Plan of Evangelism*" (2000, 732-

739). This cycle features ten steps that occurred when Paul planted churches in the 1st

century, as recorded in the book of Acts. The Pauline cycle begins with a local church

sending out church planters to go plant other congregations (Acts 13:1-4) and ends with

the church planters coming back and reporting the results to the sending church (Acts

14:26-28). Hesselgrave's goal was to break down the entire cross-cultural church planting

process into "manageable elements" (2000, 748). In this way, they can be more easily

studied and applied to real world situations.

Table 3: Characteristics of Paul's Ministry Unique to Hesselgrave
(Hesselgrave 2000:loc. 732-739)

No.	Characteristic	References	Competency Type
1.	Maintained a relationship with churches after planting them	Acts 15:36; 18:23	Value
2.	Accountable to sending churches	Acts 14:26-27; Acts 15:1-4	Value

Table 4 reveals characteristics that are unique to Stetzer's profile of "Paul the

Planter" (2003, 39-42). Stetzer emphasizes Paul as someone willing to start something

from nothing. At the same time, he was also willing to operate with a missionary band

that was based on several leaders collaborating to see churches launched in multiple cities

during the 1st century (2003)

Table 4: Characteristics of Paul's Ministry Unique to Stetzer
(Stetzer 2003:39-42)

No.	Characteristic	References	Competency Type
1.	Willing to release his new church plants and move on to plant more	Acts 20:38	Value
2.	He was teachable	Acts 11:25-26	Value
3.	Combined event-oriented evangelism with church planting	Acts 13:44; 14:1; 19:9-10	Skill

Table 5, below, builds a more complete competency model of the Apostle Paul as a catalytic urban church planter. It adds characteristics from the New Testament account of Paul's urban church planting experience beyond what Addison, Bruce, Hesselgrave, and Stetzer have touched on. In the New Testament, the broad coverage of the Apostle Paul's life begins with his pre-conversion approval of the stoning of Stephen around 31 AD while he watched over the garments of those who were actually doing the stoning (Acts 7:58, 8:1; Ellis, 1982). It ends in Rome as Paul is waiting to be tried before the Emperor (Acts 28:16, 30) and, according to tradition, likely executed around 64 AD (Bruce 1977, 441).

Table 5: Additional Characteristics of Paul's Competency Model Found in the New Testament

No.	Characteristic	References	Competency Type
1.	Motivated by love	1 Cor 13:1-13; 2 Cor 2:4	Value
2.	Lived a lifestyle worthy of imitation	1 Cor 10:31–11:1	Value
3.	Clear ministry scope	Gal 2:9; Acts 13:47	Value
4.	Willing to go to unreached areas	Rom 15:20	Value
5.	Willing to suffer for the sake of the gospel	2 Cor 11:23-29; Col 1:24	Value
6.	Focused his preaching on receptive audiences	Acts 14:1-2; 17:4;16	Skill
7.	Had an attractional ability for raising up spiritual sons	Phil 1:1; 1Tim 1:2; 1 Cor 4:15	Skill
8.	Performed signs and wonders	Acts 16:18; Acts 28:7-10	Skill
9.	Able to disciple new believers to become leaders in the church	Acts 11:25-26; 13:1-2;19:18-20; 20:17	Skill
10.	Knew how to diagnose church problems and offer effective solutions	2 Cor 2:5-11	Skill
11.	Set things in order in local churches	Ti 1:5; 1 Thes 4:1; 1 Tim 3:1-15	Skill
12.	Was able to bring churches to maturity	Phil 4:14-16; 1 Thes 4:1-2	Skill
13.	Developed inter-church relationships	Rom 16; 1 Cor 16:19; 2Cor 13:13; Phil 4:22	Skill

No.	Characteristic	References	Competency Type
14.	Increased his influence by writing letters that solved church problems	Col 4:16	Skill
15.	Effectively delegated	Ti 1:5; 1 Tim 1:3-7	Skill
16.	Broke down cultural and religious barriers to communicate the gospel	Acts 15:12-29	Skill
17.	Significant understanding of Scripture	Acts 22:3	Knowledge
18.	Developed theology in the context of church planting	Eph 3:8-11; Col 1:25-27	Knowledge
19.	Received theology directly from the Lord himself	Gal. 1:11	Knowledge
20.	Submitted to other apostolic leaders	Acts 15:2, 28; Gal 1:18	Value
21.	Received divine revelation	Acts 13:2; Acts 16:9	Value
22.	Had the ability to influence other apostolic leaders	Acts 15:2, 28	Skill
23.	Strengthened local leaders	Acts 20: 13-37; 1 and 2 Tim	Skill

Examining the characteristics of the life of Paul that impacted his superior urban church-planting ministry in light of a competency model requires that they be divided up into knowledge, skills and values. This is based on the nearly universal human resource definition that defines competency as a cluster of related "knowledge, skills and values" that affect a major portion of one's job performance (Parry 1998).

Knowledge

With regard to knowledge, the one direct reference to Paul's cognitive strength focuses on his significant understanding of Scripture (Acts 22:3) that came about prior to conversion, when he studied under the respected Rabban[1] Gamaliel the Elder.[2] Gamaliel was a member of the Sanhedrin and leader of the "liberal Hillel school of Pharisees" at

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[1] Rabban, according to Bruce, was an "honorific" Aramaic title given to several successive leaders of the Hillel school that literally means "our teacher" versus Rabbi which means "my teacher" (Bruce 1977, 124).

[2] This is the name attributed to Gamaliel found in the Mishnah (Sota 9.15) that says "since Rabban Gamaliel the Elder died there has been no more reverence for the Law, purity and abstinence died (Douglas 1982, 404).

that time (Douglas 1982, 404). Scripture refers to Gamaliel as a "Pharisee, and teacher of the law," who was "honored by all the people" (Acts 5:34). He famously advised the Sanhedrin to release Peter and the other apostles just in case they might have God's backing and the Jewish leaders would find themselves inadvertently fighting against the Lord (Acts 5:34-39). Paul's cognition is demonstrated by the sheer volume of literature he wrote that serves as the principal fountainhead of our knowledge of early Christianity (Bruce 1977, 16). Paul understood Christ's intentions for the church because he had received his theology directly from the Lord himself (Gal 1:11), and he developed his theology in the context of church planting and the development of healthy local congregations.[3] Examples of Paul's theological insights are revealed by his understanding that it was God's intention from the beginning that Christ dwell within and among the Gentiles (Col 1:25-27) and that the church was the instrument of communicating God's wisdom on this earth (Eph 3:8-11).

Skills

Paul's skill set focused on five areas: (1) evangelism, (2) discipleship, (3) improving church health, (4) leadership toward subordinates, and (5) leadership toward peers. In the first area of evangelism, Paul was able to direct his preaching toward receptive audiences. This occurred when he would go to synagogues and preach the good news. It was among the Jewish attendees that Paul found the highly receptive "God-fearers" (Acts 14:1-2; 17:1-4, 17). God-fearers were Gentiles who held deep sympathies

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[3] Because theology is an attempt to discover the "meaning of faith" in a particular context (Gilliland 1983), it is surprising that the development of theological insights seem to have become divorced from their original context of church planting and are found primarily in academic environments.

toward Judaism and an allegiance to a single Creator-God (Glasser et. al. 2003). In many cases, these sympathetic Gentiles converted to Christianity and became the foundation of several new church plants that Paul started (Bruce 1977). Another skill that strengthened Paul's evangelistic efforts was delivering people from demonic forces (Acts 16:18) and healing the sick (Acts 28:7-10).[4]

In the second area of discipleship skills, Paul was able to take young believers and bring them to a place of spiritual maturity. This competency was seen when Paul and Barnabas taught new Christians for two years in Antioch of Syria (Acts 11:25-26) and, later on, when we see these new believers labeled "prophets and teachers" (Acts 13:1-4). Another skill related to discipleship was Paul's ability to involve the entire church in ministry, as seen in his comments in Ephesians 4:12-13. This inclusive skill could also be seen in the number of co-workers he affirms as part of his own ministry (Rom 16:21-24).

The third area of skills was related to improving the health of local congregations. Paul's ability to bring churches to maturity was revealed by several factors that include greater unity, increased service, and demonstrating the character of Christ (Eph 4:13). Maturity was also underscored by showing generosity in giving toward missions (Phil 4:14-16). The key milestone of local church maturity was the establishment of indigenous leaders to oversee the church after Paul left (Acts 14:23).[5]

Another aspect of improving church health could be seen by Paul's ability to diagnose church problems and offer effective solutions. This was seen in the case when he explained to the Corinthians how to exercise church discipline in a redemptive manner

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[4] This was not always the case that healing was specifically tied to evangelism when we see Paul healing the young man who fell and apparently died when Paul was preaching (Acts 20:9).

[5] Establishing local leaders was also a characteristic cited in Addison's list in Table 1.

(2 Cor 2:5-11). Finally, Paul was able to increase his influence and improve church health by encouraging local churches to share their letters with other congregations, as he did with the church in Colosse and Laodicea (Col 4:16).

The fourth area of skills was based on Paul's leadership ability to build an extensive team to help him carry out his church multiplication ministry.[6] Paul's leadership skills toward those in his missionary band included having the ability to attract younger leaders who eventually became spiritual sons, like Timothy and Titus (1 Tim 1:2; Ti 1:4). To these emerging leaders, he could also effectively delegate assignments, like leaving Titus in Crete to strengthen churches and appoint leaders (Ti 1:5) and directing Timothy to remain in Ephesus to confront heretical teaching (1 Tim 1:3-7).

The fifth area of skills was related to the Apostle Paul's ability to influence other apostolic leaders. This influence was demonstrated in the Jerusalem Council meeting where, based on Paul and Barnabas's report of their ministry among the Gentiles, the apostles and elders of Jewish background received Gentiles into the church without requiring they keep the Law (Acts 15:12-29). This was key to breaking religious and cultural barriers for reaching the Gentile world. While these skills are critical to Paul's success, the underlying values that Paul held provide the motivational factors for using his knowledge and skills effectively.

Values

Paul's values could be grouped into three areas: (1) personal motivation; (2) his mindset toward submission, and (3) Paul's attitude toward ministry. In the first area of

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[6] Developing a church planting team was also a characteristic citied in Addison's list (see Table 1).

personal motivation, Paul demonstrated that he was motivated primarily by love (2 Cor 2:4; 11:11). Paul wrote to the Corinthians that outstanding personal performance, the ability to function with spiritual gifts and extreme personal sacrifice, lack meaning without love as the motivation (1 Cor 13:1-3). Being motivated by love gave credence to Paul's lifestyle and made him a role model worthy of imitation (1 Cor 11:1).

The second area of values illustrates Paul's mindset toward submission. Paul demonstrated a submissive attitude toward other apostolic leaders by seeking affirmation for his ministry from Peter, James and John (Gal 2:9). He also submitted the manner of Gentile evangelism to the Jerusalem Council (Acts 15:12-29). Another demonstration of this submitted attitude toward God was the fact that, throughout his life, Paul was committed to divine revelation as a means for personal guidance (Acts 13:2; 16:9).

The third area of values relates to Paul's perspective toward ministry. In this cluster of values, Paul demonstrated his spirit of sacrifice by being willing to suffer for the sake of the Gospel (2 Cor 11:23-29) and being willing to go to unreached places (Rom 15:20). Finally, Paul's view of ministry helped him keep a clear scope of what his life and ministry were all about—reaching the Gentiles with the message of grace and salvation through Christ (Gal 2:9; Acts 13:47).

Figure 2 provides a visual illustration of how this literature review developed a Pauline competency model of a catalytic urban church planter. The overarching question was, "What are the characteristics of Paul's life and ministry that allowed him to be an outstanding catalytic urban church planter? The literature review followed Parry's universal definition of competencies (1998) and produced these characteristics in three categories: knowledge, skills and values.

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FOCUS

WHAT ARE CHARACTERISTICS OF PAUL'S OUTSTANDING PERFORMANCE AS A CATALYTIC URBAN CHURCH PLANTER?

LITERATURE REVIEW

ADDISON   BRUCE   HESSELGRAVE   STETZER   NEW TESTAMENT

Suggested Competency Model of a Catalytic Urban Church Planter

SUGGESTED SKILLS   SUGGESTED VALUES   SUGGESTED KNOWLEDGE BASE
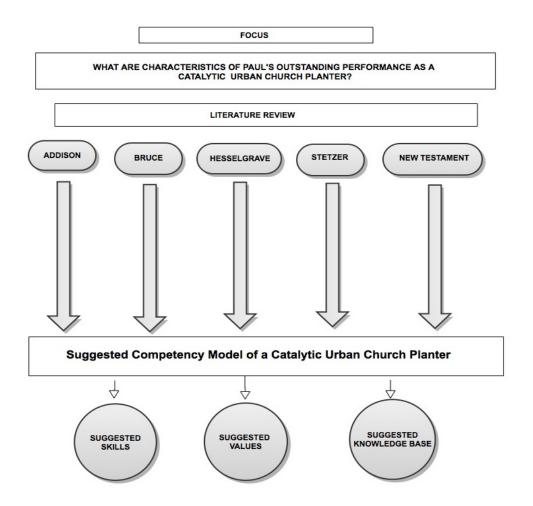
Figure 2: Process for Developing a Pauline Competency Model of a Catalytic Urban Church Planter
(Addison 1005; Bruce 1997; Hesselgrave 2000; Stetzer 2003)

The knowledge, skills and values of the Pauline competency model for a catalytic urban church planter are organized here into separate composite tables (Tables 6-8). Table 6 illustrates the knowledge base that forms part of the Pauline competency model. In summary, this table reveals that Paul had a significant knowledge of Scripture and that he could apply that knowledge to the challenges of church planting. Paul's knowledge base also increased from the direct revelation he received from Christ.

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Bruce offers a great tribute to Paul's level of knowledge regarding the Christian faith when he asserts that that the Apostle's understanding of the mind of Christ remains "unsurpassed" (Bruce 1977, 474). Paul's extensive writings laid down a theological base for future church planting and development at one level and, at a deeper level, the foundation for Christian thought and practice.

Table 6: Knowledge Base that Forms a Pauline Competency Model of a Catalytic Urban Church Planter
(Bruce 1997:456-463; New Testament)

Knowledge			
	Characteristic	**Bible References**	**Notes**
1.	Significant understanding of Scripture	Acts 22:3	Paul sat under Gamaliel
2.	Developed theology for solving local church problems	Eph 3:8-11; Col 1:25-27	Developed theology from challenges to church planting and development, like God's purpose for the church (Eph 3:8-11), and Christ dwelling in the Gentiles (Col 1:25-27)
3.	Received direct theological revelation from Christ himself	Gal. 1:11	Paul was not taught theology by man; he was taught by Jesus.
4.	Profound knowledge of theology based on volume of writings	Pauline Epistles	Peter referred to Paul's writings as containing God's wisdom and some-times not easy to understand (2 Pet 3:15-16)

The skills that form the Pauline competency model of a catalytic urban church planter are featured in Table 7. These skills are divided between "church planting abilities" and "leadership abilities." Generally speaking, the church planting abilities were skills that Paul used to affect his ministry to local churches. The leadership abilities

were those skills that assisted him with influencing those with whom he co-labored in the

church planting process or with peer-level leaders he sought to influence.[7]

Table 7: Skills that Form a Pauline Competency Model of a Catalytic Urban Church Planter

(Addison 1995:75-93; Bruce 1997:456-463; Stetzer 2003:39-40; Hesselgrave 2000:732-739; New Testament)

	Skills: Church Planting Abilities		
	Characteristic	**Bible References**	**Notes**
1.	Preached the gospel	Eph 6:19	Asked for prayer to effectively communicate the gospel
2.	Focused his preaching on receptive audiences	Acts 14:1-2; 17:4;16	Gentiles (God-fearers) who attended synagogues were highly receptive
3.	Performed signs and wonders	Acts 16:18; Acts 28:7-10	Cast out demons; healed the sick;
4.	Able to disciple new believers to become leaders in the church	Acts 11: 25-26; 13:1-2; 19:18-20; 20:17	Raised disciples in Antioch to be prophets and teachers; Raised new believers in Ephesus to be elders
5.	Started new congregations	Acts 14:23; 1Cor 3:9-10	Planted churches and appointed elders
6.	Combined event-oriented evangelism with church planting	Acts 13:44; 14:1; 19:9-10	Paul and Barnabas preached to the whole city of Pisidian Antioch
7.	Knew how to diagnose church problems and offer effective solutions	2 Cor. 2:5-11	Told Corinthians how do deal with sin in their midst; Cautioned Galatians against deception
8.	Set things in order in the local church	Ti1:5; 1 Thes 4:1 1 Tim 3:1-15	Order usually meant the establishment of healthy leadership and sound doctrine
9.	Exercised appropriate discipline in local churches	Gal 4:12-20	Exhorted the Galatians on the basis of his spiritual authority
10.	Was able to bring churches to maturity	Phil 4:14-16; 1 Thes 4:1-2	Key markers for maturity were generosity toward missions and Godly lifestyles
11.	Strengthened local leaders	Acts 20: 13-37 1 and 2 Timothy	Paul encouraged the elders in Ephesus as well as Timothy;
12	Built up existing churches	Acts 18:18-21; Acts 20:13-37	Church in Ephesus is founded (Acts 18:18-21; Paul returned (Acts 20:13-37)

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[7] Paul's skill at financial management (#23) was motivated by a desire to show integrity before God and men. As a value, it could influence other leaders. In practice, it was a skill.

13.	Encouraged generosity between churches	2 Cor 8:3-4	Told the Corinthians that the Macedonians "gave as much as they were able and beyond"
14.	Developed inter-church relationships	Rom 16; 1 Cor 16:19; 2Cor 13:13; Phil 4:22	Received offerings from one church to another and became a link among the body of Christ
15.	Partnered with other churches in missions projects	Phil 4:10-19; Acts 15:35-36; 2 Cor 13:13	The church in Philippi sent offerings to help Paul serve in Thessalonica
16.	Increased his influence by writing letters that solved church problems	Col 4:16	Told the Christians in Colossae to exchange their letter with the one sent to the church in Laodicea
17.	Contextualized his preaching to fit the receptors' culture	1 Cor 9:19-20	Was willing to adapt himself to Jewish or Gentile customs for the sake of evangelism
18.	Designated the right leaders in local churches	Acts 14:23; Ti 1:5	Fasted and prayed when he selected leaders
Skills: Leadership Abilities			
19.	Had an attractional ability for raising up spiritual sons	Phil 1:1; 1Tim 1:2; 1 Cor 4:15	Paul described himself as a spiritual father
20.	Developed and led church planting teams	Acts 15:36-40; 16:1, 6	Traveled and ministered with Barnabas, Silas, Luke, Timothy, and so forth
21.	Effectively delegated	Ti 1:5; 1 Tim 1:3-7	Paul sent Titus to strengthen the church and sent Timothy to confront heresy
22.	Broke down cultural and religious barriers to communicate the gospel	Acts 15:12-29	Made a case to the Jerusalem council to eliminate barriers for preaching to Gentiles
23.	Managed finances in a respectable way	2 Cor 8:20-21	"Took pains" to manage offerings in way that was good in the eyes of God and men
24.	Had the ability to influence other apostolic leaders	Acts 15:2, 28	Helped convince the leaders in Jerusalem to receive the Gentile converts without their conversion to Judaism

There are three categories of values that form part of the Pauline competency model that are displayed in Table 8: (1) values that helped Paul connect with the Lord, (2) values that supported personal relationships, and (3) values that impacted his church planting ministry. All of these values served to motivate Paul with the use of his skills

and how he applied his knowledge base to confront the challenges that are common to

urban church planting.

Table 8: Values that Form a Pauline Competency Model of a Catalytic Urban Church Planter
(Addison 1995:75-93; Bruce 1997:456-463; Stetzer 2003:39-40; Hesselgrave 2000:732-739; New Testament)

	Characteristic	Bible References	Notes
Values: Divine Connection			
1.	Lived a life of prayer	Phil 1:3-6	Paul thanked God often in prayer for the Philippian believers
2.	Felt a deep commitment to the risen Lord	Acts 26:19-20	Paul said, "I was not disobedient to the vision from heaven."
3.	Received divine revelation	Acts 13:2; 16:9; 18:9-10	Received prophetic direction and visions from the Holy Spirit and from Jesus
Values: Inter-Personal Relationships			
4.	Motivated by love	1 Cor 13:1-13; 1 or 2 Cor 2:4; 2 Cor 11:11	Affirmed that love is the greatest personal trait
5.	Was willing to show personal affection and concern for people under his care	Gal 4:19-20	After rebuking the Galatians, he called them "dear children"
6.	Honored women in ministry	Rom 16:1,6; Acts 18:18	Commended Phoebe and Mary for their work; Travels with Priscilla and Aquila
7.	Lived a lifestyle worthy of imitation	1 Cor 10:31–11:1	Paul said, "Follow me as I follow Christ."
8.	Stood up to leaders that undermined the grace of God	Gal 2:11	Opposed Peter
9.	Submitted to other apostolic leaders	Acts 15:2, 28 Gal 1:18	Visited Peter; Submitted to the Jerusalem Council
10.	Was teachable	Acts 11:25-26	Sat under Barnabas's ministry for two years
Values: Church Planting			
11.	Demonstrated a strong work ethic	1 Cor 15:10	Stated that by God's grace he worked harder than other apostles
12.	Clear ministry scope	Gal 2:9; Acts 13:47	Paul and Barnabas called to reach the Gentiles
13.	Willing to go to unreached areas	Rom. 15:20	Desired to "preach the gospel where Christ was not known"

14.	Willing to suffer for the sake of the gospel	2 Cor 11:23-29; Col. 1:24	Had several near death experiences
15.	Actively sought to equip the entire church to minister	Eph 4:12-13; Rom 16: 21-24	Paul encouraged the ministry of others, as seen in Romans 16
16.	Viewed the maturity of his disciples as the test of his effectiveness	2 Cor 3:2-3	Paul declared the Corinthians to be "a letter known and read by everyone"
17.	Viewed ministry with a long-term perspective as a race to be won	Phil 3:12-14	Stated emphatically, "I press on"
18.	Accountable to sending churches	Acts 14:26-27; 15:1-4	Gave a report to the churches in Antioch and Jerusalem
19.	Willing to release his new church plants and move on to plant more	Acts 20:38	Paul left Ephesus telling them they would never see his face again.
20.	Encouraged generosity between churches	2 Cor 8:3-4	Told the Corinthians that the Macedonians gave "as much as they were able"
21.	Maintained a relationship with churches after planting them	Acts 15:36	Went back to visit churches after first missionary trip

Summary

In Chapter 3 I describe a process for developing a catalytic urban church planter profile using ten to thirty competencies, which are referred to as a competency model. Using a competency model is a common approach to creating employee-training programs based on human resource management literature. Competency is defined by Parry as a "cluster of knowledge, skills and values that affect a major part of one's job, that correlates with one's job performance, can be measured against well-accepted standards, and improved via training and development" (1998, 60).

The catalytic urban church planter competency model that was featured in this chapter was based on the Apostle Paul's first century urban church planting ministry in light of his apostolic gift-mix. Scholars agree that extracting character and performance

traits out of narrative passages of the Bible can be applied to today's context with discretion. Insights for a Pauline competency model were developed from a broad range of authors and the New Testament. This competency model is illustrated in Tables 6, 7, and 8 with each table focusing on knowledge, skills, and values, respectively. A Pauline competency model of a catalytic urban church planter provides the basis for research that would identify potential catalytic urban church planters among current leaders in the Foursquare Church of Chile.

In Chapter 4, I will review the literature related to using Christian Dialogue Education as a training design for equipping potential catalytic urban church planters. An ADDIE instructional design model for organizational training will also be reviewed for purposes of developing a research strategy for creating the training design.

Chapter 4

Using Christian Dialogue Education and ADDIE to Train Potential Catalytic Urban Church Planters

The preceding chapter highlighted a profile of the Apostle Paul that serves as an example of a successful catalytic urban church planter or someone who starts urban church planting movements. The apostle's life and ministry traits produced a "Pauline competency model" that will become the basis for identifying other potential catalytic urban church planters that will in turn produce a contextualized training design for urban church planting.

In this chapter, an adult training design called Christian Dialogue Education (CDE) will be presented as a possible training approach for potential catalytic urban church planters. CDE will be reviewed from its theoretical origins with adult education and with Dialogue Education to its practical workings. An instructional design model called ADDIE will also be presented as a paradigm for addressing organizational training issues related to equipping potential catalytic urban church planters within the Foursquare Church of Chile. I begin with the foundations of adult learning that serve as underpinnings for Christian Dialogue Education.

Adult Learning Foundations

The foundation of adult learning begins by defining what is meant by the terms "adult" or "adulthood," so that it is clearly understood who is going to be trained. Catherine Hansman and Vivian Mott (2010) believe that adulthood is determined primarily by one's own cultural norms. Malcom Knowles (1989), Raymond Wlodkowski (1999), along with Sharan Merriam and Ralph Brocket (2007a) concur that one's status as an adult is based on her/his acceptance of roles that an adult traditionally performs in society. Knowles adds that self-perception for being responsible for his or her own existence is an additional factor. Merriam and Brockett (2007a) add that society's assignment of age to adulthood is another key characteristic. John Elias and Merriam (2005) recognize that while age, social position and psychological maturation are the three variables that determine adulthood, the priority of these variables will also depend on the cultural context. In contrast, Hansman and Mott (2010) conclude that educators who train adults should challenge the idea of a generalized definition of an adult learner because multiple factors affect the learning needs of adults, like ethnicity, stage in life, social class, educational level, personal skills, and gender. This last assertion supports the need to have a clear concept of the kind of Chileans who will be trained for urban church planting, as well as adjusting the training approach to their specific needs. The next section describes some adult learner characteristics that will lay a foundation for adjusting the training design with respect to the potential learners.

Characteristics of Adult Learners

Andragogy as defined by Knowles (1980, 43) is the "art and science of helping adults learn." The exact nature and definition of andragogy is the subject of much debate. While Knowles, Ellwood Holton and Richard Swanson refer to it as a "theory" (1998, 35), Gordon Darkenwald and Merriam consider it a "set of assumptions and methods" that deal with helping adults learn (1982, 14). The lack of consensus between being a theory or a set of assumptions has consequences. John Rachal (2002) asserts that the lack of a broad agreement on an operational definition of andragogy inhibits it from becoming an accepted theory.

In simple terms, Merriam and Brockett (2007a, 135) describe andragogy as a "way of thinking about working with adult learners." This idea eventually moved Knowles and his followers to reconsider their position. Knowles, Holton and Swanson (1998) eventually admit that andragogy is more accurately characterized as a "transactional model" that describes an adult learning situation (Knowles et al. 1998, 72). One reason why there is so much difficulty in labeling andragogy is that children can exhibit some of the characteristics that adults do in learning situation (reliance on experience, intrinsic motivation, and so forth) (Knowles 1979 as cited in Jarvis 2010, 108). Therefore, some andragogical assumptions are not always exclusive to adults. Also, there is little evidence that Knowles considered the cultural context with respect to the typical adult mentality toward learning (Melick and Melick 2010, Pazmino 1993).

Nevertheless, andragogical assumptions can help one understand the state of mind that adults bring to the learning context. Knowles posited six assumptions that he considered foundational to andragogy. They include:

1. Adults need to know why they need to learn something;
2. Adults have an innate desire for self-direction when it comes to learning;
3. Adults bring a huge reservoir of experience to a training event;
4. Adults' readiness to learn increases when the subject matter relates to things they need to know on a day-to-day basis;
5. Adults' orientation to learning is solving problems or accomplishing tasks; and,
6. The most potent motivators for adults are the intrinsic ones, like "self-esteem, quality of life, responsibility, job satisfaction, and so forth" (1989, 83-84).

The implications of these assumptions with regard to training church planters will be addressed in their respective order. First, according to Jim Collins and Jerry Porras (2002), the commitment to the core ideology and expansion of an organization are critical motivating factors for continual learning and expansion. Church planting candidates need to be convinced that the mission of the Foursquare Church of Chile is starting new congregations.[1] Second, the trainees need to participate in the development of the training process. Third, those that bring a wealth of experience to the training event need to be viewed as a resource for the training design (and not a threat to the facilitators). Fourth, the subject matter needs to be very practical in relationship to the processes associated with planting a church and making disciples. Fifth, the goals of the training event need to be clearly stated and the facilitators should endeavor to help the participants accomplish them. Finally, there needs to be some process of recognition that honors the efforts of participants for not just attending the training but effectively planting a church. While andragogy provides an understanding of the transactional issues in adult education, there

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[1] In November 2013, a mission statement was drafted and approved by the national board of the Foursquare Church of Chile. For the first time in its sixty-three year history, the leadership endorsed a statement explicitly affirming that making disciples and church planting are the primary means for accomplishing the mission of the national church.

are multiple theories that inform the overall process. Understanding the term "learning" is a good place to start when discussing adult learning theories.

Defining Learning

Dorothy MacKeracher (2004, 7-8) defines learning as "making sense of life's experiences" and applying meaning to those experiences that includes appropriate decisions or behaviors that are consistent with the attached meanings. Susan Ambrose et al. (2010) defines learning as an action that results in change based on experience and that increases the possibility for improved performance, as well as long-term learning. Illeris Knud (2006) asserts that learning is holistic and should include changes in not just the cognitive, affective, skills and behavior areas, but also in one's motivations and feelings. This broad approach by Illeris would include a change in one's worldview. Kraft defines worldview as the "assumptions, values and allegiances" we hold without question (2006, 11-12). Hiebert (2008) contends that the greatest changes in one's life occur at this deep or worldview level. Finally, Peter Jarvis (2010) asserts that the changes brought about by learning produce a more capable person who is *continually* constructing a personal life-story; therefore, *learning is a life-long process* (emphasis added). The strengths of these learning definitions are that they all focus on change that impacts behavior and, in the latter cases, include values and deeply held beliefs. The weakness of these definitions is that they do not include a metaphysical aspect or spiritual learning.[2] The implication of these definitions for training church planters is that the training needs to have a holistic impact on the participants that includes affecting their motivations.

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[2] It should be noted that both Kraft (2006) and Hiebert (2008) approach applied anthropology as it relates to Christian witness that results in either individual or group conversion.

Jarvis' definition infers that training that improves one's performance is a life-long venture.

Therefore, the training design for church planters should take a long-term view of improving Foursquare leaders' urban church planting skills. The lack of focus on human spirituality with these learning definitions represents naturalistic underpinnings found in social sciences (Kraft 1989). However, spirituality will still need to be addressed in the training design for potential urban church planters. In the next section, key adult learning theories related to the foundation of a training design for urban church planting will be reviewed.

Adult Learning Theories

Wlodkowski (1999) posits that there is not one single theory of adult learning but rather a series of theories that represent the historical understandings that help adult educators know how to best instruct the adult learner. MacKeracher (2004, 17) agrees and further asserts that a "philosophy of learning" is based on the convictions we hold and the characteristics that we esteem with regard to the learning process. Merriam and Laura Bierema note that there is not a consensus regarding what philosophies are theories and prefer to use the term learning "orientations" (2014, 26). Merriam and Bierema also contend that there are five orientations that are foundational for understanding adult learning. They are "behaviorism, humanism, cognitivism, social cognitivism, and constructivism" (2014, 26).

Each of these orientations will be briefly defined since they inform the proposed training design for this study. Behaviorism views learning simply as an observed

modification of one's behavior (Merriam and Bierema 2014). However, Jarvis (2010) clarifies the fact that with behaviorism, learning is the behavior modification *process,* not the outcome (emphasis added). MacKeracher (2004) states that humanism views learning as an internal to external process that is learner-driven and focuses on aspects of the whole person—physical, mental, spiritual, cognitive, affective and psychomotor.[3] Merriam and Bierema (2014) posit that cognitivism views learning as an internal mental process that focuses on things like discovering a solution to a dilemma, information management, and memory. Merriam and Bierema also conclude that social cognitivism recognizes that a great amount of learning occurs in a social context, and impacts domains like cognitive, affective and psychomotor through observing behavioral models. According to Merriam, Rosemary Caffarella and Lisa Baumgartner (2007b), constructivism describes learning as the process by which people attribute meaning to their multiple life experiences.

Dialogue Education, as espoused by Jane Vella, forms the methodological foundation of the proposed training design for urban church planters and it draws from all five of these orientations. In the next section, Vella's approach will be reviewed as well as how these learning approaches impact her training model.

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[3] Three major adult learning approaches—andragogy, self-directed learning and transformative learning—find their underpinnings in humanistic psychology because they suggest an adult's intrinsic capacity for personal development (Merriam and Bierma 2014). With these approaches, educators serve as "facilitators" of learning (MacKeracher 2004, 5).

Learning Approaches That Inform Dialogue Education

Dialogue Education, draws upon the scholarship of Paulo Friere, Malcom Knowles, Kurt Lewin, and Benjamin Bloom (Vella 2002; 2008), and has been influenced by the five learning theories that were cited earlier by Merriam and Bierema (2014): behaviorism, humanism, cognitivism, social cognitivism, and constructivism. First, I will briefly review in part, the influence of these major scholars' works on dialogue education. Vella's dialogic methodology for training grew out of Brazilian educator Paulo Friere's liberating approach to traditional pedagogy (1998, 39). Friere sought to eliminate the traditional teacher-student dichotomy and proposed that both make meaning through dialogic encounter (2010, 175). Knowles' view of experience as a "rich resource" (1998, 66) for learning and that adults are capable of extensive dialogue based on that experience had a marked effect on Vella's training approach (Knowles 1980, Vella 2002). Vella also cites Knowles' figures on retention as "20% of what we hear, 40% of what we hear and see, and 80% of what we do, and 100% of what we feel" (Knowles as cited in Vella 2001, 114).[4] Clearly, these retention figures help drive Vella's dialogue approach over monologue.[5] Lewin's research impacted Vella when he asserted that little of "substantive learning" occurs without impacting all three of Bloom's learning domains (cognitive, affective and psychomotor) and that learners need to be "actively engaged in the learning process" (Vella 2002, 18, 96). From Lewin's ideas, Vella advocates that, in Dialogue Education, the learning tasks need to impact all three of

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[4] Daniel Willingham points out that so many factors affect memory retention that you cannot assign specific percentages of retrieval without mentioning many more factors involved in the process (2013).

[5] These retention statistics also demonstrate the need to impact the affective domain of learners which relates to a humanistic approach to adult learning.

Bloom's learning domains and that engagement with learners needs to occur with meaningful assignments or "learning tasks" in small groups (Vella 2002,18). Besides these leading educational scholars, Dialogue Education draws from multiple learning theories.

The five learning orientations cited by Merriam and Bierema (2014) impact Dialogue Education in significant ways. Behaviorism impacts dialogue education because learning indicators are based upon observable changes in performance (Vella et al. 1998, 24, 114). Humanism informs Dialogue Education because Vella believes that the learner is responsible for his or her own learning and, therefore, deserves the respect of the facilitator for this vital role (Vella 2002, 15). Cognitivism enlightens Vella's system when she refers to "quantum thinking" that is based on asking open questions that prompt patterned or associative thinking versus linear logic (Vella 2008, 112). Social cognitivism informs Vella when she refers to her learning process as the same as Jack Mezirow's "transformative learning" which is based on individual experience, critical reflection and dialogue (Mezirow 2009). Dialogue Education is a form of constructivism because like constructivism, DE focuses on making sense of reality as an active process that occurs through things like "dialogue, or collaborative learning"[6] (Merriam, Cafarella, and Baumgartner 2007b, 292).

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[6] "Collaborative learning" is defined as a process where continual social interaction is the principle means of learning that includes investigating new concepts and other points of view (Gergen 1995, loc. 874).

Overview of Dialogue Education

Dialogue Education (DE) is an approach to training design that is characterized by "the learners' participation in naming content via needs assessment, mutual respect, and dialogue between the facilitator (teacher) and the learner" (Vella 2008, 205-214). DE advocates that "facilitators not do for the students what they can do for themselves" (Bentley 1999). Facilitating strategies for Dialogue Education include using a "consultative voice" that refers to offering suggestions (Vella 2002, 16). MacKeracher describes this facilitation approach as "collaborative" where teacher and student are co-learners, and this approach often creates close learning community ties (2004, 209-210).

Small groups perform "learning tasks" which promote discovery as a means of learning new concepts (Vella 2002, 217). Vella's approach uses a series of learning tasks which impact the "skills, knowledge and attitudes (SKAs)" of learners and engages them in reflection during dialogue based on related life experiences (Vella 1995, xi). The purpose of this reflection is to promote praxis or action with critical evaluation (Vella 2008, 94). Vella has developed a unique approach for planning classroom instruction using Dialogue Education.

Rather than using a traditional lesson plan, Vella has developed a "design for adult learning" because the term "design" evokes a series of qualities that are much broader than a typical lesson plan (Vella 1995, 160). The most recent version of Vella's approach contains "Eight Design Steps" that include:

1. "Who?" (the participants);
2. "Why?" (the situation that calls for learning);
3. So That? (the behaviors you expect to observe that will affect the situation as a result of your teaching);

4. "When?" (the time frame of the learning session);
5. "Where?" (the site parameters which affect design);
6. "What?" (the content of knowledge, skills and behaviors, and manifesting attitudes);
7. "What For?" (the achievement-based objectives which produce the next step); and,
8. "How?" (the learning tasks and materials) (Vella 2013, 12; 2014).

The learning tasks are designed to prompt a change in the skills, knowledge, and values of the learners (SKAs). Vella defines learning as a "change in the SKAs" (Vella 1998, 21). Developing evidence for learning and evaluating the results of "Eight Design Steps" prompted Vella to produce what she describes as an "accountability planner" that can be seen in Table 9 (Vella et al. 1998, 34).

Vella's goal in suggesting that adult educators use an accountability planner is to help them grasp the key precepts of evaluation and to translate them into executable steps for assessing adult training programs (Vella et al. 1998, 20). The accountability planner uses a matrix that starts with Column 1 and moves left to right to Column 6.

Table 9: Accountability Planner
(Vella et al. 1998:35)

Column1	Column 2	Column 3	Column 4	Column 5	Column 6
SKAs, Content and Achievement-Based Objectives:	Educational Process Elements: Learning Tasks and Materials	Anticipated Changes: +Learning +Transfer +Impact	Evidence of Change: Content Process Qualitative Quantitative	Documentation of Evidence:	Analysis of Evidence:

Column 1 documents the content that a learner should acquire in the areas of skills, knowledge, or attitudes (SKAs) from any source, including pre-training

assessments, learner opinions, and organizational demands (1998, 36). These are called achievement-based objectives (ABOs). Column 1 focuses on the "What?" and "What For?" of the "Eight Design Steps" (Vella et al. 1998; 2013).

Column 2 focuses on the training procedures that include activities or learning tasks, curriculum materials, methods and facilitators (Vella 1998, 36). Column 2 focuses on the "When?," "Where?," and "How?" steps of Vella's training design.

Column 3 highlights the evidence of change that is immediate (learning), specific to the training event (transfer), and long-term or longitudinal (impact) (Vella 1998, 39). Column 3 addresses the "So That?" design step.

Column 4 lists the metrics that will be used to determine the effectiveness of the behavioral changes described in Column 3. "Content" evidence refers to the skills knowledge and attitudes being taught (Vella 1998, 107). The "process" evidence refers to anything that demonstrates the completion of a learning task (Vella 1998, 41). Evidence can take a "quantitative" form if the objectives are measurable or it can take a "qualitative" form if the evidence is descriptive (Vella 1998, 41).

Column 5 describes the forms of documentation for the areas of learning, transfer and impact that are recorded in Column 4. Examples of documentation include lists, classroom noise level, post-event interviews of participants, and so forth

Column 6 contains the analysis of the evidence accumulated in the previous column (Vella 1998, 43). Examples of analysis could be comparisons of job performance of those who attended the training and those who did not. Vella's training model based on the "Eight Steps" and the accountability planner provide excellent planning approaches that can develop an adult training design for potential catalytic urban church planters.

However, these planning tools needs some additional qualities in order to address training outcomes related to spiritual formation. Those areas are the basis for developing Christian Dialogue Education

Christian Dialogue Education (CDE): Theoretical Basis

In this section, I discuss the philosophical determinants, as well as the significant distinctives, that inform Christian Dialogue Education. George Bright (2006) and Robert Pazmiño (1997) feel that a Christian philosophy of education needs a biblical view of metaphysics, epistemology and axiology. Metaphysics or the nature of reality from a biblical standpoint assumes there is humankind's view of reality that is limited and distorted (1 Cor 13:12). God's view of reality, based on Scripture, is without limit and perfect (Ps 103:19; Col 1:17).[7] Epistemology is the study of knowledge (Pazmiño 1997). Biblically, our sources for knowledge are: Scripture (2 Tim 3:16-17); the Holy Spirit (Jn 14:26; 16:13); creation (Rom 1:2); prophetic voices (1 Cor 14:24-25); the counsel of the church leaders, also referred to as a community hermeneutic[8] (Acts 15:28; Williams 2008); and, reason (Is 1:18; Bright 2008).[9] Axiology refers to the things that we value (Pazmiño 1997). From a biblical perspective, the primary purpose of the church and, therefore, our highest value would be the extension of God's kingdom authority (Mt 10:7;

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[7] Kraft refers to this as "critical or mediated reality" where both God's reality (R) and humanity's perception of reality (r) exist. According to Kraft, humanity's perception is in an on-going process of adjusting toward God's "R" (2006, 18).

[8] Community hermeneutic is an Anabaptist tradition that asserts that a local church body living faithfully in obedience to Scripture is the primary place of biblical interpretation over the individual or an academic environment (Williams 2008).

[9] Knight argues that since humans are created in the likeness of God, like God, they are also rational because of their ability to think deductively and reflect on their life experience (Knight 2006, 3320).

(Glasser et al. 2003, Van Engen 1991). With these biblical underpinnings established, the specifics of the CDE delivery system will be discussed.

Christian Dialogue Education (CDE): Overview

James Estep asserts that, for an educational philosophy like CDE to be Christian, it must be "theologically informed in four areas: (1) purpose; (2) content; (3) design; and, (4) the use of social science theories" (2008, 38). I will discuss CDE in relationship to these four areas and include social sciences with adult learning theories. With regard to purpose, Knight asserts that the goal of Christian education is the recovery of God's likeness in each participant and the restoration of affinity and harmony between God, the learners, and each other (2006). I would add that affinity and harmony between the facilitator and learners should also be part of this goal. Kenneth Cober (1971) adds to Knight's definition the idea of being submitted followers to the person of Christ and equipped for effective ministry. J. Robert Clinton defines this as "spiritual formation" which he describes as:

> The development of the inner-life of a person, so that the person
> experiences more of Christ as the source of life, reflects more of Christ as
> the source of life, reflects more Christ-like characteristics in personality
> and in everyday relationships, and increasingly knows the power and
> presence of Christ in ministry. (1988, 255)

The key emphasis of spiritual formation is intimacy with Christ that affects the rest of our person. Dallas Willard summarizes spiritual formation as the inner renewal of our being that results in the outward expression of the "deeds of Christ" that are done in "the power of Christ" (2014). In essence, a primary purpose of Christian Dialogue Education is spiritual formation or Christ-likeness.

With regard to the content of a Christian Dialogue Education training event, the same assessment process used in Dialogue Education should be based on a survey of the learner's needs, organizationally mandated content or expert opinion (Vella et al. 1998, 36). The content of CDE may or may not harmonize with biblical truth depending on the nature of the ABOs[10]. However, in CDE, there should always be an element of the training that advances spiritual formation.[11] "Spiritual disciplines" (like prayer, fasting, solitude, and so forth) are activities that Christians can perform that "place us before God so that he can transform us" (Foster 1998, 7). Introducing these disciplines into the objectives and materials of a CDE training event can advance spiritual formation.[12]

The CDE training design contains all the elements of Dialogue Education, with the addition of two areas---the nature and role of the facilitator, and the metrics for determining the advancement of spiritual formation in the lives of learners. The metrics for determining the advancement of spiritual formation will be discussed later in the section related to the modified-accountability planner.

The nature of a facilitator in CDE includes two areas: the expertise required to guide a learning process related to the content, and the characteristics of the ministry of a teacher found in Ephesians 4:11-13. In this passage, a teacher is: (1) called by God; (2) equips learners for the purpose of ministry; (3) recognizes the uniqueness of each person's giftedness; and (4) promotes mutual edification among learners and teachers (Eph 4:11-13).

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[10] However, the content would not undermine biblical authority.

[11] An example of this would be a learning task that compares Shakespeare's MacBeth with King Saul (1 Sam 9-31). MacBeth is not biblical content but it is being used to advance spiritual formation.

[12] In Appendix B I provide a list of spiritual disciplines that can serve as possible transformative activities for a CDE training design.

The role of a facilitator in CDE is to provide spiritual mentoring that is characterized by both discernment and enablement. Robert Anderson and Randy Reese define "spiritual mentoring" as a triadic relationship between mentor, mentoree and the Holy Spirit, where the mentoree can discover, through the already present action of God, greater intimacy with God, a deeper sense of identity as a child of God, and a unique voice for kingdom responsibility" (1999, 12). In CDE, the facilitator helps the individual and the group discern the workings of God and respond to them in order to be more connected to the Lord and to the group. The enablement aspect of a CDE facilitator maintains the consultative voice that offers suggestions (Vella 2002), and the collaborative voice of a co-learner (MacKeracher 2004).

The enablement role of a CDE facilitator also includes an encouraging voice. This voice is found in Rick and Shera Melick's "Star Model" for Bible study that is based on adult education principles (2010, 257). The "Star Model" facilitating approach encourages the learner to: "(1) understand biblical principles; (2) fulfill prescribed learning outcomes and (3) offer an appropriate life application to these learning outcomes, while the facilitator connects with God and with the learners." Unlike triadic mentoring, the "Star Model" assumes that God will speak primarily through Scripture while Anderson and Reese make room for God speaking in broader ways.

Taking its cue from Anderson and Reese, CDE replaces mentoring with facilitation and labels it what I call, "triadic facilitation." Triadic facilitation occurs when the facilitator hears the voice of God in some fashion[13] and helps learners discern

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[13] The voice of God could be manifest through a Bible verse, a prophetic word, a word of knowledge or simply an inspired idea (Deere 1996).

the works of God in their midst in order to draw close to the Lord (Anderson and Reese 1999) to each other, and to the facilitator (Mat 22:37-39).

With regard to social sciences and adult learning theories, theology provides a "cohesive filter" that allows a Christian educator the ability to interpret these areas of human social and educational understanding in light of the biblical record (Estep 2008, 41). This insures that Christian distinctives are recognized and maintained in the training design. Terms like spiritual learning in adult education literature need to be examined from a view provided by biblical theology.

MacKeracher (2004), Leona English and Marie Gillen (2000), and Vella (2000) view dialogue as a process that advances "spiritual learning." The difficulty with this term is that, for these adult educators, "spiritual learning" or "spirituality" is an individual, self-revelatory experience (MacKeracher, 2004, 176; English and Gillen, 2000, 1); Vella 2000, 8). This experience can be contradictory to their naturalistic approach to reality (MacKeracher 2004). Kraft describes this dilemma of struggling with other views of reality as part of our inheritance from the Enlightenment era where rationalism reigned supreme (1989).

CDE recognizes an absolute reality and knowledge that is both revelatory and rational. Dialogue serves the role of discerning absolute truth and comparing it to experience for the purpose of aligning one's life to the absolute truths found in Scripture. Clinton (1984) and Fredric Holland (1978) describe this process as "dynamic reflection." It is an internal thought process that examines cognitive, affective and psychomotor input from multiple sources and compares it to one's life experience with the goal of advancing one's own spiritual formation in accordance with Scriptural principles (2 Tim 3:16-17).

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Consolidating how theology informs purpose, content, design, the use of social sciences and adult learning theories produces my definition of Christian Dialogue Education (CDE) as: an adult training model that follows Jane Vella's Dialogue Education approach in planning and execution while being in harmony with Scripture and defining the role of the facilitator as someone who, under the guidance of the Holy Spirit, helps learners recognize the work of God in their midst and respond in such a way so as to advance their spiritual formation, reinforce their corporate unity, and mutually edify one another while seeking to fulfill prescribed learning outcomes. This definition highlights the need for modifying Vella's eight-step approach for designing Dialogue Education to include spiritual formation and a theological perspective.
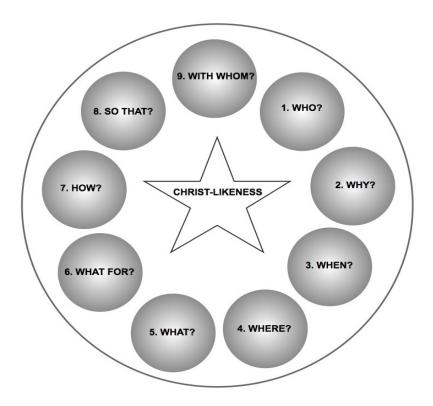
Triadic facilitation based on Reese and Anderson's spiritual mentoring (1999) and Melick's approach that promotes life application and a facilitator-learner connection (2010) suggest a ninth design step labeled, "With Whom?" The WITH WHOM design step asks whether the facilitator, the content, and the educational processes adequately connect the learners to God, to the facilitator, and to each other in accordance with Matthew 22:37-39.[14]

Figure 3 offers a view of a Christian Dialogue Education model based on Vella (2013), Melick and Melick (2010) and Willard (2014). All of the elements of Vella's "Eight Steps" and the ninth one are present in a circular design that communicates the

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[14] The question could arise regarding why not include spiritual formation under the "WHY" step of Dialogue Education and not add a ninth design step? My answer would be that in training or educational settings by a Christian institution but outside of a theological education, it is possible that spiritual formation as part of the "WHY?" might not be considered as part of the achievement-based objectives (ABOs). Examples of would include courses dealing with the hard sciences or social sciences at a Christian university. Adding the "WITH WHOM?" insures that spiritual formation is part of the achievement-based objectives and that there will be an immediate, short-term and long-term evaluation of spiritual formation along with other change factors described in DE. The modified accountability for CDE described in Table 16 explains this process.

dynamic aspect of a training design where a person may start the process with any one of the steps and work their way around the circle. Christlikeness is at the center since spiritual formation is the purpose of CDE. A table that compares Christian Dialogue Education with Dialogue Education is found in Appendix A.

Christian Dialogue Education fits into the instructional design category that Gustafson (2002, 32) describes as a "classroom model" because the teacher is the architect of the design and the person who executes the training. On the contrary, "systems models" serve organizational settings where substantial advanced analysis occurs to determine the feasibility and the desirability of developing an instructional solution to a performance "problem" (Gustafson 2002, 45).

CHRIST-LIKENESS: THE GOAL OF CHRISTIAN DIALOGUE EDUCATION
1. "Who?" refers to the learners.
2. "Why? refers to the situation calling for the learning process.
3. "When?" is the duration or time frame.
4. "Where?" is the site.
5. "What?" is the content.
6. "What For? refers to achievement-based objectives (ABOs) learners will accomplish.
7. "How?" are the learning tasks that lead toward fulfilling the ABOs.
8. "So That?" is the evaluation of the training process.
9. "With Whom?" is the role the facilitator and the materials play in connecting the participants to God and to each other in order to advance Christ-likeness.

Figure 3: Christian Dialogue Education Design Model
(Adapted from: Vella 2014; Melick and Melick 2010;
Willard 2014)

The ADDIE instructional design model as espoused by Branch (2009) will be

used to examine organizational issues related to training urban church planters. ADDIE

will be described in a subsequent section and how it advances training potential catalytic urban church planters.

Church Planting, CDE and Ill-Defined Problem Solving

Patricia Smith and Tillman Ragan (2005, 119) define "ill-structured or ill-defined problems" as problems that have several possible solutions based on the reasoning used to solve the dilemma. Examples of this type of problem solving include practicing medicine, law and interior design. These areas are context-bound and require that the person solving the problem understand his or her own view of the principles behind solving a problem (2005, 21). Solving problems related to church planting would fall into this category of ill-defined because the manner of solving problems would depend upon the characteristics of the church planter, the target audience, the context, and the source of principles being applied to the problem (for example, the Bible, social sciences, and so forth).

In a dialogic approach to training where learning tasks based on open-ended questions are discussed in small groups, the process of ill-defined problem solving is replicated. At the group level the same elements of context, principles and problem solving, come into play when figuring out a learning task. The learning task replicates the "dynamic reflection" that Clinton (1984) and Holland (1978) refer to that can advance spiritual formation by comparing input with life experience and engaging in praxis.

For Smith and Ragan, ill-defined problem solving also suggests the need to introduce an "expert" problem-solver who has more "domain specific knowledge, and the ability to recognize when a problem is solved appropriately" (2005, 222). This approach

explains why medical doctors serve as residents under the watchful eye of a more experienced doctor and why novice architects may work as apprentices before starting their own firm.

Table 10: Design Procedures Organized by ADDIE
(Branch 2009:305)

	Analyze	Design	Develop	Implement	Evaluate
CONCEPT	Identify the probable causes for a performance gap	Verify the desired performance and appropriate testing methods	Generate and validate the learning resources	Prepare the learning environment and engage the students	Assess the quality of the instructional products and processes both before and after implementation
COMMON PROCEDURES	1. Validate the performance gap 2. Determine instruction goals 3. Confirm the intended audience 4. Identify required resources 5. Determine potential delivery systems (including cost estimate) 6. Compose a project management plan	7. Conduct a task inventory 8. Compose performance objectives 9. Generate testing strategies 10. Calculate return on investment	11. Generate content 12. Select or develop supporting media 13. Develop guidance for students 14. Develop guidance for teachers 15. Conduct formative revisions 16. Conduct a pilot test	17. Prepare the teacher 18. Prepare the student	19. Determine evaluation criteria 20. Select evaluation tools 21. Conduct evaluations
	Analysis Summary	*Design Brief*	*Learning Resources*	*Implementation Strategy*	*Evaluation Plan*

Rod Koop, the former National Director of Mission for the Foursquare Church USA, asserted in an email to the author on May 12, 2014, "that the single most important factor in training church planters is placing them under the care of an experienced church

planter who can serve as a coach."[15] This coaching relationship, combined with a

dialogic training design, holds the potential to effectively train catalytic urban church

planters. In the next section, we will look at this training from an organizational point of

view.

ADDIE: Organizational View for Training Church Planters

As was mentioned in the background to this study, the three questions that guided

the research design were: (1) What is a reasonable expectation for on-going church

planting by local urban pastors?, (2) Who were the urban church planters among us that

could potentially start church planting movements in Chile?, and (3) Could the current in-

service training program that uses Christian Dialogue Education train urban church

planters? Because CDE is a classroom instructional design model, I needed a model that

viewed training from a broader organizational point of view and which asked the three

questions to which I was originally seeking answers.

I discovered that the ADDIE approach to instructional design as described in

Robert Branch's book, *Instructional Design: The ADDIE Approach* (2009),to be a perfect

fit for seeking answers to these three questions (see Table 10, Design Procedures

Organized by ADDIE). The five primary concepts that correspond to Branch's ADDIE

model are:

1. Analyze: identify the probable causes for a performance discrepancy;
2. Design: verify the desired performance and appropriate testing methods;
3. Develop: generate and validate the learning resources;

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[15] During his six years of serving in this role, Koop personally oversaw 96 training events for equipping Foursquare church planters in the United States (personal e-mail to author, May 12, 2014).

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4. Implement: prepare the learning environment and engage the students; and,

5. Evaluate: assess the quality of the instructional products and processes both before and after implementation. (Branch 2009, 3)

The three original questions that I was asking are found in the "analyze" section of Branch's ADDIE model (2009). Step #1 or "validate the performance gap" answers the question, "What is a reasonable expectation for on-going church planting by local urban pastors?" Step #3 or "confirm the intended audience" answers the question "Who were church planters among us that could potentially start church planting movements in Chile?;" and step #5 or "determine the potential delivery system"[16] asks the question, "Could the current in-service training program that uses Christian Dialogue Education train church planters?"

ADDIE is technically a "family of models" that has a common underlying structure of "Analyze, Design, Develop, Implement and Evaluate" (Branch 2009, 111). Gustafson (2002, xiv) refers to ADDIE as a "generic instructional design (ID) model" under which other ID models provide the working application of the design steps. Branch's ADDIE model is a "product development paradigm that facilitates intentional learning in a complex environment" (Branch 2009, 60). One of the strengths of Branch's approach to the ADDIE instructional design model is its emphasis on creating learning strategies for organizations with a focus on the relationship between the designer and appropriate stakeholders (Branch 2009, 3).

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[16] While the actual ADDIE step #5 (Branch 2009, 305) states "determine the potential delivery systems [plural]," I am focusing on creating a single instructional design model or training design. Therefore, and will refer to step #5 in subsequent references as "determine the potential delivery system [singular]."

The relationship between designer and client will be helpful in the research phase of this study since my role as missionary is one of an outside consultant to the Foursquare Church of Chile. Another strength of the ADDIE instructional design model is the detail it provides for the designer in developing a training program for the prospective client (Branch 2009, 93). In essence, Branch's ADDIE instructional design model provides a clear paradigm for addressing the research issues for which I seek answers, and offers future guidance for continuing the development of a training program.[17]

Summary

Chapter 4 examined precedent literature that seeks to create a training design for equipping potential catalytic urban church planters based on adult education principles, Vella's Dialogue Education, and Christian Dialogue Education (DE). Christian Dialogue Education is a classroom-training model that follows a similar methodology as Dialogue Education. However, Christian Dialogue Education distinguishes itself from DE by focusing on spiritual formation, and using triadic facilitation. Like Dialogue Education, CDE replicates ill-defined problem solving. In essence, Christian Dialogue Education is an extension of Dialogue Education that seeks to bring learners close to the Lord, to each other, and ultimately seeks to extend God's kingdom.

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[17] The major difference between CDE and ADDIE is that CDE looks at training from the facilitator's point of view, and ADDIE addresses training from the organization's point of view. CDE is a classroom instructional design model and ADDIE is a systems instructional design model (Gustafson 2002). With CDE the facilitator is the architect and provider of the instruction. With ADDIE multiple individuals are involved in the entire process of both design and delivery. While there is some overlap in both of these models, it was important to use each one because of their distinct perspectives.

This chapter also described three of the analytical steps of Branch's ADDIE instructional design model (2009) that correlated to the original questions that prompted this research design: Step #1 or "the validation of the performance gap" answers the question, "What is a reasonable expectation for on-going church planting by local urban pastors?" Step #3 or "confirm the intended audience" answers the question "Who were church planters among us that could potentially start church planting movements in Chile?;" and step #5 or "determine potential delivery system" answers the question, "Could the current in-service training program that uses Christian Dialogue Education (CDE) train urban church planters?"

In Part II of this study, the research strategy, the analysis of findings and their implications will be described so as to determine the three design steps in the ADDIE instructional design model. Chapter 5 will begin with the research design that is labeled a modified transformative mixed-methods sequential approach.

Part II

Research: Methodology, Data Analysis and Findings

Chapter 5

Methodology

The previous chapter focused on Christian Dialogue Education as a possible delivery system for potential catalytic urban church planters because of its emphasis on spiritual formation, its triadic facilitation approach, and its relationship to ill-defined problem solving. The ADDIE instructional design model was also presented as a research paradigm because it addresses three key questions that prompted this research study: (1) What is a reasonable expectation for on-going church planting by local urban pastors?; (2) Who are the urban church planters among us that could potentially start church planting movements in Chile?; and, (3) Could the current in-service training program that uses Christian Dialogue Education train church planters?

This chapter describes the research methodology that seeks to discover critical information related to the ADDIE instructional design model from potential catalytic urban church planters in the Foursquare Church of Chile. The three areas of data collection for the ADDIE model that correspond to the three key questions that prompted this research study were: "(1) validate of the performance gap; (2) confirm the intended audience; and, (3) determine the potential delivery system (see Table 10)" (Branch 2009, 305).

This research design was based on a modified transformative mix-methods sequential approach combined with appreciative inquiry (AI). Elements of the

methodology to be discussed in this chapter include the rationale and theory behind this approach, a description of the respondent samples, the instrumentation used, the data collection procedures and the factors related to reliability and validity.

Rationale

Two factors prompted the use of the ADDIE model and a transformative mixed-methods approach for this research design. The first factor related to the fact that the research was going to be conducted regarding training in an organizational context—the Foursquare Church of Chile. The second factor dealt with the issue that this research would be done in a complex cultural context—the corporate culture of the Foursquare Church of Chile as it relates to the urban context of Santiago.

The ADDIE instructional design model brought several benefits to this project. First, ADDIE deals with organizational training and, second, it also assumes that a large amount of instruction will occur (Gustafson and Branch 2002). The large amount of training that will occur in the Foursquare Church of Chile is due to the fact that the desired contextual training design will be a permanent training system in the life of the Foursquare Church of Chile. Third, the ADDIE instructional design model also breaks down the organizational instructional design process into twenty-one steps. This detail will help with long-term planning beyond this research project.

This research design only focused on three key steps (of the twenty-one) that are part of the "Analyze" phase of ADDIE (see Table 10). This is because these three steps address the original three questions that prompted the research: (1) What is a reasonable expectation for on-going church planting by local urban pastors?; (2) Who were the urban

church planters among us that could potentially start church planting movements in

Chile?; and, (3) Could the current in-service training program that uses Christian

Dialogue Education train urban church planters?

A transformative mixed-methods approach was helpful for this research project

since the assumptions of this methodology were well suited for organizational, ethnic and

urban complexity. The transformative approach starts with a theoretical paradigm and

uses it to analyze a specific community with the aim of producing some kind of change in

the same community (Mertens 2007, Cresswell and Plano 2011).[1] In this case, the

research design started with a competency model of a catalytic urban church planter

based on the life of the Apostle Paul and used it to determine who are the individuals in

the Foursquare Church of Chile who potentially have a similar gift-mix. Once these

individuals were identified, various samples of them became the source of research data

to answer the three ADDIE questions.

Appreciative Inquiry (AI) was helpful with focus group and semi-structured

interviews because it casts questions in light of a positive future (Cooperrider 2005). A

strict analytical approach to this research process could have taken the line of questioning

down the path of placing responsibility for slow church growth on past or present

leadership (Cooperrider 2005). The ultimate outcome of this research process is to inspire

the leaders of the Foursquare Church of Chile to make positive organizational changes

that result in increased urban church planting and result in multiple Church Planting

Movements (CPMs). AI put me in a position to guide and to equip them to make those

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[1] The transformative research method is often used to study "power issues, social justice, and cultural complexity" in people pushed toward the margins of society like women, ethnic groups and the disabled (Mertens 2007, 212-213).

changes that, in essence, defines my role as a consultant to the Foursquare Church of Chile.

Local Context

The local context of this research is comprised of two components: the Foursquare Church of Chile and a dynamic changing urban environment in Santiago. Chile's urban environment demands skilled pastors who can plant churches by overcoming challenges of ministering to Chilean urban dwellers. During its recent history, the Foursquare Church of Chile has had an extremely slow rate of growth. There are structural factors that contributed to this slow growth: requiring a long pre-service training process for credentialing pastors and hindering the development of existing pastors due to the lack of a consistent in-service training program (Joo, personal interview, August 27, 2013).

Pierson cites the elimination of elitist training structures as one of the key elements that has promoted church growth during last 2000 years (2009). Jose Silva[2] in a personal conversation in November of 1993, asserted that in-service training has produced significant levels of personal growth among pastors and church multiplication by the Assemblies of God in Latin America. As key leaders in the Assemblies of God organization, Klaus and Triplett (1991) agree with this assessment. Montgomery (1972) observed similar results with the Foursquare Church in the Philippines. Since 2009, these

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[2] Jose Silva, Foursquare pastor, international television broadcaster, and former president of the Panamanian Bible society, when asked why Assemblies of God churches in Latin America have grown so large over the past fifty years, Silva simply stated, "they invest heavily with in-service training for their pastors (personal conversation with the author, November 1993).

two structural issues have been corrected.[3] In 2012, President Joo felt that it would be wise to begin to address the slow rate of church planting by the Foursquare Church of Chile.[4] Joo's concerns prompted the national board to develop a vision and mission statement in November of 2013 that highlighted a clear national church planting goal and the importance of making disciples, and planting churches as the means to reach that goal. At this point, the national board became interested in the development of a training design to improve the rate of urban church planting in Chile.[5]

Santiago: A Chilean Urban Environment

With 6.55 million people in its metropolitan area, Santiago forms the largest concentration of the Chilean population (INE 2012a, Brinkhoff 2014a). As Chile's largest city, it provides an excellent perspective regarding the obstacles that an urban church planter may face throughout the nation.[6] Some of these challenges include: (1) spiritual pluralism; (2) the immigration of multiple ethnic groups that have formed semi-segregated local communities;[7] and, (3) social hostility to the evangelical message.[8]

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[3] The pre-service training requirements for pastoral credentials have been reduced from four years to two years. An in-service training program operates throughout Chile to improve the ministerial skills of all Foursquare pastors.

[4] Personal conversation, August 8, 2012.

[5] Up until November of 2013, President Joo was the primary stakeholder behind this research project. The November 2013 board retreat created interest among the remaining six board members in this research project. Currently, three of the board members, including the president, are on the church planting task force (guiding coalition) that is part of the change process described in Chapter 9.

[6] At a national level, 87% of the population of Chile lives in urban communities (CIA 2013).

[7] The German, Spanish, Italian, and Arab communities of Chile have their own social clubs called "sports stadiums." These clubs provide a central hub of activities for these ethnic groups and separate them socially from the rest of the population.

[8] Today, the disparaging term for an evangelical in Chile is "canuto." It refers to a 19th century Spanish Jesuit priest named Juan de Bon Canut. Canut had a conversion experience reading a Bible and renounced his vows as a priest. In the late 1800s, Canut became a street preacher and brought thousands of Chileans to Christ (de Leon, 2012).

The literature review revealed that, in the 1st Century, the Apostle Paul also faced

some of the same challenges found in urban Santiago like: spiritual pluralism (Acts

17:16-33; 14:1; 19:19); language and culture barriers from dealing with diverse ethnic

groups (Acts 14:11-16; 15:24-29);[9] social stratification (1 Tim 6:17-18); and, extreme

hostility (2 Cor 11:25-26). The parallels between Paul's First Century urban context and

Santiago's contemporary metropolitan environment suggest that catalytic urban church

planters today will face similar problems that the Apostle Paul faced back then.[10]

Therefore, a competency model based on Paul's life and ministry could be the theoretical

framework for identifying potential catalytic urban church planters in the Foursquare

Church of Chile.

Foursquare Church of Chile

In recent years, the rate of church planting by the Foursquare Church of Chile was

very slow compared to the explosive growth of the early years of the church's existence.

From 1998 to 2012, just ten congregations were planted in Chile (Joo, personal interview,

August 27, 2013). In contrast, during its *first ten years*[11] of existence under much harsher

conditions and with young students that had only one year[12] of Bible Institute training,

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[9] Part of this conflict was resolved by demanding Gentiles not to eat food that was inappropriate to Jewish believers (Acts 15: 24-29).

[10] Beyond the contextual similarities are the obvious ecclesiastical ones: winning people to Christ, disciplining people to maturity, and developing church elders that produce healthy communities of faith.

[11] Arbizu served in Chile from 1949 to 1958 (Eim 1986, 121).

[12] The length of the training does not appear to be a factor but rather the kind of training. According to Marcela Joo, the current director of the Foursquare Bible Institute of Chile, today's curriculum does not include any training related to church planting (personal e-mail, July 30, 2014). Under Arbizu's "Apostolic Bible Seminary," church planting was the primary focus (Joo August 27, 2013).

thirty-nine churches were planted (emphasis added) (Joo, personal interview, August 27, 2013; Eim 1986).[13]

The difficult conditions were based on the fact that relations between Catholics and Evangelicals at that time throughout Latin America (including Chile) ranged from "tense" to "hostile" (Nunez and Taylor 1989, 144). Any attempt to start an evangelical church in a town in Chile during the late 1940s and 1950s had to overcome the inherent resistance by devout Catholics. This early group of Foursquare church planters also traveled to cities throughout Chile with the equivalent of a few dollars in their pocket and were expected to plant churches with no financial support outside of the offerings they received from the new converts they won to Christ (Joo, personal interview, August 8, 2012). Despite the obstacles, this was the Foursquare Church of Chile's most prolific season for church planting.

In recent history, four things have contributed to the slow growth of the Foursquare Church of Chile: (1) the denial of the laity performing basic church ordinances, like serving communion or baptizing new converts (Wagner 1986);[14] (2) requiring a four-year Bible Institute degree to hold pastoral credentials, thereby delaying or discouraging mid-career adults from entering pastoral ministry (Pierson 2009); (3) emphasizing theology over practical ministry in the Bible Institute program (Wagner 1991); and, (4) the lack of an in-service training program that would help pastors develop new ministry skills (Klaus and Triplett 1991). These four areas would be

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[13] Several students also went to other Latin American countries and planted churches as well, including one that founded the Foursquare Church of Argentina (Joo, personal interview, August 27, 2013; Eim 1986).

[14] Most large church planting movements occur through lay leaders and by pastors who are not formally trained (Addison 2011; Garrison 2004; Trousdale 2012).

considered structural problems to be addressed at an organizational level. By 2012, three

of the four had been corrected. A two-year training program with a practical curriculum

was introduced in the Foursquare Bible Institute of Chile.[15] In 2009, an in-service

training program was instituted.

However, lay leaders are still not permitted to serve communion or baptize new

believers.[16] Since three of the four structural issues have been eliminated, it then made

sense to determine whether the slow growth was due to the three structural issues or was

it due to a performance gap. A performance gap is disparity in work-place conduct that is

due to a "lack of knowledge and skills" (Branch 2009, 215-217). If the latter is true, then

a training design is also part of the solution[17] (Smith and Ragan 2005).

Theoretical Factors

Two theoretical factors intersect to form the basis for questioning in this research

project: the ADDIE instructional design model and Appreciative Inquiry.

Philosophically, each of these factors focuses on a strong relationship between the

designer and key leaders. ADDIE affirms the importance of a collaborative relationship

between the designer and "primary stakeholders" of the organization (Branch 2009, 238).

Appreciative Inquiry views organizations as "spiritual-social systems" that need to be

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[15] Completion of this new curriculum allowed a graduate to receive ministerial credentials.

[16] While lay leaders often assist pastors with baptisms and serving communion, there is not a current national disposition to allow lay leaders to baptize without the presence of a credentialed pastor nor serve communion alone (Joo, personal interview, February 16, 2015).

[17] It is beyond the scope of this research to determine the level to which the structural issues have impacted church growth in Chile. However, it is interesting to note that the Foursquare Church of Panama had 327 churches in 1992 (Johnstone 2001) with 66% of them being served by lay pastors (Schnabel, unpublished paper for ML540, October 1990). Chile, at the same time, had 50 to 60 churches with none of them being served by lay pastors. Today, Chile has 140 churches with 10 lay pastors. Panama has over 600 churches with about 30% or 200 of them being served by lay pastors (Raul Irigoyen, email to the author on October 8, 2014).

cared for and honored (Cooperrider and Whitney 2005, 707-710). Each of these factors

support the biblical approach that both the designer and the key stakeholders are

members of the Body of Christ (Col 2:19). Therefore, they should equally strive for

improving the health and the growth of the church in a partnering relationship (Eph 4:16).

The influence of ADDIE and Appreciative Inquiry demands further detail as to how they

shape the investigative procedures of this research.

ADDIE Instructional Design Model

The research questions for this project focused on discovering data that would

determine three design steps from the ADDIE model (Branch 2009, 305): "(1) Validate

the performance gap (Step #1); (2) Confirm the intended audience (Step #3); and, (3)

Determine the potential delivery system (Step #5)." As mentioned before, these three

steps answered the original questions that prompted this research. These three design

steps are part of the first phase of ADDIE that is labeled the "Analyze" phase. There are

five phases in the ADDIE model: Analyze, Design, Develop, Implement and Evaluate

(see Table 10). The overall goal of the Analyze phase is to determine the factors that help

foster a "performance gap" and, if necessary, present the need for an instructional design

solution to an organizational client (Branch 2009, 307). I will describe each of the three

ADDIE design steps as they relate to urban pastors planting churches in Chile.

A "performance gap" in this context is a disparity between a local urban church

planter's actual accomplishments in ministry versus the desired level of service or

conduct[18] (Branch 2009, 216). "Validating the performance gap" (design step #1) verifies that the inability of local pastors to execute their ministry at a satisfactory level is based on a lack of understanding or competence (Branch 2009, 217). As mentioned before, this gap, based on the lack of knowledge and skills, justifies the need for training. Training focuses on building specific areas of knowledge, skills or values in order to increase one's capability to perform an assignment or solve a dilemma (Milano 1998).

"Confirming the intended audience" (design step #3) refers to determining the number, aptitude, demographic background and desires of the potential training participants (Branch 2009, 424). This might appear to be obvious except that the Foursquare Church of Chile only recognizes through its credentialing process three types of ministries: pastors, evangelists and teachers. For this reason it was critical to determine who were the potential catalytic urban church planters in order to establish a clear group to study and if appropriate, to train. This research began with a literature review that created a competency model based on the Apostle Paul's outstanding performance as a catalytic urban church planter.[19] This competency model was then used to identify those who were potential catalytic urban church planters in the Foursquare Church of Chile.

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[18] At the beginning of the writing of this dissertation the level of satisfactory church planting was derived by president Alen Joo by comparing the current levels of performance with the first ten years under the founding missionary Alvaro Arbizu (Joo, personal interview, August 20, 2013). Before this dissertation was completed, Chilean Foursquare leaders established a general performance standard for church planting as part of the research process and change dynamics for introducing a contextualized training design for urban church planting into the life of the Foursquare Church of Chile.

[19] The 2012 Pauline Competency Model in Appendix C was used for this research.

Once the intended audience was identified,[20] the performance gap could be validated and the potential delivery system could be confirmed.

"Determining the potential delivery system" (design step #5) refers to selecting the educational systems that would close the performance gap in the most effective manner (Branch 2009). The two options that were possible choices among leaders in the Foursquare Church of Chile was a traditional learning format with lecture or Christian Dialogue Education. The Foursquare Bible Institute of Chile uses a traditional lecture format for all of its classes. The Continuing Education Department of the Foursquare Church of Chile currently uses Christian Dialogue Education for in-service training. Therefore, it was logical to see which of these two delivery systems was the preferred approach by potential catalytic urban church planters.[21]

Appreciative Inquiry

Appreciative Inquiry (AI) is an organizational change model that seeks to improve corporate performance through the analysis of a firm's positive traits using a set of questions from four phases (Cooperrider and Whitney 2005). This research design did not incorporate the AI sequential process but, instead, used the questions from the four AI phases to help create the interview guides for the focus groups and the semi-structured interviews. Below are the four AI phases with their corresponding questions:

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[20] The Foursquare Church of Chile only recognizes three types of ministries by its credentialing process: pastor, evangelist and Bible Institute teacher. For this reason, a competency model based on a historical figure formed the beginning point to identify which church leaders have similar behaviors that would indicate a similar gift-mix.

[21] Distance learning systems that use video or websites would be too cost prohibitive to develop and require technical support that the church currently does not have.

1.   Discovering: (What gives life?) Mobilizing the whole system by engaging all stakeholders in the articulation of the strengths and best practices.
2.   Dream: (What is the world calling for?) Creating a clear results-oriented vision in relation to discovered potential and in relation to questions of higher purpose.
3.   Design: (What should be the ideal?) Creating possibility propositions of the ideal organization that people feel is capable of magnifying the positive core to realize the newly expressed dream.
4.   Destiny: (How to empower, learn and adjust/improvise?) Strengthening the affirmative capability (Cooperrider 2005, 316, 320).

The key strength of using these kinds of questions was that they kept the atmosphere from becoming negative through problem analysis that can produce a "hopeless" atmosphere (Cooperrider and Whitney 2005, 199). These AI questions kept the sample groups focused on the positive characteristics of the Foursquare Church of Chile and how those characteristics can bring about a better future.

Sample Groups

There were six groups of respondents for this research design. The first and third samples were done for the non-probability survey. The second sample was a small team of primary stakeholders who had a high likelihood of being catalytic urban church planters because they had planted four or more churches. This group performed the member-checking exercise. The fourth group was a mixed-gender focus group of fourteen potential catalytic urban church planters. The fifth group participated in semi-structured interviews and consisted of two male and two female potential catalytic urban church planters. The sixth group was a mixed-gender focus group of potential catalytic urban church planters that consisted of past and present board members, along with key regional leaders. Each of the groups will be highlighted in their respective research order.

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Table 11, *below*, provides a summary of each sample group and its corresponding data collection instrument.

Table 11: Summary of Six Research Sample Groups

Group No.	Description	Data Collection Instrument
1.	**2012 Chilean Foursquare Advisory Cabinet** (attendees of annual planning meeting)	**Non-probability survey** administered to a group
2.	**Primary church planting stakeholders** (current and former board members that planted 4 or more churches)	**Member-checking**
3.	**Absent Cabinet Members** (inclusion for cultural purposes) and **Likely Potential Catalytic Urban Church Planters** (theory-based respondents)	**Non-probability surveys** administered to individuals and small groups
4.	**Potential Catalytic Urban Church Planters** (Respondents identified through non-probability survey)	**Focus Group**
5.	**Potential Catalytic Urban Church Planters** (4 respondents: two male; two female that were part of Group #4)	**Semi-structured Interviews**
6.	**Key Stakeholders** (Potential Catalytic Urban Church Planters with regional or national influence)	**Focus Group**

Group 1: 2012 Chilean Foursquare Advisory Cabinet

Group 1 was comprised of twenty members of the Foursquare Advisory Cabinet, an official body of leaders who meet once a year to plan national activities and discuss pertinent issues regarding the advancement of the church's mission. Seven of these pastors were female and thirteen were male. All but one of those present was married and the entire group had graduated from the Foursquare Bible Institute of Chile. The average

age of these leaders was fifty-nine. Pastors were present from the northern, central and southern regions of Chile. This group was a non-probability sample because it was based on those who happened to attend the annual meeting. The kind of respondents that I was seeking are referred to as "specialized informants" because they have a specific competency in a cultural arena (Bernard 2006, 196). From this group, I sought to determine which, if any, had the competencies that would distinguish them as potential catalytic urban church planters.

Group 2: Primary Church Planting Stakeholders

Group 2 was "purposeful sampling" of survey respondents. This type of sampling refers to the fact that each member had a common experience: all had planted four or more churches and were current or former members of the board of directors (Cresswell and Plano 2011, 1903). These individuals included the former and current presidents of the Foursquare Church of Chile as well as the national treasurer. All three were male and were graduates of the Foursquare Bible Institute of Chile. Their average age was sixty-nine. Because of past and present accomplishments and positions of authority, this team had widespread credibility in the community of the research subjects—an important factor in a transformative study that seeks to make changes in a population (Cresswell and Plano 2011). The information I sought from this group was the determination of a minimal definition of a potential catalytic urban church planter.

Group 3: Absent Cabinet Members and Likely Potential Catalytic Urban Church Planters

Group 3 contained two kinds of individuals: church leaders who were absent from the 2012 Cabinet meeting, and other respondents that I selected while traveling who were likely to be potential catalytic urban church planters. The absent cabinet members were included for purposes of inclusion and cultural sensitivity—something that supports the transformative research approach.[22] The likely potential catalytic urban church planters were chosen because they had planted multiple churches. The second set of respondents in this group was labeled "theory-based" samples because of their propensity to be "information-rich cases" (Mertens 2010, 320). This sample was created by meeting with respondents informally in Santiago and while I traveled to other parts of Chile. There were seven male pastors and three female pastors in this group. All were married and were graduates of the Foursquare Bible Institute of Chile. The kinds of respondents that I was seeking in this group, like Group 1, are also referred to as "specialized informants" because they have a specific competency in a cultural arena (Bernard 2006, 196). That competency was planting multiple urban churches. From Group 3, I sought to determine which, if any, had the competencies that would distinguish them as potential catalytic urban church planters.

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[22] In some cases these leaders had regional and national spheres of influence and their endorsement of the introduction of a training would be important later on in an implementation stage. A mixed-methods transformative research approach places a high value on cultural sensitivity (Mertens 2007).

Group 4: Focus Group of Potential Catalytic Urban Church Planters

Group 4 was a "purposeful sampling" that had experienced the "central phenomenon" (Cresswell and Plano 2011, 1903). In this case, the phenomenon was planting two or more churches. This focus group included fourteen respondents.[23] Five were from southern Chile, three were from the north, and six were from the central part of the country. There were ten male and four female potential catalytic urban church planters in attendance. The advantages of "mixed-gender focus groups" are that they allow leadership qualities to surface more readily and can be more effective in encouraging participation and solving dilemmas (Dyson 1976 as cited in Stewart, Shamdasani, and Rook 2007, 28). All were graduates of the Foursquare Bible Institute of Chile. All but one was over 55 years of age with the average age being 64. The information I sought from this group was the initial data related to validating a performance gap for urban church planting and confirming the appropriate delivery system for potential catalytic urban church planters.

Group 5: Semi-Structured Interviews of Potential Catalytic Urban Church Planters

Group 5 was a "convenience sampling" of two men and two women who were chosen due to their proximity to Santiago (Leedy and Ormrod 2010, 212). This kind of sampling refers to respondents who happen to be nearby. I also chose two women and two men in order to have equal gender representation. This was also a purposeful

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[23] This is a large focus group. David L. Morgan recommends inviting 20% more people than you need for cover absentees (1997, 627). I invited 50% more due to this being Latin America and to my surprise everyone showed up. However it meant that all eight districts were represented in the research giving the findings greater credibility.

sampling because each of these respondents had planted two or more churches and had

been part of the Group 4 sample. Three of these respondents were married and one was

single. The average age of this group was 73. The information that I sought from this

group was further details regarding validating a performance gap and confirming the

appropriate delivery system for potential catalytic urban church planters.

Group 6: Focus Group of Key Stakeholders

Group 6 was a "maximal variation" sampling of six individuals expected to hold

distinct viewpoints on urban church planting based on age and gender (Creswell 2009,

1903). All were major stakeholders[24] (that is, current or former board members or key

regional leaders) in the Foursquare Church of Chile. Five were from the Santiago area

and one was from south-central Chile. Two respondents were female and four were male.

The average age of Group 6 was 71. The information that I sought from Group 6 was to

bring further detail to the overall findings of the research with regard to the three ADDIE

design steps.

Instrumentation

The instrumentation of this research design was applied in the context of a

transformative mixed-methods sequential approach that included both quantitative and

qualitative research methodologies. The first strand (quantitative) of this research

contained a non-probability survey that was administered to church leaders of the

Foursquare Church of Chile for the purpose of identifying a group of people labeled,

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[24] The same three stakeholders that performed the member-checking exercise were part of Group 6.

potential[25] catalytic urban church planters. Once identified, these respondents formed the

target community that was the subject of this research. The second strand (qualitative)

collected data from these potential catalytic urban church planters using focus groups and

semi-structured interviews. The research lens through which the data collection was

viewed will be described next.

Modified Transformative Mixed-Methods Sequential Research Approach

This research design was derived from a modified transformative mixed-methods

sequential approach. Modified refers to adjustments in the philosophical underpinnings of

this design that I applied based on a Christian research context. These modifications will

be explained in the next section.   Transformative involves a researcher beginning with a

theoretical hypothesis about a community, being culturally sensitive to that community,

and then recommending specific changes that produce transformation in the life of that

population (Cresswell and Plano 2011). Mixed-methods research refers to the use of both

quantitative and qualitative research schemes in two distinct stages (Cresswell and Plano

2011). The sequential aspect refers to the fact that the two stages occur separately, and

that data from the first strand (quantitative) will be analyzed before collecting the data in

the second strand (qualitative) (Cresswell and Plano 2011).

In this transformative design, the theoretical hypothesis that formed the basis of

the research, asserted that a competency model based on the life and ministry of the

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[25] The population of catalytic urban church planters in Chile was referred to as "potential" because it would be difficult to determine the minimal number of churches planted to be considered a church planting movement (CPM).

Apostle Paul could be used to identify contemporary church leaders with a similar

catalytic urban church planter gift-mix. Once identified, these church planters became the

source of data to determine two ADDIE steps (#1 and #5, See Table 10, p. 85): the

validation of a performance gap for catalytic urban church planting, and the

determination of the potential delivery system or a training design[26] for potential catalytic

urban church planters. The initial quantitative strand confirmed the intended audience

(potential catalytic urban church planters), ADDIE step #3, (See Table 10, p. 85).

Cultural sensitivity, another aspect of this transformative approach, required the

researcher to: (1) conduct the data collection process in Spanish using Chilean

vocabulary, (2) allow the respondents to develop their own performance standards, and

(3) serve as a process consultant. "Process consulting" is an approach to consulting that

trains the client organization to diagnose its own problems and develop its own solutions

(Schein 2009, 656). This latter role will be highlighted in Chapter 9 that deals with the

introduction of a training design for potential catalytic urban church planters into the life

of the Foursquare Church of Chile.

Finally, the last element of this transformative design is related to recommending

changes to the target community or potential catalytic urban church planters based on the

research findings. The primary transformative recommendation for potential catalytic

urban church planters will be the contextualized training design that is described in

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[26] A delivery system is a general term that describes the process for conveying an educational
service that brings together the participants, and instruction in order to accomplish learning objectives
(Ford 1991, 202). A training design is virtually the same thing except that it visually portrays the training
process, emphasizes key elements of the system and demonstrates how they interact (Smith and Ragan
2005, 10).

Chapter Eight. This training design seeks transformation by improving the frequency and the quality[27] of church planting. Secondary recommendations for the Foursquare Church of Chile will also occur at the end of Chapter Ten. In Chapter Ten assertions will be made related to the implications of the findings with respect to the three ADDIE steps: (1) validate the performance gap, (3), confirm the audience, and (5) determine the potential delivery system. The next section explains why this is a modified version of the transformative research design.

Modified Transformative Assumptions and their Implications

Transformative assumptions provided a lens to view the data and a paradigm for research procedures. The following provides a brief summary of both the lens and the procedures.   The transformative underpinnings viewed reality from two perspectives: (1) numerous understandings of existence are present, and are socially fabricated; (2) cognition is "socially and historically found within a complex cultural" environment (Mertens 2007, 16). With regard to research strategies, the transformative approach asserted that: (1) a reciprocal bond should exist between the investigator and the respondents with regard to the determination of the research problem, and (2) the research methods should accommodate cultural norms out of respect for the local culture (Mertens 2007, 216).[28]

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[27] Quality in this case refers to planting contextualized churches that effectively opens the hearts of city dwellers to the person of Christ and also improves the urban environment (Hiebert and Menses 1997).

[28] The transformative assumptions in their original form include several additional assertions regarding the furtherance of "human rights social justice" that are not included here (Mertens 2007, 216).

My modification of these assumptions addressed both the lens to view the data, and the paradigm for research procedures. However before proceeding it is important to note that I accept the transformative assumptions as espoused by Mertens (2007), but would also expand them. With regard to a worldview lens, I believe: (1) there is also an absolute reality that is beyond a socially constructed one (Kraft 2006),[29] (2) there are revelatory sources of knowledge that are derived from Scripture (2 Tim 3:16-17), the counsel of church leaders (Acts 15:28; Williams 2008), and the Holy Spirit (Jn 14:26; 16:13).[30] Two modifications for the research procedures included: (1) using Hiebert's term, "interdependency" (1985, 271) to describe an effective relationship with the research respondents and the researcher since it emphasizes the importance of a co-equal relationship between a missionary and national leaders, and (2) expanding the definition of respect for the local culture to include respect for the national church culture.

The implications of the modified transformative assumptions affected how I viewed data, and my research procedures. Two areas that were impacted by the manner that I viewed data included: (1) maintaining a prayerful dependence on the Holy Spirit in order to allow God to reveal new understandings as data is collected and analyzed, and (2) being open to multiple means that God may reveal himself with the advancement this research process.[31] With respect to the research procedures the implications included: (1)

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[29] Kraft refers to this as "critical or mediated reality" where both God's reality (R) and humanity's perception of reality (r) exist (2006, 18).

[30] There are other sources of revelatory knowledge like creation (Rom 1:20) , prophetic voices (Acts 13:1-4), visions (Acts 10:11-16), dreams (Mt 1:20) etc.

[31] Deere (1996) points out the primary role of divine revelation at the birth of the church. A resurrected Jesus reveals his plans to his disciples, then ascends to heaven leaving two angels to explain to the disciples that Christ will return to the earth in like manner. Deere concludes, "the church will be built by supernatural revelation and not clever human programs" (1996, 51). I agree with Deer and assert that we

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maintaining a partnership as co-equals with the leadership of the Foursquare Church of Chile, and (2) carefully maintaining respect toward the national church leaders who have granted permission for this research project to occur.

Data Collection Tools

Four tools were used for data collection in this research study with all written materials translated into Spanish that is appropriate to the Chilean context. The four tools were: non-probability surveys, a member-checking exercise, focus groups and semi-structured interviews. The non-probability surveys, the scripts for the moderators, the member-checking data, and the interview guides were translated into Spanish. This was done in order to make sure the language was appropriate for the Chilean context and the organizational nuances among leaders of the Foursquare church of Chile (Marin and Marin 1991). The following sub-sections offer a brief description of the tools used for the systematic gathering of data.

Non-Probability Surveys

Non-probability surveys were used in this research because of their effective application with cross-cultural investigations. As mentioned earlier, the kinds of respondents that I was seeking are referred to as "specialized informants" because they have a specific expertise in a cultural arena (Bernard 2006, 196). Therefore, I did not need a "cross-sectional" random survey that measures a set of variables at any given time

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should expect God's Spirit to direct our research that serves the purpose of advancing God's mission on this earth.

(Bernard 2006, 287). I was attempting to determine a set of cultural traits (that is competencies related to a Chilean potential catalytic urban church planter) among a group of respondents. Survey research involves gathering data from one or more groups of individuals by systematically requesting information from them and codifying their answers with a rating scale (Leedy 2010). A weakness of this non-probability survey was I had no idea if anyone would surface with characteristics that would distinguish them as potential catalytic urban church planters. Another weakness is that a non-probability survey measures variables at a given point in time (Bernard 2006). At a later date, the variables could be different. This survey was designed to surface possible variables related to the traits of a contemporary Chilean potential catalytic urban church planter.

Member Checking

"Member-checking" is an exercise where the researcher takes the research discoveries back to the respondents and asks whether the findings truly demonstrate their understanding of a phenomena or life experience (Cresswell and Plano 2011, 2326). The purpose of this member-checking exercise was to determine the minimal definition of a potential catalytic urban church planter in the life of the Foursquare Church of Chile. The strength of this exercise is that it affirms the transformative paradigm that assumes collaboration in the research process between the respondents and the investigator (Mertens 2007). The risk in a collaborative process is the respondents could take the

research down a path that reinforces a cultural narrative but is not helpful for answering the critical research questions.[32]

Focus Groups

There were two focus groups for this research design that collected data from Groups 4 and 6. A "focus group interview involves eight to twelve individuals who discuss a particular topic under the direction of a moderator who encourages interaction and makes sure that the discussion remains fixed on the research topic" (Stewart et al. 2007, 37). Stewart et al. also affirms that the strength of this research tool is that it allows for an opportunity to obtain a large and in-depth amount of information from the respondents in a relatively short amount of time (2007). Weaknesses of this approach can occur if the moderator allows his or her bias to affect the inquiry or one individual dominates the discussion (Stewart et al. 2007). Interview guides for these focus groups were created based on a hierarchy of questions that starts with the critical research questions, then relates them to theoretical questions associated with to the ADDIE model and finally states the interview questions (Wengraf 2012). The purpose of these focus groups was to surface inductive data that would answer the three questions related to the ADDIE instructional design model.

Semi-Structured Interviews

"Semi-structured interviews" refers to interviews where the investigator asks a series of questions based on an interview guide, with a few unique questions or questions

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[32] In this case if the respondents in the member-checking exercise did not believe in a distinct gift-mix of a catalytic urban church planter, this would make it difficult to proceed.

that seek to go deeper to discover a respondent's line of thinking (Leedy 2010, 188).

With this approach, the researcher may stray from the interview guide, if necessary, to

follow leads based on his or her own judgment (Bernard 2006). The strengths of semi-

structured interviews are found in how they facilitate allowing researchers to develop

chemistry with the respondents, clarify unclear answers and seek follow-up data (Leedy

2010). Weaknesses include the fact that they can take up a lot of time and may not be

practical when large sample sizes are critical components of the research design (Leedy

2010). The purpose of the semi-structured interviews was to surface inductive data that

would answer the three questions related to the ADDIE instructional design model.

Data Collection Research Process

In this mixed-methods research design, both quantitative and qualitative methods

were present in the data collection process. "Quantitative research is an approach for

testing objective theories by examining the relationship among variables" (Creswell

2009, 5076). The objective theory in this research approach began with a literature

review that produced a model entitled, "2012[33] Competency Model of the Apostle Paul:

A Catalytic Urban Church Planter" (see Appendix C). The theory behind this research

design asserted that a non-probability survey based on a competency model of the

Apostle Paul could surface a potential contemporary catalytic urban church planter (see

Figure 4). Twenty competency traits were used to produce the survey entitled, "Non-

Probability Survey for Potential Catalytic Urban Church Planters," (see Appendix D).

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[33] The 2012 date refers to the competency model based on the Apostle Paul that was used to develop the Non-Probability Survey for Potential Catalytic Urban Church Planters. Another version was developed in 2014, and is found on Table 6, Table 7, and Table 8.

The survey produced a set of variables that could be measured with a Likert scale so that information could be interpreted using mathematical processes. The quantitative strand of the research process included surveying Group 1: the Foursquare Advisory Cabinet, analyzing the data at that point with Group 2 who were primary urban church planting stakeholders, and then administering more surveys to Group 3 who were absent Cabinet members and likely potential catalytic urban church planters. At this point nineteen potential catalytic urban church planters were identified which allowed research to move into a qualitative stage.

After the quantitative strand identified a group of potential catalytic urban church planters, the qualitative strand collected data using inductive procedures from three groups. Data was collected from Group 4 using a focus group approach. Group 4 was a sample of potential catalytic urban church planters. Data was collected from Group 5 using semi-structured interviews. Group 5 consisted of four potential catalytic urban church planters. Two members of Group 5 were female and two were male. Data was also collected from Group 6 using a focus group approach. Group 6 consisted of primary stakeholders who were potential catalytic urban church planters.

Qualitative data collection has two primary characteristics: it focuses on things that occur in the "real world" and it tries to understand those things in all of their "complexity" (Leedy 2010, 135). The real world purpose of the research using Groups 4, 5 and 6 was to collect data for the ADDIE instructional design model steps (Branch 2009, 305): "(1) validate the performance gap (or ADDIE step #1); (2) confirm the audience (or ADDIE step # 3); and, (3) determine the potential delivery system (or ADDIE step #5)."
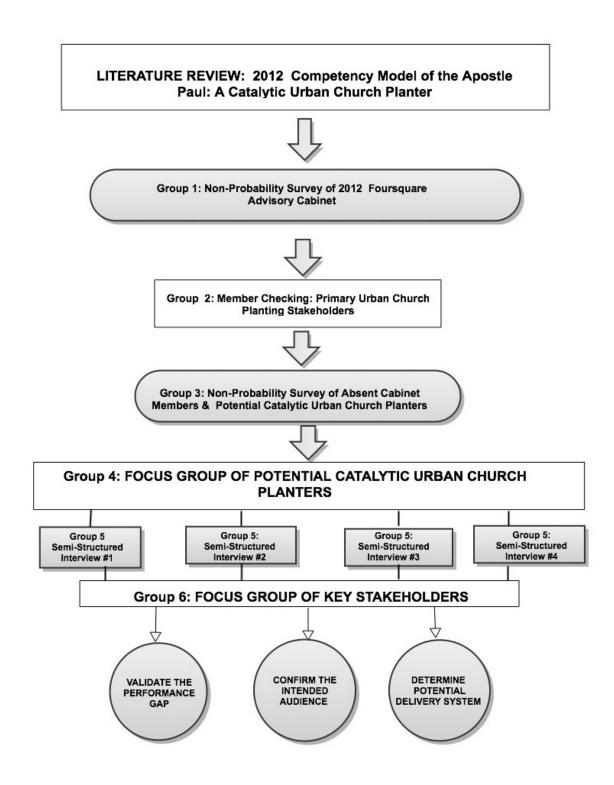
Figure 4: Mixed-Methods Research Design
(Cresswell 2011; 2009; Mertens 2007)

Figure 4 highlights this entire process. I will discuss the procedures in more detail for each group in the subsequent sub-sections.

Group 1: 2012 Chilean Foursquare Advisory Cabinet: Non-Probability Survey

A non-probability survey was administered to twenty members of the Foursquare Advisory Cabinet on March 21, 2012 according to the following procedures. A script was developed that contained directions for the moderator to administer the survey.[34] The moderator I selected was the former president of the Foursquare Church of Panama whose participation provided great cultural credibility to this exercise.[35] Appendix D is an English translation of this survey.[36]

The preparation of the survey data for analysis included the following steps: The answers on the Likert scale were assigned a range of numbers with A=1, B=2, C=3, D=4, and E=5. The scores from each question by every respondent were then posted on a spreadsheet. An overall average score for each question was tabulated based on the data from Group 1 and later from Group 3. Comparing individual respondent scores for each question against the overall average score allowed for quicker evaluation of each score relative to the entire group.

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[34] These directions included an easy manner to opt of the survey that was culturally sensitive by simply initialing each page to let us know the person looked at each page and to turn it blank at the end. This was important since this was a "captive audience," due to the fact that the survey was administered at the national organizational planning meeting of the Foursquare Church of Chile.

[35] The president of the Foursquare Church of Panama had been a keynote speaker at the national convention of the Foursquare Church of Chile and is known throughout Latin America in Foursquare circles.

[36] The survey title in Spanish was, "A Survey of Pastoral Needs and Interest Level for a Church Planting Training Program." This title was accurate in purpose but eliminated having to explain terms like "non-probability" and "catalytic." Time would not have allowed that kind of discussion.

The respondents were then grouped into categories of church planters and non-church planters. Variables were compared to see if there were distinguishing characteristics of those who had planted churches in contrast to those who had not. My wife verified the spreadsheet tabulations.

Group 2: Primary Church Planting Stakeholders: Member Checking

The member checking exercise was an analysis of survey data that produced a definition of future respondents for this research design. Three questions in the survey data set the church planters apart from the non-church planters. A decision needed to be made regarding what the minimal definition of a potential catalytic urban church planter would be based on these three characteristics. The options were one, two or all three of these traits that the survey surfaced. Group 2 gathered together at my invitation in April 2012 at the office of the Central Foursquare Church in Santiago.[37] The data from Table 11, was shown to them. I asked, "What would you consider to be the minimal definition of a potential catalytic urban church planter?"[38] From that point on, they discussed this between themselves, and within five minutes made a determination without any comment on my part. Based on the three questions, a minimal definition of a potential catalytic urban church planter in the context of the Foursquare Church of Chile was established. This definition became the basis for identifying the respondent community of potential catalytic urban church planters who provided the data for the rest of this research design.

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[37] This church is known in Chile as the Chacabuco (*Spanish*) Foursquare Church. Chacabuco, the plaza in front of the church building, is named after a famous battle during Chile and Argentina's war of independence from Spain in 1817.

[38] In Spanish the closest term to a potential catalytic urban church planter was a "potential apostolic urban church planter" since apostolic carried the idea of starting a church planting movement.

**Group 3: Absent Cabinet Members and Potential Catalytic
Urban Church Planters: Non-Probability Survey**

The administration of surveys to Group 3 was based on my access to the

respondents between the initial survey March 21, 2012, and my first scheduled focus

group on July 6, 2012. There were a total of ten in this group and the same instructions

that were used with Group 3 were identical to the instructions used for the survey of

Group 1. I personally administered these surveys in various locations like the national

offices, restaurants and a pastor's home.[39]

**Group 4: Focus Group of Potential Catalytic Urban Church
Planters**

Group 4 participated in a focus group that was designed to provide inductive data

to answer the three design steps from the ADDIE model: "validate the performance gap,

confirm the intended audience, and determine the potential delivery system" (Branch

209, 305). At my invitation, the president of the Foursquare Church of Peru served as the

moderator.[40]

The focus group followed the interview guide found in Appendix E. The focus

group sat in a circle around a microphone.[41] The moderator began with an explanation of

the purpose of the focus group, and a brief explanation about the competency model

based on the life of the Apostle Paul.

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[39] While the second set of surveys lack the reliability and validity of an outside moderator, unlike Group 1 these respondents were not a captive audience. I asked permission first if they would be interested in taking the survey. In the latter sense, Group 1 was a more willing set of volunteers.

[40] Having the president of a nearby national church brought great credibility to this process.

[41] Three people sat outside the group creating an abbreviated transcription of the order in which individuals spoke to enable a more accurate identification of respondents on the recorded transcript later.

There were two grand tour questions. A "grand tour" question is used at the beginning of an interview to encourage the respondents to express themselves freely (Harrell and Bradley 2009, 36). The first "grand tour question" for the focus group was, "After looking at the competency model based on the life of the Apostle Paul, are there characteristics you would add or remove in order to describe an urban church planter today? This was designed to help the respondents to gain ownership of what an ideal competency model for a contemporary urban church planter should look like. The second question was, "Who have been the two or three leaders who have had the most influence on your life?" This question was designed to surface information on the individuals and the delivery systems that have had the greatest influence on their own ministry development.

The moderator followed the order of the interview guide (Appendix E) for the remainder of the questions. A transcript for the focus group was drafted in Spanish, and verified by a professional translator. The Spanish transcript was then translated into English and verified by a professional Spanish-English translator. The English transcript and field notes from this focus group were loaded into the Dedoose software (Lieber 2014). The coding of the data was "concept-driven" because it was based on the three ADDIE steps of validating the performance gap, confirming the intended audience and determining the potential delivery system (Gibbs 2011, 44-45). The data from excerpts with similar codes was printed and studied to discover repetition in key themes and ideas.

**Group 5: Semi-Structured Interviews of Potential Catalytic
Urban Church Planters**

Group 5 participated in semi-structured interviews that were designed to provide

inductive data to answer the three design steps from the ADDIE model: "validate the

performance gap, confirm the intended audience, and determine the potential delivery

system" (Branch 2009, 305). The semi-structured interviews were conducted from

August 7-10, 2012 with the respondents in convenient locations with a microphone to

record each interview in order to create a transcript in Spanish. The same procedure for

creating an English transcript for Group 4 was used with this group. The English

transcript was also loaded into the Dedoose program. The same analysis procedures (that

is coding, printing similar excerpts, and so forth) were followed with this data as done

with the data for Group 4.

Group 6: Focus Group of Key Stakeholders

The purpose of the focus group of key stakeholders was to inform them of the

findings that had been discovered so far, and to bring greater detail to the inductive data

collection regarding the three ADDIE steps: "validate the performance gap, confirm the

intended audience, and determine the potential delivery system" (Branch 2009, 305). This

focus group was conducted on August 17, 2012 at a local church in Santiago. With this

focus group I served as the moderator since it was both an opportunity to report back to a

key group of leaders and to invite further input from them. This focus group was recorded

and a Spanish transcript was produced. The same procedure for creating an English

transcript for Group 4 was used with this group. The English transcript was also loaded

into the Dedoose program. The same analysis procedures (that is coding, printing similar excerpts, and so forth) were followed with this data as done with the data for Group 4.

Reliability and Validity

Reliability has to do with "the consistency with which a measuring instrument yields a certain result" or the degree to which the collection process is dependable (Leedy and Ormrod 2010, 29). Validity is the level to which an instrument "measures what it is intended to measure or the degree to which the data collection is true" (Leedy and Ormrod 2010, 28). The level of reliability and validity of the data collection from each group in this research process will be discussed next.

The reliability of the Group 1 data would be difficult to determine unless multiple surveys were administered to distinct church organizations in Chile, and a similar pattern of responses was discovered in the data. However it can be argued that the survey was understandable to the respondents because: (1) 100% of the possible respondents participated, even though they could opt out in a confidential manner; (2) only one survey question was left unanswered; and, (3) no one asked for clarification of the meaning of the survey questions,[42] and (4) because a pre-test was conducted before administering the survey to make sure that both the instructions and the survey were understandable. With regard to validity, the survey did surface individuals who have a track record for planting churches and by definition could be considered potential catalytic urban church planters. H. Russell Bernard refers to this as "construct validity" when the construct that the research instrument measures is confirmed by the actual observations made about that

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[42] The survey and the script went through three different groups of Chilean leaders to verify the vocabulary of the survey. Surprisingly each group made adjustments.

construct (Bernard 2006, 58). In this case, the construct was catalytic urban church planting.

The reliability of the Group 2 member-checking exercise is entirely cultural. The minimal definition of a potential catalytic urban church planter is only reliable to the degree that it serves the purposes and the cultural values of the leaders of the Foursquare Church of Chile. The validity of this exercise is based on a social construct that asserts if the current and former presidents and the national treasurer of the Foursquare Church of Chile agree on a matter related to the national church, it has a high likelihood of being true because of the credibility of these three key stakeholders.[43]

The reliability of the Group 3 non-probability survey data like Group 1 would be difficult to ascertain unless multiple tests under similar conditions could be administered and similar results secured. The Group 3 data also would be considered understandable since the same statistics hold true on the language issues. Because this survey targeted likely potential catalytic urban church planters, there was no surprise with the individuals that the survey surfaced. However, it did increase the number of respondents and allowed for further comparisons to see if any characteristics besides the three cited in the findings stood out to identify potential catalytic urban church planters.

Several things were done to improve the reliability and validity of the Group 4 interview data. Performing a mock focus group prior to the interview with Group 4 with another set of pastors helped ensure sure that the microphone arrangement, recording equipment, and the placement of the transcribers did not impede the communication

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[43] Mertens would argue this from her view of epistemology that says knowledge is socially and historically located in culture (2007). I would agree with Mertens and also argue from a revelatory point of view that says the Holy Spirit can reveal to these leaders truth related to the life of the church (Acts 15:28).

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between the moderator and the respondents. Bringing in an outside moderator increased the validity because it minimized my possible bias toward the respondents due to voice inflection and body language.

The data collected from the Group 5 semi-structured interviews combined with the Group 4 and Group 6 focus groups provides three views of the same ADDIE steps as they relate to developing a contextual training design. The "triangulation" effect of two research methodologies (that is focus groups and semi-structured interviews) serves to improve the overall validity of the data (Gibbs 2011, 94). While my presence may have limited the ability of some respondents to say anything negative about the practice of Christian Dialogue Education in Chile,[44] an outside moderator in the first focus group helped minimize this effect. Also, the rapport with at least one respondent in a semi-structured interview allowed him/her to express some negative feelings about CDE.

Finally, I moderated the Group 6 focus group because it was important to demonstrate a partnership with key stakeholders and respect for their church culture as part of the transformative underpinnings of this research design. While this could undermine the validity of data in another context, the partnership between researcher and respondents in this case improves the validity because it helps insure that the leadership of the Foursquare Church of Chile will view the findings as valid for their own church organization.

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[44] This is because I am the director of the national continuing education department that uses CDE with all of our training events.

Summary

Chapter 5 highlighted the research methodology that was designed to uncover data related to the ADDIE instructional design model from potential catalytic urban church planters in the Foursquare Church of Chile. The three areas of data collection for the ADDIE design model (Branch 2009) were: (1) validation of the performance gap; (2) confirming the intended audience; and, (3) determining the potential delivery system. These three design steps answer the original questions that prompted this research project: (1) What is a reasonable expectation for on-going church planting by local urban pastors?; (2) Who were the urban church planters among us that could potentially start church planting movements in Chile?; and, (3) Could the current in-service training program that uses Christian Dialogue Education train urban church planters?

This research approach was based on a transformative mix-methods sequential design that was combined with Appreciative Inquiry (AI). The rationale and theory behind the transformative mixed-methods approach demonstrated it was an ideal design for addressing issues of cultural complexity like church planting in urban areas of Chile. This research combined a non-probability survey (quantitative method) with focus groups and semi-structure interviews (qualitative methods) to collect the data for the ADDIE design. Appreciative Inquiry (AI) was used to develop the interview guides for the qualitative strand of the research design. AI cast the questions in light of a positive future and minimized analytical negativity. A description of the respondent samples, the instrumentation used, the data collection procedures, and the factors related to reliability and validity were also discussed.

Chapter 6 provides a report of the findings and an analysis of the data. The focus

of the data and the analysis are based on the three ADDIE design steps.

Chapter 6

Findings and Data Analysis

The research design that was highlighted in the precedent chapter was a modified transformative mixed-methods sequential approach. The rationale behind this design was based on its applicability to a cross-cultural, and organizational training context. The organizational training issues were based on three ADDIE instructional design steps.

Chapter 6 reports the research findings related to these three ADDIE instructional design model steps investigated in this study. Research data was examined and summarized with regard to validating the performance gap of Chilean Foursquare potential catalytic urban church planters, defining the audience that this training design is targeting, and confirming an appropriate delivery system for training potential catalytic urban church planters. Inferences were then made regarding the findings associated with each design step. "Inferences" in mixed-methods research refers to conclusions or interpretations made regarding one specific strand of research (i.e., quantitative or qualitative) (Cresswell and Plano 2011, 2334)[1]

Findings

The sequential nature of this mixed-methods research design makes it easier to report the findings in the order in which they were discovered. Therefore, I will begin

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[1] "Meta-inferences refers to conclusions that deal with both the qualitative and quantitative segments of a mixed-methods research design"(Cresswell and Plano 2011, 2334).

with the surveys and member-checking exercise that provided evidence for confirming

the intended audience (ADDIE design step #3). I will then report on the research data that

surfaced from the focus groups and semi-structured interviews. These latter tools

provided the data for validating the performance gap (ADDIE design step #1) and

confirming the intended audience (ADDIE design step #5).

Surveys

The primary intent of this non-probability survey was to confirm who were

potential catalytic urban church planters in the Foursquare Church of Chile (ADDIE step

#3).[2] The survey (see Appendix D) produced a surprising result because only three

questions showed any significant variation in answers between church planting

respondents and non-church planting respondents.[3] The questions were:

9. How many spiritual sons or daughters have you trained during your

    ministry?

10. Of those spiritual sons or daughters, how many are pastors today?

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[2] However, survey question #25 inquired about the level of interest among the respondents to be part of an annual training event for urban church planters. Since this design was intended to determine the delivery system among those whose survey revealed they were catalytic church planters, the results of question #25 will not be analyzed here. However, 27 out of 28 respondents stated they would frequently like to attend the training event.
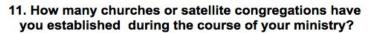
[3] If we assume that a catalytic urban church planter is an apostolic church planter in the 1st Century, then distinguishing characteristics found in the ministry of Paul should surface in the results of this survey. In this study only three characteristics in Paul's life distinguished a potential catalytic urban church planter (see Table 10). On the contrary, in 2 Corinthians 12:12, Paul asserts that a distinguishing characteristic of an apostolic leader in the 1st Century was the performance of signs and wonders. All but two of the respondents claimed this experience (survey question #15). The ministry of signs and wonders in the Foursquare Church of Chile is a more universal experience than particular to the ministry of a catalytic urban church planter. This is supported by Paul's assertion in 1 Cor 12:7 that to "each one the manifestation of the Spirit is given for the common good." Further exegetical study would be required of 2 Corinthians 2:12 to discover what Paul's understanding was with regard to signs and wonders being a distinguishing element of an apostolic church planting ministry.

11. How many churches or satellite congregations have been established

   during the course of your ministry?

The vocabulary in these questions requires an explanation regarding the cultural

nuances related to the Foursquare Church of Chile. The term "spiritual son or daughter"

found in questions #9 and #10 refers to a person who has been discipled from the

beginning of their faith walk by someone they continue to recognize into the present as a

spiritual authority figure or personal guide (Joo, personal interview, August 8, 2012).[4]

"Pastor" in question #10 would refer to someone who holds ministerial credentials that

are issued by the board of directors. In question #11, "churches" refers to local churches

recognized by the board of directors. "Satellite congregations" are local churches that

operate under the auspices of another local church.

Since this survey seeks to identify potential catalytic urban church planters, it is

logical to begin with the results of question #11 that asks, "How many churches or

satellite congregations with buildings have been established during the course of your

ministry?" The findings of this inquiry were: twelve respondents have planted four or

more churches; six respondents have planted two churches; four respondents have

planted one church; and, six respondents have never planted a church. Figure 5 shows

these results graphically.

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[4] Some current members of the board of directors will refer to some of the first-generation pastors as their spiritual father or mother, even though these board members are long-term pastors with a national level of influence.

11. How many churches or satellite congregations have you established during the course of your ministry?

	0 Churches	1 Church	2 Churches	3 Churches	4 or more Churches
	6	4	6	0	12

Number of Respondents Who Answered Question #11 = 28
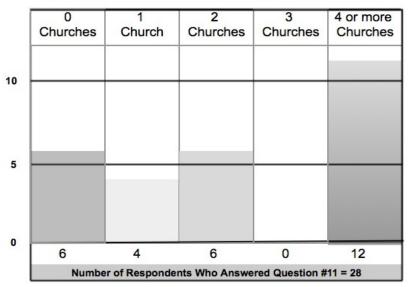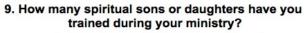
Figure 5: Number of Churches Planted by Survey Respondents
(Leedy 2010; Bernard 2006:196)

Interpreting these results in light of who is a potential catalytic urban church planter reveals twenty-two respondents have planted one or more churches. Therefore, it is possible that each one could be considered a potential catalytic urban church planter. However, since a catalytic church planter by definition is someone that starts a church planting movement, these respondents would need to plant more than one church to be considered someone who has started a church planting movement. The Chilean Foursquare leadership will need to establish the minimal threshold for being a potential catalytic urban church planter. That decision was made in the member-checking exercise. Question #9 asks, "How many spiritual sons or daughters have you trained during your ministry?" This question revealed that a large percentage of the respondents had discipled young believers to become leaders. Seventeen respondents had trained "4 or more;"

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seven respondents had trained "3;" one respondent had trained 1; and, three respondents had trained "0." The survey results of this question are shown in Figure 6.

Interpreting these findings in light of those who are church planters reveals a possible trend, but not a conclusive one. Sixteen of the seventeen who have trained four or more spiritual sons or daughter have planted churches. One person in the group of seventeen had never planted a single church. Four out of seven who have trained three or more spiritual sons or daughters have planted two or more churches. The person who had trained one spiritual son or daughter had planted two churches. One of the three people who had not trained a single spiritual son or daughter had planted one church. Therefore, the evidence suggests that discipling or mentoring multiple new believers to become church leaders is a possible indicator of a potential catalytic urban church planter. However, by itself, it does not always predict who is a church planter.

9. How many spiritual sons or daughters have you trained during your ministry?

	None	1 SS/D	2 SS/D's	3 SS/D's	4 or More SS/D's
3	1	0	7	17	

Number of Respondents Who Answered Question #11 = Total 28

1 of 3	1 of 1		4 of 7	16 of 17

Number of Respondents Who Are Church Planters = Total 22

Note: SS/D's are Spiritual Sons or Daughters
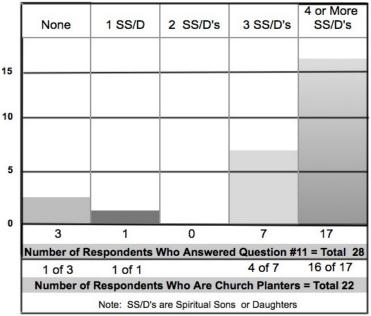
Figure 6: Number of Spiritual Sons or Daughters Trained by Respondents
(Leedy 2010; Bernard 2006:196)

Question #10 provided some definition for a potential catalytic urban church planter. When asked, "Of those spiritual sons and daughters [you have trained] how many have become pastors?" eleven respondents said, "4 or more;" one respondent said, "3;" one respondent wrote "1;" four respondents said, "2;" two respondents said, "1;" and, ten said, "none." Figure 7 illustrates these results.

Interpreting these findings in light of defining a potential catalytic urban church planter reveals that eleven of the eleven who trained up four or more pastors had also planted churches. One person who had raised up three pastors has planted four or more churches. Two of the four who raised up two pastors are church planters. Six of the ten

who have not raised up any pastors are also church planters.[5] A key statistic in this trend is that nine of the eleven who have raised up four or more pastors have also planted four or more churches. Therefore, the conclusion is that the tendency to raise up multiple numbers of credentialed pastors seems to go hand-in-hand with planting multiple numbers of churches.

10. Of those spiritual sons and daughters, how many have become pastors?

	None	1 Is a Pastor	2 Are Pastors	3 Are Pastors	4 or More Pastors
10	2	4	1	11	
Number of Respondents Who Answered Question #10 = Total 28					
6 of 10	2 of 2	2 of 4	1 of 1	11+ of 11	
Number of Spiritual S/D's Who Are Pastors = Total 22+					

Figure 7: Number of Spiritual Sons or Daughters who Have Become Pastors
(Leedy 2010; Bernard 2006:196)

In summary, based on Question #11, a potential catalytic urban church planter in the Foursquare Church of Chile would be someone who has planted more than one church since, by definition, they need to start a church planting movement. Question #9 suggests that a potential catalytic church planter would have the propensity to train

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[5] This last statistic seems to go against the trend and deserves further investigation as to why this may have occurred. The member-checking exercise may help with this.

multiple spiritual sons and daughters into leadership. Finally, Question #10 would

indicate that a potential catalytic urban church planter would raise up three or more

pastors since that seemed to be the threshold above which all the respondents were

church planters. The member-checking exercise will allow the Chilean leadership to

determine what they consider to be a minimal definition of a potential catalytic urban

church planter.

Member Checking

After the survey results were tabulated, I presented a representative sample of the

findings (see Table 12) to the current and the former president, along with one board

member of the Foursquare Church of Chile. All three had planted four or more churches

and were primary stakeholders in this process. The sample demonstrated the

characteristics of those who had planted two or more churches. When asked what they

felt should be the definition of a potential catalytic urban church planter, the three

stakeholders felt that the requirements for receiving pastoral credentials took so long that

they were not a good indicator of whether someone was effective at training or mentoring

an individual into leadership. Therefore, they decided to eliminate the pastoral training

factor of question #10 from the definition. With that in mind, the minimal definition of a

potential catalytic urban church planter would be someone who has raised up two or more

spiritual sons or daughters into church leadership (#9) and planted at least two churches

or satellite congregations (#11). The highlighted sections of Table 12 represent the

findings that determined this minimal definition.

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Interpreting this decision to eliminate the raising up of pastors from the definition was surprising but understandable in light of the obstacles and longevity that obtaining pastoral credentials have historically taken in the Foursquare Church of Chile. This fact may explain why six of the ten church planters in survey question #10 had not raised up a single credentialed pastor in their ministry career, even though they had planted churches. It is possible that the barriers were too great for their mentorees to receive their ministerial recognition from the Foursquare Church of Chile.

Table 12: Partial Comparison of Survey Results for Member Checking
(Cresswell 2011:2326)

	ID	9. How many spiritual sons or daughters have you trained during your ministry?	10. From those spiritual children, how many of them are pastors today?	11. How many churches or satellite congregations with buildings have been established during the course of your ministry?
A.	1	4 or more	4 or more	4 or more
B.	3	4 or more	4 or more	4 or more
C.	11	4 or more	4 or more	4 or more
D.	13	4 or more	4 or more	2
E.	15	4 or more	4 or more	4 or more
F.	16	4 or more	4 or more	4 or more
G.	17	4 or more	1	4 or more
H.	18	4 or more	4 or more	4 or more
I.	19	2	2	4 or more
J.	20	4 or more	4 or more	4 or more
K.	21	4 or more	3	4 or more
L.	22	4 or more	4 or more	2

With this definition established, I could now identify potential catalytic urban church planters based on my personal knowledge of pastors throughout Chile, and

administer the survey to those who appeared to meet the minimum threshold.[6] Targeting

likely candidates offered the potential to build the database of individuals who had

experienced these phenomena of multiple church plants and raising up multiple spiritual

sons or daughters to become local church leaders. A larger database would improve the

validity of the findings. The additional group that was targeted in this sample was the

cabinet members who were absent from the March 21, 2012, annual planning meeting

and therefore, missed being part of Group #1 (see Figure 4: Mixed-Methods Research

Design). With Group #3 (likely potential catalytic urban church planters and absent

cabinet members), the total number of survey respondents rose to twenty-eight. I then

invited fourteen potential catalytic urban church planters from throughout Chile to come

to Santiago for a focus group that would produce inductive data for the three ADDIE

design steps that are the focal point of this research.

With the minimal definition established, I was also able to review the

demographic information from the survey and create a profile of the intended audience

for the training design (ADDIE design step #3). This information will be discussed later

in this chapter.

The focus groups and semi-structure interviews of catalytic urban church planters

were used to surface data related to validating the performance gap (ADDIE design step

#1), confirming the intended audience (ADDIE design step #3), and, determining the

potential delivery system (ADDIE design step #5). Each of these three design steps will

be discussed in their ADDIE sequence. While the interview guides for each of these data

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collection tools are more detailed, the findings here focus on the major themes of the data

that are related to each of the ADDIE design steps.[7]

Focus Group #1

Evidence related to validating the performance gap (ADDIE design step #1)

focused on two areas: whether holistic urban church planting was a proper approach to

church multiplication, and the challenges of sponsoring or mentoring new church

planters. The majority of the respondents were against a holistic urban church planting

out of the belief that social welfare[8]: (1) undermines salvation by faith in Christ; (2) was

not part of Paul's ministry that supposedly included only preaching with signs and

wonders; (3) was never taught in the Foursquare Bible Institute of Chile; and, (4) is not

biblical. Three respondents defended this approach on the basis of biblical precedent,

compassion and meeting the needs of the community. The final conclusion of the group

was that the subject deserved more study, hence, a clear validation of a performance gap

that required more training.[9]

The challenges of sponsoring new church planters provided further evidence of

validating the performance gap. These performance gap issues included: (1) knowing

how to select the right candidate to plant a daughter church; (2) understanding how to

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[7] The interview guides for each of these data collection tools (Appendix E; Appendix F; Appendix G), are more detailed.

[8] Social welfare ministry in the minds of Chilean Foursquare leaders is ministry that focuses on anything material. The sense of the key stakeholders that were present in focus group #1 is that the ministry of the church is completely spiritual and should focus only on bringing people to the saving knowledge of Jesus Christ and then teaching them how to live the Christian life (Joo, personal conversation July 30, 2014).

[9] A performance gap is a disparity in performance based on a lack of knowledge or skills or both. In this case, it would be both since a lack of biblical knowledge has limited the development of a theology of mission. This theological void has produced praxis that excludes a holistic approach to church planting. Consequently, no one is developing a skill set for holistic urban church planting.

define the roles between the sponsoring pastor and the pastor of the new church plant with regard to oversight of the new congregation; and, (3) knowing how to effectively coach the pastor of the new church plant for the long-term.

Findings related to confirming the intended audience (ADDIE design step #3) focused on discovering their motivations, desired skills, views on ideal character qualities and a knowledge base to be effective urban church planters. The motivations that they deemed necessary for effective church planting included: (1) a deep love and dependency on the Lord; (2) a passion for souls; (3) a love for people; and, (4) perseverance. Skills that they considered to be important included: hearing the voice of God through prayer; effectively discipling people; and knowing how to release their mentorees to plant churches. Character qualities focused on self-sacrifice, integrity, and perseverance since church planting is a long-term process.

The data that this focus group surfaced on determining the delivery system (ADDIE design step #5) dealt with the need for mentoring and the effectiveness of Christian Dialogue Education. Multiple respondents in the focus group described the key role that a "spiritual father or mother" played in their early development. Several expressed the need to replicate this type of person as a facilitator in the training design for urban church planters. Everyone said that a dialogic approach to training was superior to a traditional lecture format and that they preferred CDE as the primary delivery system.

Semi-Structured Interviews

The data from the interviews that were related to validating the performance gap (ADDIE design step #1) surfaced feelings by one interviewee that the reason there is not

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more church planting by pastors in the Foursquare Church of Chile is due to the lack of motivation. Furthermore, Foursquare pastors in Chile could be increase their motivation by having a deeper experience with Christ. This respondent also felt that a healthy church should be able to plant a new congregation once every five years. This last comment helps establish a possible threshold for normative church planting. Another key factor for improving church planting that was cited was the need for each local pastor to have a national vision, and not just a local one.[10] At least one contributing factor to the performance gap was the evidence that revealed in the semi-structured interviews that the Foursquare Bible Institute does not offer instruction on church planting.

Confirming the audience (ADDIE design step #3) in the semi-structured interviews revealed the motivations of some of the potential catalytic urban church planters. All four held deep motivations for training young leaders to be local pastors, and planting new churches. Two expressed their desire to see a Foursquare church in every Chilean city and have missionaries planting churches outside of Chile. One interviewee dreams of an "army of church planters starting new congregations over the next ten years, with signs and wonders accompanying the preaching of the gospel."

With regard to determining the delivery system (ADDIE design step #5), all of the interviewees stated that CDE was a very effective training model and has produced a greater level of unity among those who have participated because of its interactive approach to learning and the safe atmosphere for expressing one's opinions. One

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[10] The inference here was that sometimes the opportunities for church planting may be in distant geographical places and not nearby.

interviewee added that the board of directors should use the national conventions as part

of the training process for church planting.[11]

Focus Group # 2: Key Stakeholders

With regard to validating the performance gap (ADDIE design step #1), the final

focus group of key stakeholders was unanimous that every healthy local church should be

able to plant a new congregation every five years. This created a normative performance

threshold that demonstrates that the current level of church planting is not acceptable to

those that participated in this focus group.[12]

The evidence that surfaced with respect to confirming the audience (ADDIE

design step #3) focused on two areas: locating emerging church planters to participate in

a training design, and determining what would be the youngest age of emerging leaders

to participate in the training design. The consensus on the first issue was to look for

emerging church planters among the Foursquare Bible Institute graduates who are

currently not involved in ministry, and to talk to local pastors to see if they were willing

to release a local leader to be trained in church planting and start a new congregation.

With regard to age, several in this group started planting in their late teens or early 20's.

However, all agreed that college students today are too distracted to become as deeply

involved in ministry as they were during their college-age years.

Finally, with regard to determining the delivery system (ADDIE design step #5)

for training church planters, this group felt that the facilitator needs to be an experienced

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[11] The national convention will play a significant role with introducing the training design into the life of the national church life through the change dynamics that are explained in Chapter 9.

[12] Part of the change process for introducing the training design will be to make sure that the board of directors of the Foursquare Church of Chile embraces this performance standard.

church planter that can: impart a vision for church planting and help connect the

participants to the Lord in a greater way. This last finding aligns completely with the

triadic approach to facilitating in CDE where the facilitator seeks to bring the participants

closer to the Lord and to each other.[13] The implication in the focus group was that the

facilitator would perform the role of a spiritual guide—a form of mentoring. Clinton

defines a spiritual guide as someone who provides "accountability for spirituality and

spiritual disciplines for maturity and growth"(1991, 4.2). The role of the spiritual guide is

to encourage growth based on the mentoree's personal motivation and not based on the

spiritual guide's direction.

Conclusion

The conclusion of the data analysis will focus on the three ADDIE steps that are

the focus of this research study: validating the performance gap (ADDIE design step #1),

confirming the intended audience (ADDIE design step #3), and, determining the potential

delivery system (ADDIE design step #5). Where appropriate, tables will be used to

summarize data for ease of understanding.

The Performance Gap

Validating the performance gap deals with determining whether the lack of

performance is related to the lack of cognitive information and personal ability (Branch

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[13] It is important to note that while all of the stakeholders in this focus group have experienced CDE, none have been trained in the methodology and therefore they are expressing desires that are expressly sought in the CDE training experience as it related to church planting.

2009). In this section, I will summarize the evidence that the slow rate of church planting

by Chilean Foursquare leaders is due at least in part to the lack of knowledge and skills.

Validating the performance gap (ADDIE design step #1), proved to be

challenging because the Foursquare Church of Chile places no expectations on its pastors

with regard to the frequency of church planting (Joo, personal interview, August 8,

2012). Therefore, the performance standard that the research established was based on

what any pastor could do under *ideal conditions*.[14] Planting one church every five years

was considered the normative threshold.[15] At that rate, the Chilean church should be

planting a minimum of 28 congregations annually instead of less than ten each year.[16]

The research findings that validated the performance gap or showed the lack of

instruction and ability related to church planting focused on five areas. First, there is a

lack of consensus about the validity of using a holistic approach for urban church

planting. Consequently, there is little understanding regarding how to go about doing it.

Secondly, there is a lack of knowledge regarding the process of sponsoring a church plant

that includes:(1) selecting an effective leader to lead the new congregation; (2) choosing

an effective strategy for planting; (3) determining the timing and process of releasing a

new congregation to be autonomous; and, (4) serving the new congregation and its

leadership for the long-term. Thirdly, a lack of motivation on the part of some pastors

was posited as a weakness in their own devotional life. The latter could be considered a

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[14] The focus group agreed that ideal conditions included a pastor with: sufficient experience, a healthy family life, effective evangelistic methods, a minimal understanding of a biblical theology, support by the local lay leadership, and clear direction to plant from the Holy Spirit.

[15] Whether this normative threshold would hold for less-than-ideal conditions would require more research.

[16] Ten churches was the estimated number from 2012-2013. Twenty-eight is based on 140 churches planting 280 over a ten-year period or twenty-eight each year. The amount would actually increase as newly planted churches would eventually plant their own church after five years.

training issue since Jesus taught his disciples how to pray (Lk 11:1). Helping pastors develop their spiritual journey is also a training issue. Finally, the lack of vision of local pastors to view their ministry as having a regional or national impact contributes to the performance gap. Table 13 offers a summary of the data analysis for validating the performance gap.

Table 13: Themes That Validate A Performance Gap For Potential Catalytic Urban Church Planters
(Branch 2007)

No.	Theme
1.	Lack of consensus about the validity of holistic urban church planting.
2.	Lack of knowledge regarding the process of sponsoring a church plant from the parenting church point of view.
3.	Lack of motivation toward church planting due to a weak devotional life on the part of local urban church planters.
4.	Lack of a vision for regional or national church planting by local catalytic urban church planters.

The Intended Audience

Branch defines ADDIE design step #3, or "confirming the intended audience" as determining: the capability, experience level, number, personal disposition, location, as well as any other areas of information that will serve to target the instruction more effectively (Branch 2009, 424-451). Table 14 illustrates the demographic findings of the potential catalytic urban church planters that the survey revealed. Overall, fifty-three percent (or ten of nineteen) of the church planters were from the Central region of Chile; sixteen percent (or three of nineteen) were from the North; and thirty-one percent (or six

of nineteen) were from the South.[17] The balance of these percentages was broken down by gender in Table 14.

Seven female potential catalytic urban church planters were part of the intended audience with an average age of sixty-eight. These women had served in full-time ministry for an average of forty-one years. Seventy-one percent (or five of seven) female urban church planters had planted four or more churches. 100% of the women have discipled four or more spiritual sons or daughters.

Table 14: Demographic Profile of Potential Catalytic Urban Church Planters in Chile
(Leedy 2010; Bernard 2006:196; Creswell 2011:2326)

ID	YIM	SEX	AGE	Region	# of Disciples	Churches Planted
10	59	Female	78	Central	4+	4+
14	28	Female	49	South	4+	4+
15	36	Female	61	South	4+	4+
22	38	Female	76	North	4+	2
23	7	Female	51	Central	4+	2
37	60	Female	82	Central	4+	4+
39	59	Female	78	Central	4+	4+
AVG	41		68			
% Scoring 4 or more					100% =4+	71%=4+
ID	YIM	SEX	AGE	Region	# of Disciples	Churches Planted
11	23	Male	50	South	4+	4+
12	34	Male	64	North	3	4+
13	38	Male	66	North	4+	2
16	31	Male	65	Central	4+	4+
17	28	Male	52	South	4+	4+
18	58	Male	75	Central	4+	4+

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[17] The greatest amount of church planting is currently occurring in the South and in the North of Chile. The driving force behind this growth appears to be the fact that relatively younger potential catalytic urban church planters are in those regions and able to continue to plant churches due to their physical and emotional fortitude in the face of the stress related to the demands of church planting.

ID	YIM	SEX	AGE	Region	# of Disciples	Churches Planted
19	34	Male	64	South	3	3
20	60	Male	76	Central	4+	4+
21	27	Male	57	Central	4+	4+
24	14	Male	46	Central	3	2
32	15	Male	54	Central	3	2
38	16	Male	48	South	4+	2
AVG	32		60			
% Scoring 4 or more					67%=4+	58%=4+
Note: ID=Identification Number Region: Ministry Location in Chile YIM=Years in Formal Ministry Disciples=Spiritual sons or daughters						

The number of male potential catalytic urban church planters was twelve, with the average age being sixty. The average number of years in ministry for the men was thirty-two. Among the male church planters, fifty-eight percent (or seven of twelve) of them have established four or more churches. Sixty-seven percent (or eight of twelve) have discipled four or more spiritual sons and daughters.

The research findings reveal that these potential catalytic urban church planters are characterized by their commitment to the Lord, their passion for souls, their love for people, and, their perseverance. They are given toward seeking God's voice in all that they do, and willingly sacrifice for the sake of the Kingdom of God. They are visionary and see things from a long-term perspective. They consider Scripture as key for solving human dilemmas and believe that healthy family relationships are critical for effective ministry.

The Potential Delivery System

Determining the delivery system is based on identifying which instructional

design model[18] has the best possibility to "close the performance gap"(Branch 2009,

496). The potential catalytic urban church planters in Chile felt that the use of Christian

Dialogue Education[19] in conjunction with a facilitator who would serve as a spiritual

guide or mentor for the participants was ideal.[20] A principal desire of the key

stakeholders was that the facilitator impart vision and connect the training participants to

the Lord in a deeper way.

Summary

In Chapter 6, research findings and analysis of the data provided the necessary

information to "validate the performance gap, confirm the intended audience, and

determine the delivery system" (Branch 2009, 305) for training potential catalytic urban

church planters. The non-probability survey and the member-checking exercise gave rise

to the minimal definition of a potential catalytic urban church planter. This definition

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[18] Howard Snyder refers to effective structures that bring renewal to the church as "mediating models" because they are viewed as normative (Snyder 1980, 137). Since the Foursquare Church of Chile has six years of experience with CDE, it is now viewed as a normative delivery system. Introducing a training design using an unknown and untested delivery system could increase the chances of it being rejected simply on the basis of it appearing to be something radical or different.

[19] The term "Christian Dialogue Education" was developed from the literature review of this dissertation. The Chilean Foursquare leaders identify CDE simply as "continuing education" because CDE as described in this study has been the only delivery system used in the official continuing education program.

[20] During the first focus group (Group #4), CRI question #3A of Appendix E, was designed to allow the respondents to mention any delivery system they felt helped them develop their own skills at leadership training and church planting ministries. The consensus was that CDE was the preferred delivery system with an experienced church planter serving as a facilitator. In the semi-structured interviews (Group #5), three out of four endorsed CDE, with one mentioning the need for a spiritual guide as a facilitator. However, one respondent from the semi-structured interviews completely rejected the idea of training as a tool for equipping church planters. The final focus group of stakeholders (Group #6) endorsed the idea of CDE with an experienced church planter and spiritual guide as the facilitator.

allowed the researcher to invite people who had acquired that minimal level of ministry performance to participate in two focus groups and semi-structured interviews.

Data collection tools provided evidence for each of the three ADDIE design steps (#1, #3, and #5). The "validation of the performance gap" or ADDIE design step #1 was confirmed by a consensus of key stakeholders that *the pastor of* a *healthy church should plant one new congregation every five years* (emphasis added).[21]Validation of the performance gap demonstrated that training needs to include principles of: (1) sponsoring a new church plant, (2) engaging in holistic urban church planting, (3) developing a greater vision for regional church planting, and (4) improving one's devotional experience with the Lord.

A non-probability survey[22] identified nineteen potential catalytic church planters in Chile. This survey "confirmed the audience" or fulfilled ADDIE design step #3. Seven respondents were female and twelve respondents were male. The average age of these potential catalytic urban church planters was sixty-four. The number of them who have planted four or more churches was sixty-three percent (or twelve of nineteen). The number of potential catalytic urban church planters who have raised up four or more disciples rose to seventy-nine percent (or fifteen of nineteen).

The determination of the delivery system or ADDIE design step #5 resulted in 13 of the 14 respondents in Group #3 endorsing a Christian Dialogue Education approach over a traditional lecture format.[23] This was due to the interactive nature and the unity

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[21] The current growth rate is less than half of that amount which demonstrates that a gap exists.

[22] Combined with the member-checking exercise.

[23] This inference was made by the fact that three respondents in Group # 3 felt that the Foursquare Bible Institute (pre-service) with its traditional lecture format was helpful in the early part of their ministry development. However, six respondents felt that CDE was effective in their *current* ministry development.

among participants that the CDE delivery system produces. The respondents expressed

the desire that the facilitators in the training design for potential catalytic urban church

planters help produce greater vision and connection with the Lord as part of the training

design experience.

In Chapter 7, the implications of these findings will be discussed in light of the

precedent literature. The discussion will focus on: the intersection of the challenges of the

urban context with the training design, the use of a competency model for the purpose of

informing a training design; and, why the elements of Christian Dialogue Education can

improve the performance of potential catalytic urban church planters.

The latter six conveyed the overall consensus of the focus group. They felt a traditional lecture approach
was more appropriate in a pre-service context than an in-service context. The training design for catalytic
urban church planters will be an in-service training context.

Chapter 7

Implications of the Findings

The findings and analysis of the research data that were reported in the previous chapter provided compelling evidence for the three steps from the ADDIE instructional design model that were being investigated (Branch 2009, 305): "(1) validation of the performance gap; (2) confirmation of the intended audience; and (3) the determination of a potential delivery system" for training potential catalytic urban church planters.

In this chapter, the implications of the research findings will be discussed in light of precedent literature. Inferences will focus on the intersection between the challenges of the urban context and developing a training design for potential catalytic urban church planters. Further implications will discuss the use of a competency model for the purpose of informing a contextualized training design and why the elements of Christian Dialogue Education can improve the performance of potential catalytic urban church planters.

Training Potential Catalytic Urban Church Planters for the Metropolitan Context

There were two major research findings that impact the training of potential catalytic urban church planters in the metropolitan context. These findings included the fact that the average age of the potential catalytic urban church planters that were identified in this study was sixty-four, and the resistance toward the use of social welfare programs for the purpose of evangelism and church planting.

The first finding that impacts the training of potential catalytic urban church planters and their ministry to the urban context is the fact that the average age of these leaders is sixty-four. With globalization and technology impacting Chilean youth, this generational factor means that the majority of our potential catalytic urban church planters would not use social media to the degree that young Chileans do (Riveros 2013). Not being accustomed to the manner in which the majority of Chilean young people communicate through the Internet (PRC 2013) could limit the ability of our church planters to attract younger leaders to our churches. The generational issues that affect the ability of potential catalytic urban church planters to minister to younger Chileans are far more complex than the areas of globalization and technology. However, these two areas are key because they highlight the exponential change that is occurring in the lives of a younger digital generation that is coming behind the current potential catalytic urban church planters. Another area that will impact the training of these potential catalytic urban church planters will be the lowering of their productivity in the next five years. This loss of energy for ministry may severely limit them from becoming involved with sponsoring new church plants. As referenced earlier, Koop stated in an email to the author on May 12, 2014, that an "experienced church planter who can serve as a coach" for an emerging church planter is the single most critical factor for effectively training those who start new congregations.

The second finding that impacts the training of potential catalytic urban church planters was revealed during the first focus group of potential catalytic urban church planters. Simply put, the respondents were divided over holistic urban church planting. This resistance was based on ideas that ranged from the feeling that social welfare as part

of an evangelistic strategy or expression of God's love undermines salvation by faith in

Christ. This opposition was also justified by stating that a social welfare as a ministry was

never taught in the Foursquare Bible Institute of Chile. The strongest comment by one

respondent was that using social ministries to communicate the gospel is not biblical.[1]

This opposition prompted four respondents to defend a holistic approach on the basis of

biblical precedent, compassion, and meeting the needs of the community. The final

conclusion of the focus group was that the subject deserved more study.

Up until now, holistic urban church planting has not gained a major following

among Foursquare pastors in Chile. This is surprising because social welfare as a means

of evangelism and urban ministry played a prominent role in the early history of the

Foursquare Church in the United States from the 20's to 40's (Sutton 2007). Glen

Pummel[2], a Foursquare missionary who served in Chile from 1975 to 1982 offered this

insight in a phone interview on September 19, 2014,

> During our tenure in Chile, the Chileans focused their efforts on seeing
> people get saved, and getting out on street corners and preaching.
> Furthermore, they also emphasized separation from the world and
> avoiding what was worldly or worldly people.
> The historical focus on the spiritual aspects of Christianity (preaching)
> over the physical (meeting social needs) appears to have influenced the
> current leaders of the Foursquare Church of Chile.

Nuñez and Taylor (1989) assert that in Latin America among evangelicals the

discussion of whether the local church should help those outside the faith community

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[1] The weight of this comment lies with the fact that this respondent was a primary stakeholder.

[2] Pummel served in Chile as the general supervisor of the Foursquare Church of Chile along with his wife, Sharon.

with physical needs still continues.[3] Whatever the reasons for this current view in the

Chilean Foursquare theology of mission, there is a resistance to holistic urban church

planting that inhibits the meeting of social needs in the lives of urban dwellers. This lack

of understanding contributes to the performance gap of urban church planting in Chile.

Using a Competency Model for Identifying Potential Catalytic Urban Church Planters

The competency model in this research study was used to confirm the audience

(ADDIE step #5) that will be equipped through a contextualized training design. There

were several implications related to the identification of potential catalytic urban church

planters that deserve discussion. The first relates to the benefits of using a *minimal*

definition for outstanding performance. The second one deals with the discovery of

threshold behaviors that define a catalytic urban church planter. The third one relates to

the importance of helping the local Foursquare organization to determine their own

definition of a potential catalytic urban church planter that is culturally appropriate to

their own organizational context.

A competency model for a potential catalytic urban church planter would be a list

of ten to thirty characteristics, such as knowledge, values, and skills that describe an

urban church planter with an outstanding level of performance at producing a church

planting movement (Parry 1998, Rothwell 2010).[4] Rather than focus on performance,

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[3]At this writing, the Foursquare Church of Chile is exploring the idea of combining church planting with social ministry for the first time in its history through training provided by the Global Community Health Evangelism (CHE 2014).

[4] The 49 traits listed in the competency model based on Paul's life and ministry (see Table 5, Table 6, and Table 7) reflects a life time of work and high productivity in multiple cultural contexts. It also demonstrates the complexity and multi-disciplinary nature of church planting. These three tables will be

such as a large number of church plants, these research findings produced a minimal

definition of a catalytic urban church planter. This minimal definition of a catalytic urban

church planter was defined by Chilean stakeholders as "someone who has raised up two

or more spiritual sons or daughters into church leadership and planted at least two

churches or satellite congregations."[5]

The strength of using a minimal definition over focusing on those who have

outstanding performance based on a large number of church plants lies with two key

church planting issues: receptivity and cultural behaviors of a target population that can

delay spiritual maturity[6] when pastoring a new congregation. The first issue is that church

planting is a process-oriented venture where the context is a key factor in the success of

the church plant (Tuxworth 2004). Some communities have higher receptivity levels than

others (Stetzer 2003). For example, earlier, this paper cited the example of Temuco, Chile

with 23.85 percent of the population being evangelical versus the wealthy sections of

Santiago that have only 4.6 percent of the population being evangelical (INE 2012a). The

number of years it takes to plant five churches in Temuco could be far shorter than the

number of years it takes to plant five churches in the wealthy sections of Santiago.

The second issue is the fact that the time required to bring a church to maturity

may differ based on contextually driven resistance factors. These factors include factors

helpful in determining instructional goals using learner input and expert advice. Determining the instructional goals (ADDIE step #2) was beyond the scope of this research study.

[5] Based on the Chilean Foursquare church's performance standard of reproducing oneself or one's church every five years implies that the minimal standard here would be over a ten-year period. This would not look like a church planting movement but the audience being targeted by the contextualized training design focuses on those who are *potential* catalytic urban church planters.

[6] An example of how cultural practices can delay spiritual maturity occurred when I was visiting a new gypsy church on the outskirts of Santiago. In this congregation of 20 people, my interpreter was sympathetic to Christ but was unable to give up "consulting the spirits" through palm reading. This was due to the fact that palm reading was a key source of income for her.

such as the level of individualism, the generalized effects of cultural behaviors that run counter to biblical principles, and spiritual warfare. Just like with human beings, healthy mature churches have a greater potential for reproduction than younger less-healthy ones (Moore 2014, unpublished teaching).[7] Therefore, the time it takes to develop a healthy church that can become a base for starting a church planting movement will vary, based on the context or the constituency that forms the foundation of a faith community. For these reasons, working with a minimal definition for a potential catalytic urban church planter was preferred over an ideal definition of a catalytic urban church planter.

Another implication of the research findings had to do with the need to discover threshold behaviors that distinguish a catalytic urban church planter from other church leaders who are listed in Ephesians 4:11-12.[8] The research findings and member-checking exercise revealed two distinguishing behaviors: developing two spiritual sons or daughters trained to become leaders and planting two churches. These characteristics focus on the ability of potential catalytic urban church planter to reproduce him/herself in the life of another individual and the ability for his or her church to also reproduce itself. These two factors intersect in Scripture with the life of the Apostle Paul where he was able to attract young disciples and train them to become leaders (Phil 1:1; 1 Tim 1:2; Acts 11:25-26; Acts 13:1-2) and when he planted churches (Acts 14:23; 1 Cor 3:6-10).[9]

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[7] Lecture notes from Ralph Moore's teaching to the Foursquare Cabinet on March 21, 2014.

[8] This assumes that the catalytic urban church planter represents the gift-mix of the apostolic person listed in Ephesians 4:11.

[9] Paul appears to assert that a ministry of signs and wonders was a distinguishing factor of an apostolic ministry (2 Cor 12:21), but in Chile this characteristic was almost universal among the survey respondents whether they were church planters or not. The latter was supported by 1 Cor 12:7 which asserts that to each believer in Christ is given the ability to experience the supernatural workings of the Spirit.

The combination of these two distinguishing behaviors makes it easier to identify the audience that we are seeking to train (ADDIE design step #3). Other factors may improve or enhance these two characteristics. The key was to reduce the competency model down to the absolute minimum for the purpose of identification.

Finally, the impact of allowing the primary stakeholders of the Foursquare Church of Chile to determine their *own* (emphasis added) definition of a potential catalytic urban church planter offers several positive factors including: (1) showing respect for the local church and national culture which is a key characteristic of the transformative research paradigm (Mertens 2007) (2) promoting a co-equal partnership between the researcher and the community being investigated (Mertens 2007); (3) shifting the development of the training process to the stakeholders/clients which is a key characteristic of process consulting (Schein 2009). Process consulting will be discussed in Chapter 9.

Improving Church Planting Performance through CDE

Three factors were highlighted among the research findings that indicate Christian Dialogue Education can improve the performance of potential Chilean catalytic urban church planters: (1) CDE presents a problem-solving process using open questions in small groups that is more in line with the typical manner a church planter would address the challenges of daily ministry, (2) CDE operates with a triadic facilitation approach that seeks to recognize the current work of God in order to advance a church planter's spiritual formation as well as accomplishing the achievement-based objectives of the training design, and (3) CDE bonds potential catalytic urban church planters together in a

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learning community that can continue to operate informally after the training event has concluded.

The research findings from the survey, focus groups and interviews all indicated near unanimous support for Christian Dialogue Education as a delivery system for training potential catalytic urban church planters.[10] The participants of the first focus group felt that the dialogic approach was superior to the traditional lecture format of merely transferring information. This was due to CDE's interactive approach to training where opinions could be expressed in a safe environment. With CDE (as in Dialogue Education), small groups perform learning tasks often by answering open questions that promote discovery as a means of learning new concepts. During these learning tasks, participants engage in reflection during dialogue that is based on related life experiences (Vella 2002). This reflection promotes praxis or action with critical evaluation (Vella 2008).

In this way, CDE replicates the problem-solving approach that each church planter will use on a regular basis to address issues related to evangelism and church planting. When facing a church-planting problem, a planter will access his or her understanding of the social or cultural context, the individuals involved, and relevant principles from multiple sources. Smith and Ragan refer to this as "ill-defined" problem solving (2005, 19) because more than one solution is possible based on the distinct variables used to solve the problem. The process of discussing real-life issues related to church planting during a CDE learning task replicates this process. Chilean potential

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[10] One respondent was against the idea of pre-planning and training for potential catalytic church planters.

catalytic urban church planters do not need more information from a lecture on church planting as much as they need a process for problem-solving. In addition to a process, social relationships develop with people who are also solving similar problems that can be a resource after the training event.

The research findings from the first focus group affirmed the importance of having a facilitator who could mentor the participants from the point of view of a "spiritual father or mother." This theme of the facilitator serving as a spiritual guide to the training participants is supported by Koop's affirmation that placing church planters under the care of an experienced church planter as a coach or a mentor is the "single most critical factor in the success of church planting" (email to the author on May 12, 2014). Furthermore, the idea of a person whose stature is that of a spiritual parent facilitating the training events references the idea of "triadic mentoring." Triadic mentoring means the facilitator will help the CDE participants discover the work of God in their midst and encourage them toward intimacy with the Lord as a means for achieving their God-given vision to plant a church (Anderson and Reese 1999, 12). This facilitating approach supports both Clinton's (1988) and Willard's (2014) ideas of spiritual formation as being the experience of greater intimacy with Jesus that produces Christ-like behaviors.

Finally, the findings from the four potential catalytic urban church planters that were interviewed revealed that all of them felt that the CDE approach to training improved unity among the pastors who attended on a regular basis. One of them added that CDE had deepened friendships among participants. CDE underscores the role of the facilitator and the training content as key elements in bringing the participants and facilitator closer to God and to each other based on Matthew 22:37-29. The building up

of relationships among potential catalytic urban church planters offers the possibility for accessing helpful ideas from like-minded urban church planters that also deal with the on-going challenges of church planting in a complex urban context (Acts 15:28).[11]

Summary

In Chapter 7 I focused on the implications of the findings regarding the development of a contextualized training design in light of precedent literature. These implications were related to the challenges of the urban context, the use of a competency model to determine the audience, and the strengths of CDE as a delivery system. With regard to the social challenges in the urban context, the research findings demonstrated resistance by the respondents toward holistic urban church planting due to a historical emphasis on the spiritual aspects of the ministry of the gospel over the social implications of the gospel (Nuñez and Taylor 1989, d'Epinay 2010). Using a competency model to determine the audience surfaced a demographic of potential catalytic urban church planters whose average age is 64. This age factor could be a limiting characteristic for attracting younger Chileans who communicate widely through the Internet and social media (PRC 2013, Riveros 2013). The average age of 64 also implies a lower level of productivity in the area of church planting.

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[11] An example of one of these challenges is found in the newly planted Foursquare gypsy church in the outskirts of Santiago. In the gypsy community marriage occurs between individuals as young as 14 with parental consent. In Chile the civil laws do not permit marriage under 16. Will the Foursquare Church recognize gypsy couples that are "married" and under the age of 16? Will these underage gypsy "married couples" be able to attend national Chilean Foursquare youth events? Naturally, the legal ramifications will require both a theological consensus by the board of directors and a legal opinion by a governmental authority regarding how the Foursquare Church of Chile should handle this. The legal ramifications of this case would require decisions at a board level and not just the local level.

The strengths of Christian Dialogue Education for improving the performance of Chilean catalytic urban church planters included: (1) the problem solving process that CDE presents with learning tasks is more in line with the ill-defined problem solving approach that church planters face on a regular basis (Smith and Ragan 2005), (2) CDE encourages a triadic facilitation approach (Anderson and Reese 1999) that seeks to advance the church planter's intimacy with Christ rather than just outward behavioral changes (Clinton 1988, Willard 2014), and (3) CDE bonds church planters together in a learning community that can continue to operate informally and solve problems among like-minded urban church planters.

In Part III I describe a contextualized training design for potential catalytic urban church planters called SEMIPLAN that uses CDE as the delivery system. It then presents an organizational change strategy for introducing SEMIPLAN into the national life of the Foursquare Church of Chile. Part III ends with an overall summary of this research and offers recommendations to the Foursquare Church of Chile. Chapter 8 begins with an explanation of the contextualized training design using CDE.

Part III

A Way Forward: A Contextualized Training Design, Organizational Change and Future Applications

Chapter 8

Implementation: A Contextualized Training Design for Potential Catalytic Urban Church Planters

In Chapter 7 I described the implications of the research findings and analysis in light of the precedent literature. These implications were explained in relation to each of the three ADDIE instructional design steps: "validating the performance gap, confirming the audience, and determining the delivery system" (Branch 2009, 305). With regard to validating the performance gap, the lack of a holistic approach to urban church planting by the respondents likely inhibits the rate of urban church planting since the physical or social needs of urban dwellers are not dealt with. With respect to confirming the audience, the average age of 64 for the potential catalytic urban church planters implies a lower level of productivity and would also likely impact the rate of urban church planting. In light of confirming the delivery system, CDE would likely improve the church planting performance because it mimics ill-defined problem solving and advances spiritual formation.

In Chapter 8, I lay out a plan for the implementation of a training design for potential catalytic urban church planters in Chile that is called SEMIPLAN or *Seminario Para La Plantación de Iglesias* (Seminar for Church Planting). The goal of SEMIPLAN is to equip potential catalytic urban church planters and their spiritual sons or daughters to create a church planting approach that will be used to begin a congregation that is

effective at evangelism, discipleship and meets the holistic needs of its community.[1] This

chapter begins with an explanation of the theory behind the training design approach. It

then documents the development of the training design using the Nine Design Steps of

Christian Dialogue Education and a modified version of Vella's accountability planner

(1998). The chapter concludes with the use of a pre-survey that is called a Learning

Needs Resource Assessment (LNRA) that informs this training approach.

Vella's Training Design Theory

This section will focus on the evaluation theory that forms the basis of Vella's

accountability planner (see Table 9, p. 74). The purpose of the planner is to take

evaluation principles and break them down into manageable steps (Vella et al. 1998).

From the ADDIE point of view, the key determinant for evaluation is the degree to which

the performance gap has been eliminated (Branch 2009). In this context, eliminating the

performance gap will require increasing the rate of church planting to the level

established by Chilean stakeholders.[2] Also, determining the success of a church plant

may need to occur months and even years after the training event for potential catalytic

urban church planters. Therefore, the evaluation of eliminating the performance gap will

be a long-term metric. Vella defines this as a "longitudinal" point of evaluation (Vella et

al. 1998, 109). Evaluation deals with two areas: (1) whether the participants accomplish

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[1] The consensus of the first focus group was that holistic urban church planting deserved more study. Since 2012, Chilean Foursquare stakeholders have invited representatives from two organizations to brief the church planting task force on the use of social welfare ministries as a means of urban church planting. The results those invitations have brought the approval of including holistic urban church planting as part of the curriculum for SEMIPLAN.

[2] The stakeholders of the Foursquare Church of Chile believed that every local church should be able to plant a new church every five years. This would more than double the current church-planting rate.

the desired objectives or immediate purpose of the training design and (2) whether the training process is useful, cost-effective and engaging (Smith and Ragan 2005; Vella 1998).

The theory behind the accountability planner contains three aspects: (1) the purpose of the training, (2) the developmental steps to accomplish the desired outcomes, and (3) the monitoring of three types of outcomes. The first aspect in using the accountability planner is determining the purpose or the desired outcomes of the training design (Vella et al. 1998, 20). The second aspect requires that the person who is creating the training design understand the developmental steps (that is skills, knowledge and attitudes or SKA's) that are required for the participants to accomplish the desired outcomes of the training. Any "change in the skills, knowledge or attitudes (SKA's)" that occurs during the training event is defined as "learning" (Vella et al. 1998, 21). Thirdly, the designer needs to monitor three outcomes: learning, transfer and impact. "Transfer" is the competent use of the SKA's after the training event during job performance(Vella et al. 1998, 27). "Impact" refers to the effects of transfer that improve organizational performance (Vella et al. 1998, 21).

The metrics for each of these three outcomes (learning, transfer and impact) is done "independent" of each other (Vella et al. 1998, 22). Therefore, the accountability planner represents a broad assessment of the degree to which learning, transfer, and impact have been accomplished. The acceptable performance level for each of these three desired outcomes should be determined jointly between the designer and the organizational "stakeholders"(Vella et al. 1998, 24).

Productive evaluation is more than just monitoring these three desired outcomes; it also includes several additional characteristics such as:

1. It must be objective.
2. It should identify the important elements of an educational program.
3. Evaluation should match the organizational philosophy, or mission.
4. Evaluation measures should not impose significant burdens on either the learners or the organization.
5. Evaluation should focus on both outcomes and the process (Vella et al. 1998, 12).

These five characteristics should shape the short-term, intermediate, and long-term evaluation of a training design for potential catalytic urban church planters. The short-term evaluation will occur immediately after completing the training to determine what parts of the training did the participants anticipate to be helpful for their church-planting ministry. The intermediate evaluation will occur nine months later, and the long-term evaluation will occur eighteen months after the training. With these latter two evaluations the participants will state what areas of the training were actually helpful for their urban church planting ministries.

The key stakeholders of the Foursquare Church of Chile should also evaluate the graduates' performance. Vella asserts it usually takes a supervisor to evaluate whether transfer or the effective application of the material to a participant's job performance occurs at a later date (Vella et al. 1998, 13).

Before preparing the training design using the accountability planner, Vella advocates that the adult education designer should answer the following questions: (1) "What is the purpose of the evaluation?" (2) "What should be evaluated?" (3) "What are the sources of evaluation information?" (4) "What are the methods for gathering

information?" and, (5) "When should the evaluation be completed"(Vella et. al. 1998,

15)? These questions that are related to training Foursquare potential catalytic urban

church planters are highlighted in Table 15.[3]

The next section I deal with how the nine design steps of CDE interact with a

modified version of the accountability planner to describe the overall training design.

Table 15: Preliminary Evaluation Decisions for Training Potential Catalytic Urban Church Planters
(Vella et al. 1998:14-17)

Evaluation Question	Evaluation Decision
1. What is the most important purpose of the evaluation for this program at this time?	To increase the rate of church planting by potential catalytic urban church planters.
2. What do you believe should be evaluated in the program?	The number of new church plants during 18 months after the training.
3. Of the available sources of evaluation information, which will you use?	• Data provided by district supervisors • The number of church planting proposals written by potential catalytic urban church planters that are submitted shortly after the training process.
4. What methods will you use to gather information?	Statistics provided by district supervisors and the national church planting task force.
5. When is the most appropriate time to complete the evaluation?	Immediately, nine and eighteen months after the training event.

Nine Design Steps of Christian Dialogue Education

Christian Dialogue Education (CDE) is an adult training approach that focuses on

advancing a person's journey toward Christ-like attitudes and behaviors in the context of

learning life skills or improving one's vocational performance. Table 16 highlights the

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[3] The evaluation decisions may vary from individual to corporate issues and they may be related to quantitative or qualitative areas of evaluation. In Table 15 #1 and #2 are quantitative points of evaluation. A qualitative example would be measuring church health after a specific number of months or years based on a pre-established metric.

nine design steps of Christian Dialogue Education (CDE).[4] Each step is listed in the order

that it usually occurs in creating a training design.[5]

Several key words in this table deserve further definition. In the definition of step

#1 or the WHO, participant is another word for learner. In step #6 or the WHAT FOR, an

"achievement-based objective (ABO)" is an objective carried out by the learner that

occurs during the training event (Vella et al. 1998). In step #7 or the HOW, "learning

tasks" are open questions combined with the appropriate resources (content, materials,

and so forth) that enable the learner to accomplish the ABO's (Vella et al. 1998, 109). In

step #9 or the WITH WHOM definition, spiritual disciplines or "the Disciplines" are

things that we do as believers that take us to a place where God can renew our lives

(Foster 1998, 7) .

Table 16: Nine Design Steps of Christian Dialogue Education
(Adapted from Vella 2014:12-13)

	Design Step Name	Definition
1	WHO	The learners or participants
2	WHY	The situation calling for the learning process from diverse perspectives (learners, organizational stakeholders, experts, and so forth)
3	WHEN	Time frame: the hours spent with the learners
4	WHERE	Site details: technical arrangements, aesthetics, and so forth
5	WHAT	The content (cognitive, affective, psychomotor resources) you need to address the WHY

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[4] The nine steps are based on Vella's Eight Design steps of Dialogue Education (Vella 2014). The ninth step or WITH WHOM is the additional step contained in CDE.

[5] It is important to note that in the dynamic process of instructional design it is possible to start with any of the nine steps and work from there to complete a training design. The key issue is to cover all nine steps rather than following a sequential order.

	Design Step Name	Definition
6	WHAT FOR	Achievement-based objectives learners accomplish that produce learning
7	HOW	Learning tasks that takes the form of an open question with the resources the learners need in order to accomplish the task
8	SO THAT	Evaluation indicators or behaviors that will address the situation in the WHY
9	WITH WHOM	Evaluation indicators that demonstrate change due to a divine connection between the Lord and the learners/facilitators that was facilitated by exercising spiritual disciplines.

The nine CDE design steps will be combined with the modified accountability planner (see Table 17) to describe the training design for potential catalytic urban church planters. The modified-accountability planner is based on Vella's "accountability planner" (Vella et al. 1998; see Table 9, p.74).

Modified Accountability Planner

Like Vella's original accountability planner, the modified accountability planner consists of six columns that run from left to right (see Table 17). Each column illustrates the internal manageable steps that describe the achievement-based objectives, the learning tasks, as well as the immediate, short-term, and long-term desired outcomes of each ABO.

Under the number of each column is a space that includes a description of the contents of the column. This area begins with an overall label, the ingredients of the column using CDE language, and then the CDE design steps that correspond to the elements in that column. The overall label that describes Column 1 is "outcomes and ingredients." The CDE ingredients are identified as "SKA's, Content and Achievement-

Based Objectives." The corresponding CDE design steps are "WHAT?", and "WHAT FOR?"

There are three more sections in the remaining part of each column. The next section contains the title "Key Phrase." Under the key phrase is a statement that describes the characteristics of the elements of that column in laymen's terms. The "key phrase" that describes Column 1 is "By the end of this training you will..." The bottom section of each column is blank because that is the area where the actual manageable steps of a training design will be described.

The only difference between Vella's Accountability Planner and the Modified-accountability planner is found in Columns 3, 4 and 5. Spiritual formation is added as one of the anticipated changes in Column 3. The WITH WHOM design step is also added in Columns 3, 4, and 5. Usually spiritual formation is monitored separately from the other three anticipated changes.[6] The next section provides a detailed description of the training design for potential catalytic urban church planters.

Table 17: Modified Accountability Planner
(Adapted from Vella et al. 1998:34)

Column 1	Column 2	Column 3	Column 4	Column 5	Column 6
Outcomes and Ingredients: SKA's, Content, and Achievement-Based Objectives	**Educational Process Elements**: Learning Tasks, and Materials	**Anticipated Changes:** Learning, Transfer, Impact, Spiritual Formation	**Evidence of Change:** Content, Process, Qualitative, Quantitative	Documentation of Evidence:	Analysis of Evidence:

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[6] There is the possibility that a training event could have as the situation that calls for the training (WHY), "increasing Christ-like behaviors in the life of the learners." In this case, spiritual formation would intersect with learning, transfer and impact making these change elements almost indistinguishable.

WHAT? WHAT FOR?	WHEN? WHERE? HOW?	SO THAT? WITH WHOM?	SO THAT? WITH WHOM?	SO THAT? WITH WHOM?	
Key Phrase	**Key Phrase**	**Key Phrase**	**Key Phrase**	**Key Phrase**	**Key Phrase**
By the end of this training you will.....	*The way to accomplish this objective is....*	*We'll know you accomplished this objective when we see you do....*	*The evidence to confirm that you accomplished the objective is..*	*The written evidence that shows you have reached the objective is....*	*Based on the evidence, what needs to change?*

SEMIPLAN: Training Design for Potential Catalytic Urban Church Planters

The training design for potential catalytic urban church planters is called

"SEMIPLAN." This acronym stands for the Spanish words "*Seminario Para La*

Plantación de Iglesias" or "Seminar for Planting Churches." In this section, I will

describe SEMIPLAN based on the nine design steps of Christian Dialogue Education

(CDE).

Design Steps 1 - 4: WHO, WHY, WHEN and WHERE

The first four design steps of CDE (the WHO, the WHY, the WHEN and the

WHERE) provide a brief overview of the SEMIPLAN training approach (see Table 17).

The WHO of the training design will be potential catalytic urban church planters and

their mentorees[7] who desire to establish a new church.[8] The situation that calls for the

training design or the WHY is the fact that the Foursquare Church of Chile has had an

extremely slow rate of church multiplication based on the view of president Joo and

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[7] The primary focus of this research is on the potential catalytic urban church planter whose role is that of a mentor. However insights into both the catalytic urban church planters and their mentoress are collected through the learning needs resource assessment (LNRA) that is highlighted in Appendix I and Appendix J in order to better understand both of these groups of learners that form the "WHO" of the training design.

[8] The church will be an extension of the ministry of the sponsoring community of faith.

several key stakeholders.[9] The WHEN relates to the time frame, and hours spent with the participants. This training design is projected to occur over three days with six hours daily of contact time between the participants and facilitators each day. The WHERE focuses on the site details of the training event. This training design will occur in four regions of Chile.

Design Steps 5, 6 and 7: WHAT, WHAT FOR and HOW

Design step 5 (WHAT), 6 (WHAT FOR) and 7 (HOW) come together to form the ingredients, a description of the objectives, and the learning tasks that will be used to accomplish those objectives (see Table 18). In CDE the learning objectives are labeled "achievement based-objectives or ABOs" (Vella 1998, 36). For the sake of brevity, Table 18 will only illustrates the first four ABOs (Design step 6: WHAT FOR) of the entire three-day training design. Therefore, all the associated design steps: the content (WHAT), the learning tasks (HOW) and the change indicators (SO THAT; WITH WHOM) are specific to those four ABOs.[10]

WHAT, or design step 5, refers to the content found in an achievement-based objective. The WHAT of these ABOs includes a map of all of the municipalities in the greater Santiago area, appropriate census figures, Acts 17:16-34, and a report form for the final evangelistic strategy that each group creates. In the WHAT description, the ABO number is listed next to the corresponding content (for example, ABO #1, ABO #2, and so forth). The content described by both letters B and C corresponds to ABO #2.

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[9] This was the finding of focus group #2: key stakeholders, that confirmed my earlier observations and those of president Joo that prompted this investigation.

[10] Appendix H contains a list of all of the ABOs that will form the entire WHAT FOR of the three-day training design.

WHAT FOR or design step 6 refers to ABOs that are "teaching and learning objectives" which commit both the facilitator and the learner to a specific goal (Vella 2008, 215). These objectives impact the skills, knowledge and attitudes (SKAs) of the learners (Vella et al. 1998). The first four ABOs of this training design deal with: (1) locating the four fastest growing communities in the metropolitan area of Santiago, (2) identifying the two major social challenges in these communities based on police and government websites, (3) identifying and discussing three bridging strategies that Paul used in Acts 17:16-34, and (4) developing a potential evangelistic strategy that addresses the social challenges in one of the four fastest growing communities in greater Santiago.

HOW or design step 7 describes the learning tasks that the participants will complete in order to fulfill the ABOs. A "learning task" is accomplished with an open question related to the course material that helps participants discover the intended outcomes of the training event and demonstrate their learning through outward behaviors (Vella 2013, 13). An "open question" is a question that demands thought, promotes dialogue and requires more than a simple one-word answer (Vella 2013, 24). In CDE, learning tasks often begin with words that promote "profound thinking" like "how" or "why" (Vella 2008, 112). An example of one learning task in this training design is the "learning task for ABO#1" that directs participants to examine a color-coded map of greater Santiago and locate the four fastest growing communities based on the census reports.

Design Steps 8 and 9: SO THAT and WITH WHOM

SO THAT and WITH WHOM focus on two types of change indicators in Christian Dialogue Education (see Table 18). The SO THAT indicators demonstrate behaviors that insure the WHY issues have been adequately addressed in the training design (Vella 2013, 13). The WITH WHOM change indicators focus on insuring that the spiritual formation of the participants has been advanced through the training process.[11] An example of SO THAT behavior for ABO #1 (locate the four fastest growing communities in the greater Santiago area) would occur when a small group presents these four communities to the entire class on a map and explains possible reasons for their growth rate (urbanization, new jobs and so forth). An example of a WITH WHOM change indicator for ABO #4 (develop a potential evangelistic strategy that addresses two social challenges in one of the four fastest growing communities of Santiago) would be each person sharing insights that she/he has received from the Holy Spirit about a strategy for their assigned community. In the next section, I will discuss how a modified accountability planner can serve as a tool to illustrate that all of the SO THAT and WITH WHOM indicators are being effectively addressed with the training design for potential catalytic urban church planters.

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[11] It is possible that there may be some overlap between the SO THAT and WITH WHOM indicators if the WHY design step or purpose of the training specifically includes spiritual formation as part of the situation that calls for the training. (Example: WHY: The purpose of this training is to improve the ability of the learners to pray for the sick and see consistent results.)

Table 18: Training Design for Potential Catalytic Urban Church Planters based on Nine Design Steps of CDE

(Adapted from Vella 2014:12-13)

DESIGN STEP	DESCRIPTION
1. WHO: *Learners and facilitators*	Each potential catalytic urban church planter will attend the training event with the person they are mentoring toward planting a church. The learners include between eight to sixteen catalytic urban church planters and their spiritual sons or daughters. Facilitators include individuals with experience in church planting who are fluent in Spanish.
2. WHY: *Situation that calls for this training*	The Foursquare Church of Chile has had an extremely slow rate of church multiplication.[12]
3. WHEN: *Time frame: hours spent with learners*	A three-day intensive will be conducted in four regions from September to November 2015. Each day will consist of six hours of contact time between the facilitators and the learning cohort, with learning tasks done in groups of four to six individuals. Some assignments and the evangelistic strategy are completed after the training event, under the mentorship of a potential catalytic urban church planter.
4. WHERE: *Site Details: technical arrangements, aesthetics, and so forth*	The training events will occur from Friday to Sunday, preferably in a camp or location that is away from the day-to-day activities of the learners so as to allow maximum concentration on the learning tasks.
5. WHAT: *Content of the Achievement-based Objectives*	A. ABO #1: Map showing all the urban municipalities in the Santiago metropolitan area, 2014 Thomas Brinkhoff. (http://www.citypopulation.de/php/chile-santiago.php B. ABO #2: Census figures for 2002 and 2012 from the National Institute of Statistics (*Instituto Nacional de Estadísticas*) (http://www. ine.cl) C. ABO #2: Crime statistics from the website of the national police department (*Carabineros*) http://www.carabineros.cl/InformeEstadistico/index.html D. ABO #3: Acts 17:16-34 (Paul's ministry in Athens) E. ABO #4: Evangelistic strategy report form (Note: the ABO's listed above are for just one day of the three days of training)
6. WHAT FOR: *The Achievement-based Objectives that point to a specific goal*	A. ABO #1: Locate on a map of greater Santiago, Chile, the four fastest-growing communities in the metropolitan area and form an argument about why these communities are growing so fast. B. ABO #2: Identify two of the principal social challenges in these communities based on police and government census websites.

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[12] The "WHY" or purpose of the training was driven by personal observation that compared the Foursquare Church of Chile's slow growth rate with other Foursquare organizations in countries like Argentina and other classical Pentecostal organizations in Chile. A critical factor has been the desire of president Joo and other stakeholders for greater church planting. An Appreciative Inquiry view in the research directed the line of inquiry toward a positive view of the future rather analysis of the past that can potentially become very negative.

DESIGN STEP	DESCRIPTION
	C. ABO #3: Identify and discuss three bridging strategies that Paul used in Acts 17:16-34 to communicate the gospel to the Athenians, and decide if any can be employed as part of an evangelistic strategy in the four fastest-growing communities of Santiago.
	D. ABO #4: Develop a potential evangelistic strategy that addresses the social challenges in one of the four fastest-growing communities of Santiago based on information gathered in the learning tasks including census information, Paul's example in Acts 17 and divine insight.
7. HOW: *The process and the materials that form a learning task—how an ABO is accomplished*	A. **Learning Task for ABO #1**: Examine a color-coded map of Santiago that highlights population distinctions. Identify the four fastest-growing communities of the thirty-seven municipalities that make up the Santiago metro area based on the census reports for 2002 and 2012. Finally, locate these communities on a metro area map.
	B. **Learning Task for ABO #2**: Having determined the four fastest-growing communities in Santiago, the small groups will research the crime statistics in these communities from the national police website and identify two major social problems in those areas based on the statistics.
	C. **Learning Task for ABO #3**: In small groups, read Acts 17:16-34 aloud. Then, identify and discuss the bridging strategies that Paul used to communicate the gospel to the Athenians. By a consensus, the group will decide if any of the strategies can be employed as part of an evangelistic approach in the four-fastest-growing communities in metropolitan Santiago.
	D. **Learning Tasks for ABO #4:** Each small group will be assigned one of the fastest-growing communities in Santiago. The small group will pray for divine insight and answer the following question, "What kind of evangelistic strategy would you develop based on the primary social needs of that community, Paul's example in Athens, and your own divine insight? The procedure of this task is as follows:
	Each participant will take 30 minutes to pray and spend some time in solitude. She/he will ask the Holy Spirit for divine insight to guide the group toward a bridging strategy and an evangelistic approach that addresses the two primary social needs in their assigned community. Insights will be written down and shared among small group members.
	Next, the group will come together to arrive at a consensus regarding an evangelistic strategy for the targeted community based on the social needs, Paul's example and divine insight. A report form will be filled out to document the group's evangelistic strategy. A rationale that supports the strategy will also be included in the written report. A copy of the report will be sent to the national church planting task force. Together, the small group members will pray that God will raise up workers to serve the spiritual harvest in the targeted community.
8. SO THAT: *Change indicators that demonstrate the purpose (WHY) has been fulfilled*	**CHANGE INDICATORS FOR ABO #1**: During a presentation to the class, each group demonstrates its knowledge of the four fastest-growing communities in Santiago based on census material. Each group then presents one of the communities as a case study using the color-coded population map projected on a screen.

DESIGN STEP	DESCRIPTION
	The group offers possible reasons why the chosen community is one of the four fastest-growing communities in Santiago (for example: urbanization, global migration, new jobs, and so forth).
	B. **CHANGE INDICATORS FOR ABO #2**: Each group presents two of the principal social problems in the community they are reporting on. Potential populations for evangelism and social ministry are proposed (for example: women who are victims of domestic violence; anger management programs for perpetrators of domestic violence, and so forth).
	C. **CHANGE INDICATORS FOR ABO #3**: Each group identifies the four bridging strategies that Paul used in Acts 17:16-34. The group then creates a graphic illustration on poster board of the four bridging strategies and presents them to the larger group. Bridging strategies that are applicable to the fastest-growing communities in Santiago are highlighted in the presentation.
	D. **CHANGE INDICATORS FOR ABO #4**: Each group comes to a consensus on an evangelistic strategy for their assigned community based on the two primary social needs, the bridging strategies that Paul used, and divine insight. A presentation of the evangelistic strategy is communicated to the entire class. A report of these findings is sent to the national church planting task force with a rationale of why this evangelistic strategy would be effective.
9. WITH WHOM: *Change indicators that demonstrate spiritual formation and greater unity among the participants*	**SPIRITUAL FORMATION INDICATORS FOR ABO #4:** Each person shares with their group the insights that he/she has received from the Holy Spirit about a strategy for their assigned community during his/her time of prayer and solitude. These divine insights could include a Bible verse, an inspired thought or a new idea. The insights that the group considers to be especially helpful are included in their group presentation and in their report to the national church planting task force

Column 1 (Table 19) describes what the participants will accomplish by the end of the training. ABO #4 begins at Column 1, with the statement, "Develop a potential evangelistic strategy that addresses the social challenges in one of the four fastest-growing communities of Santiago based on information gathered in the learning tasks and through divine insight."

Column 2 (Table 19) reveals the breakdown of the learning tasks that provide the means to accomplish ABO #4. These steps answer the open question, "What kind of

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evangelistic strategy would you develop based on the primary social needs of that community, Paul's example in Athens, and divine insight? A report of the group consensus is prepared for submission to the national church planting task force.

The learning tasks begin with individuals praying for divine insight to answer the open question and concludes with a discussion that arrives at a consensus on the evangelistic strategy based on the three sources of information: social needs in the community, Paul's example, and personally acquired divine insight.

Column 3 (Table 19) focuses on the change indicators that reveal through outward behaviors that learning, transfer, impact, and spiritual formation have occurred. Learning is demonstrated by the presentation the group gives regarding its evangelistic strategy for the community it was assigned. Transfer occurs when the group does a field test of their evangelistic strategy in the assigned community. Impact occurs when each participant chooses an evangelistic strategy for their own target community based on their experience in the training event and the field test. Spiritual formation is advanced when each person shares the divine insights that she/he has received regarding specific evangelistic strategies.

Table 19: Modified Accountability Planner: Part 1
(Adapted from Vella et al. 1998: 34)

Training Design For Catalytic Urban Church Planters (SEMIPLAN): ABO #4		
Column 1	**Column 2**	**Column 3**
Outcomes and Ingredients: SKA's, Content, and Achievement-Based Objectives	**Educational Process Elements**: Learning Tasks, and Materials WHEN? WHERE? HOW?	**Anticipated Changes:** Learning, Transfer, Impact, Spiritual Formation SO THAT? WITH WHOM?
Key Phrase	**Key Phrase**	**Key Phrase**
By the end of this training you will.....	*The way to accomplish this objective is....*	*We'll know you accomplished this objective when we see you do....*
D. ABO #4: Develop a potential evangelistic strategy that addresses the social challenges in one of the four fastest-growing communities of Santiago based on information gathered in the learning tasks and through divine insight.	**D. Learning Tasks for ABO #4:** **(1)** Each small group will be assigned one of the fastest-growing communities in Santiago. The small group will pray for divine insight and answer the following question, "What kind of evangelistic strategy would you develop based on the primary social needs of that community, Paul's example in Athens, and divine insight? The procedure for this task is as follows: **(2)** Each learner will take 30 minutes to pray and spend some time in solitude. She/he will ask the Holy Spirit for divine insight to guide the group toward a bridging strategy and an evangelistic approach that addresses the two primary social needs in their assigned community. Insights will be written down and shared among small group members. **(3)** Next, the group will come together to arrive at a consensus regarding an evangelistic strategy for the targeted community based on social needs, Paul's example and divine insight. A report form will be filled out to document the group's evangelistic strategy. A rationale that supports the strategy will also be included in the written report. A copy of the report will be sent to the national church planting task force. Together, the small group members will pray that God will raise up workers to serve the spiritual harvest in the targeted community	**D. CHANGE INDICATORS FOR ABO #4:** **(1) Learning**: Each group comes to a consensus on an evangelistic strategy for their assigned community based on the two primary social needs, the bridging strategies that Paul used, and divine insight. A presentation of the evangelistic strategy is communicated to the entire class. **(2) Transfer** As a group the learners do a field test of the evangelistic strategy in their assigned community. **(3) Impact** Each learner chooses an evangelistic strategy for their own church plant based on the results of their group findings both in what they learned and what worked in the transfer exercise **(4) Spiritual formation** Each person shares with their group the insights that he/she has received from the Holy Spirit about a strategy for their assigned community during his/her time of prayer and solitude. These divine insights could include a Bible verse, an inspired thought or a new idea.

Columns 4-6 of the modified accountability planner (Table 20) deal with the evidence of change and the analysis of that evidence. Evidence is listed in these three columns according to the change indicators: learning, transfer, impact and spiritual formation.

Column 4 (Table 20) deals with the evidence that confirms that the ABOs have been accomplished. "Content" evidence refers to the skills knowledge and attitude being taught (Vella et al. 1998, 107). "Process" evidence refers to anything that demonstrates the completion of a learning task (Vella et al. 1998, 41). Evidence can take a quantitative form if the objectives are measurable or it can take a qualitative form if the evidence is descriptive (Vella et al. 1998). In this column, learning evidence includes seeing that each participant shares something significant in the group presentation. Transfer evidence occurs when each participant attends the field test and engages in evangelism. Impact occurs when each participant test the field strategy in their own community. Spiritual formation is advanced when the group comes to a consensus during the training event about the divine insights that are helpful for their evangelistic strategy.

Column 5 (Table 20) deals with the documentation of evidence that shows that the change indicators in Column 4 have occurred. The documentation evidence for learning is found in the report that each group writes and submits to the national church planting task force. Further learning evidence is found on the evaluations of the training event where each participant records specific evidence of completing the ABOs. Transfer evidence takes the form of an addendum to the original report to the national church planting task force that describes the results of the evangelistic strategy field test. Impact is demonstrated when a field-tested strategy is part of the church planting proposal of

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each participant. Spiritual formation is demonstrated by divine insights that are written in the final church-planting proposal.

Column 6 (Table 20) deals with the analysis of the evidence of change described in Columns 4 and 5. This column deals with the issue of organizational change or change in the training that needs to occur based on the evidence. The national church planting task force of the Foursquare Church of Chile, in this case, would do analysis. Learning analysis would determine what evangelistic strategies in the classroom ended up being implemented by church plants. Transfer analysis would ask whether the field test was helpful for developing the church planting strategy. The impact analysis will ask whether the evangelistic strategy proved helpful for the church plants. The spiritual formation analysis will review whether effective evangelistic strategies used by church plants were based on divine insight, human reasoning, or a combination of both.

Table 20: Modified Accountability Planner: Part 2

(Adapted from Vella et al. 1998:34)

Training Design For Catalytic Urban Church Planters (SEMIPLAN): ABO#4		
Column 4	**Column 5**	**Column 6**
Evidence of Change: Content, Process, Qualitative, Quantitative SO THAT?	**Documentation of Evidence**: SO THAT? WITH WHOM?	**Analysis of Evidence:**
Key Phrase	**Key Phrase**	**Key Phrase**
The evidence to confirm that you accomplished the objective is...	*The written evidence that shows you have reached the objective is....*	*Based on the evidence, what needs to change?*
(1) Learning Each learner shares something significant in the group presentation that demonstrates understanding of the social needs, Paul's example or divine insight. **(2) Transfer** Each learner attends the field test exercise for evangelism and follows the strategy the group has chosen. (**3) Impact** Each learner tests the field strategy in the community they are going to plant their own church. **(4) Spiritual formation** The group will come to a consensus regarding the insights it considers to be especially helpful.	**(1) Learning** A report of these findings is sent to the national church planting task force with a rationale of why this evangelistic strategy would be effective. Each learner submits on the training evaluation form key concepts related to the social needs in their assigned community, Paul's example, and their divine insight. **(2) Transfer:** The group files an addendum to the original report for the church planting task force based on the results of the field test that includes number of potential contacts, number of converts, and so forth **(3) Impact** A field-tested evangelistic strategy for their own church plant is included in the proposal for the church plant proposal of the catalytic urban church planter and his/her protégé. (**4) Spiritual formation** Divine insights are included in the final church-planting proposal.	**(1) Learning** The national church planting task force will observe how many of the classroom evangelistic ideas ended up in the actual implementation of the church plants. **(2) Transfer** The national church planting task force will evaluate whether the field-test was well attended, and the learners found this exercise helpful. (**3) Impact** The national church planting task force will evaluate whether the evangelistic strategy proved helpful for the church plants. **4. Spiritual formation**: The national church planting task force will evaluate whether effective evangelistic strategies that were used with the church plants were based solely on divine insight, human research or a combination of both.

Learning Needs Resource Assessment

One final tool for creating a training design that needs to be developed is a pre-training survey that is called a Learning Needs Resource Assessment (LNRA). This instrument provides some baseline data regarding the learners in order to make appropriate adjustments to the training strategy based on their experience (Vella 2008). The survey will also serve to confirm or challenge a series of assumptions that this training makes.

In this training design, there are two types of learners: the potential catalytic urban church planter and his/her protégé, the emerging church planter. Because there are two kinds of learners, there are two sets of assumptions. The assumptions regarding the emerging church planter are that he/she has:

1. Had some significant leadership role in their local church;

2. A call to pastoral ministry;

3. A relationship with his/her pastor that identifies the pastor as a spiritual guide;

4. The ability for doing web searches on the Internet.[13]

Besides these assumptions, the questions in the LNRA for emerging church planters addresses their educational background, and experience related to the content of the ABOs (that is experience with discipleship, praying for the sick, and so forth) Appendix I illustrates this LNRA. The assumptions made regarding the potential catalytic urban church planters are:

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[13] Doing Internet searches will be an important ability since census and other government websites that provide information about social needs will be used in the learning tasks of this training design.

1. He/she has pastored their congregation long enough to have the support of their church family for planting a daughter church.

2. There is a track record of planting at least two churches.

3. He/she has had a long-term relationship with the new emerging church planter.

4. The church has some kind of process to disciple young believers to maturity.[14]

5. He/she can do web searches on the Internet.

Besides these assumptions, the questions in the LNRA for potential catalytic urban church planters addresses their educational background, and experience related to the content of the ABOs (that is, healing ministry in the life of their church.) Appendix J illustrates this LNRA.

LNRA information will be secured surveys that are mailed to the participants prior to the event (Vella et al. 1998). The knowledge derived from the LNRA and on-going assessment of the participants through observation during the training event provides data to help ensure an effective and engaging training design.

Summary

In Chapter 8 I demonstrated the implementation of a training design called "SEMIPLAN" (Seminar for Church Planting) that focuses on equipping potential catalytic urban church planters and their protégés to be able to create a written church planting strategy and successfully plant a new congregation. A nine-step design process that forms the basis of Christian Dialogue Education illustrates the design procedures for

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[14] This assumption is based on the fact that, by definition, a potential catalytic urban church planter has raised up at least one spiritual son or daughter and already planted a church with that person.

SEMIPLAN. A modified accountability planner describes an evaluation process for the achievement-based objectives that includes immediate learning, implementation on the job, organizational change and spiritual formation. One final tool for creating a training design includes developing a pre-training survey or learning needs resource assessment (LNRA) that provides baseline data regarding the participant's experience related to the content.

In the next chapter I will discuss how to implement this training design into the life of the Foursquare Church of Chile, using change dynamics based on Kotter's "eight-stage change model" (1996, 64). The chapter begins with a summary of the organizational context of the Foursquare Church of Chile.

Chapter 9

Change Dynamics for Introducing the Training Design into the Foursquare Church of Chile

The previous chapter demonstrated what SEMIPLAN or a contextualized training design for potential catalytic urban church planters would look like. The nine design steps of Christian Dialogue Education and a modified accountability planner provided the framework for this training approach that seeks to equip both potential catalytic urban church planters and their protégés.

Chapter 9 highlights a strategy for introducing the SEMIPLAN training design for potential catalytic urban church planters into the life of the Foursquare Church of Chile. Using change dynamics based on Kotter's "eight-step change model" (1996, 64) provides critical procedures to help insure the successful introduction and long-term operation of SEMIPLAN in the life of the Foursquare Church of Chile.

In Chapter 9 I provide a comprehensive approach to change dynamics that will allow for the introduction of SEMIPLAN. This chapter begins with a description of my multiple roles within the Foursquare Church of Chile, and an organizational analysis based on Bolman and Deal's "four-frame model"(2008, vii). The overall procedure for the introduction of the training design draws upon Clinton's path for change dynamics using a simple "Now-Bridging Strategy-Then" perspective (1992, 1.1). Clinton's approach on change begins with the "now" or the "present state" which is a gathering of

items that appear to be significant if change is going to occur in the system (1992, 1.13).

The "bridging strategy" is a broad projected sequence of events that will move the

organization from the present state to the "transformed future scenario" (Clinton 1992,

1.11). The "transformed future scenario" is the preferred future state when the changes

are in place and the organization is stable (Clinton 1992, 1.16). The bridging strategy in

this chapter will be based on Kotter's "eight-step change model"(1996, 64), and a "see-

feel-change" dynamic that asserts that long-term change occurs when people are

emotionally tied to the change process (Kotter and Cohen 2002, 1). Finally, a key factor

for change will be my relationship to the church planting task force or senior guiding

team[1] as a "process consultant" who teaches Chilean Foursquare leaders to analyze their

own situation and come up with appropriate solutions (Schein 2009, 656).

Analysis of the Organizational Context

This section that describes the organizational context includes a description of the

three roles that I function within the life of the Foursquare Church of Chile and the

organizational health based on Bolman and Deal's four lenses: structural, human

resource, political, and symbolic (2008). These four frames will be used as points of

reference to discuss the health of the Foursquare Church of Chile with regard to its

mission to plant churches. A key element in the change process for introducing the

SEMIPLAN training design is my relationship to the Foursquare Church of Chile.

Key Roles of Influence: Adult Training Designer, Process Consultant and Advisor

Three roles that I fulfill within the life of the Foursquare Church of Chile, from my perspective, hold nearly equal levels of influence. Two formal roles in which I serve the Foursquare Church of Chile are: national director of continuing education and advisor to the national church planting task force.[1] The third role that I serve in is an informal one in which I act as an advisor to the president of the Foursquare Church of Chile, Alen Joo. While the latter is an unofficial role, it is nearly as influential as the first two. As the national director of continuing education, I serve as an adult training designer and facilitator. The focus of this position is to oversee the national in-service training program using Christian Dialogue Education as the principle delivery system.

The second formal role is that of a process consultant to the church planting task force or senior guiding team that has been charged with helping the national church reach a goal of planting thirty-five churches by the end of 2016. In this role as a "process consultant" I am training the members of the church planting task force to diagnose their organizational challenges and come up with their own solutions (Schein 2009, 656). In this way, the burden for change rests on them.

The third role I carry is serving as an informal advisor to the president of the Foursquare Church of Chile. Havelock describes this role where a change agent acts as a "friendly observer" who intervenes primarily through asking pertinent questions and assisting the client at every phase of a project (Havelock 1995, 236). This approach allows me to avoid getting caught up with any differences of opinion among the board of

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[1] This church planting task force or senior guiding team that was created as a result of change dynamic for introducing SEMIPLAN into the life of the Foursquare Church of Chile. The role of the senior guiding team will be explained in more detail later on in this chapter.

directors. It also positions me to support the CEO who carries the greatest personal

weight in serving the national church organization.

Organizational Analysis of the Foursquare Church of Chile

Bolman and Deal's four lenses—structural, human resource, political, and

symbolic (2008) —provide theoretical frames to analyze the health of organizational life

with respect to church planting. These frames are based on research that has correlated a

group of concepts and presuppositions to the actual circumstances associated with each

lens. "The structural frame" is defined as the composition and arrangement of systems,

sub-systems, regulations, job descriptions and objectives (Bolman and Deal 2008, 23).

The "human resource frame" focuses on the relational exchange between individuals and

the organization (2008, 137). The "political frame" views the focal point of organizations

as alliances and decision-making processes among people who are in conflict for limited

resources (2008, 209). The "symbolic frame" views organizations through a mosaic of

meanings associated with modern artifacts and customs that provide meaning for work

and the underpinnings of the corporate culture (2008, 277). Each of these mental models

or frames will be discussed based on their strengths and weaknesses in the life of the

Foursquare Church of Chile.

Structural Frame

A strength of the Foursquare Church of Chile in relation to the structural frame

lies in the non-profit and religious services offered to each local church. The Foursquare

Church of Chile provides each local congregation with legal standing as a non-profit

organization before the Chilean government. The national organization also provides a set of structures and services that include by-laws, national programs for men, women, youth and children, as well as training and financial resources for mutually held spiritual objectives. These services help improve the health of local churches which is the foundation for church planting. They also free up the local pastor from having to spend resources and deal with the administrative burden of creating his/her own non-profit religious organization.

Several weaknesses in relation to the structural frame include the concentration of power at the board level, and the lack of structures for monitoring church multiplication and urban culture shifts. The Foursquare Church of Chile has concentrated its decision-making power and resources at the board level. Ichak Adizes concludes that this kind of structure often inhibits an "entrepreneurial spirit" (2004, 363). Concentrating power and resources at the top creates an on-going expectation of getting permission for doing innovative things that further the Foursquare Church of Chile's national mission to make disciples and plant churches. Another weaknesses related to the structural frame is seen in the lack of a corporate entity that monitors culture shifts, recognizes complexities of the urban context, and encourages making disciples and church planting.[2]

Human Resource Frame

A strength of the Foursquare Church of Chile with regard to the human resource frame is found in the area of validating its leadership. To have a strong human resource

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[2] While the church planting task force was formed in 2014 and is beginning to address these issues there is still no formal structure that has been assigned to these areas. There is some limited church planting but it is not celebrated nor encouraged in a public manner.

frame, Bolman and Deal assert that organizations need to offer "rewards" that provide internal or external validation for the skills, productivity and vitality that people offer (2008, 137). One of the strengths of the Foursquare Church of Chile has been to recognize effective and motivated people to oversee the departments that provide educational services to local churches and pastors. These departments improve the health of the local churches and improve the skill levels of local pastors.

A weakness in relation to the human resource frame exists from the lack of a HR philosophy toward local pastors by the national board that includes helping pastors improve their disciple making and church planting skills. This lack of a HR philosophy and lack of performance standards have resulted in no recognition given to local pastors for outstanding performance in areas that are key to the mission of the Foursquare Church of Chile—making disciples and planting churches.

Political Frame

One of the strengths of the Foursquare Church of Chile with regard to the political frame rests with the fact that its president, Alen Joo, and four board members are potential catalytic urban church planters. This should prove to be favorable for the change dynamics needed to introduce the SEMIPLAN training design into the life of the Foursquare Church of Chile. Another strength for the political frame is president Joo's willingness to advocate for church multiplication and introducing SEMIPLAN into the national organizational of the Foursquare Church of Chile. Joo has "personal power" or social magnetism that is derived from vision casting, perseverance and seasoned wisdom (Bolman and Deal 2008, 203).

A key weakness in relation to the political frame lies with the fact that no one at the board level except president Joo[3] has any expertise in the area of adult education. While all of the board members have attended in-service training events where CDE was the delivery system, they are uninformed with regard to the philosophy and the methodology that form the underpinnings of CDE. This lack of knowledge could affect the ability of some of the board members to discuss the effectiveness of the SEMIPLAN training design for improving urban church planting.[4]

Symbolic Frame

One of the strengths of the symbolic frame is found in the loyalty that the Foursquare Church of Chile feels toward the founder of the Foursquare Church USA, Aimee Semple McPherson. While this loyalty is based on McPherson's overall ministry, her urban church planting methods and discipleship approaches are unknown in Chile. McPherson's methods are underscored in the SEMIPLAN training design. Her example could be a source of support for introducing the training design into the life of the Foursquare Church of Chile.

A key weakness in the life of the Foursquare Church of Chile is the lack of cultural symbols[5] that validate exceptional performance with respect to the national mission of the church—making disciples and planting churches. The primary cultural

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[3] President Joo has co-facilitated four training events with me using CDE and he has read multiple articles on adult education.

[4] While the endorsement of CDE is very broad among Chilean Foursquare leaders, it from the participants point of view and not the designer's point of who understands the reason why the methodology of CDE has been so effective.

[5] Cultural symbols that are currently used in the life of the Foursquare Church of Chile include diplomas, certificates, banners (for local churches), and public gifts that symbolize the Chilean culture. The latter are often given to guest speakers who come from countries outside of Chile.

symbols focus on areas of membership in the organization by pastors (credential cards), education (Bible Institute diplomas), local church charters (certificates) and the common adornments of a Foursquare church sanctuary (the Foursquare flag, and the Foursquare key verse above the pulpit: "Jesus Christ, the Same, Yesterday, Today and Forever (Heb 13:8).

Summary of the Present State

The "Now situation" or the present state is a list of key factors that need to be considered for bringing about change (Clinton 1992, 1.13) In this discussion, the focus will primarily be on those related to introducing the SEMIPLAN training design into the life of the Foursquare Church of Chile. Clinton (1992) asserts that there are two kinds of factors in the present state that must be taken into consideration: "raw and critical." "Raw factors" are issues that affect the analysis of the situation and provide overall context. "Critical factors" are factors that must be reviewed and confronted if the transformation process is going to occur (1992, 1.13). I will limit the following discussion to the critical factors rather than the broad-based raw factors.

The raw factors that I discovered were primarily in the structural and human resource areas. A structural example of one of these raw factors is the fact that there are no performance standards for district supervisors regarding the growth of their districts. Naturally, it would be helpful for supervisors to encourage growth in their districts but at this point, the church planting task force will be doing that until the board decides whether church multiplication will be a department in the national church or part of the regional districts or both. A human resource factor is found in the lack of training in

member care that district supervisors have. A consequence of this is that president Joo

provides a lot of member care for local pastors as he travels.

There are at least seven critical factors that impact the introduction of a training

design for potential catalytic urban church planters, based on the weaknesses discovered

from the Bolman and Deal analysis in the previous section. The first one is the lack of a

structure that monitors shifts and complexities in the urban context, as well as

encouraging church planting. The second one deals with the concentration of power and

resources within the board of directors. The third one has to do with the lack of a HR

philosophy toward local pastors that commits the board to help improve pastors' church

planting skills and a training design to fulfill that commitment. The fourth factor is the

lack of expertise at the board level in the area of adult education since only the president

has any understanding of adult education principles. The lack of expertise will likely

hinder discussions related to the effectiveness of the training design. The fifth factor has

to do with the lack of validation of exceptional performance in areas that are key to the

mission of the national church: making disciples and planting churches.[6] The sixth

critical factor is the absence of cultural symbols that validate exceptional performance in

making disciples or church planting. The seventh factor is the lack of heroes or heroines

that model the ideal behaviors of making disciples or church planting. These critical

factors are listed in Table 21.

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[6] The third, fifth and sixth factors come under the human and symbolic resource lenses. These three factors are the result of not having any kind of performance standard related to the mission of the church: making disciples and planting churches.

Table 21: Critical Factors of the Present State that Impact the Introduction of the SEMIPLAN Training Design
(Clinton 1992:1.13)

No.	Critical Factor	Bolman and Deal Frame
1.	Lack of a structure that monitors shifts and complexities in the urban context, as well as encouraging church planting.	Structural
2.	Concentration of power and resources within the board of directors.	Structural
3.	Lack of a HR philosophy toward local pastors that commits the board to help improve pastors' church planting skills and a training design to fulfill that commitment.	Human Resource
4.	Lack of expertise at the board level in the area of adult education hinders discussing training design effectiveness.	Political
5.	Lack of recognition of outstanding performance in areas that are key to the mission of the church: making disciples and church planting.	Human Resource
6.	The absence of cultural symbols that validate exceptional performance in making disciples or church planting.	Symbolic
7.	Lack of heroes or heroines that model the ideal behaviors of making disciples or church planting.	Symbolic

The next section begins by laying the groundwork for a change strategy that bridges the "Now to the Then" state (Clinton 1992).

Change Strategy

According to Kotter, "seventy-percent" of change efforts usually fail or fall short of expectations, leaving behind a debris field of frustration due to the lack of effective implementation of a change strategy (2008, 38). On the positive side, Kotter also discovered that in about "ten percent" of the cases, people accomplished change that was way beyond expectations (2008, 39). In order to be part of the successful ten-percent, this discussion will focus on: (1) preliminary assumptions that are vital for change to occur, (2) Kotter's "eight-step change model" (1996, 64) that stresses the importance of a comprehensive process led by a "senior guiding team," (Cohen 2005, 1135-1140, Kotter

2012)[7] and (3) the highly relevant "See-Feel-Change" strategy that Kotter developed. The "see-feel-change" approach states that people are motivated for change based on emotion rather than analysis (Kotter and Cohen 2002).

Preliminary Assumptions for Change to Occur

Establishing an atmosphere for change begins with two assumptions at the executive level. The first one is that the CEO of the Foursquare Church of Chile needs to invest as much as forty percent of his time to the change process.[8] Joo pastors two churches and serves as the national president; it is likely that he will have to adjust his schedule for the change to occur. The second assumption has to do with creating a "senior guiding team" that has the respect, competency and management skills for change (Cohen 2005, 1136-1140). The senior guiding team refers to a group of credible and influential individuals who will spearhead the entire change process (Cohen 2005, 905). If the CEO or "competent key senior leader" cannot gather this group, then Kotter has found that it is impossible for change to occur because key people are not interested in moving beyond the status quo (Cohen 2005, 1136-1140). In the context of the Foursquare Church of Chile, the CEO will need to keep the senior guiding team motivated toward the introduction of the SEMIPLAN training design since all of them are serving as volunteers. It also means that for them to be competent, I will need to train

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[7] Kotter's original term for this group was a "guiding coalition" (1996, 762) but later he changed the term to senior "guiding team" (Kotter and Cohen 2002, 3). Although the 2012 update of his first book, *Leading Change*, continues to use the term "guiding coalition", I will use senior guiding team in this discussion since coalition in Chile carries strong political overtones.

[8] Kotter and Cohen's research has found that in the majority of successful change processes, the CEO or sponsoring executive had to invest upwards of forty percent of his or her time for a successful corporate transformation process to occur (Cohen 2005, 149-151).

them to assess their context, understand the CDE methodology and philosophical

underpinnings so that they can effectively oversee SEMIPLAN and if they desire, co-

facilitate some of the training.

Kotter's Eight-Step Change Model

Kotter's "eight-step change model" (1996, 64) can be divided into three major

phases: (1) establishing the atmosphere for change (steps I, II and III), (2) enlisting and

equipping the entire organization (steps IV, V, and VI), and (3) executing and

maintaining the change process (steps VII and VIII) (Cohen 2005). Each of the eight

steps will be discussed in light of their implications for introducing the training design for

potential catalytic urban church planters.

The first major phase that establishes an atmosphere of change is a very "time-

intensive" aspect of the transformative process (Cohen 2005, 321). The first step in this

phase is to "increase urgency" by reducing the sense of contentment with the current

level of organizational performance and inspiring a sense of change that is vital to the

future of the corporation (Cohen 2005, 178-343, Kotter 1996, 633-634).

The next step is labeled "building guiding teams[9]" and represents a team of

people who model the desired behaviors, are passionate about the change, and have

credibility in the organization (Cohen 2005, 181-185, Kotter 1996, 850-857). The third

step is defined as "getting the right vision" and refers to establishing a coherent,

motivating and attainable picture of a preferred future that includes specific behaviors

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[9] Guiding teams in the plural refers to teams at both the senior executive level and the "grassroots" or implementation level (Cohen 2005, 888-890). This discussion will focus on the executive level since only one team will be in place to oversee the change process for introducing the SEMIPLAN training design.

that will support the vision (Cohen 2005, 185-189, Kotter 1996, 1070-1083). The next aspect of the change process deals with bringing the entire organization along with the change process.

The second major phase of Kotter's eight-step model has to do with enlisting and engaging the entire organization by focusing on the importance of communication and using short-term achievements to maintain energy for corporate change (Cohen 2005). The fourth step that comes under this phase is labeled "communicate for buy-in" and requires that members of the senior guiding team effectively cast the vision in such a way that it motivates the employees to want to participate (Cohen 2005, 193, Kotter 1996, 1271-1276). The fifth step or "enable action" requires that the members of the senior guiding team confront and undo obstacles[10] that impede people who are attempting to support the new corporate vision or in this case the training design for potential catalytic urban church planters (Kotter 1996, 1577-1578, 1641, Cohen 2005, 193-196). Step six or "create short-term wins" is the stage where the senior guiding team reinvigorates the Foursquare Church of Chile's sense of urgency by accomplishing prominent, well-timed and significant ministry goals that validate the idea that positive change is occurring as a result of the SEMIPLAN training design (Cohen 2005, 196, Kotter 1996, 1823-1826). The following phase includes steps that anchor the change and guarantee that it is longstanding.

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[10] Obstacles can refer to "organizational structures" or "lack of skills" (Cohen 2005, 2888-2911). In this case, structural barriers could be creating training events that are not accessible to potential catalytic urban church planters. Training barriers could be a lack of understanding or skills by the senior guiding team to explain the principles behind CDE so that they can communicate its strengths to potential participants of the training.

The third phase of Kotter's eight-step model, or steps seven and eight, focuses on executing and maintaining the change process. Step seven or "don't let up" refers to using the success of the short-term wins to make sure that transformation is impacting all of the organizational tiers (Cohen 2005, 204, 3957, Kotter 1996, 2151-2170). Step eight or "make it stick" is the process where the senior guiding team honors those who live out the behaviors that the SEMIPLAN training design supports and establishes a new corporate culture that helps these new behaviors to become ingrained into the value system of the organization (Cohen 2005, 204-207, 4582, Kotter 1996, 2242-2244). Figure 7 features all eight steps of the Kotter change model. The next part of this discussion describes some of Kotter's most recent findings on change dynamics that are critical for transformation to occur.

Figure 7: Kotter's Eight-Step Change Model
(Adapted from: Kotter 1996; Kotter and Cohen 2002)

See-Feel-Change Strategy

After observing a host of failures to change organizations, Kotter discovered a key truth in the area of change management: "People change what they do less because they are given analysis that shifts their thinking than because they are shown a truth that influences their feelings" (Kotter and Cohen 2002, 1). In other words, people are

influenced by something they see that touches their heart more than a list of statistics or a sterile graph that lacks a captivating image. To advance organizational change, Kotter advocates an approach called "see-feel-change" that demonstrates what a problems is and shows how to fix it (Kotter and Cohen 2002, 10-11). The idea is to increase feelings that inspire helpful action that create impetus to advance people along the change process (Kotter and Cohen 2002). By constantly appealing to visual images or demonstrations of the desired behaviors that inspire action, the change process has a greater likelihood of success.

An example of a "see-feel-change" approach for increasing a sense of urgency to a group of potential catalytic urban church planters would be to present them with a visual montage of urban dwellers who are suffering under the weight of challenges characteristic of the urban world of Santiago. Images would include people struggling with drugs, domestic violence or prostitution. The presentation then would ask how many ex-drug addicts, domestic violence victims, or former prostitutes do we have in our urban church plants? The next stage would be to offer a training design for urban church planting as a solution. The next key is to visually show them the results of urban church planters who have learned how to develop strategies for urban church planting from a training design like SEMIPLAN. The final images would show with urban dwellers who are ex-drug addicts, victims of domestic violence or prostitutes attending church services. Kotter asserts that it is important to create inspirational visual pictures of the problem and

the solution that elicit thoughts of urgency and hopefulness that in turn motivate people

toward a change in behavior (Kotter and Cohen 2002, 11).[11]

Bridging Strategy

The next section will describe a bridging strategy for the introduction of the

SEMIPLAN training design for potential catalytic urban church planters that addresses

the critical factors of the present state (see Table 21, p.198). The bridging strategy[12] is a

description of the sequence of events that will move the Foursquare Church of Chile from

the present state to the transformed future scenario (Clinton 1992, 1.11). This strategy

uses Kotter's eight-steps to provide change dynamics to initiate the move from the

present state to the preferred future. Each of the eight steps will be described in detail.

The first step, or "increasing urgency" (Kotter and Cohen 2002), will occur when

president Joo secures permission to form a senior guiding team to oversee the church

planting vision based on the need and complexity of the urban context,[13] the slow rate of

church multiplication, and the introduction of the SEMIPLAN training design as a tool to

answer to these needs. The first step needs to begin with the principle power base in the

Foursquare Church of Chile—the board of directors. Once permission is secured from the

board, inviting the right people to form the senior guiding team can begin.

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[11] The opposite approach would be using statistics and analysis without compelling visuals or narratives to capture the hearts of people. Kotter labels this an "analysis-think-change" approach and it not usually very successful (Kotter and Cohen 2002, 1-2, 12).

[12] Clinton refers to this as a "bridging profile" (Clinton 1992, 11.1)

[13] The first step of creating urgency will be to convince the board of directors to create a task force or senior guiding team to work on the implementation of the national church planting mission and vision. This will be the first task force ever created by the board of the Foursquare Church of Chile. Creating a sense of urgency will continue throughout the process.

The second step, or "build the guiding team" (Kotter and Cohen 2002) requires the creation of a senior guiding team that includes board members with church planting experience and church planters that have national credibility. All members of the senior guiding team need to be willing to be role models[14] with regard to the national church planting vision. The inclusion of two or more board members in the senior guiding team will help secure the approval of on-going initiatives and the allocation of needed resources.

The third step, or "getting the vision right" (Kotter and Cohen 2002) requires the development of catch phrases combined with communication media that have clear images and specific behavioral metrics that support the current church planting vision of the Foursquare Church of Chile. The SEMIPLAN training design is included in the media as an answer to the need for more church planting tools in the face of a changing urban context. Potential vision statements might be "changing our cities for Christ" as well as specific behaviors that speak to day-to-day discipleship, like "changing our cities one life at a time." Clear metrics need to be associated with both the broad and the individual behaviors that each potential catalytic church planter needs to perform in order for the vision to be fulfilled. Using visual presentations to apply a see-feel-change strategy will be important in this step.

The fourth step, or "communicating for buy-in" (Kotter and Cohen 2002) demands that communication mechanisms be established that facilitate listening to the needs of pastors and having members of the senior guiding team communicate the

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[14] To be role models, the members of the senior guiding team must be church planters who desire to continue planting churches. They also need to be, at the very least, advocates of the training design. Ideally, many should become facilitators of SEMIPLAN.

benefits of the SEMIPLAN training design. These mechanisms will take the form of town-hall type forums where pastors can listen to a presentation of the national vision for church planting and a description of SEMIPLAN. Other approaches include e-mails,[15] posters for church foyers and short video clips at regional and national gatherings. Having the senior guiding team experience the training first will be a key factor for them to be advocates of SEMIPLAN.

The fifth step, or "enabling action" (Kotter 1996) has three key elements. The first one will be to secure the creation of an HR policy from the board of directors that includes a commitment to provide continuing education for potential catalytic urban church planters to improve their church-planting skills. This written policy will help with future requests for the allocation of resources that support the SEMIPLAN training design. Secondly, it will be important to offer training opportunities in adult education and a pilot version of SEMIPLAN for the board of directors and the senior guiding team. The goal of this pilot training event is to allow both groups to be advocates for the training design, based on personal experience. Also, their feedback for improving SEMIPLAN will be important. Thirdly, careful attention needs to be given regarding any logistical obstacles that people express about why they are unwilling or unable to attend SEMIPLAN. Obstacles include the scheduling, locations and the cost to attend SEMIPLAN training events

The sixth step, or "creating short-term wins" (Kotter and Cohen 2002) has three key factors. The first one is securing from the board of directors the creation of

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[15] Written communication should use images as much as possible to impact emotions rather than just share information. This stays in line with the see-feel-change approach.

performance standards for making disciples and planting churches. Establishing standards allows for the creation of short-term wins that will be critical for building inertia toward greater national goals based on the mission of the Foursquare Church of Chile. The second factor is to celebrate short-term milestones, like recognizing attendance at a SEMIPLAN training event or honoring a church planter for holding his/her first public service of a church plant. These celebrations include recognition at public ceremonies, receptions at the regional or national level. The third factor is the creation of cultural symbols or awards that recognize these short-term wins in order to reinforce a culture of making disciples and planting churches. Cultural symbols include certificates, plaques or other similar items of recognition that validate the preferred behavior of urban church planters.

The seventh step, or "don't let up" (Kotter and Cohen 2002) requires the creation of a monitoring structure of training results and feedback for improvement. A long-term approach for this step will be the establishment of a national department of church multiplication that oversees church planting, executes the training of church planters through SEMIPLAN, and monitors the results. A key aspect of the department of church multiplication will be the targeting of potential urban communities where there is a high level of receptivity for church planting based on demographic research.

The eight step, or "make it stick" (Kotter and Cohen 2002) will be accomplished by developing multiple ways to recognize past Chilean heroes or heroines who model the ideal behaviors of making disciples or planting churches. The ways to recognize these role models include: (1) having them speak at national conventions, (2) allowing feature articles about them appear in the national Foursquare magazine, and (3) creating a

permanent "hall of fame" at the national offices that recognizes their accomplishments.

The eighth step refers to "anchoring" change to the corporate culture of the organization

(Kotter 1996, 2381-2391, Kotter and Cohen 2002, 6). Because Aimee Semple McPherson

represents urban church planting values that SEMIPLAN seeks to promote, it will also be

important to link SEMIPLAN and the Chilean heroes and heroines to the values and

behaviors of McPherson.[16] Executing the procedures associated with the eighth step will

help overcome the forces of complacency and allow SEMIPLAN to become a permanent

part of the organizational life of the Foursquare Church of Chile.

Table 22, p. 210, provides a summary of the bridging strategy based on Kotter's

"eight-step change model"(1996, 64). The first column on the left features the critical

factors that were described in the present state (Table 21, p. 198). The second column in

the middle lists Kotter's change model steps that correspond to the critical factor in

column one and the bridging strategy on the right in column three. The bridging strategy

describes the sequence of events that will be used to address the critical factor in the first

column. Some parts of the bridging strategy do not address critical factors but are vital to

Kotter's change process. Therefore, some of the blocks in the first column under critical

factors are left blank (see steps, III, IV, V, VI, and VII).

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[16] Sadly, Angelo Aribizu did not leave Chile on good terms with the national leadership of the Foursquare Church of Chile (Joo, personal conversation with author on August 12, 2013).   Therefore, it is vital to link the introduction of SEMIPLAN to the life of Aimee Semple McPherson. This will create a corporate culture that elevates her urban church planting ministry as an ideal for Chilean potential catalytic urban church planters.

Table 22: Bridging Strategy Based on Kotter's Eight-Step Change Model
(Clinton 1992:1.13; Cohen 2005; Kotter 1996,64)

Critical Factors	Kotter Steps	Bridging Strategy
1. Lack of a structure that monitors shifts and complexities in the urban context as well as encouraging church planting.	**Step I: Increase Urgency**	The need and complexity of the urban context, and the slow rate of church multiplication motivates president Joo to secure permission to establish a senior guiding team that will oversee the fulfillment of the current church planting vision and the introduction of the SEMIPLAN training design.
2. Concentration of power and resources within the board of directors.	**Step II: Build the Guiding Team**	Create a senior guiding team that includes board members with church planting experience and church planters that have national credibility.
	Step III: Get the Vision Right	Develop catch phrases combined with communication media that have clear images and specific behavioral metrics that support the current church planting vision of the Foursquare Church of Chile. The SEMIPLAN training design is included in the media as an answer to the need for more church planting tools in the face of a changing urban context.
	Step IV: Communicate for Buy-In	Communication mechanisms are established that facilitate listening to the needs of pastors and having the senior guiding team communicate the benefits of the SEMIPLAN training design.
3. Lack of a HR philosophy toward local pastors by the national church and a training design to improve their church planting skills	**Step V: Enable Action**	Secure the creation of a HR policy that includes a commitment by the board to continuing education that will equip potential catalytic urban church planters to improve their skills.

4. Lack of expertise at the board level in the area of adult education hinders discussing training design effectiveness.	**Step V: Enable Action**	Offer training events for board members and senior guiding team members on adult education principles and a pilot of SEMIPLAN.
	Step V: Enable Action	Remove any logistical obstacles that impede participation in SEMIPLAN.
5. No recognition of outstanding performance in areas that are key to the mission of the church: making disciples and planting churches.	**Step VI: Create Short-Term Wins**	Secure from the board of directors the creation of performance standards related to making disciples and planting churches.
	Step VI: Create Short-Term Wins	Celebrate short-term milestones, like attendance at a SEMIPLAN training event or holding the first public service
6. No cultural symbols that validate exceptional performance in making disciples and planting churches.	**Step VI: Create Short-Term Wins**	Secure the creation of symbols or awards that help recognize outstanding performance in making disciples and in planting churches.
	Step VII: Don't Let Up	Create a monitoring structure of training results and feedback for improvement.
	Step VII: Don't Let Up	Establish a national department of church multiplication that oversees church planting, executes the training of potential catalytic urban church planters through SEMIPLAN, and monitors the results.
7. Lack of heroes or heroines who model the ideal behaviors of the mission of the church: making disciples and planting churches.	**Step VIII: Make it Stick**	Develop multiple ways to recognize past Chilean church heroes or heroines who model the ideal behaviors of making disciples or planting churches.

Transformed Future Scenario

The transformed future scenario describes the image of the introduction of the

SEMIPLAN training design into the life of the Foursquare Church of Chile. The

transformed future scenario is highlighted in Table 23. The scenario includes the critical

factors in the left column in the order they were presented in Table 21. The middle

column illustrates the Kotter change model step and the bridging action that address each

corresponding critical factor according to Table 22. The right column presents what the

transformed scenario looks like in relation to the action taken in the bridging strategy. It

is worth noting again that bridging strategy actions in the middle column do not always

address a critical factor (see III, IV, V, VI, and VII) and, for that reason, the first column

is blank in relation to some of the Kotter change model steps. Nevertheless, these steps

are vital for the eight-step change model to occur.

Table 23: Transformed Future Scenario
(Clinton 1992:1-13; Cohen 2005; Kotter 1996)

Critical Factors	Kotter Steps/Bridging Strategy	Transformed Future Scenario Elements
1. Lack of a structure that monitors shifts and complexities in the urban context as well as encouraging church planting.	**I. Increase Urgency**: The need and complexity of the urban context, and the slow rate of church multiplication motivates president Joo to secure permission to establish a senior guiding team that will oversee the fulfillment of the current church planting vision and the introduction of the SEMIPLAN training design.	The board of directors approves the formation of a senior guiding team that will spearhead the execution of Kotter's eight-step change model in relation to fulfilling the national church planting vision and the introduction of the SEMIPLAN training design into the life of the national organization.
2. Concentration of power and resources within the board of directors.	**II. Build the Guiding Team:** Create a senior guiding team that includes board members with church planting experience and church planters that have national credibility.	The board of directors approves the introduction of the SEMIPLAN training design and the allocation of resources for the change process.

	III. Get the Vision Right: Develop catch phrases combined with communication media that have clear images and specific behavioral metrics that support the current church planting vision of the Foursquare Church of Chile. The SEMIPLAN training design is included in the media as an answer to the need for more church planting tools in the face of a changing urban context.	Surveys commissioned by the senior guiding team as well as personal dialogue with random urban pastors reveal that they are: (1) viewing the communication media, (2) understanding the behavioral metrics in the vision statements, (3) feeling the need for more training in the face of the changing urban context, and (4) considering participating in the SEMIPLAN training design.
	IV. Communicate for Buy-In: Communication mechanisms are established that facilitate listening to the needs of pastors and having the senior guiding team communicate the benefits of the SEMIPLAN training design.	Surveys commissioned by the senior guiding team and town-hall type meetings reveal that urban pastors: (1) feel that their needs in relation to making disciples and planting churches are being heard and addressed by national leadership, (2) take seriously the need for effective disciple-making and church planting as portrayed in the vision and mission statements, (3) are acting upon these statements, and (4) view SEMIPLAN as a key tool to help them make disciples and plant churches.
3 Lack of a HR philosophy toward local pastors by the national church and a training design to improve their church planting skills.	**V. Enable Action:** Secure the creation of a HR policy that includes a commitment to continuing education that will equip potential catalytic urban church planters to improve their skills.	National board adopts an HR philosophy that commits the board to improve disciple making and church planting skills of local pastors through the SEMIPLAN training design. SEMIPLAN operates annually in 3-5 regions on a permanent basis.

4. Lack of expertise at the board level in the area of adult education hinders discussing training design effectiveness.	**V. Enable Action:** Offer training events for board members and senior guiding team members on adult education principles and a pilot of SEMIPLAN.	Board members and senior guiding team attend adult education training event and demonstrate a basic understanding of adult education principles. Board and senior guiding team attended a pilot SEMIPLAN event.
	V. Enable Action: Remove any logistical obstacles that impede participation in SEMIPLAN.	Obstacles are removed that hinder the attendance of potential catalytic urban church planters.
5. No recognition of outstanding performance in areas that are key to the mission of the church: making disciples and planting churches	**VI. Create Short-Term Wins:** Secure from the board of directors the creation of performance standards related to making disciples and planting churches.	The national board establishes performance standards for making disciples and planting churches. These standards are then communicated throughout the national church structure.
	VI. Create Short-Term Wins: Celebrate short-term milestones, like attendance at a SEMIPLAN training event or holding first public service.	The national board establishes criteria of what milestones will be celebrated with regard to making disciples and planting churches.
6. No cultural symbols that validate exceptional performance in making disciples and planting churches.	**VI. Create Short-Term Wins**: Secure the creation of symbols or awards that help recognize outstanding performance in making disciples and in planting churches.	Cultural symbols like diplomas, plaques and ceremonies are created for celebrating church planting milestones.
	VII. Don't Let Up: Create a monitoring structure of training results and feedback for improvement.	Senior guiding team appoints members to monitor church multiplication and SEMIPLAN training results.
	VII. Don't Let Up: Establish a national department of church multiplication that oversees church planting, executes the training of potential catalytic urban church planters through SEMIPLAN, and monitors the results.	The board of directors approves the senior guiding team as the oversight body for a newly formed church multiplication department.
7. Lack of heroes or	**VIII. Make it Stick:** Develop	A "hall of fame" for church planters

heroines who model the ideal behaviors of the mission of the church: making disciples and planting churches.	multiple ways to recognize past Chilean church heroes or heroines who model the ideal behaviors of making disciples or planting churches.	is established that is linked to the founder of Foursquare USA, Aimee Semple McPherson. Other ways of honoring past heroes or heroines are: special receptions, feature articles in the national magazine and naming buildings or institutions after them.

The elements of the transformed future scenario appear in the following description in the order found in the right column of Table 23. Each element is described with greater detail and context than was permitted in Table 23.

The first element of the transformed scenario to appear (in the right column) occurs as a result of creating a sense of urgency among the members of the board of directors. The board of directors approves the formation of a senior guiding team that will spearhead the execution of Kotter's Eight-Step Change Model. The senior guiding team will focus on fulfilling the national church-planting vision and the introduction of the SEMIPLAN training design into the life of the national organization.

The second element of the transformed scenario (in the right column) appears in relation to building the guiding team when the board of directors approves the introduction of the SEMIPLAN training design and the allocation of resources for the change process. This occurs, in part, because both the president and vice-president of the board were part of the senior guiding team.

The third element of the transformed scenario (in the right column) appears as a result of getting the vision right. Surveys are commissioned by the senior guiding team as well as town-hall type meetings to determine the level of buy-in on the part of urban

pastors to the national vision and mission statements[17]as well as their interest in

SEMIPLAN. These surveys as well as personal dialogue with random urban pastors

reveal that urban pastors are: (1) viewing the communication media, (2) understanding

the behavioral metrics in the vision statements, (3) feeling the need for more training in

the face of the changing urban context, and (4) considering participating in the

SEMIPLAN training design.

The fourth element of the transformed scenario (in the right column) arises in

relationship to communicating the vision for buy-in. Surveys commissioned by the

senior guiding team and town-hall type meetings reveal that urban pastors: (1) feel that

their needs in relation to making disciples and planting churches are being heard and

addressed by national leadership, (2) take seriously the need for effective disciple-making

and church planting as portrayed in the vision and mission statements, (3) are acting upon

these statements, and (4) view SEMIPLAN as a key tool to help them make disciples and

plant churches. A key factor for the success of this fourth element was starting with the

senior guiding team listening to the needs of urban pastors.

The fifth element of the transformed scenario (in the right column) in relation to

enabling action materializes when three things occur. The first thing to occur is when the

national board adopts a HR philosophy that commits the board to improve disciple-

making and church planting skills of local pastors through the SEMIPLAN training

design. SEMIPLAN then begins to operate annually in three to five regions on a

permanent basis. The second thing takes place when board members and senior guiding

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[17] On November 14, 2013, the board of directors approved a national vision statement of planting 35 churches by the end of 2016. A mission statement was also approved that focused on extending God's kingdom through making disciples and planting churches as two key ministries of the Foursquare Church of Chile.

team members attend an adult education training event and demonstrate a basic understanding of adult education principles. Board and senior guiding team also attend a pilot of SEMIPLAN[18]. The third thing that occurs is the discovery of logistical obstacles that impede the participation at the SEMIPLAN training events by potential catalytic urban church planters and their protégés. This process of discovery occurs through random interviews, town-hall type meetings and surveys. The obstacles are then removed.

The sixth element of the transformed scenario (in the right column) that transpires is related to creating short-term wins, and has three characteristics. The first characteristic occurs when the national board establishes performance standards for making disciples and planting churches. These standards are then communicated throughout the national church structure. The second characteristic ensues when the national board establishes the criteria for milestones that will be celebrated with regard to making disciples and planting churches. The third characteristic takes place when cultural symbols like diplomas, plaques and ceremonies are created for celebrating the disciple making and church planting milestones.

The seventh element of the transformed scenario (in the right column) occurs in relation to not letting up in the change process. Two things occur that highlight this element. The first happens when the senior guiding team appoints some of its members to monitor church multiplication and SEMIPLAN training results. These results include measuring the transfer, impact and spiritual formation from the SEMIPLAN training

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[18] The feedback from the board of directors and the senior guiding team from the pilot SEMIPLAN training event is critical for improvement and creating advocates among these two groups.

design. The board of directors will likely establish metrics like the progress toward planting 35 churches by the end of 2016. The second factor will occur when the board of directors approves the senior guiding team as the oversight body for the church multiplication department. This helps to insure that church planters oversee the church-planting department that includes the execution of the SEMIPLAN training design.

The eighth element of the transformed scenario (in the right column) occurs when the national board approves the establishment of a "hall of fame" for church planters. This permanent symbol of recognition will be linked to the founder of Foursquare USA, Aimee Semple McPherson. This last step helps to bring stability to the introduction of the training design by showing that it is part of the original spiritual DNA that was seen in the life of the person who started the Foursquare Church around the world. Other ways of honoring past heroes or heroines include: special receptions for them (if they are still alive), feature articles in the national magazine, and naming buildings or institutions after them.

Summary

In Chapter 9 I presented a strategy for introducing the SEMIPLAN training design for potential catalytic urban church planters into the structure of the Foursquare Church of Chile. This strategy begins with a description of my relationship to the Foursquare Church of Chile as a designer of adult education, a process consultant, and an advisor to the president. The next element of the strategy includes an analysis of the organizational health that surfaces critical factors that have to be addressed for the introduction of the

SEMIPLAN training design to occur. These critical factors form the basis of the present state of the Foursquare Church of Chile.

Clinton's change dynamics provide the overall depiction of the transformative process to introduce the SEMIPLAN training design into the life of the Foursquare Church of Chile (1992). These change dynamics begin with the present state, move to a bridging strategy, and conclude with the transformed future scenario. Kotter's "eight-step change model" (1996, 64) forms the basis of the bridging strategy. The key elements described in the transformed future scenario are: (1) operating SEMIPLAN in three to five locations in Chile on a permanent basis; (2) having a national church multiplication department that oversees church planting, operates the SEMIPLAN training design, and monitors the urban context, and (3) anchoring the introduction of SEMIPLAN to the spiritual DNA[19] of the founder of the Foursquare Church USA, Aimee Semple McPherson.

I begin Chapter 10 with an overall summary of the issues that prompted this research project and recommendations for the Foursquare Church of Chile. Recommendations include creating training designs using a competency model approach to other ministry roles in the church, using performance standards to advance the mission of the church, and using CDE in other training venues in the life of the Foursquare Church of Chile.

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[19] Spiritual DNA here refers to the methods and values that were characteristic of McPherson with regard to her urban church-planting ministry.

Chapter 10

Summary and Recommendations

The precedent chapter offered a change process for introducing the SEMIPLAN training design into the organizational structure of the Foursquare Church of Chile. Critical factors were highlighted in the present state that required a change strategy in order to arrive at a transformed future scenario. In this case, the focal point of a transformed future scenario included the permanent operation of SEMIPLAN in a stable organizational environment.

Chapter 10 begins with a summary of the issue that prompted this entire study: recovering the spiritual DNA of the Foursquare Church of Chile that prompted a church planting movement where founding missionary, Angelo Arbizu, planted thirty-nine congregations in the first ten years of the national church's existence.   This research led to the determination of a performance standard for potential catalytic urban church planters. Further investigation using competency management principles identified the outstanding traits of a catalytic urban church planter based on the life of the Apostle Paul. The Pauline competency model was then used to identify contemporary potential catalytic urban church planters. Finally, Christian Dialogue Education was affirmed as an effective delivery system for training these potential catalytic urban church planters.

This chapter concludes with a discussion of further applications and some final thoughts.   I will discuss further relevance of performance standards for church leaders,

the use of competency management principles to determine the outstanding traits of other church leaders, and the utilization of Christian Dialogue Education in other church training venues.

Summary: Recovering the Spiritual Church Planting DNA of the Foursquare Church of Chile

This dissertation began with an explanation of the spiritual church planting DNA of the Foursquare Church of Chile and then identified contemporary potential catalytic urban church planters who helped develop a training design to recover that original zeal for church multiplication. Three questions that focused my research design on recovering that original DNA were: (1) What is a reasonable expectation for on-going church planting by local urban pastors? (2) Who were the urban church planters among us that could potentially start church planting movements in Chile? and, (3) Could the current in-service training program that uses Christian Dialogue Education train urban church planters? The answers to these questions led me to address the need for urban church planting from a training perspective. Branch's ADDIE instructional design model (2009) was chosen to address this training effort because of its focus on training from an organizational perspective (see Table 10, p. 84). My research design focused on three steps of the ADDIE model: "#1 validating the performance gap; #3 identifying the audience; and, #5 determining the delivery system" (Branch 2009, 305). Answering these questions from the ADDIE approach would effectively supply the necessary information to help create that training design for recovering our original church planting DNA.

Branch's ADDIE model asserts that in order to justify a training solution for poor employee performance, it has to be demonstrated that improving skills, increasing

knowledge or changing attitudes will solve the performance problem (2009). If this is

true, then training is the appropriate way to address the low achievement levels.[1] Branch

defines this as "validating the performance gap" (Branch 2009, 316-319). Validating the

performance gap is the first step in twenty-one steps of Branch's ADDIE model. Because

there was no standard in the Foursquare Church of Chile for church planting

performance, determining this standard required more investigation.

In order to determine a performance gap, it was necessary to identify actual

Chilean potential catalytic urban church planters and discover what they considered to be

a minimal performance level for urban church planting. This led to the first step of my

research design which, in the ADDIE model, is called "confirming the intended

audience" (Branch 2009, 424). Identifying potential catalytic urban church planters in

ADDIE terms includes understanding their skill level, years in ministry, and things that

inspire them (Branch 2009). To identify the audience, I used a competency management

approach to discover who are the potential catalytic urban church planters among us. In

the next section, I will discuss the competency approach for identifying these potential

catalytic urban church planters and its implications for the Foursquare Church of Chile.

Competency Management as a Means for Identifying Traits of Key Church Leaders

Competency management provided a process for identifying potential catalytic

urban church planters in Chile beginning with the traits of the apostle Paul, an

outstanding catalytic urban church planter in the First century. As a human resource

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[1] If the performance problem is based on structural or organizational issues like poor supervision or lack of incentives, then the problem is corrected outside of the training context.

philosophy, competency management asserts that ten to thirty competencies[2] of an outstanding performer form a "competency model" (Rothwell 2010, 135-137). The procedure for going about developing a competency model for a contemporary catalytic urban church planter included: (1) developing a competency model based on the example of the apostle Paul; (2) creating a non-probability survey based on Paul's competency model; and, (3) using the survey to surface a group of contemporary Chilean leaders with the same gift-mix. With a group of potential catalytic urban church planters identified, these church leaders helped with the process of and establishing a minimal performance standard for contemporary catalytic urban church planters, and determining an appropriate contextualized training design for potential catalytic urban church planters.[3] This procedure confirmed the audience and set up the research process for the "validation of the performance gap." Beyond this research design, the implications of the competency approach for identifying key leaders are far reaching.

The ramifications of the competency management approach to leadership training means that the Foursquare Church of Chile could create contemporary competency models for the four remaining ministries in Ephesians 4:11 (that is, pastors, prophets, evangelists and teachers). These models could be used as the basis for developing contextualized training designs for those ministries, as well as performance standards for each one.[4] The possibility of doing this will depend on the ability to create a survey based

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[2] Traits like skills, knowledge and values that correlate to one's job performance (Parry 1998, Rothwell 2010).

[3] The research respondents also helped determine a contemporary competency model for a catalytic urban church planter that can serve for further research and future development of the SEMIPLAN training design.

[4] In essence, this research design was used to establish a performance standard for pastors although it is possible that a focus group of people who view pastoral ministry as their primary focus and

on biblical traits that are able to surface a group of people who have the same gift-mix. It is possible that historical understandings of these gift-mixes may need to be included to help bring more precision to the creation of the survey. Finally, based on the competency model, a curriculum could be created in consultation with the individuals with the gift-mix or experts in this area of church ministry. In the next section, I will address the issue of validating the performance gap in the context of a church organization where there are few performance standards.

Performance Standards among Potential Catalytic Urban Church Planters

Determining a performance standard for Chilean potential catalytic urban church planters was the next challenge in creating a contextualized training design. Without some kind of standard, it was difficult to assess whether training would improve the performance of potential catalytic urban church planters. The question of what is a reasonable standard for church planting was placed before a focus group of potential catalytic urban church planters who were also key stakeholders. This group felt that *the performance standard of a Chilean Foursquare pastor who oversees a healthy church would be to reproduce another church at least once every five years* (emphasis added). While this standard was broader than one specifically for potential catalytic urban church planters, it still provided a performance level that allowed the research process to move forward.

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not church planting would come up with a different standard besides raising up one lay pastor every five years and planting one church every five years.

With that standard, the Chilean church planters should have planted about double the number of churches that were planted each year during 2012 and 2013[5]. This standard was recently expanded by the senior guiding team that has been given the assignment to facilitate the current vision of planting thirty-five churches by the end of 2016. The senior guiding team declared that, "*every Chilean Foursquare pastor should be able to plant one church and/or raise up one lay pastor every five years*"[6] (emphasis added). This standard has major ramifications for the life of the Foursquare Church of Chile.

The implications of having performance standards that affirm behaviors that support the mission of the Foursquare Church of Chile are far-reaching. The first ramification of this performance standard is that now cultural symbols, like certificates or plaques, can be given that celebrate and honor local pastors that fulfill this standard.[7] Since every Christian is called to make disciples, this standard also recognizes those who may not have the gift-mix to plant churches but are faithful to raise up leaders who can pastor those churches. A second implication is that it ties the current change process back to the original church planting DNA. This is the final aspect of Kotter's eight-step change process. For organizational change to be strong enough to endure over a long period of time, it needs to be anchored to the corporate culture (Kotter 1996).

Several strengths are associated with a simple standard of planting one church or raising up one leader every five years. This means that the performance bar is accessible to the pastor with a church of thirty in attendance, as well as one with a church of 3,000.

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[5] Historically the Foursquare Church of Chile has not kept good church planting statistics. Only since the senior guiding team has met several times in 2014 has there been a strong interest in keeping accurate church multiplication statistics. Double the number of churches for 2012 and 2013 would have been ten additional churches each year.

[6] This statement was part of a resolution approved by the senior guiding team on July 30, 2014.

[7] A formal proposal to do this very thing is in process at the writing of this dissertation.

This performance standard minimizes some of the contextual factors where receptivity of the population impacts the size and the number of local churches.[8] Daniel Brown, a catalytic urban church planter in the United States who has planted over thirty-five churches in multiple countries, reflected in an email on August 29, 2014 regarding the power of this performance standard in Chile:

> Culture is created, sustained and modified by shared experiences, and the language, symbols or lessons-learned derived from those experiences. Celebrating the stories of pastors, who replace themselves and/or plant additional churches, makes the priority of the entire organization quite clear. Any national leader with the courage and authority to make this sort of change—highlighting accomplishment more than mere longevity—should himself/herself be honored.

As an international consultant for national church development, Brown's perspective carries the weight of someone who has advised multiple national leaders on how to advance the growth of their organization in a variety of cultural contexts. Having validated the performance gap by demonstrating that Chilean urban church planters should be planting double the number of churches and identified the audience, the next and final step of this research study was to determine if Christian Dialogue Education was an effective delivery system for potential catalytic urban church planters.

Christian Dialogue Education as a Delivery System for Potential Catalytic Urban Church Planters

Christian Dialogue Education (CDE) provides an effective training design for potential catalytic urban church planters based on its characteristics and its appeal to the leaders of the Foursquare Church of Chile. CDE is not a criticism or reaction against

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[8] An example cited earlier referred to the high receptivity of Temuco, Chile with 23. 85% of the population being evangelical versus the wealthier sections of Santiago that have only 4.6% of the population being evangelical (p. 37).

Vella's Dialogue Education, but rather an expansion of it. I will summarize my thoughts with a brief comparison between Christian Dialogue Education and Vella's approach to Dialogue Education.

When I began the process of writing this dissertation, I realized that CDE is different from Dialogue Education with regard to its overall purpose, its view of knowledge and its approach to facilitation. Dialogue Education, as innovative and effective as it is, simply does not describe what we do. Christian Dialogue Education finds it purpose in producing Christ-like attitudes and behaviors in the lives of learners through a dialogic experience. CDE asserts that knowledge is both rational and revelatory since we expect the Holy Spirit to speak to and through the body of Christ. The CDE method of facilitation, in addition to the enabling, collaborative and directive strategies found in DE, uses a triadic approach. Triadic refers to the relationship between the facilitator, the participants and the Holy Spirit.

Triadic facilitation[9] begins with the facilitator hearing the voice of the Holy Spirit,[10] and then helping the learners to recognize the current activity of God in order to cooperate with that activity. The focus of this facilitation approach is to help learners draw closer to the Lord and increase their Christ-like attitudes and behaviors (Anderson and Reese 1999, 12). In essence, through triadic facilitation, community interaction, and dialogue, CDE advances the spiritual formation of the learners (and the facilitators).

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[9] Triadic facilitation is a term drawn from Reese and Anderson's "spiritual mentoring approach that refers to the triadic relationship between the mentor, mentoree and the Holy Spirit" (1999, 12). In CDE this is applied to the entire group of learners but with a view toward individualization as much as possible.

[10] The voice of the Holy Spirit may take the form of words of knowledge, prophecy, wisdom or inspired ideas (1 Cor 12:7-11). An example of this would be teaching pastors how to pray for the sick based on words of knowledge that explicitly describe the origin of an illness and/or how to pray in order to effectively minister healing (Wimber and Springer, 1987).

Dialogue Education finds its purpose in promoting world peace and love by eliminating forces of domination (Vella 2008). It focuses on dialogic interaction as a process of advancing learning (Vella et al. 1998). Dialogue Education views spirituality as an individual experience that is learner-centered and independent of an "external set of information, knowledge or skills" (Vella 2000, 8). CDE, in contrast, views biblical and revelatory insight by the Holy Spirit as external sources of knowledge and critical means of personal transformation. The impact of CDE on training potential catalytic urban church planters will be discussed next.

One of the strengths of CDE as a church-planting training design is how it advances ill-defined problem solving. Ill-defined problem solving deals with dilemmas that have several potential solutions based on the rationale used to solve them (Smith and Ragan 2005). Examples of this type of problem solving include practicing medicine, law and interior design. These areas are "context-bound" and require that the person solving the problem understand his or her own view of the principles behind solving a problem (2005, 221). Solving problems related to church planting would fall into this category of ill-defined because the manner of solving problems would depend upon the characteristics of the urban church planter, the target audience, the context, and the source of principles being applied to the problem (for example, the Bible, social sciences, divine revelation, and so forth).

In a CDE environment, where learning tasks based on open questions are discussed in small groups, the process of ill-defined problem solving is replicated at the group level because the same elements of context, principles and problem-solving come into play in coming to a consensus for a learning task. For Smith and Ragan, ill-defined

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problem solving also suggests the need to introduce an "expert" problem-solver who has more "domain specific knowledge, and the ability to recognize when a problem is solved appropriately" (2005, 222). This approach explains why medical doctors serve as residents under the watchful eye of a more experienced doctor and why novice architects may work as apprentices before starting their own firm. The contextualized training design for church planting (SEMIPLAN) that is advocated here requires that a catalytic urban church planter and his or her protégé come to the training together to be equipped for the planting process. This reinforces the use of an "expert" that Smith and Ragan suggest. Beyond its characteristics, CDE has wide spread acceptance in the Foursquare Church of Chile since it began to be used with in-service training in 2009.

CDE demonstrates great appeal by the Foursquare pastors of Chile based on the research findings of this study. This investigation demonstrated that there was almost a complete affirmation by all of the research subjects of the CDE approach[11] over a traditional lecture format. This was due to the dialogic nature that created an atmosphere of freedom to express personal opinions. Several interviewees also communicated their desire that the facilitators of the training design for church planters help produce greater vision for church multiplication and a deeper connection with the Lord. The latter falls in line with the triadic approach to facilitation found in CDE.

The implications of this kind of training design should cause the Chilean Foursquare leadership to reconsider whether the incorporation of an adult approach to training, like CDE, would be helpful at both the local church level and in pre-service

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[11] One respondent did not agree with the idea of a training design for equipping church planters because he/she felt that church planting was a spontaneous Spirit-led activity and no training was necessary.

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training. Robert Freeman asserts that "discipleship and leadership are inextricably linked" (Freeman 2011). What Freeman is saying is discipleship and leadership in the community of faith form part of the same continuum. Therefore, the same methodologies that work for training potential catalytic urban church planters should have application in other arenas where we are developing people to be Christ-followers. Based on the implications of this research study, I will offer some recommendations for the Foursquare Church of Chile.

Recommendations

Creating a contextualized training design for potential catalytic urban church planters using a CDE approach suggests several recommendations that include: (1) the development of a broad approach to in-service training based on one's gift-mix, (2) the creation of an national church environment that celebrates each person's ministerial victories, and, (3) the implementation of adult leadership principles into the entire spectrum of discipleship training. I will review each recommendation separately.

The first recommendation that I offer to the Foursquare Church of Chile is to consider expanding their in-service training program to focus on equipping leaders whose ministries are not primarily pastoral nor apostolic (that is, church planting). In recent history, Foursquare organizations in Latin America have focused on pastors as the primary ministry role in the life of the church with only a passing concern for other ministry gifts listed in Ephesians 4:11. This development is surprising since the founder of Foursquare USA, Aimee Semple McPherson, was someone described primarily as a missionary and an evangelist (Blumhofer 1993, Robeck 1988). By focusing on the

identification of other types of church leaders through a competency management approach, and investing in their training, the mission of the church to make disciples and plant churches could advance at an even faster pace.

The second recommendation is related to the establishment of performance standards. With regard to recognizing pastors who meet the minimal performance standards of raising up a lay pastor or planting a new church every five years, it only makes sense to honor those who meet this goal consistently and/or those who exceed it. Enhancing this approach could include making sure that pastors in highly non-receptive areas are recognized equally as those who are in areas where there is great receptivity to the gospel. This creates role models for people who find themselves in low-receptivity ministry contexts like provincial small towns or resistant upper class urban communities.

The third recommendation I make to the Foursquare Church of Chile would be to develop discipleship programs based on adult education principles, including approaches like CDE. Currently there is an emerging team of Chilean facilitators who understand ALD principles. In the future, this group of leaders could incorporate contextualized training designs for adults in local churches and the Foursquare Bible Institute of Chile.

Finally, with the recognition of effective church planters and disciple-makers in the life of the Foursquare Church of Chile, I recommend that a committee of these kinds of individuals who have shown outstanding effort in fulfilling the mission of the Foursquare Church of Chile provide oversight to the leadership training programs of the national church. This will help insure that all of the training programs (pre-service and in-service) keep their missional focus of making disciples, planting churches and extending the Kingdom of God.

Final Thoughts

Bosch defines mission as the "good news of God's love, incarnated in the witness of a community, for the sake of the world," and it is something that should be reformulated and renewed in an ongoing manner (Bosch 1991, 519). The approach to renewal in this research began with the assumption that if the key stakeholders of the Foursquare Church of Chile were not satisfied with the current level of urban church multiplication, then there was possibly a performance gap. If a performance gap existed based on a lack of understanding or skills, then a training design could address the problem. In this study, adult leadership development principles provided the lens for analysis and the training design for renewal that I believe will increase the level of urban church planting in Chile.

My prayer is that in ten years we will look back and see that, through a training design called SEMIPLAN, we have unlocked Chilean communities with church planting that opened people's hearts to Christ and taught them how to improve the urban environment.

Appendix A

Comparison Between Christian Dialogue Education (CDE) and Dialogue Education

Characteristic	Christian Dialogue Education (CDE)	Dialogue Education (DE)
1. Immediate purpose	Spiritual formation or Christ-likeness	Personal realization
2. Axiological Perspective	Extension of God's kingdom through the church	World peace and love through the removal of cultural domination
3. Epistemology	Revelatory and rational, based on the work of God's Spirit through Scripture, Prophetic voices, divine encounters, the community hermeneutic, and, divine processing	Humanistic and universal based on personal interaction
4. Training process	Facilitate change of skills, knowledge and attitudes through dialogue	Facilitate change of skills, knowledge, and attitudes through dialogue
5. Facilitation	Triadic facilitating combined with enabling, collaborative, and consultative	Enabling, collaborative, and consultative
6. Teacher-Learner Roles	Mutual respect, safety and belonging based on Scriptural standards	Mutual respect, safety and belonging based on human morality
7. Accountability	Mutual as part of the faith family; vertical accountability before God	Facilitators are accountable to learners; learners are accountable to each other and themselves.
8. Design Steps	Nine (including With Whom?)	Eight
9. Evaluation	Learning, transfer, impact and spiritual formation	Learning, transfer, impact

Appendix A contains a table that compares nine principle characteristics of Christian Dialogue Education (CDE) with those of Vella's Dialogue Education (DE). These factors will be reviewed in the order they appear on the table.

The first characteristic has to do with the immediate purpose of each system for the learner. Christian Dialogue Education (CDE) has as its immediate purpose the spiritual formation or advancement toward Christ-likeness as its principle purpose in the life of a learner. Spiritual formation is the inner renewal of our being that results in the outward expression of the "deeds of Christ that are done in the power of Christ"(Willard

2014). Dialogue Education (DE) seeks to advance personal transformation based on a "deeper awareness of oneself" or personal realization (Vella 2000, 10). Vella views this as an internal process of discovery instead of an external experience of attaining knowledge or skills beyond oneself.

The second characteristic deals with the axiological perspective. Axiology refers to the things that we value (Pazmino 1997). Christian Dialogue Education views its highest purpose to be the extension of God's Kingdom that brings about the redemption of humankind and, ultimately, the entire creative order (Glasser et. al. 2003). Vella considers the highest aim or value of Dialogue Education to be the promotion of love and world peace through the removal of cultural forces of domination (2013, 2008).

The third characteristic deals with epistemology or the study of knowledge (Pazmino 1997). Christian Dialogue Education asserts that epistemology is revelatory and rational, based on the work of God's Spirit through creation (Rom 1:2), Scripture (2 Tim 3:16-17), prophetic voices (1 Cor 14:24-25), the community hermeneutic (Acts 15:28; (Williams 2008), and reason (Is 1:18; (Knight 2006). Vella views knowledge as something we arrive at through human mechanisms that can be derived from multiple forms of religious expression (Vella 2000).

The fourth characteristic addresses the training process of Dialogue Education and Christian Dialogue Education. With this area, these systems are virtually the same; both seek to change knowledge, skills or values through dialogue. Vella defines this change process as learning (Vella et. al. 1998).

The fifth characteristic or facilitation process for each of these two systems is very different. Dialogue Education takes an enabling (Vella et. al. 1998), "collaborative"(MacKeracher 2004, 209-210) and "consultative" (Vella 2002, 16) approach to facilitation that advocates that the teachers not do what the students can do for themselves (Vella 2008). The CDE method follows Vella's approach but adds another component called "triadic facilitation." This approach is based on Anderson and Reese's triadic mentoring" (1999, 12). In this case, the facilitator helps participants discover the current activity of God in order develop a closer relationship with God, with each other, and a greater sense of identity as children of God. The aim of this process is to increase one's Christ-like character and performance. In essence, through triadic facilitation, community interaction, and dialogue, CDE seeks to advance the spiritual formation of participants.

The sixth characteristic or the teacher-learner relationship is similar but based on different philosophical underpinnings. Vella advocates for "mutual respect, safety," and inclusiveness based on human morality (1998, xii). This creates a relationship as co-learners. CDE agrees with Vella and supports this approach based on Scriptural grounds that God views humans in equal terms (Acts 10:34; Rom 2:11) and that love should be the foundation of all our relationships (1 Cor 13:1-3).

The seventh characteristic or accountability could look very similar in how it is expressed in the classroom with CDE and DE. However, the underpinnings are very distinct. Dialogue Education demands that the teacher or facilitator be accountable to the learner to do what has been proposed in the eight step training design. Vella emphatically states that the course book given to the participants is a "contract" (2008, 107). In this sense, Vella views the teacher's role as providing a service to the learner. Vella also

asserts that the learner is not really accountable to the teacher but rather to the other students and to herself/himself (2008). The CDE approach suggests mutual accountability based on being part of the Body of Christ (Rom 12:10; 1 Cor 12:27) and, as teachers of the Word of God, were accountable to the Lord (Jas 3:1). Naturally, the teacher should honor what he or she has proposed to the students in a training design. Accountability in the CDE is mutual, both from teacher to student and from student to student. Ultimately, teachers and students are accountable to God.

The eight and the ninth characteristics relate to the addition of a ninth design step in CDE labeled, "With Whom?" This additional design step refers to the change indicators or behaviors that let us know whether the participants are drawing nearer to God, to each other or both during the training process. This is the essence of spiritual formation. With regard to evaluation, DE reviews change in just three areas: the training event (learning), vocational application (transfer) and in the organization (impact) (Vella 2008). CDE evaluates the same three areas that DE evaluates and adds a fourth one, spiritual formation.

Appendix B

Spiritual Disciplines as a Means for Advancing Spiritual Formation

The purpose of Christian Dialogue Education is to create a training environment that promotes spiritual formation or Christ-likeness. Spiritual disciplines can advance spiritual formation because they position a person to be transformed by God (Foster 1998). The summary statements below are from the Renovaré website (www.renovare.org), which is also the name of the organization that Foster founded:

1. **Meditation**: The ability to hear God's voice and obey his word.
2. **Prayer**: The interactive conversation with God about what we are doing together.
3. **Fasting**: The voluntary denial of an otherwise normal function for the sake of intense spiritual activity.
4. **Study:** The mind taking on an order conforming to the order of whatever we concentrate upon.
5. **Simplicity:** An inward reality that results in an outward life style.
6. **Solitude:** An open relational space for being found by God and freed from competing loyalties.
7. **Submission:** The discipline which frees us to let go of the burden of always needing to get our own way.
8. **Service:** The many little deaths of going beyond ourselves which produces in us the virtue of humility.
9. **Confession:** Experiencing the grace and mercy of God for healing the sins and sorrows of the past.
10. **Worship**: Entering into the supra-natural experience of the Shekanyah, or glory of God.
11. **Guidance:** Knowing in daily life an interactive friendship with God.
12. **Celebration**: A life of "walking and leaping and praising God" (Acts 3:8) (Foster 2014).

Appendix C

2012 Competency Model of the Apostle Paul: A Catalytic Urban Church Planter

	Survey Questions[1]	Knowledge (k)/ Skill (s)/Value (v)	Bible Reference	Notes
1.	#1	Significant understanding of Scripture (k)	Acts 22:3 Acts 4:36	Sat under Gamaliel
2.	#2	Clear ministry scope (k)	Gal 2:9; Acts 13:47	Called to Gentiles
3.	#3, #4, #5, #6	Submitted to other apostolic leaders (v)	Acts 15:2, 28; Gal 1:18	Visited Peter; Submitted to Jerusalem Council
4.	#7	Willing to suffer for the Cause of the gospel (v)	2 Cor 11:23-29; Col 1:24	Had several near death experiences
5.	#8	Developed theology in the context of church planting (k)	Eph 3:8-11; Col 1:25-27; Eph 1:9-10	Describes the mysteries that have been revealed to apostles and prophets
6.	#9, #10	Had an attractional ability of raising up spiritual sons (s)	Phil 1:1; 1 Tm 1:2; 1 Cor 4:15	Refers to himself as a spiritual father
7.	#11	Planted churches (s)	Acts 14:23; 1 Cor 3:9-10	Planted churches and appointed elders
8.	#12	Set things in order in local churches (s)	Ti1:5; 1 Thes 4:1 1 Tim 3:1-15	Established healthy leadership and sound doctrine
9.	#13	Received divine revelation (s)	Acts 13:2 Acts 16:9;	Received prophetic utterances and visions from the Holy Spirit
10.	#15	Performed signs and wonders (s)	Acts 20:7	Cast out demons; healed the sick; raised the dead

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[1] Survey questions refer to the questions found in the Non-Probability Survey (Appendix D). Note: Question #14 of the Non-Probability Survey was discarded for not being pertinent to the competency model and therefore #14 does not appear in this table.

11.	#21, #17	Effectively delegated (s)	Ti 1:5; 1 Thes 3:1-8; Phil 2:19-24; 1 Cor 4:17	Used Timothy, Titus and others to minister on his behalf
12.	#12	Knew how to diagnose church problems and offer effective solutions (s)	2 Cor. 2:5-11	Told Corinthians how do deal with sin in their midst/Cautioned Galatians against deception
13.	#18	Motivated by love (v)	2 Cor 11:11; 2 Cor 2:4	To the most corrupt church, Corinth, he expressed the most love
14.	#16	Able to disciple new believers to become leaders in the church (s)	Acts 11:19-27; 13:1-4; Acts 19:1-10; 20:17-38	Raised disciples in Antioch to be prophets and teachers; Raised new believer in Ephesus to be elders
15.	#12	Knew how to exercise appropriate discipline in the church (s)	Gal 4:12-20	Exhorted churches on the basis of his spiritual authority
16.	#13, #19	Willing to go to unreached areas (v)	Rom 15:20	Wanted to preach Christ where he was not known
17.	#12; #23	Was able to bring churches to maturity (s)	2 Cor. 13:10; 1 Thes 2:10-14	Understood the test of his ministry was the health of his churches
18.	#21	Selected the right leaders for a local ministry (s)	Acts 14:23	Fasted and prayed when he selected leaders
19.	#22	Partnered with other churches in mission (s)	2 Cor 1;11; Phil 4:10-19	Shared struggles with Corinthians and received financial help from Philippians
20.	#22	Developed inter-church relationships (s)	Rom 16; 1 Cor 16:19; 2 Cor 13:13; Phil 4:22	Received offerings from one church to another and became a link among the body of Christ

Appendix D

Non-Probability Survey for Potential Catalytic Urban Church Planters

Full Name: _____

Address: _____
              Street   Number   City or Community

Telephones: Land: _____ Cell: _____

Email (if you have one): _____

District: _____

Years in the ministry as a local pastor: _____

Age: _____ 25 a 35; _____ 36 a 45 _____ 46 a 55 _____ older than 55

Sex: _____ Male _____ Female

PRIVACY DECLARATION

I am aware that the answers to this survey are for the exclusive use of Rev. Lee Monroe Schnabel for the research of his doctorate in Missiology. Only the anonymous answers of the entire body of respondents will be shared with the Foursquare Cabinet and/or Board of Directors.

_____   _____
Lee Monroe Schnabel—Investigator   **Survey Respondent**

Non-Probability Survey

Instructions: Please mark the appropriate answer with an "X"

1. How many hours <u>per week</u> do you spend reading the Bible?
   A. _____ 0-1
   B. _____ 2-3
   C. _____ 3-4
   D. _____ 5-6
   E. _____ More than 7

2. Do you feel like you have a calling to reach a specific group of people or a specific geographical area?
   A. _____ Strongly Disagree
   B. _____ Disagree
   C. _____ Undecided
   D. _____ Agree
   E. _____ Strongly Agree

3. With how many pastors do you trust to share your personal or intimate life?
   A. _____ 0
   B. _____ 1
   C. _____ 2
   D. _____ 3
   E. _____ 4 or more

4. Do you think it is good to submit to a pastor who has <u>more</u> ministry experience than you?
   A. _____ Strongly Disagree
   B. _____ Disagree
   C. _____ Undecided
   D. _____ Agree
   E. _____ Strongly Agree

5. Do you think it is good to submit to a pastor who has <u>less</u> ministry experience than you?
   A. _____ Strongly Disagree
   B. _____ Disagree
   C. _____ Undecided
   D. _____ Agree
   E. _____ Strongly Agree

6. Do you think it is good to submit to a pastor who has the <u>same</u> ministry experience as you?
   A. _____ Strongly Disagree
   B. _____ Disagree
   C. _____ Undecided
   D. _____ Agree
   E. _____ Strongly Agree

7. How many times has your physical integrity been threatened due to preaching the gospel?
   A. _____ Never
   B. _____ 1
   C. _____ 2
   D. _____ 3
   E. _____ 4 or more

8. How many books, tracts or brochures have you written during your ministry life?
   A. _____ 0
   B. _____ 1
   C. _____ 2
   D. _____ 3
   E. _____ 4 or more

9. How many spiritual sons or daughters[1] have you trained during your ministry?
   A. _____ 0
   B. _____ 1
   C. _____ 2
   D. _____ 3
   E. _____ 4 or more

10. From those spiritual children, how many of them are pastors today?
    A. _____ 0
    B. _____ 1
    C. _____ 2
    D. _____ 3
    E. _____ 4 or more

11. How many churches or satellite congregations with buildings have been established during the course of your ministry?
    A. _____ 0
    B. _____ 1
    C. _____ 2
    D. _____ 3
    E. _____ 4 or more

12. Are you satisfied and content with the way you identify and solve problems in other local churches?
    A. _____ Never
    B. _____ Very Rarely
    C. _____ Occasionally
    D. _____ Frequently
    E. _____ Very Frequently

13. During the course of your ministry as a pastor, how many times have you geographically moved by divine guidance?
    A. _____ 0
    B. _____ 1
    C. _____ 2
    D. _____ 3
    E. _____ 4 or more

---

[1] Note: a spiritual son or a daughter is a person who has been discipled from the beginning of their walk in faith by someone they continue recognizing into the present as a spiritual authority figure.

14. During the course of your ministry as a pastor, how many times have you geographically moved due to personal or extreme circumstances (non-ministry related)?
    A. _____ 0
    B. _____ 1
    C. _____ 2
    D. _____ 3
    E. _____ 4 or more

15. How many times during your ministry have you experienced the Holy Spirit moving with signs and miracles (healing, deliverance, prophetic words, tongues with interpretation, and so forth)
    A. _____ 0
    B. _____ 1
    C. _____ 2
    D. _____ 3
    E. _____ 4 or more

16. How many of your spiritual children could replace you in ministry when you pass away?
    A. _____ 0
    B. _____ 1
    C. _____ 2
    D. _____ 3
    E. _____ 4 or more

17. Do you believe that a believer with a good testimony and one that is submissive to the authority of his pastor can oversee communion during a service?
    A. _____ Strongly Disagree
    B. _____ Disagree
    C. _____ Undecided
    D. _____ Agree
    E. _____ Strongly Agree

18. How many times during the course of your ministry have you regained the trust from somebody who rejected you in the past?
    A. _____ 0
    B. _____ 1
    C. _____ 2
    D. _____ 3
    E. _____ 4 or more

19. How many times have you gone to plant or have sent a leader to plant a church in an unreached area for the Foursquare Church?
    A. _____ 0
    B. _____ 1
    C. _____ 2
    D. _____ 3
    E. _____ 4 or more

20. Do you adjust your teachings according to the needs and/or characteristics of your audience?
    A. _____ Strongly Disagree
    B. _____ Disagree
    C. _____ Undecided
    D. _____ Agree
    E. _____ Strongly Agree

21. When you choose a leader in your church, do you measure them according to the characteristics of 1 Timothy 3:1-3?[2]
    A. _____ Never
    B. _____ Very Rarely
    C. _____ Occasionally
    D. _____ Frequently
    E. _____ Very Frequently

22. Have you collaborated with other churches in non-Foursquare projects?
    A. _____ Never
    B. _____ Very Rarely
    C. _____ Occasionally
    D. _____ Frequently
    E. _____ Very Frequently

23. Could a church, without a building, be a healthy congregation?
    A. _____ Never
    B. _____ Very Rarely
    C. _____ Occasionally
    D. _____ Frequently
    E. _____ Very Frequently

24. Does your spouse regularly minister at the local church according to her/his spiritual gifts?
    A. _____ Never
    B. _____ Very Rarely
    C. _____ Occasionally
    D. _____ Frequently
    E. _____ Very Frequently

25. How likely would you participate in a training program on church planting that meets once per year and that would become a support network for the church planting process?

    A. _____ Never
    B. _____ Very Rarely
    C. _____ Occasionally
    D. _____ Frequently
    E. _____ Very Frequently

26. Please write the names of other Foursquare pastors who you believe are interested in taking a course in how to plant churches.

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[2] 1 Timothy 3:1-3—"1 Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. 2 Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money."

Name: _____
City

Name: _____
City

Name: _____
City

Appendix E

Focus Group Interview Guide of Potential Catalytic Urban Church Planters

MODERATORS: FABIO PADILLA, LEE SCHNABEL	DESIGN STEPS FROM ADDIE
LOCATION: SANTIAGO, CHILE	
DATE: JULY 6, 2012	
STATED PURPOSE: (BY THE MODERATOR TO RESPONDENTS) DEVELOP A TRAINING PROGRAM FOR URBAN CHURCH PLANTERS **RESEARCH PURPOSE**: COLLECT DATA FOR THE THREE ADDIE INSTRUCTIONAL DESIGN STEPS: A. VALIDATE THE PERFORMANCE GAP (ADDIE Step #1) B. CONFIRM THE AUDIENCE (ADDIE Step #3) C. DETERMINE THE POTENTIAL DELIVERY SYSTEM (ADDIE Step #5).	
REVIEW COMPETENCY MODEL BASED ON THE LIFE OF THE APOSTLE PAUL	
GRAND TOUR QUESTION #1: After looking at the competency model based on the life of the Apostle Paul, are there characteristics you would add or remove in order to describe an urban church planter today?	3. Confirming the audience
GRAND TOUR QUESTION #2: Who have been the two or three leaders who have had the most influence on your life?	5. Determine the Potential Delivery System
1. CRI: WHAT ARE KEY ELEMENTS OF THE CHILEAN URBAN CONTEXT FOUND IN SANTIAGO?	
A. What things should an urban church planter know about where he/she intends to plant a church?	1. Validate Performance Gap
B. Having seen the twenty-five characteristics of an urban church planter, is there something more you feel a church planter should know about the urban Chilean context?	3. Confirming the Audience
C. What should an urban church planter be passionate about in order to have success in the urban Chilean context? Do you see any of these characteristics in the suggested profile?	3. Confirming the Audience

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D. What abilities should an urban church planter have in order to be successful in the urban Chilean context?	3. Confirming the Audience
E. What would you consider to be the top three character qualities of an urban church planter?	3. Confirming the Audience
2. WHAT ARE VITAL CHARACTERISTICS OF A CATALYTIC URBAN CHURCH PLANTER?	
A. What is the process of discerning the will of God with respect to the opening of new churches?	1. Validate Performance Gap
B. Is it a good idea to combine social ministry with evangelism? Why or why not?	1. Validate Performance Gap
C. Have you observed any church ministries that combine social ministry with evangelism? What kind of social ministries were they?	1. Validate Performance Gap
D. What are the obstacles for combining social ministry with evangelism?	1. Validate Performance Gap
E. Is it biblical to combine social ministry with evangelism? Why or why not?	1. Validate Performance Gap
3. WHAT ARE THE BASIC PRINCIPLES OF CHRISTIAN DIALOGUE EDUCATION (CDE)?	
A. What are the training programs God has used to help you become a leader who raises up disciples and plants churches? In what way have they helped you?	5. Determine the Potential Delivery System
B. How has continuing education (CDE) been helpful with your own ministry development as a church planter?	5. Determine the Potential Delivery System
C. How often each year would you like to meet with other church planters to share ideas and improve your ministry skills?	5. Determine the Potential Delivery System
D. How strongly do you feel about the frequency of meeting? (Strongly, very strongly, something you would not change your mind on)	5. Determine the Potential Delivery System

Appendix F

Guide for Semi-Structured Interviews of Catalytic Urban Church Planters

INTERVIEWER: LEE SCHNABEL	THEORETICAL BASIS FROM ADDIE STEPS and AI
INTERVIEWEES: TWO FEMALE AND TWO MALE POTENTIAL CATALYTIC URBAN CHURCH PLANTERS	
DATE: AUGUST 6-10, 2012	
RESEARCH PURPOSE: A. Validate the performance gap B. Confirm the intended audience C. Determine the potential delivery system	
VERIFY BIOGRAPHICAL INFORMATION ON SURVEY	
Grand Tour Question: What has been your greatest experience being part of the Foursquare Church of Chile?	Appreciative Inquiry
APPRECIATIVE INQUIRY	
A. What things have we done in the past or are we currently doing that produce a vibrant spiritual life in the Foursquare Church of Chile?	A. Validate the performance gap
B. What accomplishments have you seen in your ministry that bring you the greatest sense of satisfaction?	B. Confirm the intended audience
C. What do you feel are the greatest accomplishments of the Foursquare Church of Chile?	A. Validate the performance gap
D. If you could determine what the Foursquare Church of Chile would look like in ten years, what would your dream be for our organization?	Appreciative Inquiry
E. What role would a training program for urban church planters be in realizing that dream?	C. Determine the potential delivery system

1. CRI: WHAT ARE KEY ELEMENTS OF THE CHILEAN URBAN CONTEXT FOUND IN SANTIAGO?	
A. What are some things that could be done to motivate pastors to plant more churches?	A. Validate the performance gap
B. How could we encourage more women to plant churches in Chile?	A. Validate the performance gap
2. WHAT ARE VITAL CHARACTERISTICS OF A CATALYTIC URBAN CHURCH PLANTER?	
What are 5 characteristics of a healthy church?	A. Validate the performance gap
3. WHAT ARE THE BASIC PRINCIPLES OF CHRISTIAN DIALOGUE EDUCATION (CDE)?	
A. Would a Christian dialogue education approach be the most positive way to structure a training process?	C. Determine the potential delivery system
B. Describe the kind of person who should facilitate church planting training.	C. Determine the potential delivery system
C. Based on the comments of the focus group regarding programs and people who have had an influence on everyone's leadership development, what delivery systems have you observed would be helpful for training missional apostles?	C. Determine the potential delivery system
D. How do you feel about opening up the church planting training to anyone who wants to attend?	B. Confirm the intended audience
E. What do you feel about the frequency of meeting with church planters? Once/year or twice per year?	C. Determine the potential delivery system

Appendix G

Interview Guide for Focus Group of Major Stakeholders

MODERATOR: LEE SCHNABEL	THEORETICAL BASIS FROM ADDIE STEPS
LOCATION: SANTIAGO, CHILE	
DATE: AUGUST 17, 2012	
PURPOSE: Inform key stakeholders of my findings to this point, and surface additional details to bring greater clarity to each of the key ADDIE design steps: 1) validating the performance gap, 2) confirming the intended audience, and 3) determining the potential delivery systems	
PARTICIPANTS: Six major stakeholders who are potential catalytic urban church planters	
PRESNTATION OF FINDINGS TO DATE	
1. CRI: WHAT ARE KEY ELEMENTS OF THE CHILEAN URBAN CONTEXT FOUND IN SANTIAGO?	
A. How will we identify emerging urban church planters and incorporate them into this training process?	3. Confirm the intended audience
B. As we look at the competency model of a catalytic urban planter of today, that created by the July 6 focus group, are there additions or corrections which you would want to add to it?	3. Confirm the intended audience
C. Under ideal conditions, what would be a reasonable frequency for planting a new congregation in an urban context?	1. Validate Performance Gap

2. WHAT ARE VITAL CHARACTERISTICS OF A CATALYTIC URBAN CHURCH PLANTER?	
A. Can social ministry be part of a strategy for contextualized urban evangelism?	1. Validate Performance Gap
3.WHAT ARE THE BASIC PRINCIPLES OF CHRISTIAN DIALOGUE EDUCATION (CDE)?	
A. Is dialogue education as we practice here in Chile the best delivery system for training urban church planters?	5. Determine potential delivery system
B. What is the profile of the ideal facilitator for this training design?	5. Determine the potential delivery system
C. What would be the ideal frequency of training events for this program per year?	5. Determine the potential delivery system

Appendix H

List of Achievement-Based Objectives for a Training Design for Potential Catalytic Urban Church Planters

(Vella et al.1998: 106)

	Achievement Based Objectives (ABOs)
1	Learners will locate on a map of greater Santiago, Chile, the four fastest-growing communities in the metropolitan area and form an argument about why these communities are growing so fast.
2	Learners will identify two of the principal social challenges in these communities based on police and government census websites.
3	Learners will identify and discuss three bridging strategies that Paul used in Acts 17:16-34 to communicate the gospel to the Athenians, and decide if any can be employed as part of an evangelistic strategy in the four fastest-growing communities of Santiago.
4	Learners will develop a potential evangelistic strategy that addresses the social challenges in one of the four fastest-growing communities of Santiago based on information gathered in the learning tasks including census information, Paul's example in Acts 17, and divine insight.
5	Learners will describe the biblical and historical implications behind the vision and mission of the Foursquare Church of Chile and their application to the current urban context.
6	Learners will compare two or three church planting models in order to determine which model is most appropriate to their target community.
7	Learners will review two discipleship models and determine if either one is appropriate to their context or, if necessary, develop a hybrid model.
8	Learners will explain the implications of the presence of the Kingdom of God in relationship to the ministry of healing and how to develop prayer teams in the local church.
9	Learners will identify key issues regarding the relationship between the potential catalytic urban church planter and the emerging church planter with the goal of developing a mentoring agreement between both parties.
10	Learners will create a comprehensive church-planting proposal that includes their vision, understanding of their community, an evangelistic strategy, and a church planting strategy that has been endorsed by their sponsoring church.
11	The potential catalytic urban church planter will perform an assessment of his/her protégé using a prescribed assessment tool based on the competency model of the life of the Apostle Paul for the purposes of discussing areas that need improvement in the life and ministry of the emerging church planter.

Appendix I

Learning Needs Resource Assessment for Emerging Church Planters

1. Name _____ E-mail _____

2. Phone Number _____

3. What church do you attend? _____ City _____

4. Senior Pastor: _____

5. Have you taught a Bible study at your church? ___ Yes ___ No ___ Not Sure

6. If yes, for how long? _____

7. Who was the target group of this Bible study?

   ___ Men ___ Women ___ Youth ___ Children

8. Do you feel called to pastor a church? ___ Yes ___ No ___ Not Sure

9. How long have you felt called to pastor a church? _____

10. Who are three most influential spiritual leaders in your life?

    _____

11. Have you done web searches on the Internet? ___Yes ___ No ___ Not Sure

12. Have you discipled new believers? ___Yes ___ No ___ Not Sure

13. If yes, describe your experience on the back.

14. Have you attended the Foursquare Bible Institute? ___Yes ___ No ___ Not Sure

15. If yes, how many years? _____ Possible graduation date?_____

16. Have you prayed for someone who was sick and they were healed?

    ___Yes ___ No ___ Not Sure

Appendix J

Learning Needs Resource Assessment for Potential Catalytic Urban Church Planters

1. Name: _____ E-mail: _____

2. Phone Number: _____

3. What church do you pastor? _____ City _____

4. How long have you served at this congregation? _____

5. Have you done web searches on the Internet? ___Yes ___ No ___ Not Sure

6. Do you have a discipleship ministry for new believers at your church?

    ___Yes ___ No ___ Not Sure

7. If yes, describe your experience on the back.

8. Have you attended the Foursquare Bible Institute? ___Yes ___ No ___ Not Sure

9. Are you a graduate? ___Yes ___ No ___ Not Sure

10. If so, what year? _____

11. How many church or satellite congregations have you planted?
    _____

12. What is the name of the emerging church planter who has accompanied you?
    _____

13. How long have you known the emerging church planter who is attending with you?
    _____

14. What is the projected date to begin public services of the new church plant?
    _____

15. How often are people healed in your church?

    ___ Weekly ___ Monthly ___ Several times a year ___ Almost Never

Appendix K

Basic Field Guide to Christian Dialogue Education

Christian Dialogue Education (CDE) is an adult training approach that focuses on advancing a person's journey toward Christ-like attitudes and behaviors in the context of learning life skills or improving one's vocational performance. Learning refers to a change in the skills, knowledge and attitudes of a training participant[1] during the educational process. The CDE approach to training draws its methods and much of its vocabulary from Jane Vella's groundbreaking adult training model called Dialogue Education (DE). The primary difference between the two approaches lies in their purpose and their presuppositions. Dialogue Education finds its ultimate purpose in establishing a learning process that results in personal and world peace, along with a greater expression of love. Dialogue Education also asserts that knowledge is found primarily in the rational experience of dialogue between two individuals.

In contrast, Christian Dialogue Education finds its purpose in producing Christ-like attitudes and behaviors in the lives of participants through a dialogic experience. CDE asserts that knowledge is both rational and revelatory since we expect the Holy Spirit to speak to and through participants as members of the body of Christ. While CDE can be important for theological or ministerial training, the approach can also be applied to vocational and other forms of education. This field guide illustrates the process of how to generally plan and incorporate CDE approaches into training programs.

The Purpose of the Field Guide

This basic guide explains the CDE training approach to newcomers and provides the necessary tools to get started. As a classroom model for instructional design, CDE is a delivery system where the instructor is both the architect of the training process and the facilitator (Gustafson 2002). This guide is written for missionaries[2] whom desire to use CDE in a leadership-training environment, although the principles and methodologies are

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[1] In this field guide, the term participant refers to the learner. Participant is the preferred term in at least one Chilean article that describes Vella's dialogue education (Walker 2004). Learner (aprendiz) or student (estudiante) in Spanish have strong pedagogical overtones that would not be appropriate for church leaders (Joo, personal conversation, August 26, 2014).

[2] This manual would be equally valuable for national leaders who desire to introduce CDE into their ministry context.

applicable outside of that context. Before continuing, two preliminary issues deserve mention.

Preliminary Issues: Bonding and Credibility

The first step to take for an individual who desires to train adults within an organization with a distinct culture is to intentionally develop social bridges of understanding in a process called bonding. Therefore, the first question to ask is: "Have I adequately bonded with the leaders of the organization so as to enjoy sufficient credibility that allows me to design and facilitate a CDE training event to respond to a need within the targeted community?"

Credibility can be acquired either through relationship, expertise or both. Credibility requires its own strategy. It begins by bonding with the members of the target community. Bonding requires a sense of belonging with the people in the local culture.[3] The best model for this is seen in the life of Christ when he surrenders heavenly attributes and adopts earthly ones in order to effectively identify with humankind (Phil 2:5-8). In a missionary context, this means adopting new customs, a new language, and new social skills. It also requires a level of self-awareness of one's own culture so as to know what personal customs to reject and what native customs to embrace. Effective bonding also means that, as a cross-cultural change agent, one takes a humble posture of becoming a student of the target culture. Investing a significant amount of time in developing and executing a bonding strategy will pay dividends for years. When a missionary has acquired the people's trust, they care to pay attention to what the missionary has to say.[4] Once a sufficient level of credibility[5] has been attained, there are several preliminary questions that need to be answered.

Is CDE the Appropriate Training Approach?

Before beginning the CDE design process, at least four questions should be considered to determine if CDE is the most appropriate training approach for the content and the participants.

1. Is the purpose of the training to augment skills, knowledge and attitudes with observable results in the lives of the participants?

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[3] Thomas and Elizabeth Brewster's book, *Bonding and the Missionary Task* (1998), offers excellent insight in how to go about the process of developing credibility through "bonding" and relationship in a cross-cultural context.

[4] I spent eight months getting to know the Chilean culture, the needs within our church organization and bonding with key decision-makers before facilitating our first CDE training event. I also spent decades learning Spanish and working with multiple Latin American cultures.

[5] Credibility can be granted to visiting speakers, but the ability to influence at a deeper level improves with long-term relationships based on mutual trust.

Dialogue can impact the skills, knowledge and values of the participants more than a traditional educational approach. If one is seeking to affect these three areas with the results demonstrated in the participant's behavior, dialogue is far more effective than monologue. If one simply wants to transmit information, then a traditional approach that uses lecture, video or panel discussion may be more appropriate than CDE.

2. Will the total number of the participants allow for meaningful dialogue in small groups?

Dialogue is most appropriate with smaller audiences. With two facilitators present, approximately thirty-two participants is an ideal number (i.e. 8 groups of 4 individuals). Larger participant groups can potentially inhibit: (1) the explanation of the learning tasks; (2) the monitoring of small group performance; and, (3) the facilitation of discussion among all of the participants in the training environment.[6] Therefore, limiting a training event to approximately 30 to 32 participants with two facilitators has proven to be the most effective approach.

3. Is there enough time for dialogue with respect to the content?

Dialogue has historically resulted in higher retention levels,[7] but cannot communicate the same amount of information that monologue can in the same amount of time. In other words, monologue is better for communicating a lot of information in a short amount of time. Dialogue, simply put, is very time-intensive. This time factor requires the limiting of content as compared to the amount of material communicated in a traditional lecture format with an equal amount of time. However, the ability for dialogue to impact the values, level of motivation, and skills, in addition to the knowledge base of participants, makes it worth the effort.

4. Do the participants share a similar knowledge base that includes the vocabulary of the content?

Participants must have a working understanding of the vocabulary of the material and have a similar knowledge base in order to be able to engage in meaningful dialogue (Knowles 1975). Highly technical material or content that has an unknown vocabulary inhibits dialogue. The shared knowledge base can be inherent in the participants' lives or

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[6] I once co-facilitated a training event with my wife, Lisa, that had 53 participants and we spent the majority of our time explaining the directions instead of monitoring the learning task performance of the small groups. The discussion time in the larger group was cumbersome and we found that additional facilitators or a smaller number of participants would have greatly alleviated this difficulty.

[7] Vella and Knowles cite figures on retention as "20% of what we hear, 40% of what we hear and see, and 80% of what we do, and 100% of what we feel (Knowles 1984 as cited in Vella 2001, 114). Some other psychologists point out that there are so many factors that affect memory retention that a specific percentage of retrieval cannot be assigned without mentioning many more factors involved in the process.

vocational experiences. If this is the case, then a pre-training survey[8] should be conducted to establish the existence of a common knowledge base. Pre-reading or reading the content during the training event itself can also create a common knowledge base.[9]

Figure 8 illustrates the bonding process and helps the reader visualize the flow of the preliminary preparations. Each step is highlighted with two possible outcomes: either proceed on a dialogical tract with CDE or use a traditional educational method. A traditional approach to training, as pictured in Figure 8, refers to the transmission of knowledge through methods like discourse, debate, interview, video or panel discussion. The primary emphasis of a traditional instructional approach is teaching or training from an expert point of view to an inexpert. The traditional approach is also more content-driven, while CDE is more participant-focused. If the designer determines that a CDE approach is appropriate, then he or she should begin the nine-step design process of Christian Dialogue Education.

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[8] The participant competency assessment (PCA) is pre-service training survey and will be explained later.

[9] In Chile, the high cost of books has limited the pre-reading approach using books. In the case of classes on biblical studies, most of our pastors share common ministry experience, and a common knowledge of the Bible that allows for establishing a common knowledge base with reading during the actual training events.
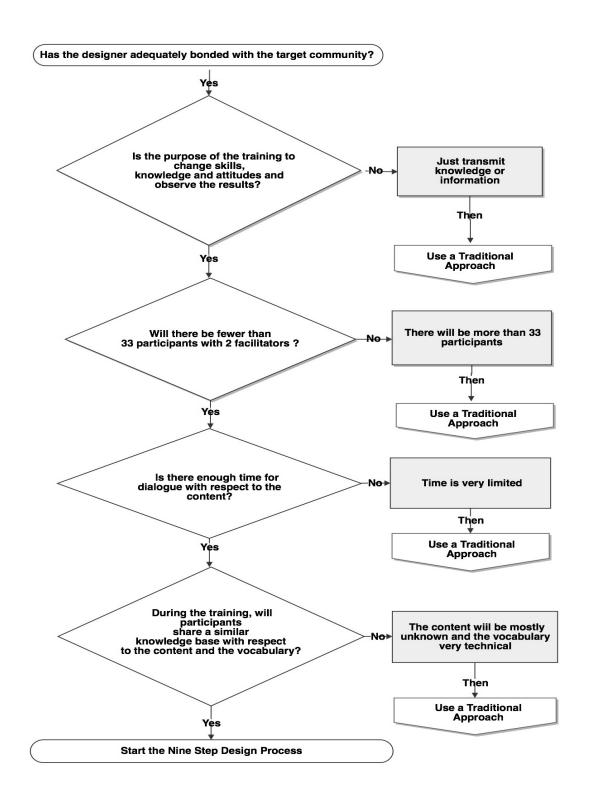
Figure 8: Preliminary Questions to Ask Before Using CDE
(Adapted from Knowles 1975 and 1993)

Beginning the Nine-Step Design Process: Participant Competency Assessment

The Nine-Step Design process begins with the Participant Competency Assessment (PCA).[10] The purpose of the PCA is to determine what the participants think they need to learn and what valuable knowledge and/or experience they bring to the training event. PCA evaluation also occurs during the training event in order to allow the designer to modify the training process as it develops. The PCA evaluation creates a partnership, whereby facilitators and participants construct the training design together. Prior to the event, there are various ways to administer this survey, including e-mail, an online survey, or a simple phone call prior to the training. At this point, the PCA survey assists in informing the design to increase the effectiveness of the achievement-based objectives (Vella 2008). It also allows the participants to look at the purpose of the training, the logistics of the event, and the material that will be presented. A PCA survey provides a gauge of the interest level among the participants.

There are three steps to perform the PCA; the steps can occur prior to or during the training event:

1. **Ask**: Open-ended questions allow the participants to express their learning needs, their experience, or the competency that they bring to the training event.[11]
2. **Observe**: The competency assessment is ongoing because the more one knows about the participants, the better the learning. Using careful observation, the designer or facilitator can make adjustments during the training event and can better individualize the instruction.
3. **Study**: Requiring reflection papers that are responses to required reading can reveal more needs and competency levels that the participants bring to the training event (Vella 2013, 10-11).

Figure 9 demonstrates the ongoing nature of the PCA survey as it continually redefines the participants. To be an effective facilitator, one needs to continually assess the readiness of the participants. In the next section, the nine design steps of CDE will be discussed in the order that they will most often occur.[12]

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[10] In dialogue education, the PCA tool is referred to as a learning needs resource assessment or LNRA (Vella 2008, 217).

[11] These questions provide some baseline data regarding the participants in order to make appropriate adjustments to the training strategy based on their experience (Vella 2008). The PCA survey will also serve to confirm or challenge a series of assumptions about the participants that this training makes.

[12] The dynamic nature of planning for instructional design means that the order of the design steps may vary. This is normal and should be expected. What is important is to make sure that all of the steps are covered, no matter the order.
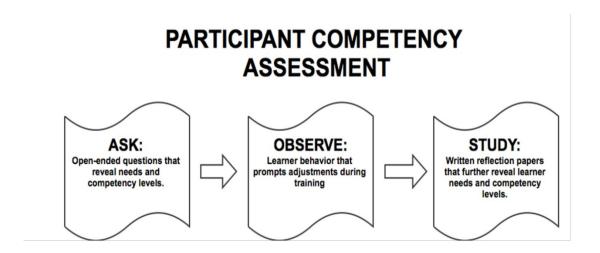
PARTICIPANT COMPETENCY ASSESSMENT

ASK: Open-ended questions that reveal needs and competency levels.

OBSERVE: Learner behavior that prompts adjustments during training

STUDY: Written reflection papers that further reveal learner needs and competency levels.

Figure 9: Participant Competency Assessment
(Adapted from Vella 2013:10-11)

The Nine-Step Design Process

The nine CDE design steps provide a frame of reference for creating a training experience that will facilitate a desired change in the knowledge, skills or attitudes of the participants. Simply defined, this change is learning (Vella et. al. 1998, 22). Each of these steps will be described briefly in Table 23, and then an example of what a training design looks like will be illustrated.

Table 24: The Nine Design Steps of Christian Dialogue Education
(Adapted from Vella 2014)

1. WHO:	"Who" includes characteristics of both the participants and the facilitators. Information from the PCA survey and ongoing observations about the participants should inform the overall training design.
2. WHY:	"Why" indicates the purpose or the circumstance that creates the need for the training. The need could be individual, organizational, or a combination of both.
3. WHEN:	"When" refers to the hours spent with the participants.
4. WHERE:	"Where" includes the details related to location, room arrangement, lighting, available media resources, etc. Arranging the seating in the room to promote dialogue is a critical factor in this design step.
5. WHAT:	"What" is the content in the achievement-based objectives (ABOs).
6. WHAT FOR:	"What for" refers to the achievement-based objectives that point both the facilitator and the participant to a specific goal.
7. HOW:	"How" includes both the process and materials that form a learning task. The learning task explains how the participants will accomplish the ABOs. A learning task is an open question that is offered to a group that includes the necessary information that is needed to answer the question. An open question seeks to discover connections between facts, to examine them and consider the ramifications of the analysis.[13]
8. SO THAT:	"So that" refers to the change indicators that demonstrate if the purpose of the training (or the "why") has been fulfilled.[14]
9. WITH WHOM:	"With whom" signifies the change indicators or behaviors that let us know whether the participants are drawing nearer to God, to each other, or both during the training process.

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[13] Table 25: A Modified Version of Bloom's Verb Taxonomy, p. 273, can serve as a guide for developing effective ABOs and learning tasks.

[14] In Dialogue Education, the SO THAT design stage is the third step. This position demonstrates that evaluation indicators are planned toward the beginning of the design process. The important thing is to make sure that each step is adequately covered, irrespective of the position that the steps are planned.
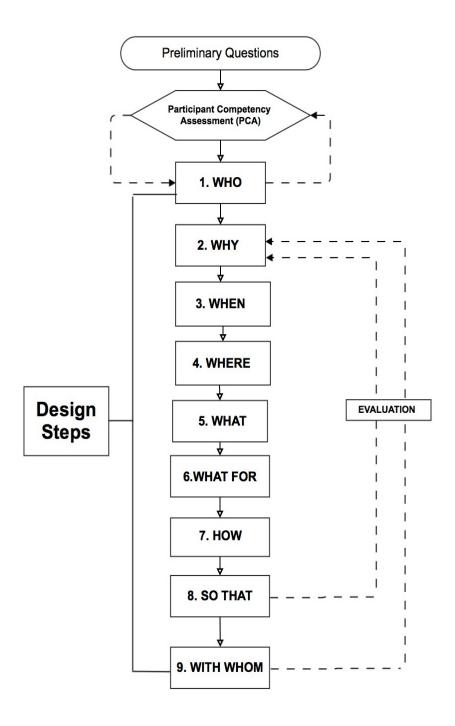
Figure 10: Preliminary Factors and the Nine Design Steps of Christian Dialogue Education
(Adapted from Vella 2013: 12-13)
Figure 10 shows the entire process of creating a training design using Christian Dialogue Education. Notice that the process begins with answers to the four preliminary questions

that determine whether dialogue is an appropriate training methodology for the current context. The next step is to deal with the characteristics of the participants in light of the intended content, and this step is where the PCA assessment occurs. PCA analysis is ongoing and, therefore, there is a loop from "Who" back to the PCA survey. The next progression is to complete all nine steps. The final two steps—"so that" and "with whom"—are the indicators which form the basis of evaluating the training in light of "why," which is the purpose of the training design. In the next section, an example of a training design will be highlighted using CDE.

Example of a Training Design

This part of the field guide features an example of a training design for potential catalytic urban church planters in Santiago, Chile, along with their spiritual sons or daughters who will plant a church under the auspices of the catalytic leader.[15]

DESIGN TITLE: REACHING THE FASTEST-GROWING COMMUNITIES OF SANTIAGO WITH A MESSAGE OF HOPE

PCA SURVEY SENT: One month before the training event, a PCA survey will be sent to determine five issues:

(1) **The numerical experience of church planting by each participant**. This reveals to the facilitators who the most experienced church planters are in the room. During the training event, the facilitators will want to spread out the veteran church planters amongst the newer church planters to allow their veteran experience level to benefit more participants.

(2) **The concerns the planters bring to the training event and to the planting process**. These factors will inform the training design and, especially, the development of the achievement-based objectives (ABOs).

(3) **The experience level of each participant in doing Internet searches**. If some are not able to perform a search or they feel intimidated by the process, the facilitators will want to group them with people who have experience in this area.

(4) **The mental or divine guidance process each participant uses to determine his/her approach to evangelism**. This inquiry informs the training design regarding the level of spiritual versus mental input that goes into the process of determining an evangelistic approach (the premise of the training is you need a balance of both).

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[15] This outline is a modification of a similar one found in Vella's unpublished paper, *The Little Blue Book of Dialogue Education* (2013).

(5) **The participants' view toward Stetzer's comments in the pre-reading about receptivity to religious change based on major life events**. This last question allows the facilitators to see the level of resistance to the idea that receptivity should be a factor in determining where and in what manner people are evangelized.

1. WHO: PARTICIPANTS

Eight potential catalytic urban church planters, along with one of their spiritual sons or daughters (also referred to as "emerging church planters"), will form the group of participants. Therefore, the total number of participants will be sixteen. Two facilitators who are experienced urban church planters and speak Spanish will also be present.

2. WHY: THE SITUATION

The national Foursquare church planting task force believes that emerging church planters need to understand where urban populations that have a greater receptivity for making personal religious change exist. These areas can serve as potential places to plant a new church.

3. WHEN: TIME FRAME

Saturday, December 6, 2015, 9:00 AM to 4:00 PM (6 hours of contact time, plus lunch)

4. WHERE: SITE

The conference room at the national Foursquare Church of Chile headquarters in Santiago will serve as the training site. Participants will bring laptop computers and Bibles. The facilitator's computer will transmit its image onto a screen for Power Point presentations and some website examples. Wi-Fi will be available at the national offices. Chairs and tables will be arranged in a U-shape.

5. WHAT: CONTENT

A. Map (color-coded) showing all the urban municipalities in Santiago metropolitan area, (http://www.citypopulation.de/php/chile-santiago.php)

B. Census figures for 2002 and 2012 from the National Institute of Statistics (*Instituto Nacional de Estadísticas*) (http://www. ine.cl)

C. Crime statistics from the website of the national police department (*Carabineros*) (http://www.carabineros.cl/InformeEstadistico/index.html)

D. Acts 17:16-34 (Paul's ministry in Athens)

E. Evangelistic strategy report form

6. WHAT FOR: ACHIEVMENT-BASED OBJECTIVES[16]

By the end of the six-hour class, the participants will be able to:

A. **ABO #1**: Locate on a map of Santiago, Chile, the four fastest-growing communities in the metropolitan Santiago area and form an argument about why these communities are growing so fast.

B. **ABO #2**: Identify two of the principal social challenges in these communities based on police and government census websites.

C. **ABO #3**: Identify and discuss three bridging strategies that Paul used in Acts 17:16-34 to communicate the gospel to the Athenians, and decide if any can be employed as part of an evangelistic strategy in the four fastest-growing communities of Santiago.

D. **ABO #4**:Develop a potential evangelistic strategy that addresses the social challenges in one of the four fastest-growing communities of Santiago based on information gathered in the learning tasks including census information, Paul's example in Acts 17, and divine insight

7. HOW: LEARNING TASKS

A. **Learning Task for ABO #1**: Examine a color-coded map of greater Santiago that highlights population distinctions. Identify the four fastest-growing communities of the fifty-two municipalities that make up the Santiago metro area based on the census reports for 2002 and 2012. Finally, locate these communities on a metro area map.

B. **Learning Task for ABO #2**: Research the crime statistics in these communities from the national police website and identify two major social problems in those areas based on the statistics.

C. **Learning Task for ABO #3**: In small groups, read Acts 17:16-34 aloud. Then, identify and discuss the bridging strategies that Paul used to communicate the gospel to the Athenians. By consensus, the groups decide if any of the strategies can be employed as part of an evangelistic approach in the four-fastest-growing communities in Santiago.

D. **Learning Task for ABO #4**: Each small group will be assigned one of the fastest-growing communities in greater Santiago. The small groups will pray for divine insight and answer the following question, "What kind of evangelistic strategy would you develop based on the primary social needs of that community, Paul's example in Athens, and your own divine insight? The procedure of this task is as follows:

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[16] Note that the action verbs demonstrate a broad approach to training that begins with understanding (ABO #1: locate) and moves to creating (ABO #4: develop).

- Each participant will take 30 minutes to pray and spend some time in solitude. She/he will ask the Holy Spirit for divine insight to guide the group toward a bridging strategy and an evangelistic approach that addresses the two primary social needs in their assigned community. Insights will be written down and shared among small group members.
- Next, the group will come together to arrive at a consensus regarding an evangelistic strategy for the targeted community based on the social needs, Paul's example and divine insight. A report form will be filled out to document the group's evangelistic strategy. A rationale that supports the strategy will also be included in the written report. A copy of the report will be sent to the national church planting task force. Together, the small group members will pray that God will raise up workers to serve the spiritual harvest in that targeted community.

8. **SO THAT: EVALUATION INDICATORS** (demonstrations of change in skills, values and attitudes)

A. **CHANGE INDICATORS FOR ABO #1**: During a presentation to the class, each group demonstrates its knowledge of the four fastest-growing communities in Santiago based on census material. Each group then presents one of the communities as a case study using the color-coded population map projected on a screen. The group offers possible reasons why the chosen community is one of the four fastest-growing communities in Santiago (e.g, urbanization, global migration, new jobs, etc.).

B. **CHANGE INDICATORS FOR ABO #2**: Each group presents two of the principal social problems in the community they are reporting on. Potential populations for evangelism and social ministry are proposed (e.g. women who are victims of domestic violence; anger management programs for perpetrators of domestic violence, etc.).

C. **CHANGE INDICATORS FOR ABO #3**: Each group identifies the four bridging strategies that Paul used in Acts 17:16-34. The group then creates a graphic illustration on poster board of the four bridging strategies and presents them to the larger group. Bridging strategies that are applicable to the fastest-growing communities in Santiago are highlighted in the presentation.

D. **CHANGE INDICATORS FOR ABO #4**: Each group comes to a consensus on an evangelistic strategy for their assigned community based on the two primary social needs, the bridging strategies that Paul used, and divine insight. A presentation of the evangelistic strategy is communicated to the entire class. A report of the findings is sent to the national church planting task force with a rationale of why this evangelistic strategy would be effective.

9. **WITH WHOM**: change indicators that demonstrate spiritual formation and greater unity among the participants

SPIRITUAL FORMATION INDICATORS FOR ABO #4: Each person shares with their group the insights that he/she has received from the Holy Spirit about a strategy for their assigned community during his/her time of prayer and solitude. These divine insights could include a Bible verse, an inspired thought or a new idea. The insights that the group considers to be especially helpful are included in their group presentation and in their report to the national church planting task force.

Example of a Participant Competency Assessment (PCA)

The PCA is to be distributed prior to the training:

Directions:

Read Chapter 15 (pp. 177-186) of Stetzer's *Planting New Churches in a Postmodern Age,* and answer the following questions and e-mail them to the facilitators at the national church office.

1. Name: _____

2. Status: _____ Catalytic Urban Church Planter

    _____ Emerging Church Planter

3. Current local church name and location: _____

    _____

4. E-mail address: _____

5. What is your greatest concern with respect to your up-and-coming church plant that the training team could be praying about?

    _____

    _____

6. Is this your first experience with church planting?

    _____ Yes

    _____ No

    If no, how many church plants have you been involved with? _____

7. Have you conducted Internet searches before?

    _____ Yes

    _____ No

8. How do you go about determining an evangelistic approach to the community your church is currently reaching or the community you are targeting with the upcoming church plant?

    _____

    _____

9. On page 181, Stetzer cites the following factors that can increase a person's receptivity to the gospel: "relocation, forced employment change, divorce, marriage, childbirth or the illness or death of a loved one." Should these factors affect our evangelistic methods? If so, how?

_____

_____

Conclusion

This example shows the strength of CDE to train emerging church planters for more effective evangelizing in their communities. The benefits of CDE are four-fold: (1) dialogue allows for mutual sharing of different paradigms that shed light on the reality that each one of these church planters will face; (2) dialogue promotes openness to new ideas; (3) dialogue helps church planters better analyze areas of uncertainty in their ministry context; and, (4) dialogue encourages the participants to take control over their own learning process with respect to their vocational performance. The latter occurs because effective solutions are derived from group interaction and personal effort and not because an "expert" explained the best evangelistic approach in an urban area.

In order to acquaint the reader with some of the key vocabulary associated with Christian Dialogue Education and other terms used in this field guide, a glossary of key words is provided in the next section.

Glossary of Terms

Achievement-based objectives (ABOs): The content a learner should acquire in the areas of skills, knowledge, or attitudes (SKAs) from any source, including pre-training assignments, learner opinions, and organizational demands, etc. (Vella et. al. 1998, 36).

Adult education: The "art and science of helping adults learn" or andragogy (Knowles 1980, 43). Adult education is a set of assumptions and methods that improve adult learning (Darkenwald and Merriam 1982).

Bloom's Taxonomy of Verbs: A framework to describe six general categories of information processing and the action verbs associated with those categories. The framework was updated in the 1990s by a group of educators led by Lorin Anderson. The new categories from the least demanding level to the most demanding level are: remembering, understanding, applying, analyzing, evaluating and creating (Marzano and Kendall, 2007). Action verbs associated with these categories are found in Table 24 (Overbaugh and Schultz, 2014), and help with writing ABOs.

Bonding: In a missions context, bonding occurs when one experiences a "sense of belonging" that forms the foundation of significant relationships among people in a culture that is not one's birth culture (Brewster and Brewster 1982, 6).

Catalytic urban church planter: A church leader whose primary ministry focus is starting a church planting movement, either from a local church or as the product of an itinerant ministry team.[1]

Christian Dialogue Education (CDE): An adult educational design model that uses methods found in Jane Vella's Dialogue Education (DE) to advance the learning process and spiritual formation. In contrast to Dialogue Education, CDE adheres to Christian educational underpinnings and emphasizes the role of the facilitator and class materials to bring the participants and facilitator closer to God and to each other, in the spirit of Matthew 22:37-39.

Classroom model: An instructional design model in which the teacher or facilitator is the designer of the training, as well as the person who executes the instructional process Gustafson 2002, 32)

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[1] Ott and Wilson describe a "catalytic church planter" as a person who starts a congregation in a moderately receptive urban community and, from there, devotes him or herself to inspiring, training and deploying local pastors with the goal of developing a church planting movement. Ott and Wilson also identify a person who plants churches with a ministry team as an "apostolic church planter" (2011, 93-94). I have combined both into the catalytic definition.

Delivery system: A process for conveying an educational service that brings together the participants, and instruction in order to accomplish learning objectives (Ford 1991, 202)

Dialogue Education (DE): An adult education design model that uses dialogic interaction to promote the learning process and is based on various learning theories that promote mutual respect between the facilitator and the learner. Dialogue Education emphasizes the role of the learner in naming the content and partnering with the training design (Vella 2008)

Instructional design (ID): A systems approach to instruction based on "analysis, strategy, development, and evaluation" that considers training primarily from the participant's point of view rather than the content (Smith and Ragan 2005, 11). Both Dialogue Education and Christian Dialogue Education are included in this paradigm of training approaches.

Learning task: An open question related to the course material that helps participants discover the intended outcomes of the training event and demonstrate their learning through outward behaviors (Vella 2008).

Open questions: Questions that demand thought, promote dialogue and require more than a simple one-word answer. In CDE, they often begin with the word "how" or "why" (Vella 2008, 11).

Participant competency assessment (PCA): A survey instrument that reveals the contextual background of the participants and their purpose for engaging in the learning process.[2]

Spiritual formation: The inner renewal of our being that results in the outward expression of the "deeds of Christ that are done in the power of the Spirit" (Willard 2014). Spiritual formation or Christ-likeness is the goal of Christian Dialogue Education.

Spiritual son or daughter: The term "spiritual son or daughter" in the context of the Foursquare Church of Chile refers to a person who has been discipled from the beginning of their faith walk by someone they continue to recognize into the present as a spiritual authority figure or personal guide (Joo, pers. comm. 2012).

Systems model: An instructional design model that serves corporate environments where substantial preliminary study needs to occur to find out the usefulness and the desirability of creating a training solution for the problem of poor work conduct by employees. (Gustafson 2002, 36, 45).

Training design: An "instructional design model" that visually portrays the training process, emphasizes key elements of the system and demonstrates how they interact (Smith and Ragan 2005, 10).

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[2] In Dialogue Education, this instrument is called a "Learning Needs Resource Assessment," or LNRA (Vella 2008, 217).

Table 25: A Modified Version of Bloom's Verb Taxonomy
(Adapted from: Overbaugh and Schultz, 2014)

INFORMATION PROCESSING CATEGORIES	ACTION VERBS
1. REMEMBERING: Can the participant recall or remember the information?	define, duplicate, list, memorize, recall, repeat, reproduce, state
2. UNDERSTANDING|: Can the participant explain ideas or concepts?	classify, describe, explain, identify, locate, recognize, report, select, translate, paraphrase
3. APPLYING: Can the participant use the information in a new way?	choose, demonstrate, dramatize, employ, illustrate, interpret, operate, schedule, sketch, solve, use, write
4. ANALYZING: Can the participant distinguish between different parts?	appraise, compare, contrast, criticize, differentiate, discriminate, distinguish, examine, experiment, question, test.
5. EVALUATING: Can the participant justify a strategy or decision?	argue, defend, judge, select, support, value, evaluate.
6. CREATING: Can the participant create a new product or point of view?	assemble, construct, create, design, develop, formulate, write.

Suggested Resources for Further Study

Brewster, E. Thomas, and Elizabeth S. Brewster. *Bonding and the Missionary Task.* Pasadena, CA: Lingua House. 1987.

Brewsters' concise book is a "must read" for every missionary before going to the field. The principles of bonding in this text are critical for one's long-term success in a cross-cultural context.

Gangel, Kenneth O, and James C. Wilhoit (editors). *The Christian Educator's Handbook on Adult Education*. Grand Rapids, MI: Baker Books. 1993.

Gangel and Wilhoit compiled a set of articles by multiple authors that interpret, critique and apply Malcolm Knowles' principles of adult education to the local church context. Knowles even contributes one chapter to the text.

Kraft, Charles. *Communicating Jesus' Way*. Pasadena, CA: William Carey Library. 1999.

Kraft's brief book provides a link between communication theory and how God desires to communicate. The author takes the theological and the technical issues related to communication, and boils them down to practical insights.

MacKeracher, Dorothy. *Making Sense of Adult Learning*. Toronto: University of Toronto Press. 2004.

This is an outstanding book in the field of adult education that brings together theory and practice. The chapter on, "Strategies and Styles of Facilitating" should be read by every person who desires to effectively facilitate adult learning.

Melick, Rick, and Shera Melick. *Teaching that Transforms: Facilitating Life Change through Adult Bible Teaching*. Nashville, TN: B and H Academic. 2010.

Melick's book is a recent application of adult education principles to the Christian context. This book draws from several adult theories to create a "Star Model" of adult Bible study that focuses on Christ-likeness as its principal outcome.

Rothwell, William J. *Adult Learning Basics.* Alexandria, VA: ASTD Press. 2008.

This basic resource on adult learning principles describes how to transfer theory into practice. It does a good job at making adult learning principles more accessible to the average person.

Vella, Jane. *On Teaching and Learning: Putting the Principles and Practices of Dialogue Education into Action*. San Francisco: Jossey-Bass. 2008.

This literary work is one of several outstanding books by the creator of Dialogue Education, Jane Vella. This particular resource is one of the most recent ones and is abounding with practical insights on how to teach using a dialogic approach.

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Vita

Lee Monroe Schnabel was born on May 8 in Albuquerque, New Mexico at Sandia Base and lived in several places in the United States since his father was an Air Force pilot.   Lee and his family lived in Dayton, Ohio, Woodbridge, Virginia and eventually settled in Glendale, Arizona.

After attending the University of Arizona in Tucson for one year, Lee transferred to LIFE Bible College in Los Angeles, California where he graduated in 1981. Two years later Lee married his wife, Lisa Royer, while serving on staff at The Church On The Way, in Van Nuys, California. Lisa grew up in Brazil and Venezuela since her parents were Foursquare missionaries.

In 1984, Lee and Lisa moved to Guatemala where they pastored the Central Foursquare Church in Guatemala City and provided oversight to the National Foursquare Bible Institute program. While ministering in Guatemala they sponsored a church plant among the Tzutujil Indian tribe on the shores of Lake Atitlán. Their two oldest sons, Kurt and Stefan, were born in Guatemala during their time there.

From 1988 to 1993, Lee served as the Regional Coordinator for Latin America and the Caribbean for Foursquare Missions International in Los Angeles, California. During this season, their youngest son, Hans, was born. In 1993, they transferred to Panama City, Panama where they spent five years creating an in-service training program for the Foursquare church of Panama. They also conducted pastoral training events in Colombia as well. The in-service training program in Panama continues to this day.

In 1998, they returned to the United States and in the Fall of 1999, they planted a Foursquare church in Chandler, Arizona. After merging their congregation with another Foursquare church nearby, they re-located to Eugene, Oregon. While there, they became involved with a church plant and Lee worked in the area of development for Foursquare Missions International.

After a brief time in Los Angeles, Lee and Lisa deployed to Chile in 2008 where Lee has served as the Director of Continuing Education for the Foursquare Church of Chile. In 2009 this program was introduced using Dialogue Education. Later this approach was labeled Christian Dialogue Education to more accurately describe the philosophical underpinnings and the overall purpose of advancing spiritual formation in Chilean Foursquare leaders.   In 2010, Lee completed his Masters in Global Leadership from Fuller Theological Seminary. Upon the completion of his doctoral degree in June of 2015, Lee and Lisa plan to continue to facilitate in-service training and church planting in Chile and in other Latin American countries.