ABSTRACT

THE DUAL SUNDAY SCHOOL PROGRAM:

ITS PHILOSOPHY AND PRACTICE AT

FIRST WESLEYAN CHURCH, HIGH POINT, NC

by

Aron P. Willis

The basic theme of this study is the numerical growth of the church through the Sunday School. Advanced throughout the literary work is the idea that the Sunday School, despite its contemporary beleaguered status, can still be a potent force for growth. This idea is based on the premise of the Sunday School functioning as the primary Great Commission agency of the church. Accordingly, when the Sunday School is organized around the basic Great Commission tasks of evangelization and edification, growth will result.

The main problem, addressed by this paper in Chapter 1, is the dilemma of crowded facilities. When a growing Sunday School expands beyond the capacity of its existing buildings, traditionally the choice has been either to construct new buildings or stop growing. Both options involve considerable costs; the first in terms of finances and the second in terms of people. Offered by the writer, is a third choice, or the option of dual Sunday Schools. The idea is to use the same facilities twice on Sunday for two partially or fully graded Sunday Schools. It is hypothesized that additional space, in this way, can be gained for the continued growth of a Sunday School, without resorting to the more expensive route of erecting new buildings.

Chapter 2 explores the Biblical basis for church growth and examines, in detail, the role the Sunday School plays in enabling the church to do its work. A historical overview of the Sunday School is the focus of Chapter 3, revealing the strong role the Sunday School has served historically in the growth of the church. Chapter 4 explores the importance of organizing new classes as one of the basic principles of Sunday School growth. Providing the necessary space for new classes and for the Sunday School to grow in, is the concern of Chapter 5. More particularly, this chapter introduces the concept of dual Sunday Schools and offers a change strategy for implementing the project. The

design of the project, using change strategy as a guide for the dual Sunday School program, is the subject of Chapter 6.

Chapter 7 concludes with a somewhat tentative assessment that dual Sunday Schools, when implemented through an intentional change strategy, can be an effective method for providing the necessary space for continued Sunday School growth.

THE DUAL SUNDAY SCHOOL PROGRAM:

ITS PHILOSOPHY AND PRACTICE AT

FIRST WESLEYAN CHURCH, HIGH POINT, NC

by

Aron P. Willis

A dissertation

submitted in partial fulfillment

of the requirements for the degree of

DOCTOR OF MINISTRY

Asbury Theological Seminary

May, 1991

Approved by _____

Department _____

Date _____

AUTHORIZATION

In presenting this Project/Dissertation in partial fulfillment of the requirements for the

Doctor of Ministry degree at Asbury Theological Seminary, I agree that the B. L. Fisher Library shall

make it freely available for reference and study. I further agree that permission for copying of this

Project/Dissertation, in part or in whole, for scholarly purposes may be permitted by the Library. It

is understood that copying or publication of this Project/Dissertation for financial gain shall not be

allowed without my written permission.

Signed:

May 19, 1991

ACKNOWLEDGEMENTS

CHAPTER 1

INTRODUCTION

Background

First Wesleyan Church is a multi-staffed church located in High Point, North Carolina. Established at the turn of the century in the year 1902, it was to become one of the strongest churches in what was then the Pilgrim Holiness denomination.

Maintaining a strong emphasis on the Sunday School, the church grew steadily and for several years, during the 1940's and 1950's, enjoyed the status of having the highest Sunday School attendance of any church in the denomination.[1] Presently First Wesleyan ranks fifth in average Sunday School attendance within the Wesleyan denomination.

In the early 1950's the church began to witness a leveling off in Sunday School attendance, having reached the capacity of the existing facilities. For approximately fifteen years, the church debated the merits of remodeling and adding to the existing facilities or relocating and building. Finally, in 1963 the congregation voted, with a two-thirds majority, and not without some controversy, to relocate. The site on which the present church stands was purchased and a new sanctuary, complete with Christian education facilities, was completed in 1965.[2]

For the next seven years, the Sunday School attendance remained somewhat static; once again space being a factor. The new educational facilities were barely large enough to accommodate the existing number of people.

The decision was made in 1971 to build Day Care facilities and in 1975 facilities for a Christian school were also begun. These facilities were built through enterprising endeavors with minimal cost to the church. The Sunday School began utilizing this space as it became available resulting in a decade of Sunday School growth.

---

[1] Charles Massey, A History of First Wesleyan Church, TS, High Point, NC.

[2] Church records of First Wesleyan Church, High Point, NC.

In 1981, when the final addition to the Christian school was completed, the Sunday School grew as the additional space was provided, reaching an average of 681 for the year. Once more the Sunday School grew to occupy all the available space. Beginning in 1982, after an initial loss, the Sunday School leveled off in attendance and has remained, virtually plateaued for the last eight years. The average attendance for the church year of 1988-1989 was 649.[3]

In 1986, the church elected as an "experiment" to conduct two worship services due to overcrowding. The result has been an appreciable increase in attendance from 1987 to 1989. The Sunday School, however, for this same time period showed no gain.

Statement of the Problem

Given the historical and continuing aversion that the constituents of First Wesleyan Church had toward building; but needing space immediately for enabling the Sunday School to break out of its numerical stalemate, posed a dilemma. A study of existing space revealed two to three rooms available for Sunday School use; far too few for accommodating significant growth. In addition, an audit of other possibilities was taken but yielded no satisfactory solutions. The Sunday School of First Wesleyan church appeared to be locked into a holding pattern, due to the shortage of space, with no plausible, conventional remedies.

Ultimately, a possible solution was found in the concept of dual Sunday Schools. It seemed that dual Sunday Schools offered an alternative for avoiding the more costly measure of building additional facilities and, at the same time, would provide the additional space necessary for Sunday School growth.

Hypothesis

Therefore, to solve the problem at First Wesleyan Church, the following hypothesis was assumed:

> The numerical growth of the Sunday School can be sustained by
>
> maximizing the use of existing facilities through the development

---

[3] Church records of First Wesleyan Church, High Point, NC.

of dual Sunday Schools rather than pursuing the more costly

alternative of constructing new classrooms.

Purposes

To help facilitate a clearer understanding of both the value and procedure of the above

stated project, this study will endeavor to:

1. Define the nature of the church and the role of the Sunday School in enabling the

church to fulfill its mission.

2. Provide an historical overview of the Sunday School's effectiveness in growing the

church and its potential for growth today.

3. Examine the church growth principle of small groups and show, as one example of the

small group concept, the potential of Sunday School classes, particularly new ones, for

contributing to the growth of First Wesleyan Church.

4. Present the idea of dual Sunday Schools as a viable option for providing more space to

growing Sunday Schools and to further explain how this can be accomplished through an

intentional change strategy.

5. Explain more fully the process of incorporating change strategy for implementing dual

Sunday Schools at First Wesleyan Church.

Limitations

The following limitations have been applied to this study. First, relative to the term

"growth", research was largely confined to quantitative aspects. It was not the intent of this work

to examine thoroughly the developmental and internal facets of growth. The qualitative concern

of growth has been considered only in its relationship to quantitative growth.

Secondly, among the numerous Sunday School growth principles examined, only two were

directly incorporated in this study. These two, both of which are more organizational in nature,

were: provide the space and enlarge the organization. They were taken from the classic model of

Sunday School growth developed by Arthur Flake in his book, Building a Standard Sunday School.

The third limitation involved "dual" Sunday Schools. Field research, in particular, revealed several churches employing multiple Sunday Schools involving three and occasionally four Sunday Schools. This study is limited, however, to dual or two session Sunday Schools.

Another limitation pertains to small group theory and church growth. The investigation revealed an abundance of literature on the subject of small groups and the various contributions they make to church growth. This study is limited, however, to what appeared to be the most basic contributor of small groups to church growth: the principle of assimilation.

Finally, because the proposal of dual Sunday Schools called for significant change in the thinking and practice of First Wesleyan constituents, a suitable change strategy was sought. Again, the research uncovered abundant information on the subject along with numerous methods recommended for implementing change. Ultimately, the change strategy selected for guiding the process of implementing dual sessions was Bruce Powers's strategy for change within the local church. This strategy is outlined in Chapter 3, "Implementing Change," in his book <u>Christian Leadership</u>. His model for change was selected for this project because of its relevance to the church and ease of application.

<div align="center">Theoretical Framework</div>

The theoretical framework of this study has drawn its support from several fields of study beginning with the Biblical-theological material which formed the foundation for the dual Sunday School project. Historical materials were used to establish the strategic importance of the Sunday School to church growth and thus, validation for this project. Sunday School growth materials provided the key principles to be tested by the dual Sunday School. Change theory material contributed the means for effective facilitation of the project and dual Sunday School materials provided the functional aspects of the project.

<u>Assumptions</u>

Interwoven in this project were various assumptions. The Sunday School was assumed to be a basic and vital means of facilitating the scripturally mandated mission of the church.

Numerical growth, secondly, was assumed to be the normative experience of the New Testament church. Furthermore, this experience was thought to be not only desirable but achievable for the church today when the New Testament pattern for numerical growth was consistently applied.

Thirdly, it was assumed that organizational structure must be in place in order for the New Testament principles of growth to be effective.

Fourthly, it was assumed that the principle of starting new classes, which naturally necessitates the need for additional space, was effective for precipitating Sunday School growth.

Based on the above, it was finally assumed that First Wesleyan Church could experience growth in the Sunday School by: building on the New Testament model for numerical growth; applying the organizational principles of providing space; and enlarging the organization. It was further assumed that this change, from one to two Sunday Schools, could be implemented successfully without significant disruption to the life of the church.

Definitions

The following definitions pertain to this study:

1. "growth"   Used only in the numerical sense, unless otherwise indicated by direct reference or contextual inference.

2. "dual Sunday Schools" - A reference to two sequential Sunday Schools, fully or partially graded, conducted in the same facilities, during given periods of time, on the same Sunday.

3. "flip-flop" - A term used when a Sunday School and simultaneous worship service are followed by a second session involving the same. In this sequential arrangement, those in the first worship service attend Sunday School in the second session and those in the first Sunday School attend worship service in the second session.

4. "sandwich" - Describes the system of placing one worship service between earlier and later Sunday School sessions.

Methodology of the Study

Four phases were employed in the development of this study.

Planning Phase

The planning phase entailed preliminary library research on the proposed subject combined with input from the faculty advisor, the Congregational Reflection Group and local Sunday School leaders. Also, of particular help in the planning of this project, initially, was the direction given by church leaders within the larger church community having experience with the dual Sunday Schools.

Investigative Phase

The investigative phase incorporated four types of research. Historical research was utilized in determining the mission of the church, the role of the Sunday School within the church and principles of Sunday School growth. Also included were materials that addressed the casual effect of the Sunday School on church growth. Additional historical research was done in the area of written materials on dual Sunday Schools, change theory, management theory and small group theory. The libraries of: Asbury Theological Seminary, Wilmore, Kentucky; Southeastern Theological Seminary, Wake Forest, North Carolina; John Wesley College, High Point, North Carolina; Christian Theological Seminary, Indianapolis, Indiana; and Southern Theological Seminary, Louisville, Kentucky, afforded the sources for the historical research.

Descriptive research was conducted at two levels. In the wider church community, surveys were utilized in gathering information from churches having experience with the dual Sunday Schools. At the local level, surveys and interviews were conducted with church and Sunday School leaders and Sunday School participants.

Generalization Phase

The findings and results of the planning and investigative phase were evaluated and applied toward the development and implementation of dual Sunday Schools at First Wesleyan Church.

<u>Justifications for the Study</u>

With the proliferation of materials being produced currently on the subject of church growth, the need for additional written materials could be challenged. In defense of this study, the proceeding justifications are offered.

The first grows out of a theological concern. With building costs rising at an astronomical rate contrasted to a world growing increasingly impoverished through moral bankruptcy and economic erosion, the church can ill afford to conduct "business as usual." The heavy costs incurred by the church in building new buildings, to accommodate growth, often becomes a liability to the continuing mission of the church. Frequently, the encumbrance of new buildings forces churches to choose between servicing a debt and serving the wider needs of the community and the world.

An equally critical concern is the use of church facilities. Typically, a church uses its educational facilities once a week. This underuse of facilities, combined with costs of building, raises serious questions about stewardship.

What is needed are better alternatives; ways of accommodating growth that reflect a more efficient use of church resources. The dual Sunday School concept is one such alternative. The stewardship alone; of minimizing costs and maximizing use of facilities, deserves a hearing.

The second justification for this study combines theoretical and practical issues. A cursatory review of the dual Sunday School idea could lead to a premature dismissal of this subject as an administrative task unworthy of critical study. Closer scrutiny would indicate otherwise.

While it is true that implementing dual Sunday Schools involves considerable administrative detail, it must be remembered that practice is informed by theory. Underlying dual Sunday Schools are theological and theoretical issues.

A significant theological issue concerns the purpose of the Sunday School. Although this study is not intended to add any new theological understanding on this matter, with recent studies

showing a direct correlation between declining church membership and neglect of the Sunday School, the importance of the Sunday School needs to be re-examined.

Most critical to this study is the theory guiding the church through the process of change. The list of churches embracing dual Sunday Schools is growing. Many of them have been successful but this experience is not without its failures. Field research has revealed that a common denominator in these failed attempts is resistance to change. The dual Sunday School concept presents a significant departure from traditional ways of thinking. Most churches are ill prepared for dealing with change. This study offers a theoretical basis for change as well as a process.

A final reason for this work is based on the scarcity of written materials. Although dual Sunday Schools are gaining in acceptance, little has been written about them. Out of this small body of materials, research has not located any critical work on this subject. This study is, therefore, unique in this respect and hopefully the results can be utilized in the more deliberate and systemic use of the dual Sunday School concept.

<u>Review of the Literature</u>

The literature informing this project has been drawn from several fields of study. The broader scope of research has included materials relating to the Bible and theology, history, Sunday School literature and change theory. The more focused scope of research has examined the limited materials available on dual Sunday Schools.

<u>General</u>

<u>Biblical-Theological Material</u>

In the Biblical-theological area, the Bible was the primary source for examining the concepts of the church's mission, church growth and less extensively, stewardship. Scriptural references for each of these concepts are listed and treated later in this study.

Additional secondary sources were consulted in examining the theological aspects of these terms. One book found to be especially useful in locating New Testament images delineating the nature of the church was Paul Minear's excellent book, <u>Images of the Church In the New Testament</u>. His insights provided the most substantial information concerning the nature of the church as it pertains to growth.

In the investigation of the mission of the church, the search was particularly directed toward those sources which addressed the role of the Sunday School as it relates to the broader purpose of the church. One of the more helpful sources in this area was the book, <u>Christian Education for the Local Church</u>, published in 1963. The author, Herbert W. Byrne, is recently retired from Asbury Theological Seminary, Wilmore, Kentucky, where he taught Christian education. He gave an overview in his first chapter on the Biblically based nature and purpose of the church. Citing the Scriptural passage, Acts 2:41,42, he defined the purpose of the church in the following functions:

1.) Evangelism

2.) Education

3.) Enthusiasm (fellowship)

4.) Edification (worship)

These functions, in Byrne's assessment, were designed to ultimately eventuate in the final function of Christian service or ministry. Significant to this study was his observation that God's design for all of these principles is their vital and comprehensive working in the task of Christian education.

A. V. Washburn, past director of the Sunday School Department of the Southern Baptist Convention, in 1966, published a book entitled, The Sunday School Program of a Church. Using various scriptural references, he defined the mission of the church in terms similar to Byrne's. He identified this mission as one which includes worship, proclamation (evangelism) and ministry. He insisted that the church, in order to project the spirit of Christ into the world, must be a ministering body. The thesis of his book was to show how a church can use its Sunday School to do the basic work of the church.

A book that gave a thorough and excellent treatment on this subject was John T. Sisemore's book, Church Growth Through the Sunday School, published in 1983. Sisemore is the director of Church Consultants, Inc., an organization of religious education specialists. He defined the mission of the church as the Great Commission. In the second section of his book in which he discussed the Sunday School, he elaborated at length on the various ways the Sunday School is ideally and structurally suited for carrying out the mission of the church. Sisemore reaffirmed to this study, in a more detailed fashion, the strategic relationship of the Sunday School to the mission of the church.

A periodical article, "The Traditional Sunday School," which appeared in Volume 3, 1982 issue of the Christian Education Journal was also helpful to this study. The author, Sherman Williams is past President of the National Sunday School Association. Williams also defined the mission of the church in terms of the Great Commission. His contribution to this study was to show how the Sunday School, traditionally, has fulfilled the Great Commission. Another way he contributed to this project was his observation of the balance which the traditional Sunday School

has maintained between evangelism and edification, the essential components of the Great Commission.

The second concept examined in the Biblical-theological context was the term "growth." There was an abundance of theological materials available on church growth. This study attempted only a sampling of the more significant sources.

The resource providing the most extensive Scriptural foundations was the theological treatise on church growth by George W. Peters, entitled A Theology of Church Growth, published in 1981. Peters, a missiologist and professor at Dallas Theological Seminary, Dallas, Texas, after exhaustive research of Scripture, particularly in the book of Acts, concluded that the growth of the church is a given in the Bible and, therefore, a valid and essential function of the church today. His findings were helpful to one of the major concerns of this study, namely the growth of the church through the Sunday School.

John T. Sisemore, again, in his work, Church Growth Through the Sunday School, approached growth in a holistic manner, affirming both the qualitative and quantitative growth of the New Testament Church. He insisted on the balancing of these concepts for a fuller understanding of the Great Commission. His contribution to this project was providing a more integrative understanding of the concept of growth. Growth, in Sisemore's view, was regarded as a dynamic sustained through the mutually dependent process of enrichment and enlistment.

A periodical article which explored even further the tension often observable between the qualitative and quantitative proponents of church growth was the overview by Ralph D. Winter, published in the 1972 summer issue of The Evangelical Missions Quarterly, under the title, "Quality or Quantity?" Winter is associate professor of the Historical Development of the Christian Mission at the Fuller Theological Seminary School of World Mission, Pasadena, California. His thesis was that no theoretical distinction can be made between these two terms. This article helped this study avoid a dichotomist view of growth and the error of treating numerical growth as a separate entity, apart from qualitative aspects.

The third term which this study explored in the Biblical and theological setting was the term "stewardship." A Biblical definition was sought and applied more narrowly to the use of church resources, particularly space and buildings. A beneficial article on this subject was found in the booklet, Church Property Building Handbook, by T. Lee Anderton, published in 1980. Although much of the material in this small work was directed toward conserving energy, it nonetheless provided helps toward developing a Scriptural and theological basis for stewardship. Anderton is with the Church Architecture Department for the Southern Baptist Convention. The value of his work to this study was his Biblical concepts of stewardship which were directly applicable to the use of church facilities.

A similar work by Jim Lowry shows the energy losses incurred by the church through poor use of space. Lowry takes the church to task for wastefulness in an article entitled, "Christians Face Tough Decisions", appearing in the periodical, Facts and Trends, November 1979. Although somewhat dated, his observations, particularly of the church's inefficient use of space, had a direct contribution to the project developed through this study.

A very helpful article relevant to the stewardship of church facilities was also located in an unpublished paper by George G. Hunter, III, entitled Crash Course in "Principles of Management." Although this paper was written from the context of management, it nonetheless spoke forcefully to the issue of real estate and stewardship. Hunter cited the management principle of Return on Investment (ROI), which is achieving as much as possible with as little as possible. The idea espoused by ROI is to keep building costs at a minimum for maximizing profits. When applied to the church, the challenge is to invest in people and programs instead of buildings. Hunter's observations were directly applicable to the stewardship concerns of this project.

Frank R. Tillapaugh in his book, Unleashing the Church, 1982, discussed this basic concept as well in Chapter 6, "A Major Ministry with Modest Facilities." His emphasis on

maximizing the use of church facilities in avoiding costs and the people benefits derived from this focus made an important contribution to this study.

Historical Material

The next major field of study from which materials were gleaned was the area of history. Research in this area focused on the history of the Sunday School and more especially on the historical relationship of the Sunday School to church growth.

One work, considered a classic, by H. Clay Trumbull, was written toward the close of the nineteenth century. Originally, the contents of his work entitled, The Sunday School: Its Origin, Mission, Methods and Auxiliaries, were given in the form of lectures at Yale Divinity School. His historical review of the Sunday School, which covers the period of time from its inception until the time of his reporting, was one of the most comprehensive for that time. Trumbull's work contributed considerably to the historical research for this study.

A very recent book offering a chronicle of this same time period is entitled, Sunday School: The Formation of an American Institution 1790-1880, by Anne M. Boylen. Published in 1988, this work was not available in time to be included in the research for this study. It provides an excellent treatment, however, on the development of evangelical Sunday Schools in America and is highly commended.

Another historical account, also dated, is The Sunday-School In the Development of the American Church, by Oscar Michael. This book reviewed the development of the American Sunday School through the experience of the Protestant Episcopal Church. Michael's historical treatise was not without bias but, nonetheless, his historical information was helpful.

Henry Cope, writing at the turn of this century, also wrote a useful historical commentary on the Sunday School. His account, The Evolution of the Sunday School, was especially helpful in tracing the organizational development of the Sunday School up through the Union and Convention periods. Cope, however, was one of the early harbingers of liberal trends in Sunday

Schools. His suggestions for "improving" the Sunday School were in fact some of the later factors contributing to its demise.

Writing at a later time, from an evangelical perspective, was C. B. Eavy. In his work History of Christian Education, 1964, Eavy charts the progress of the Sunday School from its birth up to his time. His main contribution to this work was his insights on the Sunday School's decline which he attributed to liberal trends.

More recently, the historical overview of Robert Lynn and Elliot Wright entitled The Big Little School: 200 Years of the Sunday School, published in 1971 to coincide with the two hundredth anniversary of the Sunday School, is one of the most complete historical accounts available today on the Sunday School. The authors assigned the larger historical success of the Sunday School, to evangelistic outreach, which, in their opinion, must be recaptured if future success in the Sunday School is to be realized.

All of the above cited works contributed historical data and repeatedly confirmed that the fulfillment of the Great Commission energized Sunday School work from the beginning.

Another book which provided some moderate help to the historical perspective was Elmer Towns' book, How to Grow an Effective Sunday School, 1979. In the final chapter, entitled "Sunday School's Bright Future" he gave a concise, historical overview of the Sunday School. Looking back, Towns, a Christian educator lecturer and professor at Liberty University, Lynchburg, Virginia, examined the rapid decline of the Sunday School in the 1960's. He pointed to the turn of the century and the emergence of liberalism, with its tendency towards a non-Biblical agenda, as the reason for the weakened condition of the Sunday School today. Hope for the Sunday School, however, can be found, he affirmed, in a return to the basics, or a re-emphasis on the Scriptural principles which caused its historical growth. The contribution of Towns' work to this study was in showing the importance of the Biblical basis for the Sunday School as the foundation for its growth.

A periodical article which also stressed a Biblical basis for the Sunday School was "The Sunday School Faces the 80's", by Kenneth W. Van Wyk, Minister of Education for the Garden Grove Community Church, Garden Grove, California. Published in the 1980 March-April issue of Church Growth: America, Van Wyk viewed the Sunday School as a strong tool for church growth but believes it has been seriously weakened by the general lack of understanding of the Sunday School's purpose. Wyk stressed the fact that the Sunday School cannot regain its strength and regain its ability to increase church membership until a church examines anew its purpose and the role the Sunday School plays in that purpose.

Illustrating this relationship of the Sunday School to church growth, by negative example, was the article, "Will Dropping Sunday School Affect Church Growth?", which appeared in Advance, an Assemblies of God Christian education periodical. Published in January of 1988, the author, Lauren W. Orchard, cited an experiment of several Assemblies Churches involving the discontinuation of the Sunday School. In most of these cases, the growth of these churches was negatively affected.

The effect Sunday School has on church growth was also reviewed in two other sources. In a major investigation comparing trends in ten major U.S. and Canadian denominations, over a period of twenty-five years, a strong correlation between Sunday School enrollment and church membership was found for all ten denominations. Researchers, Doyle and Kelley, in the book, Understanding Church Growth and Decline, edited by Dean R. Hoge and David A Roozen, published in 1979, observed that the Sunday School had ceased to be a priority in all ten denominations, which was a primary reason for their membership decline. Ruth Doyle is a research associate in the Office of Pastoral Research, Catholic Archdiocese of New York. Dean Kelley is an author of several books and executive for the National Council of Churches.

In an even earlier study, Warren J. Hartman, a researcher and member of the General Board of Discipleship of the United Methodist Church, researched the Sunday School and its effect on the growth of the United Methodist church. He compiled his findings in A Study of the

<u>Church School In the United Methodist Church 1976.</u> He discovered that changes in church

School enrollment precede changes in church membership by three or four, or possibly five years.

His study revealed a direct correlation between neglected Sunday Schools and declining church

membership.

All of these sources from the field of history have contributed to this study by showing the

vital role Sunday School has served in the growth of the church.

<u>Church Growth Material</u>

The third major field of study which provided resources for this project was the area of

church growth. The primary focus in this area was on Sunday School growth theory and related

social theories. As it has already been indicated, it was not the task of this study to review the

various principles of church School growth. Only two principles, which were directly related to

the implementation of dual Sunday Schools, were considered.

The primary source for these two growth principles was Arthur Flake's book, <u>Building the</u>

<u>Standard Sunday School,</u> published in 1922. Flake was an early pioneer in Sunday School work

and one time director of the Sunday School Department of the Southern Baptist Convention. In

his book, he listed ten ways of building a Sunday School but the two most important to this study

once more, were: providing the space and enlarging the organization.

A critical review on the relevance of Flake's Sunday School growth principles, and thus,

important to this study, was given by Lyle Schaller, a church growth author and consultant. In a

periodical article entitled, "A New Look at the Flake Formula," which appeared in the March-

April, 1980 issue of <u>Church Growth: America,</u> Schaller validated Flake's growth principles and

provided a contemporary application of the principles.

Elmer Towns, in a source previously listed, <u>How To Grow an Effective Sunday School,</u>

gave four laws of Sunday School growth in the final chapter of his book. The contribution of this

material to this project was his treatment on the necessary combination of natural and

organizational growth principles with Biblical growth principles.

Four sources yielded helpful information on the Sunday School growth principle of providing space. In a compendium of materials, A Guide to Sunday School Enlargement, 1968, compiled by George W. Stuart, numerous references were made to the importance and use of Sunday School space. These references reinforced the concept that available space is essential for a growing Sunday School.

Jim Walter discussed the space needs of a Sunday School in the book, Reaching Adults Through the Sunday School, edited by Larry Shotwell in 1979. Walter is a consultant in the Adult Program Section of the Sunday School Department of the Southern Baptist Convention. He identified space as one of the essential principles of Sunday School growth.

In a related social theory, C. Peter Wagner, a missiologist and professor at Fuller Theological Seminary, Pasadena, California, developed the concept of sociological strangulation in his book, Your Church Can Be Healthy, 1979. His theory, which addressed the problem of space saturation, gave credence to the Sunday School growth principle of providing space.

The second Sunday School growth principle, researched in this study, was the principle of enlarging the organization or the adding of new classes. Investigation of this principle revealed numerous sources. A significant and most helpful source was a book by Lyle E. Schaller, Assimilating New Members, published in 1978. Schaller stressed new units as an important means of assimilating and retaining people in the church. The value of his work to this study was the emphasis on the Sunday School as the primary arena for starting new groups and his treatment of Sunday School classes as assimilation groups.

George G. Hunter, III., Dean of E. Stanley Jones School of World Mission and Evangelism, Asbury Theological Seminary, Wilmore, Kentucky, wrote on "Sunday School Class Multiplication" in his book, To Spread The Power, which was published in 1987. Hunter observed that most growing churches are growing through multiplying Sunday School classes. His observations gave support to the idea that adding new units, through dual Sunday Schools, can stimulate growth.

A classic reference published in 1956 was J. N. Barnette's volume, The Pull of the People. He listed new units as one of the laws of Sunday School growth. His contribution to this study was his insistence that existing Sunday School classes reach their maximum growth in a few months after their beginning. New units, on the other hand, grow faster and win more people.

Richard Myers, a consultant with the Religious Research Center, Indianapolis, Indiana, also provided a valuable resource. In an article, "Sunday School, Small Groups, and Church Growth," published in the September-October, 1978 issue of Church Growth: America, Myers documented the relationship between the number of Sunday School classes a church offers and the total Sunday School attendance. His research revealed that adding more classes resulted in higher attendance, whereas combining existing classes lowered attendance. This test supported the Sunday School growth principle which states that adding new classes produces growth.

Two sources that assisted in the design of new units in this project was Church Growth Strategies That Work, 1980, by Donald McGavran and George C. Hunter, and Sunday School Growth and Renewal, 1984, by Millie S. Goodson.

In the first book, the authors stressed the importance of multiplying cells for growth. In applying this, however, they advocated cellular reproduction rather than cellular division as the most effective method. This was applied in the development of new classes in the dual Sunday School project.

The latter booklet, written by Goodson, a Christian educator and writer, offered some helpful and practical suggestions on starting new units in chapter three, "Beginning New Classes In Your Sunday School." These practical helps were incorporated in the project as well.

Change Theory Material

The final field of study, which contributed to this project was change theory material. Material from this area was used in planning and implementing dual Sunday Schools.

The source which provided the change plan for this project was, as indicated earlier, the change strategy recommended by Bruce Powers, a Christian educator, outlined in his book,

Christian Leadership. Powers is professor of Christian Education at Southeastern Baptist Theological Seminary, Wake Forest, NC.

Lyle E. Schaller in The Change Agent, 1972, contextualized the subject of change within the church. This was a comprehensive resource and valuable to this study in understanding the dynamics of change as it related particularly to the church setting. Especially helpful were his observations on the importance of participation or including those affected by the envisioned change in the change process.

The pastor was regarded as the key change agent in C. Douglass Lewis's article, "Changing the Church," published in the Autumn 1977 issue of Religion In Life. Lewis, the director of the Doctor of Ministry program at the Hartford Seminary Foundation, Hartford, Connecticut, elaborated on the role of the pastor in the change process in the local church.

Dorwin Cartwright, a sociologist, discussed some of the group dynamics which enhance receptivity to change in an essay, "Achieving Change in People: Some Applications of Group Dynamics Theory." This article appeared in the journal, Human Relations, Volume 4, in 1951. These dynamics were directly applicable to the implementation of this project.

A specific group dynamic, namely, the resistance to change. was treated in the article, "Managing Change," by Jay W. Lorsch, a professor at Harvard Business School. This review was printed in a 1974 official publication for the Harvard Business School, Boston, Massachusetts. The writer listed some of the primary reasons for resisting change. His observations helped in both the planning and implementation of the project.

A final source which provided helpful guidelines of a general nature for implementing change in the church were listed in the Journal of Christian Education (U.S.), 1981. Written by Ronald Leigh, Assistant Professor of Christian Education at Lancaster Bible College, Lancaster, Pennsylvania, he outlined in his article, "Change in the Local Church: Philosophy and Practice," thirty-four guidelines for making change.

<u>Dual Sunday School Materials</u>

The more focused investigation for this project centered on materials directly related to dual Sunday Schools. To date, very little has been written on the subject. The few sources available dealt primarily with the practice of dual Sunday Schools and only incidentally with philosophical issues.

Four periodical articles were located on dual Sunday Schools. Alan Ahlgrim, minister of Clovernook Christian Church, Cincinnati, Ohio, wrote on his church's experience with the dual Sunday School program in "Double Vision," which appeared in <u>The Lookout</u>, March 6, 1983. His contribution to this project was his discussion of the church growth theory of sociological strangulation and his treatment of some important change dynamics.

J. Miller McGahey, minister of education for the Fielder Road Baptist Church, Arlington, Texas, gave an overview of the organizational structure of the dual Sunday School plan in "Building Blocks to Two Sunday Schools," published in the September 1975 issue of <u>Church Administration</u>. His observations on class grouping and the impact the dual Sunday School method has on the music program of the church were helpful in the design of this project.

The most comprehensive article was "Multiple Sunday Schools: A Venture in Faith and Planning," by Sharon Roberts, assistant editor for <u>Sunday School Leadership</u>. In this monthly magazine in the April, 1983 issue, the writer listed nine steps in implementing dual Sunday Schools. She also discussed the issue of stewardship as well as some key issues related to the change process. Her list of responses from other churches, having experimented with the dual Sunday Schools, were also helpful in the planning of dual sessions at First Wesleyan Church.

A final article by Jack Robinson, a contributing writer for the <u>Sunday School Growth Journal</u>, addressed the need for a balanced emphasis on the laws of Sunday School growth in, "Dual Sunday Schools Make Room for Growth," April, 1982. He stressed the fact that dual Sunday Schools provide room for growth but the basic laws of growth must be applied.

Investigation also discovered two manuals on the dual Sunday School plan. The Department of Church Schools for the Nazarene Church has published, through the Nazarene Publishing House, Kansas City, Missouri, some helpful pointers under the title, Double Sessions Multiply, for developing a dual Sunday School program. The question and answer format is utilized in addressing some of the more significant items in implementing dual Sunday Schools.

Cecil Roenfeldt, associate in the Sunday School Department of the Florida Baptist Convention for Southern Baptist churches, wrote a helpful booklet entitled, The Two Sunday School Plan. Included in his work were pointers on planning dual Sunday Schools, along with a proposed time table and other practical helps.

An additional "how to" booklet was prepared by Ken Marler, a consultant for the Sunday School Board of the Southern Baptist Convention. This small manual, Using Multiple Sunday Schools: Steps to Multiple Use of Church Facilities, also described a procedure for beginning dual Sunday Schools. A list of thirty-seven "considerations" provided some helpful reminders on how different areas of church life are affected by the dual sessions. These observations were of particular value to the section of this study dealing with change and the impact of change on various dimensions of church life.

Several unpublished studies provided the final resources on the dual Sunday School program. Richard Dodge, in 1983, chronicled his experience with the dual Sunday School in his treatise, Think Dual: A Study of Dual Sunday Schools at the First Baptist Church, Zephyrhills, Florida. Another paper was written in 1989 by Harold G. Hudson, entitled Double Vision! Dual Sunday Schools - A Concept for Reaching the Lost. Both of these were written by pastors, whose main contribution to this study were various practical guidelines for implementing the dual Sunday School plan.

A case study which cited some reasons for the failure of a dual Sunday School in a local church was produced by Dan Croy. Entitled Stairs, Chairs and Cares, the contribution of Croy's

work was showing the neglect of some of the important dynamics necessary in implementing major change in the local church.

The final unpublished work on the dual Sunday School that contributed to this study was, "How to Create a Successful Dual Sunday School," by L. David Cunningham, Minister of Education for First Baptist Church in Orlando, Florida. Writing from experience, the author listed in a thorough and detailed fashion various considerations for starting a dual Sunday School ministry. He also included in his work several pieces of communication which were used in preparing the congregation at High Point for moving into dual sessions.

<div align="center">Summary</div>

Introduced in this chapter was a background review of the conditions prompting the need for this particular project, the stated problem, the hypothesis and the purposes this study will endeavor to address. Also, the theoretical framework supporting this endeavor along with the methods used for doing the research and designing the project were listed. Several justifications for this work were also cited.

The materials which informed this study were drawn from several fields of study. Biblical-Theological materials were utilized in exploring the concepts of the church's mission, church growth and stewardship. Additionally, historical materials with specific references to the role of the Sunday School in church growth were examined. Thirdly, the field of church growth provided resources on Sunday School growth principles. The particular focus of the research for this area was on the Sunday School growth principles of providing the space and expanding the organization along with related social theories. Change theory materials comprised the fourth body of materials which contributed to this study, especially those materials which addressed change in the church. Finally, those few sources written directly on the subject of dual Sunday Schools were researched and incorporated in this study.

CHAPTER 2

CHURCH GROWTH: A THEOLOGICAL AND SCRIPTURAL BASIS

The Nature of the Church

Whatever validity exists for the idea of church growth, both in its quantitative and qualitative aspects, can only be determined in a larger understanding of the nature and purpose of the church. Both the spiritual and numerical growth of the church are two of the givens in a cursory examination of the New Testament community. Numerous references indicating both nurture and numbers can be found. Less obvious, however, are instances where these two dimensions are drawn together in a concise and evident manner.

The search for metaphors and analogies that would illustrate the growth nature of the church, incorporating both the aggregate and developmental concerns of the church can be an elusive venture. Nonetheless, it is one which cannot be avoided in the quest for a Biblical basis for church growth. In the book, Images of the Church in the New Testament, Paul Minear, the author, listed no less than ninety-six images, or figures of speech, to illustrate the nature of the church. The difficulty, he noted, is finding, in this profusion of images one instance that says all that needs to be said about the church's nature. More than difficult, he insisted, such an endeavor becomes a literary impossibility for "no one figure can be selected as the dominating base line of all thought about the church."[1] The nature of the church, he explained, becomes clear only as students of the Word study the reality that lies beneath and behind all the images. Likewise, the fullest understanding of growth, as it pertains to the church, seems to be found more in a collection of images rather than in a single, isolated, literary figure.[2]

Within one constellation of images are certain agricultural figures of speech which the New Testament uses to exemplify the church. Because these appear less frequently in the Bible

---

[1]Paul S. Minear, Images of the Church In the New Testament, (Philadelphia: The Westminster Press, 1960), 222.

[2]Minear, 222.

than some, Minear labeled them "minor images."[3] Included in this set of metaphors were: "branches of the vine" (Jo. 15); "vineyard" (Matt. 21:28-41); "fig tree" (Lk. 13:6-9); "olive tree" (Rom. 11:13-24); and "God's field" (I Cor. 3:9).

Clearly, most of these references underscore the importance of qualitative growth within the organism. The value and usefulness of these "plants," which symbolize the church, are determined, to a great extent, by their vitality. Obviously the healthfulness of the plant is totally dependent on the life and nutrients drawn from the mother plant or the care given by the husbandman, both of which are symbolic of Christ. For instance, the imagery of the vine and branches, in Jo. 15 illustrates the qualitative growth God expects from His church. Metaphorically, as the branches draw their life from the vine (vs. 4), so believers must abide in Christ (obey) to produce fruit (vs. 4, 5). As the context suggests, fruitfulness would appear to be the ultimate expression of growth and healthfulness.

On the other hand, dreadful judgment awaits those who spurn the fruitful life of living in Christ. Christ Himself warns: "If anyone does not abide in Me, he is thrown away as a branch, and dries up . . . and they are burned" (vs. 6).[4] Contrariwise, those who live in obedience to Christ are rewarded with His friendship (vs. 14).

In comparison to the qualitative, the quantitative representations of growth in the agricultural images of the church, admittedly, are more inferred than stated. However, strongly suggested in the imagery of fruit is the thought of gathering or harvesting. Moreover, a plant cannot survive without reproducing itself. Of course these are only implications and if a stronger case is to be made for identifying numerical growth as a part of the church's nature, more explicit images must be found.

---

[3]Minear, 28.

[4]All Scripture quotations are taken from the New American Standard Version of the Bible, published in 1960.

Another cluster of images of the church collect around the figures of betrothal and marriage. The church is analogous to: virgins (Rev. 14:1-4); the bride of Christ (II Cor. 11:1-2, Rev. 21:2-4); the elect lady (II Jo. 1:1); and the Messiah's mother (Rev. 12). Unmistakenly, the context of these personifications illustrate the qualitative behavior Christ requires from the church. As such, believers are to be "blameless" and without deception in their mouths, according to the description of the apocalyptic writer (Rev. 14:5). In the apostle Paul's characterization, those truly betrothed to Christ, are expected to exhibit the purity of a virgin and unwavering devotion (II Cor. 11:2, 3). Similarly, the parable of the ten virgins amplify the importance for the friends of the bridegroom to be devoted to Him and alert to His call (Matt. 25:1-13). Once more, such examples of figurative language vividly emphasize the qualitative relationship God expects from His beloved.

The reproductive nature of the church is illustrated in the apocalyptic metaphors of the elect lady and the Messiah's mother. Minear, understandably, cautioned against drawing too much from these examples. However, despite their tendency to be overlooked, nonetheless, they are clear references to the church.[5] In both of these profiles, these women, as symbols of the church, give birth. The elect lady is referred to as "the chosen lady and her children" (II Jo. 1:1). The Messiah's mother, along with her offspring who are described as those "who keep the commandments of God and hold to the testimony of Jesus" (Rev. 13:17b), are made the special targets of the dragon's wrath because of their fidelity to God. These metaphors emphasize the quantitative growth of the church.

Perhaps the array of images that most clearly and forcefully illustrate the growth nature of the church, in both its qualitative and quantitative aspects, are those which center around the figure of speech, "the people of God" (I Pet. 2:10a). In Peter's imagery, the church is, "A Chosen Race, A Royal Priesthood, A Holy Nation, A People For God's Own Possession" (I Pet. 2:9a). Yet, as the scriptures make plain, God's people are not like the aberrant, spoiled subjects of an

---

[5]Minear, 54.

indulgent monarch. On the contrary, the metaphors describing God's people make no allowances for delinquent behavior. While images such as "Abraham's descendants" (Rom. 4:16), "God's Choice" (Rom. 11:28) and "the household of God" (I Pet. 4:17), speak of privilege and favor, other images such as "a holy nation" (I Pet. 2:9), "a new creation" (II Cor. 5:17), "the new man" (Col. 3:10), and "saints" (I Cor. 1:2), speak of a highly exemplary lifestyle. In essence, these are growth images. They show the qualitative difference between the true people of God and ordinary people. These people images model the words of Paul to the church, "we are to grow up in all aspects into Him, who is the head, even Christ" (Eph. 4:15).

The New Testament presses the "people of God" imagery even further to include the thought of a building. Peter compares believers to living stones which are being built up into a spiritual house where spiritual sacrifices are offered to God (I Pet. 2:5). Again the building process referred to is a direct reference to the spiritual growth of the church. This is contrasted to the worldly behavior of unbelievers in the preceding verses. Elsewhere, Paul speaks of believers being built up on the foundation of the apostles, as God creates a spiritual building. Most importantly, Christ the cornerstone is the centering figure around whom the project comes together; a project which is intended to take the shape of a holy temple (Eph. 2:20-22).

When the images "the people of God" and "a spiritual house" are blended, the quantitative concern of the church becomes much more in evidence. Together, these images signal not only edification but also expansion.

According to Peter, one of the primary reasons for being God's unique people is to "proclaim the excellencies of Him" (I Pet. 2:9b). In this respect God's people are: "ambassadors" (II Cor. 5:20), entreating unbelievers to be reconciled with God; "witnesses" declaring the truth of Christ (Jo. 15:26-27); and "a holy nation" (I Pet. 2:9) under mandate from Christ the Sovereign, to make disciples of all the nations (Matt.28:19).

Furthermore, the end of this proclaiming task is to bring others into the household of faith. As such, the "people of God" become the inviting hosts, filling their house with the willing,

hungry, naked, poor and strangers (Matt.25:34-40). Nowhere is this more clearly illustrated than in the parable of the supper. The servant of the household is sent out with the instructions of his master, "Go out into the highways and along the hedges, and compel them to come in, that my house may be filled" (Lk. 14:23b).

Most frequently, the church is referred to in scripture, particularly in Paul's writings, as "the body of Christ." The body of Christ imagery in the New Testament admits to numerous meanings but the one most applicable for this study is the one which specifically describes the corporateness of the church. In his passionate appeal to the Corinthian church for unity, Paul wrote the admonishment and the reminder, "Now you are Christ's body, and individually members of it" (I Cor. 12:27). Clearly, Christ is the Head of the body (Eph. 1:23). Furthermore, He has designed that the church, as His body, be His visible manifestation in the world (Jo. 20:21). Christ is not only the Head of the body, but also the Founder (Matt. 16:18). Additionally, He sent the Holy Spirit (Jo. 16:7, Acts 16:18), who indwells and empowers the church (Acts 2:1-12), and cleanses the church (I Cor. 6:11), that the church might be worthy of being identified as His body (I Cor. 6:14-20). Thus, the church is more than an organization but an organism drawing its life and purpose for being from Christ.

This body is manifestly meant for maturation or qualitative growth. Paul, confident of the work that Christ has begun in the lives of believers exulted that the church is "being built together into a dwelling of God in the Spirit" (Eph. 2:22b).

There is, however, a human side to this spiritual development. Christians are exhorted to serve one another in love and to maintain the unity of the Spirit peacefully among themselves. Individual gifts are to be exercised in a manner which builds up the body of Christ, the effect of which will bring maturity and stability (Eph. 4:1-14). Concisely, believers, as Christ's body "are to grow up in all aspects into Him, who is the Head, even Christ" (Eph. 4:15).

In addition to the qualitative growth of the body, the body imagery implicitly denotes quantitative growth. Jesus, the Founder of the church declared that He would build His church, a

process which not even the gates of Hades could defeat (Matt.16:18). Obviously, Christ envisioned numerical expansion in His building scheme for the church. The writer of Acts, in his commentary on the early days of the recently formed church, reported, "And the Lord was adding to their number day by day those who were being saved" (Acts 3:47b).

Nowhere in Scriptures is it clearly stated that the body is meant for reproduction. Possibly the writers felt little need to state the obvious. In any event, the experience of the early church, undeniably, demonstrated that it was a reproductive body. John Sisemore, in his book Church Growth Through the Sunday School provided a good assessment and summary of this point. He wrote:

> For a church, as in all other organisms, the body is the medium
> of expression. It is through the body that the organism expresses
> its nature and fulfills its normal functions. As a "body of Christ,"
> a church must function as Christ's body. This means that a
> church must express the nature of Christ and function in the
> same manner in which he functioned while he was on earth. It is
> also imperative that a church "bring men to God through Jesus
> Christ" for this is the way in which the body reproduces itself.[6]

Thus, by nature, the church was designed for growth as new Testament images have projected. Although the concept "growth" is perhaps not broad enough to define the total nature of the church; it, nonetheless, appears sufficient in its scope to describe its fundamental essence. As healthy plants are meant to reproduce their own kind; as the chaste bride finds fulfillment in motherhood; as a masterfully crafted house is intended to accommodate people; and as a body is designed for maturation and endowed with regenerative capacity; so the church is designed by God for edification and expansion.

The Purpose of the Church

Having determined that growth is inherent in the nature of the church, the continuing task becomes one of ascertaining, Scripturally, how the growth of the church is accomplished. The

---

[6]John T. Sisemore, Church Growth Through the Sunday School, (Nashville: Broadman Press, 1983), 36.

pattern for growth is shaped by the purpose of the church, which again, is clearly described in the New Testament.

Obviously, since purpose has to do with function, the concern here is to identify those activities for which the church was intended. Concisely stated, the purpose of the church, is to glorify God. Individual believers are exhorted, "Whatever you do, do all to the glory of God" (I Cor. 10:31). Likewise, the church exists corporately for "the praise of His glory" (Eph. 1:12). The question, however, that remains to be answered is, "What are the activities essential for fulfilling His purpose?"

In response to the question, one approach which could be taken is an exhaustive search of the Scripture, in the attempt to isolate every instance of the church functioning with the apparent approval of God. From this, categories could be assigned, generalizations made and a profile drawn of the church functioning as it was intended. Essentially, this is the approach taken by George Peters. Drawing from numerous scriptural references, Peters outlined the multiple functions of the church. He categorized these as upward, inward and outward functions. The upward functions of the church toward God, included worship, adoration, praise, and intercession. Fellowship, education, edification and discipline comprised the inward functions toward self. Thirdly, the outward functions toward the world consisted of evangelism, service, instruction and reproof.[7]

Elmer Towns agreed with these basic functions. However, in a more condensed fashion, citing Scriptural documentation, he identified exaltation as the upward function of the church; edification as the inward function; and evangelism as the outward function. In summary, he asserted the main objectives of the church to be edification and evangelism. When these are being realized, the upward function of exalting God is accomplished.[8]

---

[7]George W. Peters, A Theology of Church Growth, (Grand Rapids: Zondervan, 1981), 184-187.

[8]Elmer L. Towns, John N. Vaughan, and David J. Seifert, The Complete Book of Church Growth, (Wheaton: Tyndale House, 1985), 248-251.

Most Bible scholars believe, however, that the example of the primitive church spares researchers of the need for such a laborious and in some cases, highly subjective task. Exegetes generally point to Acts 2:41-47 as the most concise and pristine example of the church functioning at its best. Here, it is commonly believed, the basic functions of the church come together in their clearest form.

From this earliest profile of a functioning church, Christian educator Herbert Byrne has isolated five basic activities:

1. Evangelism (vs. 41)   "3,000 souls"

2. Education (vs. 42) - "apostle's doctrine"

3. Enthusiasm (vs. 42) - "fellowship"

4. Edification (vs. 42) - "breaking bread and prayers" (worship)

These four steps should result further in a fifth dynamic, that of Christian service (vss. 43-47). Significantly for this study, Byrne credited this pattern for the body and kingdom growth of the New Testament Church.[9]

Similarly, using the Acts 2:41-47 passage but naming somewhat different terms, Donald Miller, in his book, The Nature and Mission of the Church, listed unity, proclamation, fellowship, service and worship as the basic work of the church.[10]

In yet an even more condensed version, many writers regard the Great Commission given in Matt. 28:19-20, to be the singularly most definitive statement concerning the purpose of the church. Gene Getz capsulized the Great Commission in two words: edification and evangelism. He identified the imperative "make disciples" in verse nineteen with evangelism. The participles "baptizing" and "teaching," in verses nineteen and twenty, were associated with the process of edification. This two-fold function of the church, he asserted, is discernable throughout the New

---

[9]Herbert W. Byrne, Christian Education For the Local Church, (Grand Rapids: Zondervan, 1963), 26-27.

[10]Donald G. Miller, The Nature and Mission of the Church, (Richmond: John Knox Press, 1957), 24-32.

Testament.[11] After citing numerous Scriptural instances to substantiate his claim, Getz

concluded: "Matthew 28:19-20 outlines the basic tasks, and the rest of the New Testament fills in

that outline with dynamic examples and additional instructions, which help us understand in a

more comprehensive way what Christ had in mind for the church on earth."[12]

Regardless the variety of functions, one factor emerges; Scripturally, wherever the church

is profiled as functioning with God's approval, growth is resulting. Although there is a degree of

overlapping, some of the functions of the church tend toward maturation, or the qualitative

growth of the body. Other functions tend more toward numerical increase, or the quantitative

growth of the body. Also, Scripture would seem to indicate that the correlatives which represent

most clearly the quantitative and qualitative growth of the church are, respectively, evangelism and

edification.

Evangelism

George Peters called evangelism the focal ministry of the church. The impetus of

evangelism originates with God who loved a lost world so much that He sent His Son to die

(John 3:16). Therefore, in Peter's thinking, it is only reasonable to assume that if God loved the

world enough to give Himself, He designed to give the church the task of reaching the lost.[13]

The New Testament projects evangelism, or the work of communicating the gospel, as the

primary task of Jesus. He introduced His public ministry with the script, "The Spirit of the Lord

is upon me, because He anointed me to preach the gospel" (Luke 4:18a). In delineating His

mission, Jesus announced, "For the Son of Man has come to seek and to save that which was lost"

(Luke 19:10). He is concerned not only about the multitudes who "were distressed and downcast

like sheep without a shepherd" (Matt. 9:36b); He is also the good shepherd who is concerned for

---

[11]Gene A. Getz, Sharpening the Focus of the Church, (Chicago: Moody Press, 1974), 21-23.

[12]Getz, 24.

[13] Peters, 206-07.

the welfare of even one lost sheep (Luke 15:3-6). The Savior is like the Father, "not wishing for any to perish but for all to come to repentance" (II Peter 3:96).

Based on the divine Example and Scriptural mandate, the evangelistic task of the church is unmistakable. Called to be "fishers of men" (Mark 1:17); commanded to "make disciples" (Matt. 28:19); and commissioned to witness with power (Acts 1:8); the church exists to continue the evangelistic mission of Christ. In the words of Paul, it was Christ who "gave us the ministry of reconciliation" (II Cor. 5:18b).

Elmer Towns identified no less than eight words that relate to evangelism.

Witness	*martureo*	Acts 1:8
Speak	*laleo*	Acts 4:1
Evangelize	*evangelizo*	Acts 8:4
Teach	*didasko*	Matthew 28:20
Reason	*dialagomi*	Acts 17:2
Announce	*katangello*	Acts 8:5
Proclaim	*perusso*	Acts 8:5
Make Disciples	*matheteusate*	Matthew 28:19[14]

Each of these functions are in some way germane to the evangelistic task of the church.

Significantly, when the New Testament Church exercised its evangelistic functions, numbers were added to the church. The Book of Acts provides the most detailed account of the numerical growth of the early church. According to Acts 2:41 the church grew by more than 3,000 on the day of Pentecost. In a statement that reflected the pattern of growth throughout Acts, Luke reported "and the Lord was adding to their number day by day" (Acts 2:47b). One author counted at least nineteen clear references to church growth in the Book of Acts. He charted these through six different growth epochs beginning with the Jerusalem Church and extending to the Roman Empire. Each of these growth epochs, were caused by the spread of the gospel.[15] As the church evangelized, it grew in numbers.

---

[14] C. Peter Wagner, Win Arn, and Elmer Towns, eds., <u>Church Growth: State of the Art,</u> (Wheaton: Tyndale House, 1968), 46.

[15] Sisemore, 15-19.

Edification

The second major task of the church is edification or the building up of the body. The goal of this work is maturity or completeness in Christ as outlined in Eph. 4:11-13.

Various New Testament analogies illustrate God's desire for a completed church. The church is the "bride of Christ" in whom Christ is at work sanctifying her that she might be presented holy and blameless to Him (Eph. 5:25-27). In a double typology,, the church is the "temple of God" (I Cor. 3:16), containing "a royal priesthood," offering up spiritual sacrifices to God (I Pet. 2:5). The church is also likened to a "spiritual building" in which God is at work; fashioning from the inhabitants, a dwelling fit for His habitation (Eph. 2:19-22).

This building process, however, is a cooperative venture as scripture indicates, "For we are God's fellow-workers: you are God's field, God's building" (I Cor. 3:9). As such, those who comprise the church are admonished to be careful to select quality materials to build with (I Cor. 3:10-15).

As there are a variety of words used to describe the basic function of evangelism, the work of edification, likewise, is variously described. George Peters viewed the Acts account of the church as the prototype for church growth. In his thinking, the key elements for edification based on Acts 2:42 were instruction in doctrine, fellowship, and prayer. He regarded these to be the apostles' pattern of growing disciples.[16] Sisemore named Acts 2:42 as "the essence of what creates a spiritual church and grows mature church members."[17]

Two relational dynamics, the relationship with God and the relationship with others, emerge from the Acts pattern for maturing the church. As believers develop their relationship with God through instruction in doctrine and through prayer, growth results. Peter exhorts the early Christians to "long for the pure milk of the word, that by it you may grow in respect to

---

[16] Peters, 191.

[17] Sisemore, 20.

salvation" (I Pet. 2:2). The knowledge of God's word promotes steadfastness (II Pet. 3:17, 18), and develops the fruit of righteousness in the life of the believer. It also cultivates discernment (Phil.1:9-11). Understanding God's will yields wisdom and enables the believer to live in a manner that pleases God (Col.1:9,10).

Prayer also promotes growth by facilitating spiritual understanding (Eph. 1:16-18). Through prayer, the Holy Spirit is received in the life of the believer and the church (Acts 4:31). In short, prayer is the means through which the believer receives the grace and power of God in His work of transformation (Eph. 3:14-19).

The fellowship of the early Church, drawn from the act of "breaking bread," connotes a relational dynamic within the body. Implicated here is a common ministry, which, when cultivated, causes maturation as well. As each member speaks the truth in love (Eph. 4:15) and functions conjointly with other members, the body is built up (Eph. 4:16). Bearing the weakness of others also has an edifying effect (Rom. 15:2), as does the general exercise of love (I Cor. 8:1). Of special impact on the body are the particular gifts which God has given to each member. When used for others, they become a chief means of edification (Rom. 12:3-8, I Cor. 12, Eph. 4:7-16).

Not only are Christians called to the fellowship of mutual ministry; they are to serve the world as well. Peters remarked: "Our inward ministry, while supremely edifying, must also equip the saints for a ministry. Eventually, all must eventuate in service to the world."[18] Jesus fashioned Himself as a servant, a title which He voluntarily assumed, reminding His followers that "even the Son of Man did not come to be served, but to serve" (Mk. 10;45). Likewise, believers are "created in Christ Jesus for good works" (Eph. 2:10), and exhorted "with good will render service as to the Lord" (Eph. 6:7).

Thus, as Christ became a servant to deliver to God a completed church (Heb. 2:9-11), the church similarly is to be a servant body. This service involves serving good works to the world

---

[18] Peters, 206-07.

(Matt. 5:16) and serving each other in love (Gal. 5:13), that believers may "grow up in all aspects into Him, who is the head, even Christ" (Eph. 4:15b).

By nature, then, the church is a living organism designed for growth. The functions of the church reflect this nature. These functions in their most basic forms include evangelism and edification. Evangelism is the process which grows the church quantitatively and edification is the process which grows the church qualitatively.

Quantitative and Qualitative Growth: Toward a Holistic View

The tension that one frequently discovers in church growth materials between qualitative and quantitative growth is un-Biblical. Scripture records no instances of any adversarial relationship between these dynaics in the normally functioning church. However, when one of these aspects of growth is preferred over the other, it tends to become an opposing rather than a complementing dynamic. To maintain the basic integrity and unity of church growth, a scriptural and holistic view of growth is vital.

In using the body analogy, at least two factors emerge as essential ingredients for developing a holistic view of growth. The first is the principle of focus. The body does not exist for itself or for the mere purpose of growth. As was noted earlier in this chapter, the ultimate purpose of the church is to glorify God. This is accomplished when the church performs the work He has designed for it. If edification and evangelism are to be understood as the two most representative functions of the total work of the church, then ordinarily speaking, the church that is glorifying God is a growing church, both developmentally and numerically. However, if the focus is on growth itself instead of God for whom the work is intended to glorify, then the consequence, in the words of George Peters is *ecclesio-centricity.*[19]

In the best instance, the self-centered or self-conscious church suffers a loss of true spiritual identity (Rev. 2:2-4). In turn, this loss deprives the body of its spiritual vitality (Jo.15:4).

---

[19]Peters, 44.

By comparison is the individual for whom the vitality and joy of living is lost through an exclusive focus on eating and exercising. The bodily functions intended for sustaining and enhancing the larger purpose of life become more important than life itself. As a result, they become life denying. Inevitably then, when the body is deprived of divine blessing the "evangelistic" efforts of the church produce conscripts rather than converts. "Edification" becomes the process of pious counterfeiting rather than Godly perfection.

In the worst instance, when the church exists for itself and growth becomes an end in itself, the glorification of God is exchanged for the glorification of the church. The idolatry of numbers is preferred over the worship of God. Quantitative growth is enshrined as the god of self- worship. The consequence is God's rejection, for He shuns the idolatrous church (Rev. 2:12-16). It is essential for the body to maintain its proper focus of glorifying God. In this way it retains the life and blessing of God in its growth.

A second factor necessary for developing a holistic view of church growth is the principle of symbiosis. Quantitative and qualitative growth draw their life from the same source. They both belong to the body and are, therefore, organically inseparable. One does violence to the body in separating them or denying one or the other. Therefore, since both contribute in their own way to the wholeness and health of the body, each must be maintained.

Scripture substantiates the mutuality of quantitative and qualitative growth with the preponderance of references found in the Book of Acts. For example, in Acts 6:7, the writer reports that as the Word of God spread in Jerusalem, the number of disciples kept on growing. At the same time, a great many priests were becoming obedient to the faith. Thus, there was obviously numerical growth through evangelism and personal growth through assenting to God's Word. The mutuality of growth is also emphasized in Acts 9;31, only in reverse order of Acts 6:7. Here it speaks of the church throughout Judea and Galilee being first "built up" and subsequently continuing to "increase." One writer showed the interrelatedness of qualitative and quantitative

growth through the parable of the soils (Matt. 13:3-13). He concluded, "therefore, even the high quality soil is so labeled because of its ability to produce a quantity of fruit."[20]

Peters appealed for a holistic treatment of growth in a commentary on the connectedness of qualitative and quantitative growth. He related the relationship between the two to the health of the body.

> Both aspects are important. Our Lord wants many believers and followers and He desires strong believers and obedient followers. It is biblically not permissible to make it an either/or in the matter of quality-quantity growth. Because of this I hyphenate these two concepts. They are not two separable poles. They are two sides of a genuine coin. Quality is to be produced that quantity might result, and quantity is garnered in that quality might be produced. God is God of holiness and also a God of greatness. It is neither divine nor scriptural to separate these two aspects, though we must distinguish between them. It is possible to seriously suffer because one or the other aspect is neglected. A balance is needed if a healthy and prospering church is to result.[21]

A disproportionate emphasis on one aspect of growth or the other contributes to the unhealthfulness and incompleteness of the body. Jesus cursed the fig tree for having much foliage but no fruit (Mark 11:12-14). Obviously an organism that does not reproduce itself is defective. The Corinthian Church, on the other hand, was an example of quantitative growth with insufficient concern for maturity. This lack of concern resulted in spiritual stuntedness. George Hunter used the words "fat" and "malignant" to illustrate unhealthful growth. An emphasis on perfection, apart from spreading the gospel, results in a "fat" body. Conversely, an emphasis on numerical gain, apart from nurture, results in a "malignant" body. Neither are desirable and both are avoidable when the body gives equal effort to edification and evangelism.[22]

---

[20] Ralph D. Winter, "Quality or Quantity?", Evangelical Missions Quarterly (Summer 1972): 233.

[21] Peters, 190-91.

[22] George G. Hunter, III, To Spread the Power, (Nashville: Abingdon, 1987), 50.

Not only does the health of the body depend upon parity between qualitative and quantitative growth, the very existence of the body is contingent upon the equality of these two aspects. A healthy body is required to reproduce and reproduction is necessary for the propagation of the body. A body suffering from insufficient nourishment will die and a body that doesn't reproduce will become extinct.

The balance between qualitative and quantitative growth is not easily or naturally maintained as scripture would show. However, this balance is essential for healthy and whole church growth. Again, Peters observed, "Such balance must be achieved if the churches' desire to experience the full measure of the blessings of God and prosper for His glory."[23] Both quality and quantity must be accentuated for total growth as well as for continual growth. It cannot be assumed that one guarantees the other. Towns stressed the need for particularizing each aspect to achieve wholeness in his observations.

> People make two false assumptions regarding growth. First, some feel that if the church is growing in spiritual character, an automatic expansion in numbers will result. Quality will lead to quantity. This is not so. Second, others believe that churches who are growing in numbers automatically are growing in Biblical maturity. This is not so. It is possible for a numerically growing church to be superficial. But it is also possible for a stagnant congregation which is not experiencing numerical growth to have individuals who are growing in grace and truth. Both congregations are growing, but neither have the full blessings of God.[24]

One Southern Baptist educator addressed the problem of unbalanced growth. Southern Baptists, he observed, have greatly benefitted numerically from their historical emphasis on evangelism through the Sunday School. However, this success, in his assessment, threatens to become the churches' nemesis, because of the tendency to neglect discipleship. Raising a question

---

[23] Peters, 192.

[24] Elmer L. Towns, "The Aggressive Sunday School," Christian Education Journal III, no. 1 (1982): 23.

which can only eventually haunt all evangelistically strong but educationally weak Sunday Schools, he asked: "Can justification, in the doctrine of salvation, be so emphasized to the exclusion of sanctification without distorting the nature and mission of the church?"[25] Obviously, the health of a Sunday School depends on maintaining the equilibrium between nurture and outreach.

Thus, a holistic view of church growth requires a proper focus. Evangelism and edification become disembodied members, with no spiritual life or value unless they are helping the body in the central task of glorifying God. Symmetry is also needed. Emphasis on both qualitative and quantitative growth is mandatory for a healthy, growing body.

The Sunday School and the Work of the Church

The challenge perpetually facing the church is creating and maintaining the means for effectively fulfilling the Great Commission. Throughout history, in varying degrees of success, the church has endeavored to accomplish its mission. History verifies, as will be shown in the next chapter, that the success of this mission has always been contingent on a balanced emphasis between the evangelistic and educational functions. In modern times, no agency has been more successful in combining these functions for carrying out the church's basic assignment than the Sunday School. Its genius has been in the ordering of the reaching and teaching tasks of the church in a mutually complementary and supporting fashion.

To be sure, the present state of the Sunday School, which again will be more fully examined in the following chapter, scarcely warrants the success label. In mainline churches the Sunday School is in a virtually comatose condition and among evangelicals its condition is anemic at best. Neither condition is hardly the picture of health. To add to the problems of evangelical Sunday Schools, Christian educator Sherman Williams observed a growing dichotomy between evangelism and edification, in his article "The Traditional Sunday School." He quoted Gaines Dobbins who calls this rift the "intensivist" and "extensivist" divide. The offshoots of this either/or

---

[25]William P. Clemmons, "The Contributions of the Sunday School To Southern Baptist Churches," Baptist History and Heritage 18, no. 1 (Jan. 1983): 41.

mentality has been the super church syndrome which seeks the crowds by championing evangelism or the small group, often para-church movement that centers on personal and spiritual growth. This regrettable trend, he believed, can be reversed by reasserting the traditional emphasis of the Sunday School which historically stressed both nurture and outreach. In effect, the church can have the best of both worlds and the Sunday School is the place to bring them together. Defending the Sunday School's capability at its best, he wrote, "the Sunday School bridges the gap and binds these two methods and ministries into one common purpose. The purpose of the Sunday School is the same as the purpose of the church."[26]

Thus, ideally at least, the relationship between the church and the Sunday School is one of form and function. As an organism, the church uses the Sunday School as the organization for accomplishing its basic mission or functions. Succinctly stated, in the words of one writer: "The Sunday School is the church structuring itself to carry out the Great Commission."[27] Previously, the church was described as the body of Christ. Accordingly then, the Sunday School could be likened to the skeletal structure which enables the body to perform its functions.

Although the church has found, in the Sunday School, a vital means for performing its basic work, the Sunday School should not be confused with the church. There is a mutual dependency between the church and the Sunday School but not equality. Represented in the total work of the church are activities, all of which cannot be accomplished, or at least accomplished well, by the Sunday School. Yet, as an agency through which the church expresses its most basic work, the Sunday School has no rival.

Ideally structured, then, and Biblically based and balanced, the Sunday School becomes a significant means of church growth. It may be, as will be shown in Chapter 4, a church's best

---

[26]Williams, Sherman, "The Traditional Sunday School," Christian Education Journal III, no. 1, (1982), 12.

[27]Sisemore, 83.

means for conserving the results of evangelism. Through the Sunday School, individuals of all ages are exposed to the Word and the essential educational functions of the church.

Participants can be trained and prepared for worship through the Sunday School. Instruction and intimacy can be gained through the Sunday School at all age levels to enhance the larger corporate worshipping experience of the church.

When classes are Biblically centered, the potential for spiritual knowledge is greatly facilitated by the Sunday School. The organization of the Sunday School enables the Word to be taught and learned at levels suitable to various ages. The promise of spiritual growth is very strong when a systematic, consistent and collective study of Scripture is practiced.

The Sunday School is also a remarkable agency for providing ongoing ministry, when Christian service through classes is pursued. Through the study of the Word and interaction with other class members, participants may learn how to minister to one another. In addition, individuals can be equipped for ministry beyond the church. When special service projects through the Sunday School are offered, they continually provide a rich source of ministry involvement for children as well as adults. The Sunday School, in this manner, possesses the potential to "build up" the individual believer and the church.

As a training and growth agency for believers, the healthy Sunday School has no equal. Unlike short term, special Christian education efforts, the Sunday School continues to be the primary source of learning for most churches. Thus, it possesses the potential for offering the most successful means of edification for the local church in most cases. Among those churches whose Sunday Schools are vibrant and effective: the centrality of the Word; the organization of its work; its church centeredness; its relational focus; and making it an ongoing priority; are some of the reasons given for their success. These factors will be explored in varying degrees in the following chapters.

Among the more encouraging and hopeful signs for the Sunday School, reported in March 1990 by the Search Institute of Minneapolis, was the strong vote of confidence given to it, despite

its beleaguered and problematic image. In a national Christian education survey of "unprecedented size and scope," which included five mainline denominations, plus the Southern Baptist Convention, a total of 561 randomly chosen churches involving 11,000 individuals provided in-depth data on numerous issues related to Christian education. The researchers reported:

> Christian education matters much more than we expected. Of all the areas of congregational life we examined, involvement in an effective Christian education program has the strongest tie to a person's growth in faith and to loyalty to one's congregation and denomination. While other congregational factors also matter, nothing matters more than effective Christian education. And this is true for adults as it is for adolescents.[28]

They summarized: "Christian education, then, takes on new importance. Done well, it has the potential beyond any other congregational influence to deepen faith and commitment. Knowledge of its importance makes the need for educational revitalization all the more urgent."[29]

The Sunday School also possesses the potential capacity to be a potent means of outreach and evangelism. In some churches the Sunday School is the primary source of evangelism. As an evangelistic agency, the effectiveness of the Sunday School is amply substantiated. Of those coming into the church by conversion, fairly recent statistics revealed that 62 percent of this group come through the Sunday School.[30] Significantly, as the Sunday School evangelizes and reaches out, the result is numerical growth which is a major concern of this paper.

There are numerous reasons why the potential for numerical growth is so great through the Sunday School. The Southern Baptists, for many years, have led the church world in using the Sunday School for quantitative growth. John Sisemore, a Southern Baptist minister and educator

---

[28]Peter L. Benson and Carolyn H. Eklin, "A Summary Report on Faith, Loyalty and Congregational Life", Effective Christian Education: A National Study of Protestant Congregations (March 1990): 02.

[29]Benson and Eklin, 02.

[30] Roy H. Ryan, Strengthening Our Church School, (Nashville: Discipleship Resources, 1981), 02.

identified the Sunday School as the basic structure for accomplishing the outreach of the church.[31]

> Because the Sunday School is organized on the age basis, it
> effectively distributes continuing responsibility for every potential
> member. Because the Sunday School is organized for outreach, it
> has a stable and dependable working force that is on the job at
> all times. Because the Sunday School teaches the Bible, its
> members are constantly aware of the plight of lost people.
> Because the Sunday School is the way the church structures itself
> for outreach, the church has a built-in, constant, ongoing
> expression of its concern for people. And it already has a unique
> organization which can provide a sustained program of outreach,
> evangelism, and growth.[32]

A distinction at this point may be helpful. Throughout this paper the term "ideal" will be used to delineate the Great Commission Sunday Schools or Sunday School classes from the non-Commission ones. As such, these Sunday Schools or classes are considered, in some measure, to be incorporating the basic functions of the church in the effort to fulfill the Great Commission. These involve: a systematic teaching of the Bible as the Word of God; involvement in Christian service and intentional evangelism; close fellowship with the members of the class; and the experience of various worship dynamics. By this study's definition, this understanding comprises the "Great Commission" Sunday School and Sunday School class.

Delos Miles, in his book, Church Growth: A Mighty River, examined the Church Growth Movement with special consideration to the numerical aspects. He cited the Sunday School as "a major tributary toward the church growth river."[33] Closer examination may render this judgment classic, but only as an understatement. Watered by a revivalistic downpour, the record more accurately identifies the Sunday School as the real river in the last two centuries of the Church's numerical growth. It is this issue, the historical role of the Sunday School in the growth of the church, that the following chapter investigates.

---

[31] Sisemore, 84.

[32] Sisemore, 84.

[33] Delos Miles, Church Growth: A Mighty River, (Nashville: Broadman Press, 1981), 24.

Summary

The church as the body of Christ is by nature a living organism. It receives its life and reason for being from its founder Jesus Christ. As the body analogy and other New Testament metaphors would suggest, the church was designed for growth. This becomes clear in the mandate of Christ who calls the church to continue His work. Edification and Evangelism are the terms which best summarize this work, as embodied by the Great Commission of Christ to the church. These functions produce qualitative and quantitative growth respectively.

To preserve the whole growth of the body, a theology of church growth, which guards both the purpose and the balance of growth, is needed. The purpose of church growth is to glorify God and not the church. Without this focus all church growth is unspiritual and thus devoid of God's blessing. The symbiotic relationship between qualitative and quantitative growth also must be maintained. Without an adequate emphasis on both, the body becomes unhealthy and dies.

The agency in the church which offers strong possibilities for organizing the church for accomplishing its mission is "The Great Commission" Sunday School. Through its unique ability to combine the evangelistic and educational interests of the church the Sunday School, in turn, ideally can be the church's primary means for growth.

CHAPTER 3

THE SUNDAY SCHOOL AND CHURCH GROWTH:

A HISTORICAL PERSPECTIVE

General Contributions

Nearly a century ago, Oscar Michael in his history of the American Sunday School wrote, "Next to the Reformation, perhaps the greatest transformation that has ever appeared in the career of the church was introduced by the Sunday-school movement."[1] In one of the early endorsements, one Englishman declared the Sunday School to be "the greatest harvester of national interests ever known in Great Britain."[2] Two of the more recent researchers on the Sunday School, Robert Lynn and Elliot Wright, described its impact on America: "The Sunday School is one of the major continuities making America what it is and upholding the dreams of what it wants to become at its best."[3] Yet in spite of its enormous contributions to Protestantism, particularly to the English speaking world, researchers have largely ignored the Sunday School's importance. One Christian educator, Martin Marty, expressed his amazement at "how little attention has been given this basic institution by historians and scholars.[4] Both the disparaging of its enemies and the benign neglect of its supporters have combined in preventing the accomplishments of the Sunday School from being more widely known. Regardless, history provides ample evidence of the Sunday School's importance and wide reaching influence.

---

[1] Rev. Oscar S. Michael, The Sunday-School: In The Development of American Church, (Milwaukee: Young Church Co., 1904), 77.

[2] H. Clay Trumbull, The Sunday School: Yale Lectures (Philadelphia: John D. Wattles, Publisers, 1888), 121.

[3] Robert W. Lynn and Elliott Wright, The Big Little School (Nashville: Abingdon, 1971, 1980), 167.

[4] Gerald Knoff, forward to World Sunday School Movement, (New York: A Crossroad Book, The Seabury Press, 1979), xi.

Labeled as the "University of the People"[5] by Prime Minister, Lloyd George, the Sunday School was not only responsible for reforming the morals of England but could also claim the system of public or "popular" education as "one of its children."[6]

The beginning of the modern missionary movement and the proliferation of Bibles and other religious materials, on a vast scale, can also trace their genesis to Sunday School roots in England.[7]

Much larger would be the impact of the Sunday School on America. Both public schools and public libraries were beneficiaries of the Sunday School movement. Sunday Schools not only hurried their development but also doubled for public schools and libraries until they could be organized. By 1859, Sunday School libraries accounted for three-fifths of the American libraries and were responsible for providing the start for many schools in the American frontier.[8]

Of no small significance was the Sunday School's donation to the prosperity of America. As the young nation was Protestantized by the Sunday School, America was infused with the Protestant work ethic and the spirit of competition. Devoted and enthusiastic Sunday School teachers and promoters included the likes of J. J. Heinz, John D. Rockefeller and John Wanamaker.[9] Lynn and Wright, regarded the 19th century Sunday School as the nursery for imparting the values, which for better or worse, made the United States an economic giant.[10]

Not even politics would escape the Sunday School's clout. At a joint session of the United States Congress in 1831, members of both houses would discuss the role of the Sunday

---

[5] Wesley R. Willis, 200 Years and Still Counting!, (Victor Books, SP Publications, Inc., 1979), 73.

[6] Henry Fredrik Cope, The Evolution of the Sunday School, (New York: Eaton and Mains, Cincinnati: Jennings-Graham, 1911), 56.

[7] Trumbull, 120.

[8]Lynn and Wright, 55-57.

[9]Lynn and Wright, 109.

[10]Lynn and Wright, 16-17.

School in the settlement of the West. President Andrew Jackson, whose politics and manners were anathema to the Sunday School movement, nonetheless, felt obliged to send regrets because of his inability to attend the session.[11] Throughout the 19th and early part of the 20th centuries, various Presidents, including Ulysses Grant, Rutherford Hayes, William McKinley and Theodore Roosevelt, sent messages encouraging and praising the work of the Sunday School.[12] It is difficult to determine the extent that politics and politicians were shaped by the Sunday School. Unquestionably, however, the power of the Sunday School shaped the values and opinions of the average person which national leaders felt compelled to either emulate or patronize. In one of the last national endorsements of the Sunday School, President William Taft, in 1910, appeared at the World's Sixth Sunday School Convention. To this global gathering of Sunday School representatives, Taft declared:

> No matter what views are taken of general education, we all agree--Protestant, Catholic and Jew alike--that Sunday school education is absolutely necessary to secure moral uplift and religious spirit.[13]

The religious contributions of the Sunday School to America were even greater than educational, economic or political ones. As in England, it also revitalized the morals and manners of America. Since its inception, it continues to this day as Protestantism's basic institution for imparting religious instruction. This "college of the common people" can still boast of having provided more Christian instruction than all the higher centers of religious training combined.

Perhaps one of the most enduring and unrivaled success stories of the Sunday School was the high level of ecumenicity it once achieved. In 1888, Sunday School apologist and historian, Henry Clay Trumbull, declared the Sunday School to be the prime church agency for every

---

[11] Lynn and Wright, 46.

[12] [   ], The Development of the Sunday-School 1780-1905 (The Official Report of the Eleventh International Sunday School Convention. Boston, Mass: Published by the Executive Committee of the International Sunday School Assoc., 1905), 10.

[13] Lynn and Wright, 114.

Protestant denomination in America. Included as well were Catholics, Jews and Mormans who experimented with the Sunday School.[14] No innovation has ever succeeded in galvanizing the Protestant Churches of America, in a common task, as the Sunday School.

Other contributions to the religious life of America included numerous social reforms such as: the inclusion of women in religious education; championing the cause of the poor; prohibition; and other social causes. Sunday School did much to awaken the social conscience of a developing nation and church.

The contribution, however, most important to this study was the contribution of the Sunday School to church growth, particularly its numerical expansion.

<div align="center">Birth of the Sunday School</div>

"Nurseries For Christians"

For all practical purposes the modern Sunday School movement began in 1780 by Robert Raikes in Glouster, England. Begun for poor children of varying ages, residing in the slums, the "Sunday" school was not at first an ecclesiastical description. Initially, the Sunday School was begun independently of the church and was so named because Sunday was the only day the children could meet. Without the protection of child labor laws, poorer children in particular, of that time, worked every day but Sunday.

The conditions which prompted Raikes to begin his work were several. England, during the latter 1700's was experiencing the beginnings of the Industrial Revolution. The countryside was being emptied of workers, migrating to already crowded cities, in search of better living. Instead of improvements, their aspirations were rewarded by poverty, vice, sickness, hunger and inadequate housing. Coupled with the wretched social conditions was a near complete breakdown of education.[15] The parochial system, a fatality of the English Reformation, had disintegrated, and public education was non-existent. The country was left with virtually no means of educating its

---

[14]Trumbull, 131.

[15] Lynn and Wright, 24.

masses.[16] Some private schools existed for the rich. "Ragged" or "Charity Schools" were

occasionally attempted by a few noble individuals to provide some semblance of education for the

disinherited poor.[17] Otherwise, English society was largely bereft of the benefits of education.

Even more deplorable was the state of the church. John Wesley, never one to mince

words, described 17th century England as universally ignorant of God.[18] French Rationalism

and English Deism, systems of thought which assaulted the integrity of the Scriptures, were rife on

both sides of the Atlantic. These liberal philosophies and other forms of "scientific infidelities"[19]

succeeded in creating spiritual impotence within the church world. Without the centricity of the

Word, the church lost the ability to be a positive, spiritual force. Preaching lost its power and

catechism lacked relevance and vitality.

As would be expected, the blight within the church caused a moral and religious famine

within England. Bishop J. C. Ryle wrote descriptively of this period:

> There was darkness in high places and darkness in low places,
> darkness in the court, the camp, the Parliament, and the bar;
> darkness in the country, and darkness in town; darkness among
> rich, and darkness among poor;--a gross, thick, religious and
> moral darkness; a darkness that might be felt.[20]

Stirring, however, in this otherwise bleak and cold landscape were signs of life. Through

the efforts of Wesley, Whitfield, Zenzendorf, and others; the church was called back to her

Scriptural identity. "Evangelicals," as they were labeled, not only pressed for a revival of the

church, they became the vanguard for social reform. William Wilburforce was particularly

representative of the effort to turn England into a "benevolent empire," for addressing the spiritual

---

[16] Michael, 39-40.

[17] Lynn and Wright, 24.

[18] Trumbull, 115-16.

[19] Michael, 49-50.

[20] Trumbull, 99.

and social ills of society. A few years after the Sunday School developed, the Wilburforce

coalition adopted the Sunday School as a part of its empire building.[21]

These were the conditions giving birth to the Sunday School movement. In the words of

Lynn and Wright, it was "an idea, whose time had come."[22] Raikes, a wealthy philanthropist and

an Anglican, was also a product of the evangelical movement. Moved by the plight of

impoverished and uneducated children, and troubled by their general delinquency, Raikes joined

social and moral concerns for the creation of the Sunday School movement.

Previous to 1780, Raikes had poured his money and energy into prison reform. Believing

crime, poverty and immorality to be the result of ignorance; for twenty-five years he sought to

educate prisoners. His work, however, was largely a failure. Education did not prove to be an

effective deterrent to adult crimes. Disillusioned but still benevolent, he turned his attention to

more hopeful subjects; the children of the ghettos. He reasoned that children could be properly

formed if taught early enough. Consequently, he called this venture "botanizing in human

nature." Essentially, Raikes' hopeful experiment was an early attempt "to shape preventive

measures against juvenile delinquency."[23] But there was another difference between his "new

experiment" and his prison work; the Bible would be the primer in his educational strategy.

In a slum district called Sooty Alley, so named for the chimney sweeps who lived there,

Raikes began his Sunday School. Gathering several "wretched" children, ranging from ages six to

fourteen, he marched them in various states of compliance to the kitchen of a woman named, Mrs.

Merideth.[24] For her work she would receive the well deserved salary of approximately twenty-

---

[21] Lynn and Wright, 28-30.

[22] Lynn and Wright, 20.

[23] Lynn and Wright, 25.

[24] C.B. Eavy, History of Christian Education, (Chicago: The Moody Bible Institute, 1964), 224.

five cents per day.[25] To begin with, Raikes started four schools and enrolled a total of ninety children.[26]

Reflecting the strict regimentation of the day, the Sunday School schedule scarcely allowed for fun and games. Classes were long and discipline was strict. Although lay taught, mainly by women, with help from older students, clergy were sometimes used to maintain order. A Rev. Thomas Stock volunteered to visit the first schools to "examine the progress that was made, and to enforce order and decorum among such a set of little heathen."[27] Upon dismissal, students were admonished to "go home without making any noise and by no means play in the street."[28] The early Sunday Schools possessed high standards!

The main purpose of Raikes' Sunday School was to teach the rudiments of education and to form character. As such, lessons in reading and writing were given from the Bible. This was followed by church attendance and instruction in catechism.[29] As an educational supplement, Raikes printed "The Sunday Scholar's Companion," a manual containing Old and New Testament lessons designed to teach duty to God and one's associates. Redemption was also included as one of the themes studied in the manual.[30]

Although the purpose of the schools was not to teach the Bible, but to educate and form character, the Bible was considered the means for accomplishing these objectives. Therefore it was the primary text, with a complement of a few other religious resources. By this process, children did learn to read and write. They also improved in morals and manners. Cautiously,

---

[25] Clarence Herbert Benson, <u>A Popular History of Christian Education</u> (Chicago: Moody Press, 1943), 122.

[26] Willis, 28.

[27] Trumbull, 110.

[28] Trumbull, 110.

[29] Trumbull, 110.

[30] Eavy, 276.

after a few years testing his experiment, Raikes gave a progress report on his Sunday School children. Of them he remarked, "They are not the ignorant creatures they were before. They are also become more tractable and obedient, and less quarrelsome and revengeful."[31] Reportedly, Raikes' Sunday Schools became the most orderly schools in Glouster.

Growth Through Opposition

Hailed at first by both the church and society, the Sunday School was welcomed as relief for the poor. The Archbishop of Canterbury praised the spread of the Sunday School as a useful tool for improving the morals of the common people.[32] The genial mood, however, would turn sour. Opposition came from all sides. The nobility began opposing the Sunday School as a formentor of civil unrest, going so far as petitioning Parliament to suppress the movement. Commoners, as well, increasingly resented it as a threat to their "sabbath worldly amusements."[33] The popular but ignominious names of "Bobby Wild Goose" and the "ragged regiment,"[34] given to Raikes and his Sunday School, were indicators of the eventual militancy against his work and his fall from social grace.

Equally virulent was the tide of religious resentment. The Archbishop's magnanimity turned to malice and churchmen were convened for a meeting to discuss strategies for halting the Sunday School. Fueled by political fears of the growing strength of evangelicals and threatened by a religious movement beyond the auspices and control of the organized church, high churchmen branded the Sunday School as "atheistic and disloyal."[35] More tragically, the animosity of the religious community betrayed the underlying contempt the organized church harbored toward the poor. The Sunday School clearly became a threat to the status-quo within the church.

---

[31] Lynn and Wright, 25.

[32] Lynn and Wright, 27.

[33] Eavy, 226.

[34] Benson, 12.

[35] Lynn and Wright, 30.

The Separatists and Puritans in particular, opposed the Sunday School as a violation of the fourth Commandment. Any teaching on Sunday, not of a religious nature, was sacrilege in their view. They further opposed the use of lay teachers, seeing this as a threat to the integrity of the ministerial calling and destructive to family religion.[36]

Opposition, however, served only to spread the cause of the Sunday School. As it became better known, and its benefits more in evidence, it attracted significant support. Queen Charlotte sent her royal approval and aristocratical ladies became eager recruits as teachers.[37] Other notables such as John Newton, Thomas Scott and William Cowper were added to the list of ardent supporters.[38] By 1784 Raikes had established, under the management of a board, five schools in Glouster with seventy-seven boys and eight-eight girls. Four years later, the number of scholars in the various Sunday Schools in England grew to 250,000.[39]

Growth Through Key Individuals

When measuring the growth of the British Sunday School, the two most notable contributors were William Fox and John Wesley. Fox was a wealthy merchant, energized by the conviction that every child should have a Bible. His Bible distribution efforts, however, were frustrated by the discovery that only one person in twenty, in England at that time, could read. Upon hearing of Raikes' work, he enthusiastically joined causes. With the help of influential and wealthy friends he founded, "The Society for the Support and Encouragement of Sunday Schools." Through this society and Fox's exceptional organizational skills, the Sunday School movement grew rapidly. In all, Fox and his supporters assisted 2,500 schools, 250,000 students and gave away 50,000 New Testaments and 7,000 Bibles.[40]

---

[36] Michael, 41.

[37] Benson, 123.

[38] Trumbull, 114.

[39][   ]The Development of the Sunday School, 04.

[40] Willis, 29-30.

Fox's work finally dissolved due to exhausted funds resulting largely from the reluctance to use volunteer teachers.[41] Other societies began forming, however, using volunteer teachers and improving on methods of instruction. The use of volunteer teachers, a practical and economic necessity, did much to increase Sunday Schools. Hannah Moore, a lieutenant in Wilburforce's coalition of evangelicals, with the help of her sister and others, enrolled no fewer than 20,000 in Sunday Schools in Somerset alone.[42] In 1803, the Sunday School Union of London was formed to coordinate the work of the growing number of Sunday Schools.[43]

Perhaps the most significant growth of the early Sunday School came through the promotion of John Wesley. Calling it a noble instrument and predicting that it would, "increase more and more," Wesley was to make the Sunday School an integral part of Methodism.[44] Clearly seeing the need to conserve the results of revivalism, Wesley had developed an ingenious system for nurturing converts. The major weakness, in the opinion of some historians, however, was the tendency toward experience centered religion and the lack of a systematic Biblical focus. Illiteracy, undoubtedly, contributed to much of this. In any event, the Sunday School offset this deficiency and would become a chief means of imparting Biblical knowledge in Methodism.[45]

Speaking as a cautious optimist but no less as a prophet, Wesley mused, "who knows but what some of these schools may become nurseries for Christians."[46] Following Wesley's decree, "There must be a Sunday School wherever there is a Methodist Society,"[47] the Methodist

---

[41] Eavey, 228.

[42] Lynn and Wright, 30.

[43] Benson, 127.

[44] Eavy, 227.

[45] Willis, 32.

[46] Cope, 71-72.

[47] Elmer L. Towns, How to Grow an Effective Sunday School, (Denver: Accent Books, 1979), 149.

movement experienced accelerated growth through its adoption of the Sunday School. The Scriptural emphasis of the Sunday School combined with the evangelistic thrust of Methodism to become a potent combination for growth. Historian Henry Trumbull cited the Sunday School as a major reason for the success and expansion of early Methodism, as well as, every other body of Protestant Christians.[48]

The growth of the Sunday School movement in general exceeded all expectations. By 1811, the year of Raikes' death, Sunday School enrollment was in excess of 400,000 students.[49] After fifty years of progress one-half million pupils with 160,000 volunteers in the United Kingdom could be claimed by this "new experiment."[50] The Sunday School was on the move.

Raikes, admittedly, was not the first to conduct charity schools for the poor. As early as 1660, Joseph Alleine, a Puritan divine, gathered sixty to seventy children in his home for instruction.[51] Wesley gave religious instruction to children in 1735 on his first missionary trip to Georgia. Another Methodist, Hannah Ball, rounded up a "wild little company"[52] and instructed them regularly in her home. Various other similar attempts in the United Kingdom and America have been recorded. These and other experiments raise the question, "Why did Raikes' Sunday School develop into an expanding movement while others remained small and localized?"

Growth Distinctives

Conditions and key personalities, as previously referred to, certainly played key roles. However, the distinctives which set Raikes' work apart from other similar attempts were also reasons for his success.

---

[48] Trumbull, 118-19.

[49] Eavy, 227.

[50] Willis, 28.

[51] Eavy, 222.

[52] Lynn and Wright, op. cit., 23.

Raikes' "new experiment" differed in several ways to previous and similar attempts at religious instruction. First, the Bible was central in the instructional process. Although the main emphasis of the first Sunday Schools was to educate the poor, Scripture, nearly exclusively, was used for facilitating this task. Unlike the catechismic method which had degenerated into teaching *about* the Bible, the Sunday School allowed students immediate access to the Word itself. The result was a moral transformation in England which religious catechism of that day had been unable to produce.

Secondly, Raikes' Sunday School was person centered as opposed to an institutional focus. The concern of the Sunday School was not to convey dogma or to perpetuate the institutional church but to meet the basic needs of people.

Thirdly, laity composed the main core of leaders and teachers. In addition, unlike the isolated and individual attempts of the past, Raikes' workers were organized for effective work. For the first time, perhaps in church history, laity, with women in particular, were mobilized significantly in the teaching ministry of the church. The failure of catechism, to a large extent, was due to the scarcity of teachers. Conventional wisdom of long standing assigned formal religious instruction to the clergy. Their small numbers in comparison to the large number needing instruction severely limited the teaching ministry of the church. The Sunday School shook off this unscriptural impediment. Coming through the back door of the church the laity formed a new front in the battle against spiritual ignorance. Through their work in the Sunday School the Bible began to be opened and taught to the masses.

A final distinguishing feature of Raikes' Sunday School was the attention given to the unchurched. These consisted largely of the poor and the underclass but Raikes' bold venture broke the pattern of confining religious instruction to the privileged and the religiously affiliated.

Progress of the Sunday School

"The Greatest Work In the World"

The larger part of the Sunday School's success story has been written in the chapter on America. If the expansion of the church through the Sunday School was remarkable in England, it was nothing short of phenomenal in America. Keeping a stiff upper lip, the Sunday School marched properly throughout England, but galloped boisterously across fledgling America.

For all practical purposes, the Sunday School idea began to catch on in America approximately ten years after it began in England. Economic conditions in America were similar although not as severe as those in England. Much of the social and economic problems resulted from the steady wave of immigration.[53] Compounding this were the depraving influences of numerous wars and resultant civil unrest. Heavy traffic in New England rum added, as well, to the civil and moral deterioration of the times.[54]

Even more similar to England was the degeneracy of religion in general. American churches had adopted many of the liberal religious views of Europe. Referring to those espousing liberal views of the Bible as skeptics, one historian capsulized the direction of the church in America during this time.

> An ominous feature of this skepticism was the profession on the part of its votaries of a form of Biblical criticism, that seemed to point to a consummate, though perverted, knowledge of the Scriptures, such as was not professed even by many of the most learned defenders of the faith. As a result, many of the well educated were quoting Scripture to deny the fundamentals of Christianity.[55]

---

[53] Lynn and Wright, 47.

[54] Trumbull, 101.

[55]Michael, 50.

Children were especially victimized by religious apostasy. America had not yet developed a public school system and catechism was spiritually bankrupt, leaving most children without the benefits of either intellectual or moral training.[56]

Again, as in England, however, penetrating this otherwise dark scene was a revival of religion. The "Second Great Awakening" developed toward the end of the 18th century, approximating the time the Sunday School notion was imported from England. This was no coincidence. Growing out of the revival was an awakened interest in the spiritual welfare of degenerate children. Increasingly it was believed "that every soul was allied to the Savior and, therefore, a subject of concern and responsibility to those who now felt themselves inspired to train men for salvation."[57] The Sunday School was seen as a means of rescuing "every" soul, particularly children, from their plight of mental and moral depravity. Soon Sunday Schools based on the English model, sponsored by evangelicals and others, began appearing in America. Thus the Sunday School, unquestionably, a child of revivalism, had found another home.

Growth Through Charity Schools

Various attempts were made before the Revolution to provide religious instruction and in some cases reading and writing to the less fortunate, such as the Episcopal Charity School founded in 1709 in New York City.[58] Little distinguished most of these attempts, however, from traditional church catechism. The first Sunday School based on the English charity model was begun in 1785, by plantation owner and layman, William Elliot, in Oak Grove, Virginia.[59] This was just two years after Raikes publically announced his "new experiment." In segregated classes, he gathered his children and slave children into his home on Sunday evenings for religious instruction and training in reading and writing.

---

[56] Michael, 42-43.

[57] Michael, 67.

[58] Michael, 45.

[59] Benson, 131.

Francis Asbury, through the influence of John Wesley, is credited for beginning the second Sunday School in 1786. This Sunday School, also developed for the instruction of children of slaves, was started in the home of Thomas Crenshaw, in Hanover County,[60] In all, Asbury would personally establish more than one hundred Sunday Schools in various parts of the country.[61]

Following Asbury's lead, Methodists, once more, would serve a key role in the spread of Sunday Schools. In 1790, the Methodist Conference of Charleston, South Carolina, passed a resolution calling for the establishment of Sunday Schools "in or near the place of public worship" for the encouragement of "learning and piety."[62] Although containing more daring than doing, initially, this early endorsement benefitted both the growth of the Methodist church and the advancement of Sunday Schools in general. Larger success would come in 1827 when the Methodists began their own Union for the systematic promotion of Sunday Schools.[63] Wesley Willis, in his book, 200 Years and Still Counting, insisted "It is difficult to separate the growth of Methodism from the growth of the Sunday School movement in this country."[64]

Gathering momentum, these benevolent agencies, sometimes sponsored by churches but more often working independently, spread northward. In less than ten years, charity Sunday Schools had been established in seven different states, as far north as New Hampshire and as far west as Pittsburgh, Pennsylvania. Their wide appeal and usefulness was evidenced by the diverse

---

[60] Benson, 131.

[61] Herbert Asbury, A Methodist Saint: The Life of Bishop Asbury (New York: Alfred A. Knopf, 1927), 186.

[62] Benson, 132.

[63] Asbury, 186.

[64] Willis, 37.

groups served. Schools for Indians, Negroes, orphans, factory laborers and poor children in general were among those organized.[65]

One of the more significant charity school developments was the formation of the "First Day or Sabbath School Society" in 1790, in Philadelphia. Inspired by Raikes' success, the Episcopal bishop of Pennsylvania, William White, solicited the help of two influential laymen; William Carey and Dr. Benjamin Rush. Carey was a Roman Catholic and Rush, a famous physician and a Founding Father, was a Universalist.[66] Together, they sought the help of other churchmen, notably Quakers, in their effort to reach the destitute and ignorant children of Philadelphia.

This early experiment in pluralism was not without its difficulties. To attract the support of wealthy people in his congregation and others who weren't "confirmed churchmen," Bishop White made his appeal in "the light of moral improvement rather than of spiritual regeneration."[67] Imitating the English schools, teachers in White's schools were paid at first. Later, as in England, this practice was discontinued for economic reasons. In just nine years, 2,127 students averaging 180 each Sunday, would receive instruction.[68]

Significantly, this society marked the beginning of a concerted effort in the Sunday School movement. It also set the stage for future developments that would ultimately determine the tremendous success of the American Sunday School. Philadelphia, with its conditions more nearly simulating those in England, combined with a Quaker tolerance for religious expression, would also play a strategic role in launching the Sunday School forward.

Generally speaking, these first charity Sunday Schools in America were compositors of the English design and as such were benevolent in nature. They existed to provide basic education

---

[65] Benson, 133.

[66] Lynn and Wright, 32.

[67] Michael, 55.

[68] Benson, 135.

and religious instruction. Their purpose could be summarized by the constitution of the Pittsburgh Sunday School Society, founded in 1809, which declared the design of its Sunday Schools to be for "the suppression of vice, reformation of manners, and the propagation of useful knowledge."[69]

Opposition from churches to the Sunday School movement was not as strong in America as in England. Many churches did oppose it at first, however, for some of the same reasons as churches in Great Britain. A larger part of the opposition resulted from the Sunday School's English ancestry and was consequently rejected by some as a "Tory" innovation.[70] The Sunday School would not become an agency within most denominational churches until after the war of 1812. By this time, the Sunday School had become sufficiently "Americanized" to be freed from the Tory stigma. Also, as public schools grew in number, the Sunday School concentrated increasingly on religious instruction, thus making it more attractive to the church.

Mostly though, churches, during the charity era, either tolerated or ignored the Sunday School. Among the more sympathetic churches which sponsored Sunday Schools or rented their facilities to them, the Sunday School movement was regarded, "a philanthropic effort concerned with the work of improving the moral condition of ignorant and neglected classes outside the church.[71]

Growth Through the Union

It was not until the emergence of the Sunday School Union that the American Sunday School began to significantly distance itself from its Anglo roots. The American Sunday School Union, a national association organized in 1824, was to provide leadership to the Sunday School movement until approximately 1859.

---

[69] Benson, 133.

[70] Michael, 61.

[71] Eavy, 232-33.

The movement of independent Sunday Schools toward a united effort strongly suggested national influence at a time when unity meant national survival. Unquestionably, however, the unionizing of the Sunday School followed the lead of the British Sunday School which formed its first union, the London Sunday School Union, in 1803. The issue though, for American Sunday School proponents during this time, was not survival but advancement. Charity Sunday Schools had spread steadily but Sunday School enthusiasts were continually searching for more effective means of advancing their cause. The union principle provided the answer. Visionaries saw even greater potential for growth through combined and coordinated Sunday School efforts. It was reasoned that if local Sunday Schools could be merged under the auspices of a union, the Sunday School cause would be greatly enhanced through better management and exchange of ideas. "Union is Power"[72] was one of the early slogans rallying Sunday School forces to combine their efforts. As early as 1804, a Sunday School union for instructing girls was formed in Philadelphia by several women of various denominations.[73] Soon others, especially in large cities, were organized.

Gradually, as unions expanded to include city, county and even state unions, the desire for a national association grew. Eventually, delegates from various local unions from across the nation met in Philadelphia on May 25, 1825 to form the American Sunday School Union.[74]

A new period of growth for the Sunday School was ushered in. At its formation, the Sunday School Union could claim oversight of 723 Sunday Schools in seventeen of the then existing twenty-four states.[75] In two years, Sunday School enrollment tripled to an estimated

---

[72] Willis, 40.

[73] Eavy, 233.

[74] Cope, 83.

[75] Willis, 41.

enrollment of 180,000 with Sunday Schools established in every state.[76] This explosive growth

pattern continued throughout the years the Union dominated the Sunday School movement.

Several factors contributed to the exceptional growth of the Sunday School through Union

activity. Significantly these factors were embodied in the constitution which defined the purpose

of the Union. It was formed to provide organization, improve education and plant a Sunday

School "wherever there is a population."[77]

Clearly, Union organization boosted Sunday School growth. The large number of leaders

required at state and local levels to create the organizational structure for the Sunday School

movement were found among the ranks of lay volunteers. This was not by default of the clergy

but by Union design. Early, Sunday School proponents recognized extensive lay involvement as a

key to the Sunday School's success. Thus the Union constitution decreed that only laymen could

be elected as its Board of Managers.[78] Such action helped insure the lay, volunteer design of

the Sunday School movement.

Agents were dispatched to help organize Sunday Schools and to help train and motivate

teachers. Communication among Sunday Schools was greatly enhanced by the development of the

American Sunday School, a monthly publication. Most denominations, at this time, cooperated

with the Union, recognizing the impossibility of capturing the unchurched areas of the Western

frontier without a collective effort. The structure and networking introduced by the Union

stimulated Sunday School expansion in ways the independent charity schools could not accomplish.

In addition, at least a part of the effectiveness of the Union organization was in its

simplicity. Remarkably free of bureaucratic impediments, Union officials stressed field activity

---

[76] [   ], Development of the Sunday School, 17.

[77] Benson, 138.

[78] Eavy, 235.

over excessive board action. Supporting staff was kept to a minimum, directing its energies to Sunday School work rather than maintenance of the organization.[79]

The Sunday School during this period attracted its share of illustrious supporters. Union vice-presidents included governors of various states and a justice of the United States Supreme Court, Bushrod Washington, nephew of his more famous uncle, George.[80] Other supporters included Francis Scott Key, Daniel Webster, and those of equal fame. However, it was not key personalities which held the Union together. The unity came from an organizational scheme which sought broad based, lay involvement and interdenominational cooperation in the determined effort to "bring every child and youth ... under the influence of the gospel."[81] In the words of a clergyman, contemporary to that time, it was an age of "great associations rather than great men."[82]

A second reason for the growth of Union Sunday Schools was educational in nature. As in charity schools the Bible was the principle text, but considerable efforts were made to improve the Bible lessons and the learning process.

Previous to the Union, memorization of scripture was the main method of learning. Bible verses were selected indiscriminately and drilled for memory with little regard for context or application. Eventually the Union, through the work of James Gall, provided a series of lessons, limited to ten or twenty verses, covering important Bible themes. Later, through the work of Albert Judson, student questions and helps for the teacher were included.[83] Through the work

---

[79] Lynn and Wright, 41.

[80] [   ], Development of the Sunday School, 13-14.

[81] Lynn and Wright, 44.

[82] Lynn and Wright, 52.

[83] Cope, op. cit., 102-03.

of these pioneers and many other "experiments" during this period, the Union laid the foundation

of a connected and consecutive system of Bible study.[84]

Union managers stressed quality in the Sunday School curriculum. Refusing to substitute

ardor for content, they insisted on the lessons being "free from gross errors" and "thoroughly

biblical and evangelical."[85] The teaching and curriculum improvements helped with the

recruitment of both instructors and students as interest in Bible study grew.

More importantly for growth, than either the organizational or educational improvements,

was the evangelistic fervor of the Union schools. It was here that the American Sunday School

movement was to distinguish itself most significantly from British parentage. England laid the

religious-educational foundation for the Sunday School. However, America built on this

foundation an evangelistic outreach that was to complete the Sunday School as the Great

Commission Agency of Protestantism. In the words of Lynn and Wright, "What had begun as an

exercise in charity was converted into a prep school for the whole of evangelical America."[86]

Less class conscious and even stronger in evangelical fervor, American Sunday Schools

became much more inclusive than those in England, which catered to the poor. Following the

lead of Lyman Beecher, a prominent evangelical clergyman, the American Sunday School

movement began reaching out to all classes of people. He sent his children to Sunday School to

mingle with the poor and urged his neighbors to do likewise. Later, the *American Sunday School*

magazine would stipulate the purpose of Sunday Schools to be for the instruction of "all classes of

persons, who may avail themselves to the privilege, to read and understand the Bible; and to invite

them to the practice of its precepts."[87]

---

[84] Eavy, 278.

[85] Eavy, 246.

[86] Lynn and Wright, 36.

[87] Willis, 42.

It was evangelistic concerns that actually gave birth to the American Sunday School Union. The benevolent impulses of the earlier and more pluralistic charity Sunday Schools slowly yielded to the growing force of evangelicalism spawned by revivals. In 1808, members of various Presbyterian congregations in Philadelphia formed the Philadelphia Evangelical Society for propagating "the knowledge of and submission to the Gospel of Jesus Christ among the poor in this city and vicinity."[88] Little time passed before this society surpassed the pluralistic endeavor of Bishop White's charity schools in both the activity of its workers and the numbers of children reached.[89] Somewhat begrudgingly, Oscar Michael, a historian tracing the development of the Sunday School in the Protestant Episcopal Church of this period conceded that "the tremendous energy of the evangelicals soon pushed their enterprises far in advance of all others."[90]

Perhaps the greatest impetus for infusing the Sunday School with evangelistic outreach came through Robert May, sometimes referred to as the "Father of the American Sunday School." Commissioned by the London Missionary Society, as a missionary to India, May stopped enroute to his assignment and lectured on Sunday Schools in Philadelphia. Denouncing the practice of giving money, cake and other like prizes to entice poor children to attend Sunday School, he pleaded for the Gospel to be the mainstay of Sunday School activity.[91] His rallies drew large crowds and his evangelistic approach, in the words of one historian "gave a new start to Sunday Schools, in Philadelphia, in 1811, which proved a beginning of permanent progress."[92] When the Philadelphia Sunday and Adult Society, a main forerunner of the American Sunday School Union,

---

[88] Eavy, 233.

[89] Michael, 58.

[90] Michael, 145.

[91] Michael, 59-60.

[92] Trumbull, 123.

drew up its official charter in 1819, one of the duties incumbent on teachers was showing the "necessity of repentance toward God and faith in the Lord Jesus Christ to every student."[93]

Evangelical influence steadily increased until by the time the Union was formed in 1824, the Sunday School movement was thoroughly evangelical in nature. As such, the framers of the Union constitution would join evangelism with Biblical instruction in this new "union" and insist on the twain never parting. The goal of all religious teaching, they affirmed, is "to guide perishing souls to Christ for salvation."[94] Thus, educational evangelism or evangelistic education became the guiding principle for Union Sunday Schools and the largest singular reason for its phenomenal expansion. The bold task of the Sunday School from this point on, in Lynn and Wright's historical assessment, was to "Christianize America so America could Christianize the world."[95]

In 1830, the Sunday School Union began a bold and daring venture. The decision was made to "establish a Sunday School in every destitute place where it is practical throughout the valley of the Mississippi."[96] Even more bold was the goal of accomplishing this venture in two years. Extending from Harrisburg, Pennsylvania to the Rocky Mountains, this area of more than two thirds the nation's land mass would eventually include twenty states.

This audacious plan did not fail to capture the attention of a young nation. Appealing to national interests, the House of Representatives commended the plan as an important movement in promoting the stability of the Republic. Newspapers likewise praised the venture. The venture also, at least for a period of time, virtually captured a nation for evangelical Protestantism.

To launch this monumental task, seventy-eight missionaries under the supervision of a three man staff were commissioned. Typical of these Sunday School missionaries was Stephen Paxson of Illinois. Invited by his daughter to attend Sunday School, he was eventually converted

---

[93] Michael, 75.

[94] Willis, 42.

[95] Lynn and Wright, 50.

[96] Eavy, 250.

to become, in the estimation of many, the greatest American pioneer of the Sunday School movement. Uneducated, lame and plagued by a speech impediment, he nonetheless traveled over 100,000 miles in twenty-five years to establish 1,314 Sunday Schools, which reached 83,000 children with the gospel.[97] His tireless and intrepid spirit was reflected in one of his often quoted mottos, "A Sunday School born in a snowstorm will never be scared by a white frost."[98]

Although the scope envisioned by the original plan was not fully accomplished, the Mississippi Valley campaign was nonetheless immensely successful. Over 17,000 conversions were reported in the first year.[99] At the end of two years, missionaries had organized Sunday Schools in one-half or nearly 5,000, of the Valley settlements and reported more than 50,000 conversions.[100]

Between 1824 and 1874 the American Sunday School Union started 61,299 Sunday Schools and reached 2,650,784 young people for Christ. During the fifty years following the inauguration of the Mississippi Valley enterprise, it is estimated that Sunday Schools were responsible for birthing eighty percent of the churches begun in this largely unchurched area.[101] By the time the Union relinquished its leadership to the National Conventions in 1859, it accounted for the oversight of three million Sunday School students.[102]

These gains, especially during the first twenty years of Union activity would not have been possible without denominational support. By 1840, nearly every denomination, at least in principle, had accepted the Sunday School as a legitimate agency of the church. The unifying dynamic, however, was not mere benevolence that characterized the earlier charity schools.

---

[97] Towns, 151.

[98] Willis, 51.

[99] Benson, 160.

[100] Eavy, 250.

[101] Towns, 151.

[102] Eavy, 252.

Unmistakenly, the solidarity that welded Protestants together in the common cause of Sunday Schools was a basic commitment to the Great Commission. Union leaders eschewing doctrinal peculiarities and sectarian differences admonished Sunday School workers to do the same. The fundamental truths to which they subscribed were written in the Union Act of Incorporation. These were:

> In the doctrines of the supremacy of the inspired Scriptures, as the rule of faith and duty--the lost state of man by nature, and his exposure to endless punishment in a future world--his recovery only by the free, sovereign and sustaining grace of God, through the atonement and merits of a divine Redeemer, and by the influence of the Holy Spirit--the necessity of faith, repentance, and holy living, with an open confession of the Savior before men, and the deity of complying with his ordinances of Baptism and the Lord's supper--in these doctrines we find the essential and leading truths of the Christian system; in the reception of these doctrines we agree, and with God's help, we endeavor to teach and inculcate them on all whom we can properly reach.[103]

Around this simple and Biblical creed, with emphasis on conversion and transformation, the Union was able to mobilize an army of volunteers whose work captured a young nation for Christ.

By the 1850's, the Union had lost much of its momentum. Denominational competition was the larger reason. More and more denominations looked to the Sunday School as a means of expanding their influence and indoctrinating their followers. As denominations increasingly included Sunday Schools as a part of their work and began writing their own curriculum, support for the Union diminished.

Additional factors were financial hardship combined with the reluctance to improve curriculum and to move into the growing urban areas. Attrition and resistance to innovation proved to be a deadly mixture to the American Sunday School Union. Union activity, largely confined to rural, unchurched areas would continue well into the next century but leadership would be passed on to the "Illinois Band."

---

[103] Eavy, 235.

Growth Through Conventions

As the Sunday School movement expanded westward the administrative center moved from Philadelphia to Cincinnati, Ohio. Eventually, the state of Illinois would play a key role in the Sunday School movement, with Chicago becoming the focal point of operations. This new center of activity was considerably influenced and invigorated by D. L. Moody, a salesman turned itinerant evangelist.

During the latter part of the 1850's the nation experienced a new wave of revivalism. Moody, a key figure in the revival movement moved his evangelistic activities from Boston to Chicago in 1856, fanning the revival fire as he went.[104] The revival sparked a new interest in the Sunday School movement and Moody became a strong advocate and participant in Sunday School work in Chicago.

During the Civil War, the lay preacher enlisted as a civilian to minister to the troops. While discussing the future with associate, William Reynolds, Moody allegedly proposed that they pursue Sunday School work following the war. He announced that "teaching the children of this country the way to Christ and then building them up in Christ" was the "greatest work in this world."[105] Horace Bushnell, acclaimed by many to be the most influential American theologian of the 19th century, may have echoed Moody's words as he died in 1876. An erstwhile opponent of the Sunday School turned penitent, he reportedly confessed to Henry Trumbull, "Now I've come to see that the work you are doing is the greatest work in the world." As dying men are inclined to take no chances, Bushnell paused and then declared expansively, "Sometimes I think it's the only work there is in the world."[106]

---

[104] Eavy, 254.

[105] Lynn and Wright, 91.

[106] [   ], Development of the Sunday School, 10.

Neither may have been thinking of the other but Moody's work with the Sunday School unquestionably reflected Bushnell's latter remark. True to his word, following the war, Moody "sought to make Sunday School work more and more a power for God and salvation."[107]

In this revived interest in Sunday School work, conventions became the vehicle for moving the Sunday School to a new level of growth and prosperity. Union activity had propelled the Sunday School movement forward from the top down. Desperately needed, however, was association at the worker's level; a means whereby Sunday School workers and leaders could gather for mutual encouragement and information. Accelerating this need was the loss of leadership in the wake of the Union's demise and the sense of isolation felt by the Sunday School personnel in the remote western areas. Thus, as summarized by a contemporary of the times, "the convention idea was born in a desire for and the need of mutual helpfulness."[108]

Several years and considerable evolution would be required to mature the convention concept. Various convention attempts at local, county, state and even national levels had been attempted. The American Sunday School Union had convened a national convention in 1832 and another in 1833 which were moderately successful. Ironically, the greatest boost for conventions came out of rural Illinois where "Stuttering Stephen" Paxson, in 1846, organized the first most successful county wide convention of its kind.[109] His example would be copied by others. Building on Paxson's work, Illinois assembled its first state convention in 1859.[110] During this same year, inspired by the revival movement, another national Sunday School convention was held at Philadelphia. Every evangelical Sunday School in the nation was invited to send at least one delegate. This convention generated considerable participation and interest.[111]

-----

[107] Eavy, 254.

[108] Benson, 165.

[109] Eavy, op. cit., 253-54.

[110] Eavy, 254.

[111] Eavy, 256.

After Moody returned from the war to do battle for Christ, he plunged into Sunday School work. Shortly before the Seventh Annual Sunday School Convention of Illinois in 1865, Moody enlisted the support of his confidant, William Reynolds, in a holy conspiracy to "capture the convention" for making it "a power in the state."[112]

The convention turned into a revival meeting with hundreds converted. The revival spirit spread, revitalizing Sunday Schools as it progressed throughout the state.[113] At the convention Paxson proposed that conventions be developed in every country as well as each township in the state. Moody supported the resolution and the plan was adopted. Paxson began the work immediately and never stopped until 102 counties and many townships had organized conventions.

This development in turn, rekindled interest in organizing national conventions to be held at regular intervals. Through the work of such men as Edward Eggleston and B. F. Jabcobs, and other members of the "Illinois Band," the Sunday School convention went national in 1869 and in Benson's assessment "probably did more than anything else to promote the growth and improvement of the Sunday School."[114] The convention era, which would last through the turn of the century, launched the American Sunday School movement into a world wide ministry.

In a repeat of effectiveness, organization played a key role in its expansion, just as it did in the Union years. "Illinois Band" members, B. F. Jacobs, a Baptist layman and merchant, along with John H. Vincent, a Methodist clergyman and editor of a Sunday School publication, provided much of the organizational genius for the convention years.

Efficiency, association and autonomy were key words in convention activity. Historian Cope, summarized the convention's organizational effectiveness: "The association was born in the desire for such cooperation of all workers and agencies as would make for the largest efficiency of

---

[112] Lynn and Wright, 91.

[113] Eavy, 254.

[114] Benson, 189.

all while maintaining the autonomy of each."[115] Conventions proved to be low cost, non-threatening cooperatives for advancing Sunday School work. They were planned and ran by an interdenominational staff of predominately lay leaders, volunteering, for the most part, their time and efforts.

During this time as well, the Uniform Lesson Series was developed which provided for a comprehensive study of the Bible in six or seven year cycles. The most significant feature of these lessons was their uniformity. Virtually all Sunday School classes in the nation, were engaged in studying the same lesson. Thus, "Uniform Lessons, for a time, gave evangelical Protestantism in the English speaking world, a common language."[116] This language was unapologetically Biblical in content. Supplementing these lessons as well were upgraded teaching and learning helps. The concept of uniformity and other refinements were largely the work of Edward Eggleston and John Vincent who relied on B. F. Jacobs to "sell" the educational innovations to the national convention.[117] The Uniform Lessons proved to be a tremendous tool in refining as well as unifying Sunday Schools in general.

Renewed emphasis on evangelism, growing out of the revival movement of that period, was the third reason for the extraordinary growth of convention led Sunday Schools. Since revivalism was also responsible for resurrecting the convention idea as a means of promoting Sunday School work, conventions were enlivened and shaped by revivalistic methods. They contained all the rambunctiousness and excitement of a revival meeting. Lynn and Wright wrote descriptively of the mood and methods of Sunday School conventions. They were:

> Genteel versions of the tribal festivities of politics--spectacles for
> the pretelevision age, replete with parades, slogans, public rallies,

---

[115] Cope, 91.

[116] Lynn and Wright, 102.

[117] Cope, 103-06.

caucuses, musical numbers, group singing and, inevitably, more than enough oratory.[118]

Underlying, however, this otherwise festive event, was a serious and singular goal, "the world as one massive Sunday School."[119] Evangelization was seen as the means of accomplishing this global goal.

Evangelism was the dominant theme of every national convention through the turn of the century. The motto of the Third World Convention in 1898, an organization growing out of the National Convention, was "with one mind striving together for the faith of the Gospel. Uniting, ingathering, upbuilding." At this same meeting, Professor H. M. Hamill of Tennessee reminded the delegates that "the primary aim of the Sunday School is not so much educational as it is evangelistic."[120]

In this bold dream, numbers were not treated as portents of compromise but as harbingers of success. Accordingly, a statistical secretary was appointed at the 1875, newly named "International" Convention, for recording the progress of Sunday Schools.[121] A good secretary would be needed. In 1859, at the beginning of the convention period, Sunday School enrollment was three million. By 1905, enrollment soared to nearly twelve million.[122] Henry Trumbull, in his 1888 "Yale Lectures" reported a ten percent increase in the aggregate population of the United States between 1800 and 1880. In contrast, Sunday School enrollment in evangelical Protestant Sunday Schools increased thirty fold during this same period.[123] In a somewhat subjective claim, but one in which few of his contemporaries would have denied, he also avowed, "America

---

[118] Lynn and Wright, 95.

[119] Lynn and Wright, 107.

[120] Knoff, 14.

[121] Lynn and Wright, 98.

[122] [   ], Development of the Sunday School, 7.

[123] Trumbull, op. cit., 132.

has been practically saved to Christianity and the religion of the Bible by the Sunday-School."[124]

Thus, the Convention led Sunday Schools experienced even more growth than the charity or Union years. The formula for growth: Bible teaching, evangelism and organization, had not changed. It was only applied more vigorously and effectively.

Decline of the Sunday School

"The Most Wasted Hour of the Week"

The future of the Sunday School never looked brighter as it marched confidently through the latter part of the 19th century attracting followers in record numbers. As a new century dawned, however, clouds began gathering on the horizon. In 1916, the date some historians point to as the end of the convention era, the Sunday School reported its first loss. This began a nationally downward trend which has continued until the present.[125] Several conditions contributed to this reversal of growth, but historians such as Benson, Eavy, Lynn and Wright and others blame liberalism as the main culprit.

The turn of the 20th century was marked by a growing and strongly vocal interest in improving the educational qualities of the Sunday School. Fueled by the influence of vastly improved public schools and supplemented by increasing discontent with the Uniform Lessons Series, the Sunday School began charting a different course from its evangelical roots.

In 1903, the Religious Education Association was formed which would exert tremendous influence on the direction of the Sunday School. Consisting of various religious educators, largely professionals, all were united in their belief that the Sunday School was derelict and deficient in

---

[124] Trumbull, 122.

[125] Willis, 73.

her educational task.[126] These self styled reformers became the "brain trust" for rescuing the Sunday School from its primitive past and transforming it into a modern institution.[127]

On the plus side, the work of this committee resulted in the development of graded lessons. These materials, which were designed to meet the learning abilities of various age levels, were a needed improvement. Improved teacher training and upgraded educational facilities were other refinements precipitated by this group of religious educators.[128]

Offsetting these educational advancements, however, was a liberalizing trend which would eventually leave the Sunday School movement deeply divided. In vogue at this time were the educational philosophies of such men as John Dewey, William James and E. L. Thorndike. Their "progressive" education theory, which emphasized the developmental needs of each age group, was responsible for the production of graded Sunday School lessons. However, as some of the more helpful aspects of their thinking was interjected into the Sunday School by the eager reformers, adopted as well, were their secular and humanistic theories.

Consequently, Sunday School curriculum began to move toward a person and experience-centered emphasis. Not only did the Bible become secondary in the process, it became supplemental in nature. Other extra-Biblical materials, such as Biblical history, inspirational biographies and ethics were given equal value in meeting the needs of students, and for stimulating religious development. This movement was not met without opposition. So great was the ensuing controversy, a compromise was effected which resulted in the formation of two types of curriculum. One offered outlines containing only Biblical material and the other offered the addition of non-Biblical material.[129]

---

[126] Eavy, 260-61.

[127] Lynn and Wright, 125.

[128] Lynn and Wright, 126.

[129] Eavy, 285.

More insidiously was a new wave of "enlightened" scholars, at the turn of the century, questioning once more the integrity of Scriptures. In 1898, the third convention of the International Bible Reading Association was held in England. An appeal, intended mainly for the Sunday School movement, was made for delegates "not to shun nor be afraid of the process of literary and historical criticism of the Bible."[130] America was to hear once again, the siren call of liberalism.

Not only did the Bible begin to loose its status as the Sunday School's only text, the emphasis on evangelism began to wane. Some diminishment was owed to the predominant educational concerns of the age. Henry Cope reported that the typical definition of the Sunday School in 1850 was "nurseries of the church."[131] At the beginning of the 20th century, however, the response was likely to be, "These are the schools of the church; they exist especially for the training and development of the people of the church in Christian character and in Christian service."[132] As the Sunday School struggled to "come of age," its interest and energy were consumed by educational interests, leaving little or no focus on evangelism.

A less benign reason was a re-emergence of Horace Bushnell's nurture theory; a theory which found a more sympathetic audience in the pro-educational climate of the times. Essentially, Bushnell, a 19th century Biblical scholar, subscribed to the belief of the innate goodness of the individual. Such goodness, though dormant, he believed, needed only the awakening of Christian nurture. In this scheme of salvation, conversion was inevitably de-emphasized. At the same time, the Social Gospel of Walter Rauchenbusch worked in tandem with Bushnellian theory to replace evangelisim with social projects.[133] As early as 1904, the Presbyterian church, once a leader in

---

[130] Knoff, 32-33.

[131] Cope, 128.

[132] Cope, 129.

[133] Lynn and Wright, 121.

Sunday School evangelism was showing signs of a diminished evangelistic spirit.[134] Evangelism was not only neglected, it was regarded increasingly as an unnecessary infringement on Sunday School work.

Another "ism" developing during this time was professionalism. Educational experts, which included denominational leaders, were hailed as the saviors of the Sunday School. In the scramble to infuse dignity and sophistication into the Sunday School, the "college of the common people" was gradually taken over by a core of professionally trained individuals. Their job was to direct the less enlightened corps of volunteer workers. Amateurism, a thinly veiled euphemism for the lay volunteer, was rejected in preference to the leadership of paid professionals. In 1905 the Eleventh International Convention changed its name to "Association" while taking steps toward incorporation. This move signaled a shift toward liberal leadership and the beginning of a permanent board of executive directors and an enlargened staff. By 1908 much of the decision making process had been removed from the Sunday School delegates and placed in the hands of the salaried Executive Committee, a trend which gathered momentum in the coming years.[135]

Thus, the brew which was to slowly poison the growth of the Sunday School was gradually mixed. Liberalism attacked the centricity of the Bible. Humanism disparaged evangelism and the need for conversion. Professionalism encouraged bureaucracy which made organization an end in itself rather than a means to an end. It also denigrated the role of laity. Gradually, the very forces which once combined to produce phenomenal Sunday School growth were deprived of life.

Liberal Sunday Schools

Henry Cope, the General Secretary of the Religious Education Association, in his 1911 publication, The Evolution of the Sunday School, wrote optimistically of the new 20th century Sunday School. Embracing the professionalism and scientific liberalism of his time he asked

---

[134] [   ], Development of the Sunday School, 244.

[135] Eavy, 260.

rhetorically, "Who can tell what the coming days may mean to the Sunday-school?"[136] To those

Sunday Schools adopting the new liberalism, it meant decline. As the leadership of various main-

line denominations subjected their Sunday Schools to liberalism, losses in enrollment soon

followed. Between 1926 and 1936, Methodist Sunday School enrollment fell thirty-four percent.

The Disciples of Christ declined twenty-three percent. Presbyterians fared somewhat better,

showing a loss of eighteen percent in enrollment.[137]

In an attempt to halt the statistical hemorrhaging, the tourniquet of neo-orthodoxy was

applied in the mid 1940's. Emboldened by the more conservative thinking of Emil Brunner and

Karl Barth, liberals attempted to bring renewal to their Sunday Schools by infusing them with

some fundamental Biblical concepts. This liberal-evangelical hybrid, however, translated more into

the work of bettering the human condition than saving souls. It did little to help the floundering

Sunday Schools.[138] The real problem with main-line Sunday Schools, according to researcher,

Dean Kelley, has not been their emphasis on social issues, particularly the non-controversial ones.

The main decline has resulted from giving social issues greater priority than evangelism.[139]

From 1965 on, pluralism with its uncritical acceptance of every ideology was incorporated

into the curriculum of main-line Sunday Schools.[140] Liberal pluralism, proved to be more of a

crutch than a cure to the limping Sunday School. The downhill shuffle continued.

Although the Sunday School actually showed an overall gain in enrollment from the turn

of the century through the 1960's, the percentage of population attending steadily declined.

---

[136] Cope, 153.

[137] Lynn and Wright, 133.

[138] Lynn and Wright, 134-35.

[139]Dean M. Kelley, Why Conservative Churches Are Growing, (New York: Harper & Row, 1977),09-11.

[140] Lynn and Wright, 137.

Eroded, as well, was the prestige the Sunday School once enjoyed, prompting a writer for *Life* magazine in 1957 to accuse it of being sometimes, "the most wasted hour of the week."[141]

The most severe losses began in 1970. Between 1970 and 1980, main-line denominations suffered drastic losses. In this period the United Presbyterian Church lost over thirty percent of its Sunday School enrollment, Episcopal Sunday Schools declined by forty-one percent and the Disciples of Christ Church was reduced by forty-five percent in total Sunday School enrollment.[142] Similarly, the United Methodist Church shrunk from 4.2 million members in Sunday School in 1960 to 2.1 million in 1984, for a total loss of one-half their Sunday School enrollment.[143] This same downward spiral in main-line churches continued through the decade of 1980.

As Sunday School enrollment has fallen so has membership in main-line churches. Recent findings have established a link between losses in Sunday School and church membership decline. In a major investigation comparing ten major U. S. and Canadian denominations over a period of twenty five years, a strong correlation was revealed between Sunday School enrollment and membership. In every denomination, the relationship was constant whether the enrollment increased or decreased. The researchers concluded that Sunday School enrollment is more highly correlated with membership change than baptism.[144] Warren Hartman, a United Methodist researcher, in a 1976 study of United Methodist Church Schools, reported:

> There is strong evidence that changes in church school
> enrollment precede changes in church membership by three or

---

[141] Lynn and Wright, 165.

[142] Charles Arn, Donald McGavran and Win Arn, Growth: A New Vision for the Sunday School, (Pasadena: Church Growth Press, 1980), 30.

[143] Richard B. Wilke, And Are We Yet Alive?, (Nashville: Abingdon Press, 1986), 11.

[144] R. T. Doyle and S. M. Kelly, "Comparison Trends in Ten Major Denominations 1950-1975", in Understanding Church Growth and Decline: 1950-1978, eds. Dean R. Hoge and David A. Roozen, (New York: Pilgrm Press, 1979), 156.

four or possibly five years. The old dictum still holds, "as the church school goes, so goes the church."[145]

Evangelical Sunday Schools

As tensions grew between the evangelical and liberal camps of Protestantism, a division in the Sunday School movement was inevitable. More and more, national leadership was promoting liberal ideas. These concepts were in direct opposition to the long established Scriptural basis of Sunday School work. The first formal breech, occurred in 1922 at the Sixteenth International Convention. A recommendation was given and adopted for changing the name of the International Convention to "The International Sunday School Council of Religious Education," later changed to "The International Council of Religious Education." Evangelicals objected to the quasi-Christian nature of the term "Religious," as well as to the growing professionalism the name betrayed.[146] Given the strong conversionist emphasis of the Convention years, evangelicals would have objected strongly, as well, to the absence of evangelistic concerns. Resultingly, the door to liberalism had been fully opened and evangelicals began to exit.

At this time, Southern Baptists and a few other evangelical denominations formed their own associations but for the most part, evangelicals remained disunited until 1942. Sensing the need for closer ties, a national convention was convened, attracting 200 evangelical leaders from thirty-four different denominational, missionary and educational organizations. This meeting led to the formation of the National Sunday School Association in 1946.[147] Delegates reaffirmed the historical purpose and Scriptural basis of the Sunday School.

For most of the century, evangelicals avoided the losses suffered by the liberal Sunday Schools. Southern Baptists grew tremendously during the first half of this century. Between 1926 and 1936, the Assemblies of God saw an increase in Sunday School enrollment by 300 percent.

---

[145] Warren J. Hartman, A Study of the Church Schooling the United Methodist Church, (Nashville: Discipleship Resources, 1972), 5.

[146] Eavy, 265.

[147] Eavy, 294-96.

During the same decade, the Pentecostal Holiness doubled their numbers.[148] For evangelical Sunday Schools in general, the years from 1900 to 1960 were the "Golden Age" of Sunday School growth.[149]

Beginning in 1960, the golden years, however, began showing signs of tarnish. Sunday School enrollment began to plateau and a few denominations reported losses. As the Sunday School moved into the 70's, in many cases church membership continued to increase but Sunday School attendance lagged. By 1980, out of forty-two major American denominations, only nine reported Sunday School growth in their annual report. For the majority, the gain was less than one percent.[150] Only one denomination, the Seventh Day Adventists, have shown consistent growth of more than three percent in recent years.[151] Although the erosion of Sunday School enrollment is significantly greater among main-line churches, this deterioration continues among evangelical denominations as well to the present.

Typically, researchers have found consolation in attributing general Sunday School losses to a variety of reasons from declining birth rates to a constellation of causes such as weekend leisure, affluence, family fragmentation and a morally indifferent television culture.[152] There is a growing awareness, however, that these serve better as excuses than real causes.

In an act of evangelical soul searching, Arn, McGavran and Arn suggested a cause much closer to home. The reason they cited was the problem of "inward focus." Characteristic of nearly all declining Sunday Schools is corporate pre-occupation. The "purpose for being" is understood

---

[148] Lynn and Wright, 133.

[149] Arn, McGavran and Arn, 25.

[150] Arn, McGavran and Arn, 29.

[151] Arn, McGavarn and Arn, 34.

[152] Martin E. Marty, "The Sunday School: Battered Survivor", Christian Century, 97 (June 4-11, 1980): 635.

as the advancement of the spiritual and the social welfare of those within the church.[153] In this

egocentric definition, the gathering task of the church translates into the effort required for

believers to assemble and evangelism becomes confined to the offspring of existing believers. C.

Peter Wagner identified this problem as *Koinonitis*, one of the eight deadly diseases of church

growth.[154] Cryptically, Kenneth Van Wyk assessed this imbalance in today's typical evangelical

Sunday School.

> In my judgment, nurture-oriented education commits the serious
> error of making an end out of something that is meant to be a
> means. By definition it is self-centered and therefore suffers from
> a basic introversion. It violates the example given us in Christ's
> teaching and life where ministry on behalf of others is central and
> primary.[155]

In a survey including 287 pastors and executives from various denominations, participants

were asked to identify the seven major causes of Sunday School decline. Given twenty-two

possible selections, the lack of outreach was listed as the main cause.[156] A more scientific

study compared growing Sunday Schools with declining ones within the United Methodist church.

Emphasis on conversion was found to be the reason for the growth. More than twice as many

people in the growing Sunday Schools saw the church school as a means of evangelizing.[157]

Although all the evidence is not yet in, clearly, a major cause for the decline of contemporary

evangelical Sunday Schools is the loss of evangelistic fervor.

---

[153] C. Arn, McGavran and W. Arn, Growth: A New Vision, 40-44.

[154] C. Peter Wagner, "Church Growth Research: The Paradigm and its Applications," in Understanding Church Growth and Decline: 1950-1978, ed. Dean R. Hoge and David A Roozen (New York: The Pilgrim Press, 1979), 285.

[155] Kenneth Van Wyk, "Educate for Church Growth", Church Growth: America, (March/April, 1978): 08.

[156] W. Charles Arn, " Why is the Sunday School Declining?",(Church Growth: America, March/April, 1980, No. 6), 8.

[157] Warren J. Hartman, A Study of the Church School in the United Methodist Church, (Nashville: Board of Education, 1972), 20.

While national Sunday School enrollment continued to decline from 1970-1980 for a total decadal loss of twenty-four percent, total church membership grew by sixteen percent."[158] Much of this growth was due to gains in evangelical churches. Encouraged by increasing church attendance but wearied by lagging Sunday Schools, a few evangelical churches choose to de-emphasize, and in a few cases, discontinue the Sunday School. One such trend was studied in the Assemblies of God denomination by student researcher, Lauren W. Orchard. He discovered that growing churches which choose to eliminate the Sunday School and to focus exclusively on the worship service, reported losses over a period of time. Initial attendance gains were offset by membership decline. Preliminary findings also revealed a plateau and gradual decline in worship attendance as well, after a period of three years. Orchard concluded: "Lack of Sunday School creates unstable growth patterns within the church which invariably lead to nongrowth over many years."[159] Thus, evangelical Sunday Schools, long the leaders in numerical growth, are proving the impartiality of the old axiom, "as the Sunday School goes, so goes the church."

Back to the Basics

Despite the weakened condition of the Sunday School, few are ready to abandon it. Most would agree, however, that it is fighting for its life. How can the Sunday School regain its health and become, once again, a major force in Protestantism? Conventional wisdom among evangelicals and a growing number of Sunday School advocates in main-line denominations point to the past as the way forward. As the Sunday School becomes, once again, the Great Commission agency within the church, and maintains the balance between nurture and mission, its historical role in the qualitative and quantitative growth of the church can be restored.

To be sure, not all Sunday Schools are declining. Lynn and Wright observed, "wherever the old ecology remains intact, and that is usually where the evangelical spirit is strong, latter-day

---

[158] Win Arn and Charles Arn, "The Sunday School's Fight For Life," Church Growth: America, (March-April, 1980), 16.

[159] Lauren W. Orchard, "Will dropping Sunday school affect church growth?", Advance, (January, 1988), 16.

reminders of the Sunday School in its heyday can be found."[160] It is these few shinning

examples of today, combined with the Sunday School's resplendent past that nourishes hope for a

brighter future. Among the hopefuls is Sunday School advocate and author, Elmer Towns, who

also agrees that the way forward is by looking back. He insisted:

> Sunday Schools that are the most successful are those that have
> gone back to the basics. The newest innovation in Sunday School
> is a return to past workable forms. The ways that have worked in
> the past still apply.[161]

This historical overview, provided convincing proof that Sunday Schools with a Great

Commission emphasis can still be a potent force in the growth of the church. These findings

reinforced the conviction among the Sunday School leaders of First Wesleyan church that the

Sunday School does play a strategic role in the life of the church. The historical review also

reminded the supporters of the Sunday School, the vital importance of maintaining the Great

Commission emphasis in the work of First Wesleyan's Sunday School. The next step was to

identify and apply the necessary correctives toward restoring the growth effectiveness of the

Sunday School which is addressed in the following chapters.

Summary

The Sunday School, born in the wake of a renewal movement in English Protestantism,

was designed, at first, to be a means of religious instruction and benevolent work with the poor.

Migrating to America, evangelistic outreach was to be added, making the Sunday School the most

effective Great Commission agency of the church known in modern times. Although the church,

historically, has variously applied its evangelizing and teaching work, the Sunday School has

uniquely combined these for unrivaled results.

---

[160] Lynn and Wright, 150.

[161] Towns, 146.

As the Sunday School was organized by gifted individuals and as it remained true to this fundamental purpose, it grew. Once adopted by the church it became the major means of church growth. Qualitatively, the church grew as the Sunday School imparted Bible knowledge and improved its methods of teaching. Quantitatively, the church grew as the Sunday School served as the primary means of ministering to and evangelizing the unchurched. This was especially true as the Sunday School began to reach all classes and ages rather than confining its work to the impoverished young.

All this work was made possible by the doctrine of *laos* which was vigorously applied by the Sunday School movement. Filling the key leadership positions, staffing the classes and ministering to the masses were laity. The Sunday School became a powerful means of mobilizing clergy and lay persons alike in the work of ministry and for the growth of the church.

The first symptom of trouble for the Sunday School came when professionalism began replacing the vitality of broad-based lay leadership. At the same time, the Sunday School began to be subjected to a diet of liberal thinking which contained concepts contrary to the Scriptural reasons for its existence. Soon those Sunday Schools championing the cause of liberalism began dying as a result of secular and humanistic contaminants.

Evangelical Sunday Schools began their decline when the attention of the Sunday School turned inward and began ignoring its missional purpose. When education and fellowship became more important than reaching and helping those outside the church, the delicate balance of education and evangelism was disturbed, upsetting the equilibrium necessary for an effective Sunday School.

The tentative, but hopeful, future of the Sunday School is contingent on a return to the basics. The fundamental purpose of the Sunday School is to enable the church to fulfill the Great Commission. These historical findings helped the leaders of First Wesleyan Church to see the importance of and evaluate its own Sunday School. In the following chapter the strategic role of Sunday School classes and particularly the need for new classes in the growth of the church is

examined. The new unit principle was an intergal part in the development of dual Sunday Schools

at First Wesleyan Church.

CHAPTER 4

SUNDAY SCHOOL CLASSES AND CHURCH GROWTH

Small Groups: Growth Theory

Small groups, in more recent years, have become a subject of considerable study by those searching for causative factors in the growth of the church. The Church Growth Institute in particular, has aggressively promoted the use of small groups for increasing church membership.[1] Peter Wagner, Professor of Church Growth at Fuller Theological Seminary, the institutional base for the Church Growth Movement, is a strong advocate of the small group principle as a primary means for church growth. In his book, Your Church Can Grow, Wagner urged the formation of small groups, such as "fellowship groups" or the even smaller "cell" groups which he claimed will invariably cause a church to grow faster.[2] More assertively, Charles Chaney and Ron Lewis, church growth apologists, in 1977, predicted small groups to be "the only area in which significant church growth will take place in the next twenty-five years.[3]

Researchers of church growth trends in main-line denominations have not been as enthusiastic in their endorsement of small groups as those in the Church Growth Movement. Researcher Carl Dudley alleged that small groups have not lived up to the church growth expectations assigned to them. He conceded, however, that in one of the more exhaustive studies done within a group of main-line denominations, small groups were ranked third in their importance as a factor in church growth.[4] In a study of the United Presbyterian Church, a group

---

[1] Carl S. Dudley, Where Have All Our People Gone?, (New York, Philadelphia: The Pilgrim Press, 1979), 74.

[2] C. Peter Wagner, Your Church Can Grow, (Glendale: Regal Books Division, G/L Publications, 1976), 104.

[3] Charles L. Chaney and Ron S. Lewis, Design for Church Growth, (Nashville: Broadman Press, 1977), 33.

[4] Dudley, 74.

of researchers concluded, "If contextual factors are equal, congregations will tend to grow if the members participate actively in many activities in small groups."[5]

Small Groups and Assimilation

Numerous correlatives are cited by researchers in explaining the causative effect between small groups and church growth. However, the one most frequently mentioned and most important for this study is assimilation. Church growth analysts are unanimous in their support of small groups as a primary principle in church growth because of their effectiveness for assimilating people into the life and work of the church. More circumspectively, wrote Dudley, "small groups are most effective in proportion to population mobility and density; the more frequently people move or the greater the number of people to be assimilated, the more helpful small groups have proven in growing churches."[6]

Relationships

One of the ways groups aid in the assimilation process is to provide, in the often used expression of church growth writers, "ports of entry." Respective to the principle of grouping, church growth writers tend to speak of at least three different levels of entry for individuals into a church. The first is the congregational group. For most people who visit a church, their first exposure to that particular church, normally is the worship service. In most cases this will represent the largest aggregate group within the church. Based on recent findings, any decision to return to the church will be strongly influenced by the perceived friendliness of the larger congregation. Accordingly, one study, which surveyed inactive members looking for a new church

---

[5] Wade Clark Roof, et al., "Factors Producing Growth or Decline in United Presbyterian Congregations." In Understanding Church Growth and Decline :1950-1978, eds. Dean R. Hoge and David A Roozen (New York: The Pilgrim Press, 1979), 203.

[6] Dudley, 74.

home, revealed that nearly 75 percent of those polled were looking for friendliness as the main

reason for selecting a new church home.[7]

Beyond "friendliness," however, individuals looking for a church home desire, most of all,

satisfying and enduring relationships. The quest for satisfying relationships or for what Dudley

called "social satisfactions"[8] is documented in a 1976 study of United Methodist Churches. The

single most frequent reason people gave for seeking a church home was fellowship. Those within

this grouping revealed that they were looking for a supportive Christian community offering them

love and acceptance.[9]

Mutually satisfying relationships, however, cannot be found in a crowd. Although it is

possible that the congregational group in some churches is small enough to act as a direct port of

entry, for many churches, it is too large for facilitating satisfying relationships. In reality, then, the

congregational group serves in large churches more as a point of contact than a port of entry.

The real ports of entry, in the assessment of numerous writers on this subject, are found in the

smaller sub-congregational groups and in the even smaller, small groups.

Authors Ron Jenson and Jim Stevens, drawing from their considerable experience with

groups through Campus Crusade ministries, offered some helpful distinctions on this matter. Sub-

congregational groups, they distinguished, number from forty to one hundred and ten people while

small groups or "cells" are much smaller. The former function best to provide the first level of

entry into a church, offering a germinal sense of belonging and identity.[10] Examples of sub-

congregational groups include the likes of choirs, larger Sunday School classes, men's and women's

fellowship groups and various others. The main strength of these groups seem to be in their

---

[7] Warren J. Hartman, Membership Trends: A Study of Decline and Growth in the United Methodist Church 1949-1975, (Nashville: Discipleship Resources, 1976), 42.

[8] Dudley, 77.

[9] Hartman, 46.

[10] Ron Jenson and Jim Stevens, Dynamics of Church Growth, (Grand Rapids: Baker House, 1981), 146.

ability to attract individuals to begin participating in the church. In effect, they help to "open the front doors of the church."

The most effective ports of entry, however, according to most authorities are the small groups. These consist of smaller clusters of individuals such as smaller Sunday School classes, prayer groups, missionary circles, Bible study groups, Christian ministry groups and other types. Win Arn wrote, "The need for Christian relationships is best met in small Christian groups. Members of such groups come to know others at significantly deeper levels than in regular church activities."[11] Another leading spokesperson on church growth, Lyle Schaller, insisted that the process of assimilating new people through face-to-face small groups is particularly important in congregations with one hundred or more members. Beyond this number, it is difficult for most newcomers to feel accepted except through participation in congregational sub-groups. The larger the congregation, he claimed, the more critical role small groups serve in the assimilation of new members.[12]

If it could be said that sub-congregational groups help "open the front doors" of the church, it might be observed that small groups help "close the back doors." All the evidence suggests satisfying relationships to be the primary factor in ongoing church participation and support. Researchers, Dean Hoge and David Roozen, in their examination of factors influencing membership commitment within several main-line denominations, identified satisfaction with church life to be the key factor for continual participation. In what they called the "theory of satisfaction," they postulated, "The more members are satisfied with their church, the higher will be their level of participation."[13]

---

[11] Donald A. McGavran and Win Arn, How To Grow a Church, (Glendale: Regal Books Division G/L Publication, 1973), 161.

[12] Lyle E. Schaller, Assimilating New Members, (Nashville: Abingdon Press, 1978), 76-77.

[13] Dean R. Hoge and David A Roozen, "Research on Factors Influencing Church Commitment," in Understanding Church Growth and Decline: 1950-1978. eds. Dean R. Hoge and David A. Roozen, (New York: The Pilgrim Press, 1979), 68.

Through numerous field studies, Lyle Schaller discovered various reasons why people join a church. These reasons, he determined, could be placed in one of four categories: pastor, walk-in, kinship and friendship. However, the vast majority of individuals, he noted, join a church through kinship or friendship ties. Furthermore, in growing churches, friendship ties are mentioned more often than kinship ties as the reason for growth. In a test that directly links satisfying relationships with church growth, Schaller compared two congregations, each consisting of approximately four-hundred members. A total of ninety-seven adults united with the congregation, in the first test group, during a three year period. The majority of these identified friendship as the primary reason for joining. By contrast, in the second test group, only twenty-three adults joined during the same period. Significantly, none of those who joined mentioned friendship as the reason. Schaller declared: "The congregation which seeks to grow should look at how friendship ties can be increased between individual members and those persons who are not active members of any worshipping congregation."[14]

Contrariwise, studies are consistently revealing the lack of significant relationships to be the main reason for membership losses. Again, in Warren Hartman's research on the United Methodist Church, the reason most frequently reported for membership drop out was the feeling of being unloved and unwanted by the church and the church school. Hartman concluded: "A deep yearning to be accepted and loved by others in the church and the church school is a dominant and recurrent theme among all persons. Church growth may be more closely related to a sense of acceptance by a warm, supportive, Christian community than by any other factor".[15]

Increasingly, research is also disclosing that people are drawn, initially, to the church more for relational needs than cognitive reasons. Sometimes this isn't evident until membership withdrawal occurs. Curiously enough, most people are reluctant to name personal and relationship needs as reasons for uniting with a congregation. They may identify program

---

[14] Schaller, Assimilating New Members, 74-75.

[15] Hartman, Membership Trends, 44.

participation or religious values as the motivating causes. However, in the event of leaving that church they are much more likely to blame a breakdown in personal relationships as the cause.[16]

One study indicated that persons who become active in the church will have contracted, on the average, seven new friendships within the first six months of attending a church. In contrast, the typical dropout will have made less than two friends.[17]

The lack of assimilation is a wide spread problem even among those within the church who continue to maintain ties but no longer participate. They have, in effect, dropped out within. According to Schaller, at least one-third, and possibly as much as one-half of all Protestant church members have not been fully assimilated. He insisted, "The evidence suggests that there are many more adult believers than there are active church members."[18]

These findings confirm the need for involving individuals in small groups for assimilation. Through group encounters relationships are formed which are strongly linked to satisfaction; a leading factor in membership retention. Carl Dudley's commentary on this matter provides both a summary and caution.

> Growing congregations have found ways--formal and informal--by which the social needs of individuals can be recognized, their achievement needs can be honored, and their social status can remain intact. Without these three strokes--recognition, esteem, and a sense of belonging--members will become frustrated and will withdraw.[19]

Task Involvement

Another important factor in the assimilation process is task and role involvement. A correlation exists between member satisfaction and meaningful involvement in the work of the

---

[16] Dudley, 78.

[17] Flavil R. Yeakley, Why Churches Grow, (Arvada: Christian Communications, Inc., 1979), 54.

[18] Schaller, Assimilating New Members, 16.

[19] Dudley, 77-78.

church. In their book, <u>Growth: A New Vision for the Sunday School</u>, Charles Arn, Donald

McGavran and Win Arn reported:

> There is a direct relationship between the number of new people
> a church can incorporate and the number of roles that exist in
> that church. A church with a high number of roles or tasks to be
> filled by lay people assimilates a much greater percentage of new
> members than the church with large numbers of members and
> few opportunities for participation.[20]

This principle, they wrote, is true regardless the size of the church, whether it is large, medium or

small. Unfortunately, they lamented, in most churches, too few opportunities for task

participation exist which result in membership losses. For example, in a church of three-hundred

members, typically only eighty opportunities exist for members to serve in. Sixty of these roles

ordinarily will be served by 10 percent of the laity. The remaining twenty roles are filled by an

additional twenty people. Consequently, over 80 percent of the church members have no role in

the ordinary church. The authors warned, "Those who eventually leave out the 'back door' of your

church, will come almost entirely from this group."[21] One researcher has determined that

individuals tend to become inactive within one year unless they have involvement in a small group,

a task or leadership.[22]

By allowing for a higher level of membership participation, small groups offer

considerable potential for task involvement. Researchers Arn, McGavran and Arn named Sunday

School classes with their wide variety of assignments to be unique in their ability to involve

individuals in meaningful roles and tasks.[23] As an extra bonus, the shared experiences of

working together tend in turn to reinforce the existing bonds of friendship.[24]

---

[20]C. Arn, Donald McGavran and W. Arn, <u>Growth: A New Vision</u>, 96.

[21] C. Arn, McGavran, and W. Arn, <u>Growth: A New Vision</u>, 95-96.

[22] Schaller, <u>Assimilating New Members</u>, 77.

[23] C. Arn, McGavran and W. Arn, <u>Growth: A New Vision</u>, 97.

[24] Lyle E. Schaller, <u>Growing Plans</u>, (Abingdon Press: Nashville, 1983), 112.

Additionally, studies reveal that the larger objectives of an organization, in most cases, are accomplished more effectively through smaller units within the organization. Social theorist, Paul Hare, claimed, on the basis of several findings, that increasing the size of the group does not necessarily strengthen task performance. On the contrary, the phenomenon known as "diminishing returns" tends to set in. The larger the group, the less productive it is inclined to be. Ineffective group coordination and diminished member input in problem solving are among the reasons blamed for lessened productivity.[25]

These findings have significant meaning for church growth. Carl Dudley endorsed small groups as strategic repositories for the stated objectives of the church. He explained, "These groups are important for mutual support of the members and for trusted communications concerning the goals and programs of the larger congregational activities."[26] More importantly, small groups enable the church to do its work. Dick Murray, who serves as professor of Christian Education at the Perkins School of Theology, located most, if not all, of a church's energy for accomplishing its work in the enthusiastic small groups within the church.[27] Other analysts, such as Chaney and Lewis, regarded task involvement to be a key characteristic of growing churches. They commented:

> Growing churches seek ways to involve people in service.
> Growing churches have departments, classes, and groups that
> accomplish more in small group situations than in larger
> corporate settings. In growing churches, specific groups are
> organized to meet specific needs. These may be called task
> forces.[28]

---

[25] A. Paul Hare, Handbook of Small Group Research, (New York: Free Press, 1976, 2nd ed.), 221.

[26] Dudley, 74.

[27] Dick Murray, Strengthening the Adult Sunday School Class, (Nashville: Abingdon, 1981), 60-61.

[28] Chaney and Lewis, 63.

When the task effectiveness of small groups combines with evangelism and outreach as stated objectives of the church, the potential for growth would appear to be significant. Chaney and Lewis claimed, "New organizational units that offer a variety of ministries bring growth."[29] More specifically, however, the small groups that contribute most significantly to church growth, they wrote, are those organized as cells of outreach to the world.[30]

In summary, small groups serve three functions in the assimilation process. First, they act as ports of entry for newcomers to the church, enabling them to establish identity. Secondly, they facilitate meaningful relationships, a key factor for continuing involvement in the church. In the first function, both sub-congregational and small groups can serve as ports of entry. However, small groups seem to be required for the most effective assimilation. Finally, small groups help assimilate individuals by offering the best context for task involvement, another key factor in continued satisfaction with a church.

Group Size and Assimilation

Research further revealed a correlation between group size and satisfaction of group members. It is a fairly well established theorem that relationships in smaller groups are generally more satisfying than larger ones. Small group theorist, Marvin Shaw, reported the findings of several investigators of group behavior. They concluded that members of smaller groups are inclined to be more positive about relationships within the group than those of larger groups. One of the primary indicators of dissatisfaction among larger groups, they discovered, is a much higher rate of absenteeism.[31]

Relationships in smaller groups tend to be more satisfying, according to researcher Paul Hare, because of the quality communication among group members which smaller numbers make

---

[29] Chaney and Lewis, 74.

[30] Chaney and Lewis, 179.

[31] Marvin E. Shaw, Group Dynamics: The Psychology of Small Group Behavior, (New York: McGraw-Hill, 1976), 158.

possible. As group size increases morale declines since intimate contact between members is no longer possible, he reported.[32] Sociologist Richard Myers is one of the most widely quoted authorities on the subject of small groups in the church. According to his findings, group solidarity increases in the same proportion to frequency and prolongation of face-to-face contact. Essential in the bonding process is taking part in the conversation. When this law is applied to the church, stated Myers, it simply means that church groups must be small enough to view one another as individuals and friends rather than impersonal entities belonging to a crowd. He sided with others who warned that withdrawal is the consequence when groups become too large for individual participation.[33]

While there exists strong consensus among researchers that small groups are more effective for building satisfying relationships than larger ones, considerable disparity exists over the ideal size for a small group. Christian educator Lawrence Richards in his book, A New Face for the Church, discussed the need for small groups in the church for strengthening relationships. The groups, he observed, that are most effective in enabling the church to become a caring and serving community must be purposely small. Less evasive than some writers regarding numbers, Richards prescribed the following for small church groups:

> Small, then, suggests a size which permits and encourages face-to-face relationships. It is not so large that any will be cut off from deeply and personally sharing himself with others, and in turn receiving them. How large is this? Some research in group dynamics suggests that five may be the optimum number! But often groups of eight or twelve are suggested for church fellowship groups, and this range seems to have many advantages.[34]

---

[32] Hare, 214.

[33] Richard Myers,"Want to Grow? Start More Groups.", The Church School 13, No. 4, (December, 1980): 02.

[34] Lawrence O. Richards, A New Face For the Church, (Grand Rapids: Zondervan, 1970), 153.

Jenson and Stevens suggested the range of three to ten people as the ideal small group size. This size, they believed encourages deeper relationships by offering more intimacy and requiring accountability.[35] In comparison, Lyle Schaller allowed for a larger margin. He stipulated the ideal group size for building strong relationships to be between eight and seventeen individuals.[36] Although the "ideal" size varies according to the writer, seldom do small group researchers suggest a number of more than twenty for fostering deeper level relationships.

Thus, the evidence strongly indicates that groups of less than twenty offer more potential for developing meaningful relationships. Consequently it would appear that these smaller groups, because of their smaller size, are more effective in assimilating individuals for the growth of the church.

Closely related to the size of a group is the number of small group opportunities offered within a given church. A definite correlation exists between the number of small units, within a church, and the growth or decline of the church. In the past, the number of small units and their influence on church growth was largely a matter of conjecture. George Hunter, church growth analyst and professor at Asbury Theological Seminary, is convinced, however, in light of more recent research, that a more comprehensive thesis is warranted. He hypothesized: "There is a potent relationship between (a) the church's membership strength and growth and (b) the number, age, and mission of the church's 'units'--at every level of the church's life."[37]

One of the earliest pioneers in the study of church related small groups, Richard Myers, identified the number of face-to-face groups in the church to be one of the keys in unlocking the mystery of church growth. As a veteran of many field studies, he concluded:

> As the congregation provides the opportunity for more persons
> to be involved in meaningful group programs, attendance grows.

---

[35] Ron Jenson and Jim Stevens, Dynamics of Church Growth, (Grand Rapids: Baker Book House, 1981), 146.

[36] Schaller, Assimilating New Members, 113.

[37] George G. Hunter, III., To Spread the Power, (Nashville: Abingdon Press, 1987), 109-110.

> If the congregation reduces its opportunities to serve people, it
> begins to shrink and the church's effectiveness in reaching people
> is substantially diminished. More groups mean more room for
> more people; fewer groups mean less room for fewer people.[38]

More pointedly, Hunter offered a formula for small groups and church growth. He determined a

church's potential for growth by the following ratios:

> 8 groups per 100 members - structured for significant growth.
> 7 groups per 100 members - structured for growth.
> 6 groups per 100 members - structured for maintenance to slight
> growth.
> 5 groups per 100 members - structured for maintenance or
> membership decline.
> 4 or fewer groups per 100 members - structured for decline.[39]

Hunter's observations are approximated by other students of church growth.

In summary, small groups are an effective means of church growth because of their

capacity for assimilation. They provide a vital means for enabling individuals to develop satisfying

relationships and meaningful task involvement. When the task involvement of groups include

outreach ministries, the growth potential of the church is further enhanced.

Smaller groups, of less than twenty, appear to be more effective in assimilating individuals

for church growth than larger ones. Research also reveals the importance of continually adding

groups in order to maintain the most effective ratio for assimilation.

Sunday School Classes: Growth Groups

In 1902, Dr. E. Y. Mullins, a Southern Baptist Sunday School leader, declared the Sunday

School to be "the chief and almost only hope for church growth."[40] Given the historical

evidence which links the Sunday School to the numerical expansion of American Protestant

churches, few would disagree. Equally convincing are the more recent findings which establish a

causative effect between Sunday School enrollment and church membership.

---

[38] Richard A. Myers, "Sunday School, Small Groups and Church Growth," Church Growth: America 4.(Sept./Oct., 1978): 08.

[39] Hunter, To Spread the Power, 114.

[40] J. N. Barnette, A Church Using It's Sunday School, (Nashville: Convention Press, 1937), 05.

Sunday School classes, in the opinion of many, offer more potential for church growth than any other small group. John Sisemore asserted, "because the Sunday School has the greatest potential for creating, enhancing, and preserving the relationship between a church and its members, it is essential that a church capitalize on this magnificent endowment."[41] Church growth expert George Hunter declared, "most growing churches are growing through multiplying Sunday School classes."[42] The phenomenal growth of the Southern Baptist denomination is directly attributable to utilizing Sunday School classes, particularly adult classes, as growth groups. In a claim, none would dispute, Sunday School official A. V. Washburn reflected, "No other major denomination has so significantly used the Sunday School in growing strong churches as have Southern Baptists."[43] Of course, not all churches are growing through their Sunday Schools. However, among those churches which purposely utilize face-to-face size Sunday School classes for assimilating individuals, growth is being experienced.[44]

Sunday School Classes and Assimilation

Relationships

Clearly, Sunday School classes are rich sources for building relationships which are essential for assimilation and growth. Joining the growing chorus of Sunday School supporters, writers Arn, McGavran and Arn sang the praises and possibilities of Sunday School classes.

> The Sunday School is ideally suited for building new friendships
> and a sense of belonging. Sunday Schools successful in
> assimilating new members have found ways to actively encourage
> the development of close friendships among the members as a
> means of cementing a long-term relationship to the church.[45]

---

[41] John Sisemore, Church Growth Through the Sunday School, (Nashville: Broadman Press, 1983), 143.

[42] Hunter, To Spread the Power, 118.

[43] A. V. Washburn, "Sunday School: A Vehicle for Church Growth", Baptist History and Heritage 18, no. 1 (Jan. 1983), 56.

[44] Schaller, Assimilating New Members, 29-30.

[45] C. Arn, McGavran and W. Arn, Growth: A New Vision, 95.

In view of the importance of long term relationships for assimilating individuals into the life and work of the church, serious questions could be raised about the trend within the last decade toward adult electives. It would seem that they could be offered as occasional and short term options, but to structure the adult Sunday School around them as the mainstay of the Sunday School program would likely be detrimental to the Sunday School's growth, since long term relationships would tend to be undermined.

The potential of Sunday School classes for developing long term and in-depth relationships on a broad base is ordinarily superior to most other small groups in the church because of several distinct advantages. First, when structured properly, Sunday School classes offer small group participation for every person. Nearly all other small groups are limited by the very nature of their purpose for existing and are, therefore, exclusive by design. In contrast, Sunday School classes, ideally, provide relational opportunities for everyone and are subsequently inclusive by design.

Additionally, the possibility for enduring relationships is stronger through Sunday School classes. Unlike other church related small groups that eventually terminate in most cases, Sunday School classes generally are a permanent and ongoing part of a church's organizational structure. In turn, they offer the potential for consistent relationships. It is this prolonged, face-to-face contact, as earlier documented by sociologist, Richard Myers, that is vital for significant and lasting friendships.

Most importantly, Sunday School classes uniquely merge social and spiritual dynamics for exceptional relational value. Ideally structured, as noted in chapter two of this paper, the Sunday School best accomplishes the work of the church as outlined in Acts 2:41-47. In this working definition, each Sunday School class then exists as a "small church" for embodying the essential functions of the church. These functions, or spiritual dynamics, according to the Acts model include: instruction in the Word, fellowship, breaking of bread, prayer and ministry. Attacking the

myth that Sunday School classes are merely learning centers, Dick Murray, in his book,

Strengthening the Adult Sunday School Class, appealed for a clearer understanding.

> The ongoing adult Sunday school class must realistically be
> thought of as a church-organized social group, which incorporates
> to some extent all the ministries of the church: worship, study,
> fellowship, witness, outreach, and service. In truth, such classes
> have acted like "little churches," and for some persons have
> actually become the church.[46]

Implicit in this profile of the church is a relational process with both vertical and

horizontal implications. The beginning of the relational process could be identified in the act of

breaking bread together. As early Christians communed together in the face-to-face settings of

homes, their interaction increased, thus establishing a basis for social relationships. It might be

observed further that the parameters of their relationships with each other and with God were

determined by the teachings of the Apostle's doctrines and tempered by prayer. As they

ministered to one another, the context of the Acts account strongly suggests a deepening of their

relationships through mutual sharing and caring. Finally, the dynamic of fellowship or *koinonia*

could be viewed as the end result of the relational process and the highest expression of

relationship development.

In his book, New Life for the Church, Robert Raines, a small group advocate, stressed the

need for *koinonia* groups. Appealing to Acts 2:42 as a Biblical basis, he wrote, "Bible study,

sharing of life, communion, prayer--here are the ingredients which again and again are found to

provide the context for *koinonia*. They could almost be described as the conditions for

koinonia."[47] Writing from a growth perspective, Chaney and Lewis saw in the

---

[46] Murray, 26.

[47] Robert A. Raines, New Life in the Church, (Harper and Row: New York and Evanston, 1961), 66.

Acts 2:41-47 passage the reasons which caused the church to experience, "infectious fellowship

with one another and its Lord." This infectious fellowship they insisted was responsible in turn for

the spontaneous growth of the church.[48]

John Sisemore described *koinonia* as a unique relationship. More than a mere social

experience, *koinonia* involves a deep commitment and union with God which in turn brings a

strong kinship with other believers. The resultant strength of believers' horizontal relationships is

reflected in the terms "brother" and "sister" which were used descriptively of early believers.[49]

With different words, but in basic agreement, Robert Raines defined *koinonia* as "fellowship in

which the sharers partake of a unique *esprit de corps* (spirit of a body); the *esprit* in the Holy

Spirit, the *corps* in the Body of Christ."[50]

Few small groups in the church, are as capable as Sunday School classes for cultivating

koinonia. Sunday School classes, ideally designed, not only provide small group opportunities for

everyone on a continual basis, they systematically incorporate all of the dynamics essential for

koinonia as perhaps no other small group does. Most other small groups in the church are

specialty groups, designed to focus primarily on one basic function of church life such as prayer,

Bible study, socializing or ministry. While these singular functions or even the combination of

several of them, may provide relational value, *koinonia*, the deeper level fellowship with both

vertical and horizontal dimensions, requires the combined influences of all the dynamics listed in

Acts 2:41-47. Sunday School classes, properly programmed, offer this Biblically focused formula

for "body building" in a consistent and concentrated fashion.

Significantly then, the corporate effect of strengthened human and divine relationships is

edification of the church. Obviously, a strong link exists between edification or qualitative growth

---

[48]Chaney and Lewis, 177-78.

[49] Sisemore, 153.

[50] Raines, 66.

and the quantitative growth of the church. In essence, the Sunday School contributes to the numerical growth of the church through the qualitative growth engendered through small group Sunday School classes. This link further substantiates the connection made in Chapter 2 between the spiritual and numerical growth of the church. As individuals are being "built up" corporately in the small church setting of Sunday School classes, the potential for and experience of deeper-level relationships tend to draw and retain others for the growth of the church.

This is not to deny the possibility of small groups experiencing *koinonia* that meet on days other than Sunday and in places other than church facilities. An investigation, however, of the practice of home-based small groups, currently practiced by some rapidly growing churches, as a total or partial substitute for the regular church-based Sunday School, was not within the scope of this study.

The most obvious merit of this approach would seem to be the need for even less facilities for the potential of considerable financial advantage to the church. This would be true particularly if the only facilities being used by the church were an auditorium for the corporate worship experience.

At least two disadvantages are also apparent. First, structurally it would be extremely difficult to achieve, in multiple settings, the high degree of coordination, organization and possibly even motivation, provided by the more focused and centrally located, church based, Sunday School. Not the least of the problems, would be the difficulty, if not near impossibility, of providing graded classes for young people an children. In home based *koinonia* groups, adults most likely would fare better than children.

Also, as observed earlier, the Sunday School is the organizational structure which enables the church to do its basic work. Through the Sunday School, this work is given impetus through leadership training, administrative oversight and a concerted focus. It is unlikely that these dynamics could be maintained as systematically and effectively in multiple settings as they can be in a consolidated Sunday School effort. In effect, conducting so many home-based small groups as

an alternative to the more unified church-based Sunday School, would seem to dispose each group toward functioning as a miniature Sunday School in itself, with obvious limitations. Thus, the home-based small groups as a substitute for the regular Sunday School would seem to offer administrative disadvantages, at the same time providing a less effective means of collectively mobilizing the church for its work.

A second disadvantage of home-based small groups, supplanting the church-based Sunday School, would seem to be in the risk of undermining the corporateness of the church. The regular Sunday School offers the advantages of close proximity with other classes and allows for nearly immediate accessibility to collective worship, both of which arguably reinforce the fact of needing other members of the body. In contrast, home-based groups functioning as Sunday School classes lack proximity to other groups as well as the sequential worship experience. Together, these could combine to diminish any felt need for the larger church and create a tendency toward group self-sufficiency. Therefore, objections to installing home-based *koinonia* groups in lieu of a regular Sunday School in the church could be raised on the basis of their possible detriment to both the organizational and organic concerns of the church.

To summarize this section, Sunday School classes, because of their capacity for nurturing strong relationships and thereby assimilating individuals into the life of the church, are vital units for church growth. Obviously, the deeper and more significant the relationship, the more likely assimilation will occur. It would seem reasonable, then, to conclude, Sunday School classes offer much greater potential for lasting assimilation because of their unique ability to cultivate *koinonia*, the Biblical ideal for relationships.

Task Involvement

Additionally, Sunday School classes are effective in assimilating individuals through task involvement. Earlier, it was shown that individuals are much more likely to be satisfied when involved in fulfilling activities. Arn, McGavran and Arn strongly commended Sunday School classes as rich sources for task involvement. Expansively and imaginatively, they wrote:

> What kind of roles might the Sunday School be able to provide? The possibilities are vast. In an individual class there are opportunities to serve on committees (planning, social, curriculum, evangelism, special projects, incorporation, sports). There are regular duties (making announcements, taking attendance, being class representative, acting as a greeter, song leader, or missions coordinator). There are also opportunities to serve on general Sunday School committees (long-range planning, research, special events, new class development).
>
> The Sunday School is uniquely able to create new roles. When a person is involved in a personally meaningful task, in most cases, he or she is quite likely to become a responsible church member.[51]

The Sunday School could be considered the chief employment agency of the church. Sunday School classes consistently offer a wide variety of tasks to potentially every member. Dick Murray observed, "Frequent social events and involvement in one or two significant service projects are two of the most significant aspects in the life of a strong class."[52]

Through task involvement, a Sunday School class possesses considerable capacity for retaining individuals in the work of the church. However, the greatest potential a Sunday School class has for facilitating numerical growth is communicating and implementing the evangelistic objectives of the church. As the larger aims of the organization tend to be more effectively accomplished by sub-groups within the organization, the Sunday School class, as a small group, which involves its members in reaching and winning the unsaved, has been proven, particularly by Southern Baptists, to be a highly successful method of outreach.

Sunday School classes, however, are not normally evangelistic unless programmed to be. Nearly all Sunday School proponents warn of the tendency for classes to become egocentric and self-serving. Howard Snyder in his book, The Problem of Wineskins, endorsed small groups as essential to the life and work of the church, but explained that their mere existence isn't enough. He insisted:

---

[51] C. Arn, McGavran and W. Arn, Growth: A New Vision, 96-97.

[52] Murray, 66.

> Their function must be clearly understood. Their purpose is objective, not merely subjective. If the focus is only on personal spiritual growth, the groups turn inward and become self-defeating--like regularly pulling up a plant by the roots to see if it is growing. Rather, the purpose of such groups "must be defined in objective terms that involve work to be done and goals to be achieved." They exist for service; they are "enabling groups" for Christian obedience in the world.[53]

Charles and Win Arn concurred with this assessment. Evangelism, they wrote, does not automatically happen in the church. Indeed, the opposite effect, the tendency to become ingrown, must be continually countered by "intentional evangelism" or developing purposeful strategies for fulfilling the Great Commission.[54] Sunday School classes therefore must be intentionally evangelistic in order for them to be fully effective for the numerical growth of the church. There is a definite link between classes purposely designed for evangelism and growth. Among the many tests conducted by Warren Hartman, one survey revealed that twice as many lay people in growing Sunday Schools saw the Sunday School as a place for winning persons to Christ.[55] In a summary statement, practitioners, Ken Hemphill and Wayne Jones, reviewed the possibilities of an evangelistically minded Sunday School. They asserted:

> The Sunday School, with a heart for evangelism, is the finest comprehensive growth tool on the market today. If you have been looking for just the right tool to help your church grow, look no further. . .The Sunday School will work! It uniquely provides the organization for outreach and inreach. Use it and infuse it with a compassion for the lost.[56]

Thus as members are involved in intentional outreach, Sunday School classes become a highly effective means of reaching others for church growth.

---

[53] Howard A. Snyder, The Problem of Wineskins, (Downers Grove: Inter-Varsity Press, 1975), 145.

[54] Charles Arn and Win Arn, The Master's Plan for Making Disciples (Pasadena: Church Growth Press, 1982), 58-59.

[55] Warren J. Hartman, A Study of the Church School in the United Methodist Church, (Nashville: Board of Education, 1972.), 20.

[56] Ken Hemphill and Wayne Jones, Growing an Evangelistic Sunday School, (Nashville: Broadman press, 1989), 78.

Mobilization, however, is not the only advantage Sunday School classes offer for evangelistic endeavors. As the spiritually uninitiated are brought into the relationship enhancing environment of Sunday School classes the potential for actual conversions are increased significantly. United Methodist Bishop Richard Wilke offered a transparent assessment of his earlier failures as a pastor to lead his church in effective evangelism. He cited the faulty approach of endeavoring to win people to Christ without first wooing them as the unexpected culprit. Failure was the result, he recollected, of operating under the model of Acts 2:40 which reads, "And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" This verse was interpreted as a call to first win individuals to Christ and then assimilate them. Eventually Acts 2:42, 46-47 was discovered, by trial and error, to be the correct model. Based on this model he remembered, "Lay people began inviting newcomers into small group settings where relationships were first formed which in turn led to a spiritual commitment." In a summary statement, Wilke reported, "They first came, got involved, made friends, and then were drawn to a commitment. They were assimilated before they were received. They were a part of us before they were converted."[57]

Wilke's experience is substantiated by other findings. In a study examining the views and effects of various evangelistic presentations, three different groups of people, each numbering 240 individuals, were questioned. The first group consisted of those who made a Christian commitment and subsequently became involved in a local church. The second group was composed of those who made a commitment but eventually dropped out. Individuals who responded negatively to the gospel presentation made up the final group. Of the final group, exactly 75 percent of them viewed evangelism as simply imparting facts and ideas. In the second group, consisting of those who made commitments but soon dropped out, 87 percent of them viewed evangelism as confrontational. By contrast, 70 percent of those in the first group who are active in the church, saw evangelism as a relational process, each reporting conversion to be the

---

[57] Richard B. Wilke, And Are We Yet Alive? (Nashville: Abingdon Press, 1986), 69.

result of having been drawn into relationships within the church.[58] In tests conducted by Warren Hartman, these findings can be directly applied to the Sunday School. Hartman reported, in 1976, that 62 percent of the professions of faith in the United Methodist Church came through the church school.[59]

Loving and caring for people is what the ongoing adult Sunday School class does best, affirmed Dick Murray.[60] Clearly, the Sunday School provides for these dynamics. As intentional evangelism is practiced in the context of caring relationships, Sunday School classes become a potent force for conversion growth.

Size of Classes

The effectiveness of a class in forming relationships is influenced by the number of participants. Previously, research was cited showing that smaller groups allow for greater participation and interaction; key factors in group solidarity. When these findings are applied to the Sunday School, the evidence appears to be in favor of smaller classes.

Southern Baptists have traditionally championed the advantages of smaller classes. In an assessment commensurate with the findings of small group theorists, Wayne Jones, a Southern Baptist educator, recommended the number of ten to fifteen people with the average of thirteen as the ideal size of an adult Sunday School class. This would place the maximum enrollment number at twenty-five, he explained, since the average class attendance on a typical Sunday is between forty and 60 percent of the total number enrolled.

The number thirteen, he claimed is ideal for several reasons. This number can maintain enough cohesiveness and opportunity for everyone to participate in Bible study. Additionally, ministry concerns within the group are more effectively addressed. Most significantly, however, is

---

[58] Flavil Yeakly, "Views of Evangelism", The Pastor's Church Growth Handbook, Vol. II, ed., Win Arn, (Pasadena, CA: Church Growth Press, 1982), 138.

[59] Hartman, A Study of the Church School, 06.

[60] Murray, 27.

the management of relationships. Relationships, particularly for the teacher or class leader

become too numerous for effective oversight when the number of active participants exceed

thirteen people. Given the numerous relationships a teacher must attend to on a weekly basis

which includes those present on a given Sunday, plus class officers, as well as follow up on visitors

and absentees, it would be unreasonable to expect one person to relate effectively to more

individuals. He summarized:

> Relationships, therefore, play a crucial role in keeping the size of
> a class to an enrollment of twenty-five or fewer in an adult
> Sunday School class. When an adult class exceeds the twenty-five
> enrollment ceiling, three things occur. (1) Class leaders cannot
> meet the relational needs of the class. (2) The class begins to see
> a larger and larger dropout rate among existing and new
> members. (3) The class loses its effectiveness in ministering to
> the needs of members, absentees and prospects.[61]

Dick Murray promoted both size classes, because each play a different role in the

assimilation process. People need both intimacy and distance, he affirmed, and they differ in the

amount needed. Ideally then, a church should offer an opportunity for both. However, Murray

acknowledged that deeper-level identity in larger classes is found in sub-groups within the

class.[62] A Bible class may grow large, Chaney and Lewis pointed out, by practicing the dynamics

in Acts 2:41-47, but to maintain its vitality, smaller groups must be organized within the larger

group. As a result the small groups become conductors of life within the larger unit.[63]

These observations tend to coincide with the assessments of Jenson and Stevens given

earlier in this chapter. The larger class of forty or more individuals becomes a sub-congregational

group which serves as a first level entry group into the church. Smaller classes are needed

however for deeper-level relationships and more effective assimilation. Perhaps the strongest

endorsement of smaller classes for more effective assimilation comes from Richard Myers. A

---

[61] Jones, 110.

[62] Murray, 47-48.

[63] Chaney and Lewis, 177.

larger class, he discovered, "is successful in the sense of serving more members of the congregation, but is not very successful in bringing new people into its membership and then into the membership of the congregation.[64]

New Classes and Growth

As more in the church, and particularly those in the church growth movement, are re-discovering the importance of the Sunday School in the growth of the church, interest in the Sunday School has become more critical in nature. In dusting off the scrolls of Sunday School work, contemporary Ezras have discerned certain dynamics in Sunday School growth. They conclude that these dynamics or Sunday School growth principles, when applied, bring numerical growth.

The laws or principles of Sunday School growth are variously identified by writers. However, some of the principles appear more frequently than others. Harold Custer, in his doctoral research, examined some of the more recent and numerous sources containing Sunday School growth principles. Sifting through the literature, Custer isolated ten of the most consistently mentioned principles. These were: 1) The Church School-A Major Priority, 2) Pastoral Participation, 3) Intentional Planning, 4) Student and Parental Satisfaction, 5) Dedicated Caring, Trained Teachers, 6) Promotion, 7) Visitation, 8) Evaluation, 9) New Classes, 10) Emphasis on Evangelism.[65]

The "discovery" of the Sunday School growth principles tend to confirm the findings of church growth analysts, particularly in regard to small groups. Earlier in this chapter, it was observed that small groups are not only important for assimilating individuals into the church, the number of groups must be continually increased as the church grows.

---

[64] Myers, "Want to Grow?" Start More Groups", 03.

[65] Harold W. Custer, "Disciplining Teachers - A Foundational Church School Growth Principle," D.Min. diss., Asbury Theological Seminary, 1984. 27-37.

When applied to the Sunday School these findings call for the continual organization of new classes as the Sunday School grows. Before the Sunday School became the subject of scientific inquest, Arthur Flake, a pioneer in Southern Baptist Sunday School work, shortly after the turn of this century, developed a five-fold plan for building a Sunday School. Later referred to as the "Flake Formula", his plan was to become a classic in guiding the efforts of Southern Baptist Sunday Schools. One of his "laws" for Sunday School growth was enlarging the organization or adding new classes and departments to the Sunday School.[66] Considerably ahead of his time, it would take several years before the theory could be found to explain more fully the effectiveness of this growth principle. Today, however, in Sunday School growth literature, the starting of new units or new classes is one of the most consistently mentioned growth principles.

One of the most widely held and often quoted axioms for Sunday School growth among Southern Baptists was articulated by J. N. Barnette, one time secretary of the Sunday School Department of the Southern Baptist Convention. He wrote, "New units grow faster, win more people to Christ, and provide more workers."[67] Writing from his own wealth of experience and observation, one writer apparently believed he could afford the comment, "The only major way to increase adult Sunday School attendance is to start new classes."[68]

More objectively, tests have revealed the tendency for most Sunday School classes to reach their maximum growth in a relatively short period of time. As early as 1956, J. N. Barnette declared, "classes reach their maximum growth in a few months after their beginning."[69] Contemporary Sunday School growth specialists, such as those in the church growth movement and others, usually allow that most Sunday School classes will level off in attendance within one

---

[66] Arthur Flake, Building a Standard Sunday School, (Nashville: Sunday School Board of the Southern Baptist Convention, 1922), 31.

[67] J. N. Barnette, The Pull of the People, (Nashville: Convention Press, 1956), 38.

[68] Murray, 122.

[69] Barnette, Pull of the People, 37.

year of being started.[70] Researchers refer to this as the saturation level. Beyond this point,

classes rarely will grow. Although the saturation level is lower for younger children than for older

children or adults, the rule itself is constant.[71] Considerable research has led Southern Baptists

to assign the saturation point for most young adult and adult classes at twenty-five people enrolled

per class, which computes to twelve to thirteen in average attendance each Sunday. Once this

number is reached in a class, a new one should be organized rather than adding to the existing

class.[72]

It is not impossible, most Sunday School growth advocates allow, for a longer term adult

class to grow. Through diligent work and intentional outreach, older classes can continue to reach

new people. Because, however, of certain limiting factors that seem to be endemic to older

classes, their probability for growth is not nearly as strong as a recently organized classes.[73]

The Problem of Closure

The leveling off of classes is mainly caused by a phenomenon commonly referred to as

"group closure."[74] Sunday School classes tend to be victims of their own success. As the

relationship enhancing dynamics of a Sunday School class are experienced, and intimacy is

established, group bonding tends to discourage others from entering and being assimilated.

Classes begin to "close" as they reach their comfort zone, which again, usually will be at the point

in which they began to level off. For most classes, analyzed Wayne Jones, this number will

normally be between ten to fifteen people.[75] Ironically, class members are seldom aware of their

---

[70] C. Arn, McGavran and W. Arn, Growth: A New Vision, 109.

[71] C. Arn, McGavran, and W. Arn, Growth: A New Vision, 104.

[72] Jim Walters, "Using Growth Principles in Adult Outreach," in Reaching Adults Through the Sunday School, ed. Larry Shotwell, (Nashville: Convention Press, 1979), 47-48.

[73] C. Arn, McGavran and W. Arn, Growth: A New Vision, 104-105.

[74] Harold J. Westing, Evaluate and Grow, (Wheaton: Victor Books, 1984, rev. ed.), 67.

[75] Jones, 109.

exclusionary behavior but for those seeking entry, admission is unconsciously denied. Lyle

Schaller elaborated on this development which he referred to as, "the dynamics of inclusion and

exclusion." He compared the barriers newcomers encounter in their attempt to enter a group with

fixed relationships, to a "forbidding wall" unseen by present members but very real to those just

arriving.[76]

The answer for the problem of closure is, therefore, the development of new classes which

are open to new people. Church leaders are advised not to treat closure in an adversarial manner.

Schaller counselled:

> Recognize and affirm the fact that some groups become closed
> fellowship circles, and it becomes very difficult for those groups
> to receive and accept new members. Instead of harassing the
> members in these groups who value this supportive fellowship,
> start new groups.[77]

Thus the primary reason new classes grow faster than existing ones is due to their ability

to assimilate newcomers more quickly. Because the aggregate of various personalities have not yet

solidified, new arrivals aren't faced with the task of breaking in. Each is afforded the potential for

interaction and intimacy. Jones explained:

> A new unit has not developed enough of a personality yet to
> make outsiders feel excluded. Because the unit is developing its
> identity, prospects feel comfortable in joining the group. In this
> small group, each person feels welcome by the whole Sunday
> School and church.[78]

The Problem of Class Division

It is because of the bonding which takes place in classes that Sunday School growth

strategists strongly discourage the division of existing classes, as sources for starting new units.

Noted Sunday School authority, Elmer Towns, drawing from his vast experience with Sunday

Schools, recommended discretion over valor when applying the traditional law of dividing Sunday

---

[76] Schaller, Assimilating New Members, 81.

[77] Schaller, Assimilating New Members, 111.

[78] Jones, 115-16.

School classes in order to multiply the number of classes offered. This method, he cautioned, has

not always proven effective. Some churches have grown by dividing adult classes while others have

been fragmented.[79] Most Sunday School practitioners today, however, are even less generous in

their assessment of class division. Dividing classes, in the opinion of many, is a surgical procedure

that tends to produce more blood than healthy growth. McGavran and Hunter are also leery of

dividing groups for growth, a process they referred to as "cellular division." When an existing

small group or cell is divided, it is not only an exceedingly painful exercise to all involved, and

nearly always resisted, the resultant "new" cells are not really new. Both halves remain entities

with their own history, patterns of performance, tradition and fixed agendas. Because of the room

such division provides, some growth may result. However, the assimilation process will be much

slower than the spontaneous expansion occasioned by a new group.[80]

Therefore, at the very worst, dividing classes aborts prospects for growth and at the very

best permits adoption for slow growth. A much better approach, McGavran and Hunter reasoned,

is "cellular reproduction." This system for growth calls for a few members in an existing cell to

help start a new group. In effect they "fertilize" the new cell for reproductive growth. The great

advantage of this approach, they promised, is considerable more gain with considerable less pain.

They concluded:

> The new cells, so-created, really are new with a new agenda and
> history to begin for new people. This approach will provide more
> adequately the assimilation of new people, for their involvement
> in setting the groups goals and writing its agenda, and for their
> feelings of real belonging and ownership.[81]

Even among Southern Baptists who have long championed the division of adult classes for

growth, there appears to be less support for this approach. Deploring the tendency for classes to

---

[79] Elmer Towns, "The Aggressive Sunday School," Christian Education Journal III, no. 1 (1982): 31.

[80] McGavran, Donald and George G. Hunter, III., Church Growth Strategies that Work, (Nashville: Abingdon, 1980), 91.

[81] McGavran and Hunter, Church Strategies that Work, 92.

be militant in their opposition of being split, but in words that speak of "fighting no more forever," Wayne Jones warned against the very mention of words such as divide or split.[82] Instead of dividing existing classes, he instructed, new classes should be started, consisting of a teacher and three other helpers drawn voluntarily from an existing class.[83]

<u>Reasons for New Unit Growth</u>

New classes are also thought to be more growth effective because of the energy they tend to generate. Murray was convinced that much of this energy is related to need satisfaction. He explained:

> It is a basic truth that when new, ongoing adult Sunday School classes, which meet a real need, are started, the energy in the church is increased. More service projects will be undertaken, more enthusiastic evangelistic contacts will be made, and more persons will identify with a group in which they feel supported as a person.[84]

As new classes draw individuals into meaningful task involvement, the energy and excitement generated by the new group attracts others in turn. As an experienced practitioner, Wayne Jones observed that people want to be a part of a class that is exciting and busy in meaningful causes. New classes possess a freshness that is contagious and creative.[85]

Chaney and Lewis believed the creativity produced by new groups is essential for an organization. They identified four different phases in the life of an organization. These included: a creative phase, a management phase, a legalistic phase and a destructive phase. The survival of the church, they warned, is dependent on the creative phase which keeps it alive to new possibilities. They theorized: "An organization can maintain a constantly creative focus if new unit

---

[82] Jones, 108.

[83] Jones, 122.

[84] Murray, 61.

[85] Jones, 115.

development is considered top priority."[86] Based on these findings it would appear that new

Sunday School classes are not only essential for attracting new people but also in maintaining the

vitality of the Sunday School.

Another reason new classes tend to grow more quickly is because of their increased

evangelistic potential. Charles and Win Arn believe the most effective way of winning people to

Christ is to use the New Testament principle of evangelizing through relationships. Having

further substantiated their observation of this New Testament principle through field tests, they

are unequivocal in their endorsement of friendship and kinship as the most travelled paths people

follow into the church and to Christ.[87] The findings of one research project reveals the typical

church member to have on the average of 8.4 close, unchurched contacts in his or her sphere of

relationships.[88] When these prospects are multiplied in the setting of a Sunday School class

which combines caring ministries within the group with outreach efforts, the potential for reaching

others is significant. Interestingly enough, however, as believers age and as the church corporately

grows older the average number of unchurched contacts drop to four.[89] Newer classes,

therefore, not only allow for growth because of their greater ability to assimilate new people, but

based on these findings, the potential for growth is significantly increased by the expanded number

of contacts. This same test indicated that the number of contacts a member possesses in a newer

organization composed of newer Christians, average twelve per person.[90] Hunter supports the

---

[86] Chaney and Lewis, 62-63.

[87] Charles Arn and Win Arn, The Master's Plan for Making Disciples, 43.

[88] Robert Orr, "How to Develop a Prospect List," Church Growth: America 5, no. 4, (September/October, 1979): n. pag.

[89] Orr, n. pag.

[90] Orr, n. pag.

veracity of these findings with his claim, "People are more receptive to outreach from new groups and classes than from long established groups and classes."[91]

Speaking experientially, Richard Wilke reported that the most effective classes in his sleeping but finally awakened church, was not the well-established, strong adult classes. Rather, they were the newly formed, struggling adult classes. Out of these, he recalled, came the best evangelists who still had friends in the outside world and were excited about bringing them into a Christian community where they too could find acceptance.[92]

Despite the extensive findings relative to the effectiveness of new classes for church growth, the new unit principle remains strongly opposed in some churches. This opposition to new units, in the appraisal of some analysts is symptomatic of "organizational crystallization." They describe this as a pathological condition resulting from resistance to change.[93] Such intransigence however is seldom without its costs and all too frequently the Sunday School is the first to pay. Admitting to the widespread reluctance within churches to starting new Sunday School classes, Wayne Jones responded plaintively and forbodingly, "Perhaps the greatest barrier to Sunday School growth is the inability of Sunday School leaders to create new classes and departments."[94]

Some of the more active opposition to starting new classes grows out of the mistaken but persistent notion that new classes rob existing classes of prospects within the pool of church constituents. Closer observation, however, proves this fear of internal prostylization to be unfounded. Dick Murray declared:

> There are virtually no prospects for any of the existing adult
> classes in the present membership of the church. Efforts to
> recruit them are a great waste of time.

---

[91] Hunter, <u>To Spread the Power</u>, 07.

[92] Richard Wilke, 70-71.

[93] Chaney and Lewis, 32.

[94] Jones, 108.

> Prospects for the existing classes are all outside the
> membership of the church.[95]

Many of these non-participants, Murray explained, are former class members but have dropped out

for several reasons. They include conflict with former class members, the feeling of not having

belonged, spiritual and intellectual needs unmet by the class, and an adversarial attitude toward

Sunday School classes in general. Regardless, however, people who belonged to such classes and

are now inactive rarely return. Thus, he concluded, "Organizing new classes is the only real way to

get present church members into a class.[96]

Leaving no potential prospect unexamined, Murray also discounted younger people in the

church as candidates for existing classes. It is a myth, to believe that adult classes can stay young

while their members grow older. The truth is, adult classes mostly attract persons only a few years

younger than the youngest charter members. Younger persons are, in reality, not actual prospects

for existing adult classes.[97] Research tends to substantiate these observations. One study

revealed that the nearer a prospects age is to the average age of the people in a group, the greater

the chance for identification with the group.[98] Ultimately, then, as Murray indicated, ongoing

adult classes grow old and die, necessitating the organization of young married and young singles

classes every few years.[99]

The Homogeneous and Heterogeneous Principles

As the Sunday School grows, the number and variety of classes offered must be increased

as well. Richard Myers has provided conclusive proof for this principle. In one of the most

widely quoted tests on the subject, Myers discovered that combining two existing classes to

---

[95] Murray, 34-35.

[96] Murray, 35.

[97] Murray, 30-31.

[98] Arn, McGavran and Arn, 103.

[99] Murray, 121.

produce one larger one for the purpose of stimulating growth is an exercise in futility. In every instance where classes were combined in his year long experiment, class attendance had declined noticeably by the end of the year, to the average size of the original classes. The result, he reported, was a loss in overall Sunday School attendance, followed by a decline in church membership. In contrast, a second experiment group which increased the number of classes offered, instead of reducing the number through consolidation, reported overall attendance gains.[100] According to Myer's findings then, the more classes a Sunday School offers, the greater the attendance. Fewer classes mean less in attendance.

Thus, the number of new Sunday School classes offered must increase as attendance increases. Win Arn recommended that one class in every five should have been started in the past two years.[101] Using Hunter's ratios on small groups listed earlier in this chapter, a Sunday School organized for excellent growth would offer eight adult classes for every one hundred members. Southern Baptists would find support in this ratio for their traditional insistence on the number twelve or thirteen as the most ideal size of a class.

As a growing Sunday School expands the number of classes offered, it is also critical to maintain both a heterogeneous and homogeneous emphasis. The heterogeneous principle stresses the importance of a diverse program for reaching as many different kinds of people as possible for kingdom growth. This pluralistic emphasis is essential according to Lyle Schaller for reducing the invisible exclusionary circle surrounding the church which keeps many potential members from joining. Schaller believes the inclusionary 'y' all come" approach, is critical to the growth of the church in today's increasingly pluralistic society.[102]

---

[100] Richard A. Myers, "Sunday School Small Groups and Church Growth", Church Growth: America no. 4, (September/October, 1978): 08.

[101] Win Arn, "How to Use Ratios To Effect Church Growth," Church Growth:The State of the Art, ed., C. Peter Wagner, (Wheaton: Tyndale House Publishers, Inc., 1986), 99.

[102] Schaller, Assimilating New Members, 89.

On the other hand, research strongly indicates, that people are more comfortable and therefore prefer to be with people like themselves. Donald McGavran developed this homogeneous principle at length in his book, Understanding Church Growth.[103] One way of reconciling these seemingly opposing concepts is to provide for homogeneous units within a heterogeneous body. A homogeneous unit is defined as "a group of people who all have some characteristic in common and feel that they belong.[104] Small groups, commented Carl Dudley, "are the organizational way that churches affirm their own diverse elements without endorsing each of their separate interests."[105] When applied to the Sunday School, the need, therefore, is to involve as many different kinds of people as possible in classes where they can be with others much like themselves.

Nearly all Sunday School growth analysts are unified in their caution against the "one class fits all" approach, to developing new classes. New classes must be developed to accommodate a variety of needs and interests for the best results. In presenting his case for the homogeneous class, Dick Murray discredited the belief that all adults are alike. In reality, he wrote, although adults share some common characteristics, they differ widely according to their current states of life and need, therefore, to be in groups of persons whose situation is commensurate with their own.[106] He urged: "Recognize the fact that adults are at many different points in their spiritual and intellectual basis, and they should be encouraged and enabled to study on the level they desire."[107] They also differ in terms of goals, interests, friendships and other areas. For a

---

[103] Donald A. McGavran, Understanding Church Growth, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980), n. pag.

[104] David A. McGavran and Winfield C. Arn, Ten Steps for Church Growth, (New York: Harper and Row Publishers, 1977), 129.

[105] Dudley, 75.

[106] Murray, 51.

[107] Murray, 123.

Sunday School to ignore these unique characteristics is to be deprived of one of the most important means of assimilation.[108]

Thus a Sunday School increases its potential for growth as it organizes adult classes, on the homogeneous principle of common age, common interests, similar life situations and mutual needs. This proliferation of classes, in turn, encourages the principle of heterogeneity. In this way a diverse number of people may be effectively assimilated for the growth of the church through the Sunday School. The unique manner in which the Sunday School is able to blend the homogeneous and heterogeneous factors for growth is summarized in the following statement:

> The basic principle is this: the more heterogeneous the Sunday School is, as a whole, the wider its potential appeal. The more homogeneous the classes are, the better chances of successful incorporation of people.[109]

The findings of this chapter, showing the need for smaller classes, and organizing new ones contributed directly to the conception and design of this project which is outlined in Chapter 6.

Summary

Small groups are an effective means of church growth because of their capacity for assimilation. They serve to both attract and retain individuals through offering satisfying relationships. They also help absorb individuals into the life of the church by providing the context for meaningful task involvement.

Sunday School classes, particularly those of less than twenty in average attendance, as one form of small groups, are an exceptional source of assimilation for church growth. The strength of adult Sunday School classes in developing deep and meaningful relationships is primarily attributed to a classes' potential for experiencing *koinonia*. This Biblical form of fellowship is the product of a social and spiritual kinship with other believers, based on a relationship with Christ.

---

[108] C. Arn, McGavran and W. Arn, Growth: A New Vision, 102.

[109] C. Arn, McGavran and W. Arn, Growth: A New Vision, 103.

Assimilation for the growth of the church is also strong through Sunday School classes because of the abundance of opportunities for task involvement. In addition, when classes maintain outreach to others as a primary group function, utilizing the natural networking of relationships represented by class members, the growth of the church is further augmented.

As classes age they tend to become increasingly closed to new people due to the gradual solidification of existing relationships. Evidence reveals new classes, on the other hand, to be much more open to receiving new arrivals. Such findings, therefore, strongly support the organization of new classes as a more effective and expeditious method of growth.

Moreover, research reveals that the number and variety of classes provided must be expanded for continued growth. The increased number of classes organized helps to insure smaller numbers for more effective assimilation. Similarly, enlarging the types of classes for people to choose from allows for the proliferation of homogeneous units, thus, promoting a heterogeneous congregation, both of which are important factors in church growth.

CHAPTER 5

DUAL SUNDAY SCHOOLS: AN ALTERNATIVE

The Problem of Crowded Facilities

The Stewardship of Facilities

As a Sunday School experiences growth through the addition of new classes, one of the problems it potentially faces is crowded facilities. Unless adequate room is provided for the Sunday School to grow in, continued growth is unlikely. Again, in Arthur Flake's time honored formula for Sunday School growth, one of the growth principles he listed was the need for adequate space.[1] In unequivocal terms, Flake declared, "There is no such thing as building a Sunday School great in numbers in small, cramped quarters."[2] This law has particular significance for this study. Speaking from a practical vantage, but with no less convincement, Charles Allen and Mildred Parker, in their book, How to Increase Your Sunday-School Attendance, concurred:

> Across the years we have watched it, and we have discovered that no class will remain larger than the room provided will comfortably care for. It may be that for a little while an overcrowded classroom will stay overcrowded, but eventually attendance will drop to the reasonable physical capacity of a room or building.[3]

Those who have worked extensively with the Sunday School insist that it is possible for a church to be doing all the right things to reach people with their Sunday School but still fail unless adequate space is being offered.[4]

---

[1] Flake, Building a Standard Sunday School, 34.

[2] Flake, 34.

[3] Charles L. Allen and Mildred Parker, How to Increase Your Sunday-School Attendance, (Old Tappan: Fleming H. Revell Company, 1979), 33-34.

[4] John T. Sisemore, "Understanding and Applying the Principles of Enlargement", in A Guide To Sunday School Enlargement, comp., George W. Stuart, (Nashville: Convention Press, 1968), 35.

Providing adequate space for the Sunday School and church to grow in is a fairly self-evident and well known principle. Less well known, however, and a subject of considerable debate, is the amount of people a room or building will accommodate before overcrowding results. Southern Baptist Sunday School strategists have done considerable research in this area and have detected a correlation between the square footage of the available classroom space and the potential for continued growth. Their findings dispute the old adage, "there's always room for one more." Pre-school children need twenty to thirty-five square feet per child, while school age children need slightly less. Teens and adults, in comparison, ideally should have eighteen to twenty-two square feet per person.[5]

Appealing more to social theory and less to mathematical formulas, church growth consultant, Peter Wagner, coined the phrase "sociological strangulation" to define the problem of overcrowding. This peculiar but predictable form of constriction, according to Wagner is, "the slow-down in the rate of church growth caused when the flow of people into a church begins to exceed the capacity of the facilities to handle it."[6] His studies showed that growth begins to be choked off when a room is 80 percent full. While exceptions to this case can be cited, Wagner allowed, the rule generally applies.[7] Referred to as the 85 percent law by another author, this phenomenon underlines peoples' need for space. Individuals will not continually crowd into an area too small for comfort.[8] These findings undergird one of the earliest and most basic laws of Sunday School growth; a Sunday School must have adequate space for growth.

---

[5] R. Wayne Jones, "Finding Space For Sunday School", in <u>Sunday School Leadership</u> 1 (June 1983): 08-09.

[6] C. Peter Wagner, <u>Your Church Can Be Healthy,</u> (Nashville: Abingdon Press, 1979), 88.

[7] Wagner, 93.

[8] Harold I. Westing, <u>Evaluate and Grow,</u> (Wheaton: Victor Books, 1984, rev.), 69.

Space Options

The problem of crowded facilities can be treated in several ways. In some situations additional space can be found through more efficient and creative use of existing facilities. The possibilities include switching room assignments. When a class out grows its room, occasionally temporary relief can be found by exchanging space with a smaller class whose room is large enough to permit further expansion of the larger, growing class. Also, adapting space in existing facilities is one more possibility. Space not ordinarily used for Sunday School classes such as choir, storage, balcony, recreational and office areas have potential use. Additionally, larger rooms can be divided by portable partitions for creating several smaller classes.[9]

Another option, suggested in Sunday School growth literature, is utilizing adjacent space. Frequently, Sunday Schools can find the needed room for continued growth by renting facilities near the church such as schools, banks, motels and other buildings offering suitable meeting areas.

Clearly, the above options tend to be temporary measures. Thus the permanent and final solution in the perception of most growing Sunday Schools, traditionally, has been to build new facilities. This option, however, is not without its liabilities. The heavy financial toll a building program can exact on the church in terms of program, staff, mission and morale, is well documented. On the other hand, for those churches lacking either funds or stamina for the challenge, the choice not to build is an inevitable vote for stalemated growth and eventual decline.

One solution for this often repeated dilemma is dual Sunday Schools. Dual Sunday Schools, as defined in Chapter 1 of this paper, are two Sunday Schools, fully or partially graded, conducted in the same facilities, during given periods of time, on the same Sunday.

The chief advantage of dual Sunday Schools is maximizing the growth potential of the Sunday School by providing nearly double the space, at minimal cost. In essence, the dual Sunday School plan is one means of enabling the local church to expand its mission and at the same time exercise good stewardship.

---

[9] Jones, 9.

The parable of the talents is an unmistakable reminder that God holds individuals

accountable for the use of His endowments (Matt. 25:14-30). Corporately, the early church, saw

itself as the repository of God's gifts; gifts that were meant to be used properly for the church's

own good, as I Tim. 6:17 makes clear, but also gifts that were intended for ministry to others. The

stewardship of the early church and their understanding of their responsibility to others is

illustrated in the example of the Jerusalem church. In individual acts of self-sacrifice, wealthier

believers sold their possessions and gave them for the corporate welfare of the church.

(Acts 4:34-37). Periodically, believers, especially those congregations who enjoyed a greater

measure of material goods, were admonished, as Paul does in II Cor., Chapters 8 and 9, to

remember the less fortunate members of the larger community of believers and to give generously

for the propagation of the gospel. In graphic words that leave no doubt about God's attitude

toward the self-indulgent and squanderous; severe judgment awaits those churches which default in

their stewardship, as predicted by the Revelator's example of the Laodicean Church (Rev. 3:14-19).

As operational costs escalate, increasingly, the church's stewardship of physical resources

is being questioned. This scrutiny, according to some reports, was first intensified by the oil

embargo of 1973. The soaring costs precipitated by the crisis sent an ominous signal to the world,

which in turn had a sobering effect on the church. In one writer's assessment, this development

alone "calls for a reassessment of the church's programs, schedules, finances and investments in

property and buildings."[10]

Jim Lowry, in his article, "Christians Face Tough Decisions," took the church to task for

wastefulness. He quoted an architect who gave the following critical review of the church's use of

resources:

> The church is unique in its inefficient use of space. First, 20
> percent of church space is taken up by large assembly areas such
> as the sanctuary, chapel and fellowship hall. And, 60 percent of

---

[10] T. Lee Anderson, Church Property Building Handbook, (Nashville: Convention Press, 1980),
202.

> the church is educational space while 10 percent is used for
> secretaries, the pastor's study, etc.
> This means that 90 percent of the space in the church is used
> only 5 percent of the time and 10 percent of the space is used 30
> percent of the time.[11]

The church must change, insisted Lowry, in the way it uses its buildings. Adding to his

endorsements, he reiterated the words of still another church architect who pleaded, "We need to

keep an attitude of flexibility toward our programs and the use of our buildings. We may need to

change our programs to reflect a more energy conscious attitude."[12]

Of an even more critical concern for the church are the high costs of building which a

growing number of church persons are finding increasingly difficult to justify. Rather than

building additional facilities, the answer in the view of some is to make better use of existing

buildings. The contemporary church's management of its physical resources, in comparison to

successful businesses scarcely qualifies it to be as harmless as doves and as wise as serpents, in

George Hunter's assessment. Acquiring as much property and building as large buildings as

possible, chided Hunter, is at least bad business and at worst, poor stewardship. He explained, "In

comparison to churches, effective businesses and corporations do not acquire as much property as

possible. The game, for them, is to achieve as much as possible with as little as possible. The

principle is called Return on Investment (ROI) or Return on Invested Capital (ROIC)."[13] This

same principle can be used effectively in the church, not only for the sake of efficiency but

increasingly as a necessity. He commented further, "More and more growing churches cannot

afford to continue the luxury of building large enough facilities to house everyone in just one

worship service and one session of the Sunday School."[14] A strong opponent of auspicious

---

[11] Jim Lowry, "Christians Face Tough Decisions," Facts and Trends, (Nov. 1979): 08.

[12] Lowry, 08.

[13] George G. Hunter, III, "Crash Course in "Principles of Management", photocopy, July, 1988, 17.

[14] Hunter, "Crash Course in Principles of Management," 17-18.

building programs, Ralph Neighbor in The Seven Last Words of the Church, nearly twenty-seven years ago, claimed that churches in the United States alone owned in excess of one hundred and two billion dollars worth of real estate. His own denomination, he lamented, would pay more than fifty million dollars during that year in interest alone on church mortgages.[15] Obviously, real estate costs have continued to escalate since these observations were made.

Frank Tillapaugh presented a strong argument for sustaining the growth of a church in modest facilities. In a chapter entitled, "A Major Ministry with Modest Facilities," from his book Unleashing the Church, he cited numerous reasons for making multiple use of existing space. Responding to the critics who charged him with attempting to maintain four churches in one congregation, the author insisted that his experiment was one church with four overlapping congregations. The most obvious benefit of the multiple use of existing space, he explained, is the enormous savings on land and buildings. One reason for the immense success of para-church ministries, he observed, is because of their emphasis on people rather than tying their resources up in nonproductive facilities. Aside from the more predictable benefits of saving money which can be invested more directly in people, the church is forced to be much more creative in their ministry approaches. A summary of the benefits espoused by Tillapaugh indicated that the real asset of multiple space use essentially was in the enhancement of individuals, rather than the support of land and buildings.[16]

At some point, building additional facilities for the Sunday School for continued growth may be unavoidable. However, the dual or even multiple sessions greatly reduce the burden of this eventuality by broadening the financial base of the church. Through the additional people brought into the church through the dual sessions, the additional income better prepares the church for necessary and unavoidable building.

---

[15]Ralph Neighbor, The Seven Last Words of the Church, (Grand Rapids: Zondervan Publishing House, 1973), 164.

[16] Frank R. Tillapaugh, Unleashing the Church, (Ventura, CA: Regal Books, 1982), 85-99.

While dual or multiple Sunday Schools are an inexpensive way to increase Sunday School building floor space, this method is not an easy way, warned Cecil Roenfeldt[17] of the Florida Baptist Convention.[18] One ardent but careful advocate of dual Sunday Schools urged potential practitioners of the dual method to consider the five A's before taking the plunge. Determine first whether all available space is being used. This can be accomplished through a space audit which divides the total number of usable square feet by the recommended space needed by each person attending. The second step is to adjust groups for maximum utilization of space. Another consideration is to adapt space not presently used for Sunday School use. Fourthly, adjacent space should be reviewed. This includes adjoining space within buildings connecting with church property and adjacent space or educational rooms in other facilities within seeing distance of the church. A final consideration is adding space through building new facilities if dual Sunday Schools are viewed as a short time, temporary solution. The writer concluded: "Consider dual Sunday Schools only if the five A's indicate you cannot work out anything else that will permit continued growth. Maintaining two or more Sunday Schools does take a lot of work."[19]

<div align="center">The Problem of Change</div>

Perhaps the greatest challenge in starting dual Sunday Schools is not merely the work required for implementing the program but in preparing the church for adopting the concept. Precisely, the real challenge is identified in the word, *change*. Gordon Lippitt defined organizational change as "any planned or unplanned alteration of the status-quo which effects the structure, technology, and human resources of the total organization."[20] For most churches, dual

---

[17] Cecil Roenfeldt, Personal Interview.

[18] Sharon Roberts, "Multiple Sunday Schools: A Venture in Faith and Planning", Sunday School Leadership 1 (April, 1983): 4.

[19] David L. Cunningham, "How to Create a Successful Dual Sunday School", photocopy, n.d.), 03-04.

[20] Gordon Lippitt, Visualizing Change: Model Building and the Change Process, (Fairfax: NTL Learning Resources Corp., 1973), 37.

Sunday Schools represent a significant departure from traditional and conventional methods of providing space for the Sunday School. Changing the way a church "thinks" about the use of space can be a formidable task but in many cases essential for its continued growth. Schaller commented, "Frequently church members assume that church growth means more of the same. They expect that their congregation can double in size without any significant change in the qualitative dimensions of congregational life. This is an illusion. An acceptance of change is a price of growth."[21] Although change tends to be unsettling and often causes pain, such discomfort may be preferable to the alternative. Concerning a church's growth potential, Wayne Jones wrote grimly, "The Sunday School and church that is unwilling to change has signed its death certificate."[22] Chaney and Lewis regarded resistance to change to be one of the major obstacles to church growth and one additional sign of organizational crystallization and decline.[23]

The general tendency for the church to resist change may be more a commentary on its social complexity than its spiritual condition. "The church" observed Douglass Lewis, of Hartford Seminary, "tends to be one of the primary conserving, change-resisting institutions in the culture."[24] The question, however, and one especially pertinent to this study is, "How can change be effectively implemented in the church, particularly when it involves a significant departure from established patterns?" "Very carefully and very intentionally," reply the more informed observers of this subject. Unfortunately, wrote Kurt Olmosk, the strategy of change used ordinarily by the church and other voluntary organizations is the fellowship strategy. This involves a non-deliberate approach to change, predicated on the belief that good relationships will make

---

[21] Schaller, Assimilating New Members, 126-127.

[22] R. Wayne Jones, Overcoming Barriers to Church Growth, (Nashville: Broadman Press, 1987), 76.

[23] Chaney and Lewis, Design for Church Growth, 32.

[24] G. Douglass Lewis, "Changing the Church", Religion In Life 46 (Autumn, 1977): 317.

everything turn out right.[25] Research, however, reveals change to be a much more complicated matter, necessitating a planned and deliberate strategy.

Change and Three Critical Factors

Before a change strategy is developed some preliminary considerations need to be taken into account. Any effort to bring about change within an organization is greatly influenced by three important factors.

Leadership and Participation

Perhaps the most important factor is leadership which includes the corollary issue of power. Broadly speaking, stated Schaller, "In most discussions of social change, power is viewed as a means of achieving change."[26] In the words of another, "Power is the ability to influence or induce other parties to pursue the goals and behave in a manner that one desires them to."[27] When applied to the church, the question becomes one of who has the leadership and power to facilitate change.

Because of the positional power of the pastoral office, tests conducted by Lewis identified the pastor as the key entry point for initiating change within the church. His findings suggested that the pastor has the power to initiate change or to block almost any change process he or she does not want to support. The role of the pastor as an initiator of change seems to find Biblical precedent and support in the example of the early church leaders who enacted radically new directives for the church through the Jerusalem Council (Acts 15:22-29). However, in the contemporary church, power is becoming increasingly diffused among the members. Through leadership positions, personal charisma, longevity or ability, other power sources exist in the

---

[25] Kurt E. Olmosk, "Seven Pure Strategies of Change," In The 1972 Annual Handbook for Group Facilitators, (Ames: University Associates, 1972), 163-172.

[26] Lyle E. Schaller, The Change Agent, (Nashville: Abingdon Press, 1972), 151.

[27] Lewis, 319.

church which may block a pastor's ability to facilitate change.[28] Thus the extent of diffused

power will ultimately determine how much control a pastor can assume in the change process.

The big news of the last half of the twentieth century, reported Schaller, in his book, The

Change Agent, is the death of "Big Daddy." This characterization refers to the directive,

paternalistic style of leadership which determines what is best for constituents followed by

benevolent control. The trend today, he directed, is largely, but not completely, away from this

style toward a more participative style of leadership based on involving others in the decision

making and the change process. The power for change, in such a system, is derived more from

consent than personal or positional control.[29] He concluded: "Collaboration, not coercion, is

the style appropriate for most points of planned social change in both public and private

organizations and institutions in the last third of this century."[30]

Nearly all authorities on the subject of leadership, acknowledge the strong movement

toward the participatory style. Yet this style, cautions a growing number of writers, is not without

its liabilities. From a business and organizational perspective some of these disadvantages include:

> time consuming meetings in a climate in which may not reflect
> impartial objective analysis; involvement in decisions on the part
> of people who do not share organizational goals or put personal
> goals above those of the organization; the expectation on the part
> of the people that they should be able to participate in all
> decisions whether or not they are directly or indirectly affected by
> them; erosion of managerial authority and ability to give needed
> emphasis to the total effort; the potential for increased degrees of
> interpersonal conflict and in-fighting; and comprised decisions
> which, although they may placate most people temporarily, have
> the potential for longer term negative effects on the
> operation.[31]

---

[28] Lewis, 319-321.

[29] Schaller, The Change Agent, 126-127.

[30] Schaller, The Change Agent, 128.

[31] Bert K. Scanlan and Roger M. Atherton, Jr., "Participation and the Effective Use of Authority", Personnel Journal (September, 1981): 697.

On the other hand, to disavow participation in decisions and potential changes that impact the life of the church would seem to violate the doctrine of *laos*. Ideally, reflected one Christian educator, the role of the minister/educator as a change agent is to enable the laity to fulfill God's assignment for the church. As Peter illustrated with his people imagery in I Pet. 2:9, the call of God to the church to perform His mission is clearly a call to all the people. Thus, any necessary changes in the church for the more effective accomplishment of this mission must of necessity involve the laity in the decision and change process. Accordingly, he wrote, the minister/educator and the laity should have about equal power to influence one another in the change process.[32] It would seem then that the challenge at this point, for the leader, is knowing how to balance the need for directing the change process with the need of those being affected by the change to be involved in determining the final outcome.

When determining this balance, in reality the concept of equal power may belong more to the world where all things are even than to the world where unavoidable disparities exist. The balance of power, according to Jay Lorsch, of the Harvard Business School, is determined by several factors. One of these is determined by the person possessing the relevant data for determining the need, direction and likely consequences of the envisioned change. If this information rests with leadership, then leadership can be effective in assuming much of the responsibility for change. On the other hand, if these data are disseminated widely among the constituents, the change process is improved by gaining more active involvement. Additionally, the traditional manner in which the organization has viewed the change process will determine how directive or participatory the leader is expected to be. Change tactics, to be most effective should be consistent with the organizations norms on the use of power. Thirdly, the change tactics of the leadership must be congruent with their own leadership styles. Finally, the size of the organization will determine the extent of participation. The larger the organization the more

---

[32] Richard S. Ford, "The Minister/Educator as Change Agent", <u>Religious Education</u> (March-April, 1976): 174-179.

impractical it becomes to exercise the power-sharing approach. Ultimately, the most useful approach to leadership is the one most effective in a given situation. Very likely, in most cases it will not involve a dichotomous choice between either a directive or participative style but a blending of both.[33]

Possibly more important than the leader's style in the change process are the personal qualities of the leader. It appears that the style may be one variable in successful change but certain leadership qualities must be constant. Jay Lorsch elaborated:

> What is required to be successful in such undertakings are simple, but elusive, personal qualities of patience, persistence and flexibility. Patience and persistence are necessary to maintain the drive for change in the face of what are almost inevitable setbacks, misunderstandings, and resistance. Flexibility is necessary to take in feedback about results and search for new solutions that will avoid roadblocks and overcome resistance. No matter which approach to change seems appropriate, these personal qualities are necessary to sustain a manager through the challenge of managing change.[34]

In determining a Biblical basis for leadership and power in the change process, there appears to be scriptural support for the pastor as the key person in initiating change. The doctrine of *laos* would also strongly imply both the importance and necessity of the people or members of the church to be involved in the change process. However, the reasonable degree of that involvement, by necessity, is determined by natural factors.

Communication

A second critical factor in the change process and related to the leadership role is communication. Essentially, communication in the change context is the effort to "create understanding", a process involving both sending and receiving messages. The receiving of messages or "feedback" from those affected by the change is vital not only for potential improvement of the proposed change and its implementation, feedback is also an important means

---

[33] Jay W. Lorsch, "Managing Change," <u>Harvard Business School</u> (Note #474-187, 1974): 06.

[34] Lorsch, 09.

of enabling individuals to "own" the process.[35] The communicability of change refers to the ease with which information about a change can be disseminated within an organization. This factor strongly determines the success or failure of attempted change.[36] The lack of, or a poor quality of communication is frequently cited as a primary reason for failure to produce desired change, a problem that seems to be a common scourge to most organizations. One hospital bulletin noted, "The lack of communication or information is a common management weakness when implementing change."[37]

The purpose of communication in the change process is to show discrepancy between the existing condition of an organization and the desired state. This "imaging," as it is sometimes referred to, is intended, ultimately, to enlist the support of those affected by the change. Successful change, wrote Warren Bennis and Burt Nanus, "requires the capacity to relate a compelling image of a desired state of affairs--the kind of image that induces enthusiasm and commitment in others."[38] Although two way communication is especially important in the initial stage of creating understanding of the need for change, communication must inform every step of the change process to be successful.[39]

The two basic means of communication in the change process are messages, both written and oral and the use of models. Whether the messages sent by the change agent are written or oral depend on several factors. Generally when the message is needed for future reference by either the sender or the receiver, or the more complicated the message, especially in cases

---

[35] Donald L. Kirkpatrick, How To Manage Change Effectively, (San Francisco: Jossey-Bass Publishers, 1985), 119, 130-131.

[36] Gerald Zaltman and Robert Duncan, Strategies for Planned Change, (New York: John Wiley and Sons, 1977), 15.

[37] Shabir M. Somani, Barton W. Galle, Jr., and Andrew W. Roberts, "Why is there resistance to change and how can it be minimized?" Hospital Pharmacy 16 (December, 1981): 639.

[38] Warren Bennis and Burt Nanus, Leaders: The Strategies for Taking Charge, (New York: Harper and Row, 1985), 33.

[39] Kirkpatrick, 106.

involving step by step procedures, the more necessary written communications become. Ordinarily, however, oral communications are more effective. They tend to be more successful in facilitating understanding, building trusting relationships and resolving conflict. Most situations call for both types of messages. In hierarchical systems, special care should be taken to communicate with key individuals, before dispensing written or oral information at large, regarding aspects of the change process.[40]

The communication of ideas through speech or script should employ metaphors, analogies, comparisons and other means which bring the subject to life.[41] One change theorist, in noting that energy for the change process is created through symbols and language, suggested the naming of a project, if a project is being envisioned in the change process.[42] Communicating in the change process is also accomplished by models. Models create visual images of the intended change in the same way metaphors create mental images. They help to "concretize"[43] ideas. The combination of word and example for communicating change is what Schaller referred to as the "vision and model" concept. He explained: "In this a person is enabled to see both a vision of what could be and also a working model of how that vision or dream could be turned into reality."[44]

The role of the change agent is also strategic in the change process. It is of great importance to keep in mind that the *why* of change is far more important than the *how*. Comparing the change agent to a "social architect"[45] Bennis and Nanus underlined the primacy

---

[40] Kirkpatrick, 122-132.

[41] Bennis and Nanus, 35.

[42] David A Nadler, "Managing Organizational Change: An Integrative Perspective", The Journal of Applied Behavioral Science 17, no. 2 (1981): 205.

[43] Bennis and Nanus, 35.

[44] Schaller, The Change Agent, 93.

[45] Bennis and Nanus, 110.

of the leader's task in communicating change as one of creating meaning rather than merely dispensing information. Knowing why the changes are needed and the benefits they will provide are indispensable for effective change. Communication that creates meaning, they urged, is "the only way any group, small or large, can become aligned behind the overarching goals of an organization." Furthermore, it is absolutely necessary to get this message across at every level.[46]

The affective qualification is also crucial for the change agent. Kirkpatrick commented, "Rapport between sender and receiver is an important prerequisite to effective communication. They must have a good working relationship of mutual respect and trust."[47] Change agents' communications tend to be more trusted when their vision for the organization is clear, attractive and attainable.[48] Trust is also strongly predicated on known motives. Change agents must recognize the inherent danger of exploiting change to achieve personal needs or goals.[49] Mistrust of the change agents motives is frequently cited as one of the primary reasons for resistance to change.[50]

Timing

The third and final item considered to be pivotal in the change process is the matter of timing. On this subject, change theorists, Gerald Zaltman and Robert Duncan stated the obvious: "The speed with which a change is introduced is an important dimension;" and the odious: "Change can be introduced too quickly or too slowly."[51] To be safe, they advised, change agents

---

[46] Bennis and Nanus, 40-43.

[47] Kirkpatrick, 120.

[48] Bennis and Nanus, 154.

[49] Ford, 180.

[50] John P. Kotter and Leonard A Schlesinger, "Choosing Strategies for Change", Harvard Business Review (n.d.): 108.

[51] Zaltman and Duncan, 15.

should allow for optimum, rather than minimum, time for introducing change.[52] The intensity

of feeling aroused by change among the status-quo is likened to facing death and mourning the

loss of old ways. Thus, Nadler cautioned, sufficient time needs to be given in the change process

for individuals to adjust to the new and grieve the passing of the old.[53] Various factors

contribute to the rate in which change can be implemented. Normally, the more participation

there is in the change process, the slower the process becomes.[54] This may be inevitable,

however, writes Schaller, because of the considerable diffusion of power in today's organizations.

Consequently, building coalitions for effecting change successfully is a slow and laborious

process.[55]

On the other hand, a perceived crisis shortens the time customarily required for

accomplishing change. The greater the felt need and sense of urgency for the change, the more

quickly change can be implemented. Other means of increasing the pace of change include:

increasing the attractiveness of the desired results; raising the level of discontent among the status-

quo; building trust; increasing the number and frequency of discussions about the change; and

enlarging, early, the number of individuals who are favorable to making the change.[56]

A Change Strategy

Lyle Schaller, a highly respected authority on change within the church, admitted that

relatively little is known about how to achieve predictable change, despite the many claims. Even

more pessimistically, much of what is known, he asserted, will not work. Nonetheless, a planned

---

[52] Zaltman and Duncan, 31.

[53] Nadler, 201.

[54] Paul Hersey and Kenneth H. Blanchard, Management of Organizational Behavior: Utilizing Human Resources, (Englewood Cliffs: Prentice-Hall, Inc., 1982), 275.

[55] Schaller, The Change Agent, 156-157.

[56] Schaller, The Change Agent, 64-65.

strategy for influencing the future produces far more positive results than no strategy.[57] While

there is much about change that remains uncertain, Schaller noted further, there is at least strong

consensus, among researchers, regarding the basic elements of the process of planned or

intentional change. Exhaustive efforts have broken the process down into a series of steps with a

remarkable degree of consistency.[58] Thus, as a survey of the literature would indicate, a fairly

high degree of similiarity, in most of the change models available, for effecting organizational

change. No strategy for change, however, fits every situation or change agent. Essential,

therefore, to the change process is selecting the change model most appropriate for the situation

and adaptable to the change agent.[59]

One feasible model with potential use for guiding the church through the change process

of developing dual Sunday Schools, is the one developed by Christian educator Bruce Powers. His

model was chosen to inform the implementation of this project and is outlined fully in the next

chapter. Power's change strategy calls for six steps, identified as follows:

1. Define need and consider alternatives

2. Thaw current situation

3. Enlarge base of support

4. Pursue change to appropriate tension level

5. Evaluate

6. Stabilize change if appropriate.[60]

Define Need/Consider Alternatives

The first step is primarily diagnostic in nature, involving a procedure not unlike problem

solving. First, the problem, which precipitates the need for change, must be clearly understood.

---

[57] Schaller, The Change Agent, 11.

[58] Schaller, The Change Agent, 85.

[59] Schaller, The Change Agent, 82.

[60] Bruce P. Powers, Christian Leadership, (Nashville: Broadman Press, 1979), 44.

To insure accuracy at this point, it is important, directed Powers, to examine not only empirical data but also the feelings and perceptions of individuals soon to be involved in the change process.[61]

Having considered the need, various alternatives for solving the problem should be investigated. Some of these alternatives can be drawn from a variety of reference materials and informed persons, as well as from personal experiences.[62]

Once the alternatives are listed, the more viable ones should be isolated and ranked according to their perceived potential for solving the problem. Ultimately, the most viable alterative is determined by two important assessments. The first involves an analysis of the forces involved which tend to determine the success or failure of the proposed solution. This process called "force-field analysis,"[63] originated by Kurt Lewin, is referred to and used extensively by change strategists. Shaller explained the process:

> Lewin suggested that change can be viewed as a result of the shifting of the balance of forces that are working in opposite directions and maintaining a dynamic equilibrium or the status-quo. This balance can be altered by increasing the forces that are exerting pressure on one side, by reducing the pressures of the forces on the other side, or by a combination of the two.[64]

These forces include all the known factors which would tend to work for or against the solution such as environmental, educational, cultural, organizational, personal or economic forces. Unless the combined favorable forces are greater than those that would militate against it, obviously, another alternative should be sought.[65]

---

[61] Powers, 45.

[62] Powers, 45.

[63] Kurt Lewin, "Field Theory in Social Science", D. Cartwright, ed., (New York: Harper and Brothers, 1951), n. pag.

[64] Schaller, The Change Agent, 81.

[65] Powers, 45-46.

The second assessment for determining solution viability is listing all the anticipated costs and benefits. This analysis provides the cost-benefit factor. As much as possible, both subjective and objective, as well as short term and long term factors, should be considered. Clearly, unless the expected benefits exceed the costs another course of action should be taken.[66]

The extent to which the members of an organization are involved in this diagnostic process will depend on several factors as previously indicated. Again as research would suggest, practically speaking, this first step analysis will, in most cases, involve both directive and participative forms of leadership.

Following the diagnostic exercise of determining need and selecting a solution for the problem, a vision or mental image of the desired change must be developed. Bennis and Nanus, who saw the creation of a vision to be one of the essential tasks of leadership, suggested three sources for building a vision. The first is the past. They recommend, "One obvious way to start is to reflect on your own experiences ... to identify analogies and precedents that might apply to the new situation."[67] They also advised the visionary to consult with others whose experiences could provide information in building a vision. Also a careful scrutiny of the history of the organization, in which change is being sought, is vital.

A second source for vision building is the present which provides the raw materials, human, organizational and material resources, for forming the future. Again, in the words of Bennis and Nanus: "By studying these resources, it is possible to develop an understanding of the constraints and opportunities for their use and the conditions under which they may grow, decline, interact, or self-destruct."[68]

---

[66] Powers, 49-50.

[67] Bennis and Nanus, 97.

[68] Bennis and Nanus, 98.

Finally the future serves as the third source for developing a vision. Here, intelligent, judgments must be made about projected conditions, based on prevailing trends. Anticipated future conditions are important in constructing a viable and credible vision.[69]

The whole purpose of developing a vision or a clear image of the desired change is to serve as a catalyst for beginning the change process within the organization. Bennis and Nanus summarized the importance of leadership and vision in the change process:

> If there is a spark of genius in the leadership function at all, it
> must be in this transcending ability, a kind of magic, to assemble
> out of all the variety of images, signals, forecasts and alternatives-
> -a clearly articulated vision of the future that is at once simple,
> easily understood, clearly desirable, and energizing.[70]

Once the mental image of the desired change has been conceived in the mind of the change agent, a working model, plan and time table for accomplishing the change can be developed. Change strategists, however, emphasize that these should be tentative and open to modification as feedback is forthcoming.[71] Input from others within the organization is especially critical at this juncture. Zaltman and Duncan advised, "The change agent(s) should consider the change problem as stated by the target system as a hypothesis and then should seek additional information regarding the change situation before selecting a particular course of action."[72]

Thaw Current Situation

Step two in Powers' change strategy utilized in this project, is thawing the present situation or "unfreezing" as it is often referred to in the literature on change. This step involves raising the level of discontent among the status-quo with the existing conditions so that transition

---

[69] Bennis and Nanus, 99-101.

[70] Bennis and Nanus, 103.

[71] Kirkpatrick, 102.

[72] Zaltman and Duncan, 223.

to a more desirable state can be accomplished. In effect it gets people ready for change.[73] The importance of this step is underscored by Schaller who observed, "In any discussion of intentional change it is almost impossible to overstate the importance of discontent. Without discontent with the present situation there can be no planned, internally motivated and directed intentional change."[74]

Thawing the current situation is accomplished through a technique change strategists commonly refer to as the vision-model approach.[75] Communicating the vision for change raises the awareness of the need for change and enables individuals to envision the desired results. Essential to the attractiveness of this vision are the benefits and advantages in making a change. Hence the vision should be presented in direct response to these needs.[76] Studies strongly link effective change attempts to an awareness on the part of those affected of a clear and critical need for the change.[77] Pursuing this matter even further, Christian educator, Ronald Leigh, emphasized the necessity of grounding any need for change in Scripture and presenting the Scriptural reasons for change in a mutually edifying congregational meeting.[78]

Not only should the benefits for change be consistently communicated by the vision, language must be carefully chosen in a manner that raises discontent but avoids offensiveness. Special care should be exercised in not violating the cultural values of the group or threatening in any way the self-esteem of individuals.[79] Above all, the vision must be perceived as clear,

---

[73] Powers, 50.

[74] Schaller, The Change Agent, 89.

[75] Powers, 50

[76] Zaltman and Duncan, 30, 180.

[77] Larry E. Grainer, "Patterns of Organizational Change", Harvard Business Review (May-June, 1967): n. pag.

[78] Ronald W. Leigh, "Change in the Local Church:Philosophy and Practice", Journal of Christian Education U.S. 1, no. 2 (1981): 15-20.

[79] Schaller, The Change Agent, 91.

attainable and achievable.[80] Every effort should be made to communicate the change as simply and as easily to understand as possible.[81]

It is important for the change agent to bear in mind that the strength of a vision to move individuals toward change does not necessarily reside in the position or personality of the one presenting. Cryptically, Bennis and Nanus noted:

> A vision cannot be established in an organization by edict, or by the exercise of power or coercion. It is more an act of persuasion, of creating an enthusiastic and dedicated commitment to a vision because it is right for the times, right for the organization, and right for the people who are working in it.[82]

Therefore, since the strength of any vision depends on the ownership of the people, the information contained in a vision must be presented frequently in the initial efforts to create change.[83] Additionally, it should be reiterated and reinforced throughout the change making process to keep it established firmly in the minds of the people who ultimately make changes work.[84]

A model helps to provide a visual example of the proposed change. In the words of Powers, "A model is an example or a small scale creation incorporating the potential changes so that people can observe the benefits firsthand."[85]

Powers also pointed to the educational program of the church as an ideal means of contributing to the thawing process as people are exposed to the need for change. He wrote,

---

[80] Bennis and Nanus, 154.

[81] Zaltman and Duncan, 31.

[82] Bennis and Nanus, 107.

[83] Zaltman and Duncan, 279.

[84] Bennis and Nanus, 109.

[85] Powers, 51.

"Through regularly scheduled, low-threat learning experiences, leaders can create awareness, understanding, and even motivation concerning potential change."[86]

Enlarge Base of Support

The third step for bringing about change is increasing the level of support for the change. In the force-field analysis cited earlier, this involves redirecting those forces opposing the change toward supporting the proposed change. If support cannot be gained, at the very least it is hoped that this redirection will neutralize the resistance.[87] The secret for enlisting support for change, divulged Schaller, is building alliances. Like-minded people on both sides of the issue must be recruited. This not only reduces the tendency toward polarization, it creates allies for the change process rather than antagonists.[88] In Schaller's assessment, to create as large a base as possible for supporting change, two groups are needed. The first is the initiating group. This group can consist of a single individual but ordinarily, to successfully initiate change, other initiators are needed. The responsibility of the initiators is developing strategy, determining costs and overall implementation of the change.[89]

Secondly, there must be the supporting group. The bigger the better, is the advice of all strategists. Obviously, unless a sufficient number of individuals support the change, it is not possible.[90] Some of the ways to increase the number of people supporting the change include: strengthening relationships; pursuing discussions; seeking consensus; and stressing benefits.[91] Wide support, however, cannot be found in agreement alone. Like it or not, warned Schaller, interest groups are prevalent in today's society and are forces to be reckoned with. Thus, as much

---

[86] Powers, 51,52.

[87] Powers, 52.

[88] Schaller, The Change Agent, 83.

[89] Schaller, The Change Agent, 99.

[90] Schaller, The Change Agent, 103.

[91] Powers, 52-53.

as possible, coalitions must be sought for effecting change and seldom can this be done without some sort of compromise.[92] Included in the larger support group are also key individuals whose support is indispensable in the change process. Sometimes referred to as "legitimatizers,"[93] these individuals, or groups, play key roles in motivating the larger group to own the change. Without their "stamp of approval" support for the change is greatly lessened.[94]

Perhaps the two most important constants in gathering support are leadership and communication. These factors are cited consistently in the literature on change as key determinants in generating support for change. Jay Lorsch underlined the importance of these factors in his statement: "the success of the change is quite likely to rest upon the initiator's effectiveness in communication and influence with those who are required to behave differently."[95]

Pursue Change to Appropriate Tension Level

This fourth step in Powers' change strategy is concerned with implementation of the change and responding to resistance and conflict which change precipitates. Prophetically, Schaller warned that controversy and conflict are an unavoidable and inseparable part of the change process.[96] Part of the problem is underestimating the complexity of an organization. Organizational development consultants, Don Kelley and Daryl Conner, commented, "any change, positive or negative, in one part of a system will always result in spin-off effects in other parts of

---

[92] Schaller, The Change Agent, 108-109.

[93] Powers, 54.

[94] Lorsch, 3.

[95] Lorsch, 3.

[96] Schaller, The Change Agent, 160.

the system, which result in increased complexity and difficulty in implementing the change. In other words, change is always tougher than it looks."[97]

On the plus side, however, points of conflict can serve as useful harvesters of creativity. Conflict can help clarify, reshape and refine the final results of the projected change. The change agent who anticipates conflict as a normal and natural development in the change process is much more equipped to reap the potential benefits of conflict.[98] Conflict should not be seen as a threat but as an energizing force. In the counsel of Bennis, Benne and Chin, perseverance and not flight is the way of a successful change agent. Instead of conflict avoidance, "he faces conflicts in himself and in others and seeks ways to channel the energies of conflict toward the achievement of personal and social gain for all concerned."[99] It is this win-win attitude that is extremely helpful in preventing conflict from polarizing individuals and creating an adversarial change environment.

Because of the complexities of an organization, the causes for resistance and conflict are many. However, according to Harvard Business School professors, John Kotter and Leonard Schlesinger, the list can be reduced to four common ones.[100] The first grows out of a desire not to loose something of value. Motivating this desire is the tendency for individuals to focus on self- interests and not on those of the total organization. The resulting resistance then is usually political in nature.

The second most common cause of resistance is misunderstanding and the lack of trust. Change is normally resisted when people do not understand its implications or when they calculate the costs to be greater than the alleged benefits.

---

[97] Don Kelley and Daryl R. Conner, "The Emotional Cycle of Change", In The 1979 Annual Handbook for Group Facilitators, (San Diego: University Associates, 1979), 117.

[98] Schaller, The Change Agent, 166-167.

[99] Warren G. Bennis, Kenneth D. Benne and Robert Chin, eds, The Planning of Change, (New York, Chicago, San Francisco, Atlanta, Dallas, Montreal, Toronto, London, Sydney: Holt, Rinehart and Winston, Inc., 1961 and 1969), 153.

[100] Kotter and Schlesinger, n.p.

Still another basic cause of resistance is the belief that the change is not in the best interest of the organization. When those targeted for change asses the situation differently than those initiating the change, blocking efforts will occur.

A final cause of resistance is a low tolerance for change. This reluctance to embrace new situations usually grows out of fear. Some doubt their ability to develop the new skills and behavior required for the projected change.

These and many other forms of resistance have the potential for causing conflict in the change process which in turn are capable of sabotaging the desired results. The question, therefore, becomes one of how resistance can be minimized and conflict managed creatively for facilitating change. Once again, leadership, communication, and indirectly, adequate time are implicated as key factors in managing conflict during the change process. The most critical matter for leadership in dealing with conflict is the trust factor. Building trust, promised one writer, opens congregations to infinite possibilities. He wrote, "Where this mutual trust exists, dissent and confrontation can be very creative forces."[101] As indicated earlier, the trustworthiness of a leader's motives play a significant part in effecting change. The greater the trust level of the people, the less resistance there tends to be.

One of the primary ways of building trust is involving those affected by the projected change, as much as possible, in the change process. Research has consistently revealed that participation, by all involved in the change, tends to reduce resistance, increase ownership for the change, and resultingly motivates people to make the change work.[102] Trust is further heightened when the project is kept sufficiently open for revision and reconsideration if experience indicates the need for them.[103] Bennis and Nanus warned of the impossibility of overcoming

---

[101] Schaller, The Change Agent, 171.

[102] Nadler, 201.

[103] C. Goodwin Watson, "Resistance to Change", In The Planning of Change, eds. Warren G. Bennis, Kenneth D. Benne, and Robert Chin, 1961, 497.

resistance by power and control. The most effective leaders have learned that voluntary

commitment to shared values are essential in minimizing conflict produced by change.[104]

Stating the matter bluntly, one Christian educator observed:

> Much of the resistance to change in the church comes from those
> whose involvement is alienative in nature. Their history with the
> church has been to be coerced and shackled rather than liberated
> and supported in their quest for wholeness. As a result, they are
> alienated, and if for whatever reason they are still participants in
> the church, their primary involvement is alienative. Thus their
> energy goes into resisting and blocking.[105]

Participation, however, involves more than just verbal input into the change process.

Much resistance can be eliminated by involving resistors in meaningful tasks in the change project

to "broaden their base for empathy and understanding of intergroup problems."[106]

Leaders also build trust by being sensitive to the needs, opinions and feelings of others.

Every attempt must be made to "look inside the other person's frame of reference."[107]

One of the frequently overlooked ways of being supportive of individuals is to understand

and anticipate the mood swings caused by change. Kelley and Conner have identified five distinct

emotional phases in response to change. In a bell-shaped continuum, these included: uninformed

optimism (certainty); informed pessimism (doubt); hopeful realism (hope); informed optimism

(confidence); and rewarding completion (satisfaction). Understanding the emotional process of

change is helpful, they wrote, in understanding resistance and developing realistic

expectations.[108]

Another key factor in reducing resistance and managing conflict in the change process is

communication. As earlier cited, research has shown that people tend to resist what they don't

---

[104] Bennis and Nanus, 185.

[105] Lewis, 235.

[106] Hersey and Blanchard, 287.

[107] Schaller, The Change Agent, 170.

[108] Kelley and Conner, 118-121.

understand. Additionally, change creates a state of uncertainty which in turn generates resistance. Communication helps to facilitate understanding and a sense of security. Some researchers note that rumors, which tend to distort and inhibit the change process, are normally the result, of poor communication. When vital information is lacking, people tend to create their own reality as they search for security in the process of change.[109]

Lyle Schaller suggested several ways to keep communication open in the change process. One of the more important ones is focusing on the issues and not personalities. This depersonalization of dissent is especially useful for preventing polarization which tends to undermine change. Holding meetings and encouraging every person to participate is another way.[110] Most importantly, communication must be an ongoing two way process throughout the change event.

Implied in the literature also was the importance of giving adequate time to the change process as a way of reducing conflict. Building trusting relationships and communicating the necessary information takes time. To rush this process is to invite resistance. In a summary statement, Kotter and Schlesinger combined the essential factors of leadership, communication and adequate time, for managing conflict in the change process. They emphasized the need for a program of education and communication throughout the change effort but cautioned that effective communication also required:

> a good relationship between initiators and resistors or that the latter may not believe what they hear. It also requires time and effort, particularly if a lot of people are involved.[111]

<u>Evaluate</u>

Step number five in Powers' strategy for change is evaluation. Obviously this step follows the implementation of change and is designed to consider the effectiveness of the change effort.

---

[109] Lorsch, 03.

[110] Schaller, <u>The Change Agent</u>, 168-171.

[111] Kotter and Schlesinger, 109.

Components to be examined in this stage include situational aspects, as well as the perceptions of the congregation.[112] The important question here is "Has the change accomplished the desired results?"

<u>Stabilize Appropriate Change</u>

The final step in the change process used in this project is stabilizing the results or "freezing" as it is sometimes referred to. Stabilizing involves a withdrawal of the primary support system which conceived the new state. In effect, this step necessitates reducing the role of leadership so that the organization is no longer dependent on the change initiators for the life of the change. Ideally, the change then becomes institutionalized in the organization. At this point the role of the change agent becomes one of encouragement and motivation, while the role of the audience becomes one of assuming full responsibility for the new set of conditions.[113]

<div align="center"><u>Summary</u></div>

As the Sunday School grows, adequate space must be continually provided to sustain its numerical growth. One option for providing this space rather than the more expensive alternative of building more facilities is making multiple use of existing facilities by creating dual Sunday Schools.

The major challenge of implementing dual Sunday Schools is not posed in the administrative or organizational requirements but in the difficulty of changing the church's thinking about the use of facilities. Successful change necessitates a careful understanding of the dynamics of: leadership and the extent people are permitted to participate in the decision making process; communication; and the amount of time given for making a particular change. Successful change also requires an intentional plan for moving the status-quo from the existing state to the desired state.

---

[112] Powers, 57.

[113] Powers, 57-58.

One change strategy with potential use for guiding the church through the change process occasioned by the introduction of the dual Sunday School program is Bruce Powers' change model. These steps include: define the need and consider the alternatives; thaw the current situation; enlarge the base of support; pursue change to the appropriate tension level; evaluate; and stabilize the change if appropriate.

In the following chapter, these steps are explained more fully and used to guide the process of implementing dual Sunday Schools at First Wesleyan Church.

CHAPTER 6

DUAL SUNDAY SCHOOLS: A DESCRIPTION OF THE PROJECT

Project Design

This project was designed for and implemented in the First Wesleyan Church of High Point, NC. The plan used for its development and application was Bruce Powers' six stage change strategy as outlined in the proceeding description.

Define the Need and Consider Alternatives

Shortly after arriving at the High Point Wesleyan Church as the newly elected Senior Pastor, in July of 1988, the Sunday School became a focal point of concern. The problem, which was stated in the introduction, was attendance losses in the Sunday School. An examination of the records revealed a gradual decadal decline of slightly more than 8 percent in overall numerical losses. Worship attendance, on the other hand, over the past five years, revealed modest gains, particularly in 1987, following the implementation of two worship services which were inaugurated in the latter part of 1986. Thus, the larger concern became one of reversing the attendance losses in the Sunday School. It was at this point that the writer selected the area of Sunday School growth as the subject for study.

At the next regularly held meeting of the Local Board of Administration, which is the governing board of the church, the concern was presented. As a first step, a committee was appointed to conduct an inventory of the facilities to determine how the rooms were being used.

From this investigation, two impediments to the growth of the Sunday School were revealed. The first was the lack of practical space for creating new classes. Although the space audit identified several unused rooms in the Day Care Center and Academy, which are operated by the church, most of the space was unusable for adults. The majority of these rooms were furnished for smaller children leaving only three to four rooms with potential use as adult classrooms.

Subsequently, the results of the study were reviewed with Sunday School leaders and a second impediment to the growth of the Sunday School, more attitudinal in nature, was discerned. When the need for additional Sunday School space was presented for the purpose of starting new classes, a strong preference was expressed toward expanding existing classes. The main criteria for success among adult classes, which had been long perpetuated in the Sunday School at First Wesleyan Church, was largeness. In the opinion of most, the larger the class the more successful it was judged to be. At that time, there were seven classes with average attendance in excess of fifty participants, the largest one numbering approximately 120. However, the initial study by the writer indicated that they all had long since peaked in their growth; the exception being the largest class which was still showing gains. The limited number of new people being assimilated by the Sunday School, for the most part, were joining the largest class.

In the fall of that same year, First Wesleyan hosted a regional Sunday School conference for the churches of the High Point area. The speaker, Elmer Towns, a widely regarded authority in the area of the Sunday School, played a significant role in challenging the Sunday School leaders, teachers and other personnel of First Wesleyan. His lectures on the importance of the Sunday School and principles of growth exposed the participants to several significant growth concepts; the need for new classes being one of them. It was also at this conference that the concept of dual Sunday Schools was introduced.

In April of 1989, the Congregational Reflection Group, which provided the primary support and help in the design of this project, was formed. Included in this group was the Sunday School superintendent and others with experience in the Sunday School. At the first meeting, the space problem in the Sunday School was discussed and several options were considered. None of the options were regarded as viable, most of which had been considered previously at different times. The least viable option was building additional facilities. The group felt that the traditional bias of the church toward new buildings, coupled with the slump in the economic conditions prevailing at that time, would render the building option as the least likely.

In the course of the discussion, the concept of dual Sunday Schools was offered by the writer. Together, the Congregational Reflection Group and writer saw a strong possibility for its use at First Wesleyan, especially since the experience with the dual worship services had shown a measure of success and had, after a period of time, been received favorably. Considerable sentiment was expressed to pursue the idea and to include, as much as possible, the members of the church in the design and potential use of such a program at First Wesleyan Church.

Following a review by other members on the pastoral staff, the concept was then taken to the governing board of the church, by the writer, where it was given a favorable hearing. Authorization was given to pursue additional information. A search for literature on the subject of dual Sunday Schools yielded limited resources, all of which are listed in Chapter 1 of this study. Also, a preliminary contact was made with Cecil Roenfeldt, a Sunday School official in the Flordia Baptist Convention. Through his assistance, a list of several Southern Baptist Churches with experience conducing dual or multiple Sunday Schools was provided. Additionally, a few other Wesleyan and United Methodist Churches, utilizing the dual Sunday School concept, were identified.

Using the compiled list of churches having experience with dual sessions, several telephone interviews were conducted. The information gleaned from these contacts were valuable in helping the writer to understand the more vital issues related to the dual Sunday School program. This information was especially helpful in formulating the kinds of questions that needed to be asked in later interviews.

In May, 1989, the Congregational Reflection Group met again to consider some of the information which had been gathered in the effort to understand, more clearly, the option of dual Sunday School sessions. After reviewing the materials, the group decided that more information was needed before the work of program design could be started. A formal questionnaire was then developed for polling churches having experience with dual or multiple Sunday School sessions.

This was sent to select churches along with a cover letter.[1] It was also agreed that an additional survey should be attempted, if possible, in polling churches who had begun dual Sunday School sessions but discontinued them. The purpose here was to determine the reasons why, if any, the project was not successful.[2] A total of twenty-four surveys were sent out, of which sixteen of this number were completed and returned. In addition, the writer conducted eleven on site interviews with pastors and staff members in churches conducting dual or multiple Sunday School sessions. The majority of these churches were Southern Baptist Churches located in the state of Florida.

Denominationally, the contributions to the field research included twenty Southern Baptist Churches, five Wesleyan Churches and two United Methodist churches. The smallest Sunday School surveyed, numbered 394 in average attendance, with the largest at 3700. The mean average for the total churches surveyed was 1170. By June, some of the questionnaires were being returned and the results were reviewed with the Congregational Reflection Group. The writer and the group were fairly confident, at that point, that the best option for finding more space for the Sunday School was dual sessions. Data was also reviewed which indicated the necessity of allowing several months to a year for implementing the program. Therefore, it was agreed that the church should be introduced to the concept as soon as possible in anticipation of hopefully starting the program the following fall of 1990.

Throughout the months of June and July, surveys from various churches continued to be returned and studied. The surveys yielded considerable information, much of which was instrumental in the design of dual Sunday Schools at First Wesleyan Church.

Nearly all the questionnaires to the various churches cited the need to add space while conserving costs, as the primary reason for conducting dual or multiple Sunday School sessions. As a supplementary cause, a few listed the need to offer their people a wider curriculum and more class options to choose from.

---

[1]See Appendix A.

[2]See Appendix B.

The longest time period cited for conducting dual or multiple Sunday Schools was fifteen years and the least amount of time for any church surveyed was slightly less than a year.

Concerning the length of time needed to implement the dual or multiple sessions, six and one-half months was the average but repeatedly the range of nine to twelve months was recommended, with one year as the most ideal. This included the time from introducing the idea to actual implementation.

All respondents identified the pastor as the key player in the process. Without strong support from the pastor, none saw much hope for success. Ownership by the congregation was also a factor frequently mentioned as one of the most important determinants for successfully launching more than one Sunday School in a given church.

Various methods were used in communicating the vision and preparing the church for dual or multiple sessions. Among these were: pulpit promotions through announcements; sermons; bulletin inserts; newsletters; congregational meetings; face to face group information sharing; posters; and other means. Generally the responses indicated that more information to the congregation was preferred over less.

Also revealed in the surveys were various types of resistance to dual or multiple sessions. In churches where more than one worship service preceded the inauguration of an additional Sunday School, resistance tended to be less. Additionally, in growing churches more accustomed to change, resistance to an additional Sunday School was not as pronounced. Most pointed to schedule changes as the main source of opposition overall. Not understanding the program questions of *why* or *how* were also given as one of the more frequent reasons. In the comparatively smaller Sunday Schools of five hundred or less, fear was most often cited as the reason for resistance. The fear of not knowing or seeing everyone, the fear of being separated from friends, and the fear of becoming "two churches" were among the more common ones given. Among churches which practiced the division of classes as a means for feeding the new Sunday School, resistance also became a strong factor.

The schedules used for conducting the dual or multiple sessions varied considerably.[3] Essentially, the number of people to be served, along with the combined size of the educational and worship facilities, determined the schedule. By far, however, the most popular schedule revealed by the surveys was the arrangement referred to as the "flip flop" schedule. Accordingly, this form of scheduling arranges for a worship service and Sunday School to be conducted simultaneously in the first hour and repeated in the second. Worshippers in the first hour would attend Sunday School classes in the second. Conversely, Sunday School patrons in the first hour would attend the worship service in the second. The amount of time needed between the sessions varied with the logistics, such as the distance between worship and educational facilities, number of people being served, and traffic flow in hallways and parking areas. The least amount of time suggested was ten minutes and the most was thirty minutes. Fifteen to twenty minutes was the most common.

One area of church life strongly impacted by adding Sunday School sessions was the area of music, especially for churches holding more than one worship service. The responses here showed considerable polarity with approximately half of the respondents strongly favoring a separate choir for each of the two services and the other half favoring one choir for both. Churches with three worship services tend to use creative arrangements other than a regular choir for one of the services; typically the earliest one.

The reason most often cited for organizing a choir for each worship service was growth. Just as new classes tend to attract more people, two choirs, it was argued, tended to attract more people than the one previously existing choir. The main disadvantage, countered by opponents, was the erosion of morale and the lag time in building back up to the original strength. All respondents, however, were very much in agreement as to the importance of this area and the need for cooperation regardless the approach taken.

---

[3] See Appendix C.

Predominantly, the largest problem occasioned by dual or multiple Sunday Schools was the difficulty in securing sufficient workers. In only two cases were teachers, on a limited basis, allowed to serve in more than one Sunday School. Recruiting capable teachers and leaders was the most common complaint registered in the surveys.

Other problems included worship services going too long; classes letting out too early or too late; traffic problems in the hallways and parking areas; splitting classes; conflicts over room use; and an uneven division between the two sessions. Several churches reported that the additional Sunday School was not operable without a minimum of 25 percent participation of the total congregation. Ideally the Sunday Schools, especially duals, should be fairly evenly divided for the best results. In achieving greater parity between the sessions, most respondents suggested a strong recruitment effort for whichever Sunday School hour is the less conventional. The voluntary placement of key teachers and various specialty classes at that hour were among the recruitment tactics mentioned.

Various comments were registered in response to the survey and interview questions regarding the benefits of the dual or multiple Sunday Schools. Most frequently the advantage of extra space at minimal cost was given. Growth also was a benefit. The majority of respondents indicated that the additional Sunday School brought more growth. These gains, however, were not always immediate. In a few cases the overall Sunday School attendance declined before expansion occurred. Other positive contributions listed included: more classes to choose from; a new excitement and anticipation for the church; more people involved in ministry; and the multiplication of leaders.

Approximately 63 percent of the churches contacted saw the dual or multiple Sunday Schools as a permanent solution. Some indicated that they would conduct dual sessions even if space were not a problem because of the multiple choices the extra session makes available to people. Among those churches which viewed extra Sunday School sessions as a temporary measure, the primary reason was because of impending building programs.

A total of seven contacts were made with churches who had conducted at one time, but for various reasons, had discontinued dual or multiple sessions. Four of these claimed success for the work and discontinued them reportedly because of building new classrooms. Each indicated a readiness to repeat the process in the event of space shortage. Only three out of the seven disavowed any future use of dual or multiple Sunday Schools. Five culprits were blamed for the disaffection. These were: numerical imbalance between the two sessions; problems with the music program; people not understanding the need; a preference for additional buildings over multiple use of existing space; and the lack of congregational support for the pastor.

When respondents were asked what they would do differently if they were starting over, the most frequent improvements declared were: taking more time to prepare the congregation for the change; better communications, especially in conveying the need for the extra Sunday School sessions; and more work up front in achieving better balance between the sessions.

Some of the cautions volunteered by the respondents were also incorporated in the project design of this study. Included in the "check list" of things to remember were such reminders as:

- Build a positive momentum for new venture to increase its likelihood for succeeding.

- Start training for needed Sunday School personnel early.

- When planning two Sunday Schools, make sure provisions are made for every member in the family for both sessions.

- Make a careful study of parking needs and anticipate any adjustments in parking lot and hallway traffic.

- Work out a plan for shared room use before the program is begun.

- Give people a choice of which session they will attend but stress the need for participants in the new session for achieving parity.

- Encourage families to worship together, if possible.

- Remember, in planning the program, dual Sunday Schools do not provide double space. The area involving pre-schoolers typically is used for both sessions for the same individuals.

           - In one of the sessions, some age level classes may need to be
combined initially until sufficient members warrant separate
classes.

           - Assign new people to both Sunday Schools for balanced growth.

Along with the information gleaned from the surveys and interviews, the writer also gained valuable practical insights through personal interviews with resource persons, Delia Halverson and Cecil Roenfeldt.

Halverson, founder of Faith Discovery Ministries of Sanibel Island, FL, provided a systematic overview of dual Sunday Schools in her unpublished article, "Things to Consider in Planning for Dual Sessions." This helpful guide was developed through her own experience in developing and guiding dual Sunday School efforts among United Methodist Churches. Speaking with optimism conditioned by qualifiers, she disallowed that dual sessions could be a cause for growth but was enthusiastic in her endorsement of the dual session as a response to growth. Halverson also strongly supported the need for offering classes for all age levels in both sessions. However, adding another qualifier, which was especially helpful to this study, she allowed that dual Sunday Schools could be successfully implemented by using a modified approach and adding fully graded classes as growth warrants.

She also reinforced the need for congregational participation in the final design of the program. This could be accomplished through feed back in small groups or adult classes, using trusted informants as group discussion leaders.

Reiterated, as well, was the necessity of pastoral leadership and consistent communication. She suggested the development of a theme in preparation for additional Sunday School sessions. The repetition of this theme, she emphasized, would help fix in the minds of the people, the need for the program. One other helpful item on communication was the suggestion of setting up an information booth in the church in the final weeks preceding the beginning of dual sessions in order to answer questions about the program.

Another greatly helpful resource person was Cecil Roenfeldt, Director of the Sunday School Department of the Florida Baptist Convention. Roenfeldt is also the author of an instructive booklet on organizing multiple Sunday School sessions entitled, "The Two Sunday School Plan: Enlarge Your Sunday School in the Same Place."

More and more churches, he believed, will be compelled to consider dual Sunday Schools. The concept was first introduced in the early 1960's among Southern Baptists and has continued to gather support. Nearly 3 percent of Southern Baptist Churches in Florida are now using dual or multiple sessions. He attributed the main reason to soaring land costs.

Roenfeldt was also careful to avoid depicting dual Sunday Schools as an easy means of growth. They require tremendous work and generally perform better for churches who have established a growth pattern than for churches with a plateaued Sunday School. Normally, he insisted, they do not cause growth but allow for it. He explained, "Dual Sunday Schools only provide the space, but they won't automatically grow a Sunday School. In the Flake formula for Sunday School growth, providing the space is only one of the principles. The other four principles must be operative as well for growth to occur."

Communication, in Roenfeldt's assessment, is also essential for successfully launching dual or multiple sessions. Speaking with simplicity belying his professionalism, but with a directness born of experience, he insisted, "the program must be sold and the people must buy it; otherwise it will not work." Furthermore, the salient agent for securing ownership is the pastor. Using a formula that combined the essential ingredients of both leadership and communication for effecting change in the church, Roenfeldt declared, "The most powerful place of promotion is the pulpit and the most powerful person of promotion is the pastor."

However, the trade off in this charitable scheme of marketing is time. Most pastors, Roenfeldt warned, tend to move churches too quickly into adopting dual or multiple sessions. The average time for most churches is less than seven months but ideally it should be nine months or more.

Of all the schedule options, he also considered the "flip flop" format to be the most practical and thus the reason for its popularity. Also, during schedule design, Roenfeldt, urged that, if at all possible, each session should last one hour and fifteen minutes. Realistically, he explained, most worship services need this amount of time, particularly if an invitation is customarily given.

In August, the writer and the Congregational Reflection Group convened once more and studied the questionnaires, most of which had been returned by this time. Based on what had been learned from the experience of other churches along with a critique of our own situation, a force-field analysis was attempted.[4] Next, the group examined the cost-benefit factors.[5] The assessments appeared to be promising and work proceeded toward developing a tentative plan for possible use at First Wesleyan.

All the data suggested that two sessions of Sunday School would be adequate for our situation. Furthermore, from every indication, the "flip flop" format seemed the likely choice but the group felt that several scheduling options should be presented to the congregation for feedback.

Since space was not a problem in the children's area it was debatable whether to present a working plan that would call for fully graded Sunday Schools in both sessions or limit the new session to adults, since this was the area of critical space shortage. Ultimately the decision was made to offer both options to allow the congregation to think through the process and to encourage participation.

Problems were anticipated in developing two fully graded sessions, the largest one being the recruitment of sufficient workers. Traditionally, First Wesleyan had provided two separate worship experiences for children for ages two years old through kindergarten and first grade through grade six. These were held during the main worship service beginning at 10:40 A.M.

---

[4]See Appendix D.

[5]See Appendix E.

Thus, in addition to the workers needed for both Sunday Schools, another set of workers would be needed for two sets of children's worship services. By contrast, most Southern Baptist and many United Methodist churches do not conduct children's worship but involve the children in regular worship, beginning in most cases, at age five. In such cases, extra workers with children beyond the number needed for the two Sunday School sessions, are required only in the pre-school area. Rather than making the choice, again the group felt that the congregation needed to be involved in the process of examining the advantages and disadvantages of various approaches. Thus, the choice was made to present various possible programs.

Another formidable challenge the group foresaw was achieving balance between the two sessions. The strategy at that point was to persuade the teacher of the largest class and several other adult classes, including possibly the teen classes, to move to the less conventional time period.

The next step was to develop a tentative model which would help people visualize the concept of dual Sunday Schools. The group determined that at least two would be needed, one to show the "typical" dual program and one to serve as a pilot for starting the process of designing the plan which would best fit First Wesleyan Church.

Lastly, a rough strategy and time line was drawn to guide the initial work. The group agreed that a more refined one would be needed as the process, if indeed the concept was accepted, moved toward implementation.

Having completed the rough "imaging," the decision was made to present the first draft of the concept to church leadership for authorization to proceed in presenting the tentative plan to the congregation in September, 1989. The tentative plan received a favorable review from the pastoral staff and the Administrative Board. Unanimous support was given to present the plan to the congregation.

Before the congregational meeting convened, several key individuals were drawn into the process. Consultations were held with the Sunday School leaders who studied the proposal and

offered suggestions on improvements. Next, the key teachers, whose move to the new hour was

considered vital for achieving parity, were presented with the idea. Most agreed to make the move

if needed. Lastly, a meeting was held with all the Sunday School teachers for previewing the

proposal and offering input.

Thaw Current Situation

On September 10, 1989, a congregational meeting, directed by the writer, was called to

consider the possibilities of beginning dual Sunday Schools. The first step was to view the

progress of the Sunday School over the last ten years. A transparency was shown which revealed a

ten year plateau.[6] It was observed that certain principles must be followed in order for the

Sunday School to grow. Arthur Flake's principles for Sunday School growth were then presented

and briefly explained. Two growth principles; the need for space to grow in; and the importance

of starting new classes for assimilating new people for growth, were particularly emphasized. It

was further explained, in the writer's assessment, that the main impediments to the growth of First

Wesleyan Sunday School were caused primarily by the breakdown of those two growth principles.

To illustrate the need in a more positive way, a second transparency was shown to reveal

the increase in worship attendance in 1987.[7] In response to crowded sanctuary conditions in

1986, the decision had been made to add an early worship service. Clearly, the provision of extra

space had permitted the growth to continue and without the burden of a new building.

The third step was to present the concept of dual Sunday Schools as one possible answer

to the space shortage along with the rationale why other space alternatives were discounted. First,

a transparency of a "typical" model of a dual Sunday School program was shown.[8] Questions

were subsequently answered and clarifications given. Secondly, the tentative model based more on

---

[6]See Appendix F.

[7]See Appendix G.

[8]See Appendix H.

the needs of First Wesleyan was shown.[9] An attempt was made to identify both the advantages and disadvantages of the proposed model.

Once the models were reviewed, the benefits of the dual Sunday School were enumerated. The primary emphasis was placed on wise stewardship. Dual Sunday Schools could make available nearly twice the existing space at a fraction of the cost of new buildings. At this juncture, the support of the pastoral staff, board members and several Sunday School leaders was expressed. The audience was then invited to ask questions, make suggestions and offer criticisms, all of which were voiced.

The meeting was concluded with the qualifier that dual Sunday Schools were not an easy option but one well within the realm of possibility. The writer expressed confidence in the ability of the First Wesleyan Church membership to make whatever adjustments necessary to accomplish the Great Commission more effectively.

Following the congregational meeting in September, the first printed communication on the dual Sunday School program appeared in the October issue of "High Points," the official monthly magazine of First Wesleyan Church.[10] The article stressed the need for, and some benefits of dual Sunday Schools. Also, two examples of different schedules were presented. Throughout the remaining months of 1989, the reasons why dual Sunday Schools were needed, coupled with the benefits of such a program were emphasized. Repeatedly, dual Sunday Schools were stressed as a practical and economical answer to the space problems. More space in turn would make room for new classes, and additional classes would allow for new growth.

The primary means of communicating the need and benefits of the concept came from the pulpit at this juncture. Other means, however, included reminders in the Sunday bulletin for the congregation to be in prayer as the concept was under continuing review. Adult teachers also encouraged their classes to keep an open mind to the proposal.

---

[9]See Appendix I.

[10]See Appendix J.

In December of 1989, the Congregational Reflection Group and the writer, designed a questionnaire or "pre-test", to be distributed church wide in January of 1990. The objectives of this survey tool were several, the fundamental one being to test how well the concept and need of the dual Sunday School program had been communicated. Once the returns were analyzed, it was determined that further definition and emphasis could be given as the needs indicated. Also, data was needed for determining the key points of resistance to the concept for formulating strategy. Other objectives included testing people's responses to the idea of starting new classes, and dividing existing ones and generally testing the level of felt need for additional space in the First Wesleyan Sunday School. A final and basic purpose as well, was to involve congregants as much as possible in the change process. The questionnaires, along with a cover letter providing instructions were then sent to every church member.[11]

To insure the widest possible participation, members of the Congregational Reflection Group visited adult classes to explain any part of the questionnaire not understood, and to encourage the completion of the questionnaires. Additionally, personal contacts were made with those whose questionnaires were not received. As a result, nearly 90 percent of the forms were returned.

Having been appraised of the need for "legitimizers" in the change process, it was also decided to send a separate but similar survey to church leaders and Sunday School personnel. This was needed, it was felt, for identifying potential areas of resistance among key people. Such information, it was opinioned would be helpful in building coalitions and developing the key base of support for the change. These surveys with instructions were also mailed.[12]

A total of 432 were returned by Sunday School participants. The number returned by church leaders and teachers was forty-eight. The data from the questionnaires revealed helpful information. The first question, "Do you understand clearly the idea of a two session Sunday

---

[11]See Appendix K.

[12]See Appendix L.

School?" was intended to test how well the concept had been communicated up to that point. Seventy-eight percent of the respondents answered positively. Among the leaders and teachers, 92 percent were affirmative. Obviously, the extra time given to the leadership in explaining the concept was effective.

Regarding the felt need for additional space, the surveys indicated that considerable work in communicating the need and "thawing" the present situation would be required. Only 63 percent of the membership agreed that more space was needed; compared to 67 percent of the leadership.

When given the options for suggested ways of providing more space, only 10 percent, approximately, of both groups chose building new facilities as the solution. The groups were also in near agreement on the option of "make better use of existing space" as the answer for any perceived space shortage. Slightly over 40 percent of all respondents chose this option. Again, this response revealed a significant lack of convincement that there was a need for more Sunday School space, a key piece of data for informing the communication and "thawing" process. In contrast, however, while only 26 percent of the membership selected the option of developing dual Sunday Schools, as the answer to more space, 67 percent of the leadership chose this option. Once more, this wide differentiation was attributed, at least partially, to the stronger efforts attempted earlier to communicate the concept and to encourage a measure of participation in shaping the concept among the leadership.

Among other significant revelations was a high degree of support for the Sunday School. Both groups, over 95 percent of all polled, believed the Sunday School to be important to the growth of the church.

In testing the openness to change, 57 percent of the first group or congregational participants expressed willingness to attempt the dual sessions with 28 percent expressing uncertainty. Only 12 percent were opposed. Among the group consisting of leaders, 83 percent indicated a willingness.

More than half of the respondents generally were opposed to dividing their class, with teachers slightly more open to the idea. Roughly, the same proportions prevailed when questioned on the willingness to help start a new class. Forty-five percent of the membership were unwilling, although 25 percent expressed uncertainty. Contrastingly, of the teachers, 35 percent were open to the idea, 38 percent were opposed and 23 percent were uncertain. These results convinced the writer and the Congregational Reflection Group that sufficient individuals could be located for "planting" new classes.

Most of the respondents in both groups indicated their satisfaction with the present size of their classes and evidenced no sense of crowding. One disparity here was among the teachers, of whom 27 percent registered dissatisfaction with their present class as too small.

Here, the data communicated clearly that the concept of smaller and newer classes was not strongly supported. However, some openness to the concept was displayed in the responses to two other questions. When asked to rate the number of classes presently offered, slightly more than half of the membership rated the present number offered as "about right." Yet, the remaining respondents, nearly 49 percent marked "don't know." Similar responses were given to the question about the variety of classes offered.

The final questions dealt with perceived advantages and disadvantages. Most of the advantages cited were those communicated earlier by the writer and various leaders. These included such items as: good stewardship; better use of facilities; more flexibility and choices; room to grow in; reach more people; develop new friendships; smaller classes; and less crowding. Again, the advantages listed by the leaders which included teachers, showed the value of communication and participation. Their answers were much more detailed and varied.

Among the disadvantages cited were: schedule changes; not seeing "everyone"; problems in the music area, especially the choir; splitting families; getting enough teachers and workers; the nearly three hours for the children in extended sessions was much too long; resistance to change in general; and administrative problems to name a few. With the final collection of the

questionnaires being accomplished through individual classes, special care was taken to keep the results of each class separate for determining which classes registered the most responses regarding disadvantages. It was believed that this information would be helpful in identifying key areas of resistance and developing strategies for overcoming opposition to the concept.

Data from the questionnaires was compiled and the results were shared in a congregational meeting in March, 1990. During the meeting, further clarification was given and feedback encouraged.

Using all the available data which included limited printed materials, field research in other churches, input from the members of First Wesleyan Church and the considerable work of the Congregational Reflection Group, the group and the writer then developed a time table and a final plan, based on the perceived needs of First Wesleyan. The time selected for starting the dual sessions was October 1990, of that same year. The plan called for two Sunday Schools and simultaneous worship services, the first meeting from 9:15 a.m. to 10:25 a.m. and the second meeting from 10:45 a.m. to 11:55 a.m. This schedule would eliminate the early worship service meeting then at 8:30 a.m. Because of the logistics, a twenty minute transitional period between the sessions, was deemed essential. Also, to permit adequate worship time, including an invitational, one hour and ten minutes was chosen as the length of each session.

Regarding the mix of people, since additional space was not needed, at the time, in the children's area, the plan would offer adult classes in both sessions but children's classes in one session only, followed by children's worship services in the second hour. A second, fully graded Sunday School was envisioned as the need called for one. This modified approach was strongly preferred by Sunday School leaders, the Children's Pastor and the expressed choice by the majority of those working with the children.

The plan also recommended that the teens not be split in different sessions. Three factors influenced this decision: the advice of other churches; the size of the teen group; and the strong preference of the teens and teen workers to keep the whole group together, at least initially.

To achieve reasonable balance between the Sunday Schools, the plan called further for the teens, the leading adult class and several specialty classes to move to the unconventional time. Unless this could be accomplished, little potential for success was envisioned.

Finally, the music area was considered, with key music personnel giving input. Because the music department was in the process of "rebuilding" after a period of disinterest and decline, it was felt that a single choir for the time was needed for building the program and maintaining morale. Therefore, the decision was made not to divide the choir but to keep one for both worship services.

The completed plan was then reviewed by the pastoral staff and the church board. The board approved the plan and recommended that it be taken to the congregation for final consideration in April 1990.

A meeting of the Sunday School leaders and teachers was called in March to go over the plan and make any final adjustments. Commitments from key teachers whose projected move to the 10:45 a.m. - 11:55 a.m. hour, by that time had already been received. Additionally four new teachers were recruited for organizing new classes along with several individuals who agreed to help get the classes started. Three of these classes agreed to meet during the second Sunday School session.

Finally, in early April, the plan and model were presented to the congregation during a congregational meeting.[13] Stressing the fact that the plan was still open for improvements, discussion followed. The congregation was then informed that a vote would be taken on the final version of the plan in the month of June. Immediately following the meeting, a letter was sent to every church household to give a summary of the meeting and to provide information to those not in attendance, along with the proposed schedule.[14]

---

[13]See Appendix M.

[14]See Appendix N.

Enlarge the Base of Support

At this stage the quest for support of the dual Sunday School proposal was intensified. Those teachers known to be supportive of the venture were urged to verbalize their support frequently to their class. In certain classes where resistance was thought to be significant, the writer or one of the Sunday School leaders met with those classes to respond to specific areas of concern.

Particular support was sought from those classes whose move to the unconventional hour was considered critical for the success of the program. Visits were made, by the writer, to the largest Sunday School class, the senior high and junior high teen groups, various singles classes and a few new classes recently organized. To these groups, appeals were made for cooperation. These visits were highly successful. The majority of class members in each class moved to the later Sunday School session.

Support for the envisioned program was also emphasized from the pulpit during this time. It was promoted by the pastor and other key church leaders, representing various age levels. Each leader enumerated the merits and expressed support for the change. By this time, the theme "Add to Multiply" had been adopted for the program. This became an often repeated motto during the months leading up to implementing the dual sessions. Other forms of communication used to enlarge the base of support were printed materials. The most frequently asked questions about the proposed program were collected and printed in the May issue of the "High Points."[15] This issue which featured the "Add to Multiply" theme and logo for the dual Sunday Schools was printed in blue and red, the colors chosen to depict the two Sunday School hours.

Somewhat early in the designing stages of the program a potential area of resistance was detected among some of the older Sunday School members. As the plan took shape it became increasingly likely that the early morning worship service at 8:30 a.m. would be sacrificed. Several of the elderly had grown accustomed to this hour of worship for various reasons and were most

_____

[15]See Appendix O.

reluctant to give it up. As resistance built, some sort of accommodation was sought and a partial solution was found in organizing an early morning class, using "high draw" teachers. It was intended mainly for older people, but open to anyone who wanted to come to church earlier in order to be out at an earlier time. This compromise worked well for some but not for others whose ties with their class were too strong to permit them to change.

The announcement of the early class option was carried in the June issue of the "High Points."[16] Included as well, in this issue, were other questions answered by the writer, comments from leaders of other churches and a listing of all the adult Sunday School classes and teachers at that time. This issue arrived in the homes of the congregation in late May. Promotion in various forms continued throughout the month of June as increased support for the program was sought.

Pursue Change to Appropriate Tension Level

On Sunday, June 10, 1990, a unified session of the Sunday School was convened for the final vote on the dual Sunday School concept. The writer gave an historical overview of the Sunday School, noting the various plateaus in the church's past were related, in many cases, to the lack of space to grow in. The current space shortage was reiterated once again as the reason for proposing the dual Sunday School plan. After summarizing, once more, the benefits of dual sessions, a vote was taken. Ninety percent of those present voted in favor of starting dual Sunday Schools, a percentage many of the older leaders considered very positive and uncharacteristically high for the church.

Capturing the positive response of the June meeting, segments of the challenge and the results of the voting were reported in the July issue of "High Points."[17]

Registration for the dual session began in August. A letter, including a brochure listing all the classes, places of meeting and names of teachers; and a registration card, were also mailed to every First Wesleyan Church household. Every person, whether they attended Sunday School at

---

[16]See Appendix P.

[17]See Appendix Q.

the time or not, received the letter.[18] To facilitate the registration process and to answer any
remaining questions, booths were set up in the church narthex each Sunday until the program
began in October.

Visibility continued to be given through verbal and printed announcements during August
and September, as the October 7th implementation date neared. The color red was selected to
identify classes meeting in the first session and blue for the second. This color coding was posted,
accordingly, for each class. Several more new classes were organized and reported in the
September issue of "High Points."[19] Finally, an article appeared in the October issue of "High
Points" offering some final instructions.[20]

Adjustments were minor during the months following implementation. Most of the areas
of resistance had been anticipated and dealt with before the program began. A measure of
conflict not previously expected resulted over multiple room use and traffic flow problems, which
required some attention. In two situations, a personal envoy was sent to seek conflict resolution
with individuals who became strongly vocal in their opposition to dual sessions. Overall, however,
resistance to the new program was minimal in the initial stages of program implementation.

Evaluation

Six months after implementing dual Sunday Schools, an attempt was made to evaluate the
program. Statistically, for this period, the records revealed an 11.6 percent gain in attendance.
Additional data was sought from Sunday School participants and accordingly a questionnaire or
"post-test" was distributed to the adult Sunday School classes of which three hundred and thirty-
four were returned.[21]

---

[18]See Appendix R.

[19]See Appendix S.

[20]See Appendix T.

[21]See Appendix U.

In response to the question "How did you feel about dual Sunday Schools when first implemented?"; 11 percent stated that they were opposed, 45 percent indicated that they were supportive and 39 percent stated that they were uncertain. By comparison, after six months experience with dual sessions, 68 percent indicated that they were supportive of dual Sunday Schools, with 12 percent still uncertain, and 13 percent opposed. Clearly, this was an improvement over the pre-test results which listed the dual sessions as one of the lesser options for solving the space shortage.

The survey also revealed some discontent existing over the cancellation of the early worship service. Over 30 percent of the respondents stated their support of an 8:15 a.m. worship service as an option along with the two services currently scheduled. Mild disapproval was also voiced over the separation in some cases of families with teen-age dependents. Since classes for teenagers were held in the second session only, parents who chose to attend Sunday School in the first hour were not, therefore, in worship with their teen(s). Even though parents with teens were encouraged to attend the second Sunday School, some chose not to do so. The discontent evidenced, however, appeared to be minor, therefore no changes were recommended.

Regarding the times for the Sunday School sessions, approximately 78 percent of those polled were either satisfied with the existing schedule (54 percent) or desired minor adjustments (25 percent). Twelve percent called for a different schedule altogether. Although most respondents expressed satisfaction with the "flip-flop" format, most believed the sessions to be too long. Also, the transition time between the sessions was considered too lengthy. It was, therefore, determined to make some secondary adjustments in the schedule.

Related to the schedule were certain problems with traffic flow. Various complaints were raised over congestion in the hallways and noise caused by pedestrians not being released at the appointed times. A better plan for traffic patterns was obviously needed.

The most helpful, evaluative, information came from responses to questions asking for perceived advantages and disadvantages and suggested ways of improving the program. The data revealed several areas in need of change or refinement.

Some of the strongest comments in the survey distributed to Sunday School patrons were in the area of the music. Classes tended to object to the disruptions caused by choir members arriving late. Some choir members also complained of losing a significant portion of their class time because of being required to sing in both worship services. The most critical problem was virtually eliminating choir members as teachers and helpers in the Sunday Schools. This loss of so many qualified people, considerably complicated the task of locating personnel to serve as teachers, helpers, and leaders in the Sunday School. It was apparent that this area would require additional evaluation for possible changes.

The final area to be evaluated was the newly formed adult classes. A total of four had been organized at the outset of the dual sessions and all revealed reasonable success. At the time of the evaluation, a new singles class was averaging twelve in attendance. Other classes, which included young marrieds was averaging nineteen; a class for "baby boomers" numbered twenty-five; and another younger couples class was running eight members. The early morning class at 8:15 a.m., provided to offer another option for those who desired to come earlier than the dual sessions allowed, had attracted approximately eighteen in average attendance. This class was not as successful as earlier anticipated because of the reluctance of people to leave their existing classes, particularly elderly people, for whom the class was primarily intended.

True to the predictions cited by various writers, most of these classes, after six months were already showing signs of leveling off. The need for starting additional classes and continuing the training of new teachers and workers was obvious.

Overall, it appeared, based on the numerical gains of the combined Sunday Schools and the generally positive feedback from Sunday School patrons, that the main objectives of the dual sessions had been realized. Additional space had been provided for numerical gains in the Sunday

School at minimal cost. Furthermore, the change to dual sessions had been accomplished without creating major, discernable disruption to the life of the church. While it was too early to determine whether the numerical gains of the Sunday School was directly related to the starting of new classes, the decision was made to continue the practice and evaluate the results after six more months.

Stabilize Appropriate Change

The final stage in the process of implementing dual Sunday Schools at First Wesleyan Church will involve applying the refinements and modifications suggested by the evaluative stage. In the change process this is known as "freezing" or institutionalizing the change.

Since the final adjustments have yet to be applied to this project the actions spoken of here will be tentative and futuristic.

Part of the challenge here in stabilizing change is to remove the more highly visible means of support, provided primarily by the pastor, in order to allow the change, which in this case is dual Sunday Schools, to function as a normal program under the direction of lay leadership. It is envisioned that a Sunday School superintendent will be required for both sessions, each to be under the supervision of the pastor or director of Christian education. Departmental leaders and other Sunday School support personnel will be added as the need is determined.

Among the modifications considered essential for the continuance of dual Sunday Schools at First Wesleyan Church include adjustments in the schedule. The "flip-flop" format, as anticipated will be continued, although shorter sessions, of one hour each are contemplated with only fifteen minutes between the session. Also, in all likelihood, the sessions would change from the present times to 9:30 a.m. for the first session with the second at 10:45 a.m.. Two advantages are seen in this projected adjustment. First, the time of the extended session for the children could be shortened considerably, thereby reducing the burden on the children's workers. Also, a later starting time would help in the strong possibility of a third worship service as the congregation continues to grow.

To remedy the traffic flow problems a more permanent pattern for pedestrians will necessitate a staggered dismissal time for the classes. If a portion of the classes held as much as five minutes longer, it is speculated that part of the problem could be eliminated. Also plans are presently being developed to expand the church foyer which should help considerably.

The modified graded class approach to the dual session is further envisioned as being the norm for at least two more years or until growth calls for two fully graded sessions. This arrangement is not without disadvantages as previously indicated. It is, however, preferred over what is perceived to be the more disruptive and problematic adjustments of dividing the teens and initiating major changes, at the present, in the children's area.

The fixed program will, doubtlessly, also feature two separate choirs. To accomplish what appears to be this necessary change, it is anticipated that change strategy involving considerable sensitivity will be required.

Furthermore, the addition of new classes and the necessary training of teachers and workers will be continual features in the sustaining of the dual Sunday School program.

Finally, although the pastor will not be providing the primary impetus for the continuing program enduring pastoral support is envisioned. This support is seen to be in the form of continued endorsement, encouragement, and working with key Sunday School personnel.

<div align="center">Summary</div>

This chapter described the design and implementation of dual Sunday Schools at First Wesleyan Church, using a specific change strategy to guide the process. The process, with the pastor as the change agent, is outlined as follows:

I. Define the need and consider alternatives

    A. Preliminary steps

        1. Conduct a facilities inventory to determine space usage.

        2. Consider space alternatives

            a. Adjacent space

        b. Adaptable space

        c. Adjusting space

        d. Available space

     3. Choose dual sessions only if other space is not available.

B. Review the concept with governing boards.

C. Name an initiating group (include key Sunday School leaders).

D. Gather information

     1. Review printed materials

     2. Do field research

     3. On site observation of dual Sunday Schools

E. Conduct a force-field analysis and a cost-benefit study.

F. Design a working plan, model and time line.

     1. Determine types of classes to be offered in both sessions.

     2. Consider the music program (input from music personnel is critical here).

     3. Provide reviews of the tentative plan and seek input.

        a. Governing boards

        b. Church staff

        c. Pivotal teachers whose move to the new session is essential for parity.

        d. Sunday School personnel

II. Thaw current situation

A. Present concept to congregation

     1. State the need.

     2. Show the benefits.

     3. Allow for input.

B. Encourage congregational wide input.

     1. Conduct a survey.

    2. Discuss concept in Sunday School classes.

C. Communicate the vision for dual Sunday Schools.

    1. Oral

        a. Pulpit-pastor

        b. Classrooms-teachers

        c. Adopt a motto for motivation.

    2. Visual

        a. Pastoral letter to members

        b. Newsletters, bulletins, posters, etc.

        c. Use a model for "imaging."

    3. Employ positive, upbeat language

    4. Keep the need and benefits before the people.

    5. Provide a forum for responding to the more common questions and concerns.

    6. Communicate consistently throughout the change process.

D. Complete final design of program

    1. Consider every area potentially impacted by dual sessions.

    2. Design and initiate a plan for training needed personnel for the extra session.

    3. Develop a time line for final implementation of program.

    4. Seek support of key teachers whose move to the new session is considered vital for balance.

    5. Review plan with necessary boards, Sunday School personnel and other key leaders.

E. Present plan to congregation

    1. Allow for additional input

    2. Do a follow-up letter to total church constituency presenting and explaining the proposed plan.

III. Enlarge the base of support for dual Sunday Schools.

    A. Expand the group helping to initiate the change ("legitimizers")

        1. Seek public endorsements from key leaders.

        2. Gather support from influential members outside official leadership positions.

        3. Be prepared to make reasonable compromises in building coalitions.

    B. Expand the group supporting the change.

        1. Make personal appeals to classes whose move to the new hour is important for balance.

        2. Address known areas of resistance.

            a. Be open and non-defensive toward criticism.

            b. Focus on issues, not personalities.

        3. Continue to communicate the need and benefits of dual Sunday Schools.

IV. Pursue change to appropriate tension level.

    A. Conduct a congregational vote

    (The more people "owning" the projected change, the more they tend to work for its success.)

    B. Keep the program "open" to improvements.

    C. Expect problems and be prepared to make adjustments.

    D. Utilize any resistance creatively for improving the program.

    E. Monitor the progress and continue to communicate.

    F. Begin the registration process.

V. Evaluate

    A. Conduct a survey six months to one year after program is implemented.

    B. Use data to make necessary program modifications and improvements.

VI. Stabilize appropriate change

    A. Apply results of evaluation for "permanetizing" the program.

B. Structure rather than pastor should be the main stability of new program

C. Continued pastoral support is essential.

CHAPTER 7

CONCLUSION

The context for this study was the Sunday School of First Wesleyan Church in High Point, North Carolina. First Wesleyan Church is a multi-staffed church with an average Sunday School attendance of 649 for the year 1989. Historically, First Wesleyan has maintained a strong emphasis on its Sunday School, which in turn has benefitted from the steady support of its constituents. The Sunday School has been generally regarded as important to the life and work of the church.

The Problem Restated

Despite the consistent endorsement of the Sunday School, the records revealed it to have been virtually stalemated for the last decade. An investigation into the source of the problem blamed the cause, primarily, on the shortage of space. In some cases the lack of space was evidenced by overcrowded classrooms, but most critically, there were insufficient rooms for organizing new Sunday School classes.

A survey of space alternatives yielded no practical options, leaving the only seeming option of building additional facilities. High costs, however, combined with a long standing resistance toward building projects rendered this option unlikely and a distant choice at best.

The Hypothesis Restated

In the attempt to solve the problem, a possible answer was discovered in the concept of dual Sunday Schools. By definition, dual Sunday Schools are two fully or partially graded Sunday School sessions, conducted sequentially, in the same facilities, during given time periods on the same Sunday. It was therefore hypothesized that the numerical growth of the Sunday School could be sustained by maximizing the use of existing facilities through the development of dual Sunday Schools.

Findings and Assumptions

An examination into the nature and purpose of the church through the perspective of various New Testament images manifestly depicted the church as a living entity, designed for both qualitative and quantitative growth. Furthermore, the history of the New Testament community, particularly in the Book of Acts, clearly portrayed the spiritual and numerical growth of the church as a normal experience.

The functions through which this growth was realized were through such activities as: proclamation; teaching; fellowship; ministry or service; and worship (Acts 2:41-47). These can be summarized by the Great Commission (Matt. 28:19-20). In this mandate, from Christ to His followers, the church was called to edify believers and to evangelize the world. Thus, the assumption, stated at the outset of this study, that numerical growth was the normative experience of the New Testament growth is amply supported by the Biblical record. Therefore, based on the Biblical example, it would be valid to assume that the numerical growth of the church today is both desirable and achievable, providing that the Great Commission is the mission of the church.

In the further investigation of discerning the relationship of the Sunday School to the church, it was discovered that the Sunday School exists by design for helping the church to do its work. Ideally functioning, the Sunday School is the organization which enables the church, as the organism, to fulfill its Great Commission purpose. Given this understanding of the Sunday School, another assumption which promoted the Sunday School as a vital means of facilitating the scripturally mandated mission of the church is also verified.

Historical research declared the Sunday School, when it functioned as the Great Commission agency of the church, to have been a potent force in the growth of the church. The Protestantization of the United States, as an infant nation, was attributed nearly exclusively, according to some authorities, to the Sunday School movement. History also revealed that the church made its greatest numerical strides when the Sunday School maintained the symbiotic relationship between the educational and evangelistic functions. Additionally, as the

organizational structure of the Sunday School improved for accomplishing the teaching and reaching work of the church, its growth was further enhanced. This evidence substantiated another assumption of this study, namely, that the organizational structure of the Sunday School must be in place for growth principles to be most effective.

The historical account, again, showed the Sunday School to be a highly effective means of church growth when organized around the Great Commission mandates of upreach and outreach. Such historical precedence offered hope that the Sunday School can still be a potent force in the edification and expansion of the contemporary church.

Research also disclosed the small group principle to be one of the most basic causes in church growth. The primary reason for this, accordingly, was their capacity for cultivating relationships and offering task involvement which results in assimilation. As a type of the small group principle, research further identified the Sunday School class, potentially, as one of the most effective assimilation groups a church possesses. The contingency for this effectiveness is based, once more, on a class incorporating the edifying functions of the church, which in turn enables it to produce *koinonia*. *Koinonia* is the deepest level fellowship possible. It speaks of a relationship with human and divine dimensions. Additionally, when the main tasks of the Sunday School class are ministry and outreach, *koinonia* or quality relationships are joined with evangelism or quantity outreach for a highly effective means for church growth.

The same research in this area also championed new classes as more effective than existing classes for the numerical growth of the church. The findings cited new classes to be more adept at assimilation and offering more opportunities for evangelism than older ones. Therefore, the assumption which presumed the need for continually adding new Sunday School classes as a basic principle of Sunday School growth was justified by the research.

Another area of research centered on a second principle of Sunday School growth, the principle of space, which is structural in nature. The literature clearly documented the need for space for a Sunday School to grow in. This observation extended to the less obvious: a

class will not grow beyond its saturation point; to the more obvious: a Sunday School must have space for starting new classes.

It was at this point in the study that the dual Sunday School concept was considered as an alternative to the more costly option of building new facilities. Because dual sessions would represent a radical departure from the conventional practice of the church, a means was sought for implementing the concept without creating major upheaval in the church. A potential means was found in a change strategy developed by Bruce Powers.

In the development of the project, field research contributed nearly exclusively to the basic content of the model. Data from other churches, along with input from the leaders and constituents of First Wesleyan Church served as the raw materials for developing dual Sunday Schools. Change strategy was employed for guiding the process from the introduction of, to the actual implementation of, the dual Sunday School sessions at First Wesleyan Church.

<div align="center">Conclusions</div>

Based on the research and experimentation, several conclusions can be drawn.

Growth

The structure of dual Sunday Schools offers certain organizational principles necessary for the continued growth of the Sunday School. Real growth, however, can only result from a balanced focus on the Great Commission.

New Classes

A total of five new adult classes were organized at the outset of implementing the dual Sunday School program. After six months, the average attendance of the combined Sunday Schools has increased by 11.6 percent. Therefore, although sufficient evidence is lacking to date for arriving at a more substantial conclusion, the organization of new classes appears to be an effective principle for Sunday School growth.

Additionally, true to the predicted pattern reported by researchers, most of these classes are showing signs of plateauing in attendance. Thus, the theory which postulates that

new classes must be continually developed for maximizing the potential growth of the Sunday School seems to be well supported.

Change Strategy

The change strategy applied in this project was highly effective in preparing the church to accept dual Sunday Schools. The alleged key factors in the change process, according to various resources were: allowing sufficient time (approximately one year in this case)to pursue the change; encouraging broad based participation in shaping the change; and communicating consistently throughout the change process. In pursuing the change represented by dual Sunday Schools at First Wesleyan Church, these factors proved to be key factors in the process. Clearly, the surveys received from First Wesleyan constituents evidenced strong linkage between these factors and acceptance of dual sessions.

It was also discovered that while an intentional change strategy was effective in helping people accept change, the percentage of those opposed to dual Sunday Schools (roughly ten percent) did not significantly change from the time the concept was introduced until it was evaluated six months after implementation. The change strategy used in this project appeared to have had the most positive effect on those who indicated "uncertainty" when the idea was first presented.

The Hypothesis Tested

The hypothesis, therefore, as originally stated in this paper, based on the findings and its limited testing in the High Point First Wesleyan Church is determined valid. The dual Sunday School as one alternative for providing necessary space has proven, in the experience of First Wesleyan Church, to be an effective means for sustaining the growth of the Sunday School. Moreover, the practice will be continued insofar as it serves to accommodate the growth of the Sunday School.

<u>Suggestion for Further Research</u>

One possible area for further research is a more critical and prolonged examination of the practice of substituting home-based Bible study groups for the organized "church" Sunday School. As indicated earlier, this practice is in vogue with some of the larger and rapidly growing churches. Of particular concern is the extended impact of this practice on the growth of the church as well as its consequence on the corporate life of the church. While the Assemblies of God experiment reported in Chapter Three of this paper offers some partial findings on this matter, a much more exhaustive study is required before a more complete conclusion can be drawn.

APPENDIX A

May 9, 1989

Rev. John Smith, Senior Pastor
First United Methodist Church
1001 Church Street
Anywhere, NC 27372

Dear Rev. Smith,

Greetings in Christ's Name.

Recently your name was given to me as one who has successfully begun dual or multiple Sunday School sessions. My purpose for writing is to request your help in, hopefully, assisting others in the development of dual or multiple Sunday Schools.

I am the pastor of a multi-staffed church with a Sunday School which has plateaued numerically over the last decade. Our problem has been the lack of space. When the Administrative Board considered the option of going to a dual Sunday School session, I began searching for information. I discovered, as you probably did, that written materials are scarce on this subject. Therefore, in conjunction with Doctoral studies at Asbury Seminary, I am endeavoring to prepare materials that will help not only my church, but, hopefully, other pastors in developing dual or multiple Sunday School sessions.

Would you, or your person in charge of Christian education, kindly take a few minutes to answer the enclosed survey? Your help is greatly appreciated. If there are areas in the questionnaire that aren't clear or questions which need elaboration please feel free to call me collect at 919-884-1111.

Again, I deeply appreciate your help and thank you again for helping me and others make the dual session Sunday School work.

Yours for growing Sunday Schools,

Aron P. Willis
Senior Pastor

APW/sw
Enclosure

QUESTIONNAIRE TO CHURCHES WITH
DUAL OR MULTIPLE SUNDAY SCHOOL SESSIONS

Name of Church: _____

Address: _____

_____

Telephone: _____

1. What is the average attendance of your Sunday School?

    _____

2. What was the purpose for beginning a dual or multiple Sunday Schools?

    _____

    _____

    _____

    _____

3. How long have you conducted a dual or multiple Sunday Schools?

    _____

4. Do you feel that the dual or multiple Sunday Schools has accomplished that purpose?

    _____ yes   _____ no

    If no, please explain why not. _____

    _____

    _____

    _____

5. What were the methods of communications used in helping the dual or multiple Sunday Schools?

    _____

    _____

    _____

    _____

    _____

6. Do you have any printed materials you would be willing to send?

    _____

7. How much time was involved from introducing the concept to implementation?

    _____

    _____

8. What types of resistance were encountered in initiating the dual or multiple Sunday Schools?

_____
_____
_____
_____

9. How important is the pastor's role in presenting and promoting the concept of the dual or multiple Sunday Schools?

_____
_____
_____
_____

10. Do you have a separate leadership and teaching staff for each Sunday School session?

_____
_____

11. Was training offered for the additional Sunday School workers?

_____ yes _____ no

If yes, what kind? _____
_____
_____
_____

12. Do you offer identical classes for each session?

_____ yes _____ no

Please explain. _____
_____
_____
_____

13. What are the time schedules for your dual or multiple sessions?

_____
_____
_____

14. How has the dual or multiple Sunday School sessions affected the choral music of the worship services? Are different choirs being utilized? Please explain.

_____
_____
_____
_____

15. Do you provide children's worship with the dual or multiple Sunday School sessions? Please explain.

_____
_____
_____
_____

16. How much time, ideally, should be allowed between the sessions?

_____

17. What have been the greatest difficulties with the dual or multiple sessions?

_____
_____
_____
_____

18. What have been the benefits?

_____
_____
_____
_____

19. Do you view the dual or multiple Sunday Schools as a temporary or permanent solution?

_____
_____
_____

20. Has your Sunday School increased or decreased since you began the dual or multiple sessions? By how much?

_____

21. Would you do anything differently if you were starting a dual or multiple Sunday School? Explain.

_____
_____
_____
_____

APPENDIX B

May 9, 1989

Rev. Bob Lewis
First Baptist Church
1005 Church Street
Anywhere, NC 27372

Dear Rev. Lewis,

Greetings in Christ's Name.

Recently your church was referred to me as having some experience with dual or multiple Sunday School sessions. My purpose for writing is to request your help in, hopefully, assisting others in the development of a dual or multiple Sunday School program.

I am the pastor of a multi-staffed church with a Sunday School which has plateaued numerically over the last decade. Our problem has been the lack of space. When the Administrative Board considered the option of going to dual Sunday Schools, I began searching for information. I discovered, as you probably did, that written materials are scarce on this subject. Therefore, in conjunction with Doctoral studies at Asbury Seminary, I am endeavoring to prepare materials that will help not only my church, but, hopefully, other pastors in developing dual or multiple Sunday School sessions.

Would you, or your person in charge of Christian education, kindly take a few minutes to answer the enclosed questionnaire? Your experience could be of valuable help to others in not only helping them to do the "right" thing but to avoid demoralizing mistakes. If there are areas in the questionnaire that aren't clear or questions which need elaboration please feel free to call me collect at 919-884-1111.

Again, I deeply appreciate your help and thank you again for helping me and others make the dual session Sunday School work.

Yours for growing Sunday Schools,

Aron P. Willis
Senior Pastor

APW/sw
Enclosure

QUESTIONNAIRE FOR CHURCHES THAT STARTED BUT DISCONTINUED THE DUAL OR MULTIPLE SUNDAY SCHOOL SESSIONS

Name of Church: _____

Address: _____

_____

Telephone: _____

1. What is the size of your Sunday School?

   _____

2. What were the reasons for attempting the dual or multiple Sunday Schools?

   _____
   _____
   _____
   _____

3. How long did the dual or multiple Sunday Schools function before discontinued?

   _____

4. What were the methods of communications used in helping people understand the concept and implementation of the dual or multiple Sunday Schools?

   _____
   _____
   _____

5. How much time was involved from introducing the concept to implementation?

   _____
   _____
   _____
   _____

6. What types of resistance were encountered in initiating the dual or multiple Sunday Schools?

   _____

7. How involved was the pastor in the presentation and promotion of the dual or multiple Sunday Schools?

   _____
   _____

8. Did you have a separate leadership and teaching staff for each Sunday School session?

_____

9. Was training offered for additional Sunday School workers?

_____

10. Did you offer identical classes for each session? Explain.

_____
_____
_____

11. How did the dual or multiple Sunday School sessions affect the choral music of the worship services? Were different groups used? Please explain.

_____
_____
_____

12. What arrangements were made for children's worship? Please explain?

_____
_____
_____

13. What were the greatest difficulties you encountered with the dual or multiple Sunday Schools?

_____
_____
_____

14. What were the benefits?

_____
_____
_____

15. How was the Sunday School attendance affected by the dual or multiple sessions?

_____

16. Do you have plans for developing a dual or multiple Sunday School in the future?

_____

17. If you were to begin another dual or multiple Sunday School, what would you do differently?

_____

_____

_____

_____

APPENDIX C

SAMPLING OF SCHEDULES

Dual Sunday Schools - "Flip Flop"

9:15   10:30   Sunday School and Worship

10:45 - 11:45   Sunday School and Worship

For Sunday Schools not needing the sanctuary space for classroom use, this schedule is usually the most preferred for dual Sunday Schools. The times of beginning and the amount of time needed for transition will vary according to each church's needs.

Dual Sunday Schools - Mixed Schedule

8:30 - 9:30   Sunday School

9:45   10:45   Sunday School and Worship

11:00 - 12:00   Worship

Again, this example of scheduling may be useful when the sanctuary is not needed for Sunday School space. The advantages are in the multiple choices. If specialty classes are offered in the earlier Sunday School hour, more room is made available for graded programs in the later more traditional family oriented hour. One disadvantage is in the early Sunday School if it is fully graded. The earlier hour tends to be a discouragement to families with young children. Also traffic flow in the parking areas for the 9:45   10:45 time becomes more congested. Other forms of the mixed schedule include:

8:30 - 9:30   Worship (For individuals without children)

9:45   10:45   Sunday School and Worship

11:00 - 12:00   Sunday School and Worship

or

8:30 - 9:30   Sunday School and Worship

9:45 - 10:45   Worship

11:00 - 12:00   Sunday School and Worship

Dual Sunday Schools - "Sandwich"

8:00 - 8:50   Sunday School

9:00 - 9:50   Worship

10:00 - 10:50   Sunday School

11:00 - 12:00   Worship

This plan is used when the sanctuary is needed for Sunday School use. It is the least preferred of all plans. Compressed sessions, congested traffic in parking areas and the complexity of the program particularly to outsiders are among the drawbacks.

Multiple Sessions

8:30 - 9:30   Sunday School and Worship

9:45 - 10:45   Sunday School and Worship

11:00 - 12:00   Sunday School and Worship

Various combinations of the above schedule are suggested when three or more Sunday Schools are needed.

APPENDIX D

FORCE-FIELD ANALYSIS

DRIVING FORCES

Pastoral Endorsements

——————————————>

Support of Leadership

——————————————>

Successful Examples
of Other Churches

——————————————>

Low Cost: Incentive

——————————————>

Church in Growth
Mode

——————————————>

Strong Congregational
Support for Pastor

——————————————>

New Challenges

——————————————>

STATUS-QUO

RESTRAINING FORCES

Traditional Church
"NEW IDEA"
<——————————————

Schedule Change
<——————————————

Finding "Pioneers" for
Unconventional Hour
<——————————————

Concept Somewhat
Difficult to Understand
<——————————————

Possibility of Cancelling
Early Worship Service
<——————————————

DUAL SUNDAY SCHOOL

**EXISTING
CONDITIONS**

**DESIRED
CONDITIONS**

APPENDIX E

COST-BENEFIT FACTORS

COSTS	BENEFITS

COSTS

1. Problems with multiple room use

2. More workers

3. Potential for conflict

4. Church could loose families

BENEFITS

1. Good stewardship
   More space - low cost

2. More people in ministry and leadership

3. Challenge can bring new vitality

4. Space for new classes - increases growth potential

5. Lower costs - more financial support for missions, staff and program expansion

6. In event of necessary building - broader financial base in place

7. Offers more choices

8. Outreach of the Sunday School expanded

APPENDIX F

HIGH POINT FIRST WESLEYAN CHURCH
SUNDAY SCHOOL ATTENDANCE

708 685 635 681 650 610 644 645 629 623 641 649
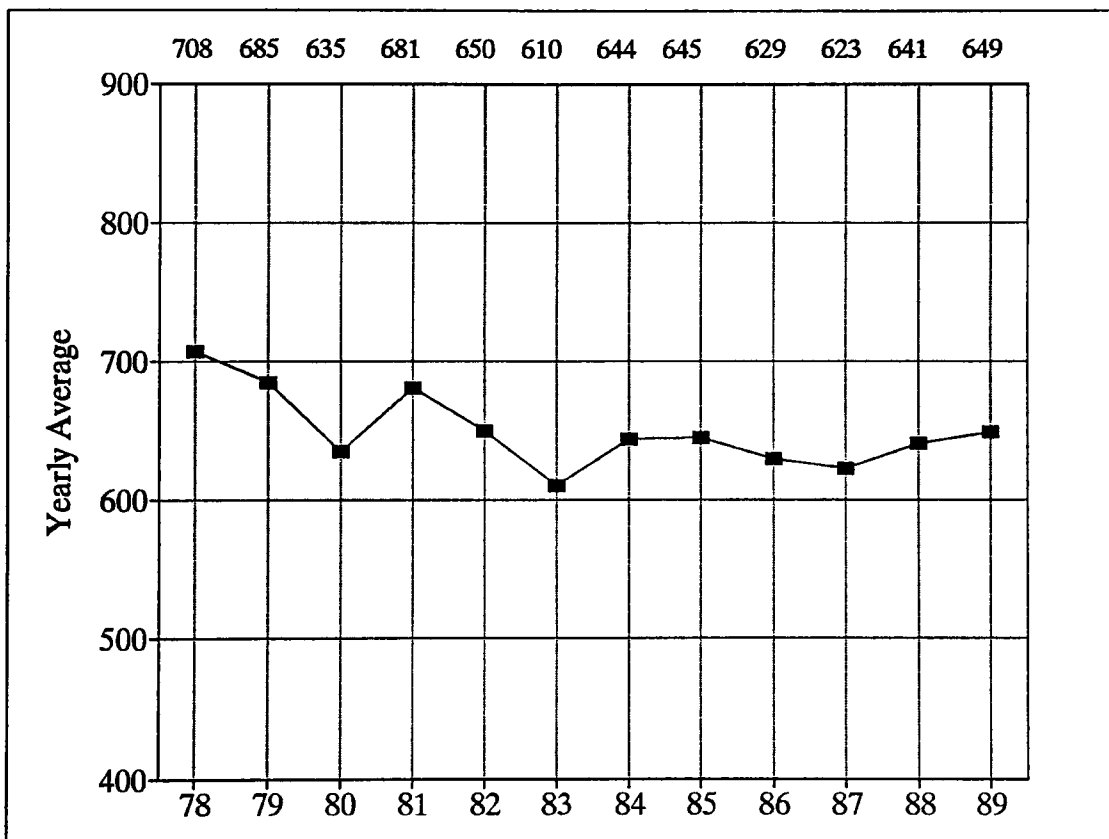
APPENDIX G

HIGH POINT FIRST WESLEYAN CHURCH
SUNDAY MORNING WORSHIP ATTENDANCE
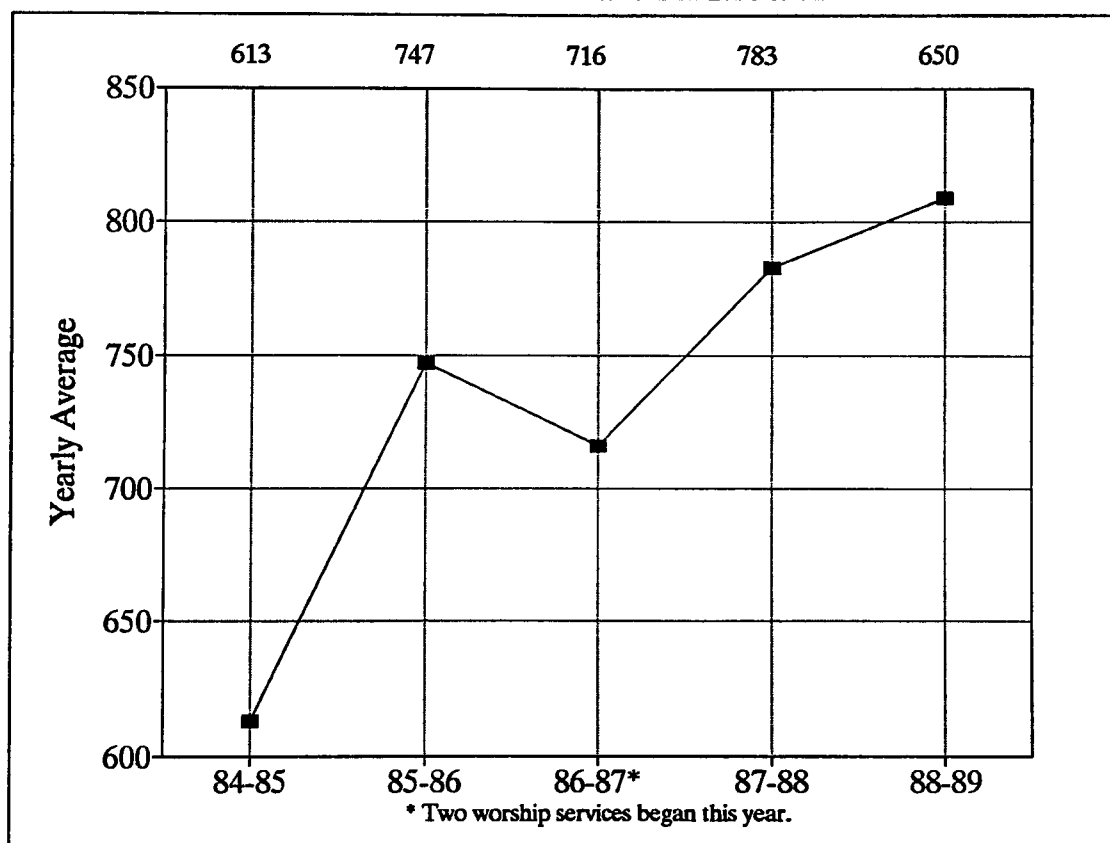
APPENDIX H

TYPICAL DUAL SUNDAY SCHOOL

9:30 - 10:30   10:45 - 11:45

WORSHIP   **WORSHIP**

SUNDAY SCHOOL   **SUNDAY SCHOOL**

Fully Graded Classes
(1-12)

Graded Adults
(College Career 18-21)
(Singles 22 & Up)
(Young Marrieds 18-29)

Median Adults (30-59)

Senior Adults (60 & Up)

Various Specialty
Classes

15 minutes transition

In larger churches
2nd Sunday School is
virtually duplicated.

In churches of 1000
and smaller, classes
are often combined
(grades 1 & 2, 3 & 4,
etc., initially in
the new hour.

In most medium sized
Sunday Schools, "High
Draw" teachers and
specialty classes are
placed here.

Teens in Sunday
Schools under 1000
are often in one
Sunday School or the
other (not divided).

BIRTH - 5 YEARS   EXTENDED SESSIONS   BIRTH - 5 YEARS

APPENDIX I

DUAL SUNDAY SCHOOL BASED ON OUR NEEDS
(TENTATIVE)

9:00 - 10:10   **10:30 - 11:40**

WORSHIP	WORSHIP

SUNDAY SCHOOL	SUNDAY SCHOOL

Pre - Teen (5th & 6th grade) Adults (Various Existing Classes)	20 minutes transition	Pre - Teen (5th & 6th grade) Junior High Senior High Adults (Singles, New Classes, "High Draw" Classes)

BIRTH - 2 YEARS	NURSERY	BIRTH - 2 YEARS

Extended Session

Beginners 3-5 years Primary 1st & 2nd grade Middler 3rd & 4th grade	Children's Church Activities Ages 3-5 Grades 1-4
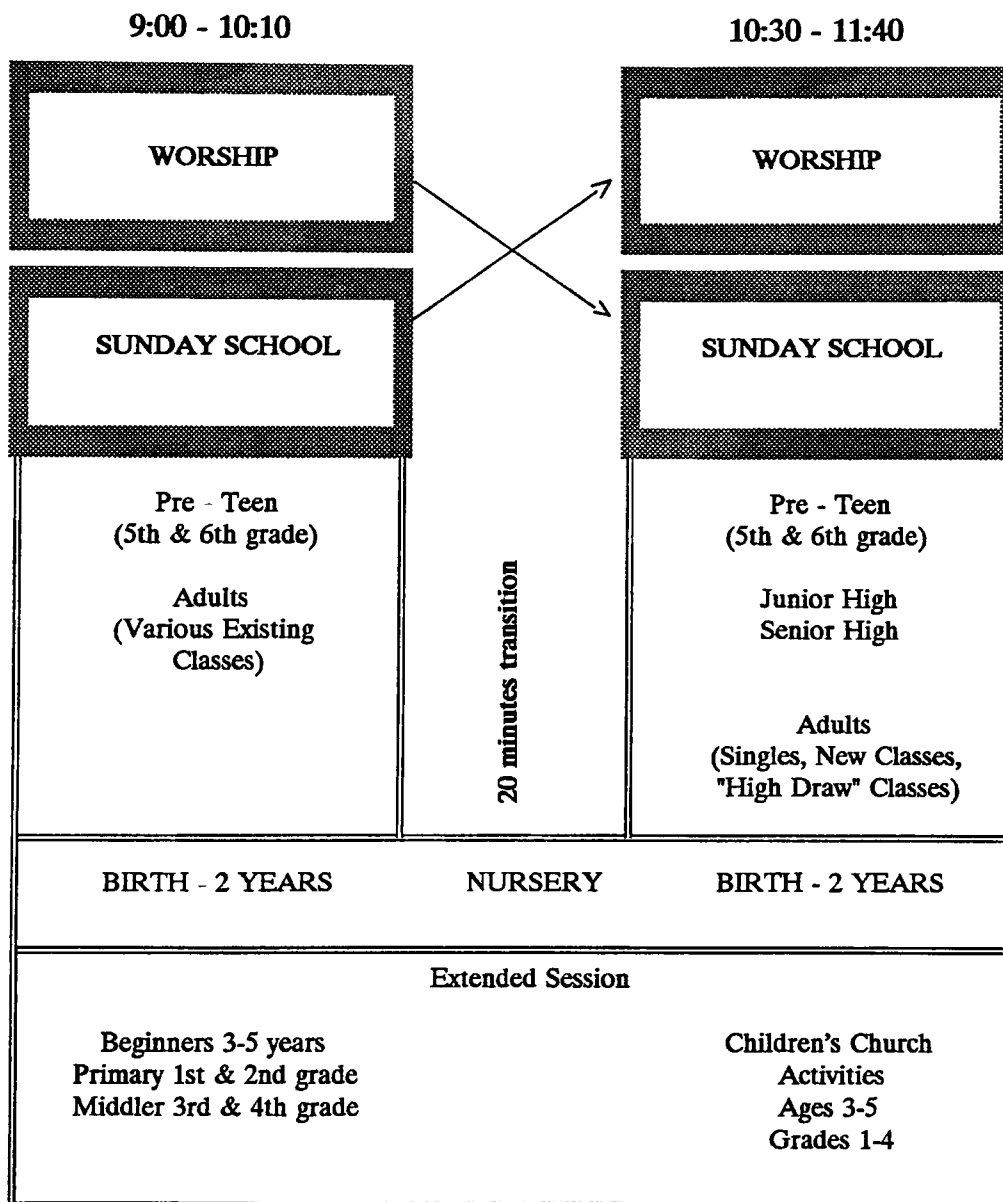
High Points

Of First Wesleyan Church, High Point, N.C.

Volume 1 - Issue Ten

October, 1989

New Enrollment Sunday
- October 22

Sunday School Rally
- October 29

"COMPEL THEM TO COME"

Heart to Heart

New Goal/Dual Sunday School

Aron P. Willis/Senior Pastor

At our last congregation informational meeting the idea of a *"Dual Sunday School"* was presented. A *"Dual Sunday School"* is simply two Sunday schools being provided on the same Sunday. We already provide dual worship services. By adding an additional Sunday school session we would be providing a dual Sunday school as well. The Sunday schedule for this proposal would be similar to one of the following:

PROPOSAL 1
9:00 a.m. - 10:00 a.m.
Sunday School/Worship Service and Children's Church

10:30 - 11:30 a.m.
Worship Service/Sunday School

PROPOSAL 2
8:30 a.m. - 9:30 a.m.
Worship Service and Children's Church

9:45 - 10:45 AM
Worship Service and Children's Church/ Sunday School

11:00 A.M. - 12:00 Noon
Sunday School

The main reason for starting an additional Sunday school is to provide room for growth. Our Sunday school attendance has plateaued for the last 10 years. Our main problem is the lack of space. At the present time all the available classroom space is being used. By moving some of the classes to another time, rooms are then available for starting new classes during both sessions. New classes mean growth.

Our move to two worship services illustrates how providing more space encourages growth. During the Conference year of 1985-86, with an average attendance of 747, we reached a saturation point as to the number of people our sanctuary could comfortably accommodate. The following year, 1986-87 the average attendance fell to 716, a decline of 4 percent. This is typical when maximum use of space is reached. In the fall of 1987, we began the dual worship service. From that point until now we have shown a 13 percent increase in attendance.

The L.B.A. has authorized careful study of the dual Sunday school. Preliminary research indicates that there are good reasons for believing that a dual Sunday school could facilitate new growth. Of course there will be many logistical challenges to work through. Expansion is never achieved without some *"growing pains."* Through the years, however, First Wesleyan has demonstrated a willingness to *"pay the price"* for progress. We ask for your prayers and support as study of the dual Sunday school continues.

APPENDIX K

January 16, 1990

Mr. and Mrs. Phillip Row
535 Greenwood Ave.
High Point, NC 27983

Dear Phil and Carolyn,

Greetings in our Lord's Name!

I am writing for two reasons. First, I want to thank you for the interest you have and your participation in our Sunday School. Your commitment to the Sunday School is obviously an endorsement to its importance.

My second reason for writing is to enlist your help as we contemplate growth and consider ways of improving our Sunday School.

You may recall that the Local Board of Administration has authorized a study on the possibility of developing a dual Sunday School program. Unless we, somehow, provide more space for starting additional Sunday School classes, our growth potential will be limited. What I'm asking you to do is to fill out the enclosed questionnaire and return it to me within a week. It is important to me to have input from you because you are the people who make the Sunday School work.

You will receive a follow-up call in a few days to answer any questions about the questionnaire and to encourage you to return the questionnaire as soon as possible. Again, I greatly appreciate your help in this matter.

Yours for a growing Sunday School,

Aron P. Willis
Senior Pastor

APW/sw
Enclosure

SUNDAY SCHOOL MEMBER SURVEY

1. Do you understand clearly the idea of a two session Sunday School?

   ____ yes   ____ no

   If no, explain what you don't understand. _____
   _____
   _____
   _____

2. Do you agree that our Sunday School needs more space?

   ____ yes   ____ no

   If no, please explain why not. _____
   _____
   _____
   _____

3. If you answered yes to the above question, which option would you choose for providing more space for the Sunday School?

   ____ Build additional facilities
   ____ Rent space near the church
   ____ Make better use of existing space
   ____ Develop dual Sunday Schools
   ____ None of the above

4. Do you believe the Sunday School is important to the numerical growth of the church?

   ____ yes   ____ no   ____ partially

   If no, please explain why not. _____
   _____
   _____
   _____

5. Would you be willing for the church to attempt a dual Sunday School program?

   ____ yes   ____ no   ____ don't know

   If no, please explain why not. _____
   _____
   _____
   _____

6. Would you be willing to attend Sunday School at a different time than you are now, such as an hour earlier or later?

____ yes   ____ no   ____ don't know

If no, please explain why not. _____
_____
_____
_____

7. Would you be willing for your current class to be divided?

____ yes   ____ no   ____ don't know

If no, please explain why not. _____
_____
_____
_____

8. Would you be willing to be a part of a new Sunday School class?

____ yes   ____ no   ____ don't know

If no, please explain why not. _____
_____
_____
_____

9. Would you be willing to serve as a leader, teacher or helper in one of the Sunday School sessions?

____ yes   ____ no   ____ don't know

If yes, please indicate how you are willing to serve.

_____
_____

10. Do you feel that we have enough classroom and other space for our present Sunday School use?

____ yes   ____ no   ____ partially   ____ don't know

11. Do you feel crowded or uncomfortable in your present Sunday School class?

____ yes   ____ no   ____ partially   ____ don't know

12. Does the size of your present class allow for sufficient participation from class members?

____ yes   ____ no   ____ partially   ____ don't know

13. How would you rate your present class?

    ____ too large   ____ too small   ____ about right   ____ undecided

14. How would you rate the number of adult classes presently being offered?

    ____ too many   ____ too few   ____ about right   ____ undecided   ____ don't know

15. Do you feel that an adequate variety of classes are being offered?

    ____ yes   ____ no   ____ don't know   ____ undecided

16. Do you feel that a two session Sunday School program will result in an increase in Sunday School attendance?

    ____ yes   ____ no   ____ don't know   ____ undecided

17. Do you feel that the Sunday School administration staff has been able to build an effective organization in our current Sunday School program?

    ____ yes   ____ no   ____ don't know

    If no, please explain why. _____
    _____
    _____

18. What are the major difficulties that you see in conducting a two session Sunday School?

    _____
    _____
    _____
    _____

19. What advantages do you see?

    _____
    _____
    _____
    _____

20. What schedule do you think would be the most ideal for dual Sunday Schools and Worship sessions?

    ____   PLAN A

            8:45 - 9:15 Worship and Sunday School
            10:00 - 11:00 Worship and Sunday School

    ____   PLAN B

            9:15   10:15 Worship and Sunday School
            10:30 - 11:30 Worship and Sunday School

___ <u>PLAN C</u>

    8:00 - 9:00 Worship
    9:15 - 10:15 Worship and Sunday School
    10:30 - 11:30 Sunday School

___ <u>PLAN D</u>

    8:30 - 9:30 Sunday School
    9:45   10:45 Worship and Sunday School
    11:00 - 12:00 Worship

Signature _____
         (opitional)

SUNDAY SCHOOL MEMBER SURVEY

Pre-Test Results

Surveys returned - 432

1. Do you understand clearly the idea of a two session Sunday School?

   335 yes   75 no   20 no answer   2 don't know

   If no, explain what you don't understand.

2. Do you agree that our Sunday School needs more space?

   273 yes   99 no   30 no answer   30 don't know

   If no, please explain why not.
   - Didn't know we were out of space.
   - Put some smaller classes together.
   - People here don't want more changes.

3. If you answered yes to the above question, which option would you choose for providing more space for the Sunday School?

   48   Build additional facilities
   ___   Rent space near the church
   179   Make better use of existing space
   112   Develop dual Sunday Schools
   7   None of the above
   89   No answer
   1   Don't know

4. Do you believe the Sunday School is important to the numerical growth of the church?

   360 yes   9 no   51 partially   12 no answer

   If no, please explain why not.

5. Would you be willing for the church to attempt a dual Sunday School program?

   245 yes   51 no   121 don't know   15 no answer

   If no, please state why not.
   - I'd rather you didn't--like it as it is.
   - Only if we plan to do it for a sufficient length of time.

6. Would you be willing to attend Sunday School at a different time than you are now, such as an hour earlier or later?

   <u>189</u> yes   <u>136</u> no   <u>95</u> don't know   <u>12</u> no answer

   If no, please explain why not.
   - I like it like it is.
   - Any earlier is too early for children.
   - Classes for adults need to be compatible with children's class time.

7. Would you be willing for your current class to be divided?

   <u>106</u> yes   <u>256</u> no   <u>61</u> don't know   <u>9</u> no answer

   If no, please explain why not.
   - No, my class is like my family.
   - Class is a nice size--we've divided before, rather not do that again.
   - No, worked to hard and too long to build it up to have it divided now.
   - Instead of dividing classes have some meet at one time and the rest at another time.
   - No, I like my class and my teacher.
   - I'd rather not but if you need me to help--OK.
   - Whatever is best for our church is fine with me.

8. Would you be willing to be a part of a new Sunday School class?

   <u>121</u> yes   <u>193</u> no   <u>110</u> don't know   <u>8</u> no answer

   If no, please explain why not.
   - Enjoy my class and my teacher
   - I chose my class very carefully--don't want to change.
     I would help start a new class if you needed me to do so.
   - This class is my family (the only one I have).
   - Whatever is best for our church.

9. Would you be willing to serve as a leader, teacher or helper in one of the Sunday School sessions?

   <u>51</u> yes   <u>242</u> no   <u>111</u> don't know   <u>28</u> no answer

   If yes, please indicate how you are willing to serve.
   - Teacher/Leader/Substitute/Keeping Records

10. Do you feel that we have enough classroom and other space for our present Sunday School use?

    <u>125</u> yes   <u>93</u> no   <u>47</u> partially   <u>145</u> don't know   <u>22</u> no answer

11. Do you feel crowded or uncomfortable in your present Sunday School class?

    <u>56</u> yes   <u>313</u> no   <u>47</u> partially   <u>0</u> don't know   <u>8</u> no answer   <u>7</u> Undecided

12. Does the size of your present class allow for sufficient participation from class members?

    <u>315</u> yes   <u>44</u> no   <u>49</u> partially   <u>0</u> don't know   <u>11</u> no answer   <u>7</u> undecided

13. How would you rate your present class?

    <u>36</u> too large   <u>40</u> too small   <u>320</u> about right   <u>17</u> undecided   <u>19</u> no answer

14. How would you rate the number of adult classes presently being offered?

    <u>8</u> too many   <u>21</u> too few   <u>140</u> about right   <u>34</u> undecided   <u>212</u> don't know
    <u>16</u> no answer   <u>1</u> don't care

15. Do you feel that an adequate variety of classes are being offered?

    <u>235</u> yes   <u>20</u> no   <u>137</u> don't know   <u>26</u> undecided

16. Do you feel that a two session Sunday School program will result in an increase in Sunday School attendance?

    <u>97</u> yes   <u>90</u> no   <u>184</u> don't know   <u>44</u> undecided   <u>17</u> no answer

17. Do you feel that the Sunday School administration staff has been able to build an effective organization in our current Sunday School program?

    <u>277</u> yes   <u>17</u> no   <u>120</u> don't know   <u>18</u> no answer

    If no, please explain why.
       - Need better communication
       - Need a variety of classes (maybe some short-term ones)
         Need a program to encourage people to want to teach Sunday   School
       - Not very well organized these past few years
       - Teachers do their own things--need guidance and direction.

18. What are the major difficulties that you see in conducting a two session Sunday School?

       - Getting enough teachers and leaders
       - Confusion if not explained thoroughly
       - People not happy with the time their class is scheduled
       - People will be upset if you split classes
       - Splitting families (adult families like to worship together
         Choir members and pastors need to be in Sunday School, we will need two choirs
         Peoples resistance to change of any kind is very high here
       - Getting a time schedule to keep the most people happy
       - Why not leave it alone
         We could end up having tow separate churches here.
         What about children's programs. Youth programs.

19. What advantages do you see?

       - Reach more people
       - Growth and room for growth

- Making better use of our facilities and not having to spend all that money on new buildings
- Flexibility and choices of times
- Room for more classes to choose from
- Allow for more room in Worship Services making way for growth

20. What schedule do you think would be the most ideal for dual Sunday Schools and Worship Sessions?

_78_ PLAN A

   8:45 - 9:15 Worship and Sunday School
   10:00 - 11:00 Worship and Sunday School

_96_ PLAN B

   9:15 - 10:15 Worship and Sunday School
   10:30 - 11:30 Worship and Sunday School

_32_ PLAN C

   8:00 - 9:00 Worship
   9:15 - 10:15 Worship and Sunday School
   10:30 - 11:30 Sunday School

_107_ PLAN D

   8:30 - 9:30 Sunday School
   9:45   10:45 Worship and Sunday School
   11:00 - 12:00 Worship

_43_ No answer

_2_ Don't know

_3_ The way it is now

_1_ NO--on all the blanks

_4_ ??,s on all the blanks

_2_ Changed the times around

_5_ B or D

_1_ A or D

_2_ A or B

_2_ C or D

APPENDIX L

January 16, 1990

Mr. and Mrs. Bob Jones
3316 W. Parris Ave.
High Point, NC 28689

Dear Bob and Amy,

Greetings in our Lord's Name!

I am writing for two reasons. First, I want to thank you for the interest you have and the work you do in our Sunday School. Your commitment to the Sunday School is obviously an endorsement to its importance in the lives of our people.

My second reason for writing is to enlist your help as we contemplate growth and consider ways of improving our Sunday School.

You may recall that the Local Board of Administration has authorized a study on the possibility of developing dual Sunday Schools. Unless we, somehow, provide more space for starting additional Sunday School classes, our growth potential will be limited. What I'm asking you to do is to fill out the enclosed questionnaire and return it to me within a week. It is important to me to have input from you and all our teachers because you are the people who make the Sunday School work.

You will receive a follow-up call in a few days to answer any questions about the questionnaire and to encourage you to return the questionnaire as soon as possible. Again, I greatly appreciate your help in this matter.

May God continue to bless you as you serve in this most strategic ministry.

Yours for a growing Sunday School,

Aron P. Willis
Senior Pastor

APW/sw
Enclosure

SUNDAY SCHOOL LEADER/TEACHER SURVEY

1. Do you understand clearly the idea of a two session Sunday School?

    _____ yes   _____ no

    If no, explain what you don't understand. _____
    _____
    _____
    _____

2. Do you agree that our Sunday School needs more space?

    _____ yes   _____ no

    If no, please explain why not. _____
    _____
    _____
    _____

3. If you answered yes to the above question, which option would you choose for providing more space for the Sunday School?

    _____ Build additional facilities
    _____ Rent space near the church
    _____ Make better use of existing space
    _____ Develop dual Sunday Schools
    _____ None of the above

4. Do you believe the Sunday School is important to the numerical growth of the church?

    _____ yes   _____ no   _____ partially

    If no, please explain why not.

5. Would you be willing for the church to attempt a dual Sunday School program?

    yes   no   don't know

    If no, please explain why not. _____
    _____
    _____
    _____

6. Would you be willing to teach a class at a different time than now?

    If no, please explain why not. _____
    _____
    _____
    _____

7. Would you be willing for your current class to be divided?

____ yes   ____ no   ____ don't know

If no, please explain why not. _____

_____

_____

8. Would you be willing to teach a new class?

____ yes   ____ no   ____ don't know

If no, please explain why not.

9. Do you feel that we have enough classroom and other space for our present Sunday School use?

____ yes   ____ no   ____ partially   ____ don't know

10. Do you feel crowded or uncomfortable in your present Suday School class?

____ yes   ____ no   ____ partially   ____ don't know

11. Does the size of your present class allow for sufficient participation from class members?

____ yes   ____ no   ____ partially   ____ don't know

12. How would you rate your present class?

____ too large   ____ too small   ____ about right   ____ undecided

13. How would you rate the number of adult classes presently being offered?

____ too many   ____ too few   ____ about right   ____ undecided   ____ don't know

14. Do you feel that an adequate variety of classes are being offered?

____ yes   ____ no   ____ don't know   ____ undecided

15. Do you feel that a two session Sunday School program will result in an increase in Sunday School attendance?

____ yes   ____ no   ____ don't know   ____ undecided

16. Do you feel that the Sunday School administration staff has been able to build an effective organization in our current Sunday School program?

_____ yes _____ no _____ don't know

If no, please explain why. _____

_____

_____

17. What are the major difficulties that you see in conducting a two session Sunday School?

_____

_____

_____

_____

18. What advantages do you see?

_____

_____

_____

_____

20. What schedule do you think would be the most ideal for dual Sunday Schools and Worship Sessions?

_____ PLAN A

8:45 - 9:15 Worship and Sunday School
10:00 - 11:00 Worship and Sunday School

_____ PLAN B

9:15 - 10:15 Worship and Sunday School
10:30 - 11:30 Worship and Sunday School

_____ PLAN C

8:00 - 9:00 Worship
9:15 - 10:15 Worship and Sunday School
10:30 - 11:30 Sunday School

_____ PLAN D

8:30 - 9:30 Sunday School
9:45 - 10:45 Worship and Sunday School
11:00 - 12:00 Worship

Signature _____
       (opitional)

SUNDAY SCHOOL LEADER/TEACHER SURVEY

Pre-Test Results

<u>Total Surveys Returned-48</u>

1. Do you understand clearly the idea of a two session Sunday School?

    _44_ yes   _3_ no   _1_ no answer

    If no, explain what you don't understand.

2. Do you agree that our Sunday School needs more space?

    _32_ yes   _8_ no   _7_ don't know   _1_ no answer

    If no, please explain why not.
    Not aware we were out of space.

3. If you answered yes to the above question, which option would you choose for providing more space for the Sunday School?

    _5_ Build additional facilities
    ___ Rent space near the church
    _20_ Make better use of existing space
    _32_ Develop dual Sunday Schools
    ___ None of the above
    _4_ No answer

4. Do you believe the Sunday School is important to the numerical growth of the church?

    _44_ yes   _1_ no   _3_ partially

    If no, please explain why not.

5. Would you be willing for the church to attempt a dual Sunday School program?

    _40_ yes   _4_ no   _3_ don't know   _48_ no answer

    If no, please explain why not.

6. Would you be willing to teach a class at a different time than now?

    _19_ yes   _8_ no   _14_ don't know   _6_ no answer   _2_ depends on my health

    If no, please explain why not.
    - I like teaching the class I now have and I believe that this age group would have a very difficult time adjusting to a new teacher.

7. Would you be willing for your current class to be divided?

   _22_ yes   _13_ no   _7_ don't know   _6_ no answer

   If no, please explain why not.
   - Too many problems when you divide a class, I've been through that before.   Not large enough to divide.   People don't like to be told where they can go to Sunday School.

8. Would you be willing to teach a new class?

   _18_ yes   _17_ no   _9_ don't know   _1_ possibly

   _2_ no answer   _1_ willing to pray about that

   If no, please explain why not.
   - I like the class I'm teaching now and don't want to change.

9. Do you feel that we have enough classroom and other space for our present Sunday School use?

   _8_ yes   _23_ no   _9_ partially   _7_ don't know   _1_ no answer

10. Do you feel crowded or uncomfortable in your present Suday School class?

    _8_ yes   _34_ no   _2_ partially   _0_ don't know   _1_ undecided   _3_ no answer

11. Does the size of your present class allow for sufficient participation from class members?

    _11_ yes   _6_ no   _2_ partially   _0_ don't know   _2_ undecided   _5_ no answer

12. How would you rate your present class?

    _2_ too large   _13_ too small   _27_ about right   _3_ undecided

13. How would you rate the number of adult classes presently being offered?

    _2_ too many   _7_ too few   _20_ about right
    _4_ undecided   _13_ don't know   _2_ no answer

14. Do you feel that an adequate variety of classes are being offered?

    _24_ yes   _4_ no   _18_ don't know   _2_ undecided

15. Do you feel that a two session Sunday School program will result in an increase in Sunday School attendance?

    _27_ yes   _7_ no   _12_ don't know   _1_ undecided   _1_ not right at first, but later

16. Do you feel that the Sunday School administration staff has been able to build an effective organization in our current Sunday School program?

   _30_ yes   _8_ no   _8_ don't know   _2_ no anwer

   If no, please explain why.
   - Need to motivate laity to want to teach.
   - Need teacher training.
   - Poor communication
   - Lack of follow-up on absentees.
   - Not very well organized.

17. What are the major difficulties that you see in conducting a two session Sunday School?

   - Getting enough teachers and leaders
   - Communication and implementation
   - Coordinating people traffic
     Not seeing friends because of schedule differences
   - Splitting families up (we have a lot of "generational" families (with wide age range) who like to sit together in worship
   - Segmenting the congregation--it will be like two churches
   - Right timing
   - Teachers may decide to stop teaching to be in both worship services
   - Making sure children and adult classes coordinate
   - Uneven attendance
   - Getting enough people willing to start
   - Confusion with scheduling
   - People getting lost between the two programs--maintaining good records and close follow-up
   - Fellowship and Friendship programs
   - People here are very, very slow to change

18. What advantages do you see?

   - Possible church growth
   - Allowing room for growth
   - None
   - Good utilization of space--more people in less crowded conditions
     Reach more people
   - Flexibility of schedules
     Good stewardship of buildings
     More opportunities for leadership and service
   - Develop new friendships
   - Sometimes people like a change
     Make more room in sanctuary for worship service

20. What schedule do you think would be the most ideal for dual Sunday Schools and Worship Sessions?

__2__ PLAN A

   8:45 - 9:15 Worship and Sunday School
   10:00 - 11:00 Worship and Sunday School

__24__ PLAN B

   9:15 - 10:15 Worship and Sunday School
   10:30 - 11:30 Worship and Sunday School

__3__ PLAN C

   8:00 - 9:00 Worship
   9:15 - 10:15 Worship and Sunday School
   10:30 - 11:30 Sunday School

__14__ PLAN D

   8:30 - 9:30 Sunday School
   9:45 - 10:45 Worship and Sunday School
   11:00 - 12:00 Worship

__2__ No Answer

__1__ Either Plan B or D

__2__ Gave a different schedule altogether

APPENDIX M

DUAL SUNDAY SCHOOL BASED ON OUR NEEDS

9:15 - 10:25   **10:45 - 11:55**

WORSHIP	WORSHIP
SUNDAY SCHOOL	SUNDAY SCHOOL

	20 minutes transition	
Pre - Teen (5th & 6th grade) Adults (Most Existing Classes)		Pre - Teen (5th & 6th grade) Junior High Senior High Adults (Singles, New Classes, "High Draw" Classes)

BIRTH - 2 YEARS	NURSERY	BIRTH - 2 YEARS

Extended Session	
Beginners 3-5 years Primary 1st & 2nd grade Middler 3rd & 4th grade	Children's Church Activities Ages 3-5 Grades 1-4

APPENDIX N

April 9, 1990

Dear First Wesleyan Family:

On Sunday evening, April 8th, I proposed to the church, the development of a dual Sunday School program. This proposal came as a result of much study and has the full support of the Local Board of Administration, as well as the support of the Sunday School Committee.

Dual Sunday Schools are simply providing for an additional Sunday School at a different hour on Sunday morning. Presently, as you are aware, we have two worship services on Sunday morning with one Sunday School between the two. What I am proposing is that we have two Sunday Schools, as well as two worship services.

You may be wondering why we need dual Sunday School sessions. The reason actually is simple. We don't have enough space in one Sunday School to allow for additional growth, particularly in the adult areas. Fortunately, at present, we don't have a shortage of classrooms for our children. As a matter of fact, we have several rooms equipped for children which aren't being used and will allow for additional space for numerical growth. Our problem is the lack of classrooms for adults.

It is a well proven fact that adult Sunday School growth comes from starting and adding new classes. However, in our present Sunday School, we not only have several adult classes that have outgrown their meeting place, we have no available rooms to begin new classes in. We are simply out of space. Therefore, by adding an extra Sunday School session we can provide the space, particularly for adults, to keep our Sunday School growing and healthy.

The next question people naturally are asking is, "How will the dual Sunday School work?" I have enclosed a chart which hopefully will answer most of your questions. Please understand that no existing adult classes will be divided.

As specific questions are asked, I will be giving printed answers to help everyone to understand clearly how the proposed dual Sunday School will function.

Progress has its price and I'm sure that there will be some adjustments all of us will be required to make, in order to make the dual Sunday School program successful. But I pray that we will not allow the personal costs to prevent us from seeing and claiming the greater benefits of a growing Sunday School and reaching more men and women, young people and children for Jesus Christ. The Sunday School is the best means we have for fulfilling the Great Commission! Let's keep the Sunday School growing. Remember, by adding more space, we can multiply the growth of our Sunday School, just as we have increased our worship attendance by adding two worship services.
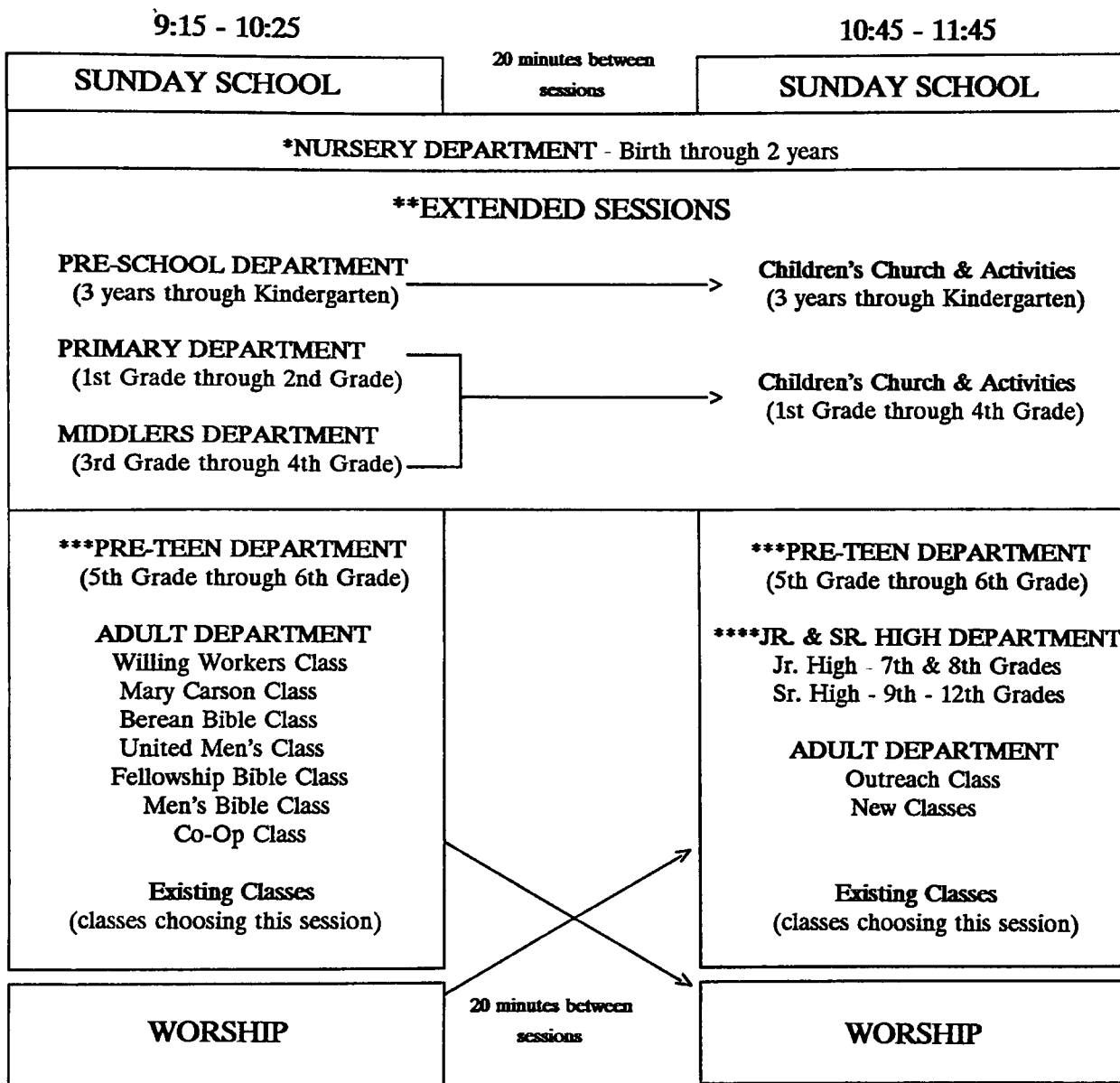
Thank you for your support and cooperation.

Yours for a growing Sunday School,

Aron P. Willis
Senior Pastor

APW/sw
Enclosure

DUAL SUNDAY SCHOOL

9:15 - 10:25		10:45 - 11:45
SUNDAY SCHOOL	20 minutes between sessions	**SUNDAY SCHOOL**

*NURSERY DEPARTMENT - Birth through 2 years

****EXTENDED SESSIONS**

PRE-SCHOOL DEPARTMENT
(3 years through Kindergarten) ————————> **Children's Church & Activities**
(3 years through Kindergarten)

PRIMARY DEPARTMENT
(1st Grade through 2nd Grade)
————————> **Children's Church & Activities**
MIDDLERS DEPARTMENT (1st Grade through 4th Grade)
(3rd Grade through 4th Grade)

***PRE-TEEN DEPARTMENT (5th Grade through 6th Grade)		*****PRE-TEEN DEPARTMENT** (5th Grade through 6th Grade)
ADULT DEPARTMENT Willing Workers Class Mary Carson Class Berean Bible Class United Men's Class Fellowship Bible Class Men's Bible Class Co-Op Class		******JR. & SR. HIGH DEPARTMENT** Jr. High - 7th & 8th Grades Sr. High - 9th - 12th Grades **ADULT DEPARTMENT** Outreach Class New Classes
Existing Classes (classes choosing this session)		**Existing Classes** (classes choosing this session)
WORSHIP	20 minutes between sessions	**WORSHIP**

*NOTE: Nothing is changed with the nursery. Babies remain in the nursery for both hours.

**NOTE: Because we don't have need for additional space for children's Sunday School classes, our dual Sunday School will have only one Sunday School session for children through 4th Grade - followed by children's church during the second session.

***NOTE: Children in 5th Grade through 6th Grade will attend Sunday School and Worship at the same hour as their parents.
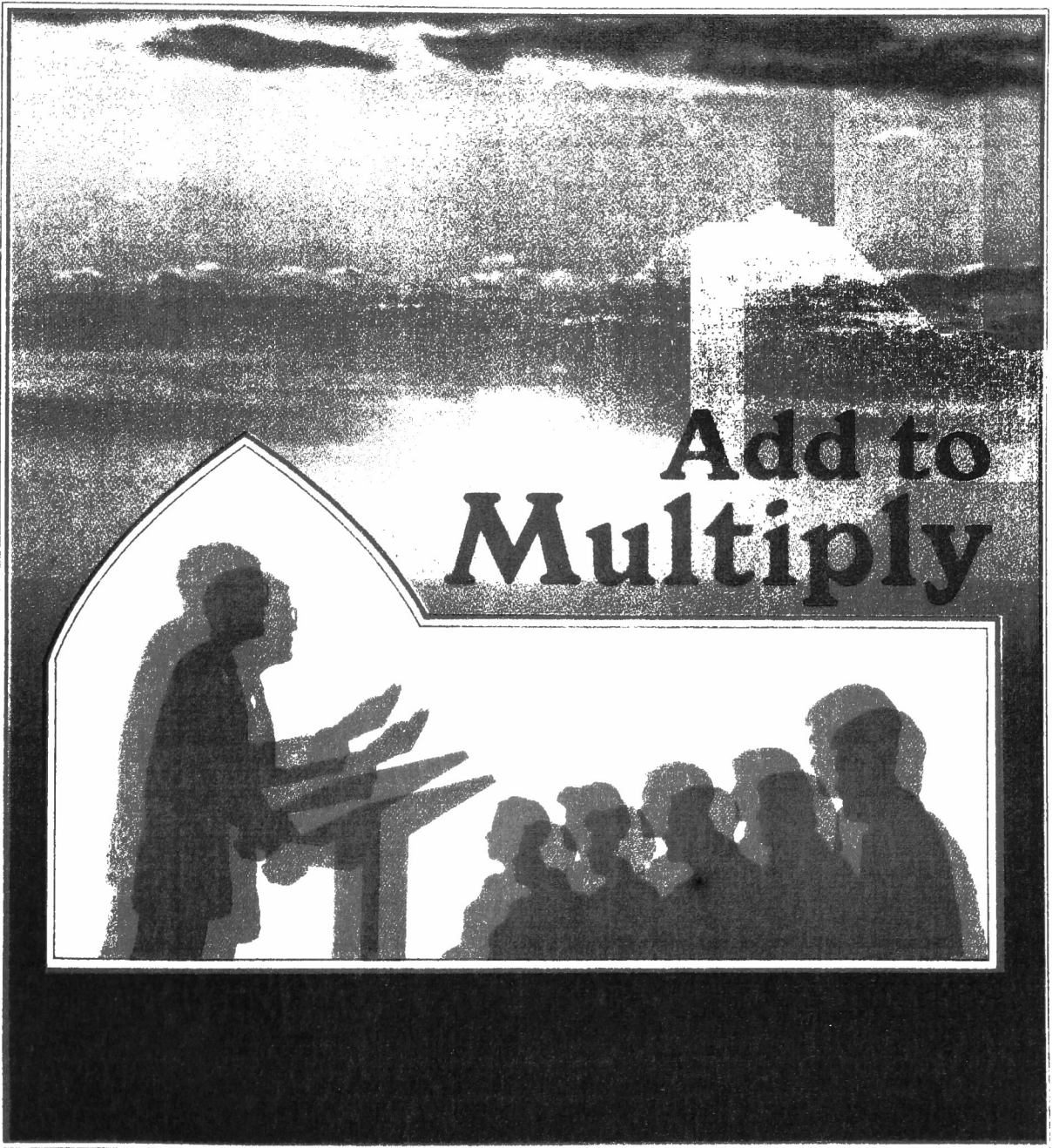
****NOTE: Sunday School classes for Jr. and Sr. High will be offered only during the 10:45 -11:55 session.

High Points

Of First Wesleyan Church, High Point, N.C.

Volume 2 - Issue Five   May, 1990

Add to Multiply

Heart to Heart

Add To Multiply

Aron P. Willis/Senior Pastor

On Sunday, April 8, at the congregational meeting, I presented a proposal for a dual Sunday School, followed by a letter to our church family with a detailed explanation of this concept. The theme, *ADD TO MULTIPLY* expresses the intent of this new challenge. By adding more space we will be able to provide additional classes and thereby multiply Sunday School growth.

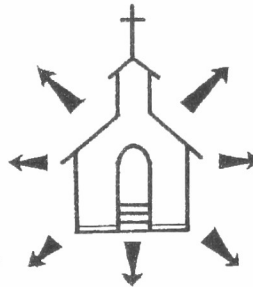The dual Sunday School will enable us to make wise use of our existing facilities. To build extra Sunday School classrooms would cost the church greatly. Stewardship requires us, I believe, to *"invest"* in the dual Sunday School.

Numerous questions have been asked about the dual Sunday School. The following pages will give you a chart of the schedule for the dual Sunday School and the questions most frequently asked. If you have additional questions, please get them to me or my secretary, Shirley Wagner, and I will be happy to respond. The answer to your question may help others to understand better.

AN INTERVIEW with the Pastor about the proposed dual Sunday School, using the questions asked most.

Why do we need a dual Sunday school? It seems to me that we just need to make better use of the space we already have.

This is the most frequently asked question. Actually, despite appearances, we don't have sufficient space for expanding our Sunday School. In the church proper, the two available areas are the sanctuary, and the O.L. Ruth Chapel. In the school we have several available children's classrooms but only 2-3 rooms at the very most for adults. This does not give us adequate room for future growth. In my opinion, the lack of space has been the chief reason why our Sunday School has shown little growth for the last 10 years. ⇒

Will the same classes be offered for both sessions? (9:15-10:25 and 10:45-11:55).

No. We are using a modified approach because space needs are not yet critical for the children. Sunday School classes for 3 year olds through the 4th grade will be offered in the first session only. Junior and Senior High classes will be offered in the second session only. A variety of adult classes will be offered in both sessions. Eventually, as our Sunday School continues to grow it will become necessary to offer classes for children and adults, but initially this plan should meet our specific needs for a limited time.

What will happen to Children's Church?

Children's worship is being planned for the 10:45-11:55 session. One group will consist of Kindergarten through 3 year olds and an additional worship experience for first grade through fourth grade. Grades five and six will no longer be included in children's church but will be attending adult worship with their parents.

It seems that a dual Sunday School will divide families. How do you plan to keep that from happening?

Since we already have a system where the children attend a separate worship service, the only families that the dual Sunday School could affect are those with teenagers. We are urging families with teens to attend the worship service together during the first hour and then go to Sunday School at the second hour since this is the only time that classes for teens is being offered. The parents with fifth and sixth grade children will attend Sunday School at the same time in order for them to be together in the worship service.

Where will we find the additional teachers and workers to conduct a dual Sunday School?

From willing people within our church who love and believe in the Sunday School! Actually, our needs will be minimal in starting the dual Sunday School since most of the new classes will be adult classes. Naturally the need for workers will increase as the Sunday School grows. However, there is a strong willingness within the church to serve. The Sunday School surveys revealed 52 people who were willing to teach or lead and 117 who expressed interest if they were needed.

Why not just take classes and combine them since we have classes that aren't full? Wouldn't this provide more classrooms?

There are several problems with this approach. *First,* most classes resist merging. *Secondly,* it is counter-productive because it discourages growth. We want to encourage classes to reach out and gain new people rather than combining existing numbers. *Thirdly,* it is a long proven fact that one of the keys to growing a Sunday School is starting new classes because they tend to attract more people more quickly than existing ones.

Our church is getting larger, and now with two Sunday School sessions as well as two worship services, I fear loosing contact with everyone. Is there anything that can prevent this?

Church growth experts have determined that on the average most people are acquainted with no more than 60 people in any given church. It probably isn't possible to
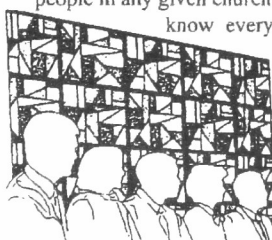
know everyone and to be involved in everything in a church our size. But it is possible to know a few people well. This is one of the reasons why our Sunday School classes are so important. In the larger church, it is essential for each person to be identified with a smaller group. It is in smaller groups such as Sunday School classes that close relationships are formed. Out of this comes a sense of "belonging", support, mutual ministry, friendship and other dynamics which are so vital to individuals and the life of a church.

Our Sunday school is fairly large and we have some very good social events because of its size. How would smaller classes benefit in this way?

Several of our smaller and medium size adult classes presently combine for socials. We would encourage new classes to do likewise.

How do you plan to avoid the "confusion" of two different classes using the same room?

Each class will have a group responsible for setting up. Also, separate storage areas will be supplied for each session.
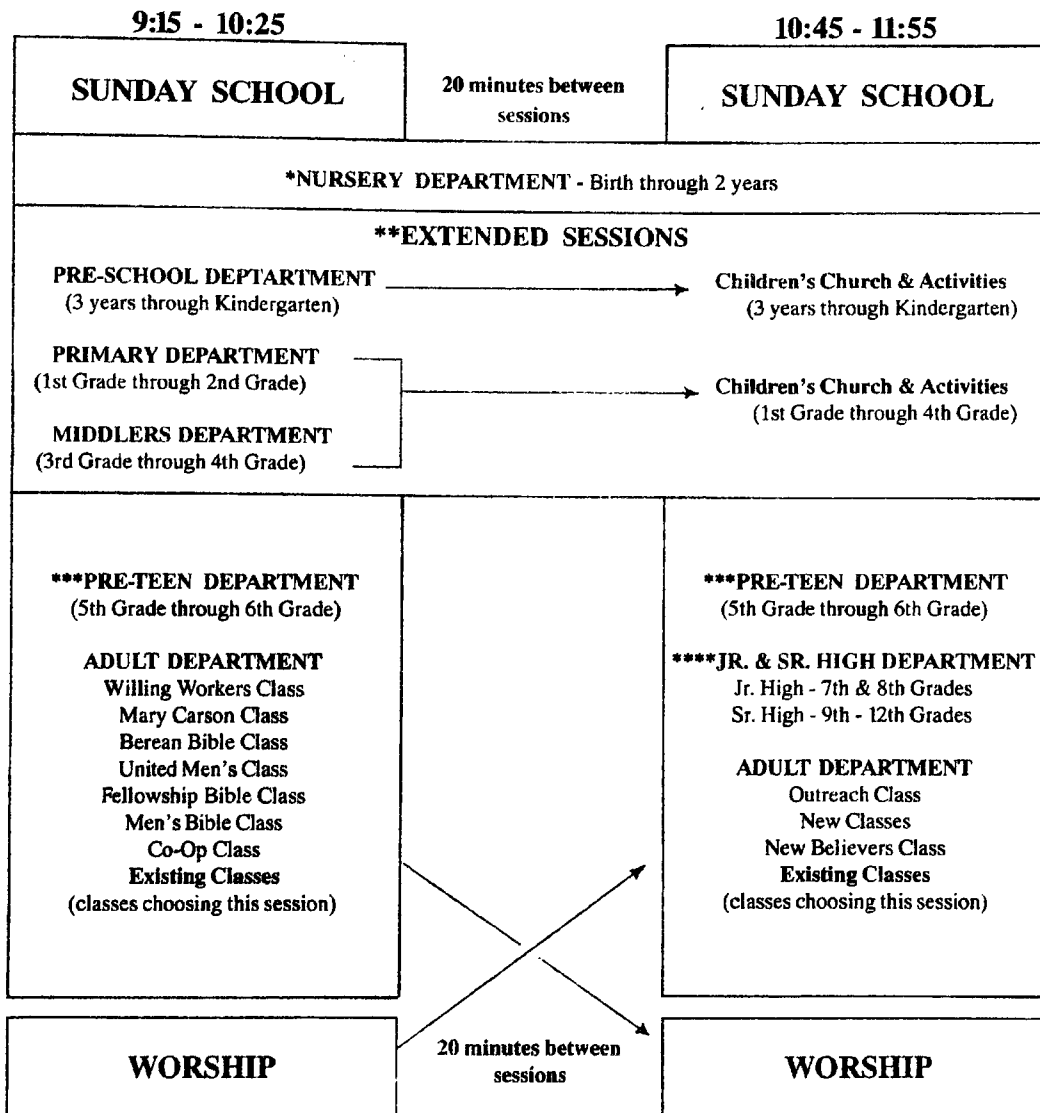
We enjoy coming to the early worship at 8:30 and then attending the 9:45 Sunday School which means that we are out earlier. Why not keep the 8:30 time instead of starting at 9:15?

With the children placed in the 9:15 Sunday School, it would create somewhat of a hardship on parents to have small children here earlier, such as the 8:30 time. Also, if our first worship and Sunday School sessions began at 8:30 it would mean that the second session would begin earlier with all services being concluded by shortly after 11:10. The early dismissal would be a detriment to visitors and newcomers who are accustomed to the traditional Sunday worship which begins before 11:00 and is concluded around noon.

However, don't despair! For those who enjoy coming early so they can leave earlier, consideration is being given to creating an 8:15 early Sunday School class. Those who attend this class would then attend the 9:15 worship service and would be leaving by 10:25. This provision would preclude adults with children since no children's classes would be offered. Let me hear from you if you are interested in this option!

DUAL SUNDAY SCHOOL

9:15 - 10:25		10:45 - 11:55
SUNDAY SCHOOL	20 minutes between sessions	**SUNDAY SCHOOL**

*NURSERY DEPARTMENT - Birth through 2 years

**EXTENDED SESSIONS

PRE-SCHOOL DEPTARTMENT
(3 years through Kindergarten) ⟶ Children's Church & Activities
(3 years through Kindergarten)

PRIMARY DEPARTMENT
(1st Grade through 2nd Grade)

⟶ Children's Church & Activities
(1st Grade through 4th Grade)

MIDDLERS DEPARTMENT
(3rd Grade through 4th Grade)

***PRE-TEEN DEPARTMENT
(5th Grade through 6th Grade)

ADULT DEPARTMENT
Willing Workers Class
Mary Carson Class
Berean Bible Class
United Men's Class
Fellowship Bible Class
Men's Bible Class
Co-Op Class
Existing Classes
(classes choosing this session)

***PRE-TEEN DEPARTMENT
(5th Grade through 6th Grade)

****JR. & SR. HIGH DEPARTMENT
Jr. High - 7th & 8th Grades
Sr. High - 9th - 12th Grades

ADULT DEPARTMENT
Outreach Class
New Classes
New Believers Class
Existing Classes
(classes choosing this session)

WORSHIP	20 minutes between sessions	**WORSHIP**

*NOTE: Nothing is changed with the nursery. Babies remain in the nursery for both hours.

**NOTE: Because we don't have need for additional space for children's Sunday School classes, our dual Sunday School will have only one Sunday School session for children through 4th Grade - followed by children's church during the second session.

***NOTE: Children in 5th Grade through 6th Grade will attend Sunday School and Worship at the same hour as their parents.
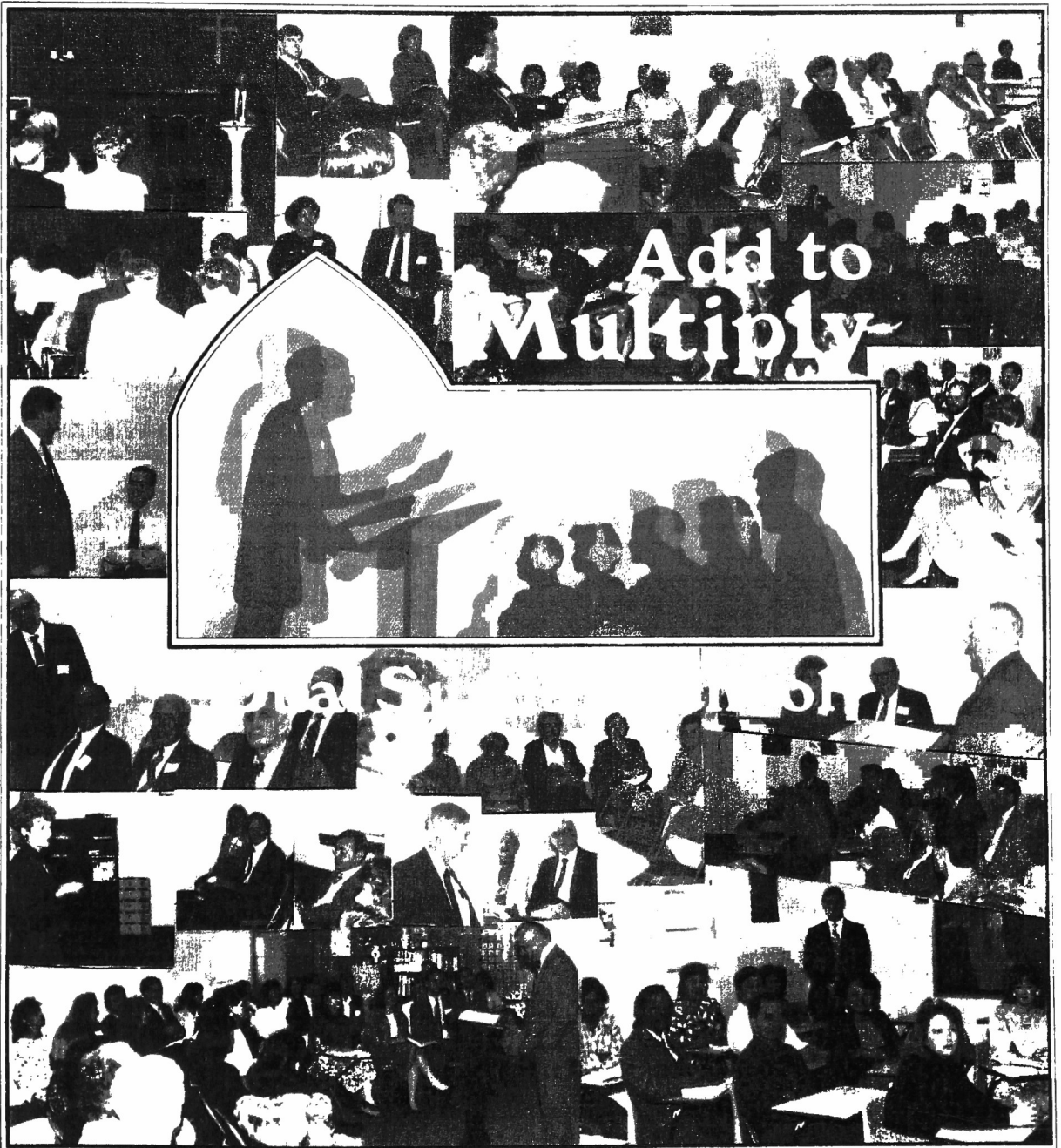
****NOTE: Sunday School classes for the Jr. and Sr. High will be offered only during the 10:45-11:55 session.

High Points

Of First Wesleyan Church, High Point, N.C.

Add to Multiply

Heart to Heart

Add To Multiply
More on the Dual Sunday Schools

Aron P. Willis/Senior Pastor

Last month, I devoted most of this column to answering questions most frequently asked about the dual Sunday school. Fewer questions are being asked. Hopefully, this is an indication of a more widespread and better understanding of how the dual Sunday school is going to function. In response to the May 6th class survey, the following questions were raised:

ADDITIONAL QUESTIONS

How does changing the time enable the Sunday school to grow?

Changing the time doesn't make the Sunday school grow. We need two Sunday school sessions in order to create more space for additional classrooms. It is this extra space that will enable the Sunday school to grow.

Will there not be families split during worship service because of conflicting Sunday school times?

No. Adults with no children naturally have the option of attending worship first and Sunday school second or vice versa. Worship for families with younger children (4th grade and under) will not be affected either, since these children do not normally accompany parents to adult worship services but have activities of their own. Parents with children 5th grade and older are encouraged to attend Sunday school at the same time in order that they can be together in the worship service.

What happens if individuals choose to attend Sunday school at one hour on a given Sunday and the other hour on the next Sunday?

We strongly discourage this. Once a choice is made regarding which Sunday school session an individual or family plans to attend, we urge that this schedule be kept in order to develop consistency and to avoid confusion with the dual Sunday school program.

One of the reasons for the early worship service was for the benefit of the older people who rise early and enjoy the early service. Will this change of schedule negatively effect this group as well as others who enjoy the early worship service?

I have two responses to this question. *First,* I don't believe that a change in schedule will be a negative factor for the majority of those in the early worship service. I'm convinced that our early risers have the welfare of the Sunday school at heart and are deeply commited to the growth of our church and Sunday school, even to the point of giving up some personal preferences.

Secondly, I am glad this question was raised, because it gives me an opportunity to share some very *"exciting news"*! As an option for the early risers when Dual Sunday school begins, *I am happy to announce the formation of a new class:*

Christian Communicators Class
8:15 - 9:00 a.m.

Teachers - Team taught by two of our most knowledgable and experienced teachers; Dr. Clifford Thomas, assisted by Dr. Floyd McCallum.

Who May Attend - Adults of any age, singles or couples with no children.*

Advantages - Those who enjoy coming early and getting out early will be able to attend Sunday school and worship and leave by 10:30 a.m.

*This limitation is necessary since no children's Sunday school classes will be offered at this early hour.

Dr. Thomas

Dr. McCallum

BENEFITS OF THE DUAL SUNDAY SCHOOL

Growth - This is the main reason for developing the dual Sunday school. Strictly speaking, offering another Sunday school session will not automatically produce growth. It creates more space for the Sunday school to grow in. We could experience some inital loss in numbers when the dual Sunday school is implemented. However, once adjustments are made, we fully expect our Sunday school to break out of our 10 year plateau and begin a new cycle of exciting growth as additional space for new classes become available.
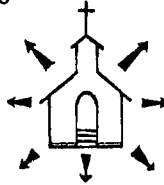
Stewardship - Two Sunday schools makes good financial sense. Multiplied thousands of dollars can be saved as a church maximizes its space. When a church finally reaches the point of saturation where building more space can no longer be avoided, there is a much broader "people base" to support the project.

Ministries As more classes are added, more people are involved in teaching and more students ministering to each other and various outreach efforts.

Options - The more schedules and classes people have to choose from, the more the church is able to meet the diverse needs of a larger number of people.
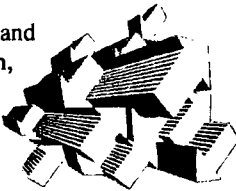
More Classes - More classes mean smaller classes. Smaller classes provide the benefits of more interaction and personal involvement that people need and are looking for.

Vitality - New classes are needed because once an existing class plateaus, it normally does not grow beyond that point. New classes attract new people and grow faster.

Excitement - The dual Sunday school presents a challenge to the church, a challenge that calls for vision and work. When a church experiences success through a worthy and needed project/ministry the result is a high level of excitement and anticipation.

WHAT OTHER CHURCHES ARE SAYING ABOUT THE DUAL SUNDAY SCHOOL

In my interviews with other pastors and church leaders who have implemented the dual Sunday school, I asked the question, "As you have gained experience with the dual Sunday school, how do you presently view it?" These are some samples of the responses:

"Permanent - just makes good stewardship out of our facilities to use them two or three times on a Sunday rather than once a day. Attendance increased - 1981-82 Sunday school attendance was 399; in 1988-89 attendance was 755 and since September through January average attendance is 937" ...**Central Wesleyan Church, Holland, MI.**

"A Permanent Solution. Attendance increased about five percent" ... **College Wesleyan Church, Marion, IN.**

"Permanent - this is the best thing that ever happened to our church. We'll continue with dual Sunday school - our church is really excited about it" ... **Red Sorrell, Deacon - First Baptist Church of Leesburg, FL.**

"We would not go back to a single Sunday school even if we had the space. Multiple Sunday schools are here to stay. Not only is it good stewardship, it offers so many more options for people to choose from" ... **Jimmy Knotts, Associate Pastor and Minister of Christian Education, Orlando First Baptist, Orlando, FL.**

"Permanent. We calculate that the dual Sunday school 'gave' us a million dollars worth of space which otherwise would have been invested in a new building" ... **McGregor Baptist Church, Fort Meyers, FL.**

"Most Baptist churchs started dual Sunday schools as a temporary measure until a new facilities were built. Now churches are looking at the dual Sunday school as a permanent solution. Dual Sunday schools are here to stay" ... **Rev. Cecil Roenfeld, Florida Baptist Convention.**

Adult Sunday School Classes

We would like you to be a part of our Sunday school. Listed below are the Adult Sunday School Classes with teachers' names and telephone numbers. If you see a class you think you may be interested in - please call the teacher for information on the format of the class. Perhaps you have an idea for a new adult class - if so, please let us know.

Congratulations to the newly elected Sunday School Superintendent, Bill Reeves (869-3461).

BEREAN BIBLE - Men's Class - meets in the North wing of the church, taught by Steve Wall (431-7801).

CHRISTIAN COURIERS - Mixed Class - meets in the South wing of the church, taught by Ken Nance (434-1798).

COLLEGE and CAREER - College Age and Up - meets in the South wing of the church, taught by Dave and Carol Clark (869-8956).

CO-OP - Mixed Class - meets in the South wing of the church, taught by Thad Parrish (431-3202).

CO-WORKERS - Mixed Class - meets in the Farlow Fellowship Hall, taught by Walt Baker (884-4170).

FELLOWSHIP BIBLE - Mixed Class - meets in the South wing of the church, taught by Frank Smith (885-6456).

FRIENDSHIP - Special Ed - meets in the North wing of the church, taught by Diane Leonard (887-2109).

KOINONIA - Mixed Class - meets in the South wing of the church, taught by Tommy Albertson (883-7881).

LAO - Laotian Class - meets in the South wing of the church, taught by Roger Richardson (887-6280) and Frank Goldstein (889-6248).

MARY CARSON = Ladies Class - meets in the South wing of the church, taught by Love Nance (883-8565).

MEN'S BIBLE - Men's Class - meets in the South wing of the church, taught by Bill Eudy (883-2854).

NEW LIFE FELLOWSHIP - Mixed Class - meets in the South wing of the church, taught by Charles Smith (869- 5160).

OUTREACH - Mixed Class - meets in the Wesleyan Education Center Cafeteria, taught by Jerry Farlow (869-3876).

S.O.S. (Starting Over Single) - Mixed Singles meets in the Wesleyan Education Center Media Center, taught by Dave and Betty Phillips (841-3932).

S.O.U.L. (Singles Offering Unconditional Love) - Mixed Singles - meets in the North wing of the church, taught by David and Brenda Chilton (674-6311).

UNITED MEN - Men's Class - meets in the North wing of the church, taught by Wesley Phillips (996-3528).

WESLEYAN HOMES - Mixed Class - meets at Wesleyan Homes, taught by Russell Mohl (884-5720).

WILLING WORKERS - Ladies Class - meets in the South wing of the church, taught by Virginia Ferguson (434-1748).

YOKE FELLOWSHIP - Young Marrieds - meets in the South wing of the church, taught by Larry and Carolyn Jones (472-0541).

High Points

Of First Wesleyan Church, High Point, N.C.

Volume 2 - Issue Seven   July, 1990

FIRST WESLEYAN'S

PIONEERING *Spirit*

MOVES AHEAD

with

Dual Sunday School

beginning in
October!

OUR PRAYER...
*GOD WORKING - IN US - AMONG US - AND THROUGH US*

Heart to Heart

Pioneers and Pilgrims

Aron P. Willis/Senior Pastor

On Sunday, June 10, the Sunday school of First Wesleyan Church took a great step forward in a combined session of the adult classes. A final presentation was given on the need for a dual Sunday school and 90 percent of the voters responded in favor of this exciting challenge. The dual Sunday school is scheduled to begin on October 7, 1990. This decision reflects, I believe, a renewal of the *"pioneering"* spirit that has historically characterized First Wesleyan Church.
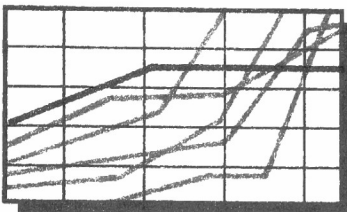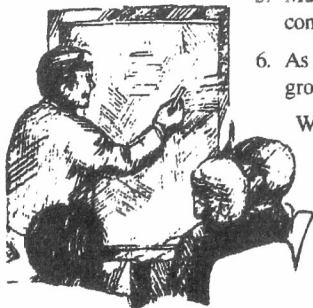
For many years First Wesleyan Church, before the merger of the Pilgrim Holiness and Wesleyan Methodist denominations, was the largest Sunday school in the Pilgrim Holiness denomination. We were a pace-setter for churches across the nation, but our Sunday school plateaued and other churches took the lead. Presently we rank 5th in the Wesleyan denomination in Sunday school attendance.

What caused us to lose our place of leadership? The records reveal at least two significant factors. The *first* was the loss of evangelistic fervor and outreach. When the Sunday school is seen primarily as a classroom for believers and not additionally as a means of reaching the unsaved, the Sunday school declines. When the interest of the Sunday school is focused inward with no active outreach and visitation ministry to others, the attendance levels off and losses soon follow.

A *second* factor that contributed to our failure to maintain our Sunday school leadership was a mindset that gradually and almost imperceptively resisted change. As space demands started to surface there was a reluctance towards *"paying the cost"* of meeting that challenge. This was not unique to our church but a common problem all churches face. The longer we are in existence, the greater t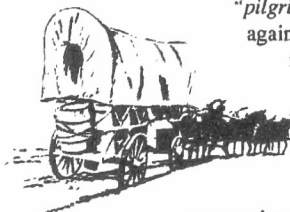he tendency to settle into our comfortable routines. But to be an aggressive church requires us to change in order to meet new challenges. Leading churches are always made up of pioneers and not settlers. Scripture supports this. We are pilgrims just passing through this world. We can't afford to "settle" into a self-serving style of religious existence and refuse to make the changes that would enable us to reach people for Christ.

A new wind is blowing on First Wesleyan. The Spirit is visiting us with a new opportunity. The vote for the dual Sunday school is a sign that we are willing to move out of our comfortable and settled routines to embrace a purpose bigger than our small personal interests. This is the first churchwide indicator that we are ready to become *"pilgrims"* and *"pioneers"* once again! The next step is for us to make the Sunday school a place for winning the lost and a chief means of outreach. I have every confidence of this development if we continue to be open to the movement of the Holy Spirit among us.

The following are just a few benefits the dual Sunday school will bring when it is inaugurated:

1. It will give us a new challenge.

2. More people will be involved in ministry as new classes are formed.

3. Smaller classes will provide more face to face encounters and better care for people.

4. More people can be won to Christ as new classes are mobilized for outreach.

5. Multiplying classes is one of the chief ways of growing a congregation.

6. As more people interact with the Word, the spiritual growth of a church is enhanced.

What benefits do you see?

A fellow pioneer,

Pastor Willis

APPENDIX R

August 13, 1990

Dear Friend of First Wesleyan,

On Sunday, October 7th, we will be starting our dual Sunday School program. I want to thank you in advance for the part I know you will want to play in helping make this bold step a real success as we endeavor to expand our Sunday School ministry. Dual Sunday Schools will help us be "soul winners" and good stewards at the same time, by maximizing our outreach and minimizing our costs. Dual sessions will also provide more options in terms of classes and meeting times for everyone to select from.

Enclosed is a schedule of the Sunday School classes offered in both sessions. This schedule is to help you decide which Sunday School session you plan to attend. Also enclosed is a registration card which I am asking you to fill out. Be sure and include all the members of your household as well. The card should be returned by no later than Sunday, August 26th. Special tables will be set up in the church foyer for this purpose.

Individuals will be at registration tables in the church foyer, this coming Sunday, August 19th, to answer any remaining questions you may have about the dual Sunday Schools. If you have had sufficient time to decide which Sunday School you will be attending, these people will be happy to receive your registration card.

Thank you for your cooperation. Our Sunday School is showing new signs of vitality and it is because of people like you who are willing to make changes in order to keep First Wesleyan's Sunday School alive and growing.

Yours for a growing Sunday School,

Aron P. Willis
Senior Pastor

APW/sw
Enclosures

Dual Sunday School Classes

Aron P. Willis
Senior Pastor

First Wesleyan Church
High Point, N.C.

Dear Church Family,

Welcome to the Sunday schools of First Wesleyan! Because of our growing church family and limited space we are conducting two Sunday schools in order to provide more space to include as many as possible in Sunday school classes.

Some of the reasons why Sunday school is important include:

1. The Bible can be studied systematically in Sunday school.
2. Sunday school encourages dialogue.
3. Relationships are formed through classes.
4. Sunday school is proven to be the best means for assimilating new people in the church.
5. More people are won to Christ through the Sunday school than any other means!

We want you to be a part of our Sunday school!

Pastor Aron P. Willis

First Wesleyan Church
1915 N. Centennial St.
High Point, NC 27262
(919) 884-1111

10:45 - 11:55 Sunday School

ADULT CLASSES

COLLEGE AND CAREER - Mixed Singles (ages 18-25)- Rooms 47 and 49 - South wing of church. Class format is lecture and discussion and current topic is on Prayer. This class is a part of Adults Caring Through Service which also meets for Fellowship and Bible Study on Thursday nights - currently in Revelation. Teachers are Dave and Carol Clark.

KOINONIA - Mixed class -Rooms 51 and 53 - South wing of church. Class format is lecture and discussion using Wesley Biblical Series and taught by Tommy Albertson.

OUTREACH - Mixed class - WEC Cafeteria. Class format is lecture using a systematic Bible series and taught by Jerry Farlow.

S.O.S. (Starting Over Single) Mixed Singles (30 and over) - Room 34 - South wing of church. Class format is lecture and discussion using the Serendipity Bible study. "Dealing With My Problems" which is a Gospel and an Epistle Study. Class is taught by Dave and Betty Phillips and is especially appealing to Single Parents.

S.O.U.L. (Singles Offering Unconditional Love) - Mixed Singles (23-38) - Room 33 South wing of church. Class format is lecture and discussion using a systematic Bible series and taught by Dave and Brenda Chilton.

TOOLSHED - Mixed class - WEC Gymnasium. Class format is discussion and experiential learning. A Biblical approach to life needs taught by Dr. Dan Croy.

YOKE FELLOWSHIP - Young marrieds - Room 35 in South wing of church. Class format is lecture and discussion using the Aldersgate Dialogue Series and taught by Larry and Carolyn Jones.

YOUTH CLASSES

SR. HIGH - Room 125 - WEC
JR. HIGH - Room 124 - WEC

CHILDREN'S PROGRAM

Nursery - Birth-1 year - Rooms 40, 42 and 44 -South wing of church.
Beginners Church-2-5 year olds-WEC 10
Children's Church - Grades 1-4 - O. L. Ruth Chapel - North wing of church.

*PRE-TEEN CLASSES

5th grade - Pre-Teen - WEC 113
6th grade - Pre-Teen - WEC 116

*There will be a Pre-Teen class during both Sunday school hours. Parents with children in this age grouping are requested to worship with them.

9:15 - 10:25 Sunday School

ADULT CLASSES

BEREAN BIBLE- Men's class - Room 7 - North wing of church. Class format is lecture and discussion using the Illustrated Bible Life and taught by Steve Wall.

BUILDERS- Mixed class - Rooms 50 and 52 - South wing of church. Class format is lecture and discussion using a systematic Bible series and taught by Terry Moffitt.

CHRISTIAN COURIERS- Mixed class - Room 34 - South wing of church. Class format is lecture and discussion using a systematic Bible series and taught by Ken Nance.

CO-OP- Mixed class - Rooms 46 and 48 - South wing of church. Class format is lecture and discussion using a systematic Bible series and taught by Thad Parrish.

CO-WORKERS- Mixed class - Parlow Fellowship Hall. Class format is lecture and discussion using a systematic Bible series and taught by Walt Baker.

FELLOWSHIP BIBLE- Mixed class- Room 33 - South wing of church. Class format is lecture and discussion using the Wesley Biblical Series and taught by Frank Smith.

FRIENDSHIP- Special Education class for adults - Rooms 6 and 8 - North wing of church. Class is taught by Diane Leonard.

LAO- Laotian class - Rooms 43 and 45 - South wing of church. Class is taught by Roger Richardson and Frank Goldstein.

MARY CARSON- Ladies class - Room 41 - South wing of church. Class format is lecture and discussion using the Wesley Bible Teacher and Illustrated Bible Life. Class is taught by Love Nance.

MEN'S BIBLE- Men's class - Room 32 - South wing of church. Class format is lecture and discussion using the Illustrated Bible Life and taught by Bill Eudy.

NEW LIFE FELLOWSHIP- Mixed class - WEC Cafeteria. Class format is lecture and discussion using a systematic Bible series and taught by Charles Smith.

UNITED MEN- Men's class - Room 4 - North wing of church. Class format is lecture and discussion using The Wesley Bible Teacher and Illustrated Bible Life and taught by Wesley Phillips.

WESLEYAN HOMES- Mixed class - Wesleyan Homes Activity Room. Class format is lecture and discussion using Wesley Biblical Series and taught by Rev. Russell Mohl.

WILLING WORKERS- Ladies class - Rooms 37 and 39 -South wing of church. Class format is lecture and discussion using The Wesley Bible Teacher and Illustrated Bible Life and taught by Virginia Ferguson.

CHILDREN'S CLASSES

Nursery -	Birth - 1 year Rooms 40, 42 & 44 - South wing of church
1 year olds -	Morning Glory - WEC 5
2 year olds -	Mocking Bird - WEC 7
3 year olds -	Busy Bee - WEC 15
4 year olds -	Hattie Lowe - WEC 17
5 year olds -	Sunbeam 1 - WEC 20
5 year olds -	Sunbeam II - WEC 22
1 st Grade -	Jesus Helpers - WEC 103
1 st Grade -	Deciders - WEC 101
2nd Grade -	Sunbeams - WEC 102
2nd Grade -	Happy Hearts - WEC 104
3rd Grade -	Pathfinders - WEC 108
4rd Grade -	God's Child - WEC 110
4th Grade -	Junior Class #1 - WEC 111
4th Grade -	Junior Class #2 - WEC 112

*PRE TEEN CLASSES

5th Grade - Pre-Teen - WEC 113
6th Grade - Pre-Teen - WEC 116

*There will be a Pre-Teen class during both Sunday school hours. Parents with children in this age grouping are requested to worship with them.

8:15 - 9:00 A.M.

CHRISTIAN COMMUNICATORS CLASS - Mixed Class-Meets in Rooms 6 and 8 in the North wing of the church. This class is especially designed for those who enjoy coming early and getting out early. If you attend this class and the first worship service - you will be out by 10:30 a.m.

The format for the class will be lecture and discussion using a systematic Bible series and team taught by two of our most knowledgeable and experienced teachers; Dr. Clifford Thomas and Dr. Floyd McCallum.

Adults of any age, singles or couples may attend this class.

PLEASE NOTE:
No teen or children's ministries are available during this hour.

FIRST WESLEYAN CHURCH OF HIGH POINT
DUAL SUNDAY SCHOOL
FAMILY REGISTRATION

To begin October 7, 1990

____ 8:15 a.m. No teen or children's ministries are available during this hour. One adult class will be offered.

____ 9:15 a.m. Adult classes, children's classes, pre-teen (5th and 6th grade) and nursery available during this hour.

____ 10:45 a.m. Adult classes, singles classes, teen classes, pre-teen classes (5th and 6th grade), children's church and nursery available during this hour.

____ No preference, I am willing to be assigned to help balance attendance in the 9:15 and 10:45 Sunday Schools.

Name: _____

(Head of household, please sign for family and list each one on back of card.)

- -

Please list each family member, their birthdate (month and day - year is optional), and Sunday School department/class.

Name	Birthday M D Y	Sunday School Class
_____	_/_/_/_	_____
_____	_/_/_/_	_____
_____	_/_/_/_	_____
_____	_/_/_/_	_____
_____	_/_/_/_	_____
_____	_/_/_/_	_____
_____	_/_/_/_	_____
_____	_/_/_/_	_____
_____	_/_/_/_	_____
_____	_/_/_/_	_____

I am willing to teach a class in the ___ children ___ pre-teen ___ teen ___ singles ___ adult department.

Name _____ Phone # _____

High Points

Of First Wesleyan Church, High Point, N.C.

First Wesleyan Church
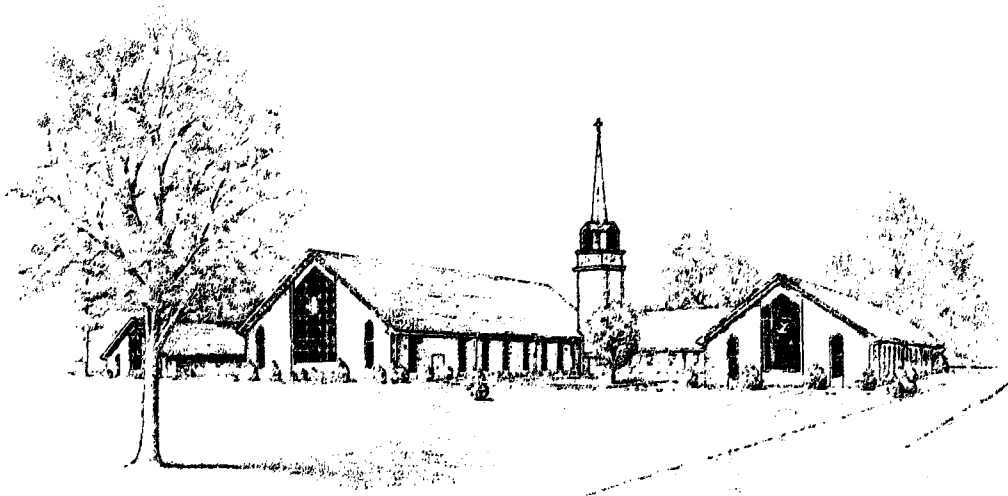
Begins Dual Sunday School and New Schedule on October 7th.

8:15 AM	Christian Communicators
9:15 -10:25 AM	Sunday School and Worship Service
10:45 - 11:55 AM	Sunday School and Worship Service
6:00 PM	Worship Service

Heart to Heart

Countdown For Dual Sunday School

Aron P. Willis/Senior Pastor

The countdown for the dual Sunday school continues! In less than a month now, beginning on October 7th, we will take a bold step in inaugurating a second Sunday school session. It will be a step toward the future. It will be a step away from personal conveniences in order to see more people served. It will be a step toward greater numerical growth.

By the time you read this you should have already received a Sunday school brochure listing all the classes. In addition, you would have received a registration card. This card, indicating which Sunday school session and class you and each member of your family will be attending was to be returned on Registration Sunday, August 26th. If you were unable to be here on that Sunday or forgot to stop by the registration desk - please call my secretary, Shirley Wagner and she will be glad to assist you in registering by phone.

REMEMBER! we are encouraging family members to attend the same worship service. Our reason for developing two Sunday schools is to provide more space for people to attend, but we desire to keep families together.

Several new features will be offered through the soon coming **"Dual Sunday School"** on October 7th. For those who enjoy coming early and getting out early, special arrangements have been made for an early adult class named the "Communicators Class" which will meet from 8:15 A.M. to 9:00 A.M. Those who attend this class will be able to leave after the first worship service which will conclude at 10:30 A.M. This class for adults will be taught by two of our finest Bible teachers, Dr. Clifford Thomas and Dr. Floyd McCallum! Please remember that there will be no ministries for children or teens provided at this early hour

During the regular Sunday school sessions, in the first session at 9:15 - 10:25, Terry Moffitt will be beginning a new adult class called the "Builders" Terry is the Academic Dean of our Wesleyan Academy and a capable teacher. He will be using a systematic approach to teaching on various books of the Bible. His teaching style combines lecture with class discussion .

During the second session, 10:45-11:55, Dr. Dan Croy, Director of our Counseling and Learning Ministries and member of the pastoral staff, will be teaching a new class. If you enjoy innovative teaching, discussion, developing strong Christian relationships and experiential learning with strong Biblical emphasis, this class is for you!

We are also adding a pre-teen department consisting of 5th and 6th grades. This area will be under the direction of Pastor Gene Riffell.
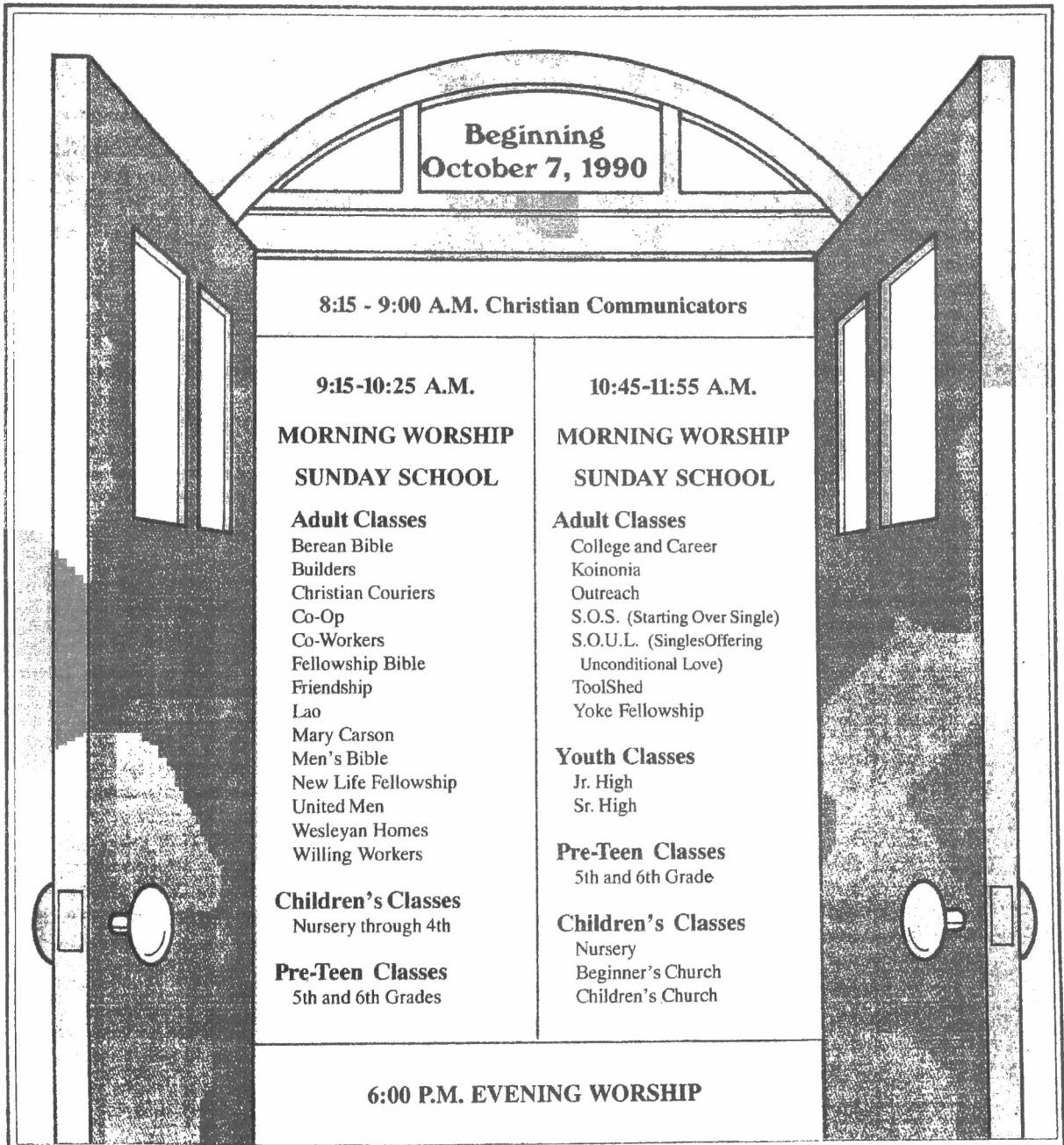
This fall promises to be a great venture for our Sunday school. If you're not presently a member of a Sunday school class, become one! Join the excitement here at First Wesleyan and grow with us.

High Points

Of First Wesleyan Church, High Point, N.C.

Volume 2 - Issue Ten   October, 1990

Beginning
October 7, 1990

8:15 - 9:00 A.M. Christian Communicators

9:15-10:25 A.M.	10:45-11:55 A.M.
MORNING WORSHIP	**MORNING WORSHIP**
SUNDAY SCHOOL	**SUNDAY SCHOOL**

Adult Classes
Berean Bible
Builders
Christian Couriers
Co-Op
Co-Workers
Fellowship Bible
Friendship
Lao
Mary Carson
Men's Bible
New Life Fellowship
United Men
Wesleyan Homes
Willing Workers

Children's Classes
Nursery through 4th

Pre-Teen Classes
5th and 6th Grades

Adult Classes
College and Career
Koinonia
Outreach
S.O.S. (Starting Over Single)
S.O.U.L. (SinglesOffering
  Unconditional Love)
ToolShed
Yoke Fellowship

Youth Classes
Jr. High
Sr. High

Pre-Teen Classes
5th and 6th Grade

Children's Classes
Nursery
Beginner's Church
Children's Church

6:00 P.M. EVENING WORSHIP

Heart to Heart

Two Sunday Schools
A Pilgrimage In Faith And Growth

Aron P. Willis/Senior Pastor

The Planning Is Done...
It's Time To Excercise Our Faith and Begin The Pilgrimage!

Here's what you need to know to make October 7th a great day...

When to come?

★ Christian Communicators begins at 8:15 a.m. There are no provisions for children, pre-teens or youth at this hour.
★ Sunday School begins at 9:15 a.m. and at 10:45 a.m.
★ Worship Services begin at 9:15 a.m. and at 10:45 a.m.

Which Sunday School to attend?

★ A brochure has been sent to all heads of households listing the classes, room numbers and teachers. Additional brochures are available from the ushers and in the church office.
★ If you turned in a registration card, you should attend the class you registered for.
★ Remember, that Sunday school for children will be at 9:15 a.m. and children's church at 10:45 a.m. Youth and Singles classes are offered at 10:45 a.m. only. Adult classes are offered at 8:15 a.m., 9:15 a.m. and 10:45 a.m., the class you choose will determine the hour you will attend.
★ Preliminary rolls have been established placing everyone in a class. If you did not register you will be assigned to the class you have been attending. If you indicated "no preference" you will be assigned to a class and you will be contacted. If you change your mind after you have registered you may call the office or simply attend the class you want to be assigned to and we will take care of the rest.

Add to Multiply

★ Your entire family should attend the same Sunday School and Worship Service if at all possible. Parents with children in the pre-teen age grouping are asked to worship with them.

Where to park?

★ We have plenty of room to park. Parking assistants will be in the lots on October 7th and thereafter to help you park efficiently. Please follow their directions.

What about people traffic?

★ We'll have greeters and guides at each entrance to the church and Wesleyan Education Center to assist you in locating your classes quickly.
★ Each classroom will be clearly marked with a sign indicating what classes meet in each room. Remember, adult classes are marked with red signs for the 9:15 Sunday School and with blue signs for the 10:45 Sunday School.

October 7th is an historic day in the life of First Wesleyan Church... as we continue in our faith pilgrimage of building a greater Sunday school.

A fellow pioneer,
Pastor Aron P. Willis

APPENDIX U

February 22, 1991

Dear Sunday School Participant:

Nearly six months ago, we made the decision to develop two Sunday School sessions. As you recall, the reason for adopting this program was to provide more space for our Sunday School to grow in and to make more rooms available for starting new classes in order to reach more people for Christ and the church. We could have gone the more expensive route and built additional facilities but the consensus was to make multiple use of our existing space as good stewardship.

The first four months (October, November, December and January), we've been in dual Sunday Schools, our average attendance was 761 which is 79 more than the four months (June, July, August, and September), just previous to beginning dual Sunday Schools. This amounts to an 11.6 percent gain.

Your input is valuable to the ministries and programs of First Wesleyan Church. Would you kindly take a few minutes to answer the following questions? Your responses will help us as we evaluate the results of the dual Sunday Schools program.

Yours for a strong Sunday School,

Aron P. Willis
Senior Pastor

APW/sw
Enclosure

SUNDAY SCHOOL SURVEY

1. Using the scale below, how would you rate your attendance in Sunday School?

    ____ 3-4 Sundays per month   ____ 2-3 Sundays per month

    ____ 1-2 Sundays per month   ____ less than 1 Sunday per month

2. How did you feel about dual Sunday Schols when first implemented?

    ____ opposed   ____ favorable   ____ uncertain

3. As the dual Sunday Schools concept was being connsidered, I felt my opportunities for giving input were:

    ____ very high   ____ adequate   ____ insufficient

4. What is your evaluation of our present schedule?

    ____ meets our needs   ____ O.K., but needs adjustments   ____ need different schedule

5. In your view, what have been the greatest problems or disadvantages of dual Sunday Schools?

    _____

    _____

    _____

6. What benefits do you see with dual Sunday Schools?

    _____

    _____

    _____

7. Are there any changes or improvements you would suggest?

    _____

    _____

    _____

8. After six months of conducting dual Sunday Schools, how do you presently feel toward the program?

    ____ favorable   ____ opposed   ____ don't know

9. If an early Sunday Worship Service were offered at 8:15 a.m., would you be interested in attending?

    ____ yes   ____ no

SUNDAY SCHOOL SURVEY

Post-test Results

<u>Surveys returned - 334</u>

Results were tallied and answers for questions 2, 3, 4, 8 and 9 were listed according to the scale of attendance at Sunday School (which was question #1) as follows:

Answers to questions 5, 6 and 7 were documented as General Trends--if the same answer appeared more than twice.

1. Attendance	3-4	2-3	1-2	less-1	blank	Totals
	277	38	7	3	9	334
2. opposed:	31	4	1	0	2	38
favorable:	130	11	3	2	4	150
uncertain:	104	21	3	1	2	131
3. very high:	40	4	1	1	0	46
adequate:	169	27	6	2	4	208
insufficient:	32	0	0	0	1	33
4. meets needs:	159	15	4	2	1	181
O.K./needs adjust.:	66	9	2	0	4	81
different/schedule:	29	8	1	0	3	41
8. favorable:	192	26	2	2	4	226
opposed:	34	6	0	0	2	42
don't know:	32	5	2	0	1	40
9. yes:	94	6	2	0	2	104
no:	164	31	5	2	4	206

5. In your view, what have been the greates problems or disadvantages of dual Sunday Schools?

GENERAL TRENDS:

- Congestion in the Narthex and hallways from that area.
- Families divided because of loyalty to Sunday School class and chidren and youth in differnt schedule.
  Missing some "old faces" known for years who are attending a different schedule now.
  Too much time lapse between services.
- Three hours is much too long for children.
  Waiting for the choir to come to Sunday School takes time from worship experience.
  Having to be late for Sunday School class because of having to sing in both choirs.
- Adjusting to new time frame.
- Fifth and sixth graders are moving from 1 session to another causing confusion.

- Noise level in hallways and Narthex is disrupting when Sunday School and Worship are not out at the same time.
- Miss the early worship service--liked it when I could go to worship, Sunday School and get home early.
- Some parents are waiting to come to second service and their children are missing out on Sunday School.
- Too many people needing to perform duties during both services and not being able to get to worship or Sunday School, whichever the case may be.
- Having only one choir makes it difficult to get Sunday School teachers. Many of those who now sing in both choirs had indicated a desire to teach when there was going to be two choirs.
- Adjust time and then enforce the time schedule--some classes tend to create their own.

6. What benefits do you see with dual Sunday Schools?

   GENERAL TRENDS:

   - Great stewardship of facilities.
   - Growth beyond our expectations in Sunday School and Worship Services.
     Flexible schedules
   - Opportunities for new classes and rooms to put them in without the additional cost of buildings--great idea and the growth in attendance says, "right on target."
   - More room in the sanctuary at both services (really nice).
   - I like having more time for fellowship with friends.
   - Glad our class got a bigger room and it's growing now.
     Opportunity to get to at least one of the services, first time in years.

7. Are there any changes or improvements you would suggest?

   GENERAL TRENDS:

   - Shorten the time between sessions.
     Take another look at the children's schedule.
   - Two choirs instead of one.
   - Would like to see more of our pastors on Sunday.
   - Would be nice to get out earlier.
   - Platform needs to be ready, and mikes checked so that everything is done at least 10 minutes before the service.
   - Dismiss at 11:45 p.m.
   - Start first service and Sunday School 15 minutes later.
   - Need a sign outside the church listing times of Sunday School and Worship--new people to High Point will find that helpful when looking for a church home.
   - Plan joint meeting with other classes our age so we can get to know each other a little better.
   - Give 1-4th graders a time and place for a break between Sunday School and church. The adults have time--children don't. It's just too long for them to be expected to "behave" without some kind of break.
   - Offer Sunday School classes for all ages at both times.
   - Stop congestion in Narthex--maybe provide another way to leave the sanctuary through doors by platform.
   - Could we return to previous schedule?

BIBLIOGRAPHY

Books

Adams, Ernest R., and James E. Fitch. Reaching People Through Sunday School. Nashville: Convention Press, 1979.

Allen, Charles L., and Mildred Parker. How To Increase Your Sunday School Attendance. Old Tappan: Fleming H. Revell Company, 1979.

Anderson, Andy, with Linda Lawson. Effective Methods of Church Growth. Nashville: Broadman Press, 1985.

Anderson, Andy, with Eugene Skelton. Where The Action Is. Nashville: Broadman Press, 1976.

Anderson, T. Lee. Church Property Building Guidebook. Nashville: Convention Press, 1980.

Arn, Charles, Donald McGavran, and Win Arn. Growth: A New Vision for the Sunday School. Pasadena: Church Growth Press, 1980.

Arn, Win., and Charles Arn. The Master's Plan for Making Disciples. Pasadena: Church Growth Press, 1982.

Arn, Win. "How to Use Ratios to Effect Church Growth." Church Growth: The State of the Art. Ed. C. Peter Wagner. Wheaton: Tyndale House Publishers, Inc., 1986.

Asbury, Herbert. A Methodist Saint: The Life of Bishop Asbury. New York: Alfred A. Knopf, 1927.

Barnette, J. N. A Church Using It's Sunday School. Nashville: Convention Press, 1937, rev. 1955.

Barnette, J. N. The Pull of The People. Nashville: Convention Press, 1956.

Beal, Will, comp. The Minister of Education As a Growth Agent. Nashville: Convention Press, 1978.

Bennis, Warren., and Burt Nanus. Leaders: The Strategies for Taking Charge. New York: Harper & Row, 1985.

Bennis, Warren G., Kenneth D. Benne, and Robert Chin, eds. The Planning of Change. 2nd ed. New York; Chicago; San Francisco; Atlanta; Toronto; London; Sydney: Holt, Rinehardt and Winston, Inc, 1961 and 1969.

Benson, Clarence Herbert. A Popular History of Christian Education. Chicago: Moody Press, 1943.

---. The Sunday School in Action. Chicago: The Bible Institute Coportage Association, 1932.

Bisago, John R., and Harry M. Piland. 'Til Millions Know. Nashville: Convention Press, 1983.

Blazier, Kenneth D. Building an Effective Church School. Valley Forge: Judson Press, 1976.

---. A Growing Church School. Valley Forge, PA: Judson Press, 1978.

Boylan, Anne M. Sunday School The Formation of An American Institution 1790-1880. New Haven; London: Yale University Press, 1988.

Byrne, Herbert W. Christian Education for the Local Church. Grand Rapids: Zondervan Publishing House, 1963.

Capelle, Ronald G. Changing Human Systems. Toronto, Canada: International Human Systems Institute, 1979.

Cartwright, Dowin., and Alvin Zander. Group Dynamics Research Theory. New York, Evanston and London: Harper and Row Publishers, 1953, 1960 and 1968.

Chaney, Charles L., and Ron S. Lewis. Design For Church Growth. Nashville: Broadman Press, 1977.

Chatham, James W. Preparing to Reach People. Nashville: Convention Press, 1973.

Coleman, Robert E. The Master Plan of Evangelism. Westwood: Fleming H. Revell Company, 1963 and 1964.

Cope, Henry Fredrick. The Evolution of the Sunday School. New York: Eaton & Mannis: Cincinnati: Jennings & Graham, 1911.

Craig, Floyd A. Get in Touch - Keep in Touch. Nashville: Convention Press, 1988.

Crossland, Weldon Frank. How to Build Up Your Church School. Nashville: Abingdon-Cokesbury Press, 1948.

Crowder, Rowland E. Designing Church Buildings for Southern Baptist Churches. Nashville: Convention Press, 1976.

Cully, Iris V. New Life for Your Sunday School. New York: Hawthorn Books, Inc., W. Clement Stone Publishers, 1976.

Davis, Lee E., and Ernest D. Standerfee. Christian Stewardship in Action. Nashville: Convention Press, 1983.

Davis, Richard E. Handbook for Doctor of Ministry Projects. N.pag.

Dietze, Charles E. God's Trustees. St. Louis: Bethany Press, 1976.

Drucker, Peter F. The Practice of Management. New York: Harper & Row Publishers, Inc., 1954.

Dudley, Carl S. Where Have All Our People Gone? New Choices for Old Churches. New York; Philadelphia: Pilgrim Press, 1979.

Eavey, C. B. History of Christian Education. 6th printing. Chicago: Moody Bible Institute, 1964.

Fickett, Jr., Harold L. Hope for Your Church. Glendale: Regal Books G/L Publications, 1972.

Flake, Arthur. Building A Standard Sunday School. 1922. Revised. Nashville: The Sunday School Board of the Southern Baptist Convention, 1928. Revised. Nashville: Convention Press, 1934 and 1950.

---. The True Functions of the Sunday School. 1930. Revised. Nashville: The Sunday School Board of the Southern Baptist Convention, 1936. Revised. Nashville: Convention Press, 1955.

Foutch, Frank, and Eugues Skelton. Involving People in Reaching People. Nashville: Convention Press, 1973.

Frost, James Marion. The School of the Church; It's Pre-eminent Place and Purpose. New York: Revell, 1911.

Gage, Albert Henry. Increasing Church School Attendance. Grand Rapids: Zondervan, 1939.

Getz, Gene A. Sharpening the Focus of the Church. Chicago: Moody Press, 1974.

Gerber, Vergil. God's Way to Keep A Church Going and Growing. Glendale: Regal Books G/L Publications, 1973.

Gibbs, Eddie. I Believe in Church Growth. 1981. London: Hodder & Stoughton. Reprinted. Grand Rapids: William B. Eerdmans Publishing Co., 1982.

Goodson, Millie Schlagenhauf. Sunday School Growth & Renewal: How to Reach, Teach, Care, Share. Nashville: Discipleship Resources, 1984.

Grubbs, Bruce. Helping A Small Church Grow. Nashville: Convention Press, 1980.

Hare, Alan F. Close the Back Door: Ways to Create a Caring Congregational Fellowship. St. Louis: Concordia, 1984.

Hare, A. Paul. Handbook for Small Group Research. 2nd ed. New York: The Free Press, 1962 and 1976.

Hartman, Warren J. Membership Trends: A Study of Decline and Growth in the United Methodist Church 1949-1975. Nashville: Discipleship Resources, 1976.

---. A Study of the Church School in the United Methodist Church. 1972. Reprinted. Nashville: Discipleship Resources, 1976.

Hartshorn, W. N., George R. Merrill, and Marion Lawrance. The Development of the Sunday-School 1780-1905: The Official Report of the Eleventh International Sunday School Convention. Boston: The Executive Committee of the International Sunday-School Association, 1905.

Hemphill, Ken., and R. Wayne Jones. Growing an Evangelistic Sunday School. Nashville: Broadman Press, 1989.

Hersey, Paul and Kenneth H. Blanchard. Management of Organizational Behavior: Utilizing Human Resources. 3rd ed. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1969.

Hoge, Dean R., and David A. Roozen. Eds. Understanding Church Growth and Decline: 1950-1978. New York: The Pilgrim Press, 1979.

Hultman, Ken. Preparing Employers for Change/The Path of Least Resistance. Austin: Learning Cocepts, 1979.

Hunter, III., George G. The Contagious Congregation: Frontiers in Evangelism and Church Growth. Nashville: Abingdon Press, 1979.

---. To Spread the Power: Church Growth in the Wesleyan Spirit. 2nd printing. Nashville: Abingdon Press, 1987.

Hurn, Raymond W. Unleashing the Lay Potential in the Sunday School. _____ : Nazarene Publishing House, 1986.

Jackson, Edgar N. Group Counseling, Dynamic Possibilities of Small Groups. Philadelphia: United Church Press, 1969.

Jenson, Ron and Jim Stevens. Dynamics of Church Growth. Grand Rapids: Baker Book House, 1981.

Jones, R. Wayne. Overcoming Barriers to Sunday School Growth. Nashville: Broadman Press, 1987.

Kelley, Dean M. A Study in Sociology of Religion. 1st ed. New York: Harper and Row, 1972.

---. Why Conservative Churches Are Growing. New York: Harper and Row, 1972. Canada: Harper and Row, 1972.

Kelley, Don., and Daryl R. Conner. "The Emotional Cycle of Change." The 1979 Annual Handbook for Group Facilitators. San Diego: University Associates, 1979.

Kirkpatrick, Donald L. How to Manage Change Effectively. San Francisco; London: Jossey-Bass, 1985.

Knoff, Gerald E. The World Sunday School Movement: A Story of Broadening Mission. New York: Crossroad Book, Seabury Press, 1979.

Lewin, Kurt. "Field Theory in Social Science." _____ Ed. D. Cartwright. New York: Harper and Brothers, 1951.

Lippitt, Gordon L. Visualizing Change: Model Building and the Change Process. San Diego: University Associates, Inc., 1973.

Lippitt, Ronald., Jeanne Watson., and Bruce Westley. Planned Change. New York; Chicago; San Francisco; Atlanta: Harcourt, Brace & World, Inc., 1958.

Livingston, Charles R. Using the Sunday School to Reach People. Nashville: Convention Press, 1973.

Lynn, Robert W., and Elliott Wright. The Big Little School: 200 Years of the Sunday School. 2nd enl. and rev. ed. Nashville: Abingdon Press, 1971 and 1980.

Mavis, W. Curry. Advancing the Smaller Church. Grand Rapids: Baker Book House, 1957.

McGavran, Donald A. Understanding Church Growth. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980.

McGavran, Donald., and George G. Hunter, III. Creative Leadership Series: Church Growth Strategies That Work. Ed. Lyle Schaller. Nashville: Abingdon Press, 1980.

McGavran, David A., and Winfield Arn. How to Grow Church. Glendale: Regal Books G/L Publications, 1973.

McGavran, Donald A., and Winfield C. Arn. Ten Steps for Church Growth. New York: Harper and Row Publishers, 1977.

McIntyre, Ralph L. Sunday School: Doorway to Church Growth. Marion: Wesley Press, 1980.

Michael, Oscar S. The Sunday School: In the Development of the American Church. Milwaukee: The Young Churchman Co., 1904.

Miles, Delos. Church Growth: A Mighty River. Nashville: Broadman Press, 1981.

Miller, Donald G. The Nature and Mission of the Church. Richmond: John Knox Press, 1957.

Miller, C. John. Outgrowing the Ingrown Church. Grand Rapids: Ministry Resources Library, Zondervan Publishing House, 1986.

Minear, Paul S. Images of the Church in the New Testament. Philadelphia: The Westminster Press, 1960.

Moberg, David O. The Church as a Social Institution: the Sociology of American Religion. 2nd ed. Grand Rapids: Baker Book House, 1984.

Murray, Dick. Creative Leadership Series: Strengthening the Adult Sunday School Class. Ed. Lyle Schaller. 5th Printing. Nashville: Abingdon Press, 1981.

Neighbour, Ralph. The Seven Last Words of the Church. Grand Rapids: Zondervan, 1973.

Oden, Thomas C. Pastoral Theology - Essentials of Ministry. San Francisco: Harper and Row Publishers, 1983.

Oswald, Roy M., and Speed B. Leas. Washington, DC: Alban Institute, 1987.

Peters, George W. A Theology of Church Growth. Grand Rapids: Zondervan Publishing House, 1981.

Piland, Harry M. Basic Sunday School Work. Nashville: Convention Press, 1980.

---. Growing and Winning Through the Sunday School. Nashville: Convention Press, 1981.

Powers, Bruce P. Christian Leadership. Nashville: Broadman Press, 1979.

Raia, Anthony P. Managing by Objectives. Glenview: Scott, Foresman and Company, 1974.

Raines, Robert A. New Life in the Church. New York; Evanston: Harper and Row, 1961.

Reed, Bruce Douglas. The Task of the Church and the Role of It's Members. London: Grubb Institute, 1975. Reprinted. Washington: The Alban Institute, 1975.

Reeves, R. Daniel, and Ronald Jason. Always Advancing. San Bernardino: Here's Life Publishers, Inc., 1984.

Richards, Lawrence O., ed. The Key to Sunday School Achievement: By the Greater Chicago Sunday School Association. Chicago: Moody Press. n.d.

Richards, Lawrence O. A New Face for the Church. Grand Rapids: Zondervan Publishing House, 1970 .

---. A Theology of Christian Education. Grand Rapids: Zondervan Publishing House, 1975.

Robertson, A. T. Jesus As A Soul Winner. Grand Rapids: Baker Book House, 1987.

Russell, Letty. Christian Education in Mission. Philadelphia: The Westminster Press, N.d.

---. Strong Sunday Schools - Strong Churches! - The Pastor's Role. Nashville: Discipleship Resources, 1986.

Savage, John S. The Apathetic and Bored Church Member. Pittsford, New York: LEAD Consultants, Inc., 1976.

Schaller, Lyle E. The Change Agent. Nashville: Abingdon press, 1972.

---. Creative Leadership Series: Assimilating New Members. 13th Printing. Nashville: Abingdon Press, 1986.

---. Growing Plans. Nashville: Abingdon Press, 1987.

---. It's A Different World. Nashville: Abingdon Press, 1987.

Shaw, Marvin E. Group Dynamics - The Psychology of Small Group Behavior. New York: McGraw-Hill Book Co., 1971 and 1976.

Shotwell, Larry. Basic Adult Sunday School Work. Nashville: Convention Press, 1981.

Shotwell, Larry, comp. Reaching Adults Through the Sunday School. Nashville: Convention Press, 1979.

Sisemore, John T. Church Growth Through the Sunday School. Nashville: Broadman Press, 1983.

Smith, Ralph M., and Bob Edd Shotwell. Helping Churches Grow. Nashville: Broadman Press, 1986.

Snyder, Howard A. The Problem of Wineskins. Downers Grove: Inter-Varsity Press, 1975.

---. The Radical Wesleys and Patterns for Church Renewal. Downers Grove: Inter-Varsity Press, 1980.

Stuart, George W., comp. A Guide to Sunday School Enlargement. Nashville: Convention Press, 1968.

Tillapaugh, Frank R. Unleashing the Church. Ventura, CA: Regal Books, 1982.

Tippett, Alan R. Church Growth and the Word of God. Grand Rapids: William B. Eerdmans Publishing, 1970.

Towns, Elmer L. America's Fastest Growing Churches. Nashville: Impact Books, 1972.

Towns, Elmer L., John N. Vaughan, and David J. Seifert. The Complete Book of Church Growth. Wheaton: Tyndale House Publishers, Inc., 1981.

---. How to Grow an Effective Sunday School. Denver: Accent Books, 1979.

---. The Ten Largest Sunday Schools and What Makes Them Grow. Grand Rapids: Baker Book House, 1969.

---. World's Largest Sunday School. Nashville: Thomas Nelson, Inc., 1974.

Trumbull, H. Clay. The Sunday School: It's Origin, Mission, Methods, and Auxiliaries: The Lyman Beecher Lectures Before Yale Divinity School for 1888. Philadelphia: John D. Wattles Publisher, 1888.

Turner, Nathan W. Effective Leadership in Small Groups. Valley Forge: Judson Press, 1977.

Wagner, C. Peter. Church Growth and the Whole Gospel. New York: Harper & Row, 1981.

Wagner, C. Peter, Win Arn, and Elmer Towns, eds. Church Growth: State of the Art. Wheaton: Tyndale House Publishers, Inc., 1986.

---. Creative Leadership Series: Your Church Can Be Healthy. Ed. Lyle Schaller. Nashville: Abingdon Press, 1979.

---. Strategies for Church Growth. Ventura: Regal Books G/L Publications, 1987.

---. Your Church Can Be Healthy. Nashville: Abingdon Press, 1979.

---. Your Church Can Grow: Seven Vital Signs of a Healthy Church. Glendale: Regal Books G/L Publications, 1976.

Ward, Ruth. Yes, I'll Teach - Now What?. Harrisburg: Christian Publications, Inc., 1982.

Washburn, A. V., and Staff. The Sunday School Program of A Church. Nashville: Convention Press, 1966.

Westing, Harold J. Evaluate and Grow [Make Your Sunday School Grow Through Evaluation]. 1976. Wheaton: Victor Books, 1984.

Wilke, Richard B. And Are We Yet Alive: The Future of the United Methodist Church. Nashville: Abingdon Press, 1986.

Willis, Wesley R. 200 Years and Still Counting!. 2nd printing. Wheaton: Victor Books SP Publications, Inc., 1980.

Wyckoff, D. Campbell. ed. Renewing the Sunday School and the CCD. Birmingham: Religious Education Press, 1985.

Yeakly, Flavil. "Views of Evangelism." The Pastor's Church Growth Handbook, Vol. II. Ed. Win Arn. Pasadena, CA: Church Growth Press, 1982.

Yeakley, Flavil R. Why Churches Grow. Arvada: Christian Communication, Inc., 1979.

Zaltman, Gerald, Philip Kolter, and Ira Kaufman. Creating Social Change. New York: Holt, Rinehart and Winston, Inc., 1972.

Zaltman, Gerald and Robert Duncan. Strategies for Planned Change. New York; London; Sydney; Toronto: A Wiley Interscience Publication, John Wiley and Sons, 1977.

Zunkel, C. Wayne. Church Growth Under Fire. Scottdale: Herald Press, 1987.

Works of Literature

The Bible. New American Standard Version.

Periodicals and Journals

Ahlgrim, Alan. "Double Vision" The Lookout. (March, 1983). n. pag.

Arn, Win., and Charles Arn. "The Sunday School's Fight for Life." Church Growth: America (March-April, 1980): 04-08.

Arn, Win. "Why is the Sunday School Declining?" Church Growth: America (March-April, 1980): 08.

Broskowski, Anthony, William L. Mermis, Jr., and Farrokh Khajavi. "Managing the Dynamics of Change and Stability." The 1975 Annual Handbook for Group Facilitators (1975): n. pag.

Bundrick, Travis. "Creating New Units Will Work." Sunday School Leadership 9 (October, 1988): 44-45.

Calhoun, Mary. "Room for One More." The Church School 13, no. 4 (December, 1980): 11-13.

Cartwright, Dowin. "Achieving Change in People: Some Applications of Group Dynamics Theory." Human Relations 4 (1951): n.pag.

Clark, Lowell. "Identifying Space and Equipment Needs." Outreach 10, (March, 1980), 10.

Clemmons, William P. "The Contributions of the Sunday School to Southern Baptist Churches." Baptist History and Heritage 18, no. 1 (January, 1983): 31-43.

Cothen, Grady C. "Guest Editorial. The Primacy of Sunday School." Baptist History and Heritage 18, no. 1 (January, 1983): 3-5.

DeWitt, Pamela J. "At the Crossroads: The Sunday School." Christian Education Journal V, no. 1 (1984): 57-62.

Ford, Richard S. "The Minsiter/Educator as Change Agent." Religious Education (March-April, 1976): 171-187.

Getz, Gene. "The Renewal Sunday School." Christian Education Journal III., no. 1 (1982): 16-22.

Grainer, Larry E. "Patterns of Organizational Change." Harvard Business Review. (May-June, 1967): N.pag.

Jones, Wayne R. "Finding Space for Sunday School." Sunday School Leadership 1 (June, 1983). 08-09.

---. "Questions and Answers about Starting New Units to Grow the Sunday School." Sunday School Leadership 8, (June, 1988): 44-45.

Kotter, John P. and Leonard A. Schlesinger. "Choosing Strategies for Change." Harvard Business Review. N.d.: 108.

Lang, J. Stephen. "Directions for the 80s?" The Church School (December, 1980): 6-7.

Leigh, Ronald W. "Change in the Local Church: Philosophy and Practice." Journal of Christian Education (U.S.) 1, no. 2 (1981): n. pag.

Lewis, Douglass G. "Changing the Church." Religion in Life 46 (Autumn, 1977): 316-331.

Lorsch, Jay W. "Managing Change." Harvard Business School. (Note #474-187, 1974): 06.

Lowry, Jim. "Christians Face Tough Decisions" Facts and Trends (November, 1979): 08.

Lowry, Robert. "Making Space Count." Outreach 10 (April, 1980): 50.

Marty, Martin E. "The Sunday School: Battered Survivor." Christian Century (June, 1980): 97, 634-636.

McGahey, J. Miller. "Building Blocks to Two Sunday Schools." Church Administration (September, 1975): 38-40.

Myers, Richard A. "Sunday School, Small Groups and Church Growth." Church Growth: America no. 4 (September-October, 1978): 8-10.

---. "Want to Grow? Start More Groups?" The Church School 13, no. 4 (December, 1980): 2-5.

Nadler, David. "Managing Organizational Change: An Integrative Perspective." Journal of Applied Behavioral Science 17, no. 2 (1981): 191-211.

Nelson, Ellis C. "Has the Sunday School Movement Played Out?" Austin Seminary Bulletin (May, 1984): 38-44.

Olmosk, Kurt E. "Seven Pure Strategies of Change." The 1972 Annual Handbook for Group Facilitators. Ames: University Associates, 1972: 163-172.

Orr, Robert. "How to Develop a Prospect List." Church Growth: America 5, no. 4 (September-October, 1979): n. pag.

Orchard, Lauren W. "Will dropping Sunday school affect church growth?" Advance (January, 1988): 16-L11.

Ray, Cecil A. "Energy Conservation, A Thelogical Basis." Church Administration (September, 1978): 2-6.

Roberts, Sharon. "Multiple Sunday Schools: A Venture in Faith and Planning." Sunday School Leadership 1 (April, 1983): 04.

Robinson, Jack. "Dual Sunday Schools Make Room for Growth." Sunday School Growth Journal (April, 1982): n.pag.

Schaller, Lyle E. "A New Look at the Flake Formula." Church Growth: America (March-April, 1980): 9-10.

---. "What Holds a Class Together?" Church School Today (Winter, 1982-83): 7-9.

---. "Why Church Members Drop Out!" The Lutheran 16, no. 6 (April, 1978): 12-14.

Scanlan, Burt K., and Roger M. Atherton, Jr. "Participation and the Effective Use of Authority." Personnel Journal (September, 1981): 697

Somani, Shabir M., Barton W. Galle, Jr., and Andrew W. Roberts. "Why is there resistance to change and how can it be minimized?" Hospital Pharmacy 16 (December, 1981): 639.

Snyder, Howard A. "A Wesleyan Perspective on Church Growth?" The Asbury Seminarian 33, no. 4 (October, 1978): 6-10.

Stege, Stephen E. "Reach and grow with Adult Start-a-Class." Sunday School Leadership 8 (September, 1988): 22.

Strickland, Alvis. "Starting New Adult Classes." Adult Leadership 18 (March, 1988): 6-7.

Strommen, Merton. "The Future of Sunday School: A Researcher's Reflections." Religious Education (Summer, 1983): 341-352.

Towns, Elmer. "Multiple Services." Church Update (February, 1983): 65.

---. "Multiple Services Are One Path to Growth." Church Growth Newsletter 6. no. 4 (n. d.): n. pag.

---. "The Aggressive Sunday School." Christian Education Journal III, no. 1 (1982): 23-36.

Van Wyk, Kenneth W. "Educate for Church Growth." Church Growth: America. (March/April, 1978): 08.

Van Wyk, Kenneth W. "The Sunday School Faces the 80s." Church Growth: America (March/April, 1980): n. pag.

Washburn, A. V. "Sunday School: A Vehicle for Church Growth." Baptist History and Heritage 18, no. 1 (January, 1983): 56-64.

Williams, Sherman. "The Traditional Sunday School." Christian Education Journal III., no. 1 (1982): 16-22.

Winter, Ralph D. "Quality or quantity?" Evangelical Missions Quarterly (Summer, 1972): 233-243.

Magazines

Willis, Aron P. "New Goal/Dual Sunday School." High Points. Eds. Aron P. Willis, Shirley M. Wagner and Glenn Trogdon. High Point, NC: Wesleyan Multi-Media Ministries, October, 1989. (Vol. 1, Issue Ten), 01-02.

---. "Add to Multiply." High Points. Eds. Aron P. Willis, Shirley M. Wagner and Glenn Trogdon. High Point, NC: Wesleyan Multi-Media Ministries, May, 1990. (Vol. 2, Issue Five), 01-04.

---. "Add to Multiply: More on the Dual Sunday Schools." High Points. Eds. Aron P. Willis, Shirley M. Wagner and Glenn Trogdon. High Point, NC: Wesleyan Multi-Media Ministries, June, 1990. (Vol. 2, Issue Six), 01-04.

---. "Pioneers and Pilgrims." High Points. Eds. Aron P. Willis, Shirley M. Wagner and Glenn Trogdon. High Point, NC: Wesleyan Multi-Media Ministries, June, 1990. (Vol. 2, Issue Seven), 01-02.

---. "Countdown for Dual Sunday School." High Points. Eds. Aron P. Willis, Shirley M. Wagner and Glenn Trogdon. High Point, NC: Wesleyan Multi-Media Ministries, September, 1990. (Vol. 2, Issue Nine), 01-02.

---. "Two Sunday Schools: A Pilgrimage in Faith and Growth." High Points. Eds. Aron P. Willis, Shirley M. Wagner, and Glenn Trogdon. High Point, NC: Wesleyan Multi-Media Ministries, October, 1990. (Vol. 2, Issue Ten), 01-02.

Miscellaneous
(booklets, conventions, minutes, records)

Benson, Peter L., and Carolyn H. Eklin. "Effective Christian Education: A National Study of Protestant Congregations. A Summary Report on Faith, Loyalty, and Congregational Life." Minneapolis: Search Institute, 1990.

Department of Church Schools. "Double Sessions Multiply." Kansas City: Church of the Nazarene, Nazarene Publishing House. N.d.

The Executive Committee of the International Sunday School Assoc. The Development of the Sunday-School 1780-1905 (The Official Report of the Eleventh International Sunday School Convention. Boston, Mass: Executive Committee of the International Sunday School Assoc., 1905.

Felkner, Myrtle E. Making the Sunday School Better. Nashville: Discipleship Resources, 1987.

Goodson, Millie Schlagenhauf. Sunday School Growth & Renewal: How to Reach, Teach, Care, Share. Nashville: Discipleship Resources, 1984.

Roenfeldt, Cecil. "The Two Sunday School Plan: Enlarge Your Sunday School in the Same Space." The Sunday School Department of the Florida Baptist Convention. N.d.

Ryan, Roy H. Strengthening Our Church School. Nashville: Discipleship Resources, 1981.

Sunday School Extension. "Ten principles of Sunday School Growth." Nashville: Discipleship Resources. N.d.

Local Board of Administration Meetings. First Wesleyan Church of High Point, NC. Aug. 1988 to Oct. 1990. High Point, NC: Official Minutes.

Church Records. First Wesleyan Church of High Point, NC. May. 1978 to Feb. 1991. High Point, NC: Worship and Sunday School Attendance Records.

Unpublished Sources

Croy, Dan. Personal Case Study: "Stairs, Chairs and Cares." N.d.

Cunningham, David L. "How to Create a Successful Dual Sunday School." First Baptist Church Institute for Church Leaders. Orlando, FL. Photocopy. N.d.

Dodge, Richard. "Think Dual: A Study of Dual Sunday Schools at the First Baptist Church, Zephyrhills, FL." Photocopy. January, 1983.

Halverson, Delia. "Things to Consider in Planning for Dual Sessions." Photcopy. N.d.

Hudson, Harold G. "Double Vision! Dual Sunday Schools - A Concept for Reaching the Lost." Photocopy. June, 1989.

Hunter, George G., III., "Crash Course in Principles of Management." Photocopy. July, 1989.

Marler, Ken. "Using Multiple Sunday Schools: Steps to Multiple Use of Church Facilities." Ed. Ray Minardi. Nashville: Sunday School Board of the Southern Baptist Convention. N.d.

Massey, Charles A. "A History of First Wesleyan Church, High Point, NC." Photocopy. N.d.

Myers, Richard A. "The Church School and Church Membership." Photocopy. N.d.

Dissertations

Custer, Harold W. "Discipling Teachers--A Foundational Church School Growth Principle." D.Min. diss., Asbury Theological Seminary, 1984.

Nonprint Sources

Halverson, Delia. Personal interview.

Roenfeldt, Cecil. Personal interview.

Computer Materials

WordPerfect. Computer Software. Version 5.1. Orem, Utah: WordPerfect Corporation, 1990. Disk.

Quattro Pro. Computer Software. Version 1.0. Scotts Valley, CA: Borland International, Inc., 1989. Disk.