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Small Groups and the Sabbath School

Graeme Allan Brown

SMALL GROUPS AND THE SABBATH SCHOOL

G. A. BROWN

ANDREWS UNIVERSITY

AVONDALE CAMPUS

ABSTRACT

SMALL GROUPS AND THE SABBATH SCHOOL

by

Graeme Allan Brown

Chairman: Arthur J. Ferch

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: SMALL GROUPS AND THE SABBATH SCHOOL

Name of researcher: Graeme A. Brown

Name and Degree of faculty adviser: Arthur N. Patrick, D.Min.

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Problem

The Seventh-day Adventist Church is experiencing world-wide
growth. At the same time the church in North America and Australia
is faced with a decline in the percentage of members who are
attending Sabbath School. This decline over the past decade and
more has occured in Sabbath School, which normally offers members
small study classes. Yet the use of small groups is recognised
by church growth leaders as an important factor in helping churches
grow. The purpose of this research is to enquire whether the
dynamics of small groups will enhance the effectiveness of Sabbath
School classes to attract and retain members.

2

Method

A Biblical understanding of the nature of the church and her relationship with Christ was sought, in order to draw insights and emphases from the New Testament about small groups. This laid a foundation for enquiring about the role of small groups in church growth today, and the dynamics that social scientists believe operate within small groups. This study has enabled the development of a small group experiment as a dynamic learning experience to observe group growth and the impact of group experience on a Sabbath School class.

Procedure

Members of the church became the personnel of both a newly-formed small group and a Sabbath School class. This ministry project applied the principles of effective group development—both spiritual and social—to a series of Tuesday evening meetings over five months. Essentially the same group of people met in a small Sabbath School class for four and one-half months. Assessing instruments were given to the group members and also a control Sabbath School class.

Results

There were positive indications of a growing fellowship within the small group which increased acceptance and trust as members became more willing to reveal their formerly little known selves. Participation in discussion became more balanced at group meetings, and the social interaction presented greater opportunity for members to help one another in mutual ministry. There is

reason to believe that this had considerable bearing upon an increased attitude of satisfaction with Sabbath School and class interaction in particular. Members of the group have made a decided choice to continue their developing group experience and Sabbath School class beyond the term of experimentation and without the presence of the researcher. This indicates the sense of identity and belonging which has grown and can now be channelled into the task of group evangelism.

Conclusion

Considerable encouragement is derived from this study which suggests that the effectiveness of Sabbath School classes can be increased by the association of class members in close proximity as a small group meeting for spiritual and social interaction. The enrichment derived from implementing small group dynamics may indicate a growing significance for the establishment of small groups within the church structure of celebration, congregation, and cell, for individual development, church maintenance, and evangelistic task.

Andrews University

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SMALL GROUPS AND THE SABBATH SCHOOL

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Religion

by

Graeme Allan Brown

November 1983
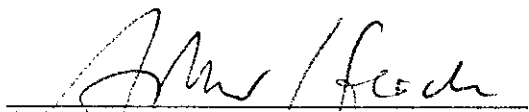
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APPROVAL BY THE COMMITTEE:

_____
Arthur J. Ferch, Th.D., Chairman

_____
Arthur N. Patrick, D.Min.

_____   ___November 16, 1983___
Austen G. Fletcher, B.A.   Date approved

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

Problem

The Christian church today is undergoing a period of tremendous growth on a world scale.[1] In areas such as Africa, Asia, Latin America, and even the United States of America this rapid growth is many times greater than population growth rates. The contrary evidence is too strong to allow ourselves to be persuaded by those who say we are living in a post-Christian era.

The Seventh-day Adventist Church also is experiencing substantial world-wide growth. Yet in North America and Australia we are confronted with a continuing decline in the number of church members attending Sabbath School.[2] This raises serious questions about the Sabbath School, often described as "the Church at study," and seen as a barometer indicating the spiritual condition within the Church.

One cannot overlook the claim that an important factor in growing churches around the world is the role played by small groups or cells of Christians. It was the role of Sunday School classes that gave impetus to the Wesleyan revival of the eighteenth

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[1] Donald A. McGavran, Understanding Church Growth (Grand Rapids, Michigan: Wm. B. Eerdmans, 1980), p. 3.

[2] See appendix 1.

1

century, and today small study classes continue to play a vital role in Methodism. Why then is the Sabbath School with its structure of small classes becoming less significant to Seventh-day Adventist church members? Can these classes be enabled to play an effective role in reversing the attendance drop at Sabbath School? What effect might other small groups have on the Sabbath School as a whole?

Proposal

It is the purpose of this study to look at the impact of small group dynamics on the formulation and operation of Sabbath School classes. It is suggested that the greater bonding of relationships by members of small groups will increase the person's satisfaction from group study and thus increase desire for attendance at Sabbath School. For this purpose a selected small group meets mid-week or as an alternative to prayer meeting if there is none, and the same personnel form a Sabbath School class on Sabbath mornings.

Purpose

The study observes the effectiveness of such a group exercise with the intentional goals of enhancing Sabbath School attendance, Bible study satisfaction, personal faith and faith-sharing. This enhancement is sought by developing more effective group interaction, interpersonal relationships and mutual ministering. While the small group mid-week meeting is envisioned as the place where this enrichment takes place primarily, its effect on the Sabbath School class is also assessed.

CHAPTER II

A BIBLICAL BASIS FOR SMALL GROUPS IN THE CHURCH

Introduction

This chapter explores the theological significance of small groups in the Christian church, with their social interaction around the Word. John Mallison reminds us that "We cannot recreate New Testament churches. Rather than striving to return to New Testament forms or patterns we should aim at returning to New Testament insights and emphases."[1] (Emphasis in original.)

The proclamation of the New Testament is from the very first verse to the last verse concerned with Jesus Christ. It begins with his genealogy and ends with his grace. It is natural then, that when Jesus said "on this rock I will build my church, and the powers of death shall not prevail against it" (Matt 16:18)[2] the subject of significance was not the church but Christ himself.[3] The discussion centred around the searching question, "Who do men say that the Son of man is" (Matt 16:13). The establishment of

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[1]John Mallison, Building Small Groups in the Christian Community (West Ryde, New South Wales: Renewal Publications, 1968), p. 32.

[2]All Bible texts are from the Revised Standard Version unless otherwise stated.

[3]See 1 Pet 2:4-7 where the disciple to whom Jesus was speaking acknowledges that Christ is the cornerstone on which the church is built.

3

the church is seen in relationship to Christ, so that without
Christ the church does not exist. "He is before all things, and
in him all things hold together. He is the head of the body, the
church; he is the beginning, the first-born from the dead, that
in everything he might be pre-eminent" (Col 1:17,18). Let us note
that the church draws its significance from the fact of its relation-
ship with Christ. What then is the church?

The Nature of the Church

The Church of the New Testament is the people of God. They
are the continuation of the people of God in the Old Testament,[1]
of whom it is written they "did all eat the same spiritual meat; And
did all drink the same spiritual drink: for they drank of that
spiritual Rock that went with them: and that Rock was Christ"
(1 Cor 10:3,4 KJV margin). They drew their life from Christ who
said, "He who eats my flesh and drinks my blood abides in me,
and I in him" (John 6:56).

Evangelical Christianity has frequently stressed the rela-
tionship of the individual to God. Salvation is a personal matter.
When Scripture confronts us with the salvation-history of Jesus
Christ the choice to reject or accept the gift of grace through
faith is a personal response. Even while that choice is made in
connection and consultation with others, yet it bears personal
responsibility. The new relationship for believers is described
by the apostle Paul who said, "I may consider that I died on the

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[1]K. L. Schmidt, "ἐκκλησία," Theological Dictionary of
the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans, 1965),
3:512. Hereinafter referred to as TDNT.

cross with Christ. And my present life is not that of the old
'I', but the living Christ within me. The bodily life I now live,
I live believing in the Son of God, who loved me and sacrificed
himself for me" (Gal 2:20, Phillips).

However, the evangelical "emphasis on an individual rela-
tionship with Christ has led us to neglect the corporate relation-
ship of the people of God to Christ."[1] In an age which stresses
individual responsibility to the claims of Jesus as Lord and
Saviour, it is easy to forget that the church has a corporate
relationship with Christ.

The church is more than the sum of individual believers.
It is Christ's body. Just as Christ dwells in the individual
believer so Christ dwells in the church. "God has placed every-
thing under the power of Christ and has set him up as head of
everything for the Church. For the Church is his body, and in
that body lives fully the one who fills the whole wide universe"
(Eph 1:21,22, Phillips).

It becomes clear that the church in Scripture is people;
i.e., people in relationship with Christ, and thus in relationship
with each other. And it is in this relatedness that the church
is to become visible to the world, for the life the church lives
is to be the shared life of Christ. This is not to say that Christ
does not exist apart from the church, but it is to say that the
church on earth does not exist apart from Christ. The people of
the church share together the character of the life of Christ so

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[1]Lawrence O. Richards, A New Face For the Church (Grand
Rapids, Michigan: Zondervan, 1970), p. 277.

that the existence of the church is manifest in the relationships

of the people of God with Christ and with one another.[1]

While speaking in terms of Jews and Gentiles, the Apostle

to the Gentiles describes the relationship of all believers in

Christ when he says, "His purpose was to create in himself one

new man out of two, thus making peace, and in this one body to

reconcile both of them to God through the cross" (Eph 2:15,16,NIV).

Every believer shares an interdependent existence in Christ. "Just

as each of us has one body with many members, so in Christ we

who are many form one body, and each member belongs to all the

others" (Rom 12:4,5, NIV). This corporate relationship finds

emphasis in the Pauline theology of the "body of Christ."[2]

The Church as the Body of Christ

The significance of this concept of Paul is affirmed by

Markus Barth, who writes:

> During the past three or four decades an enormous amount
> of literature has been produced that seeks to analyse the
> term "body of Christ," which Paul used to designate the church.
> Christological questions have been treated less frequently
> and enthusiastically than the issues of ecclesiology, and
> the discussion of the body of Christ has been given preference
> over research into about one hundred other NT designations
> for the church. In the most recent years has the concept
> "people of God" moved into the foreground. The concept of
> Christ "the head" is closely, though not always or exclusively,
> connected with the term "body of Christ."[3] (Emphasis mine.)

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[1]Ibid., p. 78.

[2]Rom 12:4,5; 1 Cor 12:12-27; Eph 1:23; 2:16; 3:6; 4:4,12,15,
16; 5:23-32; Col 1:18,24; 2:19; 3:15.

[3]Markus Barth, Ephesians, 2 vols., Anchor Bible (Garden
City, New York: Doubleday, 1974) 1:183.

Similarly, Herman Ridderbos in presenting a detailed outline of

Paul's theology states:

> The most typical description of the church in Paul is
> that of the body of Christ. Although the idea that underlies
> this designation certainly occurs elsewhere in the New Testa-
> ment--one need only think of the figure of the vine and the
> branches in John 15--nevertheless the qualification "body
> of Christ" is typically Pauline. In general it gives a further
> explication of the significance of the church as the people
> of God. It describes the christological mode of existence
> of the church as the people of God; it speaks of the special
> bond with Christ that the church has as the people of God
> and the new Israel.[1] (Emphasis mine.)

We see that Paul speaks of both the "body of Christ" and

"head" in metaphorical terms so that each retains its interdepen-

dent significance. He can speak of the head without implying

a body belonging to it.[2] In this sense head designates rulership

and authority.[3] Likewise the church is continually represented

as the whole body, and not merely the trunk.[4]

There is however, no organic conception in a double metaphor

of head and body. The unity of Christ and the church is differently

determined, as Ridderbos explains:

> The unity . . . has its real ground . . . in the church's
> belonging to Christ in the redemptive-historical sense, in the
> inclusion of the 'many' in the one.
> In virtue of this common belonging to and inclusion of the
> many in Christ, individual believers are qualified as members
> of Christ and the church as his body.[5]

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[1]Herman Ridderbos, Paul: An Outline of His Theology (Grand
Rapids, Michigan: Eerdmans, 1975), p. 362.

[2]E.g., Col 2:10.   [3]See Ridderbos, p. 381.

[4]E.g., Eph 4:16 and 1 Cor 12:16 where organs of the head
are compared with the functions of the church, not of Christ.

[5]Ridderbos, pp. 375-76.

Thus it can be said that the church is one body in virtue of what

Christ has accomplished for it and in virtue of its having been

comprehended in him when he suffered and died for it. The apostle

declared "Christ is head of the church, his body, and is himself

its Savior" (Eph 5:23). It is precisely because of this fundamental

origin of the "many in the one" that the unity and the diversity

of believers is underscored in the Pauline image of the body of

Christ.

> The body is a unit, though it is made up of many parts; and
> though all its parts are many, they form one body. So it
> is with Christ. For we were all baptised by one Spirit into
> one body--whether Jews or Greeks, slave or free--and we were
> all given the one Spirit to drink (1 Cor 12:12,13, NIV).

Note however, that Paul does not proceed from the relationships

within the church (or body) to the relation of the church to Christ,

but reasons the other way around: because the church is the body

of Christ, therefore it is to conduct itself within as the body.

This activity and interaction of all members, as the body grows

toward maturity, illustrates the function of the church.

The Function of the Church

The constitution of the church is described most fully by

Paul in Ephesians chapter four. The theme is the unity of "one

body and one spirit" (v.4).[1] The believers are urged to "lead a

life worthy of the calling" they have received, and to be "eager

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[1]Ibid., p. 372, ". . . the one body is not conceived in the
first instance as a pneumatic but (we may perhaps say) as a
redemptive-historical, 'objective' unity. . . . the pneumatic
is undoubtedly of paramount importance in the further realization
of this unity of the body. But . . . the sequence in this con-
ception is nevertheless not: Christ -> the Spirit -> the body,
but rather: Christ -> the body-in-Christ -> the Spirit."

for the new man is both individual and corporate[1]--the "one new

man" (Eph 2:15). Christian life is a fellowship in the shared

life of Christ. Therefore the imperatives that follow in Eph

4:25-6:9 all emphasize their relationships together, because it

is not as unrelated individuals but as a closely knit body that

the church expresses its function as a transforming community.

Now it will be readily recognized that focus on its own

character is not the only expression of the church's function

in the New Testament. Every congregation of the church is called

to grow as it proclaims the gospel of Christ, which means quanti-

tative growth through evangelism as well as qualitative growth

in character. Each small group needs to be task-oriented and

not self-circumscribed, for exclusivism would not measure to the

character of Christ. Elmer Towns makes the need for both quantity

and quality clear in his careful observation of church growth:

> Christians make two false assumptions regarding church growth.
> First, some believe that if the church is growing in spiritual
> character, an automatic expansion in numbers will result;
> that quality will lead to quantity. This is not necessarily
> so. The second false assumption, a reversal of the first,
> is that churches which are growing in numbers automatically
> are growing in biblical maturity. It is possible for a stagnant
> congregation to have individuals grow in grace and truth.
> Both congregations are growing, but neither has the full
> blessing of God.[2]

However it is in the proclamation of redemption through

the vicarious acts of Jesus Christ that the church is called to

be the body of Christ, and thus to function as his body. It is

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[1]Barth, p. 537.

[2]Elmer L. Towns, John N. Vaughan and David J. Siefert,
The Complete Book of Church Growth (Wheaton, Illinois: Tyndale
Press, 1982), p. 276.

to maintain the unity of the Spirit in the bond of peace" (vv.1,3).

Their singular confession (vv.4-7), is followed by the diversity

of spiritual gifts to the church from Christ, similar to two other

"body" chapters (Rom 12 and 1 Cor 12) where the manifestation

of the Spirit is for the common good. The purpose of these spiritual

gifts is

> . . . to equip God's people for work in his service, to the
> building up of the body of Christ. So shall we all at last
> attain to the unity inherent in our faith and our knowledge
> of the Son of God--to mature manhood, measured by nothing
> less than the full stature of Christ (Eph 4;12,13, NEB).

The building up of the "body of Christ" will reflect the mature

likeness of Christ himself.[1]

> We are meant to hold firmly to the truth in love, and to grow
> up in every way into Christ, the head. For it is from the
> head that the whole body, as a harmonious structure knit
> together by the joints with which it is provided, grows by
> the proper functioning of individual parts to its full maturity
> in love (Eph 4:15,16, Phillips).

Richards places stress on this dynamic in the local commun-

ity by saying:

> The function of the church as a community of believers, then,
> is focused on itself and on its members. The local church
> is to incarnate the unity and love of the church which is
> His body because within such a community Christian individuals
> grow, and Christian character is formed. The function of
> the church is foremost and essentially the personality trans-
> formation of its members, and of itself as a community.[2]

Note that Paul's continuing description of this character

development or personality transformation is styled "put off . . .

the old man, . . . that ye put on the new man" (Eph 4:22-24, KJV).

He reminds the Ephesians of their relatedness, their oneness,

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[1]This accords with believers maturing in spiritual truth,
which we designate "the faith of Jesus."

[2]Richards, p. 83.

commissioned to "make disciples of all nations" (Matt 28:19), so

that all may share the life of Christ in anticipation of the con-

summation. Jesus' own statement links the sincerity and convicting

influence of his disciples in discipling with their reflection of

his character when he says, "By this all men will know that you

are my disciples, if you have love for one another" (John 13:35).

And the world is to see in the unified relationships of the people

of God with one another and with Christ, the conviction that the

Father sent the Son into the world for its redemption (John 17:21).

We recognize the challenge of quantity then, in the call to

the quality of relationships within the church when Paul said,

"Rather, speaking the truth in love, we are to grow up in every way

into him who is the head, into Christ, from whom the whole body,

. . . when each part is working properly, makes bodily growth and

upbuilds itself in love" (Eph 4:15,16). Christians are called

to be the church as a transforming community of love.[1] This gives

point to the injunction to "consider how to stir up one another

to love and good works, not neglecting to meet together" (Heb

10:24,25).

The Meeting of the Church

The New Testament word ekklēsia occurs 115 times, and is

translated "church" in all but three occasions where it is rendered

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[1]Rex D. Edwards, A New Frontier: Every Believer a Minister
(Mountain View, California: Pacific Press Publishing Association,
1979), p. 67. "In the church the good news and the good deed
cannot be separated--the ministry of the Word and the ministry of
active love. All Christian ministry is basically one; it is a
ministry of reconciliation. In Kraemer's sharply pointed phrase,
'the church does not have a ministry, it is ministry.'"

"assembly."[1] In secular terminology it is an assembly of people, and similarly in Biblical usage refers to "congregation" or "church" as the customary description of those who are called by God to belief and baptism into Christ. "Assembly of God" is to be understood from its OT origin. Schmidt states:

> The decisive point is not that someone or something assembles; it is who or what assembles. . . . For the assembly of God's people . . . size is of no account. It is in being when God gathers His own. How many there are depends first on the One who calls and gathers it, and only then on those who answer the call and gather together. "Where two or three are gathered together in my name, there am I in the midst of them" (Matt 18:20).[2]

Ekklēsia, when singular or plural, may refer at one time to the church in its totality, irrespective of its being scattered over various localities;[3] and then again to the local congregation of believers in one place.[4] It also refers to the house churches, mentioned by Paul as "the church that is in their house" (Rom 16:5).[5] It is not the location or size or building that constitutes the church but people, and "the decisive point is fellowship with Christ. Epigrammatically, a single individual could be--and would have to be--the ekklēsia if he has fellowship with Christ."[6] In the case of the smaller congregation it is seen to be representative of the whole church.[7]

Early church history as recorded by Luke describes two focal points of the church's meeting and mission as the temple

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[1] King James Version.   [2] Schmidt, TDNT, 3:505.

[3] Eph 1:22; 3:10,21; 5:23-32; Col 1:18,24.

[4] Acts 14:27; 1 Cor 1:2; Col 4:16, etc.

[5] 1 Cor 16:19; Col 4:15; Phlm 2.   [6] Schmidt, TDNT, 3:512.

[7] Ibid., 3:506.

and the private house.

> And day by day, attending the temple together and breaking
> bread in their homes, they partook of food with glad and
> generous hearts, praising God and having favour with all the
> people (Acts 2:46).
> And every day in the temple and at home they did not cease
> teaching and preaching Jesus as the Christ (Acts 5:42).

The Gospel of Luke portrays the temple as a motif that links together three periods of time. The temple has become for Luke the centre of continuity between Israel, the ministry of Jesus, and the Christian community which is taking over the role previously occupied by the community of Israel. But a change is coming in Acts. Private homes are placed alongside the temple and become increasingly the centres of worship and hospitality, of Christian teaching and missionary proclamation.

As the early church developed, Luke described homes being used in a variety of ways. Green states some uses as:

> Prayer meetings (Acts 12:12), for an evening of Christian
> fellowship (Acts 21:7), for Holy Communion services (Acts 2:46),
> for a whole night of prayer, worship and instruction (Acts
> 20:7), for impromptu evangelistic gatherings (Acts 16:32,
> for planned meetings in order to hear the Christian gospel
> (Acts 10:22), for following up enquiries (Acts 18:26), for
> organized instruction (Acts 5:42)."[1]

Acts chapter eight introduces a new era of evangelism to the church as the preaching of Christ spreads beyond the boundaries of Jerusalem and Judea to Samaria and the further reaches of the Empire, as Christ had promised (Acts 1:8). This dispersion of Christians led to the use of those synagogues further from Jerusalem which remained open to them, as places of Christian teaching and evangelism (Acts 17:2,17; 18:4).

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[1]Michael Green, Evangelism in the Early Church (London: Hodder and Stoughton, 1970), p. 218.

Luke records in later chapters stories of house gatherings. In particular the story of Cornelius declared that he was, "a devout man who feared God with all his household: (Acts 10:2).[1] It was revealed to him in a dream that he should send for Peter who "will declare to you a message by which you will be saved and all your household" (Acts 11:4). Similarly, of the Philippian gaoler who listened to Paul and Silas, "And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night and washed their wounds, and he was baptized at once with all his family" (Acts 16:32,33). In the same city Lydia was a seller of purple goods. "The Lord opened her heart to give heed to what was said by Paul. And when she was baptized, with her household, she besought us saying, 'If you have judged me to be faithful to the Lord, come to my house and stay.' And she prevailed upon us" (Acts 16:14,15). These references, together with Luke's record of Crispus and "all his household" (Acts 18:8), and Paul's mention of "the household of Stephanus" (1 Cor 1:16), indicate that the social structure provided a ready alternative to public worship and witness in the setting of private homes. These households undoubtedly included more than primary families, and small groups of believers gathered together as the ekklēsia, "the church in their house" (Romans 16:5).

In each of these house churches there was the reality of the presence of Christ through the Spirit, in fulfillment of his promise "where two or three are gathered in my name, there am

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[1]Emphasis supplied here, and in the following six texts.

I in the midst of them" (Matt 18:20). They were the church by virtue of their relationship with Christ and their character as representatives of the whole Church. Mallison suggests this house church situation "is not to be thought of as merely a sociological necessity forced upon the early Christians by economic considerations. It is also theological."[1] Michel sees it as an effective purpose. "Primitive Christianity structured its congregations in families, groups and 'houses.' The house was both a fellowship and a place of meeting. . . . The house and the family are the smallest natural groups in the total structure of the congregation."[2]

Today many congregations have grown very large. However, the pastor of the world's largest congregation, Paul Yonggi Cho, believes that we still need to utilize small home group meetings of the church. Speaking of the depersonalization of human beings in today's society he says:

> Home cell groups, on the other hand, provide a real opportunity for people such as these to find meaningful involvement in the life of their church. Not everyone can be an elder or a deacon in a large church; not everyone can teach Sunday school or provide counselling. But with home cell groups there is an opportunity for everyone to become involved. . . . our congregation numbers more than 150,000 people. But it is the smallest church in the world--because every member is part of a home cell group consisting of fifteen families or fewer. . . . In the cell groups they are no longer numbers; they are people.[3]

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[1] Mallison, p. 28.

[2] Otto Michel, "οἶκος," TDNT, 5:130.

[3] Paul Yonggi Cho, Successful Home Cell Groups (Plainfield, New Jersey: Logos International, 1981), pp. 50,51.

In Acts 20:20 the apostle Paul says, "I did not shrink back from declaring to you anything that was profitable, and teaching you in public and from house to house." Mallison concludes that "public proclamation and household worship and instruction were integral parts of the dynamic of the early Christian mission, with the new unity of the extended family, forming the nucleus of the community."[1] If the small group was prominent in the meeting of the early church, it surely affords insight into an advantage for the congregating of God's people today.

A Unique Small Group

Jesus and his twelve disciples illustrate most clearly the value of small groups in the Bible. He said to them, "You are my friends" (John 15:4), probably using the Hebrew word haber which means "one bound to me," "my companion" or "colleague."[2] This group differed from others only in the exceptionally close bond of love and mutual commitment that drew them to their leader.

> In this group Jesus had been available to the disciples in a way he was not available to the throngs; he shared his inmost feelings with them, his dreams of the Kingdom, his fatigue, his anger, his heartache. They were his men, his chaberim--his covenant brothers, if you will.[3]

On one occasion Jesus had met the need of the multitude for sustenance with five barley loaves and two fish. At his word

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[1]Mallison, p. 29.

[2]"Haber," Jewish Encyclopedia, 12 vols. (New York: KTAV Publishing House, n.d.), 6:121. "Term ordinarily used in rabbinic lore in its original Biblical sense 'companion,' 'friend.' . . . Haber also denotes a member of a society or order."

[3]Louis H. Evans, Creative Love (New York: Fawcett Gold Medal Books, 1977), p. 23.

they were distributed to more than five thousand people. Then

John records in his Gospel that:

> The Jews murmured at him, because he said, "I am the bread
> which came down from heaven." . . . After this many of his
> disciples drew back and no longer went about with him. Jesus
> said to the twelve, "Will you also go away?" Simon Peter
> answered him, "Lord, to whom shall we go? You have the words
> of eternal life; and we have believed and have come to know,
> that you are the Holy One of God" (John 6:41,66-69).

The twelve knew that the words he had spoken were spirit

and life, not because they had just heard him say so, but because

they had experienced the power of the life of Jesus personally.

They had come to know him. Already they had spent almost three

years in constant association with Jesus, and their affirmation

that he was the Christ grew out of a learning experience nestled

and nurtured in the close bonds of their small group fellowship

together. And there was being forged not merely an intellectual

framework, but a character change because of their relationships.

The Sermon on the Mount was not primarily given to the

thousands on the hillside but to the twelve. Matthew says, "And

seeing the crowds, he went up on a mountain, and when he sat down,

his disciples came to him. And he opened his mouth and taught

them" (Matt 5:1,2). Others undoubtedly gleaned Jesus' ideas,

but the twelve were to learn the application of those principles

in that close bond of fellowship with Christ where he would address

their personal needs and weaknesses. They would learn from him

through constant social interaction. In Judaism "The Rabbis

urgently recommend study in company, asserting that only in this

way can knowledge be acquired."[1] This had long been Biblical

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[1] "Haber," Jewish Encyclopedia, 6:121.

practice. Children in Israel were to be taught of God and his words "when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deut 6:4-7). Says Richards:

> It is particularly significant that the modern behavioural sciences have located the key to transmission of values and behavioural patterns in social interaction rather than in concepts. This is not to deny the power of an idea, but it is to suggest that ideas must become incarnate in life for their effective communication. Values must be lived to be shared.[1]

Jesus had chosen the twelve purposefully. Mark says, "And he appointed twelve, to be with him . . . (3:14). His was a ministry to the whole world, yet he chose to make himself uniquely available to only twelve persons--doing his work through them, rather than trying to meet all the needs of the multitudes. In giving himself to them he would pray not only with them but for them as a group (John 17), and even as individuals (Luke 21:31,32). Son of God though he was, yet he displayed his need of their help and companionship in openness (Mk 14:34). He dealt honestly with their needs, such as Peter's denial and restoration, and yet remained confidential where love needed to cover Judas' sin (John 13:21-29). These disciples saw his extreme sensitivity in dealing with people (Luke 7:37-39,48), in distinguishing sin from sinner in pain and remorse. He constantly affirmed his love for them (John 13:1), and would not at any cost neglect the accountability of that love (Matt 26:39,28).

Louis Evans sees these features (affirmation, availability, prayer, openness, honesty, sensitivity, confidentiality, and

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[1]Richards, p. 82.

accountability), as the basis for small covenant groups enabling
the maturity of God's creative love.[1] It cannot be doubted that
it was the presence of Christ that transformed the lives of the
twelve, except one. He was to them the Word of God--the word of
life seen and heard and handled and proclaimed "so that you may
have fellowship with us and our fellowship is with the Father
and with his Son Jesus Christ" (1 John 1:1-3). The fellowship
of the New Testament, koinōnia, is firstly a fellowship of the
believer with Christ, and then a mutual fellowship of believers.
It is both having a share of the life of Christ, and sharing Christ
in the life of the community.

It is the proposition of this study that the church finds
its existence in a corporate expression of the life of Christ,
because it is firstly called to participate in the sharing and
giving of Christ redemptively. As the body of Christ all believers
are to exercise their gifts for their mutual growth and character
transformation. Such a fellowship is, in concrete terms, more
readily available in the small group meetings of the church where
participation by all will develop continuing maturity in love. The
small group is not to played off against the larger congregation.
In Scripture both are the assembly of God, where the Word of God
is to be set forth as the centre and source of the common life.
Between the family and the larger church, the small group meeting
should facilitate covenant relationships where all will desire to
belong, because of the quality of life experienced around that Word.

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[1]Evans, pp. 30-144, passim.

CHAPTER III

SMALL GROUPS IN CHURCH GROWTH THEORY

Prominence

The significance of small groups as a New Testament reality

has been affirmed by the church growth movement since its inception.

Donald McGavran, recognized as the dean of church growth studies,

lists eight keys to church growth for urban areas, in his magnum

opus Understanding Church Growth. The first of these is:

> 1. Emphasize house churches. . . . so much urban growth
> has begun in house churches that they should always be
> seriously considered, for both initial planting and for later
> extension. Eurican patterns of worship should be adjusted
> till ordinary Christians in ordinary homes can lead them.
> It should be remembered that the Early Church met almost
> entirely in homes for at least the first seventy years of
> her life.[1]

Church growth theory is directed to the more effective

propagation of the gospel of Jesus Christ and the multiplication

of churches on new ground. As such it is interested in both

qualitative and quantitative growth. The small group is an effec-

tive means of enhancing both dimensions of the church. Their

effectiveness as a key to evangelism cannot be minimized, yet

it is often because of their enriching personal expression that

vital small groups attract additional members. With insight born

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[1]McGavran, pp. 322-23. Eurican is defined as meaning
"European and North American" in the context of reference to
Western Churches. See p. xv.

from successful experience, Cho writes:

> Our church . . . carries out evangelism primarily through
> the home cell group system. Each cell becomes a nucleus of
> revival in its neighborhood, because the cell group is where
> real <u>life</u> is to be found in that neighborhood. When a home
> cell meeting is full of life, and when people are happy
> and sharing their faith and witnessing to what the Lord has
> done in their lives, other people are drawn to them.
> Unbelievers become curious. They want to know why this
> little group of Christian is so joyful when all around them
> there are so many troubles.[1] (Emphasis mine.)

In nearly every recent publication on church growth

principles, the small group or home cells are cited as prominent

means of leading men and women to become responsible, reproducing

Christians in responsive commitment to Jesus Christ as Lord

and Saviour.[2]

Formula

Possibly the foremost spokesman today applying principles

of church growth to North American churches is C. Peter Wagner.

In identifying vital signs of healthy growing churches, he proposes

as a balanced formula for church life: Celebration + Congrega-

tion + Cell = Church.[3]

By "<u>celebration</u>" Wagner means celebrated worship in

a church too large for all the members to be known to each other.

In this setting one's primary purpose is to worship God as Father,

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[1]Cho, pp. 58-59.

[2]E.g., Charles L. Chaney and Ron S. Lewis, <u>Design For Churh
Growth</u> (Nashville, Tennessee: Broadman Press, 1977); Gordon
Moyes, <u>How To Grow An Australian Church</u> (Springvale, Victoria:
Vital Publications, 1975); Mallison and others.

[3]C. Peter Wagner, <u>Your Church Can Grow</u> (Ventura, California:
Regal Books, 1976), p. 97.

rather than to widen one's circle of friends, or engage in discussion or dialogue. "Congregation" refers to a fellowship circle within the total membership of the church, where anonymity is lost because numbers are small enough for everyone to know each other and to recognize a stranger when present. "Cell" by comparison symbolizes for Wagner the small group or "kinship circle," where intimate concern for each person allows none to feel alone or unwanted. Each individual is involved in meaningful relationships with all other members of the group where love and personal concern can operate most effectively, other than in an immediate family.

This terminology would apply to large churches that may have several separate congregations of two hundred or more meeting within the same building. Wagner's definition of celebration may describe conference-wide and regional meetings in Seventh-day Adventist settings. The majority of Seventh-day Adventist congregations number less than two hundred members. However the Sabbath School divisions within these churches may number twenty-five to fifty persons, and thus approximate "congregation."

The small group is approximate to the Sabbath School class in size, ideally having six to sixteen members. Such groups provide a basic foundation to the structure of congregation. They bring members into face-to-face relationships with the potential of developing that quality of interaction needed in circles of concern, covenant groups, or kinship circles.

Wagner argues for a balance between the cell and the larger structures of congregation. He sees much difficulty in

attempting to inspire whole churches to sustained action. But through the formulation of small groups each individual can be drawn into participation in both planning and implementation of programmes and projects. Small groups accommodate the difficulty of many individuals being able to maintain intimate association with more than a dozen or so persons at a given time.

A Renewed Concept

This utilization of small groups is by no means a recent innovation. Seventh-day Adventist congregations have had small Sabbath School classes for many years, similar to Sunday School classes developed in Methodism before them. From the General Rules of the Wesleyan Societies Dean Kelley notes:

> That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the leader. It is his duty,
> 1. To see each person in his class once a week at least, in order: (a) to inquire how his soul prospers; (b) to advise, reprove, comfort, or exhort, as occasion may require; (c) to receive what he is willing to give toward the relief of the preachers, church and poor.[1]

Within the church growth movement, however, renewed interest in small groups has mushroomed in the last decade. A compelling presentation of their nececessity is made by Richards who recalls, "From the first year of my serious involvement in renewal thinking, the small group has seemed to me to be the basic building block of the gathered church."[2] He goes further in saying, "group life is

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[1]Dean M. Kelley, Why Conservative Churches Are Growing (New York: Harper and Row, 1972), pp. 126-27.

[2]Richards, p. 152.

not only important as a mark of the church. It is essential to the functioning of a group of believers as a church."[1]

Wagner credits Richards with encouraging his concept of the small group in the formula celebration plus congregation plus cell = church.[2] Specifically Richards envisions the structure of the renewed church as:

The Family Unit	(All members of one family).
The Growth Cell	(All members of five family units or ten single adults).
The Congregation	All members of a maximum of twenty-five growth cells--approximately 250 adults.[3]

In such a church the small group is a step between the family unit and the larger congregation. In the past the extended membership of family kin in a stable society, has given basic societal impact. The family has been the focus of personality development among believers, to shape values and extend chosen qualities of life.

However many nuclear families in a highly mobile modern society lack the support of grandparents, aunts and uncles, cousins and others living close by. The church has assisted by providing for the family agencies for child instruction, missionary outreach, health promotion, entertainment. Yet in many cases the focus has shifted away from very personal levels of interaction to impersonal levels in the wider meetings of the church. The question needs to be asked whether the church serves its families, or whether families are to maintain the agencies and departments of the church. There is the further possibility of promoting a degree of parental

[1]Ibid., p. 149. [2]Wagner, p. 108. [3]Richards, p. 30.

irresponsibility by suggesting that the church can provide for

spiritual instruction, worship training, missionary promotion,

etc. In reality where these activities are no responsibly assumed

on very personal levels, their implementation on a congregational

scale is severely diminished. Families need to become the focal

point of responsibility within the church, and the nuclear family

is buttressed by the small group experience.

Reasons

Church growth principles have highlighted the impact of

small groups in church life because of the quality of personal

experience they promote, similar to the qualities of close families.

Richards says:

> To learn to trust, and to become trustworthy--to learn
> to love and to become loving--we must become deeply involved
> in the lives of others, to whom we commit ourselves in Christ.
> To develop this kind of relationship we need to share ourselves
> with others, and they need to share themselves with us. All
> this demands time. More than this, it requires a face to
> face relationship. A relationship we can have only with a
> few others at one time. And thus a church is forced to
> move to a small group structure.[1]

The small group meeting is where quality and quantity

of growth mesh together. The effectiveness of small group experience

depends on the way in which they address three balanced functions:

(1) personal functions, (2) maintenance functions, and (3) task

functions.

In personal functions the group aids personal spiritual

growth. The purpose of any church growth group is primarily to

worship and honour our Lord and God. The fellowship shared is

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[1]Richards, p. 153.

not just a common interest in religion, but the fellowship of those whom God called into fellowship with Himself through Christ and in Him with one another. Mallison says, "Koinonia has a horizontal reference simply and solely because it has a vertical one."[1] Therefore encouragement of each other's spiritual connection with Christ takes place as members develop concern for the needs of each participant. Ministering to each other enables the Holy Spirit to work through members' spiritual gifts, nurturing each person towards maturity.

In maintenance functions the small group addresses not only individuals but the development of unity. God calls us to live out our Christian life in community, and in the process of sharing their lives with one another members become aware that they are more than as association of individuals. They become aware of "group identity" within the Body of Christ, leading to a sense of responsibility within the community of the church; a sense of family, of common Christian cause.

In task functions the small group is to mobilize its members in mission to the world. Their commitment involves a ministry of drawing others into the love of God and discipleship to Christ. This is a ministry to which every Christian believer is called and is best encouraged and supported in the close association of friend- ship experienced in small groups, or among relatives and acquain- tances.

Encompassing each function Richards defines the small group as, "Eight to twelve believers, gathered to minister to each other,

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[1]Mallison, p. 17.

to grow in their sensed love and unity, and to encourage one

another to full commitment to Christ."[1]

An Additional Reason

The nature of the spiritual growth sought is another

significant reason for small groups in church life. Spiritual

growth cannot be understood merely in terms of a change in ideas

or in one's belief system. Man operates on both a cognitive

and an affective level. Because spiritual life is directly a

relationship with the Lord Jesus Christ, the relational nature

of growth must be experienced on both the thinking and feeling

level. Spiritual growth must be understood in terms of character

change--transformation of attitudes, of values, and of personality.

These, however, are socially anchored. That is, they

are learned in the context of association with others throughout

one's lifetime. On becoming Christians, believers need a social

anchor for an entirely new set of attitudes, values and behaviours.

They grow most effectively in a viable, authentic, supportive,

accepting group which gives expression to the nature of God. They

need a community in which the Word of God is made flesh, and its

authoritative message is studied and obeyed in community. Such a

group needs to interact on personal levels, and it becomes clear

that small groups (that is, less than thirteen persons), are best

suited to this type of growth.

This statement must not neglect the fact that Christian

transformation derives from the gracious work of the Holy Spirit.

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[1]Richards, p. 155.

Nonetheless, "To each is given the manifestation of the Spirit for the common good" (1 Cor 12:7), and the gift of each believer is best developed in an accepting setting of close and strong relationships with others. Church growth theory recognizes that small groups of twelve or less enhance the interaction of all participants better than large groups.[1] Thus they allow for meaningful expression of spiritual life on both cognitive and emotive levels, to the encouragement of real spiritual growth.

The Sabbath School class generally conforms in size to a small group, but unfortunately not all Sabbath School classes are effective in the way church growth envisions small groups. This

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[1]Mallison, p. 55 says:
"The amount of interaction possible between people in a small group is determined by its size. There is a simple equation which expresses the number of relationships possible among people in various sized groups.
$$R = N(N - 1)$$
The number of relationships (R) equals the number of persons in the group (N), multiplied by one less than the number of persons in the group (N - 1).

As shown in the diagram, when four people are involved in dialogue there is a pattern of twelve interpersonal relationships. The number increases steeply as only a few extra are added to the group.
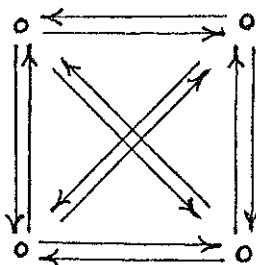
For a group of	6	(6x5)	30 relationships
For a group of	8	(8x7)	56 relationships
For a group of	10	(10x9)	90 relationships
For a group of	12	(12x11)	132 relationships
For a group of	15	(15x14)	210 relationships
For a group of	20	(20x19)	380 relationships

It is evident that the larger the group the less possibility there is of interpersonal relationships among the participants. It is generally agreed that the upper limit for a small group in which members are able to participate meaningfully is twelve. Beyond that number the group tends to be dominated by a few aggressive members."

must lead us to a discussion of the dynamics of small groups. The

effectiveness of such groups derives not from their existence as

small groups, but rather from the dynamics that they involve.

Chaney and Lewis note that:

> For purposes of church growth, emphasis must be placed
> on the word <u>dynamics</u>. Small groups of people can meet regularly
> and never experience reproductive, spiritual, vitality. Members
> may enjoy getting together, sharing with, and caring for one
> another, but never really know the vigor of a <u>contagious</u> common
> life. It is small group dynamics, not small groups that are
> related to growing churches.[1] (Emphasis in original.)

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[1] Chaney and Lewis, p. 177.

CHAPTER IV

THE DYNAMICS OF SMALL GROUPS

The study of small groups by behavioural scientists since the 1940s has resulted in a wide variety of roles being identified for intensive face-to-face groups.[1] Business and management have used small group theory for training in many kinds of organizations. Industries, universities, government agencies, and co-operatives have all become aware of the importance of the development and improvement of interpersonal communication and relationships. Therapy groups have been used for treating the mentally ill, and for personality problems. Group counselling has been used for troubled families, drug addicts, alcoholics and weight-watchers. Encounter groups have emphasized personal growth through an experiential process, while "sensitivity training" groups have allegedly engaged in excessive behaviours.

The rapid growth in the trend toward group process has highlighted the reality that different dynamics operate in small groups in comparison with larger congregational or audience gatherings. The wide use or even abuse of small groups in society, however, should not discourage the church from utilizing those features of small groups that may be described as dynamic.

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[1]Carl R. Rodgers, Encounter Groups (Harmondsworth, Middlesex: Penguin Books, 1970), pp. 9-10.

Definitions

Baird and Weinberg offer the definition of a small group as "an entity of three to fifteen persons who perceive themselves to be a group, possess social structure, interact to satisfy group and individual goals, and share a common fate."[1] Thus they describe the six common characteristics of group as 1) perceptions, 2) motivations, 3) goals, 4) organization, 5) interdependence, and 6) interaction.

Applbaum discerns these same six factors in a group which he defines as "two or more persons who are interacting with one another in such a manner that each person influences and is influenced by each other person."[2]

Both these definitions highlight the significance of interaction and the importance of communication, the latter being underlined by the former. The difference between collections of individuals that are not groups (we may call these aggregates) and collections of individuals that are groups, lies in the mutual influence of the interaction which characterizes groups. Communication of various types and levels facilitates that interaction, and is therefore of primary importance to the function of groups.

In a discussion of groups Johnson and Johnson list the nine characteristics of effectiveness as:

1. goals
2. communication

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[1] John E. Baird, Jr. and Sanford B. Weinberg, Communication: The Essence of Group Synergy (Dubuque, Iowa: Wm C. Brown, 1977), pp. 4-5.

[2] Ronald L. Applbaum et al., The Process of Group Communication (Chicago: Science Research Associates, 1974), p. 7.

3. participation and leadership
4. appropriate decision-making
5. power and influence
6. conflict
7. cohesion
8. problem solving
9. interpersonal effectiveness[1]

Each of these dimensions pertain to three core activities of any

effective groups:

1. to accomplish its goals
2. to maintain itself internally
3. to develop and change in ways that will improve its
   effectiveness[2]

Groups are often formed when a specific goal is set. This

draws and holds members together until a group identity can develop.

Members generally develop perceptions about their existence as a

group in relation to that goal. However, many groups do not develop

a dynamic group life.

Frequently the force of an external commitment holds the

group together, rather than an internal cohesiveness. Such groups

may be task-oriented. They have a job to do. And when the objec-

tive is accomplished the group may be congratulated for its efforts,

but because there is no further reason for its existence, it ceases

as a group.

Other groups are formed by individuals having strong under-

lying motives for joining together. Members band together in

order to satisfy their personal needs, even though these needs may

vary greatly. But unless these individuals develop and maintain a

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[1]David W. Johnson and Frank P. Johnson, Joining Together: Group Theory and Group Skills (Englewood Cliffs, New Jersey: Prentice Hall, 1975), pp. 3-4.

[2]Ibid., p. 3.

common objective, the manifestation of a spirit of competition rather than cooperation may seriously erode the survival of the group. It is not infrequent for persons to ask, "What can I get out of being in this group?" rather than, "What can I contribute to the group?"

Yet other persons want to join a group for the sake of belonging. They seek the experience of being in a small group. However if the organization or structure of a group does not perform some function conducive to a group goal, then the group fails to function effectively.

Therefore, while perceptions, motivations, goals and organization may differ as to the function of the group, effectiveness is increased when all are mutually present in the interaction and interdependence of group members. A dynamic group has that kind and quality of interaction which integrates task, maintenance, and personal functions so as to develop group life and identity.

Interaction

In a dynamic small group where personal development, group maintenance, and task accomplishment are balanced, an internal cohesiveness develops a sense of group identity or group life. "Cattell invented the term _syntality_ to refer to the group personality--the commonality of the group--and its effect as a whole."[1] (Emphasis in original.) Syntality is the essence of groups, and according to Baird and Weinberg, "determines a group's chances

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[1]Baird and Weinberg, p. 6.

of success." They suggest that syntality, however, is composed of

something Cattell calls synergy, or:

> . . . the total amount of energy available to the group for
> group activities. This synergy seems a function of the
> motivations of the group members. The more interested they
> are in the group and its goals, the harder they will work
> to remain in the group and to promote group success. Thus
> they would provide more energy to the group than would members
> who could not care less about the group's welfare. Group
> syntality is therefore determined by the uses (constructive
> or destructive) to which that energy is put.[1]

Baird and Weinberg believe that synergy can be used by the

group for two distinct purposes: maintenance and action (or task).

Communication is seen as the means of combining the energies of

the group. Therefore communication on a personal level both pre-

cedes and facilitates maintenance and task functions in the inter-

action of a group.

Communication

Opennes and honesty

Powell has given significant definition to the following

levels of communication in interpersonal encounter:

1. Level five: Cliche conversation

2. Level four: Reporting the facts about others

3. Level three: My ideas and judgments

4. Level two: My feelings, "gut level"

5. Level one: Peak communication[2]

These successive descending levels represent five degrees of willing-

ness for a person to go outside of self and to communicate with

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[1]Ibid., p. 7.

[2]John Powell, Why Am I Afraid To Tell You Who I Am? (Niles,
Illinois: Argus Communications, 1969), pp. 50-62.

others. Powell states: ,

> If friendship and human love are to mature between any
> two persons, there must be absolute and honest mutual revela-
> tion; this kind of self-revelation can be achieved only
> through what we have called "gut level" communication.[1]

Richards and Hoeldtke similarly describe three types of

communication in their situational context: 1) one-way communica-

tion, where one person typically speaks from a platform in front

of rows of chairs provided for listeners; 2) two-way communication,

as in classes. The teacher typically is involved in every interac-

tion, the content of which may illustrate ideas with common

experiences of a non-personal nature; and 3) complex communication,

involving a face-to-face setting often in a tight circle, where

it is easier to share more significantly and personally. The

authors state:

> The warmth and intimacy of the smaller group, the freedom
> to react spontaneously, the informality--all make this a
> more natural setting for talking about inner experiences
> and feelings.
> What is striking, . . . is the fact that the type of
> interaction in essence limits the content of interaction.
> In a type-one setting, where interaction is one-way, content
> will be primarily ideas or concepts. In a two-way setting,
> where communication is focused through a teacher or leader,
> the content of interaction may move into descriptions of
> common experiences but it will seldom move into personal
> sharing of inner experiences. In a type-three setting,
> however, we can expect the greatest freedom to move to the
> kind of sharing that involves inner experiences. And it
> is this sharing of inner experiences that enables us to
> truly know, and truly love, our Christian brothers and sisters.
> . . . where a church has developed a meeting pattern
> that completely omits type-three settings, we can expect
> little development of a New Testament kind of love in the
> fellowship.[2]

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[1]Ibid., p. 62.

[2]Lawrence O. Richards and Clyde Hoeldtke, A Theology of
Church Leadership (Grand Rapids, Michigan: Zondervan, 1980),
p. 223.

There is increasing evidence suggesting that emotional openness and honesty in our humanness is essential for effective communication.[1] Schein and Bennis make the point that:

> . . . . the learning process at the onset, hinges upon a person's becoming willing and able to reveal his own feelings and reactions, and upon his becoming willing and able to listen and pay attention to the feeling and reaction of others.[2]

Acceptance and trust

The development of acceptance and trust that results from a willing openness and honesty is a freeing a dynamic experience. Richards says, "this seems to describe the internal cohesiveness so essential to our life together in the church."[3] It is this acceptance and trust within a group as a dynamic experience which enables spontaneous data flow and feedback so that realistic goal formation can result in creative work, interdependence and organization. Gibb says:

> A free flow of data is possible only within the limits of trust formation. . . . Integration of group goals occurs only as rapidly as members build sufficient trust and awareness to verbalize openly their intrinsic goals. Premature goal formation beyond trust and data boundaries leads to unrealistic overaspirational, or formalized goals, the pursuit of which or lack of pursuit of which leads to apathy and various other forms of resistance.[3]

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[1] Powell, p. 62-65.

[2] Edgar H. Schein and Warren G. Bennis, Personal and Organizational Change Through Group Methods (New York: John Wiley, 1967), p. 273.

[3] Leland P. Bradford, Kenneth D. Benne, and Jack R. Gibb, T-Group Theory and Laboratory Method (New York: John Wiley, 1967), p. 283.

Personal communication of both thoughts and feelings in an open and honest manner, made more possible in a small group which provides an accepting atmosphere, builds not only group identity (syntality) but releases synergy for maintenance and task functions. The creative love of a community is best effected, therefore, where communication displays affirmation, availability, openness, honesty, sensitivity, empathy and responsibility.

Caring and responsibility

This process of constructive communication, expressed by both verbal and non-verbal signals, encourages a sense of personal responsibility developed from a recognition of individual freedom and worth. When a person perceives himself to be valued in the presence of significant others, he is enabled to assume greater responsibility for his own behaviour in harmony with that community. It is through this process that the dynamic of small groups develops in free-flowing mutual ministries. Personal growth achieved in the context of the group releases energy for maintenance and task functions of the group.

Rogers gives a "naturalistic observational" description of this process in encounter groups, moving from initial superficiality and resistance to personal expression and exploration, through to expression of positive feelings and closeness, with resultant behavioural changes within this supportive community.[1]

Prayer and the Word

Two other dimensions of communication are significant for vital christian small groups. Extemporaneous prayer expressing

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[1]Rogers, pp. 21-48.

the deeper levels of communication on a vertical plane, and meaningful shared study of the Word of God fill out the communicative process on the horizontal plane. This process is both initiated and vitalized with dynamic power by the Holy Spirit.

Prayer and praise to God acknowledge our utter dependence on our heavenly Father's goodness and grace, the lordship of Jesus Christ, and the powerful presence of the Holy Spirit. At the same time prayer recognizes our interdependence and responsibility to one another, and that the source of our shared life is other than natural and material. The spiritual gifts of the Holy Spirit are given to each believer to exercise in mutual support and ministry.

Scripture constitutes God's continuing communication to christians. The manner in which the Bible is shared in small groups is reflected in a comment on the importance of Scripture where Richards says:

> . . . we place Scripture as central to the life of the small group. . . . I do point out, however, that our normal method of teaching God's Word (by sermon) has both communication limitations and also serious limitations on life-impact. Certainly I do not deny that the Holy Spirit uses the preached Word. I only insist that he is much freer to use the Word in a small group where it is studied and discussed together, and that this is one of God's purposes in creating the church.[1]

Richards' reason for the active participation of all members in Scipture study is revealed in his citation from Paul Hare:

> A whole series of studies shows that if one wishes to change attitudes and the subsequent behaviour of a group, discussion and decision where all members participate as directly as possible tends to be more effective than

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[1]Richards, p. 157.

"enlightenment" or "permission" by the lecture
method.[1]

The church as the body of Christ will celebrate the Word

and proclaim the Word in congregation. The communication of the

written word is enhanced in small groups where interpersonal rela-

tionships facilitate making the Word "flesh" in the body of Christ.

In this setting the life of Christ is shared on intimate levels,

which foster real interaction of members for the three-fold purpose

of: 1) promoting spiritual growth, 2) maintaining the unity of

the body and 3) accomplishing the tasks of evangelism.

Leadership and Participation

The inclusive participation of each member of a small group

contributes to its dynamic interaction. This is encouraged through

a functional theory of leadership. In the past inborn leadership

traits, authorized leadership positions, or particular leadership

styles have influenced the structure of groups. However Johnson

and Johnson claim social psychologists have moved to the distributed-

functions approach which includes two basic ideas: 1) any member

of a group may become a leader by taking actions that serve group

functions; and 2) and leadership function may be fulfilled by diff-

erent members performing a variety of relevant behaviours.[2]

Where leadership is shared all members feel that they have

equal opportunity for influencing the direction of group effort, and

[1]A. Paul Hare, Handbook of Small Group Research, p. 287,
cited by Richards, p. 157.

[2]See Johnson and Johnson, p. 22. Applbaum suggests that
"leadership may be best conceived as an interpersonal phenomenon of
role relationships within a group, rather than as a trait of an
individual" (p. 244).

the interpersonal climate within the group will not be dominated

by just a few people. Furthermore it improves the likelihood

that all the relevant expertise and resources in the group will

surface and be used. Skills and behaviours can be taught and

modelled by an initial facilitator who does not infringe on

the autonomy of the group, or take responsibility for its life

away from its members. Rather, power and influence are held by

the whole group, and decision-making is shared in appropriate

ways to achieve consensus.

Norms

The practices of inclusion and flexible adaptation to the

needs of the group, on the part of those who most frequently

influence or direct the behaviours of others with the group,

increases the relevancy of group norms. Norms express common

beliefs as to how members are expected to behave in the group,

and have influence upon the accomplishment of tasks. They act as

substitutes for the exercise of personal influence and conserve

energy that might be necessary to persuade acceptable behaviours.

In effect, norms increase attitudinal similarity resulting

in greater communication effectiveness and higher goal attainment.

This attainment of goals tends to increase interpersonal attraction

and so cohesiveness within the group is improved. Undoubtedly a

stronger commitment to and greater implementation of decisions

made by the group is achieved when those affected have participated

in goal formulation and decision-making. Small groups, by reason

of the close interaction of limited numbers of personnel in the

procedures of brainstorming, role-playing and discussion often

attain a higher level of cooperation than larger groups.

Roles

Whereas some norms apply to all members of a group, others

apply only to certain individuals in the form of roles, which are

organized patterns of social relationships. Members may play

different roles at different times. This division of responsibility

allows various people to assume leadership in harmony with positive

group responses, for the accomplishment of desired group goals.

The effect of clearly defined roles is that they improve cohesive-

ness by allowing members to concentrate on group activities without

having to worry about how other group members are going to act.

Cohesion

Maintenance of membership does not depend solely on the

behaviour individuals perform within the particular group. The

atmosphere under which the group works will affect cohesiveness,

which may be defined as:

> . . . the sum of all factors influencing members to stay
> in the group; it is the result of the positive forces of
> attraction toward the group outweighing the negative forces
> of repulsion away from the group.[1]

The degree of attraction that individuals feel for other

group members and the amount of attraction individuals feel for

the group's function determine satisfaction with membership.

Indicators of group cohesion may be attendance by members, whether

they arrive on time, trust and support present, the amount of

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[1]Johnson and Johnson, p. 159.

individuality accepted, the amount of fun experienced, and a
willingness to both express attraction for each other and to
work effectively with one another.

The cohesion of small groups may be increased, therefore,
by whatever deepens the trust among group members, encourages
expression of affection among members, strengthens mutual inclusion
and acceptance, expands mutual influence, and promotes group norms
that respect individuality among members. The intimacy of small
group relationships are conducive to these objectives.

However we should not neglect the fact that along with
acceptance, intimacy and understanding, cohesive groups evidently
allow greater expression of hostility and conflict. Again Johnson
and Johnson note:

> Unless antagonism is openly expressed and conflicts are openly
> resolved, persistent and impenetrable hostile attitudes may
> develop that will increasingly hamper effective member cooper-
> ation and interaction. The result of a hostile attitude is
> often an avoidance of and an irrational dislike for the ideas
> of other members--and a refusal to communicate with them. At
> the most fundamental level, a person simply does not enjoy
> being with someone she dislikes, and the resulting lack of
> communication bars chances for the conflict to be resolved.
> These circumstances have been found to apply between groups
> as well as between members of a group. Cohesiveness affects
> such behaviours, because when the degree of cohesiveness is
> considerable, the members must mean enough to one another
> that they are willing to bear the discomfort of working through
> the conflict. Regardless of how angry they become, members
> of cohesive groups are more apt to continue communication,
> which enables a group to resolve conflicts and capitalizes
> on controversies, both of which increase its productivity.[1]

By the process of allowing open conflict resolution within
accepted norms supporting psychological safety, individuality and
creativeness, stronger cooperation is fostered in an atmosphere

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[1]Johnson and Johnson, p. 254.

of honesty and love. Principles for careful concern and confrontation are dealt with in Augsburger's discussion of 'care-fronting'.[1]

In summary, effective group interaction occurs where goals are clearly established and a high degree of communication promotes openness and honesty, acceptance and trust, caring and responsibility around the sharing of the Word and prayer. Where power and influence is shared in a variety of roles, where leadership is related to distributed functions, and where negative dynamics are appropriately dealt with rather than denied, the satisfactions of membership are likely to be high. The accomplishment of group goals of maintenance, task and improved effectiveness enhance the relationship of interdependence and the identity of the individual as "belonging" to the group. The dynamic atmosphere of cohesiveness in small groups acts as a source of security for members, reducing anxiety and heightening self-esteem.

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[1]David Augsburger, Caring Enough to Confront (Scottdale, Pennsylvania: Herald Press, 1973), pp. 9-22.

CHAPTER V

A MINISTRY DESIGN

Introduction

The Seventh-day Adventist Church offers a continuing
opportunity for small group experience to its members in those
Sabbath Schools where small Sabbath School classes are held.
World Sabbath School Annual Reports from 1970 to 1982 indicate
that Sabbath School membership has remained approximately 125
percent of the number of church members. World-wide attendance
at Sabbath School has been maintained at between 95 and 100
percent of the church membership for the same period.[1]

Separate North American statistics, however, reveal a
decline in Sabbath School membership from 88 percent of church
members in 1970 to 75 percent of church members in 1982. Further,
there has been a consistent decline in the number of church members
reported as attending Sabbath School in North America, from 68
percent in 1970 to 52 percent in 1982.

These figures are similar to the trend of attendance at
Sabbath School in the North New South Wales Conference. While the

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[1]See appendix 1 for the membership figures quoted herein.

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adult Sabbath School membership[1] between 1970 and 1983 has remained
at an average of 65 percent of the number of members, the number
of adults attending Sabbath School has declined from 59 percent
of church membership in 1970 to 46 percent of church membership
in 1983.[2] This trend of decline is not considered uncharacteristic
of Sabbath Schools in both Union Conferences in the Australasian
Division where total Sabbath School attendance including children
has fallen betwen 1970 and 1982, from 82 percent down to 64
percent of church membership.[3]

There may be a wide variety of reasons why fewer church
members are reported as attending Sabbath School now than were
reported at the commencement of the last decade. It may be
appropriate to enquire as to whether the percentage of enrolled
church members attending church has risen or fallen. In 1980 Van
Dolson wrote:

> . . . a survey of 240 churches in North America indicates
> that 90 percent of those attending church also attend Sabbath
> school. Some have felt that Sabbath school attendance is
> much lower in ratio relative to church attendance. If this
> study holds true, it may suggest that we need to take a
> careful look at the percentage of members who attend church
> regularly, as well as devise the kind of programs and worship
> services that will provide as much spiritual food and assis-
> tance in developing members' faith and experience as possible.[4]

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[1]For the purpose of comparison with church membership
figures, adult Sabbath School figures include Senior, Youth and
half the number of Junior and Earliteen members. Thus they
represent an estimate of the number of baptized persons attending
Sabbath School.

[2]See appendix 1.   [3]Ibid.

[4]Leo R. Van Dolson, "Entering the Epochal Eighties,"
Adventist Review, 10 January 1980, p. 7.

The concern of this study however remains with the Sabbath School. If a shrinking percentage of church members is attending Sabbath School we may correctly address ourselves to ways of reversing this trend. How can an understanding of small groups benefit those attending Sabbath School? Could the insights of group dynamics enhance Sabbath School classes, and might a renewed emphasis on small groups and the Sabbath School bring a renewal in the life of the church? With these questions in mind it was deemed necessary to limit the scope of the present study to a consideration of the effect of small group principles on a Sabbath School class.

Approval

In consultation with the pastor of the Avondale College Church an approach was made to the Sabbath School Council to allow the formation of a new Sabbath School class to meet regularly with this writer. Approval was granted to work in harmony with the regular Sabbath School programme and to meet separately during class time in the seminar room. It was understood that the persons in the class would also meet during the week for group enrichment. Permission was also secured to survey a similar number of Sabbath School members in another class who would function as a control group.

Size and Recruitment of a Small Group

The church pastor again cooperated with the writer in discussing potential members for the group which was planned to include eight to twelve adults, a number which would allow small group operations to include a variety of personalities. To avoid

conscription into a class, as selection by Sabbath School officers sometimes implies, it was agreed the writer should personally visit and invite a number of families who may choose to join a group. While some declined, it was agreed that four families would meet on June 8, 1983 to discuss the formation of a group. Another couple joined two weeks later. A further family, unsettled as to Sabbath School location, was invited into the Sabbath classes, and later joined with the mid-week group by August 16. Due to his employment, the husband continued to have some difficulty in being available on Tuesday nights. In all twelve adults and sixteen children became involved.

Instruments of Assessment

A number of evaluative instruments were selected to facilitate the writer's observation and assessment of group processes.

Taylor-Johnson Temperament Analysis

A Taylor-Johnson Temperament Analysis was completed by ten adults commencing the group programme.[1] These are not presented here for analytic purposes, but rather were used to reveal the diversity of personality traits among those participating in the experience.

Johari Window

A personal openness survey in the form of the Johari Window was completed twice by participants in the group, at the beginning

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[1]See appendix 2. Fictitious names are used to protect the identity of participants.

and again three months later.[1]

Sabbath School Survey

A selected Sabbath School survey was prepared for and administered to members in the Sabbath class.[2] This was completed also by ten persons from another Sabbath School class as a control observation. It was presented twice to each class two months apart.

Sabbath School Evaluation Form

An additional Sabbath School class evaluation sheet was prepared for both the group class and the control class to assess their perceptions of change over a four month period commencing on July 5.[3]

Small Group Assessment Sheet

A final small group assessment sheet was prepared for group members to record their evaluation of responses and achievement by the group meeting on Tuesday nights.[4]

Sociograms

Sociograms of the group discussions were prepared on two occasions, two months apart, in order to assess the development of participation by individual members.[5]

Group Meeting Objectives

Writing of the Sabbath School class as a "caring community" J. L. Butler says:

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[1] See appendix 3.   [2] See appendix 4.   [3] See appendix 5.

[4] See appendix 6.   [5] See appendix 7.

In the structure of the Sabbath School, the church is already divided into ideal-size peer groups that with proper implementation could provide the psychological intimacy, the social support, and the personality healing we all so much need. Ideally, Sabbath School class members should spend more time together than the nine-thirty hour. A gather at less formal hours such as Sabbath-afternoon potluck dinner or at the teacher's home or a member's home in the evening would permit members to get to know one another, to build cohesiveness as a caring community, and to help meet spiritual and social needs. There are a lot of lonely people, socially insecure people, who come to the Sabbath School, sit through the program, and leave--still just as lonely and friendless.[1]

The objective of the group meeting was seen to be the provision of a Home Caring Fellowship Group that by the nature of its operation as a stable small group would provide support to members of a Sabbath School class in spiritual, social and psychological ways. The enrichment of the Sabbath class would take place primarily in the interaction of its members in other hours. The aims of the group meetings were:

1. To develop more effective group interaction

2. To facilitate growth of interpersonal relationships

3. To afford opportunities for members eventually to minister to each others' needs

It was anticipated that fulfillment of these aims would lead to enhancement of Sabbath School attendance, Bible study satisfaction and personal faith-sharing by Sabbath School class members, although these secondary aims were not to be emphasized with the Sabbath School class.

It has long been the intention of Sabbath Schools to see classes operate as effective units, yet regrettably many such

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[1]J. L. Butler, "The Sabbath School Class as a Caring Community," Worker-Action, March 1983, p. 3.

classes lack cohesion, probably for want of adequate association. It was hoped to build the cohesiveness of this group by the introduction of small group dynamics.

Meeting Format

At the initial meeting held Wednesday, June 8, 1983 at 7 p.m., it was agreed that weekly meetings of the group should be held on Tuesday evenings from 6:30 till 8 p.m. This was thought to be the best time because each family had children, some of whom had school homework, and others who needed to be in bed early. One woman working shifts requested Tuesdays off as that appeared the most convenient night for most of the group to meet.

Discussion was given to the many needs of the children and it was decided that they should remain in the meeting. It was decided that Scripture songs most of the children were learning at school would provide a good basis for plenty of singing. Then the children would be given a story, take part in the reading of Bible verses, and then settle to colouring and reading while the group continued its discussion. This section was allocated thirty to forty minutes. A piano was thought necessary for the music so meetings were planned to rotate among the homes of three families having both a piano and a large lounge room.

The rest of the evening period was to be devoted to open discussion of the Scripture passage, group interaction learning experiences, sharing of personal views and experiences of a spiritual or social nature, presentation of prayer needs and answers, and a prayer session for all including children.

It should be noted that the geographical location of the Sabbath School in which the experiment was conducted was urban-rural and participants had need to travel only within such distances as would be within a suburb in a large city. This raises the question as to whether, in large cities, Sabbath School classes would benefit from small group support best if the members of that group did not have to travel long distances in order to participate in the small group Sabbath School class.

CHAPTER VI

GROWING A GROUP EXPERIENCE

A History

June 14 (Wednesday)

Four families met. One was that of a first year student from a farming background. Two others were professionals from the education and business worlds respectively. The fourth was the writer's family. Two wives were involved with work and two with home responsibilities. It was a congenial meeting with spirited singing, to the delight of the children. The book of Acts had been selected as the Biblical theme and chapter one had been assigned for reading prior to the meeting. Throughout the discussion there was an apparent reserve in expression by most present as the group sought to establish its level of interaction around the text. It was agreed that prayer should focus in particular that night and during the next week on one child, and one adult and one person from outside the group. Prayers were spontaneous and most adults present prayed. During that week a Taylor-Johnson Temperament Analysis was completed by two couples, and by another two couples shortly thereafter. These were administered by the writer.

June 21 (Tuesday)

A fifth family joined the group; that of another new college student. Two accomplished pianists were now available to enliven the singing. After a story for the children, Acts 2 was read and discussed. Each member was invited to express something experienced while reading the chapter through the previous week: a new understanding; a meaningful insight; or an application that called for a practical response in the person's own lifestyle. The discussion was quite animated, concluding when verse twenty-one had been reached. Children participated during the prayer season with the adults. The conversation continued for a short time afterward, but it had been agreed that no supper would be served.

June 25 (Sabbath)

This Sabbath, members of the group gathered in an upstairs room at Avondale College for their Sabbath School class. Two adults were absent due to their responsibilities in children's division. The last lesson of the quarter was shared on this first occasion of meeting as a small group. The writer sought to involve as many members as possible in the relaxed and friendly atmosphere.

June 28 (Tuesday)

The meeting centred on the second half of Acts 2, and thereafter each week a chapter was covered, up to chapter seven on August 7. Fellowship was growing among the members, with good discussions and simple answers to prayer being shared, to everyone's satisfaction.

July 2 (Sabbath)

The new quarter's lesson was taught by one of the profes-
sional men. On this occasion he felt free enough in the Sabbath
School class to express his concern about the lesson theme in an
emotive way. Most of those present were moved to engage in
similarly deep expressions of their attitudes. Some were negative
and others positive, but the result showed a willingness to reveal
the self in an open manner, and a subsequent sense of closeness
to each other, characteristic of an effective group. For the
next eighteen weeks five different persons (all male) led out in
the lesson study, with the exception of two combined lessons
which included the whole Sabbath School.

July 12 (Tuesday)

At the fifth Tuesday night meeting the Johari Window
Test[1] was introduced following the Bible study, and all ten adults
agreed to complete it. The results indicated a group average
score of twenty-nine out of fifty points for "openness to feedback,"
and twenty-five out of fifty points on the "willingness to reveal
oneself" scale. One individual scored fifteen points on both
scales while another scored forty and forty-three respectively.

July 19 (Tuesday)

This week and the following one, the writer was absent for
Clinical Pastoral Education classes, and was thus unable to attend
the meeting. The group was joined by another student family who
had been invited but previously was unable to come. Unfortunately

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[1]See appendix 3.

they were unable to continue their attendance, due to other commit-

ments. It was reported that tension arose during the Bible dis-

cussion as to an appropriate way to understand and apply a partic-

ular passage in Acts 5. The leader for the night and a newcomer

both strongly expressed different opinions.

July 23 (Sabbath)

The writer was present for the Sabbath School class, and

a potluck luncheon had been arranged in a nearby home to interest

neighbours in the activities of the group. A most enjoyable meal

was shared, with strong expressions of appreciation for the good-

will generated by the group eating together.

Following lunch and some singing and sharing of the week's

experiences, the writer spoke about focused and active listening

in order to increase the group members' ability to minister to one

another's personal needs, especially when hurts are experienced.

Two listening tests were presented for each person to record

their recall of facts read in the stories entitled "A Big Day"

and "Another Big Day."[1] This exercise proved a helpful stimulus

to group awareness of communication skills. Immediately after,

all the children were accompanied by some adults for an enjoyable

bush walk. On returning Sabbath was closed together. It was the

obvious expression of all present that the occasion should be

repeated. The hostess expressed gratitude for the opportunity

to attend and indicated her intention to join the Tuesday night

meetings as soon as she could finalize another regular commitment

on those evenings.

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[1]See appendix 8.

August 9 (Tuesday)

Both small group and class meetings continued until this week when it had been agreed to forego the usual Tuesday programme in favour of a series of personal and marriage enrichment films being shown at the College every evening, Sunday to Friday.[1] Although a regional Sabbath School meeting was to be held next Sabbath it was agreed to gather for the group's own class.

August 16 (Tuesday)

With prior notice, the content of the Bible exploration this evening moved to the letter to the Hebrews, chapter one, and the theme "God has spoken to us by His Son." It was observed that God's best revelation was a "life" shared and given; so the Lord would have his Body (the church) express the message of his love in tangible life characteristics. Thus study was given to Hebrews, chapter 1. The hospitable neighbour fulfilled her intention to join the group on this evening.

August 23 (Tuesday)

Expression was given to certain thoughts, first stated at a combined lunch the previous Sabbath, that such Bible study was getting heavy for the group meeting. It was suggested that the time may be better spent with a less formal meeting structure, less Bible content, but more discussion and sharing through inter-personal relationship learning experiences. The discussion went further:

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[1] Joyce Landorf, "His Stubborn Love," a six-episode film series by Word films "bringing Hope, Self-Esteem and Encouragement to Women (and their husbands!)."

"We have a nice group 'family,' but we have no goals. They are difficult to set."

"If we invite others into the group, as we want to do, the Bible study will be way above their heads."

"To know Jesus better as a friend is what we need, through our experience of sharing and caring."

"An intensely personal experience is needed."

"Yes, but we need to give each other real support. We don't want to be just another social group."[1] Thereafter it was decided to include more group learning experiences, which themselves would be seen to be Scripturally sound. Personal spiritual support would be offered within the group to each member.

Of special interest that evening was the presence of a non-Seventh-day Adventist, currently finding her way into fellowship with Christ and Adventists. This person expressed her disappointment at the lack of personal concern and support on the part of Seventh-day Adventist members in her local town. Her observations, outside the circle of church membership, confirmed the small group's resolve to give mutual spiritual support, and promoted an awareness of how to give support to a person in spiritual need.

September 6 (Tuesday)

Communication was the theme of the discussion, after good singing and the children's story. A five-square

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[1]From a Verbatim written on the evening of August 23.

puzzle[1] conducted in the centre of the lounge room floor drew

attention to the dynamics of cooperation and competitiveness

in group interactions.

September 10 (Sabbath)

A selected Sabbath School survey was presented in the

lesson period, to be completed later that day. The same survey

was given to ten members of another College Church Sabbath School

class as a comparison. The results of the surveys were given

to the next Tuesday group meeting, when communication skills of

sending and receiving messages were presented by the writer.

September 13 (Tuesday)

This and the next two meetings were occupied with dis-

cussions and exercises on one-way and two-way communication,

forgiveness and conflict-resolution.

October 1 (Sabbath)

The Sabbath School lesson had begun when two ladies

appeared looking for a class with which to meet. Animated

discussion about the new lesson series on the Psalms was dramat-

ically reduced in the presence of these individuals who carried

an image of "authority persons" in College life. That afternoon

four families shared lunch together and reflected on their negative

response to unexpected visitors in the class. This served as a

learning experience. The next Sabbath three visitors met with

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[1]From Johnson and Johnson, pp. 93-95, 325-26, 367-71.

the class and enjoyed spontaneous discussion of the lesson. It seemed apparent that the problem of the previous week was not from an unexpected intrusion, but rather that authority figures impinged on the normally low-threat atmosphere. Of the last three visitors, two returned on two other subsequent occasions.

October 4 (Tuesday)

Discussion centred around the significance of an individual's background and history, and its influence on that person's present perceptions.

October 11 (Tuesday)

Leadership models were discussed, and roles for maintenance and task functions illustrated. It was seen that both qualitative and quantitative growth were necessary for small groups to generate renewal of church life under the Spirit of Christ.

October 18 (Tuesday)

Individual perception of truth was the theme for this evening, illustrated with the use of a multiple-square puzzle.[1] The Johari Window survey was completed this week for the second time.

October 25 (Tuesday)

A lesson on the theme of open and closed relationships was presented, with the assistance of one of Jesus' best known stories--the prodigal son.

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[1]See appendix 9.

November 1 (Tuesday)

This week brought to a conclusion the writer's intended input for group enrichment. Consideration was given to the continuance of the group's function, and an urgent awareness was expressed that group goals needed to be clarified carefully if members were to continue investing their time together. It was agreed that each person should write out on paper for the following week what they would be prepared to accept as a mandate for the group. It was emphasized that group members should be honest enough to deal with negative opinions.

November 5 (Sabbath)

The selected Sabbath School survey was presented to both the small group and the control classes this weekend. Ten individuals in the small group class and nine from the control class responded to the survey on this second occasion. An additional Sabbath School class evaluation sheet was responded to by eight small-group members and seven control-class persons. These smaller numbers resulted from absentees and an unsuccessful attempt to have the same control group personnel complete each form. A final small group assessment was completed by nine group members before the next Tuesday evening.

November 8 (Tuesday)

Nine group members were present to decide the future of the small group experience they had participated in for the five months since the initial June 8 meeting. Some members had written out their thoughts, others had not. After a time of enthusiastic

singing and prayer the responses on the small group evaluation
sheet were shared.[1] These were generally encouraging, whereas
a few were challenging. Ephesians 4:1- 6 was read and drawn
upon by a number of members to explain God's intention for the
growth of the church.

At this stage three triads were formed and given fifteen
minutes to discuss and write down positive and negative reasons
as to why they thought the group should continue. The writer
took the children outside for a story. On returning each triad
gave a report to the whole group. It was felt there must be
changes to enable the group to continue functioning.

The Continuing Nature of This Group

In attempting to define the objectives of the group, one
family wanted it very definitely to adopt the role of a Bible
study group. Hence Bible study should be a priority according
to their view. Others felt that the group experience should
include Bible study, but not have this as a priority; that is,
the group should not function as a normal prayer meeting or another
Sabbath School study period. To quote one member's written
thoughts:

> Discussions of Scripture need to be limited to how these
> Scriptures relate to the practical issues of life and more
> particularly should be those Scriptures that group members
> have had experience with. Theological discussions should
> not be a part of the group as neither should be selecting
> new passages of Scripture for general discussion. Use the

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[1]See appendix 5.

Bible definitely, but as an expression of experience and not as an instruction manual.[1]

Two decisions were taken at this meeting. Firstly, one couple declared it would be best if they left the small group and sought another group formed primarily for Bible study. This may have arisen partially because this couple found their social and psychological needs met elsewhere. Since both of them operate in children's Sabbath School divisions, they miss their adult Bible study in class time. Also, in the past they had belonged to a successful cell group majoring on Bible study, so this was their felt need for another group.

Secondly, the remainder of the group, representing four families, declared their intention to continue into 1984 as a Home Caring Fellowship Group where worship, fellowship, spiritual nurture and support are priorities. This group intends to continue also as a Sabbath School class.

In Reflection

Johari Window

The administration of this personal openness survey did reveal growth in both group average scores for "openness to feedback" from others and "willingness to reveal oneself" in an honest way to friends. Individual scores suggest that from the nine respondents, one had remained constant, four had increased very considerably the openness of their window, one had grown

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[1]Taken from "Notes on the Need and Purpose of a Fellowship Group," a typed sheet from one group member.

marginally, two had decreased marginally, and only one had

decreased considerably. The increased openness of the group

average, by one third, seemed to indicate that a context of re-

duced threat, or movement towards greater acceptance and trust,

had come about in the interaction of group members.

Sociograms

The present writer constructed a sociogram in the last

meeting (November 8) as a comparison with two sociograms made two

months earlier (September 13).[1] The earliest one indicated that

while group participation had grown considerably since the group's

inception, conversation was dominated by about half the members.

This was confirmed by a second sociogram that same night. In the

first presentation over fifteen minutes, five of the ten adults

present said nothing.

In a later thirty-minute discussion, on how the church

communicates its message, three persons contributed nothing,

and the other percentage contribution of verbal messages was

similar to the first discussion. The following figures indicate

involvement by citing the number of times people spoke:

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First discussion   -   one person   32%
                        "      "     24%
                        "      "     20%
                        "      "     16%
                        "      "      8%
                       five persons nil.

Second Discussion  -   one person   30%
                        "      "     22%
                        "      "     18%
                        "      "     12%
                        "      "      9%
                        "      "      8%
                        "      "      1%
                      three persons nil.
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[1]See appendix 6.

However, by the final evening discussion was participated
in by all persons in triads and was more evenly distributed during
a twenty-minute period devoted to formulation of objectives. This
involvement is seen as follows:

Final discussion -- two persons 19% each
                    two persons 15% "
                    one person   12%
                    one person   11%
                    one person   8%
                    one person   1%

These sociograms indicate a movement toward balanced participation
on the part of all members with the exception of one person who
has had considerable difficulty expressing herself during multi-
ple conversation. This person also recorded the smallest average
Johari Window score on the two samplings. It is hoped that she
will be enabled to overcome this problem as other group members
minister to her need for continuing acceptance and trust, under
the healing love of God. It is of interest that on a scale of
five she recorded a score of two for participation, but a score
of five for friendship, and five for caring and concern in group
communication. It is, after all, this nurturing function that
binds people in continuing fellowship.

Small Group Assessment Sheet

On Sunday November 6 members of the small group were
invited to complete an assessment sheet concerning their experience
together.[1] One member was unavailable due to work commitments
and the writer and his wife did not contribute. This left nine
repsondents to answer twelve graded questions on a scale of five,

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[1] See appendix 6.

and to express a general, opinion about the group in words.
Responses were averaged to identify possible group trends.

The question covered subjective opinion as to the group's
achievement in communication, interpersonal relationships, goals
participation, feelings, friendship, sense of belonging, personal
helpfulness and overall atmosphere. While these are not objective-
ly quantifiable data, in reality it is what people think and
feel about a group that makes it attractive to them or unattractive.
The opinions of participants to an experience such as this are
deemed to be primary sources.

It is to be noted that the question of goal attainment
was the only area to receive a neutral response (score three).
Every other question moved somewhat to a positive or higher response
with the highest scores recorded for care and concern communicated
(4.44 percent), and personal helpfulness (4 percent). This overall
trend reflects a positive attitude among members which is also
expressed in most one-word generalizations given:

1. very helpful
2. challenging
3. important
4. positive
5. enlightening
6. tremendous worth
7. inspiring
8. helpful
9. disappointing

Further growth in these opinions may be expected over a longer
period of group interaction.

The neutral score on goal attainment is significant because
a sense of achieving goals is an important factor in group
cohesion. However, it should be remembered that the group

interaction began five months earlier and participants were now desiring strong goal formulation, and were making some very helpful suggestions in this direction.[1] It might not be considered unusual, or ineffective, for the group not to have developed clear goals earlier because their formation originated with the writer's goal of observing the effect of group interaction on a Sabbath School class, a purpose with which the participants were not directly acquainted. Attention will now be given to two instruments which clarify that observation.

A Selected Sabbath School Survey

Twenty-five questions covering four sections--class interaction, personal Christian experience, faith-sharing, and Bible study--were twice completed by ten group-class participants and once by ten, and again by nine, control-class members respectively. The results indicate that in the area of class interaction the experimental class rated more highly than the control group on each question on both occasions, in their own perceptions at least.[2]

This may be accounted for to some degree by the fact that less than half of the control-class members were in the same class every week, even though the same persons completed the surveys. This fact might be expected to reduce the bonding of relationships in such a class, which is an argument for the maintenance of stable classes. The control class was also a larger class, which might have reduced effective interaction.

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[1]See appendix 6.   [2]See appendix 4.

Nonetheless, of the eight questions in this section there was seen to be at least some growth in five areas, during the two months between surveys. The other three questions recorded the same response on both occasions. None had decreased.

The second section of six questions covered various dimensions of Christian experience, revealing only two areas where the experimental class members felt free to record a higher score, on the five-point scale, than did the control class members.

Similarly the sections on faith-sharing and Bible study did not produce any more than mixed results. Notably, prayer frequency and Bible study time was less than in the control-class responses. The fact that all group class members were married with children, while most control-class members were single, may have affected these results a little.

However once again out of nineteen areas or sub-questions in these last three sections, twelve revealed some growth within the experimental class, four remained the same, and only three areas declined over the two months between sampling.

A further question was asked of each person, whether they were members of a spiritually supportive group or cell. Of the control-class respondents on the first occasion four out of ten said "Yes." Significantly, on all but two of the twenty-five questions those associated with a cell or spiritual support group showed higher average responses than those without that support. There was a noticeable difference, suggesting the benefit of small-group influence on members of Sabbath School classes.

Sabbath School Class Evaluation Sheet

This instrument of ten questions[1] was again given to

both the Sabbath School classes, with eight small-group respondents

and seven control-class respondents. It was administered once

on the final weekend of the experimentation. Ten questions

required a comparative answer as to whether particular functions

of the Sabbath School class had changed over the past four months.

This was the period from when the group class had just commenced

until its present stage of operation. Was there perceived change?

On a scale of five,[2] three was neutral or unchanged, lower scores

were negative and higher scores were positive. No respondent

indicated difficulty in understanding or completing the sheet.

The results revealed a significant trend toward higher

averages on every single question in favour of the group-class,

with an average difference of almost one scale point.

Further, the group-class presented increases in every

one of the ten areas over the last four months. They were signifi-

cantly improved in:

1. Satisfaction with class structure and size
2. Freedom of expression in the class
3. Practical benefit from class discussion
4. Helpful relationships with other class members
5. Sense of "belonging" in the class
6. General satisfaction with Sabbath School

Bible learning during class time was deemed to have increased,

along with attendance at Sabbath School (10 percent), meaningful

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[1]See appendix 5.

[2]The five point scale did allow people to remain neutral
rather than forcing them to record positive or negative change
as a seven point scale would do.

sharing of faith, and personal commitment to that faith. The significance of these scores is that overall they moved 1.09 points beyond the neutral mark of three, in a range of one to five.

CHAPTER VII

CONCLUSIONS AND RECOMMENDATIONS

The writer readily acknowledges that the instruments
of assessment used herein, measuring opinions and attitudes,
may contain a subjective element that precludes their use as
conclusive evidence. However, there is substantial reason to
conclude that it is the perceptions and feelings of individuals
about themselves, and their social relationships, which influence
their actions within their environment. Where people are feeling
good about themselves, and feel accepted by others they are most
likely to choose the continuance of the helpful relationships
they enjoy. The positive indications of this study can therefore
bring encouragement that the enrichment of the Sabbath School
class through the application of small group dynamics in extra-
class association of members is indeed possible.

The experimental association of Sabbath School class
members in a Tuesday night small group over a five month period
has given some helpful results. An increased willingness of
members to reveal themselves indicates movement toward fuller
acceptance and trust among members, which will allow more realistic
data-flow and goal-setting. More balanced participation in
discussion will facilitate greater implementation of decisions
taken by the group, whether these decisions concern tasks to

be undertaken, or norms ,and roles established for the group.
Positive attitudes expressing helpfulness as a group, and care and
concern for one another, will continue to enhance the bonding of
relationships taking place. Moreover, the significant indications
of growth in the Sabbath School class, revealed in the final
evaluation sheet, bring hope not only that such a class gives
satisfaction to its members, but that others will find it a welcome
place to be. This factor should encourage some further study and
interest on the part of persons concerned with ways and means of
reversing a current decline in Sabbath School attendance.

The value of this study is based not only on improved
attitudes and opinions, but on a healthy decision by this particular
group to continue its growth experience and Sabbath School
involvement into 1984; that is, beyond the period of experimentation
and without the presence of the writer.

Small group formation and the implementation of effective
group dynamics within the structure of the church should not be
viewed as returning to New Testament structures, but as utilizing
important insights and emphases from the New Testament about social
interaction that are of relevance to the twentieth century.

Already the church growth movement has recognized the vital
role played by dynamic small groups in growing churches. Growth and
development by Christian believers committed to both Christ and his
body are to be viewed as more than a cognitive experience. The
influence of mutual ministry under the Holy Spirit is to be
recognized here, as is also the influence of social approval and

support. This latter factor is clearly located in the social

sciences.[1]

The social tensions often raised in Western society by an

emphasis on individuality at the apparent expense of community,

where people wanting to "do their own thing" may be reduced,

not by calling for communal uniformity, but by seeking that community

of relationships which recognizes, accepts, and develops individual

diversity and creativity. It is not as hermits but in close social

interaction that individuals best do their own thing. Butler says:

> The structured groups I function in give me the opportunity
> to receive reflected images of myself. They give me clues as to
> who I am. They provide a setting in which I can know the
> therapeutic and redeeming experience of _agape_ love.[2]

Individual identity is secured within the syntality of a

support group of love, trust, acceptance and encouragement. Thus

synergy as well as individual energy is released in dynamic

influence as the Spirit of God enriches that community of love. The

group is enabled to maintain itself and accomplish tasks, while

individuals are blessed with personal growth. This is the dynamic

needed in Sabbath Schools, so that biblical learning is socially

effected, and people want to be there, to belong, and to grow

together. For "speaking the truth in love, we are to grow up in

every way into him who is the head, into Christ, from whom the whole

---

[1]David W. Johnson, Reaching Out: Interpersonal Effectiveness
and Self-Actualization (Englewood Cliffs, New Jersey: Prentice Hall,
1972) p. 7. "In learning any new skills the approval of a group is
a powerful source of motivation and support. . . . There are few
influences upon our behaviour more powerful than the support and
approval of a group of friends. Using the group influence to
facilitate our learning is one of the most constructive ways of
ensuring development of our interpersonal skills."

[2]Butler, p. 3.

body, joined and knit together by every joint with which it is
supplied, when each part is working properly, makes bodily growth
and upbuilds itself in love" (Eph 4:15,16).

.   The writer is indebted to the group members who have given
of themselves, affording an opportunity for experimental learning,
increased self-awareness and enrichment of interpersonal
relationships. This group experience now appears to be a rich
resource awaiting further development, a means of discovering the
potential of people. The experience has been in itself the giving
and sharing of the life of Christ within the Body which is the
Church. Therefore the writer is encouraged to incorporate the
principles developed and tested in future plans for ministry.
Specifically it is believed that the operation of an effective small
group will best be achieved with:

1. A high level of internal acceptance

2. A worshipful atmosphere enriched by Scripture songs

3. Scripture sharing which draws on psycho-social experiences

4. A task-orientation enabling the group to transcend itself

5. Opportunity for common social activity, meals, outings, etc

        In order to accomplish point four, a longer time may be
required than this experiment has allowed. There is a need for
groups to adopt their own evangelisitic goals if they are to be soul-
winning, for internalized goals will be more efficiently fulfilled
than those imposed or adopted from outside the group. It is hoped
that as small groups assume responsibility for evangelism, instead
of placing the responsibility on church agencies and departments,
they will enable greater personal responsibility for faith-sharing

to be accepted, and more creative power to be released among

families and friends where God's creative love is most effectively

seen. Studies in recent years have revealed that relatives and

friends are possibly the most productive soul-winning source that

Seventh-day Adventists have.[1] Whether on Sabbath-morning or mid-

week night, a strongly-bonded group communicating in their bouyant

fellowship care and concern, trust and affirmation, direction and

hope, must have something worth recommending to their neighbours

and friends. Where distance prevents whole churches gathering

for a mid-week prayer meeting, small group fellowships in the

locations where members live may effectively reach the community

at the same time as they enrich the spiritual growth of members.

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[1]E.g., Gottfried Oosterwal, Patterns of SDA Church
Growth In North America (Berrien Springs, Michigan: Andrews
University Press, 1976), pp. 33-41.

APPENDIX 1

SABBATH SCHOOL STATISTICS

WORLD SABBATH SCHOOL ANNUAL REPORT STATISTICS[1]

	Sabbath School Attendance % Church Members		Sabbath School Members % Church Members	
	World	North America	World	North America
1970	98.0	68.4	125.6	88.2
1971	99.6	67.2	–	–
1972	98.4	66.0	–	–
1973	97.8	64.7	–	–
1974	98.2	64.0	–	–
1975	95.9	61.5	125.4	82.4
1976	97.4	58.0	–	–
1977	97.7	54.8	–	–
1978	96.0	55.0	–	–
1979	90.0	54.0	–	–
1980	88.0	53.0	119.0	78.0
1981	103.0	52.0	–	–
1982	95.0	52.0	126.0	75.0

[1]Adapted from Worker Action 1970-1983.

NORTH NEW, SOUTH WALES CONFERENCE

SABBATH SCHOOL STATISTICS[1]

	Sabbath School Attendance % Church Members	Sabbath School Members % Church Members
1970	59.0	63.5
1971	53.0	65.8
1972	51.3	65.7
1973	48.3	67.7
1974	53.3	69.7
1975	50.0	70.6
1976	49.2	66.9
1977	50.5	64.0
1978	46.5	58.6
1979	51.0	62.8
1980	49.0	60.4
1981	46.6	64.7
1982	47.0	67.9
1983	46.0	65.4

[1]These Sabbath School figures for North N.S.W. Conference represent adults, youth, plus half the junior and earliteen, for both attendance and membership. This calculation method is different from the figures available for Sabbath School attendance as a percentage of church membership in the Trans-Australian Union Conference and Trans-Tasman Union Conference, where total Sabbath School attendance includes all adults and all children. However a similar trend exists in those Unions, in that the relative percentage fell from 81.55 percent in 1970 to 63.81 percent in 1983.

APPENDIX 2

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILES

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe __PAUL P. WOOD__ Age _39_ Sex _M_ Date _13.6.83_

School_____ Grade____ Degree____ Major_____ Occupation __ACCOUNTANT__ Counselor_____

Single____ Years Married _7_ Years Divorced____ Years Widowed____ Children: M_1_ Ages_4_ F____ Ages_____

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, brother, sister, or_____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids	—	1	—	1	5	2	2	2	2	Total Mids:
Raw score	10	3	24	23	29	14	24	12	12	Raw score
Percentile	50	27	35	23	32	70	43	58	7	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Graph percentile scale: 95 90 85 80 75 70 65 60 55 50 45 40 35 30 25 20 15 10 5

Legend:
- ▨ **Excellent**
- ░ **Acceptable**
- ☐ **Improvement desirable**
- ☐ **Improvement urgent**

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe **SUZANNE WOOD** Age **33** Sex **F** Date **13·6·83**

School_____ Grade___ Degree___ Major_____ Occupation **COOK** Counselor_____

Single___ Years Married **7** Years Divorced___ Years Widowed___ Children: M **1** Ages **4** F___ Ages___

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, brother, sister, or_____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids			1	1	3	5		3	13	Total Mids:
Raw score	12	24	29	33	35	23	16	15	28	Raw score
Percentile	51	85	60	58	60	87	27	78	61	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

▨ **Excellent** ▢ **Acceptable** ▢ **Improvement desirable** ▢ **Improvement urgent**

DEFINITIONS

TRAITS

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Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe **DONALD J. HILL** Age **38** Sex **M** Date **13·6·83**

School_____ Grade_____ Degree_____ Major_____ Occupation **STUDENT** Counselor_____

Single_____ Years Married **17** Years Divorced_____ Years Widowed_____ Children: M **3** Ages **17, 12, 11** F **2** Ages **4, 2**

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, brother, sister, or_____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids	—	1	—	2	—	—	—	1	2	Total Mids:
Raw score	0	1	38	34	40	6	28	3	24	Raw score
Percentile	2	10	97	77	99	31	72	15	44	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

[ ] **Excellent** [ ] **Acceptable** [ ] **Improvement desirable** [ ] **Improvement urgent**

DEFINITIONS

TRAITS

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Expressive-Responsive — Spontaneous, affectionate, demonstrative.
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Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

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Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe __JOAN HILL__ Age __38__ Sex __F__ Date __13·6·83__

School _____ Grade ____ Degree ____ Major _____ Occupation __HOUSE WIFE__ Counselor _____

Single ____ Years Married __17__ Years Divorced ____ Years Widowed ____ Children: M __3__ Ages __17, 12, 11__ F __2__ Ages __4, 2__

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, brother, sister, or _____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids	1	—	—	—	3	2	—	1	2	Total Mids:
Raw score	7	12	20	40	33	16	16	15	30	Raw score
Percentile	32	55	20	99	42	70	27	78	70	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

TRAIT OPPOSITE	Composed	Light-hearted	Quiet	Inhibited	Indifferent	Objective	Submissive	Tolerant	Impulsive	TRAIT OPPOSITE

[ ] Excellent [ ] Acceptable [ ] Improvement desirable [ ] Improvement urgent

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
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Active-Social — Energetic, enthusiastic, socially involved.
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Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES
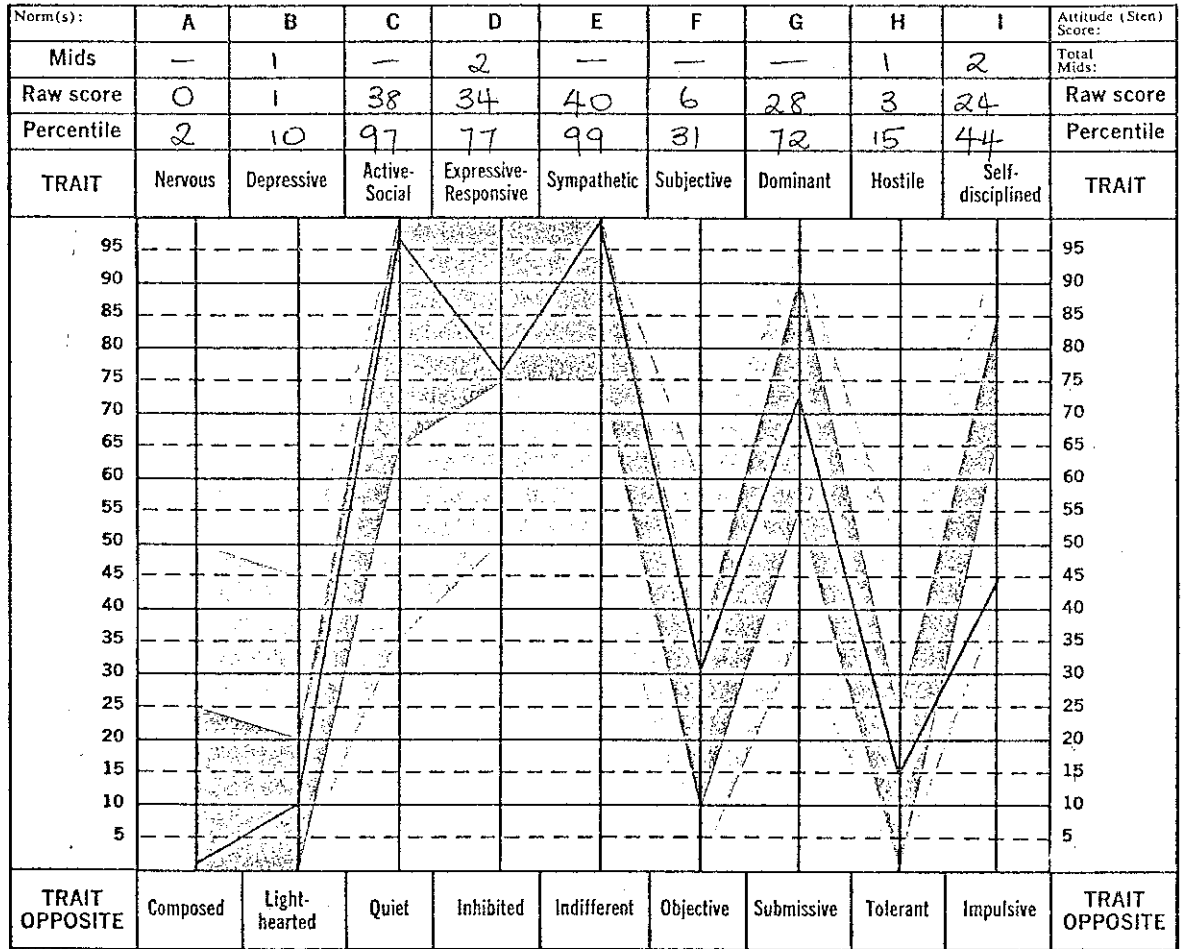
Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe HENRY M. JONES. Age 38 Sex M Date 13·6·83

School_____ Grade____Degree____Major_____ Occupation FACTORY WORKER counselor_____

Single___ Years Married 15 Years Divorced___ Years Widowed___ Children: M 2 Ages 12, 14 F 1 Ages 10

Answers made by: SELF and/or husband, wife, father, mother, son, daughter, brother, sister, or_____of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids	3	3	1	1	2	4	1	—	1	Total Mids:
Raw score	23	13	19	17	32	14	3	10	25	Raw score
Percentile	90	70	17	11	52	70	1	49	49	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

TRAIT OPPOSITE	Composed	Light-hearted	Quiet	Inhibited	Indifferent	Objective	Submissive	Tolerant	Impulsive	TRAIT OPPOSITE

Chart percentile scale values: 95, 90, 85, 80, 75, 70, 65, 60, 55, 50, 45, 40, 35, 30, 25, 20, 15, 10, 5

Excellent   **Acceptable**   **Improvement desirable**   **Improvement urgent**

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
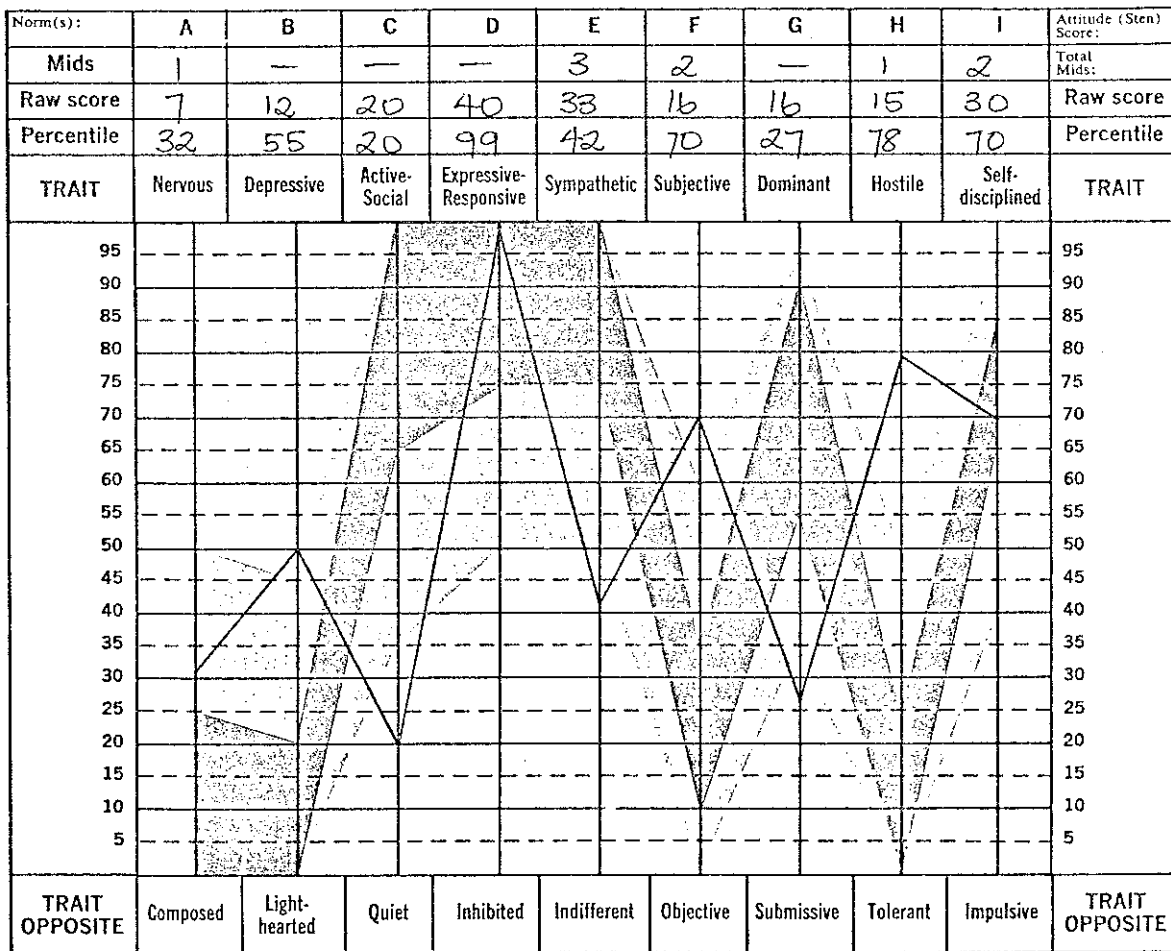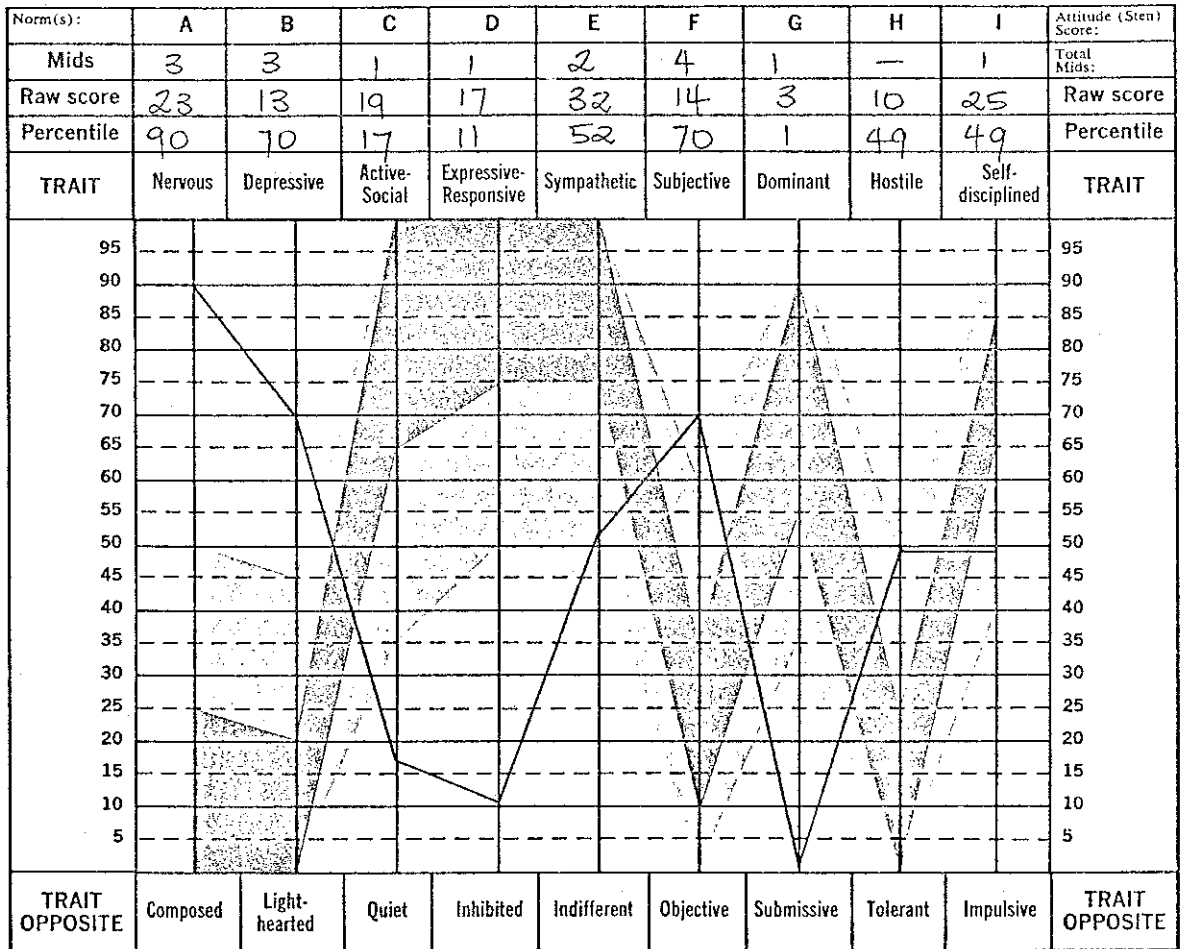**Self-disciplined** — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
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Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

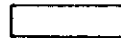# TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe _CAROL JONES._ Age _37_ Sex _F_ Date _13·6·83_.

School_____ Grade_____Degree_____Major_____ Occupation _HOUSE WIFE_____ Counselor_____

Single____ Years Married _15_ Years Divorced____ Years Widowed____ Children: M _2_ Ages _12, 14_ F _1_ Ages _10_

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, brother, sister, or_____of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids	1	3	8	1	2	4	2	1	2	Total Mids:
Raw score	15	11	20	35	36	14	22	7	36	Raw score
Percentile	62	52	20	73	69	63	58	43	93	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Excellent · **Acceptable** · **Improvement desirable** · **Improvement urgent**

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe **JOHN G. SMITH** Age **33** Sex **M** Date **13·6·83**

School_____ Grade_____Degree_____Major_____ Occupation **STUDENT.** Counselor_____

Single_____ Years Married **12** Years Divorced_____ Years Widowed____ Children: M **1** Ages **7** F **1** Ages **9**

Answers made by: SELF **and/or** husband, wife, father, mother, son, daughter, brother, sister, or_____of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids	1	—	2	1	3	2	4	4	2	Total Mids:
Raw score	5	8	32	29	29	12	24	12	26	Raw score
Percentile	25	53	76	47	32	61	43	58	54	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

TRAIT OPPOSITE	Composed	Light-hearted	Quiet	Inhibited	Indifferent	Objective	Submissive	Tolerant	Impulsive	TRAIT OPPOSITE

Excellent **Acceptable** **Improvement desirable** **Improvement urgent**

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
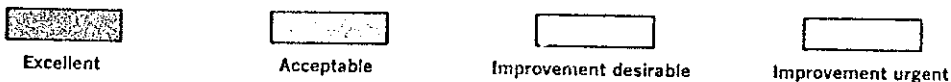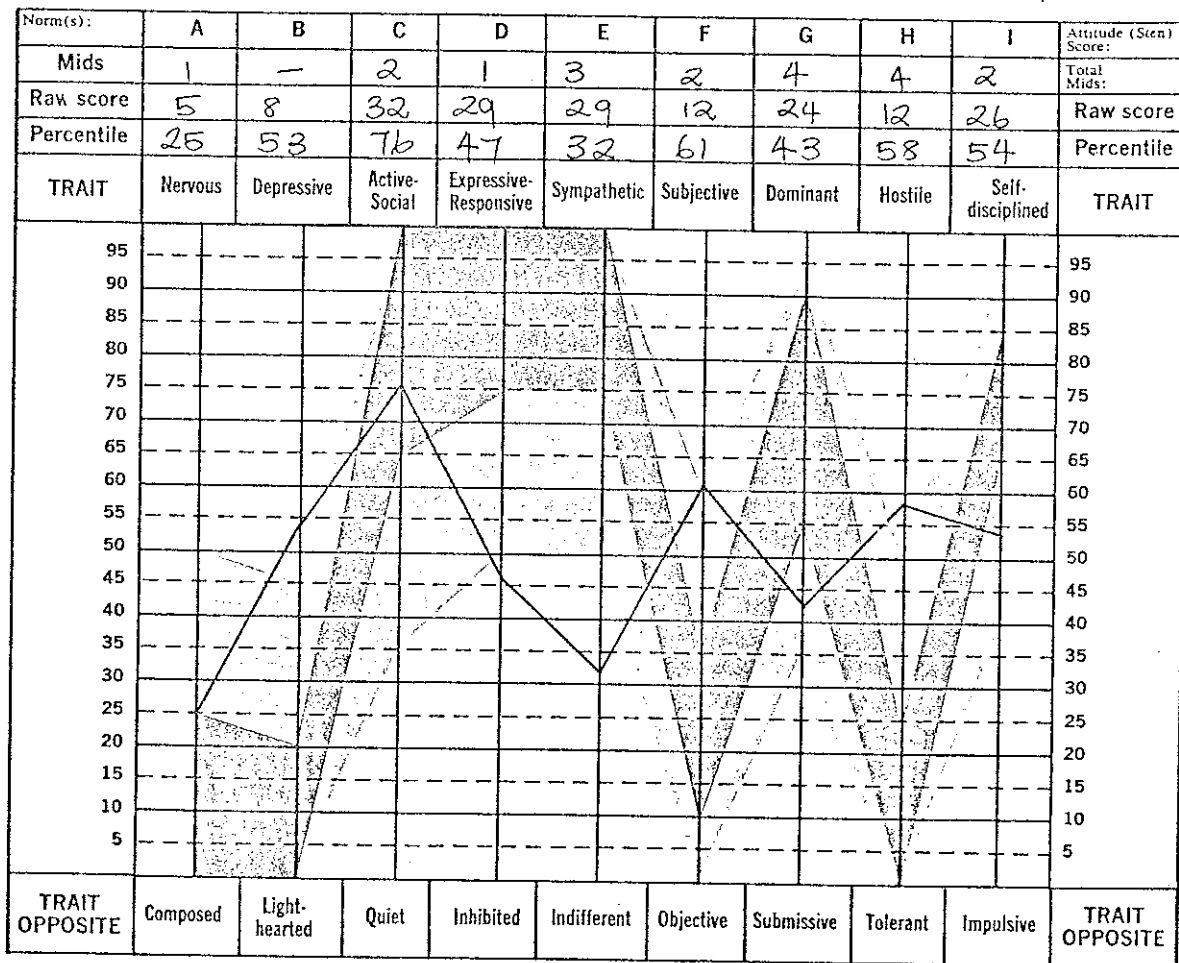Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe __PATSY ANN SMITH__ Age __32__ Sex __F__ Date __13·6·83__

School_____ Grade_____ Degree_____ Major_____ Occupation __HOUSEWIFE__ Counselor_____

Single____ Years Married __12__ Years Divorced____ Years Widowed____ Children: M __1__ Ages __7__ F __1__ Ages __9__

Answers made by: SELF __and/or__ husband, wife, father, mother, son, daughter, brother, sister, or_____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids	1	—	—	2	3	—	2	2	3	Total Mids:
Raw score	7	2	30	26	33	10	20	4	30	Raw score
Percentile	32	14	66	25	42	47	47	24	10	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

☐ **Excellent** ☐ **Acceptable** ☐ **Improvement desirable** ☐ **Improvement urgent**

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
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Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

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Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
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Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe __DOUG DENNE__ Age __37__ Sex __M__ Date __28·6·88__

School_____ Grade_____ Degree_____ Major_____ Occupation __AUDITOR__ Counselor_____

Single____ Years Married __8__ Years Divorced____ Years Widowed____ Children: M__1__ Ages __8__ F____ Ages____

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, brother, sister, or_____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids						1	2		1	Total Mids:
Raw score	8	÷	33	38	40	3	28	6	35	Raw score
Percentile	40	4	81	96	99	13	67	28	92	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Excellent   **Acceptable**   **Improvement desirable**   **Improvement urgent**

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
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Hostile — Critical, argumentative, punitive.
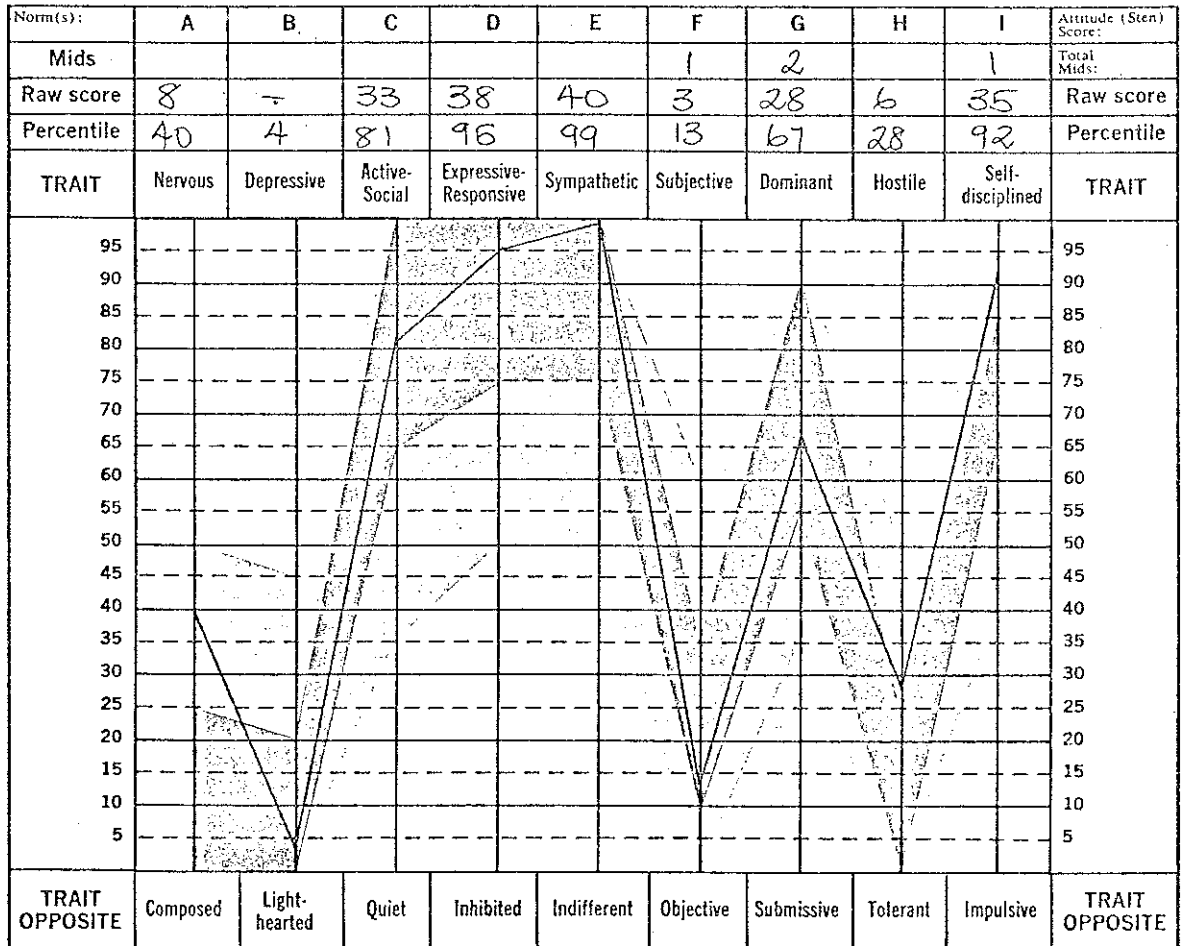**Self-disciplined** — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
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Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE
Profile Revision of 1967

These Answers Describe __JENNY DENNE__ Age __32__ Sex __F__ Date __28·6·83__

School_____ Grade_____Degree_____ Major_____ Occupation__CLERK__ Counselor_____

Single____ Years Married__8__ Years Divorced____ Years Widowed____ Children: M__1__ Ages __8__ F____Ages____

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, brother, sister, or_____of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids						I				Total Mids:
Raw score	22	20	20	10	26	21	8	6	32	Raw score
Percentile	89	86	19	3	21	90	2	28	80	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Excellent   **Acceptable**   **Improvement desirable**   **Improvement urgent**

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
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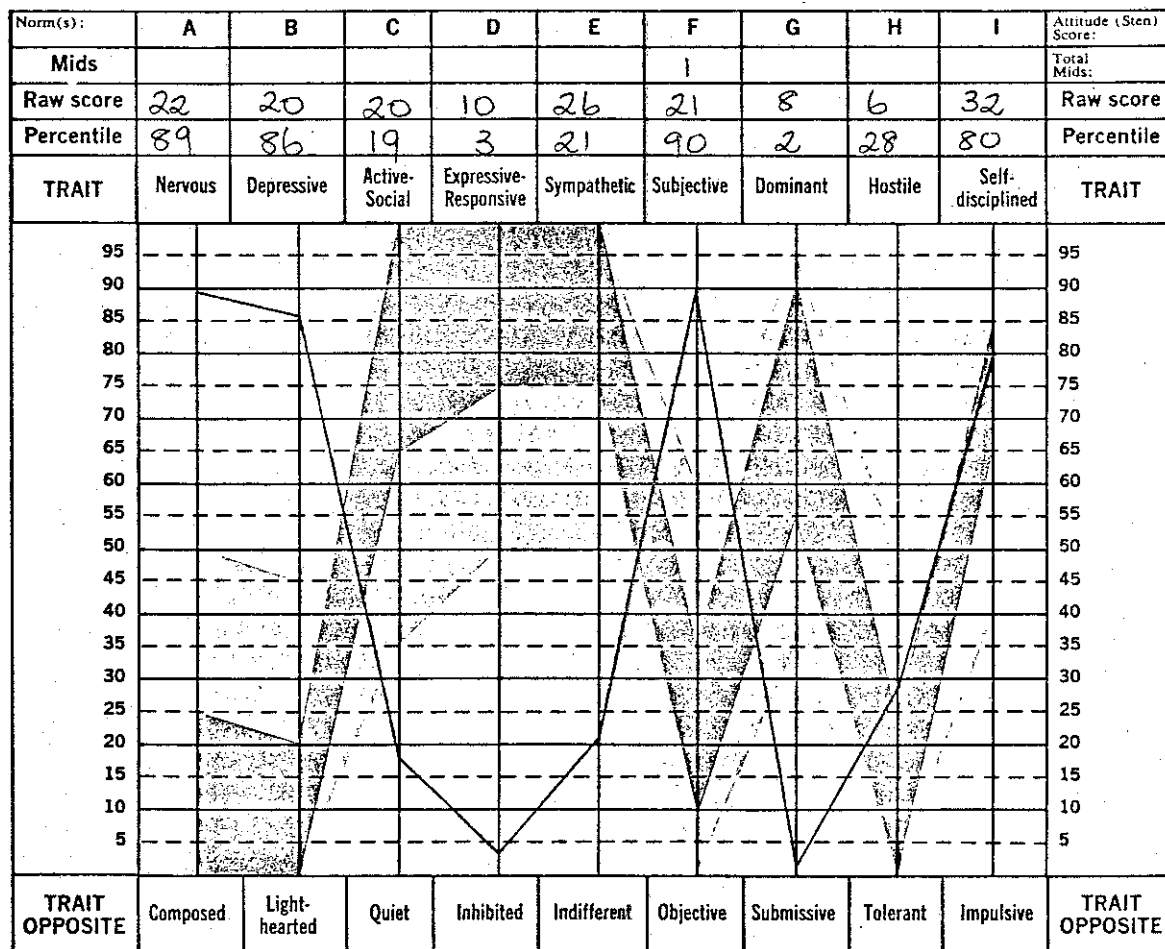Self-disciplined — Controlled, methodical, persevering.

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Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
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Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

APPENDIX 3

JOHARI WINDOW

PERSONAL OPENNESS SURVEY

JOHARI WINDOW-PERSONAL OPENNESS SURVEY[1]

These results are from small group members on July 12 and
October 18 respectively. The graph at the bottom shows the
group average for both times, indicating growth.

Member	Openness to Feedback		Willingness to Reveal Oneself	
	(July 12)	(Oct 18)	(July 12)	(Oct 18)
1	30	35	18	29
2	36	19	22	22
3	15	34	15	37
4	21	32	26	32
5	28	20	17	20
6	28	37	18	39
7	24	28	30	26
8	40	40	43	43
9	37	33	33	35

Openness to Feedback

Willingness
to
Reveal
Oneself

0 10 20 30 40 50

10

20

30

40

50

July 12

Oct 18
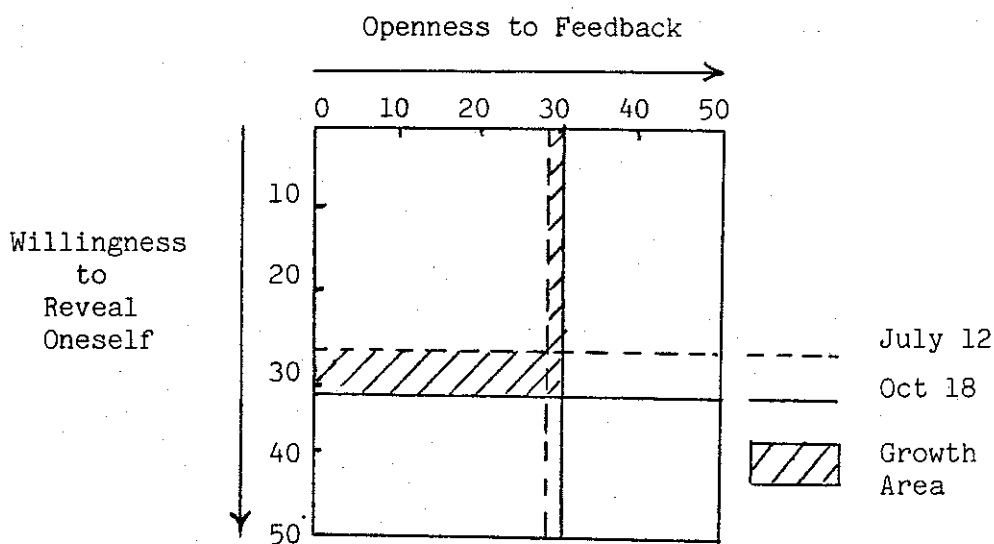
Growth
Area

[1] Taken from Gary Collins, People Helper Growth Book
(Santa Ana, California: Vision House, 1976), pp. 12-16.

INTERPRETING JOHARI WINDOW

A	B/S
F	U

IDEAL

A	B/S
F	U

INTERVIEWER

A	B/S
F	U

BULL-IN-A-CHINA-SHOP

A	B/S
F	U

TURTLE

NOTE: A = Arena; B/S = Blind Spot; F = Facade; U = Unknown

	Known to Self	Unknown to Self
Known to Others	Free to self and others 1	Blind to self seen by others 2
Unknown to Others	Known to self and hidden from others	Unknown to self and others

APPENDIX 4

A SELECTED SABBATH SCHOOL SURVEY

A SELECTED SABBATH SCHOOL SURVEY

INSTRUCTIONS:

1. This survey is anonymous and voluntary
   on your part.   Average Responses

2. Where scales are provided (1 2 3 4 5),
   please circle the number that best
   represents the answer of your
   preference.

3. Please work independently of others.
   Your honest answer will be
   appreciated.

	Group-Sept 10	Group-Nov 5	Control-Sept 10	Control-Nov 5
Number of respondents.	10	10	10	9
Number of respondents belonging to a cell or spiritual support group.	9	10	4	2

QUESTIONNAIRE:

Class Interaction

	Group-Sept 10	Group-Nov 5	Control-Sept 10	Control-Nov 5
1. Do you regularly attend the same Sabbath School class?	9	9	4	2
2. How many close friends do you have in your S.S. class?	4.3	5.7	2.6	2.6
3. How many members are there in the class usually?	7.5	8.2	15.6	15.6
(No. 2 as percentage of No. 3)	57%	69%	17%	17%
4. Are you satisfied with the relationships between members in your S.S. class?	4.4	4.4	2.6	3.2

```
     1       2       3       4       5
Dissatisfied                      Very
                                  Satisfied
```

	Group-Sept 10	Group-Nov 5	Control-Sept 10	Control-Nov 5
5. Do you feel free to express your own thoughts openly in class?	4.2	4.3	3.7	3.7

```
     1       2       3       4       5
   Never                         Most
                                 comfortable
```

	Group-Sept 10	Group-Nov 5	Control-Sept 10	Control-Nov 5

6. Would you be comfortable expressing your emotions openly in class?

    1   2   3   4   5

Never   Most comfortable

3.8 4.0 2.9 2.6

7. Are you aware of other members' personal spiritual needs in the class?

    1   2   3   4   5

Never   Fully aware

3.2 3.4 2.7 2.4

8. Do you think others in the class are aware of your personal spiritual needs?

    1   2   3   4   5

Never   Fully aware

2.7 2.7 1.9 2.1

9. Are you satisfied with the leadership within the S.S. class?

    1   2   3   4   5

Dissatisfied   Very Satisfied

4.1 4.5 3.5 3.1

Christian Experience

10. How well do you understand what is required of a growing Christian experience?

    1   2   3   4   5

Not at all   Very clearly

3.8 3.7 3.5 3.7

11. Are you satisfied that your own Christian experience is growing?

    1   2   3   4   5

Dissatisfied   Very satisfied

2.9 2.9 2.9 3.1

Do you feel that other Christian help you grow spiritually?

    1   2   3   4   5

Never   Very much

3.9 4.0 3.6 3.7

	Group–Sept 10	Group–Nov 5	Control–Sept 10	Control–Nov 5
13. Are you aware of helping other people to grow spiritually?	2.5	2.4	3.1	2.8

    1   2   3   4   5
Not at all   Weekly   Daily

	Group–Sept 10	Group–Nov 5	Control–Sept 10	Control–Nov 5
14. How often do you normally pray?	3.7	3.7	4.3	4.4

    1   2   3   4   5
Seldom Weekly Some days Daily Frequently

	Group–Sept 10	Group–Nov 5	Control–Sept 10	Control–Nov 5
15. Do you feel that your priorities in life need adjusting?	3.4	2.8	2.8	3.0

    1   2   3   4   5
Not at all   Very much

Faith Sharing

	Group–Sept 10	Group–Nov 5	Control–Sept 10	Control–Nov 5
16. Do you feel able to share your faith with others?	2.8	3.0	3.3	3.3

    1   2   3   4   5
Never   Sometimes   Frequently

17. In the last month how many times have you shared your faith in a meaningful way with:-

	Group–Sept 10	Group–Nov 5	Control–Sept 10	Control–Nov 5
Other Adventists ( )	1.9	2.8	2.6	3.0
Other Christians ( )	0.3	1.5	0.6	0.2
Non-Christians ( )	0.0	0.2	1.6	0.2

	Group–Sept 10	Group–Nov 5	Control–Sept 10	Control–Nov 5
18. In the last month how many times have you prayed for new people to join your Sabbath School?	0.6	0.4	0.0	0.0

19. In the last month how many new people have you invited to join you

	Group–Sept 10	Group–Nov 5	Control–Sept 10	Control–Nov 5
in Sabbath School?	0.1	0.5	0.2	0.0
in Church?	0.0	0.2	0.0	0.0

	Group–Sept 10	Group–Nov 5	Control–Sept 10	Control–Nov 5
20. How well-equipped are you to engage in a form of ministry in the church?	2.7	2.7	3.0	3.0

    1   2   3   4   5
Poorly equipped   Well equipped

	Group–Sept 10	Group–Nov 5	Control–Sept 10	Control–Nov 5

Bible Study

21. How much time do you spend in Bible study each week? ( ) hours

| | 2.0 | 2.0 | 4.5 | 3.6 |

22. What part of that time is spent in Sabbath School lesson study?

    1   2   3   4   5

  None   Half   All

*On Nov 5, 7 Control members recorded no time spent on lesson study.

| | 2.5 | 2.8 | 3.0 | 1.2 |

23. Do you study your Bible mostly alone or with friends?

    1   2   3   4   5

  Alone   With friends

| | 2.1 | 2.6 | 2.0 | 1.4 |

24. Does discussion with a friend help your own Bible study?

    1   2   3   4   5

Not at all   Greatly

| | 3.9 | 4.2 | 3.1 | 3.2 |

25. Do you feel your Bible study is effective in developing your Christian experience?

    1   2   3   4   5

Ineffective   Very effective

| | 3.4 | 3.0 | 4.2 | 4.3 |

APPENDIX 5

SABBATH SCHOOL CLASS EVALUATION SHEET

SABBATH SCHOOL CLASS EVALUATION SHEET

Instructions:

    A. Please give a <u>comparison</u> between
- where you were <u>4 months ago</u>, and
- where you are <u>now</u>
by circling the appropriate number.

    B. 1. represents a much reduced opinion
        2. represents a somewhat reduced opinion
        3. represents a <u>neutral opinion</u> (same as)
        4. represents an improved opinion
        5. represents a much improved opinion

    C. Your honest answers are appreciated.

Questions

	<u>Group</u> 8 responses averaged	<u>Control</u> 7 responses averaged
1. Satisfaction with class structure and size (lessened) 1 2 3 4 5 (improved)	4.60	2.85
2. Freedom of expression in the class (blocked) 1 2 3 4 5 (open)	4.25	3.57
3. Bible learning during class time (decreased) 1 2 3 4 5 (increased)	3.80	2.71
4. Practical benefit from class discussion (less) 1 2 3 4 5 (more)	4.12	3.33
5. Helpful relationships with other members (worse) 1 2 3 4 5 (better)	4.87	3.57
6. Sense of 'belonging' in the class (lower) 1 2 3 4 5 (higher)	4.80	3.42
7. Your regularity of attending Sabbath School (less) 1 2 3 4 5 (more)	3.37	3.00
8. Meaningful sharing of your faith (less) 1 2 3 4 5 (improved)	3.37	3.28
9. Personal commitment to your faith (weaker) 1 2 3 4 5 (greater)	3.62	3.42
10. General satisfaction with Sabbath School (poorer) 1 2 3 4 5 (richer)	4.12	3.14

APPENDIX 6

SMALL GROUP ASSESSMENT SHEET

SMALL GROUP ASSESSMENT SHEET

Instructions

    A. Please give your opinion of how you see the group in
        the questions below by circling the appropriate number.

    B. 1. represents a very negative opinion
        2. represents a somewhat negative opinion
        3. represents an average opinion
        4. represents a somewhat positive opinion
        5. represents a very positive opinion

    C. Your honest answers are appreciated.

			Group 9 responses averaged
1.	Communication openness and honesty		
	(blocked) 1 2 3 4 5 (open)		3.66
2.	Communication acceptance and trust		
	(skeptical) 1 2 3 4 5 (accepting)		3.88
3.	Communication caring and concern		
	(indifferent) 1 2 3 4 5 (important)		4.44
4.	Communication learning		
	(little) 1 2 3 4 5 (much)		3.37
5.	Relationships		
	(phoney) 1 2 3 4 5 (authentic)		3.37
6.	Goals		
	(avoiding) 1 2 3 4 5 (accomplishing)		3.00
7.	Participation		
	(dominated) 1 2 3 4 5 (all share)		3.16
8.	Feelings (I felt)		
	(misunderstood) 1 2 3 4 5 (understood)		3.44
9.	Friendship		
	(weak) 1 2 3 4 5 (strong)		3.88
10.	Belonging		
	(left out) 1 2 3 4 5 (wanted)		3.77
11.	Helpful		
	(little) 1 2 3 4 5 (great)		4.00
12.	Overall atmosphere		
	(poor) 1 2 3 4 5 (tremendous)		3.88

13. Responses to a request for <u>one-word opinions</u> of the group were:

very helpful
challenging
important
positive
enlightening
tremendous worth
inspiring
helpful
disappointing

14. <u>Suggestions</u> for the group were given as:

1. Positive planning for enlargement of the group with a view to soul-winning, which will result in splitting the group in two
2. Needs direction
3. More worshipful
4. Children to be organized
5. Light, inspiring Bible study
6. Plenty of singing
7. Caring activities together
8. Fellowship more
9. Shared leadership
10. More social activities
11. Shorter time, more pithy segments
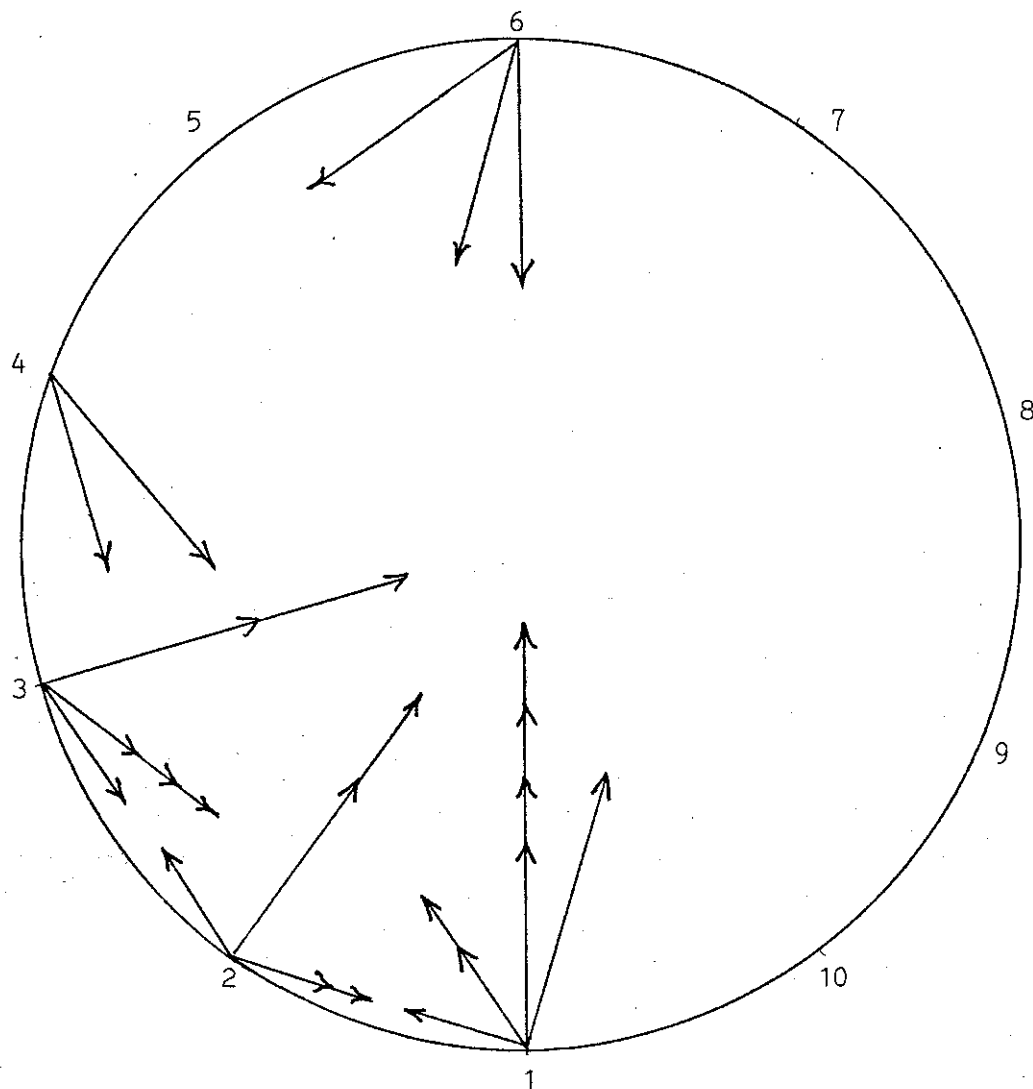12. Bible study and specific prayer in smaller groups

APPENDIX 7

SOCIOGRAMS

A SOCIOGRAM

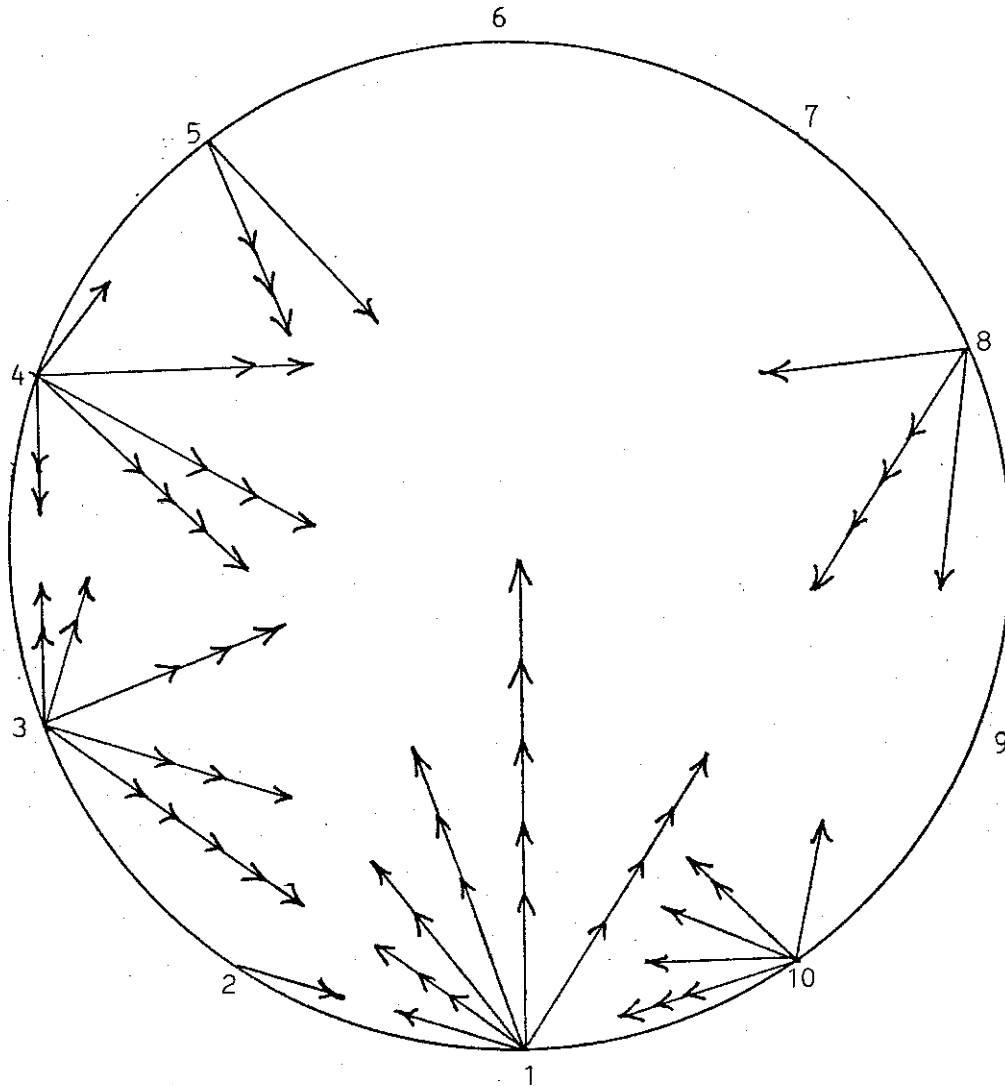Recorded at a group meeting on 13 September, at 7:00 p.m.

Of the conversation during a fifteen minute discussion:

> 1 person held 32%
> 1 person held 24%
> 1 person held 20%
> 1 person held 16%
> 1 person held 8%
> 5 persons said nothing.

A SOCIOGRAM

Recorded at a group meeting on 13 September, at 7:30 p.m.
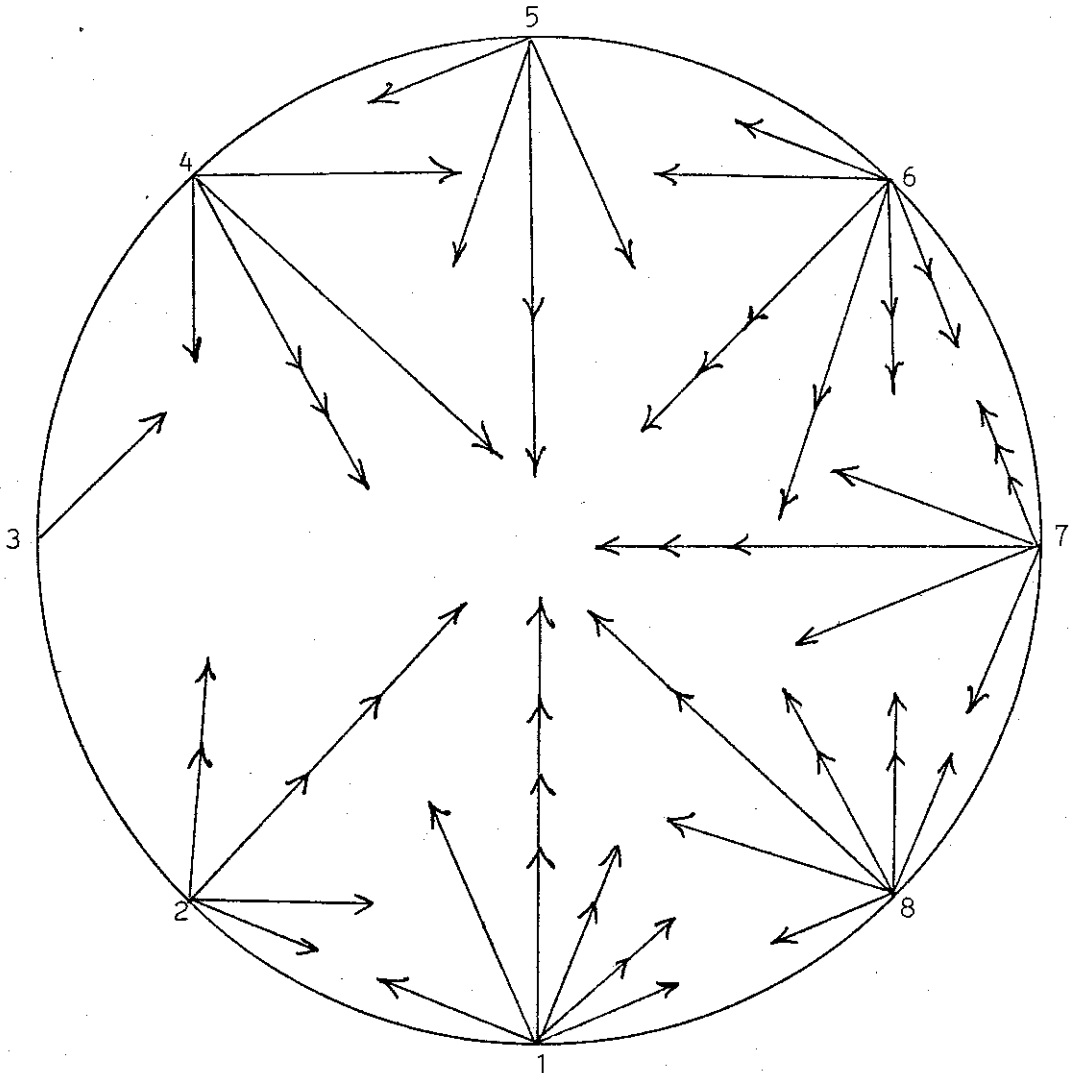

Of the conversation during a thirty minute discussion:

        1 person held 30%
        1 person held 22%
        1 person held 18%
        1 person held 12%
        1 person held 9%
        1 person held 8%
        1 person held 1%
        3 persons said nothing.

, A SOCIOGRAM

Recorded at a group meeting on 8 November.

Of the conversation during a thirty minute discussion:

```
2 persons held 19% each
2 persons held 15% each
1 person   held 12%
1 person   held 11%
1 person   held  8%
1 person   held  1%
```

APPENDIX 8

LISTENING EXERCISES

A BIG DAY

Frank and Carol Johnson staggered out of bed at 5:40 a.m. It
was the long awaited day, July 14, when the family would start
its annual 12-day vacation.

They got dressed. Frank went into the kitchen while Carol got
the two children, Mike, age 11 and Debbie, age 8, out of bed.
Mike was the first one dressed. He came down in 15 minutes.
Debbie followed along five minutes later.

By this time Frank and Carol had gulped down a cup of coffee
and a couple of slices of toast. Carol drank a glass of grapefruit
juice and was on her second cup of coffee.

They had packed the night before so they were ready to go. The
children were not hungry and were anxious to get started so Frank
had another quick cup of coffee, they all hopped in the car and
pulled out of the driveway at 6:45 a.m.

"Right on schedule," Frank said. "Our reservations for tonight
are 480 miles away." After driving for an hour and a half the
children said they were hungry. Frank spotted a roadside
restaurant, the "Cosy Kitchen," so they pulled in for breakfast.

The children had orange juice and pancakes. Frank and Carol
had eggs and bacon. Breakfast took 35 minutes. Then they were
back on the road again.

Carol had brought comic books along so the children read those
for a couple of hours. Then they started amusing themselves
by arguing with each other.

Frank broke the monotony by stopping for hamburgers at 1:30.
Everybody got along fine for the next two hours until one of
the comic books got torn. Then it was sheer bedlam for the next
few hours with Carol playing referee.

They finally pulled into their motel, haggard and worn, ten hours
and twenty minutes after they had left the driveway. The annual
family vacation of·fun and relaxation had officially begun.

LISTENING

Underline the correct answers

1. The last name of the family was: (a) Olson   (b) Peterson
                                      (c) Johnson   (d) Anderson

2. Frank and Carol got out of bed at: (a) 5:20   (b) 5:40
                                         (c) 5:30   (d) 5:50

3. The vacation started on: (a) July 4   (b) July 14
                              (c) July 20   (d) July 10

4. The boy's name was: (a) Mike   (b) Peter   (c) Mickey
                         (d) Mat

5. His age was: (a) 8   (b) 12   (c) 10   (d) 11

6. The girl's name was: (a) Cindy   (b) Peggy   (c) Debby
                          (d) Cathy

7. Her age was: (a) 7   (b) 11   (c) 8   (d) 9

8. The time it took the boy to get dressed and come downstairs
    was: (a) 5 minutes   (b) 10 minutes   (c) 15 minutes
          (d) 20 minutes

9. Before they left Frank had: (a) 2 cups of coffee and toast
    (b) orange juice and coffee (c) only one cup of coffee
    (d) only 2 cups of coffee

10. Before they left Carol had: (a) orange juice and coffee
    (b) grape juice and coffee   (c) toast and coffee
    (d) grapefruit juice and coffee

11. The length of the vacation was to be: (a) 10 days (b) 12 days
                                           (c) two weeks (d) 16 days

12. They left their driveway at: (a) 6:45 am   (b) 7:00 am
                                  (b) 6:30 am   (d) 6:20 am

13. The distance they had to drive the first day was: (a) 20 miles
    (b) 480 miles   (c) 460 miles   (d) 440 miles

14. They stopped for breakfast after driving: (a) one hour
    (b) one and a half hours   (c) 45 minutes
    (d) one and a quarter hours

15. The name of the restaurant where they had breakfast was:
    (a) Country Kitchen   (b) Village Kitchen
    (c) Home Style Kitchen   (d) Cozy Kitchen

16. For breakfast the children ate: (a) cereal   (b) pancakes
                                     (c) eggs   (d) fresh fruit

17. For breakfast Frank and Carol ate: (a) cereal
(b) pancakes   (c) eggs   (d) french toast

18. The amount of time spent for breakfast was: (a) 25 minutes
(b) a half hour   (c) 35 minutes   (d) 45 minutes

19. Frank stopped for hamburgers at: (a) 12:30   (b) 1:30
(c) 1:00   (d) 1:15

20. In the car the children ate: (a) snacks   (b) fresh fruit
(c) candy   (d) was not mentioned

21. In the afternoon the children started arguing over:
(a) a game they were playing   (b) nothing
(c) a torn comic book   (d) pushing each other

22. The time between leaving their driveway and arriving at the
motel was: (a) 10 hours   (b) 10 and a half hours
(c) 10 hours and 40 minutes   (d) 10 hours and 20 minutes

Answers

1.	(c)	Johnson
2.	(b)	5:40
3.	(b)	July 14
4.	(a)	Mike
5.	(d)	11
6.	(c)	Debbie
7.	(c)	8
8.	(c)	15 minutes
9.	(a)	2 cups of coffee and toast
10.	(d)	grapefruit juice and coffee
11.	(b)	12 days

12.	(a)	6:45
13.	(b)	480 miles
14.	(b)	$1\frac{1}{4}$ hours
15.	(d)	Cozy Kitchen
16.	(b)	Pancakes
17.	(c)	Eggs
18.	(c)	35 minutes
19.	(b)	1:30
20.	(d)	was not mentioned
21.	(c)	a torn comic book
22.	(d)	10 hours and 20 minutes

ANOTHER BIG DAY

Jack and Jean Anderson tumbled out of bed at 5:45 a.m. The big day of the year, August 10, had arrived when the family would start its annual two-week vacation.

Jack, filled with vim and vigour, went out and jogged in the morning sunshine for a mile, came in the house, showered and shaved, and was ready to go.

During this time Jean had gotten the children, Peter, age 10 and Peggy, age 12, out of bed.

Jean had some orange juice and a cup of instant coffee and they were ready to hit the road. All except Peter. He was a slow poke and it took him 20 minutes to get ready. But they finally all piled in the family car and hit the road at exactly 7:00 a.m.

"Right on the Button," said Jack. "I wanted to get started early because we have 475 miles to go today."

It took only an hour for the children to begin arguing over a puzzle book that Jean had brought.

So immediately Jack pulled into a small roadside restaurant called Come-On-In. The children had fruit juice and pancakes. Jack had french toast, sausage and melon. Jean had scrambled eggs.

It took a half hour for breakfast and they were back driving again.

The food settled the children's stomachs, but not their dispositions. Within a couple of hours they were punching, poking and arguing.

"Can't you children communicate any other way?" asked Jean, who did her best to settle the disputes.

Jack finally stopped at a public park at 2:00 p.m., let the children run off some steam, got a bag of hamburgers and they had a picnic. Then they resumed their trip which, by the end of the day, was something of an exercise in restraint for the parents to retain their composure with the bedlam in the back seat.

"Nothing like togetherness to fill the heart with joy," thought Jack as he pulled into the motel eleven hours after leaving the driveway in the morning.

IMPROVEMENT IN LISTENING

Underline the correct answers

1. The last name of the family was: (a) Olsen   (b) Peterson
     (c) Johnson   (d) Anderson

2. Jack and Jean got out of bed at: (a) 5:15   (b) 5:30
     (c) 5:45   (d) 5:55

3. The vacation started on: (a) August 1   (b) August 8
     (c) August 6   (d) August 10

4. It was to last for: (a) one week   (b) 10 days
     (c) two weeks   (d) three weeks

5. Jack jogged for: (a) half-mile   (b) one mile
     (c) $1\frac{1}{4}$ miles   (d) two miles

6. The boy's name was: (a) Paul   (b) David   (c) Peter
     (d) Phillip

7. His age was: (a) 10   (b) 9   (c) 12   (d) 11

8. The girl's name was: (a) Cindy   (b) Dorothy
     (c) Cathy   (d) Peggy

9. Her age was: (a) 11   (b) 12   (c) 10   (d) 9

10. Before leaving Jean had: (a) 2 cups of coffee   (b) grape juice
     (c) toast and coffee   (d) orange juice and a cup of coffee

11. To get ready it took the boy: (a) 10 minutes   (b) 15 minutes
     (c) 20 minutes   (d) 25 minutes

12. They started driving at: (a) 7:00 a.m.   (b) 7:15 a.m.
     (c) 6:45 a.m.   (d) 6:30 a.m.

13. The distance they had to drive during the day way:
(a) 500 miles   (b) 475 miles   (c) 450 miles   (d) 460 miles

14. The children started arguing over: (a) comic books
(b) was not mentioned   (c) a puzzle book   (d) who punched first

15. The name of the restaurant was: (a) Do-Drop-In
(b) Good-Road-Inn   (c) Come-On-Inn   (d) Home-Cooking-Inn

16. For breakfast the children ate: (a) fruit juice and pancakes
(b) cereal   (c) scrambled eggs   (d) french toast

17. Jack ate: (a) fruit juice and pancakes   (b) cereal
(c) scrambled eggs   (d) french toast

18. Jean ate: (a) fruit juice and pancakes   (b) cereal
    (c) scrambled eggs   (d) french toast

19. The time it took for breakfast was: (a) 25 minutes
    (b) 40 minutes   (c) 35 minutes   (d) 30 minutes

20. So the children could get out of the car and unwind, Jack
    stopped at: (a) a restaurant   (b) a public park
    (c) a zoo   (d) along the road

21. He stopped at: (a) 2:00   (b) 1:15   (c) 1:30   (d) 2:15

22. The total time they were on the road was: (a) 11 hours
   (b) 10½ hours   (c) 10 hours   (d) 11½ hours

Answers

1. (d) Anderson

2. (c) 5:45

3. (d) August 10

4. (c) two weeks

5. (b) one mile

6. (c) Peter

7. (a) ten

8. (d) Peggy

9. (b) 12

10. (d) orange juice and a
         cup of coffee

11. (c) 20 minutes

12. (a) 7:00 a.m.

13. (b) 475 miles

14. (c) a puzzle book

15. (c) Come-On-Inn

16. (a) fruit juice and
         pancakes

17. (d) french toast

18. (c) scrambled eggs

19. (d) 30 minutes

20. (b) a public park

21. (a) 2:00

22. (a) 11 hours

APPENDIX 9

A MULTIPLE-SQUARE PUZZLE

A MULTIPLE-SQUARE PUZZLE
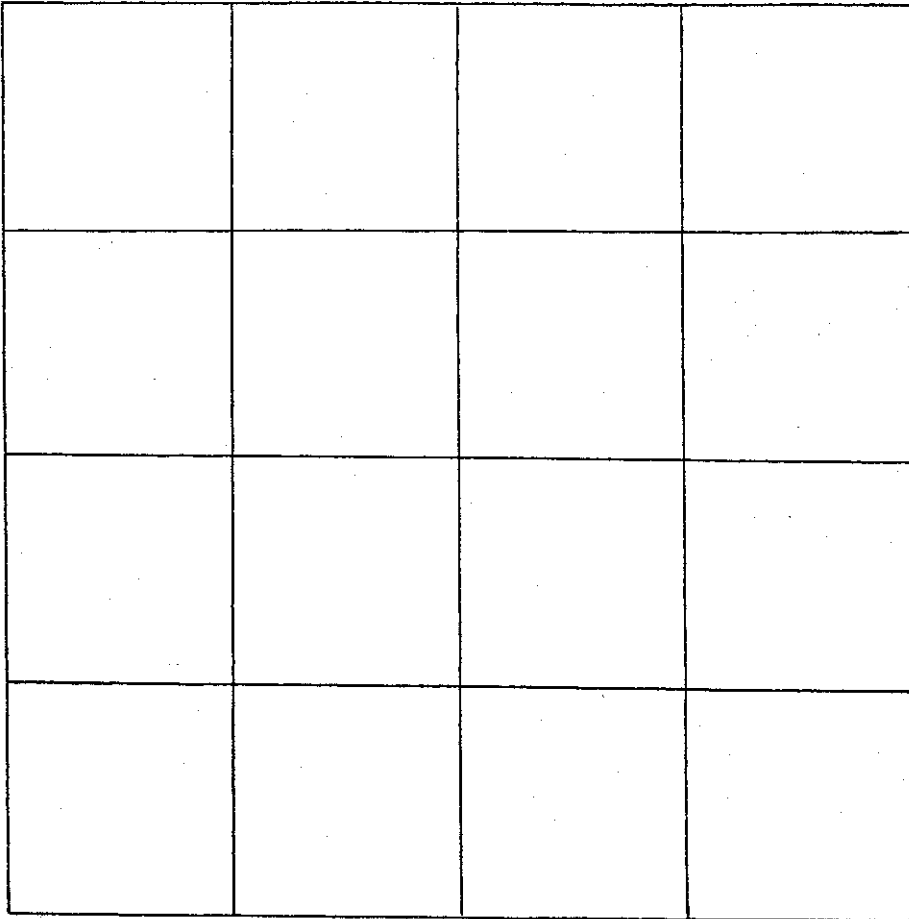
How many squares are there on this page?

(Answer: thirty.)

APPENDIX 10

CONCERNS IN GROUP DEVELOPMENT

CONCERNS IN GROUP DEVELOPMENT

Primary Modal Concerns	Derivative Modal Concerns	Symptoms of Unresolved Concern	Symptoms of Resolved Concern
Acceptance	Membership	Fear Distrust	Acceptance Trust
Data	Decision	Polite facade Caution strategy	Spontaneity Process feedback
Goal	Productivity	Apathy Competition	Creative work or play
Control	Organization	Dependency Counter- dependency	Interdependence Role distribution

Taken from Leland P. Bradford, Kenneth D. Benne, and Jack R. Gibb, T-Group Theory and Laboratory Method (New York: John Wiley, 1967), p. 283.

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