

Offices, Titles, and Functions

The family has always been the basic element of organized society. In ancient times those families became extended forming tribes which included the male descendants. Generally, we have come to refer to the founder or inherited leader of such a family in early Biblical history as a patriarch.

The designation “patriarch,” however, is used only in New Covenant writings. It is applied to Abraham (Heb. 7:4), to the sons of Jacob (Acts 7:8-9), and to David (Acts 2:29). The term seems to be equivalent to the head of the father’s house, or of a tribe (1 Chron. 24:31; 27:32; 2 Chron. 25:12). It is common today to speak of those in the genealogies preceding the era of Moses as patriarchs.

Although *patriarch* is formed of the two words *father* and *ruler*, in its common usage it meant *head of a father’s house, father of a tribe*, and more especially *head of a family*. It was a practical, inherited capacity of leadership and respect rather than an elected, authoritarian office of a ruler.

Beginning with Exodus 3:16, the term *elder (old, aged, bearded)* is the term consistently applied to such a family/tribal leader. This usage prevails throughout the rest of the Scriptures through Revelation.

Elders are mentioned in numerous Old Testament passages, and in the Gospels they are mentioned frequently. Actually, no definition of their identity or capacity is explained in the Bible. We may rightly assume that the original patriarchal concept still prevailed in the Gospels. In the Scriptures we see them as respected heads of extended families, not elected or given legislative authority. They were influential due to their wisdom in nurturing moral and ethical families and successful business operations. Due to their stability and trustworthiness they represented their clans’ best interests in community life. They communicated with other leaders and men of religion and taught their tribes the matters of common interest in maintaining a cohesive society. In the Gospels particularly they were protectors of tradition and the status quo.

Families lived in proximity in their inherited homeplaces for generations allowing them to increase into tribes or clans. These extended families even included the slaves, servants, and employees. The house, or household, of a man included his entire family and business operation. A man who ruled his house well was a successful business man also.

Then, in Acts we read of elders (4:5, 8, 23; 6:12) with no indication that they were different from the traditional elder of the Old Testament and Gospels. Still, with no distinguishing explanation, in Acts 11:30 mention is made of elders in the Jerusalem congregation. Shall we hastily jump to the conclusion that these were selected and elected to serve as leaders or rulers among the disciples? Or rather, may we not rightly assume that they were traditional elders (heads of households, patriarchs) who had accepted Christ and were respected as leaders in their new role by the disciples?

Something different comes to view in Acts 14:23. The two evangelists, Paul and Barnabas, *appointed* elders in congregations of the converts they made in Asia Minor.

Why was this new selection process introduced? Were they a different sort of men filling a different kind of capacity?

No explanation for this new method is made in the narrative, yet some difference in circumstances is readily recognized. They were among Gentiles whose culture was different. No doubt, some Jews were among them, but having left their Jewish families and tribes in Palestine, there were no prominent heads of families like those in their former homeland. So men who possessed the leadership, faith, and character of Jewish elders were sought out and appointed to give care to the congregations and to work in their best interest.

Later Titus (a Greek) was in Crete and Timothy (of Greek and Jewish parentage) was in Ephesus among Gentiles who, like them, were reared outside of the Jewish culture. Paul saw the need to reaffirm to both evangelists the qualities of the traditional patriarchal elder as they sought out men of faith, leadership, and respect to nurture the new churches. Those descriptions which we have characterized as *qualifications* were general and somewhat relative. They are not checklists of lawful requirements as we have been inclined to make them, or the lists would have been identical. If Titus in Crete and Timothy in Ephesus immediately appointed men matching the description Paul sent each, the men selected would have not been identical in “qualifications.” For instance, Paul did not instruct Timothy to appoint men with believing children (1 Tim. 3:1-7; Titus 1:5-9). Check it out for yourself.

The congregation became the family or tribe in which the elder became a patriarch or family head. In Old Testament practice, a family had only one head. Although we have contended confidently that there must be a plurality of elders in a congregation, the language in the New Testament writings does not make that a clear demand. (More about that in *Free In Christ*, Ch. 23: “Flexibility in Organization.”)

How does this all fit in modern American culture? Perhaps the Indian chief or the Southern gentleman of the plantation in earlier times was of closest identity with the patriarchal head of the family or tribe. But now we are a transient society with few traces of the extended family in communities today. So we must prayerfully discern who has proven his spirituality, leadership, and respect within the group. Ideally all persons should demonstrate those characteristics, but practically they do not. The selection and appointment gives congregational endorsement of those specific persons.

To the Corinthian disciples Paul wrote, “Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer” (1 Cor. 16: 15-16). What a marvelous precedent! Here is the kind of proven leadership and earned respect of a patriarch / head of family / elder, and here is the cohesive, submissive service of all with no thought of rank or authority. Such interaction works wonderfully among people of good will, but where there is strife and pride, not even an authoritative system will work. We need no prooftexts to substantiate that for we have proved it repeatedly by our actions.

The recognition of those who have already proven themselves does not establish a hierarchy of rank and authority. “Not so with you,” Jesus declared concerning rulers

among them (Luke 22:24-27). The only “authority” any one has over the congregation is that which the congregation grants persons, whether they be elders or anyone else. For example, a woman may be authorized by the group to publish a bulletin or a man may be authorized to build new classrooms. They may be “deputized” by the elders to do those things only if the congregation has given the elders permission to deputize them.

Although all present-day cultures have not recognized it yet, Jesus broke down the wall of separation between male and female. Women who have proven spirituality, leadership, and abilities in the congregations may well be looked upon as matriarchs. Many congregations have been started by women. Their steadying leadership and influence have helped to develop and maintain those congregations. We have not recognized them as matriarchs / elders / family heads in the church even though they have served in those capacities “unofficially” all along. These Priscillas and Phoebes have not served for recognition any more than men have, but they should receive due recognition for their honorable leadership.

Throughout history God has used these elders (patriarchs, heads of families and tribes) to influence the basic segment of organized society. Due to the weakness of man, this arrangement has not always kept his people on the right path. But he still calls upon this wisest and most influential type of persons to work for the best interest of his people collectively. And he calls upon us to recognize such persons as our leaders. []

2003 Report Regarding Elder Evaluation

To: Cam Henderson

From: Mike Lafferty & Judy Jones, Elder Evaluation/Selection Committee

Introduction

We received written responses from approximately 90 Westside members. Most provided answers on the forms sent out by the committee. Approximately a dozen members chose to write letters. This report summarizes the congregation’s feedback on you personally. This report reflects our (Judy Jones and Mike Lafferty) best efforts to accurately convey the feedback we received from the congregation.

This report is divided into 5 sections:

- 1) Numerical Averages
- 2) Representative comments to questions
- 3) Perceived strengths;
- 4) Perceived areas for improvement;
- 5) Congregational support for you as a future elder

1. Numerical Averages

This section of the report gives you an average for the numerical scores of the individual questions on the elder evals. Note 1 indicating strongly agrees, and 5 strongly disagrees.

Question	Cam Henderson Avg	All Elders Avg
Know well enough	2.48	2.44
Approachable	1.98	1.91
High Standards	1.91	1.67
Mature Understanding of Word	1.94	1.8
Involved in member's lives	2.21	1.91
Spiritual Leader	2.38	1.95
Cooperative	2.79	2.16

2. Comments from evaluation questions

a. Approachable:

- i. 53 left comment blank
- ii. Cam and I have met regularly for ...his assistance
- iii. _____ I think so
- iv. Have never approached Cam with personal matters.
- v. Cam is a very kind and open person.
- vi. I have found him to be a good listener. He cares about people and their concerns.
- vii. Cam has very high integrity personally that relates in all facets of his life - he cares for people whatever their topic.
- viii. Yes, shows kindness and concern for others. Also, Cam is very upbeat.
- ix. I don't feel any particular draw towards Cam for spiritual matters.
- x. I have gone up to him a few times with concerns I have had.
- xi. He is visible and available on Sundays.
- xii. We have had just a surface relationship with Cam. We have never approached him with personal or spiritual concerns.
- xiii. I believe he would be.
- xiv. I would be more comfortable approaching Cam regarding personal matters vs. spiritual ones.
- xv. Easy to talk with.
- xvi. Cam is easy to talk to.
- xvii. In our experience, Cam has a friendly demeanor that we would assume makes him quite approachable. Cam also seems sincere in his interactions, which is critical for this question. In general, those things make him more approachable. However, because of what we know of Cam's recent behavior within the Eldership, his treatment of Mark LaValley and his apparent unwillingness to apologize to and seek forgiveness from the congregation, Cam is not someone that either of us would approach with a personal or spiritual concern.
- xviii. I have always found Cam approachable regarding anything.
- xix. Because we have a deeper relationship with some of the other elders, we would probably approach them first with personal or spiritual concerns.
- xx. Yes. Although I have never gone to him, I believe he is approachable and others have gone to him seeing advice or comfort.
- xxi. It was Cam and Andrea that helped our family to be a part of Westside.

b. Mature Understanding of the word:

- i. 58 left comment blank
- ii. I observed Cam's teaching and feel he is qualified.
- iii. We haven't heard him speak on spiritual matters or doctrine.
- iv. I have not experienced much of his teaching personally, but feel I know his background.

- v. Think Cam has been focused on more personal issues in his life.
- vi. Cam may have a mature understanding of God's truth to protect us against false teaching, but he lacks wisdom in other areas related to the protection of the church, which makes me equally as nervous.
- vii. Unfortunately, I have seen Cam fall down in this area. I believe Cam is a much more mature man than his actions have shown over the past year. He seems to lack wise judgment when "conflict" arises.
- viii. I may not know Cam well enough for this, but from what I have seen, this is true.
- ix. One concern would be in Cam's apparent difficulty in forgiving Mark, which (as we understand it) was part of the reason for the recent leadership crisis.
- x. I believe Cam has a good understanding of God's truth - but am not sure he has the experience & maturity required of an elder.
- xi. Cam is very insightful. Also, Cam shows an openness to hearing other's concerns & beliefs.
- xii. Cam also exhibited behavior that I felt to be divisive and not in the spirit of service, nor was it in my opinion an attitude that an elder should have.
- xiii. He has had his training since childhood and a mother's and father's example to follow always.
- xiv. Previous elder evaluations, but have not heard Cam teach.
- xv. I know Cam is a strong student of the Word. I would always respect his views of Biblical truth. While I know that Cam knows his bible very well, he is still open to further study when he's challenged on issues.
- xvi. Yes to part 1, but I think Cam was willing to let things go in order to maintain peace.
- xvii. As to scripture, Cam has an excellent grasp and commitment.
- xviii. I think he does.
- xix. With questions.

c. High Standards, Christ-Like:

- i. 56 left comment blank
- ii. He has been such a support for me.
- iii. When Cam was unemployed his attitude was of faithfulness
- iv. As far as I know. For 15 years I have seen Cam and Andrea involved regularly. I've just not had a close relationship.
- v. hard to judge (Christ-like).
- vi. Appears to, but don't know what score I'd give.
- vii. I haven't had much direct discussion about his faith, but he has expressed his commitment.
- viii. Other than his involvement in the recent elder paralysis, Cam has served Westside well, and exhibits a high standard of integrity and an active faith.
- ix. In the recent conflict Cam felt mistreated - saying Matt 18 was not applied. Yet, he was openly sharing this with others - rather than applying Matt 18 himself. This concerns me.
- x. I consider Cam to be truthful, honest and sincere. And, in any situation I know that I can trust what he says and he will hold any confidence.
- xi. I have seen Cam go out of his way to "do the right thing".
- xii. I believe that Cam has a heart to serve but his actions did not represent this attitude during the past year
- xiii. by observations of his family and knowledge of his responsibilities at work.
- xiv. I respect Cam and his faith

- xv. I have known Cam for many years--on a hello in passing basis--but not well--he has always seemed like a man of faith that lives his faith.
- xvi. Cam has very high standards and reflects Christ in his daily life. I have a high level of respect for Cam.
- xvii. We do not feel that we can properly comment on Cam's faith and we are not around him enough to judge his behavior in general. Again, however, what we know of Cam's recent behavior as an Elder and his treatment of Mark have significantly undercut our trust and confidence in him.
- xviii. Long time Westside member - dedicated to best interest of the church.
- xix. Cam walks the talk.

d. Spiritual Leader

- i. 59 left it blank
- ii. He is a prayerful man.
- iii. I wish I had more personal opportunity to see it. I am sure that Cam was on the right track in spending much time trying to mentor Mark LaValley.
- iv. Cam's ability to work corporately with others appear to be lacking. Likewise Cam was not and is not supportive of the current ministers, which hampers their ability to lead spiritually.
- v. The focus wasn't on the right things. After many months of meetings, the eldership was unable to move on, but just kept going over the same issues.
- vi. I believe his effectiveness has been undermined by the bitter and divisive behaviors of his wife and his subsequent championing of her cause (and the related commotion caused by Tanya Patterson, their close friend). He has demonstrated poor judgment at attempting to champion her concerns among the eldership and has effectively caused the leadership of the church to grind to a halt in the process.
- vii. Cam is generous and friendly, and thereby models Christian character to others.
- viii. I did not see Cam as a spiritual leader while he was an elder. I don't remember him praying or doing the Lord's Supper. I saw him as more of an administrator.
- ix. I certainly appreciate his spiritual maturity and he is an effective leader to me.
- x. Cam is kind and generous in heart, always looking out for other's good. He is also a proactive leader, looking at the specifics needed to accomplish the task at hand.
- xi. I've seen Cam do a lot of announcements, but not a lot more. I expect more from an elders in congregational communication than announcements.
- xii. Cam has a strong desire to serve others and lead wherever/whenever he's needed.
- xiii. I personally feel that Mike, Cam, and Jerry are very qualified and capable leaders (and have demonstrated this in their character through this difficult time). I would support and follow them as elders at Westside, and will continue to look up to them as role models regardless.
- xiv. Although I have no involvement with inner personal relations with the eldership I feel Cam brings good spiritual leadership to the group.
- xv. My humble opinion is that if Westside wants to be known for gracious ministries to all kinds of people regardless to the color and economic status, we need elders like Cam to make that happen.

e. Cooperative

- i. 38 left Blank
- ii. Many who wrote something said "Don't Know"

- iii. As far as I have observed he is willing to discuss and observe with the leadership.
- iv. We thought so!
- v. Don't fully know, but I would have thought so, not sure since the "split".
- vi. Don't know too much. But, I know from personal experiences that Cam was right in seeking mentoring for Mark LaValley. Mark's subsequent response has shown me that the 5 failed to support this needed effort.
- vii. Cam's personal opinions appear to be so strongly held that it is disruptive and divisive. Cam has been blessed with many talents. It is unfortunate that he was not able to direct them in a more constructive manner.
- viii. I question this statement in light of recent events and even comments made to me and in front of me. I really am not certain of the struggle. How is leading in tug of war?
- ix. I have never worked with Cam in a "group of leaders," so I cannot comment on his cooperative nature. My concern is that it is not Cam's leadership style, but influence of his wife's style that would affect how he would participate in a group (or further, the influence of his friend's wife). I have worked with his wife, Andrea, in many roles ... and before the "elder shake-up" she had already resigned all of her ministry roles in an emotionally-charged way.
- x. He would not look at both sides. Was only able to focus on his point of view.
- xi. I believe he would not have been asked to resign for this statement to be true. Putting the "conflict" aside, I believe he has been a good leader in the past and seemed to work well with others.
- xii. Up until the recent eldership crisis, we would have agreed with this statement.
- xiii. Cam did not seem to handle the recent conflict well. He felt he was wronged & that was the focus of his response.
- xiv. Cam seems willing to listen to other points of view and doesn't have to have his way. He is not afraid to express opinions different that the group, but will bow to the group.
- xv. not a pushover, but considerate of others
- xvi. I don't know all of the specifics but I understand that Cam was a willing participant in the campaign to remove the minister and was in full support of Andrea, Tanya and Mike's actions. These were contradictory to someone who is a servant.
- xvii. We have had no personal experience regarding this issue, however our close friends have been greatly hurt due to conflict in which Cam has been a part of.
- xviii. Cam is always willing to listen to others and weight both sides of an issue.
- xix. Maybe too cooperative.
- xx. My experience with Cam in the eldership group process is that if he feels the issue is important and if the results are different than his preference, he will continue to prevent progress until he prevails. Also, Cam's need to be supportive of his wife in her conflict with a particular staff member and other in the congregation prevented him from achieving what I believe he would have wished to have in the way of cooperation and collaboration with the leadership team.
- xxi. I think Cam is professional within the leadership.
- xxii. With questions. Cam, I do love you. The issue of the worship committee, Mark and Tanya Patterson has shown, I feel a lack of humility on Cam's part.

f. Involved in the lives of members:

i. 45 left comment blank, "Don't Know" stated 6 times

- ii. He cares about the family at Westside. He is a very giving man.
- iii. Selectively yes, none of us can say this across the board.
- iv. We saw him being involved in youth fund raising activities but otherwise we don't know. Also we remember that he participated in youth mission trip.
- v. He has definitely made an effort to get to know us, check up on us.
- vi. I have never approached Cam for assistance, but I know of others who have and have been given assistance and advice for both personal and spiritual matters.
- vii. Not sure.
- viii. It seems that Cam is only involved in the lives of a select few favorites/friends.
- ix. This is a tough one because we are a large church family. Cam has made efforts to reach out to us though and has been receptive to our concerns. I really appreciate his open heart.
- x. Cam ministered to the Prince family when Lea Hook was not doing well and after she passed away.
- xi. Cam and Andrea have done gracious ministries to us regardless of our origin.
- xii. I know of many people with whom he is involved with and he continues to support and mentor them. He is a faithful friend to many.
- xiii. Cam & Andrea are both very good at connecting with many members at Westside, both to assist and just enjoy. But they are also both very comfortable at meeting visitors and creating a connection with them. They are both very open with using their home to bring people in for good food and conversation.
- xiv. seems to be
- xv. We know he has done a lot for Sharon Adams and for that we are grateful.
- xvi. Cam often ministers to people in a variety of ways.
- xvii. His work with Lori Zinserling
- xviii. Very involved.
- xix. ... it is unfortunate that the Henderson's, Patterson's and Hudson's all attend the same Family Group.
- xx. I think he is involved in the teens and his family group.
- xxi. There may be ways that Cam is involved in the lives of Westside's members that we never see. Cam has never reached out to us in any direct way to involve himself in our lives, but that is not a criticism since (1) he could say the same about us: and (2) we are so heavily involved that his outreach efforts are probably better spent elsewhere. That said, it is unfortunate that the Henderson's, Patterson's and Hudson's all attend the same Family Group. There is not an infinite supply of families willing and able to lead groups and it is unfortunate that those families choose to stick together rather than to involve themselves with a greater portion of the congregation, in this very significant way. We don't begrudge them wanting to spend time with their friends, but as Elders I believe they could have been more effective elsewhere. I think communication with the congregation, and involvement with the members of the congregation was a weak point for the previous Eldership and this could have been improved by the Elders better spreading themselves out to serve other Family Groups.
- xxii. I've always found Cam to be involved with Westside members in good and bad times.
- xxiii. He can cross conversational barriers to communicate with others.

3. Perceived Strengths

- A) Upbeat , Friendly & Hospitable: You are overwhelmingly recognized by the congregation as a very upbeat and friendly individual to both members and visitors. Many commented on your warm and personable style. The congregation's appreciation of your outreach to newcomers is strongly evident in the surveys.
- B) Willing Servant: Your willingness to serve in various ministries was recognized by many of the congregation. You were recognized for your help of individual members who needed it. Also, a few mentioned their appreciation for the time and effort you put into the mentoring for Mark LaValley.
- C) Administrative Leadership: You are perceived as an organized and able manager, with a strong gift for handling finance and budget areas. Your professional accomplishments was mentioned by several as a benefit to working in leadership.
- D) Strong Christian background: You are known for your strong Christian background and time spent in the scriptures.
- E) Andrea: Many were particular to recognize you and Andrea as a couple, appreciating your friendly and warm style and specifically your outreach to visitors. Also several mentioned that Andrea is great about coming to baby and wedding showers to encourage the families.

4. Perceived Areas for Improvement

- A) Spiritual Leadership: Some members felt that they did not really know the spiritual side of you. They desired to see you be more open and public about your faith. Suggestions were to teach a class or do Lord Supper comments more often.
- B) Be more cooperative: There was a portion of the congregation that felt you should be more constructive, and careful of how you come across in working with the other elders. Many of these same members felt you should be more embracing and supportive of Mark LaValley and would like for you to recognize your role in the elder conflict publicly.
- C) Conflict of interest: A few people were specific in saying that Andrea's misconduct had an undue, negative influence on your actions as an elder.

5. Congregational Support for you as a future elder

As you probably know, there was a question on the survey that asked whether the member would support you as a leader at Westside in the future if you so choose. The best way to communicate this info to you is to give you a tally of the answers.

Yes – 59%

Conditional Yes – 8%

No or Not at this time – 17%

Not Sure or did not answer – 16%

Personal Elder Evaluation – Mike Patterson

1. **General**. We received 83 evaluations regarding Mike. This report sets out each question set forth on the questionnaire and provides (a) average score on a scale from 1(strongly agree) to 5(strongly disagree) for each question, (b) the number of individuals who provided comments, and (c) quotes of comments that members added to the evaluation. We did not include (i) comments of wife of the elder being evaluated, (ii) comments that were identical to that of a spouse of the member making the comment, (iii)

comments that were clearly intended to the eldership as a whole, and (iv) comments that were unresponsive to the question. In addition, in order to protect the confidentiality of the member making an evaluation, portions of some comments were redacted if that portion would indicate the identity of the writer or if the comments were repetitive.

2. Question 1: I know Mike well enough to do an evaluation.

(a) Average of 2.13

(b) Ranged from people who didn't know Mike at all to people who have known him most of his life.

3. Question 2: Did the evaluator make efforts to get to know Mike.

(a) 30 individuals responded.

(b) Answers include family group, long-term friends, investment club, and other general church activities. Several commented that they know Mike from praying with him and being ministered to by him.

4. Question 3: Approachable regarding personal and spiritual matters.

(a) Average of 1.79.

(b) 25 individuals added comments. Comments include the following:

(i) He is a willing leader and open to touching peoples lives.

(ii) I found Mike very proactive.

(iii) He is able to encourage well one on one with folks struggling.

(iv) He is patient with kids.

(v) I have not had the need to approach him, but I would feel comfortable if the need arose.

(vi) He is transparent, open and frank.

(vii) He shows kindness and concern for others. Mike goes out of his way to check in with people.

(viii) Due to some of the actions that Mike took and things that he said I do not feel comfortable going to Mike and do not trust his guidance.

(ix) We've prayed together regarding my struggles and his.

(x) I feel comfortable about Mike, but not his wife.

(xi) Mike makes himself available by seeking out individuals that are in need. Mike is well centered in the scriptures and in his faith.

(xii) For most of the time we have known Mike, he has been very approachable. However, because of what we know of Mike's recent behavior within the Eldership, his treatment of Mark LaValley and his apparent unwillingness to apologize to and seek forgiveness from the congregation, Mike is not someone that either of us would approach with a personal or spiritual concern.

(xiii) Don't know.

(xiv) I have always found Mike very open and approachable.

5. Question 4: Life reflects high standards of Christ-like behavior and has faith that inspires trust and confidence.

(a) Average of 1.79.

(b) 33 individuals provided comments on this question. Comments include the following:

(i) He spends more time in families homes. He truly cares.

(ii) Mike was one of the reasons I joined Westside. I respect his "Christ-like" ways.

(iii) Mike's support of the Men's ministry and youth activities was encouraging.

(iv) Having worked for Mike I know he handled things with integrity then and I believe now.

(v) He does not inspire my trust and confidence at this time.

(vi) He has demonstrated his personal faith on many occasions. I have read his Elder's Pages.

(vii) Yes and no. I believe Mike has a heart of a servant, but his actions over the past couple of months have demonstrated a lack of wise judgment.

(viii) Other than his involvement in the recent elder paralysis, Mike has served Westside well, and exhibits a high standard of integrity and an active faith.

(ix) I am concerned about Mike's responses in the recent conflict. His letter to the congregation was ill-advised.

(x) Absolutely.

(xi) During the events this summer I saw Mike take the high road. In one sense of the word, Mike is responsible for what happened. He is the one who asked to meet with the five elders. He went to them and asked for a meeting. He asked Dan, Arlene and Roy to assist. Without his effort I do not believe the five elders would have any done anything.

(xii) I never cease to be amazed.

(xiii) Although I believe Mike is a willing servant of Christ and wants to do the right thing, I have deep concerns about his behavior with regard to the elders, his family and the effort the effort that was undertaken to remove Mark LaValley from this congregation..

(xiv) Yes, he has had faithful training from his parents all his life and he knows his Bible.

(xv) Especially in prayer and teaching.

(xvi) I respect Mike and the faith he has.

(xvii) Mike has convinced me by his behavior in the elder's meeting and interaction with Westside's paid staff that he had difficulty in separating family problems from his obligation to be objective in his duties as an elder.

(xviii) I think he is more interested in his personal wants than what is best for Westside. He has caused trouble and continues to cause trouble at Westside. I don't see this behavior as peaceful or loving. Ref. To 1 Tim., Titus & 1 Peter.

(xix) Mike has a deep faith - strong commitment.

(xx) We do not feel that we can properly comment on Mike's faith as we are not around him enough to judge his behavior in general. Again, however, what we know of Mike's recent behavior as an Elder and his treatment of Mark have significantly undercut our trust and confidence in him. Recently Mike has allowed his bias regarding issues within his family to come before the health of the congregation. He has turned a blind eye to issues concerning his wife and her effect on others within the body. This has greatly diminished our trust and confidence in Mike.

(xxi) Yes, his thoughtfulness during prayers shows his Christ-like behavior.

(xxii) Mike has struggled with his job and future and understand our dependence on our Father.

6. Question 5: Mature understanding of God's truths and guards the Westside family against erroneous teaching.

(a) Average of 1.75.

(b) 28 individuals added comments. Comment include the following:

(i) Well read, willing to learn, prayerful, willing to teach.

(ii) I've had little or no opportunity to observe Mike as an individual in this area.

(iii) I have not heard Mike teach for some time, but enjoyed it years ago.

(iv) I think Mike is not minding that as much as he could.

(v) From what we have heard from the pulpit, yes.

(vi) Mike may have a mature understanding of God's truth to protect us against false teaching, but he lacks the judgment and maturity in other areas related to the protection of the church, which makes me equally as nervous.

(vii) Mike sometimes has more questions than answers because he is always seeking the truth.

(viii) One concern would be in Mike's apparent difficulty in forgiving Mark, which (as we understand it) was part of the reason for the recent leadership crisis.

(ix) I believe Mike knows the truth and he is not afraid to stand up for what he believe in and I see a love for the church in his actions.

(x) Mike is an important mentor in my life....I believe his great maturity is directly due to the full surrender he lives his life to God.

(xi) While I know that Mike has a deep spiritual understanding and is well versed in the Word, I feel that Mike was more interested in keeping to his agenda the past 2 years and was not looking out for the best interests of the family at Westside. The perpetuation of a dispute between his wife and the minister, the garnering of support by Mike of other elders and other members to make the minister's life difficult and the lack of acknowledgement that he contributed to the situation at Westside saddens me. Mike's actions have directly impacted the ability for Westside to grow, for the installment of deacons and he has exhausted the physical and spiritual resources of other elders that he served with.

(xii) He has taught our men's class. I've observed him teaching teens.

(xiii) Mike has deep roots at Westside and I know he loves it.

(xiv) I can affirm that Mike spends a large amount of time in prayer, that he is regularly in the Word, and that he is always willing to stand up for what he believes is right, even when it's not popular.

(xv) I don't think Mike understands how God wants him to lead his family. I know I am still working on this.

(xvi) His recent actions don't give me much confidence.

(xvii) Don't know with questions.

7. Question 6: Effectively involved in the lives of Westside members.

(a) Average 1.77.

(b) 38 individuals made comments. Comments include the following:

(i) Several responded – I don't know.

(ii) He is constantly reaching out to members.

(iii) More true of Mike than any other Westside elder, in my experience.

(iv) We were encouraged by his backpacking trips with the teen boys.

(v) I think Mike is, perhaps, the most involved. He repeatedly begged to come to our house to discuss our concerns. We procrastinated.

(vi) I believe Mike has invested sacrificially in lives of many individuals and was urging mentoring for Mark when he was asked to resign. I would give Mike high marks on this one.

(vii) I believe through his family group since he is not teaching.

(viii) Not that sure of his involvement in the lives of members that are not that close to him.

(ix) Mike and Tanya have been very helpful to us since we have been at Westside. They have had us over for lunch, kept our kids, and frequently checked on us.

(x) I have never approached Mike for assistance, but I know of others who have and have been given assistance and advice for both personal and spiritual matters. I LOVE that he has taught a children's class. What an example that is to other men and what an encouragement for the children he teaches (especially the boys who see that men can be involved).

(xi) Both Mike and Tanya have been involved in corporate worship and I know their family has helped others in need.

(xii) Mike has been a strength and support for me and my family.

(xiii) Mike is always among the first to welcome visitors to Westside, and was responsible for some members of our family group placing membership here.

(xiv) Mike is the elder I perceive as "most involved" with a wide variety of Westside members, with the exception of Ron, because of his position of minister.

(xv) I see how he is constantly giving of his time to other people.

(xvi) Mike & Tanya are both committed to getting to know people. They go out of their way to assist those in need, being proactive to find out the best way to serve them. They are also very good at matching ministries with the individual's unique abilities, and helping them get involved. Mike & Tanya have many present and past members of Westside into their home, but also are often the first to have over new families.

(xvii) I know that Mike is part of several groups and I know that he reaches out to many. I don't happen to fall into any of these tiers of people.

(xviii) During the process of Cam, Mike and Jerry stepping down at Westside, Mike sent out an email regarding the shock, surprise and lack of compassion felt by the five elders who asked them to step down. Re-reading Mike's email, I feel that it was sent out to first chastise and lash-out at the five men who he felt had wronged him and to respond to their action as one who has been hurt without owning up to his actions that preceded that decision. his email was poorly timed and was a communication which has resulted in more harm than good.

(xix) He looks for those who are struggle and tries to help. Invests his time with many Westsiders.

(xx) He is a true caretaker. Very good at meeting new people. Very good at deep relationships.

(xxi) I think he is still causing division among Westside families. How is this behavior Christ like? I wonder about the age of his children.

(xxii) There may be many ways that Mike is involved in the lives of Westside's members that we never see. In addition to those, we know Mike is heavily involved in the lives of many members and has consistently gone out of his way to help many members in their times of need. That said, it is unfortunate that the Hendersons, Pattersons and Hudsons all attend the same Family Group. There is not an infinite supply of families willing and able to lead groups and it is unfortunate that those families choose to stick together rather than to involve themselves with a greater portion of the congregation, in this very significant way. We don't begrudge them wanting to spend time with their friends, but as Elders I believe they could have been more effective elsewhere. I think communication with the congregation, and involvement with the members of the congregation was a weak point for the previous Eldership and this could have been improved by the Elders better spreading themselves out to serve other Family Groups.

(xxiii) Very much involved in the lives of many brothers/sisters. A friend to the sick and hospitalized.

8. Question 7: Effective spiritual leader.

(a) Average score: 2.00.

(b) 24 members added comments. Several of them referred to comments made under previous sections. Other responses include the following:

(i) Several stated "I don't know."

(ii) Yes, he knows the heartbeat of the church.

(iii) Effective in some individual areas. I do not know of what extent Mike shares in the elders' overall failure to advance the kingdom in Beaverton and in the world.

(iv) I believe his leadership ability has been undermined by the "conflict" his wife was involved in, and his lack of humility and wisdom to take himself out of the situation. Mike had the opportunity to resign from the eldership on his own, but instead he championed his wife's "conflict" and used poor judgment. Clearly he became so involved that he lost sight of what it was doing to the eldership and church. Both he and Tanya have promoted a spirit of divisiveness instead of unity. I believe they both need to confess and ask for the churches forgiveness.

(v) Mike is very friendly and welcoming, particularly to new members.

(vi) Mike interacts w/many at Westside & many seem to seek him out.

(vii) He is certainly a spiritual leader for me.

(viii) Mike is a very spiritual person, always in tune with God's dealings and care of him. Also, he is very good to focus the congregation, or a group of workers on the purpose and meaning of the specific task at hand. I have also found Mike to be proactive, looking ahead to future needs and direction, whether for a specific group, but also the congregation.

(ix) I don't believe Mike is a spiritual leader at this time.

(x) Mike's first thought/viewpoint of any situation are almost always spiritual.

(xi) Mike's inability to move past issues with staff and focus on the future have consumed him in a way that has reduced his effectiveness.

(xii) Gives time and efforts willingly.

(xiii) Currently, we believe he is not. That is not to say he never was or never could be again, but given his apparent unwillingness to cooperate with the other Elders, his poor treatment of Mark LaValley and the destructive behavior of both Mike and Tanya in the past 6-12 months, we do not believe Mike can be an effective spiritual leader at Westside at the current time.

9. Question 8: Cooperative and able to work well with a group of elders.

(a) Average score: 2.57.

(b) 45 members added comments. Comments include the following:

(i) Several said "I don't know."

(ii) Several comments indicated that recent issues showed there was a widespread lack of cooperation.

(iii) I would have thought so, but I don't know if the role he played in recent events was okay or not.

(iv) From my own personal experiences, I know Mark L needed serious mentoring, so I give much more credibility to the 3 who sought mentoring than the 5 who asked resignations.

(v) Mike has been angry for a long time. Anger doesn't make for cooperation. I did not see this modeled in his interaction. He seemed critical, not cooperative.

(vi) Don't see where he was able to do that on this issue.

(vii) He does try to make the new comers and visitors feel welcome.

(viii) I have never worked with Mike in a "group of leaders," so I cannot comment on his cooperative nature. My concern is that it is not Mike's leadership style, but influence of his wife's style that would affect how he would participate in a group.

(ix) I believe he would not have been asked to resign for this statement to be true. Putting the "conflict" aside, I believe he has been a good leader in the past and seemed to work well with others.

(x) He was perceived as cooperative by the WCT and worked effectively with that group. I believe this was because that group tended to be organized, goal oriented and valued communication. With the most recent group of elders, the action to dismiss him shows a group who did not value his strengths and could label him "difficult."

(xi) I didn't feel like Mike handled the recent conflict well. When he felt wronged he took it public w/an email. It was a dangerous response.

(xii) Mike does not seem to need to take credit nor does he insist on his way. I see him as a group player.

(xiii) Not a pushover, but extremely considerate of others.

(xiv) I thought the letter (e-mail) Mike wrote the congregation after the elder split was divisive.

(xv) Through the recent actions of the five elders to ask Mike to step down, Mike has demonstrated that he is unable to work cooperatively with a board of men who have differing points of views and opinions. I do not see Mike owning up to his actions that prompted the action of the five elders who asked him to step down.

(xvi) We had had no personal experience regarding this issue, however our close friends have been greatly hurt due to conflict in which Mike was a part of.

(xvii) I have experienced this personally.

(xviii) Mike's needs to be supportive of his wife in her conflict with a particular staff member and other in the congregation prevented him from achieving what I believe he would have wanted in the way of cooperation and collaboration with the leadership team.

(xix) He has taken no responsibility for the recent problem he has helped cause. I find this contrary behavior of an elder.

(xx) From what we know about the controversy that has recently plagued the Eldership, Mike has demonstrated a consistent reluctance to cooperate with the other Elders, choosing time after time to put his own opinions and interests ahead of the group's.

(xxi) With questions. Worship committee-disunity and a non-harmonious relationship or discussion was not allowed to die.

10. Question 9: Mike's strengths while serving as an elder.

(a) About 70 of the evaluations included a response to this question. Representative responses are as follows:

(i) Outreach, prayerful, wisdom, caring heart.

(ii) Mike exhibited all of the traits, I feel an elder should possess.

(iii) Hard at work dealing with problems, regular in attendance, approachable; Tanya's work in planning services is also impressive.

(iv) Vision - commitment - involvement/outreach to all kinds of people - creativity - service to Westside.

(v) He was approachable & seemed to have compassion & concern for people. Also, he was willing to be personal w/the congregation, sharing his own struggles at times with us.

- (vi) Very involved in member's lives. A prayer warrior. Good knowledge of scripture. Genuine, friendly, open.
- (vii) Individual counsel. Prayer ministry.
- (viii) Mike is caring, loving and very involved servant. Mike offers great ideas for doing things differently but within a traditionally church concept.
- (ix) His compassion for the people at Westside.
- (x) Seemed to listen to people, friendly, generous, helpful to others.
- (xi) When he taught and worked with the teens I saw very effective modeling of following daily disciplines and focusing on growing personally.
- (xii) Interested in the lives of others - led men's bible study.
- (xiii) Mike is friendly and approachable. He loves his brothers and sisters in the church. He loves his children. He loves the outdoors. He has built some wonderful friendship in the church.
- (xiv) Mike is friendly and approachable. He loves his brothers and sisters in the church. He loves his children. He love the outdoors. He has built some wonderful friendships in the church.
- (xv) Once he knew of a problem he would reach out and help or try to solve the problem.
- (xvi) approachable, humble.
- (xvii) friendly & welcoming to new members, pastoral during Curtis & John's illnesses and deaths, prayerful, encouraging.
- (xviii) Working with teens.
- (xix) I think Mike learns from his mistakes and has improved as an elder as he has been in that position. Even through years of discouragement at lack of action, he has been there. How often he wished he could quit, I imagine.
- (xx) He has the heart of a servant, reaching out to people who are hurting, going the second and third mile He is a man of prayer.
- (xxi) his deep personal relationship with God; committed to getting to know new and current members at Westside and making them feel a part, and even helping them to connect with a 'ministry'; proactive in assisting those in need; very good at reminding us of what our 'real purpose' is with whatever situations (as a congregation in group worship, or a ministry group meeting to plan for the business at hand, or a group of 3 or 4 working to assist a friend, etc....., he always brings it home to 'giving God glory' [and he always starts and ends all the aforementioned with prayer.
- (xxii) Spiritual leadership - friendly - open involved.
- (xxiii) Prayer warrior. Concern for Westside. Made an effort to talk with me and find out how I was doing.

(xxiv) Mike has a heart to serve and is a compassionate person. He is equipped with a deep understanding of the Word and has had a positive impact on the lives of many members at Westside.

(xxv) He seemed concerned about people and their issues. He was also personable.

(xxvi) Mike's humility and his genuine concern for the welfare of everyone is a huge strength.

(xxvii) He always speaks to me at worship and shows interest in [my family.]

(xxviii) Can teach, involved with members, he meets needs, works well with young.

(xxix) Mike helps people & always a servant.

(xxx) Mike goes out of his way to help people & is willing to see both sides in a troubled situation. He is willing to be vulnerable to the people in the congregation.

(xxxi) Have witnessed Mike's support for MOPS and the teen ministry.

(xxxii) His history with Westside - good teacher - teach.

(xxxiii) To get involved in the lives of others at Westside and is active in the goings on at Westside.

(xxxiv) His compassion and friendliness.

(xxxv) An obvious desire to be of service, and to stimulate activities he felt would be effective Christian practices.

(xxxvi) From my observation/experience I felt he was always friendly and approachable.

(xxxvii) Active service.

(xxxviii) Kind-hearted, caring, involved in helping the sick and the hurting. Probably the best elder at developing relationships and being involved in Westsider's lives.

(xxxix) Mike seemed always involved with the people of Westside. I felt he was a strong spiritual leader with great knowledge of the scriptures. He is approachable & friendly. He and Tanya have done many acts of services for God's kingdom.

(xl) Mike has the true heart of a shepherd.

(xli) Mike has been in more homes than probably any other elder; he is relationship oriented, dedicated to both personal study and prayer, and serves others selflessly. Tanya has also been involved in a variety of ministries at Westside.

(xlii) Knows scriptures.

(xliii) His heart - has a gentle spirit. His involvement with the men's ministry.

(xliv) Mike has a strength of relating well with teens in particular.

(xlv) Open, loving, always tries to do what is right.

(xlvi) Mike is a forward thinker and strategic planner, however he is less effective at being realistic about today.

(xlvii) Reflected spiritual love for people.

11. Question 10: In what ways could Mike improve as an elder.

38 of the members added comments to this question. Some were "I don't know" or "Can't think of any." The evaluations we received regarding you were unusual in that we received a number of comments regarding your wife. We included these comments because of the impact Tanya has on your ministry. Because of the sharpness of several of the comments in response to this question and other questions in this evaluation, the committee determined that it would be more constructive for this section to be presented differently. Instead of providing copies of all or most of the comments, we decided to provide summaries of these comments with only a few of the somewhat representative comments. Suggestions for improvements and criticisms fell in the categories set forth below.

(a) Mike should expand his circle of contact in the church by either visiting or becoming involved in a family group that does not include two other elders. This was mentioned in two evaluations.

(b) Mike's first responsibility is with his family. He and his family may be too young for the demands of being an elder. This was mentioned in _____ evaluations.

"I think Mike was placed as an elder too soon. It had a negative effect on his family and he would have been more effective later in life."

"Be older."

(c) Mike should have cooperated with the majority of the other elders rather than continue to seek his way. This was mentioned in _____ evaluations.

"He should have sought to resolve the situation more in line with the majority. You don't have to agree but for the good of the whole sometimes you need to let it go."

"Greater cooperation with other elders."

"Eph. 5:21 – when a majority of elders versus a minority, the minority should submit on another out of reverence for Christ...."

(d) Mike should admit publicly his part in the recent conflicts. This was mentioned in _____ evaluations.

"I was most disappointed in Mike's email...where he expressed shock and lack of

compassion by the other 5 elders. At no time have I heard Mike acknowledge anything that he did to contribute to this situation or an apology for any hurt he has caused."

"He needs to recognize and apologize for his part in the conflict."

(e) Mike is too critical of the staff. He should be more supportive. This was mentioned in _____ evaluations.

"Mike has been very critical of the ministry staff...Not just Mark, but Aaron Ginn and Tim [Woodroof] too. We cannot expect men to be perfect."

(f) The dispute between Mark and Tanya created a conflict of interest for Mike as an elder. Instead of recusing himself from this matter, however, he used his position as an elder to pursue the dispute on Tanya's behalf dominated his decisions regarding Mark's employment. This showed poor judgment. This theme was mentioned in _____ evaluations.

"There seems to have been a point after the disagreement between Mark and Tanya where Mike lost his objectivity and instead of moving beyond the situation between his wife and the minister, Mike started a campaign against the minister."

"A dispute between the preacher and Tanya was [inappropriately] allowed to completely dominate the Elders' time and resources for nearly a year...Mike allowed a personal issue to so drive [him] that [he] repeatedly put [his] own interests ahead of the interests of Westside as a whole."

"Elders must avoid the appearance of bias by willingly excusing themselves from difficult discussions that involve a close family member such as a wife or child."

"I don't think Mike should have been involved in making decisions as an elder about conflicts between Mark and Tanya."

(g) Conflicts between Tanya and other members of the church, including Mark, have had a detrimental effect on Mike's ability to lead. This theme was mentioned in _____ evaluations.

"I observed Tanya to be cool, aloof, overly strong-minded. Tanya need to grow in some graces for the Patterson family to function with full effectiveness."

"I believe his effectiveness and good intentions, have been undermined by the bitter and divisive behaviors of his wife and his subsequent championing of her cause. He has naively believed that he had the church's best interest in mind, as his wife has resigned from and has seemingly sought to sabotage every ministry area that she was once involved."

"Tanya's conflicts with Mark were personal, not spiritual."

"I had the sense that Tanya has been on an extended campaign to get Mark fired. Over the years I know of many people who have had conflicts with and been offended by Tanya. I believe Tanya was a catalyst for some of the recent problems at Westside."

"I feel his wife Tanya has had negative undue influence on Mike and the work of this body."

12. Question 11: Would you support Mike as an elder again in the future?

(a) The respondents were not required to answer yes or no. The answers can be grouped essentially into the 4 categories described below. The congregation is clearly divided as to whether Mike should serve as an elder of the congregation at this time.

(i) Yes without qualification: 32

(ii) Yes with qualifications (representative qualifications follow): 8

(1) Yes, I have a lot of respect for Mike, but I don't know details of the "split".

(2) Would not oppose. Mike's sincerity, concern for people and concern to keep things on the right track are much needed.

(3) Possibly, given that concerns about cooperation with the rest of the elders was addressed.

(4) Yes, only if he does not want to fire LaValley.

(5) Yes, if he is willing to support Mark.

(6) Yes, IF he can work out his leadership at home first.

(7) I could only support the return of any of the 8 former elders to a new eldership if each person engaged in a formal process of debriefing (with an invited outside expert) reflection, repentance, and change.

(iii) Neutral, not sure, or don't know: 10

(iv) No or not now: 23.

END OF RESPONSES