A MODEL FOR CHURCH GROWTH GROUPS

R. B. NEWMAN

ANDREWS UNIVERSITY
AVONDALE CAMPUS

ANDREWS UNIVERSITY

SCHOOL OF GRADUATE STUDIES

AVONDALE CAMPUS

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Raymond Bruce Newman

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TABLE OF CONTENTS

Chapter

I. INTRODUCTION 1

II. A BIBLICAL BASIS FOR CHURCH GROWTH GROUPS 3

Theological Undergirdings for Church Group Life 4
Biblical Teachings 12

III. WHY A SMALL GROUP 22

Identification 24
Affirmation 26
Communication 28
Care and Confrontation 32
Participation 36
Adoration 37

IV. ORGANIZATION AND IMPLEMENTATION OF THE CHURCH GROWTH GROUP 39

Recruitment 39
Goals 40
Evaluation 40
Historical Sketch 41

V. EVALUATION OF THE PROJECT 59

Goals 59
Acceptance 60
Evaluative Instruments Used in Assessing Growth 60
Social Growth 61
Spiritual Growth 64
Numerical Growth 66
Weakness 67

VI. RECOMMENDATIONS FOR RE-RUNNING THE PROJECT 69

Things I Would Not Change 69
Optional Variations 70
Things I Would Definitely Change 71

VII. PROPOSALS FOR USE OF GROUP WORK IN MINISTRY 74

VIII. CONCLUSION 77

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APPENDIX A 79

Taylor-Johnson Temperament Analysis Profile Graphs 80

APPENDIX B 90

Small Group Evaluation Sheet 91
Results 92

APPENDIX C 93

Contrasts in Artificial and Real Learning Situations 94

APPENDIX D 96

Johari Window Test 97
Results from Johari Window Test 101

APPENDIX E 102

Results of Group Evaluation 103

APPENDIX F 106

Body Leadership Versus Institutional Leadership 107
In Christ's Body (The Church) 107
In A Well-Run Institution (Organization/Enterprise) 108

APPENDIX G 109

Group Contract Check List 110

SELECTED BIBLIOGRAPHY 111

CHAPTER I

INTRODUCTION

Yonggi Cho's church is Seoul, South Korea, is the world's fastest growing Christian church,[1] Home cell groups are a basic factor in it's success. Cell groups are also a feature of the most rapidly growing churches in Australia.[2] Cell groups will probably lead to church growth for the Seventh-day Adventist Church. For this reason it has been seen as significant to develop and evaluate a model for intergrating Cell Groups, renamed as Church Growth Groups, into the Seventh-day Adventist Church.

This project has been informed by the style of fellowship characteristic of Jesus' ministry, by the worship style of the early church, and by the witness of the New Testament to the nature and purpose of ekklesia. The social factors relevant to group life have been gleaned from other researchers in small group dynamics.

The project's goal was to establish an accepting group open to Adventist and non-Adventist membership, which would provide a fellowship facilitating spiritual and social growth. It is a presupposition

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[1] This church has grown to over 200,000 members. For details see: Neil L. Kennedy, Dream Your Way to Success: The Story of Dr. Yonggi Cho and Korea. Plainfield, New Jersey: Logos International, 1980.

[2] These churches are--Frank Houston's Christian Life Centre in Sydney with forty cell groups, and Andrew Evan's church in Adelaide which introduced a home Bible cell program five years ago and now has 1000 people meeting weekly in groups, and a total membership of 1,423 people.

of this project that growth groups result in increased Church membership.

This researcher believes that organizing a group fellowship will increase his ministering skills and provide a useful model for his future ministry.

CHAPTER II

A BIBLICAL BASIS FOR CHURCH GROWTH GROUPS

Introduction

Christians have recognized the need for Bible study, ever since the Bereans met to study "whether these things were so." What has not always been recognized is the need for Christians to meet in small groups. In a by-gone age when the population was less mobile, relationships were made for a life-time. Things have changed. Our mobile society results in a continuel breaking and forming of superficial relationships. People inside and outside of the church have relationship needs that are not being met.[1] A close Christian peer group whose values are determined by the word of God is necessary to the uncensored expression of its members' faith, feelings and emotions.

People need a closer fellowship which the larger church cannot give. With the mobility of it's members the church needs a structure within which in-depth relationships are fostered, where faith is caught as well as taught. Faith is contagious as well as intellectual! For renewal in the church people need to be involved with others in relationships where the limited number of those participating allows 'closeness' to develop quickly.

God is moving to meet the needs of twentieth century society, through the research of sociologists, psychologists and others. This research constitutes a general revelation, which seen in the light of

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[1] Witness the response to Question 7 in Table 1.

special revelation, can and must be used by the church. The Christian life is a shared life, and it's quality is enhanced by smallness as well as bigness. A church on the verge of the second advent needs precisely the church group life characteristic of the church created by the first advent.

Theological Undergirdings for Church Group Life

In the example of Christ we see the selection of the ideal-sized church group. He set a pattern for group size in choosing twelve disciples. In this small group Christ accomplished the following goals: created faith in Himself, changed their values, taught one another to share. A close relationship with Christ and with one another was the result. There are many details that we would like to know about how Jesus and His disciples spent their time together, but what is known is instructive. Jesus specifically chose the twelve to be in a unique relationship with Him. During their last year together they were consistently with Him--travelling with Him, attempting to protect Him, listening to Him, learning from Him and serving Him. He often took them into remote areas to be together away from the crowds (Mark 6:31,32). There were other private times with them when they asked for special explanations about His teachings (Mark 7:17). They shared unforgetable experiences, ranging from the peril of imminent death to the excitement of witnessing His miracles. They ate together, and their eating and drinking had a significance that neither they nor anyone since then has been able to fully comprehend (For who has fully comprehended the significance of the Lord's Supper).

Structural Dynamics

The fellowship they shared with Christ made such an impact

that they longed for and worked towards His return for the rest of their lives. His actions towards them became the model for their relationships with each other and for the community[1] that grew up believing in the gospel that they taught.

In the context of the first century, Jesus and His disciples find their nearest parallel in the relationship of the rabbi and his pupils. Jesus was widely known as a teacher, one who had disciples.[2] The disciples did not form a closed community. Jesus practised no rituals that excluded people. The fellowship had a real openness about it. This was in contradistinction to the community at Qumran. Jesus' openness did not detract from closeness, for He thought of His disciples as family. (Mark 3:34).

Luke sees the worship of the early Christian church centred in the temple (Acts 2:46), and its fellowship in each other's homes (Acts 5:42). Where did they get such a model on which to pattern their activities? It cannot be doubted that the model for this activity was Jesus. Much of His ministry was in the temple - not only worshipping, but also teaching, dialoguing, healing and reforming. Another major centre of His ministry was the intimate relaxing fellowship in the homes of those who were his friends. He was a social person who enjoyed hospitality. He was prepared to fellowship with people like Zacchaeus and Levi, regardless of social position. He had such a different image from John the Baptist that the Pharisees commented on His activity, calling Him a "glutton and a wine-bibber" (Matt 11:18, 19).

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[1] John 13:13-17; Eph 4:32.

[2] Mark 9:5,17,18; 10:17,35,51.

In the Jerusalem area the base of His operations was the home of Mary, Martha and Lazarus in Bethany (John 11:1). The fellowship with the members of this household was so close that the sisters could send Jesus the appealing message: "Lord, the one you love is sick" (John 11:3). This intimacy was still remembered decades later when John wrote his Gospel! "Jesus loved Martha and her sister and Lazarus" (John 11:5). When Jesus saw Mary weeping, He was deeply moved and wept (John 11:33,35). Luke tells us that this home was "opened ... to Him" (Luke 10:38). It was to this home that He returned during the fateful last week before the crucifixion (John 12:1).

There are three recorded places where Jesus stayed and these formed the pattern for the duration of His ministry. There were the homes of friends and those who welcomed Him. Then there were the nights when He and His disciples camped out in the open, sometimes on the mountains.[1] Finally there were the times He stayed in the homes of the disciples.[2]

Agape meals, or fellowship meals are known to have been characteristic of early Christian gatherings.[3] Probably they arose out of the mealtime fellowship with Jesus, which was a distinctive part of His ministry.[4] All who had Him in their homes most have experienced it, as they lingered over the meal together. Relaxed and informal, the home must have become a sacred place of fellowship with Jesus for all

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[1] Luke 21:37, cf. 9:58.

[2] Mark 1:30. See also Mark 2:1 "... he had come home." (NIV)

[3] See discussion by Everett Ferguson, Early Christians Speak (Austin, Texas: Sweet Publishing Co., 1971) pp. 129-36.

[4] Matt 9:10; 26:26.

who became the nucleus of the early Christian church. Thus it was that the common meal became uncommon and special, when shared with fellow believers who met in the name of the Lord Jesus.

Personal Dynamics

We have dealt with the size of the group that Jesus selected, where they met, and how they ate together. We shall now draw from the story of the life of Jesus in the Gospels, other factors which form an integral part of small group dynamics.

1. Support It is very clear that Jesus depended on His disciples for emotional support. In the garden of Gethsemane He took Peter, James and John with Him and asked them twice to watch with Him (Mark 14:32-41). When He fled from the multitudes, He sought relaxation and recuperation with the disciples.

2. Confrontation Alongside His confrontion with the Pharisees, Jesus used confrontation to increase the disciples' awareness of problem areas in their personalities. He confronted Peter's self confidence, and His mothers interfering. There was the disciples' competitiveness that needed to be changed.[1]

3. Frankness and Honesty Jesus used frankness and honesty in confrontive, and non-confrontive ways (Matt 26:33-40). Thus Jesus was open with His disciples. In the Garden of Gethsemane He did not cover up His grief, He didn't wear a mask.

4. Feedback Jesus asked for feedback. He not only wanted to know what others thought of Him, but also what His disciples thought of

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[1] When He washed the disciples' feet, He was confronting them with the need to serve one another (John 13:3ff).

Him. "But whom say ye that I am" (Mark 8:27-30). He was sensitive to the responses of His intimate group.

5. Touching Jesus welcomed physical contact. The spontaneous touch was as natural to Jesus[1] as it has become unnatural to many of us. Jesus did not hold Himself aloof from people. He was in intimate touch with them - laughing, crying, embracing.

6. Body Language Ellen White writes compellingly:

> While the degrading oaths were fresh upon Peter's lips, and the shrill crowing of the cock still ringing in his ears, the Saviour turned from the frowning judges, and looked full upon His poor disciple. At the same time Peter's eyes were drawn to his Master. In that gentle countenance he read deep pity and sorrow, but there was no anger there.
>
> The sight of that pale, suffering face, those quivering lips, that look of compassion and forgiveness, pierced his heart like an arrow.[2]

Robert Leslie has re-told it this way:

> [Christ's] words were regularly reinforced by his actions. He did not just talk about the master being the servant; he took a towel and washed his disciples' feet. He did not just complain about the desecration of the temple; he turned out the money changers and over threw their tables. He did not just talk about forgiveness; he demonstrated forgiveness in his understanding look of love (Luke 22:61). He did not just talk about humility; he rode on a donkey. He did not just talk about finding life by losing it; he went to the cross.[3]

Early Patterns of Church Life

In the book of Acts, Luke records a progression where the Temple, at first of major importance as a place of daily prayer, miracle working and teaching, gradually diminishes in it's significance

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[1] John 13:25; Luke 18:15; Matt 8:3.

[2] Ellen G. White, The Desire of Ages (Mountain View California: Pacific Press, 1898), pp. 712-13.

[3] Robert C. Leslie, Sharing Groups in the Church: An Invitation to Involvement (Nashville, Tennessee: Abingdon, 1970-71), p. 198.

until the book ends with Paul conducting evangelism in Rome from a rented house (Acts 28:30).

There are two different strands in the book of Acts. There is the Jewish Christian church, made up of the Aramaic-speaking believers, and the Hellenist Christians who spoke Greek. These were not separate churches, but rather distinct groups within the church. The Jewish Christians' loyalty to the temple was only broken when it was destroyed by the Romans (Acts 21:20-26). Until then the Jewish Christian pattern of worship and fellowship remained the same: strict observance of the Law of Moses (Acts 15:1,5) including involvement in the temple ceremonies, and gathering in each other's homes.[1]

What of the Hellenistic Jews who later became the nucleus for the Gentile mission? Luke plays down the split between the two groups, but behind the events which he records in the life of the early church the difference is clearly evident. The problem first becomes noticeable when the Greek-speaking widows were neglected in the daily distribution of food (Acts 6:1). The deacons who were appointed to rectify the situation seem to have all been Hellenistic Jews.[2] This group appears not to have had the same loyalty to the temple, as Stephen's martyrdom arose out of a conflict over the temple (and the Law).[3] The resulting

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[1] Acts 2:42,46; 5:42.

[2] All had Greek names. In contrast, only two of the twelve disciples had Greek names. (Andrew and Philip). For further discussion see James D.G. Dunn. Unity and Diversity in the New Testament (London: SCM. 1977), pp. 269-71.

[3] Stephen did not deny the charge of speaking out against the law and the temple. See Acts 6:12-14; 7:48.

persecution seems to have been directed against the Hellenistic Jews. It is not known how long Christians were able to meet in the Jewish synagogues outside of Palestine. Paul's preaching of Christ resulted in expulsion from the synagogue (Acts 6:7) time and again. Whereas the preaching of Christ in Jerusalem resulted in no such expulsion, even though many priests (Acts 15:5,6), Pharisees (Acts 21:20), and those zealous for the law (Acts 9:5), believed.

Paul's original conflict with the Christians must have been over issues that caused the stoning of Stephen. At Paul's conversion, there must have also been a realization that in persecuting Greek-speaking Christians over the Law, he was in fact working against Christ.[2] Paul's Damascus road experience should not be called his conversion, for he saw it as a call rather than a conversion (Gal 1:15). What was this call? It was a call to be the Apostle to the Gentiles (Acts 13:39). Obviously if Gentiles are to be reached and accepted into Christian fellowship without first becoming Jews, there must be a new attitude to Law (Acts 13:39). This different attitude explains why Jewish Christians could worship in the Temple yet Gentile Christians were not welcome in the synagogues - they had as their sole place of gathering, the home.

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[1] Deacons are not heard of again in Jerusalem.

[2] Acts, see chaps. 13,14,18.

[3] The record in Acts reveals a definite call. On the Damascus road Christ told Paul "....go into the city and you will be told what you must do." (9:15 NIV.) Ananias also was told "..... this man is a chosen instrument to carry my name before the Gentiles.." (9:15 NIV.).

Historian-theologian Robert Banks reports:

> Not until the third century do we have evidence of special buildings being constructed for Christian gatherings and, even then, they were modelled on the room into which guests were received in the typical Roman or Greek household.[1]

The Hellenistic Christian Church did what the Jewish Christian Church could not do. It could accept non-Jews as Christians, without requiring them to become Jews first. Hellenistic Christianity thus forms the pattern of what we are trying to do in the group situation. The aim is to induct people into the small group fellowship who are not yet acceptable in the larger church fellowship. In the small group they can grow to the place where they are acceptable to the church. Group life will allow the church to mirror to the world that God accepts us just as we are, because the group accepts just as they are.

So far the Biblical models of New Testament fellowship have been explored. It is important to state that the New Testament does not lay down precise forms and structures that are to be observed in conducting church life. No-one can deny others the validity of their form of fellowship--because the New Testament records no prescribed form. By careful reconstruction we have attempted to recover the form they used, not as a test of orthodoxy, but simply on the strength of example and effectiveness. Their form of church life was certainly effective. However we must remember that initially the house was the only structure available to early believers. Eventually the church building came to

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[1] Robert Banks, Paul's Idea of Community: The Early House Churches in their Historical Setting (Sydney: Anzea Books, 1979), p. 49. See also Everett Ferguson, Early Christians Speak (Austin, Texas: Sweet Publishing Co., 1971), p. 76.

take it's place because it met other additional needs.[1] One is not wrong and the other right, there is not one set way of doing things. It is significant though that the form of the early church -- small groups meeting in homes -- is providing a necessary additional fellowship which complements the organized church in providing for the needs of it's members and heightens Christianity's impact on the community.

Biblical Teachings

Meaning of the Word Ekklesia

In the New Testamant the word translated church is ekklesia. Today the word 'church' has come to have certain specific meanings. It can mean the invisible church of God right around the globe, made up of those God has accepted regardless of the community that they worship with. It can mean the Christian church as a whole, or a denomination, or a building in which people worship or the local congregation. What did the ekklesia originally mean? How did it apply to the small groups meeting in houses? Can we see the texts in which the word is used as legitimately having a message to small group fellowships today?

In it's pre-Christian useage ekklesia meant any gathering of a group of people.

> In Greece ekklesia was a familiar word. From the fifth century B.C. onwards it referred to the regular 'assembly' of citizens in a city to decide on matters affecting their welfare. We have an example in the New Testament itself where ekklesia is used to describe just such a meeting. This occured during Paul's stay in Ephesus during his third missionary journey. The silversmiths of that city, fearing for their trade in view of his teaching against

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[1] It met the needs for larger groups to meet, and the poorer people did not have sufficient room for groups to meet in their homes.

> idolatry, provoked a demonstration of the polulace against Paul and his associates. The town clerk of Ephesus, probably the chief civil officer in the city, urged the crowd to restrain themselves, advising the silversmiths to make their complaint formally before the courts or proconsuls. If the people wished to take matters further they should do so in the lawful and regular ekklesia where such matters were decided, not in the unconstitutional and a riotous ekklesia now in session.... The term does possess an inherently religious (let alone cultic) meaning.[1]

Banks goes on to say that:

> In Jewish circles, as the Greek translation of Old Testament (the Septuagint or LXX) shows, ekklesia is generally used to translate the Hebrew word for the 'assembly' of the people of Israel before God, though sometimes this is rendered by sunagoge. It also describes other assemblies of a less specifically religious or non-religious kind, for example the gathering of an army in preparation for war or the 'coming together' of an unruly and potentially dangerous crowd..... Despite the context in which the word generally appears in these writings, it is clear that it has no intrinsically religious meaning. It simply means an assembly or gathering of people in a quite ordinary sense so that, as in Greek useage, it can refer to meetings that are quite secular in character.[2]

In the New Testament it appears that the word ekklesia is used to distinguish Christian gatherings from Jewish meetings and Hellenistic cult meetings. The Greek term for the Jewish meetings was sunagōgē. This term is used of Christian gatherings only once (by James), and even there he links it with ekklesia.[3] Never does the New Testament use the three usual terms for Hellenistic cults[4] to describe Christian meetings.

When it is used of more than one gathering, the word is used consistently in the plural. So it is that Paul writes not to the church in Galatia, Asia, Macedonia or Judea, as we would do, but to

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[1] Banks, p. 41.

[2] Ibid., pp. 41,42.

[3] Paul can use the verbal form sunagomai alongside ekklesia.

[4] These words are: sunodos, thiasos and koinon.

the churches in Galatia, Asia, Macedonia, and Judea.[1] When the different groups come together, Paul will qualify the word so that it applies to the whole gathering (Rom 16:23). The word does at times refer to the body of Christ as a whole, in one assembly in heaven in Christ.[2] Eduard Schweizer has summarized the meaning of the overall useage as follows "... in the New Testament the term means especially the local community."[3] The Theological Dictionary of the New Testament says:

> We have pointed out that the sum of the individual congregations does not produce the total community or the church. Each community however small, represents the total community, the church.[4]

Therefore the word so often translated church means simply an assembly of Christian believers. Most of the texts which use the word can apply equally well to our current church meetings or small group gatherings. This opens the way for us to see a much wider counsel in scripture as being expecially applicable to small groups.

The Purpose of Ekklesia

The Biblical teaching on the purpose of ekklesia is not generally recognized. It becomes evident when we study the purpose of the early church meetings that the word ekklesia cannot just apply to formal worship services.

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[1] Gal 1:2; 1 Cor 16:19; 2 Cor 8:1; Gal 1:22.

[2] Heb 12:23; see also Ephesians and Colossians.

[3] Eduard Schweizer, Church Order in the New Testament, trans. Frank Clarke (London: SCM Press, 1961), p.8.

[4] Gerhard Kittel, ed. Theological Dictionary of the New Testament, trans. Geoffrey W. Bromiley (Grand Rapids: Erdmans, 1963), 3:506.

Banks begins an excellent discussion on this question with the following statement:

> One of the most puzzling features of Paul's understanding of ekklesia for his contemporaries, whether Jews or Gentiles, must have been his failure to say that a person went to church primarily to worship. Not once in all his writings does he suggest that this is the case. Indeed it could not be, for he held a view of worship that prevented him from doing so.[1]

What was Paul's view of worship? It is best stated in Romans 12:1. (NIV) "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God- which is your spiritual worship." The language that Paul uses here is the language of the cult in which the Jews worshipped God in the Temple. However what is striking is the non-cultic way in which Paul applies what he is saying. As the rest of the chapter makes clear there is a stress on obedience rather than blood sacrifice. This obedience is distinct from the Hellenistic cult in that it is rational and voluntary.

The word for worship in this text is latreia. In the LXX it is always used of divine service. Paul uses it also in Rom 9:4, where it is used for temple worship. It is used again for worship in Hebrews 9:1. Worship therefore involves one's whole life, every word and action.

> Since all places and times have now become the venue for worship, Paul cannot speak of Christians assembling in church distinctively for this purpose. They are already worshipping God, acceptably or unacceptably, in whatever they are doing. While this means that when they are in church they are worshipping as well, it is not worship but something else that marks off their coming together from everything else that they are doing.[2]

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[1] Banks, p. 104.

[2] Ibid., p. 105.

Well, if the purpose of meeting together was not distinctively for worship, why did they gather together? They must have known why they were assembling, so what did they do? Athol Gill has summarized nicely:

> As the story of the early Church continues to unfold, Luke describes homes being used for 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]

To engage in all such activities involves a purpose broader than worship.

A study of 1 Corinthians reveals other elements helpful to this study. Notice that the meetings there were very informal. They were definitely charismatic. If someone was talking, and someone else received a revelation, the first speaker was to stop so that the revelation could be shared with the group (1 Cor 14:30). There was to be decency and order but the meetings were definitely not formal (1 Cor 14:39,40). Decency and order meant rather that there were not to be two or more people speaking at once (1 Cor 14:28,31).

It is in this same chapter that Paul clearly states the purpose of gathering together--"to build up the church" (1 Cor 14:26 NEB). Anything that complies with this purpose is what ekklesia is all about.

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[1]Athol Gill, "The Small Group in the New Testament Church," in John Mallison, Building Small Groups in the Christian Community (West Ryde, N.S.W.: Renewal Publications, 1978), pp. 24,25.

It is because of this fact that Paul speaks of disfellowshipping a member at an ordinary meeting of the church. Discipline is a function of the regular assembly, and is not something out of keeping with the nature of the church meeting (1 Cor 5:4,5). It is the dynamic withdrawal of fellowship rather than a bookkeeping exercise. It is clearly seen therefore that the overall purpose of gathering together was for the edification and fellowship of the members through their mutual ministry to one another (Heb 10:24,25).

Because there are so many factors in the Scriptural call to gather together, small group ministries are needed within the organized church, not only for Bible study, prayer and fellowship, but also for youth ministry and other aspects of social and service functions.

Small Group Motifs

There are two small group motifs that Paul uses to describe the church. The first -- household gatherings -- takes its name from the location in which they met. The second --family-- suggests two things: it hints at the size of the gatherings, and the quality and intimacy of the relationships.

The importance of the house as the place of assembly has taken on a new meaning in Paul to that which Luke ascribes to it in Acts. In Acts the use of the home is spontaneous with no one house as the recognized place of meeting. The believers seem to move from house to house (Acts 5:42). In the Pauline writings there is a further stage of development. Now the location in which they meet can identify the Christian group. Paul can write and pass on the greet-

ings of Aquila and Priscilla and the church "that meets at their house" (1 Cor 16:19). This was possibly at Ephesus (Acts 18:18,19), from which Paul probably wrote 1 Corinthians. Chronologically this is the first time that Paul uses this expression.

In this same book Paul refers to an occasion when the whole church in Corinth came together (1 Cor 14:23) thus indicating two levels of assembling - that of the house churches and that of the whole church. The Book of Romans was possibly written from Corinth, and in it Paul mentions Gaius as "host to me and the whole church" (Rom 16:23). Gaius may have been one of the eminent men of the city who owned a spacious home in the city capable of holding the whole church. Notice again the use of the word whole. The use of this word would be unnecessary if the Christians always met as a single group. It is strong evidence that smaller groups existed in the city.

The situation in Rome presents a contrast. Romans 16 records the existence of a number of house churches and groups in the city (Rom 16:5,10,11,14,15). Aquila and Priscilla have moved to Rome, and again there is a church group meeting at their home. Acts 18 points out that they were active in sharing their faith in Christ in Ephesus where they used their home as a base for evangelism. The presence of a group meeting in their home in Rome was probably the result of continued home based evangelistic endeavours and hospitality. Here there is evidence of how successful this kind of group meeting is for bringing people to faith in, and commitment to Christ.

Though there are various groups meeting in Rome, there is no hint in Romans that they ever meet as a whole church. Rome of course

is a very big city, with estimates of its size at this time ranging between one and two million people.[1] The distances to travel would have been too great, considering the lack of transport for the group as a whole to meet. So it is that the word whole is not used to describe their church meeting -- they simply do not assemble in this way.

The fact that the various groups take their identity from the home in which they meet, makes it evident that these relationships are enduring relationships. Really close relationships are usually only formed within a small group, because close relationships are best fascilitated through sharing.

We go on now to discuss Paul's use of the family motif in describing the church. His use of personal family expressions to describe the church relationships surely points to the small group nature of much of the Christian lifestyle.

One characteristically Jewish aspect of Paul's methodology was that he thought not only in terms of "the logical development of arguments, but also the illuminative significance of images.[2] There are many of these that he uses.[3] Sometimes he even mixes his metaphores so that the deficiencies of one can be remedied by the advantages of another (Eph 2:19-22; 3:17).

One of the most significant metaphores he uses is that of the

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[1] Robert Banks, Going to Church in the First Century (Chipping Norton, N.S.W.: Hexagon Press, 1980), p.9.

[2] Banks, p. 161.

[3] e.g. a building (Gal 2:18), agriculture (Rom 11:17-24), etc.

family and family relationships. Paul uses family terminology to describe the relationships that Christians ought to have (1 Tim 5:1,2), and also unconsciously uses it to describe the relationships that do exist. Theory and practise were not removed from each other. Family type relationships characterized the household fellowship and were reinforced theologically by their understanding of their relationship with Christ as members of His body (1 Cor 10:17; 11:19).

Modern usage of family terminology in addressing fellow church members has generally become very formalized. There are of course exceptions, but generally the terms 'brother' and 'sister' are simply the way one adresses a person in the church and not necessarily expressive of a felt relationship with them.

The language used by Paul has a felt quality. The term 'brethren' as he uses it, is clearly expressive of the real family relationship that exists among Christians. So often with these family relationship terms Paul includes the personal pronoun as well. He speaks of 'my brother' (1Cor 8:11,13) and 'our brother' (1 Cor 1:1; 16:2), and 'our sister' (Phlm 2). Then there is also the very tender language for an unnamed woman: "also his mother and mine" (Rom 16:13 NEB). He describes Onesimus as 'my child whose father I have become in my imprisonment" (Philemon 10), and elsewhere describes him as "the faithful and beloved brother" (Col 4:9). Obviously these relationships are very personal and really genuine. They exist not only in name, but in reality.

Conclusion

The New Testament records that the Christians met together in house churches. In our bigness we have lost intimacy and gained efficiency. The idea of having small group fellowships within the context of the larger church is an attempt to regain the small group dynamics, and yet maintain the advantages that have made larger churches popular.

The writer of Hebrews knew about small group dynamics when he wrote: Let us consider how to stir one another up to love and good works, not neglecting to meet together,...but encouraging one another ..." (Heb 10:24,25).

CHAPTER III

WHY A SMALL GROUP?

Group experiences release the untapped potential for loving, caring, creativity, joy and faith which are latent in people. Eating together intensifies the fellowship in a group by providing a relaxed pleasurable setting. Bible study focuses the group's attention on the Word of God and so adds a moral tone and spiritual dimension to meetings. This study seeks to show that Bible study and fellowship in the setting of a common meal are effective agents for spiritual and social growth.

The integration of small groups within the program of the larger church facilitates the development of Christian faith and life style. The church alone is often an artificial learning situation, and the number of relationships are too many for real intimacy. The church growth group does not attempt to supplant the church because the church has benefits not attainable in the group. These are as follows:

1. Pooling of resources for larger projects
2. Identify with larger causes and other groups
3. Specialized ministries--youth, education etc.
4. Wider input of spiritual and social norms

All these functions save the group from focusing on themselves and give a recognizable identity.

Small groups are by nature an integrated learning situation.

In them people learn by modelling and experiencing relationships. The church growth group is a small group that acts as a sub unit of the church and a bridge to the world. This is necessary because church and society are becoming so highly developed and task-oriented that in them people are often viewed in the following ways:[1]

1. A person's contributions are primary, his needs secondary
2. People are involved for their performance and responsibility
3. People are included or excluded on the basis of their ability, aptitude, education and necessity to the efficiency of the enterprise
4. People are used to reach the goal, for which the enterprise or society exists

In contrast, the group exists for people. Ministry to its members is the reason for its existence. Here is a situation where:[2]

1. A person's needs are primary, his contributions secondary
2. People are involved for what they are--brothers and sisters in Christ
3. People are included in inter-dependent relationships
4. The development of its members is the ultimate goal of the group's existence

Historically the family fulfilled this role but with the disruption of the extended family, groups are needed to substitute for what the extended family once offered.

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[1] Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids: Zondervon, 1980), p. 157.

[2] Ibid.

Groups offer a learning situation integrated to real life. Groups share not just ideas and opinions, but also experiences, problems and solutions that have worked for them. In this way the group deals with real life.

Such groups provide a people-oriented setting. This is something the artificial situation that predominates in church, school or society so often fails to achieve. People whose growth has been stunted socially and spiritually can often find a new and liberating experience in a group setting, where facts are not isolated artificially from life.

What are some of the factors most important in group life?

Identification

Identity and self-worth are very closely related. A sense of self-worth is dependent on identity. Social science teaches us that right from the beginning of life, even in the most primitive tribes, the members' identity and 'self' concept is tied to what he and his significant others think of the tribe they belong to.[1] Western man also gains identity from the groups he belongs to, be they family, church, social, or work groups.

People who lack significant groups with which they can identify often feel threatened and are socially ineffective. By belonging to a group there is a relationship that helps give a person identity. In addition, group members reaffirm this identity by recognizing it, and treating him as a unique individual. When the group has a spiritual

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[1] A concept emphasized by Gottfried Oosterwal in his class THST 614 The Doctrine of Man.

focus, then the affirmation of a relationship with the God of the universe, by creation and redemption, strengthens and affirms each members identity and self-worth.

Abraham Maslow's work in social psychology lead him to develop the now-famous idea of a hierarchy of human needs. Maslow sees an order in human needs from basic physiological and safety needs, to love and security, to belonging-ness, to self-esteem and status, and then to self actualization.[1] Life becomes stunted at the level at which needs are not met. Basic physiological needs are usually met in our western society. Thus group life begins to make its contribution at the next level of need in Maslow's hierarchy. Groups provide a setting for love and self actualization as well as security, belonging-ness, self-esteem and status.

Groups facilitate a spiritual identity by providing a place where a person can gain confidence by being with others who have the same struggles he has and yet still believe. He learns it is normal for Christians to have problems, and the reality of God's presence in his life is not denied by these problems. As Richards says, "To communicate the reality of God, we must share our humaness . . . that inadequacy of ours which made us NEED Him."[2]

Most people usually attempt to hide the areas in which they are vulnerable. Successful group life recognizes peoples vulnerability, but does not exploit it and gives enough security for people to expose

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[1]Bernard M. Lall and Geeta R. Lall, Dynamic Leadership (Mountain View, California: Pacific Press, 1979), p. 179.

[2]Lawrence O. Richards, Sixty-nine ways to Start a Study Group and Keep it Growing (Grand Rapids, Michigan: Zondervon, 1973), p. 27.

their nakedness as a person. John Powell has put it beautifully this way: "If I expose my nakedness as a person to you, do not make me feel shame."[1] It is where a person is vulnerable that another can help him the most.

Some see the nakedness with which God originally created man as a symbol of the openness that is ideal in human relationships. Adam and Eve could not cope with the vulnerability involved and had to cover themselves. However authenticity is aided by complete disclosure. Powell goes so far as to say, "I can only know that much of myself wyich I have had the courage to confide in you"[2] and also "I can help you to accept and open yourself mostly by accepting and revealing myself to you."[3]

There is always an element of risk in sharing our vulnerability. However, people who are not prepared to risk their vulnerability do not develop deep relationships. Powell forcefully portrays the risk by saying: "But if I tell you who I am, you may not like who I am, and that is all I have."[4]

Affirmation

Affirmation is ". . . simply communicating to another person. 'You are important. You are loved'."[5]

People hide their true thoughts and feelings when they think

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[1] John Powell, Why I Am Afraid to Tell You Who I Am? (Niles, Illinois: Argus Communications, 1969), p. 10.

[2] Ibid., p. 25.

[3] Ibid., p. 16.

[4] Ibid., p. 20.

[5] Richards, p. 49.

these are unacceptable to other people. This leads to phoniness and the blocking of group processes because the group cannot relate to the real person. Group affirmation of worth gives a person the needed security to relax and share themselves as they really are. Spiritual pretense is worse than social pretense. The group as Christ's representatives can affirm to its members their acceptance by God.[1] When members respond by believing that God has accepted them, they open themselves up to him as they really are (confession), and true spiritual growth begins.

It may take time for this affirmation to break the barriers that individuals have erected due to a lifetime of alienation. What Anderson says is very true. "Persons are made happy, not by the amount of love they are given, but by the amount they allow themselves to receive."[2]

This is why it is so hard for people to realize God loves them until they have realized that others love them. The Apostle John states it beautifully this way: ". . . for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." (1 John 4:20) Taking the liberty to restate this in the context of group dynamics it becomes: "If you can't experience love from the brother you can see, how can you experience it from the God you can't see?"

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[1] "So from now on we regard no-one from a worldly point of view. . . . All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation . . . as though God were making his appeal through us. . . . Be reconciled to God." 2 Cor 5: 16-20 (NIV) cf. Isaiah 44:22.

[2] Douglas A. Anderson, New Approaches to Family Pastoral Care (Philadelphia: Fortress Press, 1980), p. 47.

When a person sees himself accepted by 'significant others' he can begin to see himself more as God sees him. So then affirmation in the group operates effectively on two levels--it affirms what they think and what God thinks:

You are important to us	You are important to God
You are precious to us	You are precious to God
You are accepted by us	You are accepted by God
We love you as you are	God loves you as you are
We want to grow together in our relationship	God wants us to grow together in relationship with Him

Communication

Communication is basic to every aspect of group life. Groups cannot exist without communicating with each other. Communication is so important that it deserves thorough examination.

There are two basic forms of communication--non-verbal and verbal. Non-verbal communication is now being understood as basic to, and prior to, verbal communication. A baby needs to be touched, cuddled and affirmed physically, before it can respond in any other way. Denied this first form of communication, it will not progress to any higher stage of growth. The need for physical contact with other humans never ceases thoughit diminishes as the growth process advances. Caring, accepting and feeling are confirmed by touching--witness the importance of the handshake. Jesus physically reached out to others and touched them.[1]

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[1] E.g. John 13:25; Luke 18:15; Matt 8:3.

Non-verbal communication is by sight, touch and atmosphere. Non-verbal and verbal communication need to convey the same message otherwise confusion results. If body language contradicts the verbal communication it is the body language which will have the greatest impact. In the group process, whatever the emotions (concern, love or appreciation) they need to be expressed both verbally and non-verbally.

Powell[1] lists the following five levels of verbal communication:

1. Cliché Conversation There is no real content, simply clichés. There is only a polite acknowledgement of the other, or a hiding from the other; it constitutes the lowest level of communication

2. Reporting the Facts Nothing of ourselves is given, and nothing is invited from others in return. Uninvolved is a one word description.

3. My Ideas and Judgments Under strict censorchips, a safe amount of the self is revealed

4. My Feelings (Emotions) "gut level" These are the things which most clearly differentiate me from others. To quote Powell, "To tell you my thoughts is to locate myself in a category. To tell you about my feelings is to tell you about me"[2]

5. Peak Communication This is absolute openness and honesty. Unfortunately in our human condition this is never a permanent experience, but there should be times when this takes place

Because people are so vulnerable, they should test the group before risking peak communication. People will not normally risk such disclosure until they have a good identity with the group, have this

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[1] Powell, pp. 54-61.

[2] Ibid., p. 944.

identity affirmed, and really know they are accepted.

Richards and Hoeldtke[1] deal with communication as involving five data levels. Understanding is reached when as many levels as possible are used. These levels are as follows:

1. Sense data This is the sensory data on which a conclusion was reached or a question raised

2. Interpretation Telling what you concluded or thought when you observed what you did

3. Feeling Telling the emotional response that the interpretation engendered

4. Intention Saying what one would like to do as a result of the feeling engendered and reported

5. Action Stating what specific action will take place

It is not necessary to use every data level in every conversation, but all too often communication flows well only at the level of 'interpretation' and the real person behind the interpretation is hidden, because he does not share his feelings or intentions, and sometimes not even the events on which his interpretations are based. If a person reveals the sense data or events as well as his interpretation of them, then he reveals something of himself, because the event and his interpretation of it, shows his belief system. The belief system may be appropriate or inappropriate under the circumstances, and reveals the necessity for feed-back to confirm or deny the interpretation of the events. Revealing the feelings and intentions can reveal the intensity of the belief system behind the interpretation of events.

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[1] Richards and Hoeldtke, pp. 343-44.

There are five points regarding communication that are important enough to be regarded as rules.

Firstly, what Powell calls 'gut level' communication (emotional openness and honesty) must never imply blame or judgment of another person. If the other person becomes threatened by what he conceives as an attack on himself, he will not be open to respond to your openness. Actions must be clearly separated from persons so that the action can be judged, without judging the person who did it.

Secondly, emotions are not moral--they are not in themselves good or bad. They may however be appropriate or inappropriate. When emotions are not regarded as moral indicators, they can be shared easily. Jealousies, anger, fear, even sexual desires do not make a person good or bad. They are simply the emotions he is experiencing. What he does, or plans to do, because of them (the actions they engender), are good or bad. The best way to deal with emotions is to report them. To deny them is to hide from others and leads to hiding from oneself. It is important to allow emotions to arise, to hear what they are saying and then to deal with what caused them. This subject will be dealt with more fully under the heading of 'confrontation.'

Rule three is that feelings (emotions) must be integrated with the will and the intellect. It would be tragic, and the worst form of immaturity if a person were to allow his feelings or emotions to control his life. Because health and personality are damaged by repressing emotions, they must be experienced, recognized and accepted fully. It does not imply that they will always be acted on.

Fourthly, in authentic, open communication, emotions must be reported.

> It has been truly said that we either speak out [report] our feelings or we will act them out. Feelings are like steam that is gathering inside a kettle. . . . We do not bury our emotions dead, they remain alive in our subconscious minds and intestines to hurt and trouble us. It is not only much more conducive to an authentic relationship to report out true feelings, but it is equally essential to our integrity and health.[1]

Finally, the ideal is to report emotions when they are being experienced. When people are just beginning to open up, it may only be possible for them to report on previous emotions. This can be a valuable stepping stone to reporting present emotions. It is safer to report previous past emotions. One is much more vulnerable reporting present ones, even though it leads to true authenticity.

The group process is so effective because, when some members are prepared to take the risk, others will become brave enough and secure enough to do the same. To that extent they will come to know themselves better, and allow others to experience them as unique human beings.

Care and Confrontation

Caring and confronting are both necessary for effective group life. However confronting in a non-caring way is destructive of the relationships upon which group life is built. Group members become frustrated when they cannot share what they really think and feel. When protective barriers are erected, then people become isolated behind them.

David Augsburger has combined both words to form the compound 'care-fronting.'

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[1] Powell, pp. 74-75.

> Care-fronting is offering real confrontation that calls out new insights and understanding. (To confront effectively is to offer the maximum of useful information with the minimum of threat and stress.)
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> Care-fronting unites love and power. Care-fronting unifies concern for relationships with concern for goals. So one can have something to stand for (goals) as well as someone to stand with (relationships) without sacrificing one for the other, or collapsing one into another.[1]

For this to happen members of groups need to raise and discuss generally held opinions about confronting. They need to recognize that there is a way to confront that allows it to be viewed as natural, neutral, and normal.

In any conflict situation there are essentially five options one can take on resolving the conflict. Augsburger has listed them as follows:[2] 1) I'll get him; 2) I'll get out; 3) I'll give in; 4)I'll meet you half way; 5) I care enough to confront.

And he describes them diagramatically in the following way:

		A	9	High Concern for Relationships	
		F			
Your Way 9/1		F	8		9/9 Our Way
	I yield to win acceptance	I		I can care and confront	
		R	7		
		M			
Little concern		A	6		High Concern
	A S S E R T I		V E N E S S		
for goals		I	5		for goals
		O			
		N	4		
	I leave I lose			I win You lose	5/5 Crossover point I'll meet you halfway
			3		
			2		
No way 1/1			1		1/9 My way

[1] David Augsburger, Caring Enough to Confront (Glendale, California: Regal Books, 1980), p. 10.

[2] Ibid., p. 13.

Each of these responses has its place in life. Each style of behaviour has its appropriate time, situation and use. Usually it is best to commence with the caring and confronting approach. If this does not succeed then it may be necessary to trade value for value. There are long-term problems if the other options are used as solutions in relationships that exist on more than a casual level. Used in such a context such solutions should be viewed as only a temporary measure buying time, to move back to the caring and confronting model again.

The non-threatening caring and confronting model for group life offers ". . . interpersonal communication at its best. Caring--I want to stay in a respectful relationship with you, and confronting--I want you to know where I stand and what I am feeling, needing, valuing and wanting."[1]

The major question is, how does one confront in a non-threatening way? It takes more than caring to do this. Another important question is, how can one defuse aggressive confrontation?

Before discussing these techniques, it is important to stress that group members should not use the techniques of confronting simply as techniques that are effective. But these techniques should be used because they are consistent with and emphasise the reality that the other person addressed is precious--that they are of value. When this attitude is maintained, then harmonious relations are possible. If when confronting, the other person is threatened in some way, he will become defensive in the face of perceived rejection. So the following two

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[1] Ibid., p. 15.

rules which safeguard the other person from attack are important:

Firstly, own the problem, send "I" messages rather than destructive "you" messages. "You" messages are often attacks, criticisms and devaluations of the other person. "I" messages own my anger, my responsibility, my demands without placing blame. "I" messages say clearly how "I" am feeling and analyze the causes of my feeling this way.

Secondly, the problem rather than the other person is to be made the focus of attention. This needs to be done very carefully so that the other person clearly perceives it in this way as well.

How does one defuse an aggressive confrontation situation, without reacting and turning it into a fight? This technique has often been called *active listening*. First the listener acknowledges the other with an understanding statement reflecting the feelings of the other person. He tunes into the other person's wave length at the emotional level, and does not try to answer the accusation. By reflective answers he then seeks to understand the cause of the emotion. This is usually effective in conflict situations, and demonstrates that one really cares.

Group life is so successful because it is not just a one to one situation. Even with the best techniques a person may not respond to care-fronting. This is where the group process comes into its own. As Southard has said:

> A person who is deceived by himself may not respond to the observations of one person, but when he hears the same opinions from a dozen different individuals, he begins to think that there is some logic in their conclusions. Perhaps he should reconsider himself.[1]

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[1] Samuel Southard, Your Guide to Group Experience (Nashville: Abingdon, 1974), p. 29.

Participation (Sharing)

Sharing is involved in all aspects of group life. Group identity is a shared identity. Acceptance is the result of a shared relationship. All communication, caring and confronting, involve sharing as a heart element. Group life is only successful to the extent that it is a shared life. With all deep sharing there is an element of risk, namely, that of rejection. There are two rules which lessen the risk and safeguard relationships:

1. Share yourself Don't threaten another person by sharing something about him that he may not be comfortable with, and will then feel threatened and retreat. You share what you are willing to, and give him the opportunity to do likewise for himself.

2. Don't use people "It is a law of human life, as certain as gravity: to live fully, we must learn to use things and love people . . . not love things and use people."[1]

Group sharing should take place on at least three levels.

1. The intangible self Thoughts, feelings, experiences, ideas, interpretations and intentions

2. The tangible self The things which demonstrate in a concrete way the solidarity of the group--our presence, and the things we bring with us to share with others

3. The spiritual self Faith, trust, belief, doubts, perceived relationships and wrestlings--the sharing of sins and failings as well as victories[2]

When people are authentic in sharing on the spiritual level, the

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[1]Powell, p. 134.

[2]These three categories are this writer's analysis of levels at which sharing must take place.

group dynamic is such that faith and belief are infectious, and group resources are pooled to deal with and solve the problems, or if they are not solved, there will be a common support for each other in the problem situation.

Adoration (Worship)

The desire to worship God, gathers people together and worship represents the highest point of group activity. The prayer, Bible study, praise and sharing will help them to grow in relationship to God and to each other. The individual can successfully worship alone, but the shared experience has a compounded dimension and focused intensity. As group members share with each other their relationships with God, they share their deepest selves. In doing so they open up not only to each other, but to the Spirit of God.

Conclusion

The most rapidly growing church in Australia is at the Christian Life Centre on the corner of Riley and Goulburn streets in Sydney. It began four years ago as a group of nine people, meeting with their pastor. Now it has over one-thousand members, What is the secret of their success?

Attendance at their meetings and reading their information boards revealed the following:

1. They met in small fellowship groups and as a congregation
2. Members demonstrated their love for each other by warm smiles, handshakes and embracing when greeting one another
3. The music was modern and did not use the forms of one-hundred years ago, There was no culture gap to be bridged in worship.
4. The content of the preaching was non-emotional and practical. The

singing and praying were very emotional

5. There was no artificial distinction between sacred and secular. There was clapping in the church services, not only emotionally during the singing, but also as an indication of appreciation.
6. All present seemed actively involed
7. There also seemed to be no ethnic barriers, and all were equally welcome. The various sectors of society were present (southern Europeans, Asians, Melanesians etc.)
8. There seemed to be a lot of sharing. For example, in the communion service all the participants shared the emblems they had received with the person next go them
9. They served hot drinks and biscuits between meetings. People stood and talked together as they drank their hot drinks.
10. Interviews were used to build group solidarity. Through the interview people got to know each other, and to appreciate each other

This writer believes that the above ten points have made a key contribution to the Christian Life Centre's phenomenal growth. It constitutes a success story validating the following factors essential to group life--that small fellowship groups have a key role within the congregation, warm acceptance of all who came, confirmation of acceptance by body language and touching, fellowshipping around food, sharing with each other and opening up the details of their lives to each other.

The Christian Life Centre is illustrative of the success of these aspects of group and corporate life.

CHAPTER IV

ORGANIZATION AND IMPLEMENTATION OF THE CHURCH GROWTH GROUP

Recruitment

The group was formed by contacting members of Brightwaters church who had non-Adventist friends and interesting them in the idea of being involved in a church growth group. It was hoped that the group would include non-Adventists. Only one non-Adventist was prepared to join as the other non-Adventist friends were apprehensive about being involved in a group with a Seventh-day Adventist minister. This resulted in Gary, Dorothy and Warren forming the original nucleus of the group.

Warren, a thirty-six year old bachelor, lives at Aberdeen and visits Gary and Dorothy every weekend. He works during the week as a travellor for a frozen food firm. Gary, aged thirty-six trained as a teacher but because of partial deafness is unemployed apart from casual work. Dorothy, aged thirty, is the breadwinner and works as a secretary.

Noel and June, aged thirty-two and thirty-one respectively, accepted an invitation to join the group. June did part-time work as a cleaner and Noel, a trained mechanic, worked as a "Semi" driver. They had a daughter aged eight years. Noel's sister Leonie and her husband Robert, who had two small children, also joined the group. Robert works as a printer and Leonie was a part-time cleaner like June.

During discussion of group goals at the first meeting, Noel and June suggested that Barry and Kelly would be ideal additions to the group. They reported that Barry and Kelly were looking for fellowship. Barry, a non-Adventist, worked in the factory and his wife, Kelly, was pregnant with their second child. The group was happy to invite them to join as they constituted the type of people we were anxious to reach. Other members included my wife, Sue, who trained as a teacher and myself as convener, facilitator and resource person for the group. We had a background of thirteen years ministry in New Zealand and Papua New Guinea.

Goals

The group was established for the purpose of this project with the goal of growth, as a church growth group. This growth was to be measured spiritually, socially and numerically. Adventists and non-Adventists were to be equally accepted in the group.

Evaluation

Evaluation of spiritual growth was to be by the way group members answered questionnaires, by their interaction in Bible study, and by the significant growth statements made during the course of group life.

Social growth was to be measured by assessing group interaction, answers to questionnaires and testing with the Taylor-Johnston Temperament Analysis Test.[1] This T-JTA test was administered twice--

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[1]Taylor-Johnston Temperament Analysis (herafter T-JTA) measuring in the form of a graph against a norm various factors of personality.

once at the Fourth meeting and then after the close of the Tenth meeting.

The Johari Window[1] was used to give added data on group members.

Numerical growth was to be measured by the inclusion of non-Adventist group members, and by assessing their potential for joining the church.

Historical Sketch

First Meeting (Cautious, but cooperative)

There were ten people present at the first meeting; Gary and Dorothy, Warren, Robert and Leonie, Neville and June, Mrs. Price, Sue and myself as facilitator.

First on the agenda was a basket lunch to which all had contributed. Robert and Leonie were late in arriving. Noel, who was Leonie's brother, made her "welcome" by saying that his sister was "late as usual."[2]

After lunch we discussed our group goals and how we could implement them. We agreed that:

1. The purpose of the group was open fellowship and Bible study
2. Membership was open to anyone, however we did not want to exceed twelve members or fall below five members
3. We would study the Book of Mark together

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[1] See Appendix D.

[2] The writer interprets this confrontation as being atypical and occasioned by the brother and sister relationship already established which was strong enough to withstand such confrontation.

4. We would make group decisions when all members were present
5. We would treat all matters discussed as confidential
6. We would go on at least one social outing as a group
7. We would meet once weekly on Sabbath afternoons beginning at 1:00 p.m. and closing at 3:30 p.m.
8. Meetings include fellowship meals, personal sharing, Bible study, and playing together
9. Leadership would reside in the group
10. We would have at least eight meetings and would make the effort to attend all meetings.

There was a long discussion over the Bible study. Most of the group were happy to study Mark and to take a leisurely pace. Robert and Leonie wanted to study the current theological issues facing Adventism which probably would have changed the direction of the group. However they finally agreed to study Mark, provided the group undertook to finish the whole book.

The rest of the time was spent having each person, around the circle of the group, tell their life history. This facilitated getting to know each other better. The meeting closed (reluctantly) at 5:00 p.m. without Noel and June yet having contributed, due to lack of time.

Second Meeting (Expectant, optomistic)

All members came a little earlier than the previous week and Barry and Kelly were there as newcomers. The meal was much more streamlined as the ladies had agreed on paper plates which saved washing up.

The meeting began with welcome for Kelly and Barry. We told

them what our group decisions had been and of the agenda we had followed the previous week. For their benefit the histories shared so far were summarized and then Noel, June, Barry and Kelly shared with the group. Kelly's story was very involved and used up all the time. However, the group did not mind as it helped us to understand the tremendous trauma she and Barry had been through. There was real catharsis for them and the group sharing was at a very deep level.

A few minutes were spent on the opening verses in Mark and we finished the meeting at 4:30 p.m.--late again, but everyone said they preferred it that way. Barry and Kelly announced regretfully that they would not be there the following week.

Third Meeting (Settling down, maybe this will be really beneficial)

Warren brought two lovely cheese savouries made by a French cook, a friend of his. He announced that he had especially asked her to leave out the pork. This was significant as he had made a special effort to contribute in accordance with the group expectations. All members were present except Barry and Kelly.

At the beginning of this meeting there was a discussion of leadership in the group, and the material on "Body Leadership" found in Appendix F was shared with them. There was agreement that we should aim for this kind of leadership in the group.

Some of the statements in this leadership paper[1] were seen as our aims:

1. Communicating confidence--demonstrating strong confidence in people, thereby showing assurance that Christ is at work in people's lives,

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[1] See Appendix F.

even when it doesn't look as though he is.

2. Building people relationships--guiding people into loving supportive relationships, utilizing small gatherings to help people learn "one-anothering" skills
3. Providing example--building close and open friendships with people, allowing them to see strengths as well as weaknesses in our lives
4. Developing a prayer and worship life-style--encouraging prayer and worship in the group, providing non-threatening, intimate occasions where people can learn together to tell God they love Him, affirm Him and need Him.

A group contract check-list[1] was filled out to reaffirm the goals of the group and to make sure all were clear on what the group was doing. A discussion of closing times followed and the consensus was that there be a flexible closing time. After an hour of Bible study the meeting finished at 5:00 p.m.

Fourth Meeting (Questions, questions, questions: threatening!)

Kelly and Barry were back again and wanted to bring a young couple who are friends of theirs to the next meeting. The group agreed to have the extra two, even though it would make our membership thirteen--one above the maximum we had set. Robert and Leonie announced that they may be going to New Zealand and so could miss up to two meetings.

The previous week's leadership discussion was summarized for

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[1]See Appendix G.

Kelly and Barry who had not been present. A new statement was then read to the group.

> Any group will have leaders. The question is, What kind of leaders? . . . you do need people who will set the pace in openness, in sharing, in honesty, in commitment and in dedication to Christ and to one-another.[1]

The group agreed that this was the kind of leadership they wanted.

All members did the T-JTA test which took two-thirds of the meeting. It may have been a mistake to administer the test. The test finished at 4:00 p.m. The Bible Study lasted one hour.

Barry felt threatened when members of the group pointed out some discrepancies between Mark and the other gospels. Kelly also felt threatened as she held a dictation theory of inspiration and thought God was therefore on trial. Barry was so upset that he wanted to leave immediately.[2] An excuse was used to get them to stay a further ten minutes so that their confidence could be reinforced. At the end of ten minutes they were asked if they needed to get away? Kelly answered that she would like the Bible study to go on a little longer.

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[1]Richards, p. 15.

[2]During the week a fourth-year theology student working in the Bonnells Bay mission team saw me and asked me to go easy on Barry as he was really upset over last week's meeting. He was worried that Barry would lose his faith, though he agreed that Barry needed a more realistic idea of inspiration. I felt a little bit threatened, but told him that Barry would come through alright and would be stronger for the experience. Barry had had eighteen months of studies with an older minister which had not resulted in him joining the church, but had left Barry thinking that to be a converted Seventh-day Adventist meant to have no doubts whatsoever. The presentation of the prophecies meant to be so convincing had not resulted in assurance of salvation. Faith for Barry meant having no doubts. Barry had lots of doubts, therefore he felt he wasn't a Christian and was not in a saving realtionship to Christ. He thought the key to his dilemna was knowledge, as knowledge would drive away doubt and so he could be a Christian. It was pointed out that the group approach would probably work, where the knowledge approach hadn't.

The meeting finally ended at 5:00 p.m.

Fifth Meeting (Opening up, responsive)

The only absent members were Robert and Leonie, whose children were sick. Sue and I shared with the group our personal T-JTA results, pointing out some of the significant features. Sue perceived me as being less expressive/responsive than I saw myself. This told me that I needed to be more communicative in the home with her. On the criss cross[1] I saw her as more sympathetic than she saw herself. The group enjoyed the discussion so much that Barry wanted to share all the test results. Maybe the group should have cooperated as openness by some in the group brings an open response from others. This would have facilitated growth. However, it was decided that the group could do that the next week, after they had time to evaluate their own graphs first. (Barry's graph showed his need for urgent improvement on three personality traits. It may have been threatening to him to discuss his graph for the first time with other members present. Some others also had urgent improvement indicated.)

Discussion then shifted to the meeting place for next week. The possibility of meeting in the homes of others members in the group was discussed and some felt it was now time to change to another home. Barry and Kelly's home was selected for the next meeting.

Bible study went for more than an hour. Then a small group evaluation sheet was answered by each member.[2] The test results showed that leadership was generally being exercised by the group. Communication

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[1] In the T-JTA testing, a criss-cross is where the questions are answered by both the testee and a spouse or friend. The two graphs are then plotted.

[2] See Appendix B for details and individual responses.

between members was open and free flowing and that group members felt they were being open and honest. The group thought that they were not yet working hard at their task, but most members felt completely accepted. Words used to describe the group were: interesting, self-searching, friendly, involved, comfortable and helpful. Spontaneously, two members wrote that they were really thankful for the group.

Sixth Meeting (New location, new informality)

The group obviously enjoyed being at a different home for a change. Lunch began about 1:15. There weren't enough easy chairs but the bean bags and soft carpet were conducive to informality and sharing.

The results of all the T-JTA tests were handed around, but the group retreated from sharing the results, especially when Kelly commented on her "perfect" score. Barry diverted the discussion to his concern about the Sabbath. He stated that to raise their boy Bill as a Sabbath-keeper would make him miss out on some of the worthwhile things in life, such as sport and job opportunities. A lengthy discussion on Sabbath keeping followed, including how one could determine how the Sabbath was to be kept. What basis was there for working out God's will in this regard? It was decided that Adventist Sabbath keeping found many of its detailed regualtions in the writings of Ellen White. Was this an endorsement of current Sabbath/Sunday keeping ideas of her day? Were the detailed regulations a legacy from Puritanism? The group decided that these rules represented a sincere desire to live under the Lordship of Jesus Christ.

The group was comfortable discussing these questions because the two non-Adventists present were aware of Sabbath-keeping and attended church regularly, and it was Barry who initiated the discussion.

There followed a one and one-half hour period of Bible study and the meeting closed by all forming a circle and each one praying a sentence prayer--Barry and Warren both joined in. The time was 5:30 p.m.

Seventh Meeting (Another home--comfortable, relaxed and friendly)

All members were present except for Robert and Leonie who were still holidaying in New Zealand. Final arrangements for the group social outing was the first item on our agenda. Previously, we had decided to go bowling at Mayfield. Gary had tried to make a booking but found the Bowling rink would not take bookings. The group was in a quandery about what to do. Gary then suggested going to a Gosford fun centre. Barry knew about the place and the two of them lead out in the discussion which the accompanying discussion diagram shows.[1]

The group decided to go to Gosford and then to follow Barry's suggestion of going on a scenic rail journey behind Wyong on the way home.

The Bible study was on Mark 2:23-3:6 and the group wrestled with all the practical issues of Sabbath keeping. We applied the texts to ourselves after seeking to understand the issues Christ had to confront.

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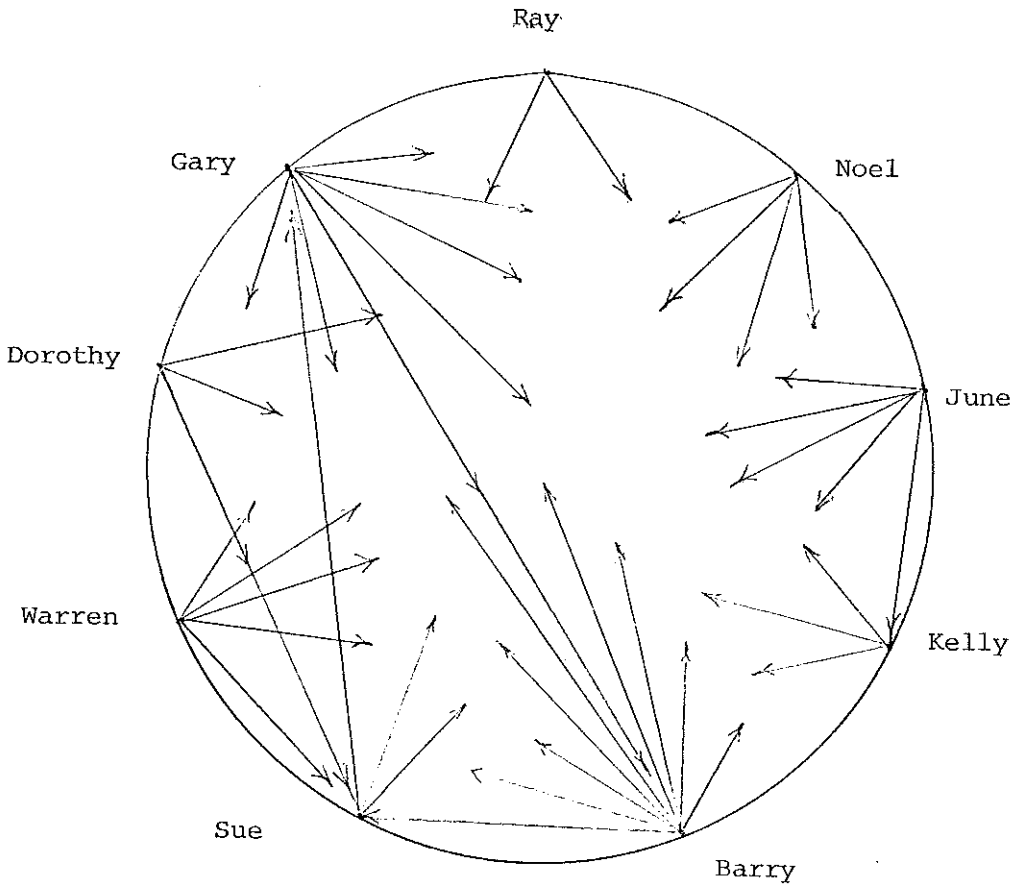
[1] Barry made 10 conversation contributions and Gary seven. The next highest contributor was Warren with five separate statements.

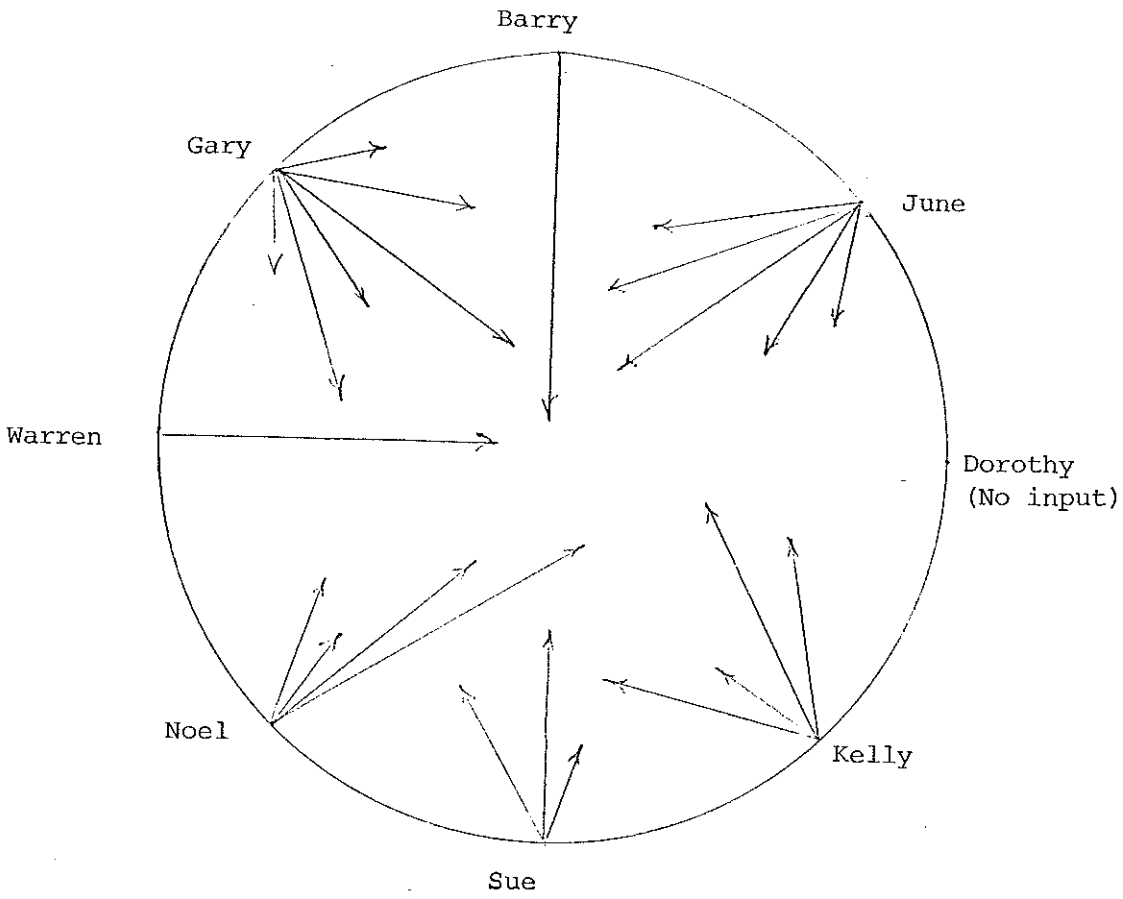
Ten Minute Discussion Diagram Regarding a Social Cuting



Length of arrow symbolic of length of input. Arrows go directly to another person when that person was specifically addressed.

The following ten-minute discussion diagram reveals quite a different member participation as compared with the discussion on a social outing. Attention is drawn to the fact that Dorothy made no contribution. Barry and Warren made only one statement each. When they saw me drawing the discussion diagrams, the group wanted to know what I was doing? After I had shown them the diagrams they were intrigued and acknowledged the participation levels depicted.

Discussion Diagram for Ten Minutes During Bible Study



This meeting was a milestone in the group experience. Barry's statements[1] showed he was anxious to do what God wanted him to do. Warren told the group he wanted to join the church as the following verbatim shows:[2]

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[1] "I think it is important to know what God wants me to do." Also, "It's good to have a group to discuss all the aspects of Christian living."

[2] R = Ray, W = Warren, D = Dorothy.

Verbatim

R1 Warren, how would you summarize the discussion here this afternoon?

W1 Please leave me out. Please, just leave me out.

R2 O.K. Dorothy, how would you summarize this afternoon's discussion?

D1 Actually I'm confused!

W2 I'm confused too. I'm not too sure what to make of it.

R3 Confused Warren?

W3 Yes, I think it has all been a bit over my head, not that I couldn't understand it--but how to relate to it.

R4 Yes?

W4 I'm an Anglican and I've always kept Sunday. I'm not sure about Sabbath keeping. I didn't know it was so important. I'm only just starting to really think again about what God wants me to do. It is really only since I've been with Gary and Dorothy. I was browned off religion when my father died and I'm only just starting to believe again.

R5 (Nodding)

W5 When my father died, the Anglican minister nearly refused to take the funeral. That really upset me. The minister said dad wasn't really a Christian. When the funeral was held there were so many people there that the church and graveside were really packed.

R6 Ah hah (and nodding)

W6 We had to hire a small truck to carry away all the floral tributes. There were messages from all sorts of people. He was really loved. But the minister nearly refused to conduct the funeral and when he did so he criticised dad.

R7 You were deeply hurt?

W7 Yes. It really browned me off religion, Dad was only about 40, I wondered why God allowed him to die. At the time the only religious people who helped us were a couple of nuns. They paid real tribute to dad and helped our family. Before I met Gary and Dorothy the only really religious person I knew was a Carmelite Nun up in Port Moresby who was a really genuine Christian.

R8 There are some lovely people in the Catholic Church.

W8 Yes.

R9 What we have been trying to do this afternoon is to work out principles so that we can decide what God wants us to do. We want to obey Him as Lord of our lives.

W9 There's lots of areas of my life where I haven't been serving Him. I've had a lot of things to think about this afternoon. I've been thinking about joining your church.

R10 We won't ask you to or pressure you to join, but if you want to you'll be most welcome. We aren't painting rosy pictures of what things are like in our discussions. We are trying to share with each other what we really think.

W10 I know that, and that's what I like about you. If you were trying to pretend I'd know it, because I know a few people and situations that aren't what you'd call "glowing examples." I told my relatives at the wedding I attended a couple of weeks ago and they threw up their hands in horror. (Grins--laughter response from the group.)

Analysis of Verbatim

Warren had been very quiet during the Bible study, with very little input. I wanted to assess what he had gained from the discussion, but he was hesitant to respond until Dorothy said she was confused. This gave Warren the courage to reveal his own confusion. He then opened up dramatically and revealed his thoughts in regard to spiritual things.

He is normally a shy person, but this was a growth situation for him in relation to the group. He would not have felt free enough to express himself in this way a few weeks ago. This meeting was a milestone in his relationship with the Lord and the Group. The meeting closed at 5:30 p.m.

Eighth Meeting (Back to original location)

Robert and Leonie were still away, and as no-one had seen them it was thought they may still be in New Zealand.

After the meal there was a discussion on group philosophy using the contrast between the artificial and real life learning situations. This material is reproduced in Appendix C.

Whether it was permissible to wash cars on Sabbath was Barry's question carried over from the previous week? "Isn't it just as important to wash a car on Sabbath as to wash the dishes? It is something I really enjoy doing" he said, bringing the topic up again. The final consensus was that we would lose the special blessing of the sabbath unless we kept the day free to concentrate on worship and fellowship--things which enhanced relationships with others. In this way the Sabbath was seen as made for man and not man for the Sabbath.

Barry and Kelly then talked about their friends at a church a few miles away who were baptized with Kelly but who were not attending church anymore. They had visited them the night before on the way back from Sydney. In the dialogue that followed, Barry said twice how much he appreciated having the group, and compared it to his friends who had no-one to relate to spiritually. Barry thought someone from the Conference should go down to the particular church and "wake them up." (It seems that Barry is beginning to see Christianity as relationships rather than knowledge.)

Mark 3:27[1] was a difficult text for the group to understand and we spent some time wondering what it meant? Dorothy made the best suggestion and the facilitator was delighted because this was her first spiritual contribution to the group. She was commended by the group for contributing the best idea so far. She had explained the text rather timidly and some of the group had not heard what she said and so she was asked to explain it again. She then explained the text much more confidently. Barry also participated in the Bible study more actively than on previous occasions. The meeting closed by reading through Mark chapter four without comment followed by prayer at 5:15 p.m.

After prayer Noel announced that his car had broken down and that he could not come on the fun outing the next day. The group showed real disappointment. Barry supported the idea of changing the outing by saying that they could not afford the outing we had planned.

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[1] "In fact, no one can enter a strong man's house and carry off his possessions unless he first ties up the strong man." (NIV) What does it mean in context?

We decided whatever we did had to be after Noel had fixed his car. A decision was made to go to the Morisset Hospital picnic/barbecue area to play tennis and have a barbecued meal together.

Ninth Meeting (A tennis outing and a barbeque tea at Morisset Hospital tennis court and picnic area)

The agreed starting time was 4:00 p.m. Unfortunately the tennis net was not available as someone had not returned it. All were a little late, but everyone was there by 4:30 p.m. Nets were improvised by using some wire and rope that Barry had in his car. Two teams for doubles were formed and those who were left played games with the children. When some hospital staff came, one court was surrendered to them and more of us played continuous cricket with the children. Warren was especially good with the younger children, pushing them around for a long time on a bicycle. There were expressions throughout the time that we ought to do this more often.

When it began to get dark, we lit the barbecue and some sat and talked while others cooked the meal. Noel provided background music from his car stereo. Everyone was relaxed and there was a good atmosphere. Gary unexpectedly asked how such a "motley crew" had been chosen for the group. There was no sense of rejection in the way he asked the question. We laughed together and discussed the aims I had had and some of the ways the group had grown by itself rather than being only "a selection."

The light faded quickly after the sun went down and we decided that next time we would need to begin earlier or have some lighting. Someone found a little 12 volt light which was rigged up on

a string. After tea we sat and talked in the warmth of the fire. We decided it would be good to have some outing once a month, and also deiscussed the possibility of a camp-out somewhere. At 8:00 p.m. we packed up and went home.

Tenth Meeting (A one-week break, a loss of continuity, a new appreciation for the Lord's supper)

Robert and Leonie were back from New Zealand and all the others were present except for Noel, who had changed jobs and was now an interstate truck driver. There was one visitor, Sandra, who had come to stay overnight with Ray and Sue.

The communion service was integrated with the meal and so recaptured some of the atmosphere from when our Lord first celebrated it with His disciples. There were some variations, for example, couples washed each others feet. Then, the bread was served in one piece and attention drawn to 1 Cor 10:17[1] pointing out the symbolism of one loaf for the unity of the group in Christ. One of the groups members pointed out that this meant we were brothers and sisters in Christ. As the bread was handed around, each one broke off a large piece for themselves. We ate it slowly and between bites, each one shared what the symbolism of the bread meant to them. Dorothy showed more confidence than ever before, when she shared her ideas first. The wine was then shared by passing around a large jug from which each poured a glassful. Before drinking we all turned to the person on our left and swapped glasses with them, saying to each other, "I want to share this symbol

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[1] "Because there is one loaf, we, who are many, for we all partake of the one loaf." (NIV)

of the blood of Christ with you. He died for you as well as for me, he has washed away your sins and mine." We then shared in a similar way with the person on our right. We drank the wine slowly and shared, one by one, what this symbol meant to each of us. A prayer of benediction closed the service.

Evaluation sheets were then handed out to provide feedback on the group. Group members took a while filling it out and were much more open in their responses than the previous time. They now felt free enough to make negative comments as well as positive ones.[1]

The Johari Window test was then taken by the group. This test reveals two important personality characteristics--willingness to reveal, and openness to feedback. Barry had just mentioned that he had terminated a friendship. His friend had asked Kelly to mention to Barry not to swear in future when he was visiting them. Barry felt this judged him harshly as he had only used a well-known Australian term to refer to cow manure. As far as he was concerned, this person was now "wiped" as a friend. In terms of this conversation Barry and the group thought that the questions in the Johari Window were especially relevant. Barry found it difficult to accept feedback.

Robert refused to do the Johari Window Test. When asked why, he said it was just a stupid American test! Barry said he thought so too, and furthermore the Taylor-Johnston Test was the same and had made no impact on him whatsoever. The group confronted Barry and Robert over their statements but got nowhere. Gary then said that they needed

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[1]See Appendix E.

to leave soon, so we completed the test without Robert.[1]

We decided at the close of the meeting that we wanted to continue meeting as a group and that we would meet again in two weeks time to formulate a new group contact.

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[1] Gary, impatient with the waste of time, steered the group back to the task in hand. He appeared frustrated with Barry's and Robert's lack of co-operation. After the meeting he lingered for a few minutes to discuss the impatience he had felt.

CHAPTER V

EVALUATION OF THE PROJECT

Introduction

The group was a rewarding experience for the participants. The answers which they gave in response to the final questionnaire recommend group life. Kelly said the group was "fun" and she would like to see "more groups be carried on."[1] Robert's response was that it was "profitable" and that he would like to see "this type of group more prominent . . . in the church." All responses included similar positive assessments. Dorothy wrote, ". . . although I am not a community person in this type of situation, I found that this kind of group was very important for my growth as a real Christian." Answering another question she wrote "This group seems to have covered all aspects of our Christian experience that are up front as well as 'hidden' in our lives."

Goals

The goals of the project were to establish a church growth group, made up of Adventists and non-Adventists, where both were equally accepted. It was further expected that this group life should result in social, spiritual and numerical growth.

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[1]All answers are tabulated in Appendix E.

Acceptance

The first part of the aim was successful, in that Barry and Warren, though not church members, were just as much part of the group as any other member. There was acknowledgment of their non-membership status in the denomination, but this did not affect their membership status in the group. All the members of the group participated in the final communion service.

Evaluative Instruments Used in Assessing Growth

The extent to which the group achieved its social, spiritual and numerical goals will now be assessed. There were five evaluation instruments used in assessing social and spiritual growth. The "Small Group Evaluation Sheet," as found in Appendix B, was used in the fourth week of group life. It provided feed-back on how the group was progressing and provided data on how the members felt about the group at that stage. The second testing instrument was the Taylor-Johnson Temperament Analysis Test,[1] given during the fourth meeting and after the tenth meeting.[2]

At the final meeting an assessment of the group experience was made and its results are tabulated in Appendix E. The Johari Window[3] test was given during the tenth meeting. It gives significant

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[1] Louise Nash, ed., Taylor Johnson Temperament Analysis Manual (Hereinafter T-JTA Manual) (Los Angeles: Psychological Publications 1980), pp. 16-20.

[2] (Dr. Giller, the project supervisor, suggested that it takes at least six weeks for any significant change to occur.) This test was used because it is a recognized psychological test and the accuracy of its results have been well demonstrated in a large population sample.

[3] See Appendix D.

data on the personality factors relevant to group life--willingness to reveal and openness to feed-back.

The discussion diagrams were used to show the difference in participation levels of the individual members of the group. These diagrams were drawn when discussing secular as opposed to spiritual subjects. The diagrams aided in assessment of Barry and Dorothy's growth.

These testing instruments provided sufficient data to assess the group accurately. Unfortunately the group showed a consistent negative response to answering the questionnaires.[1]

Social Growth

The primary testing instrument for social growth was the Taylor-Johnson Temperament Analysis Test. This test, given twice, gives significant indications of the growth of the group members. Its results have been corroborated by the other testing instruments and an analysis of the group life. These significant aspects of the group life are reported in chapter four on the organization and implementation of the group project.

One profile has been used to plot each individuals' test results.[2] These have been plotted by using a broken line to depict the first test and an unbroken line for the second test. This has ensured that growth or non-growth is immediately apparent on the

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[1] This negative response may have been due to the time they used at the expense of Bible study. I have suggested in the next chapter that in future the questionnaires be clearly recorded as part of the group contract--sharing the results of the questionnaires is not sufficient to cure the negative response.

[2] See Appendix A for the individual profiles.

profile. The T-JTA results have been influenced by both the group process and other "outside" influences on the members of the group. However, where consistent changes occured in the group members profiles, this writer believes that group interaction was the most likely cause.

There were nine in the group who completed the test two times. The second test results showed five had a significantly lower number of "mid"[1] responses.

> Clinically a very high Total Mid Count can be associated with a lack of self understanding, and sometimes anxiety, poor ego strength, or poor self discipline. . . . an absence of Mids . . . suggests that the testee had no difficulty in answering the questions.[2]

Thus the lowered number of Mid responses showed that the group members now understood themselves a lot better than when the test was first taken.

Five of the group members had a higher Sten[3] score on the second test. All these scores indicated a healthy improvement in the testee's attitudes to themselves. Two of these profiles moved from a low Sten score to a neutral score.[4]

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[1] "Mid" responses are "undecided" responses. See T-JTA Manual, p. 9.

[2] Ibid., pp. 7, 10.

[3] A Sten in this sense is a rating of self attitude over a scale of 1 to 10.

[4] The implications are explained in the following quotation from the T-JTA Manual. "The Attitude Scale Sten Score obtained for this scale will fall into one of three ranges: High, Neutral, Low. . . . Neutral Scores (4,5,6,7): When the score falls within this middle range, it indicates that the testee showed little test-making bias and that he or she answered the questions in a frank, open and straight forward manner; and there was little tendency to be either overly critical of, or overly favourable towards self.

As a low score indicates that the testee undervalues himself. He has a low self image. So the results of this aspect of the T-JTA testing probably means that five group members improved their social effectiveness.

Warren's Sten score of three remained the same on both tests. He was the only member of the group to retain a low Sten score. However, he had the most dramatic decrease in the number of Mids from thirty-four to four. So even though his attitude to life was still rather negative, he was now much more in tune with himself.

Five of the profiles recorded a decrease in hostility levels, and four of these were dramatic. On the first test these four profiles showed an urgent need for improvement, as they showed extreme hostility. It was therefore gratifying to see a change to acceptable and excellent levels. Noel was the only person whose hostility remained in the upper and unacceptable section of the profile. This showed that urgent improvement was needed. His overall profile graph moved further away from the areas depicting excellent adjustment and so showed a decline in social effectiveness.

High Scores (Stens 8,9,10): A high score indicates a defensive test taking attitude; the higher the Sten, the greater the degree of defensiveness. For whatever the reason, the testee was consciously or unconsciously unable or unwilling to see or rate self honestly or objectively, and gave himself or herself the benefit of the doubt in answering the questions . . .

Low Sten Scores (Stens 1,2,3): A low score suggests an inclination to answer the questions in a self-depreciating manner, and to assume that most questions which seem negative in implication undoubtedly apply to self; the lower the Sten the greater the degree of self-depreciation . . .

More important . . . is the probability that if the individuals habit of . . . underevaluating himself or herself is so evident in the process of taking a test, the same tendencies may be operative in his or her approach to other life situations.

Noel's first graph showed acceptable to excellent adjustment in all areas except for self discipline (improvement desirable) and hostility (needing urgent improvement). It was basically a socially effective pattern. The profile he scored on second test was exactly the same on hostility, and showed increased nervousness, depressiveness, subjectivity and greater indifference. This result was not typical of the group and probably came about through an enforced change of employment. His new job involved much more time away from home. Noel's atypical profile demonstrates that factors extraneous to group life affected the test results.

Seven of the group members showed overall social improvement in their T-TJA profiled results. (Kelly had been and remained in a socially effective pattern.) Leonie's profile showed the most dramatic improvement of any in the group. She changed from having a clear anxiety pattern and emotionally inhibited pattern to a socially effective pattern.[1] The Johari Window confirmed the facilitator's subjective assessment of group members.[2]

This study has shown that the group interactions resulted in social growth for the group members.

Spiritual Growth

The answers to the final questionnaire gave a good summary of the spiritual effectiveness of the group.[3]

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[1] The characteristics of these patterns are explained in the T-TJA Manual, pp. 7-10.

[2] See Appendix D for results.

[3] A full list of responses is found in Appendix E.

1. If we had more groups as [sic] ours, We would all grow to understand our Saviour better.
2. Realizing from the discussions that I had created my own restrictions and lost the real meaning of what Jesus meant my life to be.
3. Thank the Lord for our fellowship.

The first T-JTA test revealed a high level of hostility in the group. This hostility was spiritual as well as social. In the group discussions and Bible Study these hostilities often came out and were dealt with openly. Barry dealt with his hostility regarding the Sabbath in the sixth meeting, when he switched the discussion from the T-JTA results.[1] The willingness of the group to follow the "switch" showed that they too had unresolved "sabbath" hostilities. The patterns of a lowered hostility level in second T-JTA test results, can be linked to spiritual as well as social growth.

During the course of the group life, Barry, Dorothy, and Warren showed demonstrative spiritual growth. Barry (a non-Adventist) participated in all the spiritual activities of the group, including prayer. The discussion diagrams recorded the level of spiritual participation in the seventh meeting. In a ten minute segment he made only one contribution to the discussion. This contrasted with his involvement during non-biblical discussion. At the end of the group project, his spiritual participation level had risen to equal the group average. During the eighth meeting he made two statements indicating his appreciation for the group as a spiritual stimulus. These statements occurred during discussion of his friends who were

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[1] See report on the sixth meeting.

baptized with Kelly.[1] Later in a discussion with the Brightwaters senior pastor he indicated his decision to join the church.

The quietest person in the group was Dorothy. The spiritual discussion diagram drawn during the seventh meeting shows that she made no contribution. This level of involvement was typical of her contribution up until that time. The eighth meeting was apparently a very significant growth experience for her.[2] Her confidence improved so much that in the group's last meeting, she was the first person to share spiritually. For her Johari Window score to be one of the best in the group means that this spiritual and social growth had taken place. Her T-JTA results indicated an improvement on the active/social and empressive responsive factors and a lowering of her nervousness and depressiveness[3]--all factors relevant to her spiritual growth.

Warren also grew spiritually. The seventh meeting was especially important in his growth process and the verbatim from that meeting and the analysis that follows it indicates the growth that had taken place.

Numerical Growth

The group had as much numerical growth as it was prepared to accept. At our first meeting we had ten members present. When Noel and June invited Barry and Kelly to join it meant that we had reached the maximum agreed number. Mrs. Price left the group to go to New

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[1] See report on the eighth meeting for details.

[2] See eighth meeting for details.

[3] For definitions of these characteristics see T-JTA Manual pp. 4-7.

Zealand which left us only one short of the contracted maximum.

The spiritual growth of Barry and Warren has contributed to a definite potential for their future Seventh-day Adventist Church membership. Warren indicated this potential in the verbatim recorded at the end of the seventh meeting, and Barry in his statement of membership intention to the Brightwaters senior pastor as reported previously.

Weakness

The Johari Window test should have been given twice. Once at the beginning and then at the end. The factors it analyzes, willingness to reveal and openness to feedback, are especially relevant to group life. Giving the test twice would have provided further data on individual growth, which if consistent over the group would have been a reliable indication of growth.

There could have been more use made of the discussion diagrams. They can be used to stimulate growth by making members aware of their participation levels. Thus group dominators can be curbed and quiet members encouraged to participate. Later diagrams confirming changed participation levels are an objective indication of growth.

Conclusion

Relationships were the primary focus of attention in the group. As Christ could incorporate Simon the zealot and Matthew the publican in His group, so we could have diverse opinions in our group and still love the Lord and each other. Robert, Leonie and Kelly were keen to discuss Adventisms' current theological concerns--Kelly

from one side of the debate and Robert and Leonie from the other. The group did not take up their agenda and there was a transition to acceptance for what they "were." This writer considers that the group was successful in meeting its goals. These people were widely different in their backgrounds, yet by the dynamic of group life and the grace of God, they enjoyed the time of being together, seeking to live under the Lordship of Christ.

CHAPTER VI

RECOMMENDATIONS FOR RE-RUNNING THE PROJECT

There are so many factors in group dynamics that the rewards for church life from re-running the project are limited only by the researcher's creativity. This writer believes that growth groups hold the key to church revitalization and church growth. It is therefore recommended that others experiment with and learn from church growth groups.

As a result of conducting this project I have compiled lists of the things I would not change; things I regard as optional; and things I would definitely change.

Things I Would Not Change

The same core elements would be included in any re-run of the project. These core elements are:

1. Fellowship (weekly)--sonsummated by eating together
2. Bible study (weekly)
3. Recreational activities (monthly)

The group would again attempt to mirror the gospel by being open to anyone who wished to join. If the church is the body of Christ, then this body needs to act in harmony with it's Living Head. If Christ accepts a person just as he is then His body must do the same.

The group should again try to reach and hold people by the

high qualities of it's relationships. It should reach new people, not by running programmes, but by the enthusiasm of it's members who would invite therir friends to join the group. Research for this project has shown that the Biblical idea of ekklesia is a place where people gather to have their needs met.[1] This project has shown that this approach results in relaxed, happy christians who recommend group life.

Programmes for outreach are an organizational task-group function. This project cannot be re-run as a task group. To attempt to do so, would be to begin a new project, and would not be a re-run of this one. Growth groups minister within the group, whereas task groups focus their ministry outside the group.

Optional Variations

There are many optional variations that would aid further research into church growth groups.

1. Timing of the meetings This writer considers a number of different options could be tried to ascertain the most suitable time for groups to meet. Options considered are: 1) Wednesday night prayer-meeting groups; 2) Friday night groups; 3) afternoon groups. Another aspect of timing would be to experiment with running the group for different lengths of time.

2. Singing could have a valuable place in group life I did not use singing because I thought that it might make the non-Adventist members of the group uncomfortable. I now think they would have probably enjoyed it.

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[1] See page 14.

3. Prayer could be featured more prominantly I purposefully gave it a low key position for the sake of the non-Adventists. We generally limited prayer to a blessing on the food and a short prayer at the beginning and the end of the Bible study. Group prayer times could be introduced to the extent that the non-Adventist members of the group are comfortable with them. Prayers should be short. Long prayers are destructive to group life regardless of the spiritual status of the members.

4. An observer could aid group growth and evaluation John Mallison recommends using an observer and says that "where a skilled person who is not a regular member of the group is used as an observer, this gives a high degree of objectivity which is essential for good evaluation."[1] Mallison recommends that the observer sit away from the group.

5. Supervision of group members children In the project group, the children shared the meal, but played or read during the discussion and Bible study. One group member thought the children were being neglected and felt guilty for this neglect. Care of members children is a definite group life problem. By letting the children run free this group achieved maximum member participation. One long term solution may mean rostering group members to supervise the children.

Things I Would Definitely Change

There are definite changes that would be made in re-running this project. These are as follows:

---

[1] John Mallison, Building Small Groups in the Christian Community (Sydney: Renewal Publications, 1978), pp. 172-3.

1. Listing the testing instruments in the group contract The establishment of a group contract is a vital part of group life. It explicitly states the commitment of the group. In the project group contract there was no commitment to evaluative methods, and when these were introduced some of the group resisted their implementation. Had the testing instruments been clearly listed in the group contract, the group may have accepted them as an integral part of the group life.

2. Better timing of the testing instruments Experience with this group has shown that the most appropriate times to use the testing instruments to evaluate the group are as follows:

a) The T-JTA test. Members would take this test individually, at home, after the first and last meetings. Doing the test in group time lead to frustration by members of the group. There are 180 questions in the test which took some members a long time to answer. They felt hassled to hurry by the ones who were waiting for them to complete the test. Taking the test after the first and last meetings would provide a better indication of group growth than was achieved in this project.

b) The Johari Window. This test should be given in group time as it is a shorter test and is designed for use with an overhead projector. It could be an agenda item for the second and second-last meetings.[1]

c) Communication diagrams. Communication diagrams are used to make members aware of their participation levels in group discussions.

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[1] The test be given during the second meeting because the first meeting is devoted to negotiating the group contract and setting the pattern of fellowship and Bible study for the meetings to follow.

They can also indicate social growth when they are drawn to compare participation levels over a series of meetings. Through them, conversation dominators can become aware of their dominance and allow quieter members to participate.

Communication diagrams should be used more frequently in re-running the project as a stimulus to growth and an evaluative instrument depicting that growth. Because of my high level of involvement with the group I found it difficult to withdraw sufficiently to draw the diagrams. In future an observer could be used to perform this function.

3. Taking monthly social outings We went on only one social outing as a group. Because it was so successful, the group members requested that we hold monthly social outings together. At social outings the sharing takes place on a fun level, and these fun times together are key building blocks out of which close relationships are built.

4. A theology and theory of group life I have concluded that the group members would have benefitted more from the group experience if they had had a theology and theory of group life to read in conjuntion with the project. In any re-run of the project I would have them prepared in advance to share with the group.

Conclusion

This project could be strengthened by including a re-run as part of the project. An entirely new group would be needed for a second run. A comparison of the results achieved would indicate whether the researcher had discovered and utilized more effective methods.

CHAPTER VII

PROPOSALS FOR USE OF GROUP WORK IN MINISTRY

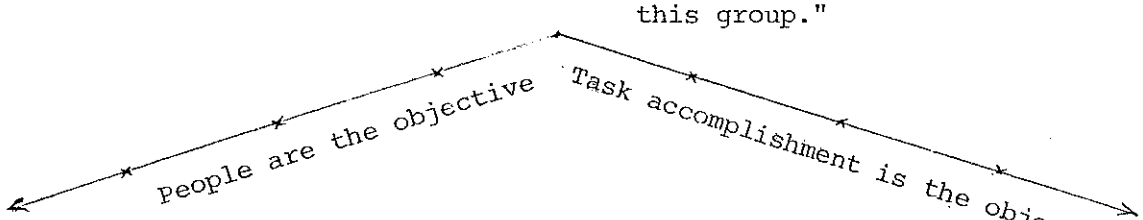
Both the theological research for this paper and it's practical application in the group experience has taught this writer that there are two types of church groups. There are growth groups and there are task groups. I intend to use both in my future ministry.

Richards and Hoeldtke[1] have summarized these two types of groups in the following way:

CONTRASTING OBJECTIVES: PEOPLE OR TASK ACCOMPLISHMENT

"God has called me to help this group be Christ's body.

"God has called me to accomplish a divinely appointed task with this group."



BODY

* A person's needs are primary, his contributions secondary
* People are valued as brothers and sisters in Christ
* People are included in interdependent relationships
* The development of people is the ultimate goal of the body's existence

ENTERPRISE

*A person's contributions are primary, his needs secondary
*People are valued for their performance and responsibility in the "ministry"
*People are included or excluded on the basis of their ability, aptitude, education, and necessity to the efficiency of the enterprise
*People are used to reach the goal of the existence of the enterprise

[1] Richards and Hoeldtke, p. 157.

The Dorcas society, youth leadership, Lay Activities committee and church board are all task oriented. They should be taught group dynamics and reorganized as task groups. Group principles should enable an improvement of the members' job satisfaction and the effectiveness of the church's various ministries.

The focus of my ministry will be to try to get the congregation meeting in growth groups. It is expected these groups will be similar to the project group, and endeavour to act as 'salt' and 'leaven' in the community by being open to non-Adventist participation.

Change should be introduced in a new church only after they have accepted their new minister. After this initial start up period, it is planned to challenge the membership to integrate growth groups into the church life in the following innovative way.

On Friday nights, group meetings could be held for church members and their non-Adventist friends. The plan will be to have a light evening meal together, and a time of sharing and Bible study. There would be no time pressure as members could sleep in the following morning.

The first Sabbath meeting would be the Divine Service at 11:00 a.m.[1] This would mean a leisurely start to the day and the congregation would sit still and concentrate while still fresh and attentive.

---

[1]Sabbath is meant to be a day of rest, but families with young children often find it a rush to get to Sabbath School by 9:30 a.m. There is also a problem catering for the needs of children and youth on Sabbath afternoon. For many of these people Sabbath afternoon is boring, and parents find it a burden to try to keep them occupied and interested. In the morning the young ones have to be continually hurried along to be ready on time.

It is expected a 'pot luck' lunch would follow at which all members eat together. Meal time is the time when people are most relaxed and open to each other. It is my conclusion from this project that eating together consumates fellowship. Thus the 'pot luck' lunch would facilitate a feeling of community in the church.

It is planned for Sabbath School to commence at 2:00 p.m. and run until 4:00 p.m. This would allow a much longer period for group Bible study. The children would not be unsupervised as they would have their own departments to cater for them. Youth leaders could have their load lightened as they would not need to run a separate meeting for AJY or Youth activities. This meeting could include such course-work.

This innovative program will be suggested as a trial plan to be run for three months. At the end of the three month trial period the effectiveness of the new methods should be evaluated. The church would then be free to adopt it as their pattern of worship, adapt it, or reject it in favour of the traditional approach to worship.

Such a plan will require an open and accepting church, but if it was adopted it could work successfully and be instrumental in increasing fellowship, spirituality, and the accession rate of new members into the church--church growth.

CHAPTER VIII

CONCLUSION

This study concludes that church growth will occur as a result of applying small group dynamics to the church's life. This conclusion is supported by the results achieved by Pastor Frank Houston of the Christian Life Centre in Sydney, whose congregation is broken up into small group fellowships. His church has achieved the distinction of being the most rapidly growing church in Australia.[1] Research and practical experience has convinced me that group principles are the key to turning the church from it's present declining growth rate to a new growth phase.[2]

Relationships are the primary focus for church growth group members. In these groups the gospel is mirrored, because people learn to accept each other in the way Christ has accepted them. Thus, membership in the group is open to anyone who is prepared to join.

This church growth group project has given this researcher a new appreciation of the dynamics of divine reconciliation mediated through interpersonal relationships. It has taught him that salvation has a corporate dynamic as well as being an individual response.

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[1] i.e. from 9 to over 1,000 members in 4 years.

[2] See E. G. Giller, "Building Up the Body of Christ: A Study in Church Growth." A paper presented to the Church Growth and Evangelism Committee of the Australian Division of Seventh-day Adventists, July 1981, p. 29.

This group study views church growth as primarily a supernatural event. However God expects His people to research methods which are in harmony with the gospel, minister to people's needs and win them to Christ. The Seventh-day Adventist Church in Australia could benefit from a careful study of Church Growth groups. It appears that where Christians grow together in small units of close fellowship, they grow in faith and in a desire to lead others to Christ. In our world of fractured relations, our church has the opportunity of bringing reconciliation to mankind. One significant instrument in this process is the Church Growth Group lead by a skilled facilitator and guided by the Spirit of God.

APPENDIX A

Taylor-Johnson Temperament Analysis Profile Graphs

The following nine profiles are the graphed results of the T-JTA test. The broken line depicts the results of the first test, and the unbroken line records the results of the second test.

15 - 8 - 81 — 1 - 10 - 81

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

15 - 8 - 81

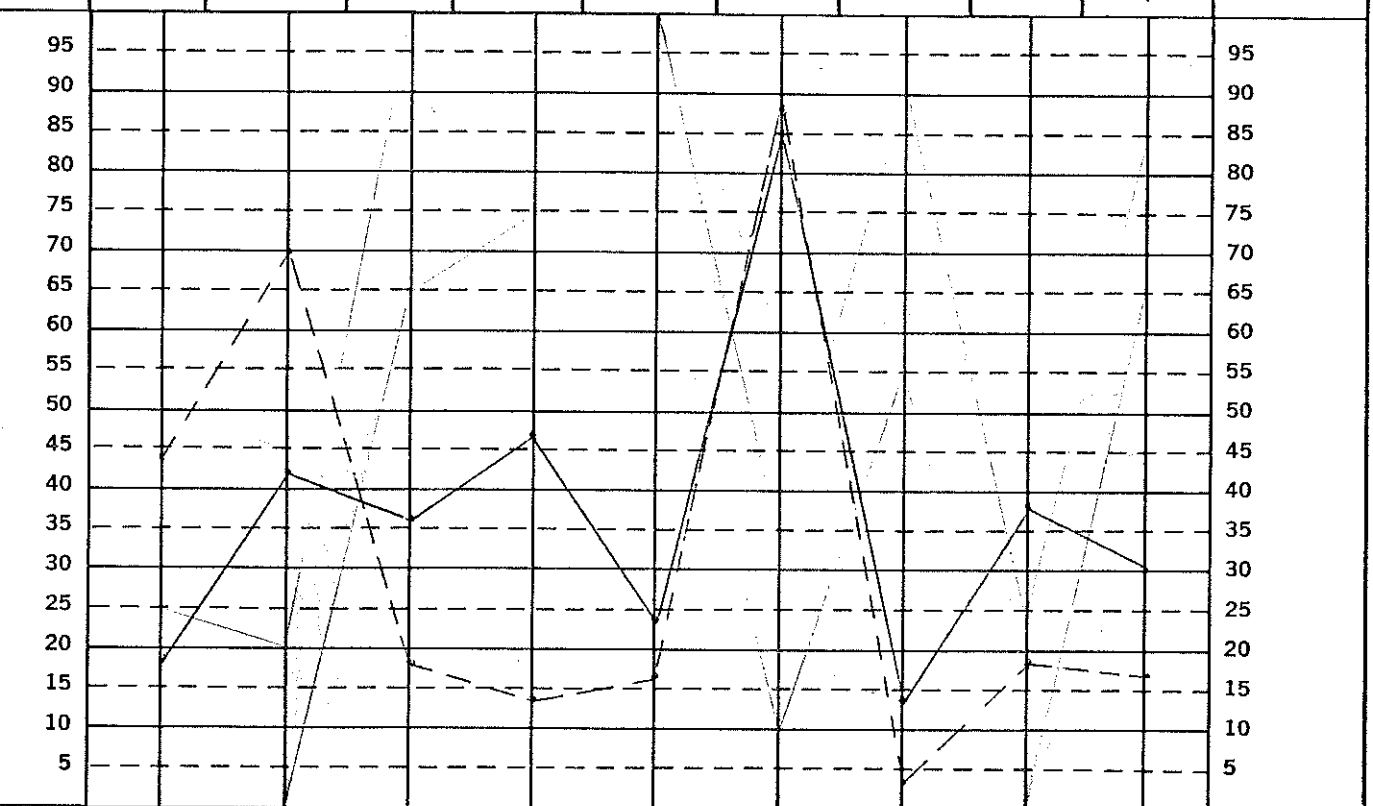
Answers Describe Dorothy Age 30 Sex F Date 1 - 10 - 81

Grade Degree Major Occupation Counselor

Years Married Years Divorced Years Widowed Children: M Ages F Ages

rs made by: (SELF) and/or husband, wife, father, mother, son, daughter, brother, sister, or of the person described.

s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score: 4 5
lids	2 0	1 0	5 0	4 1	4 0	4 0	5 0	3 0	2 0	Total Mids: 30 1
score	10 4	17 8	19 24	22 31	28 30	24 22	7 12	3 6	16 20	Raw score
centile	44 18	70 42	18 36	14 47	16 24	89 85	4 14	18 38	17 30	Percentile
RAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT



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

Excellent | Acceptable | Improvement desirable | Improvement urgent

DEFINITIONS

s

is — Tense, high-strung, apprehensive.
ssive — Pessimistic, discouraged, dejected.
-Social — Energetic, enthusiastic, socially involved.
sive-Responsive — Spontaneous, affectionate, demonstrative.
thetic — Kind, understanding, compassionate.
tive — Emotional, illogical, self-absorbed.
ant — Confident, assertive, competitive.
— Critical, argumentative, punitive.
sciplined — 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.

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15 - 8 - 81 — 3 - 10 - 81

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

15 - 8 - 81

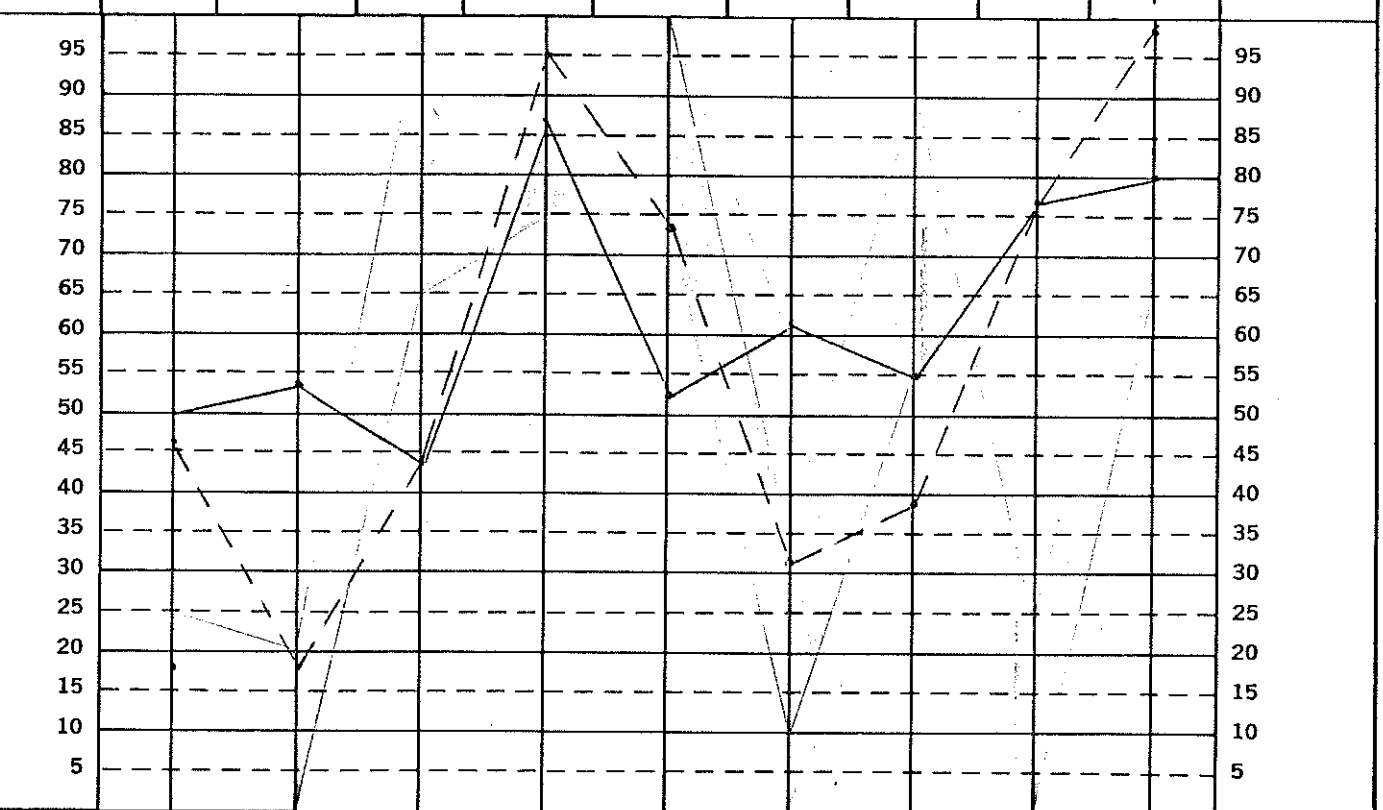
Answers Describe Noel Age 32 Sex M Date 3 - 10 - 81

ol____ Grade____ Degree____ Major____ Occupation____ Counselor____

e____ Years Married____ Years Divorced____ Years Widowed____ Children: M____ Ages____ F____ Ages____

ers made by: (SELF) and/or husband, wife, father, mother, son, daughter, brother, sister, or____ of the person described.

(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score: 6 4
Mids	1 2	0 0	0 0	1 0	1 0	0 0	3 0	1 1	0 0	Total Mids: 7 3
w score	9 10	2 8	26 26	38 36	35 32	6 12	23 26	17 17	38 32	Raw score
rcentile	46 50	18 53	44 44	95 87	73 52	31 61	39 55	77 77	98 80	Percentile
RAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT



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15 8-81

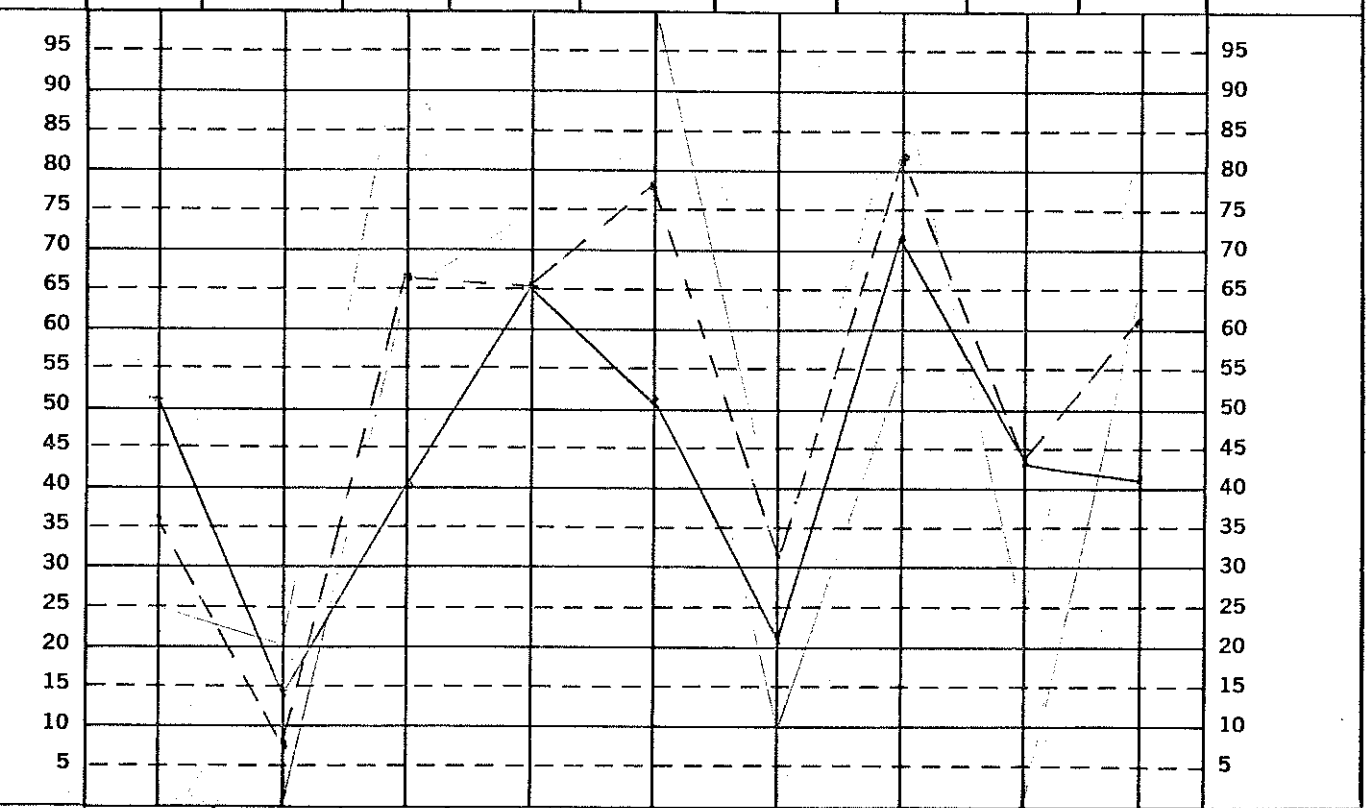
Answers Describe Kelly Age 24 Sex F Date 4-10-81

Grade Degree Major Occupation Counselor

Years Married Years Divorced Years Widowed Children: M Ages F Ages

rs made by: (SELF) and/or husband, wife, father, mother, son, daughter, brother, sister, or of the person described.

s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score: 7 7
lids	0 0	1 0	2 1	0 0	1 0	1 1	1 1	1 1	2 1	Total Mids: 9 5
score	8 12	1 2	30 25	34 34	37 34	7 5	27 25	7 7	28 23	Raw score
centile	36 51	8 14	66 60	65 65	78 51	32 21	82 72	43 43	61 42	Percentile
RAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT



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15-8-81 — 3-10-81

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

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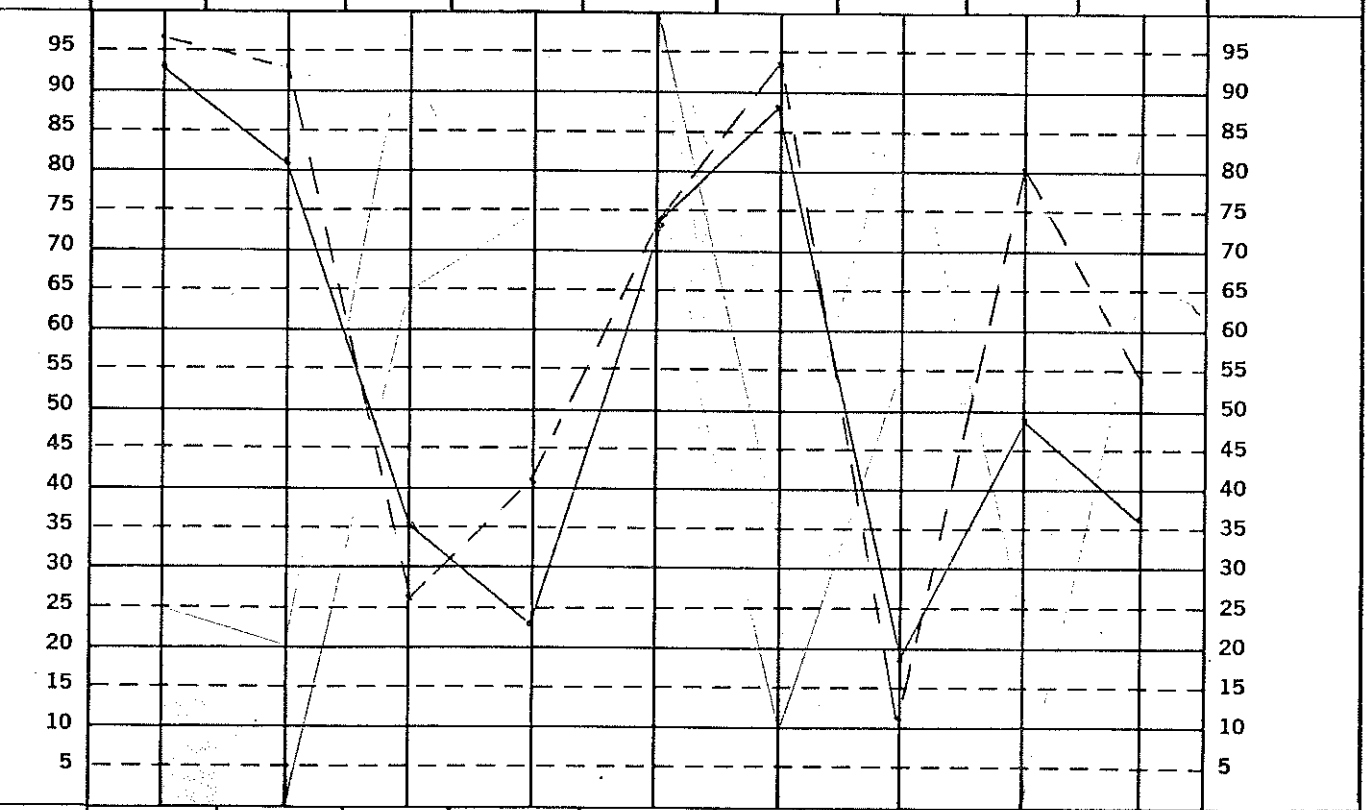
Answers Describe Warren Age 36 Sex M Date 3-10-81

Grade Degree Major Occupation Counselor

Years Married Years Divorced Years Widowed Children: M Ages F Ages

rs made by: (SELF) and/or husband, wife, father, mother, son, daughter, brother, sister, or of the person described.

s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score: 3 3
Mids	1 1	6 1	0 0	4 1	5 1	3 0	5 0	8 0	2 0	Total Mids: 34 4
score	27 25	26 17	22 24	28 23	35 35	23 20	15 18	18 10	26 22	Raw score
centile	97 93	93 81	26 35	41 23	73 73	93 88	11 18	80 49	54 36	Percentile
RAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT



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15 - 8 - 81

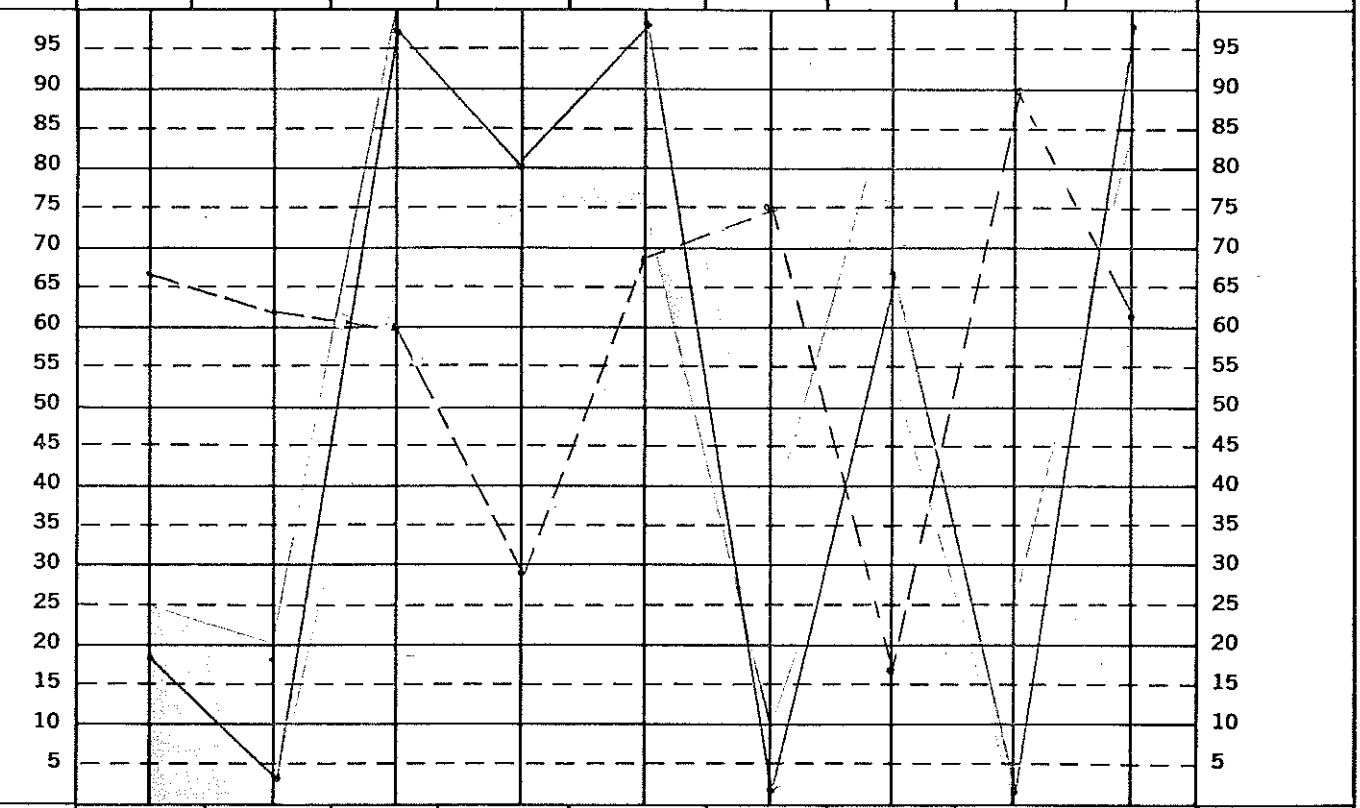
nswers Describe Leonie Age 33 Sex F Date 3 - 10 - 81

Grade Degree Major Occupation Counselor

Years Married Years Divorced Years Widowed Children: M Ages F Ages

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

:	A	B	C	D	E	F	G	H	I	Attitude (Step) Score: 4 6
ds	6 0	0 0	1 1	3 0	0 0	0 0	0 0	4 1	0 0	Total Mids: 8 2
score	16 4	14 0	29 37	27 36	36 40	18 0	20 24	20 1	28 40	Raw score
entile	66 18	62 3	60 97	29 80	69 98	75 1	17 67	90 1	61 99	Percentile
AIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT



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

:	A	B	C	D	E	F	G	H	I	Attitude (Step) Score: 5 5
ds	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	Total Mids: 0 0
score	0 0	4 4	26 40	34 34	40 40	6 4	22 26	2 2	20 22	Raw score
entile	2 2	34 34	44 99	77 77	99 99	31 19	34 55	10 10	27 36	Percentile
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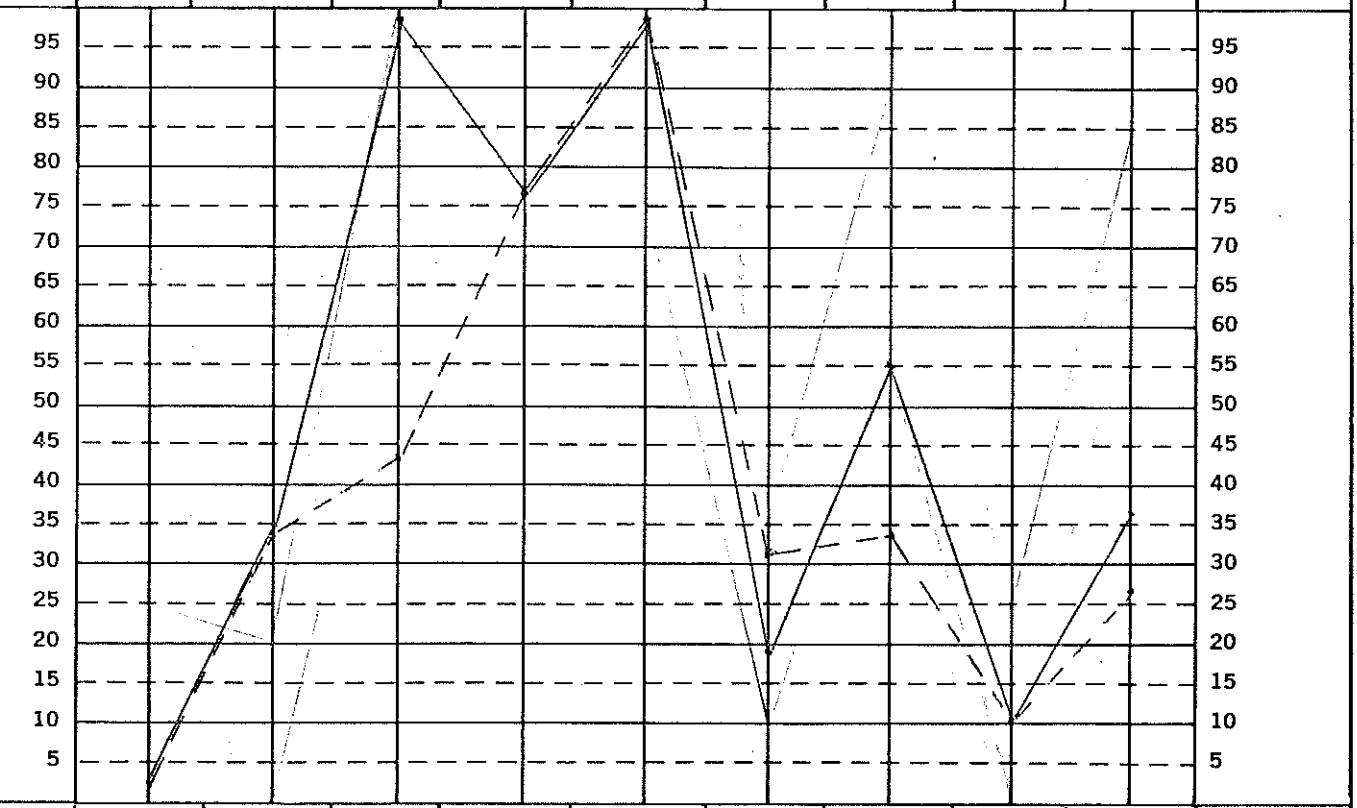

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nswers Describe Barry Age 28/29 Sex M Date 4 - 10 - 81

Grade Degree Major Occupation Counselor

Years Married Years Divorced Years Widowed Children: M Ages F Ages

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ids	1 3	1 0	2 3	1 1	2 3	0 2	3 2	1 2	1 1	Total Mids: 12 16
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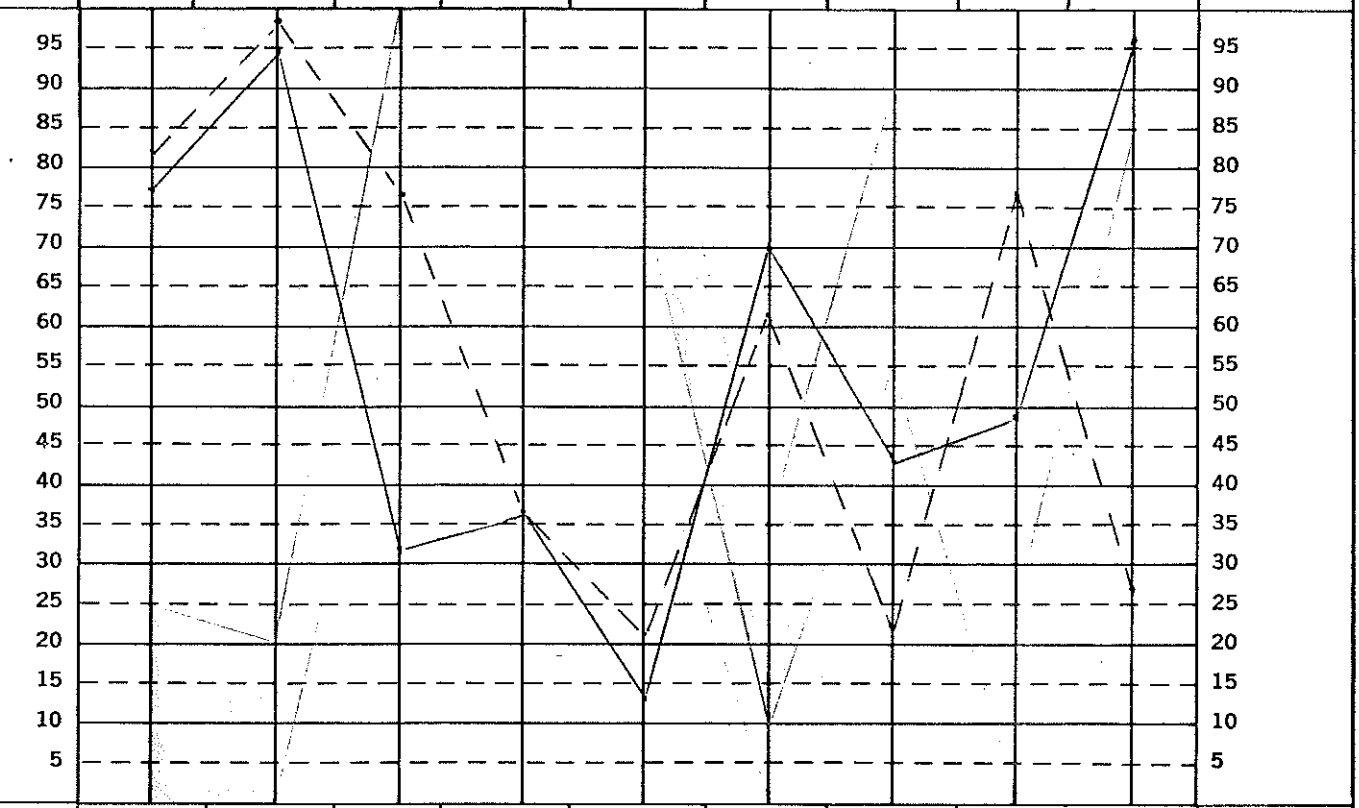

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Impulsive — Uncontrolled, disorganized, changeable.

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

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TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

15 - 8 - 81

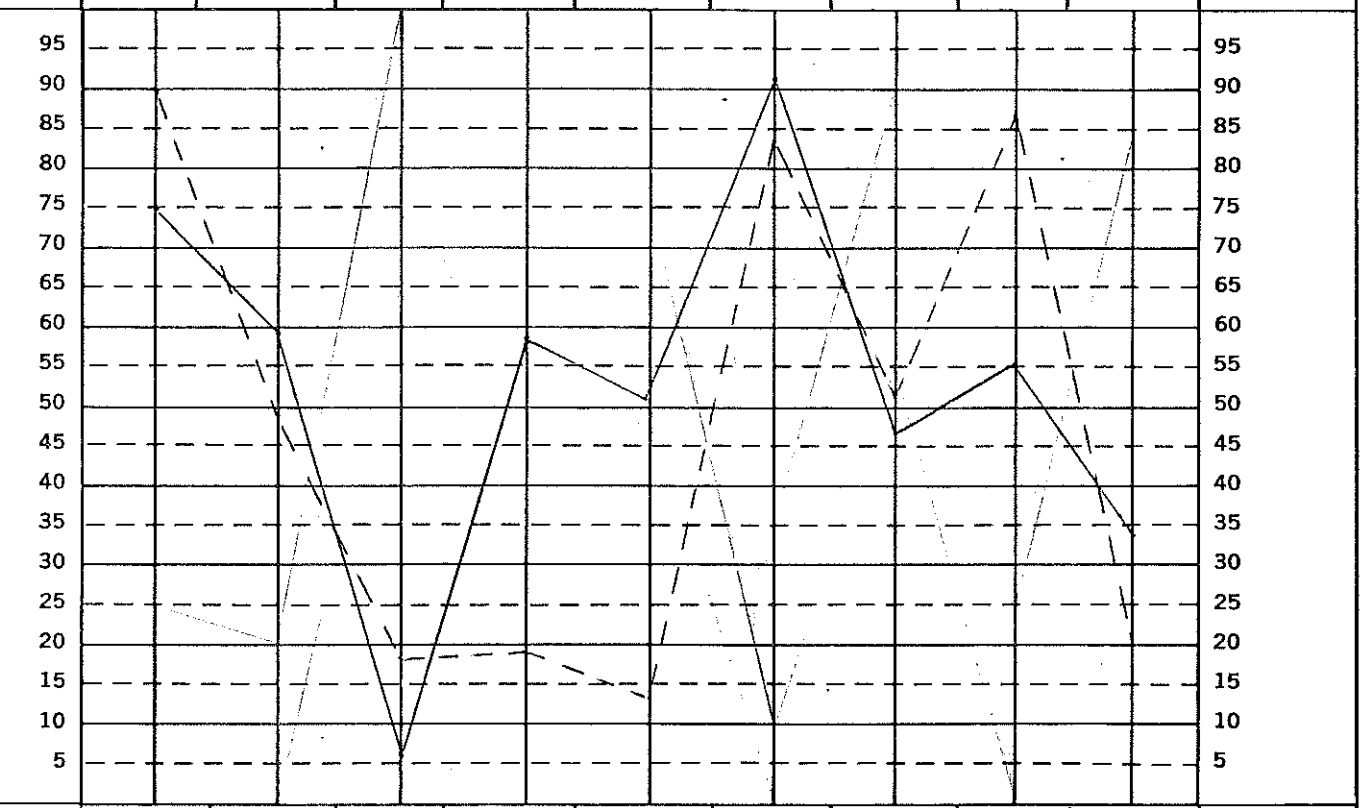
nswers Describe June Age 31 Sex F Date 1 - 10 - 81

Grade Degree Major Occupation Counselor

Years Married Years Divorced Years Widowed Children: M Ages F Ages

s made by: (SELF) and/or husband, wife, father, mother, son, daughter, brother, sister, or of the person described.

):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score: 5 4
ids	3 1	3 1	5 0	5 1	2 0	1 0	1 0	2 1	3 1	Total Mids: 25 5
score	25 19	10 13	19 12	24 33	23 34	21 26	21 20	18 9	17 21	Raw score
entile	90 75	49 59	18 6	19 58	13 51	83 92	52 47	87 55	20 33	Percentile
AIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT



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

Excellent | Acceptable | Improvement desirable | Improvement urgent

DEFINITIONS

s — Tense, high-strung, apprehensive.
sive — Pessimistic, discouraged, dejected.
Social — Energetic, enthusiastic, socially involved.
ive-Responsive — Spontaneous, affectionate, demonstrative.
hetic — Kind, understanding, compassionate.
tive — Emotional, illogical, self-absorbed.
ant — Confident, assertive, competitive.
— Critical, argumentative, punitive.
ciplined — 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.
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TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

15 - 8 - 81

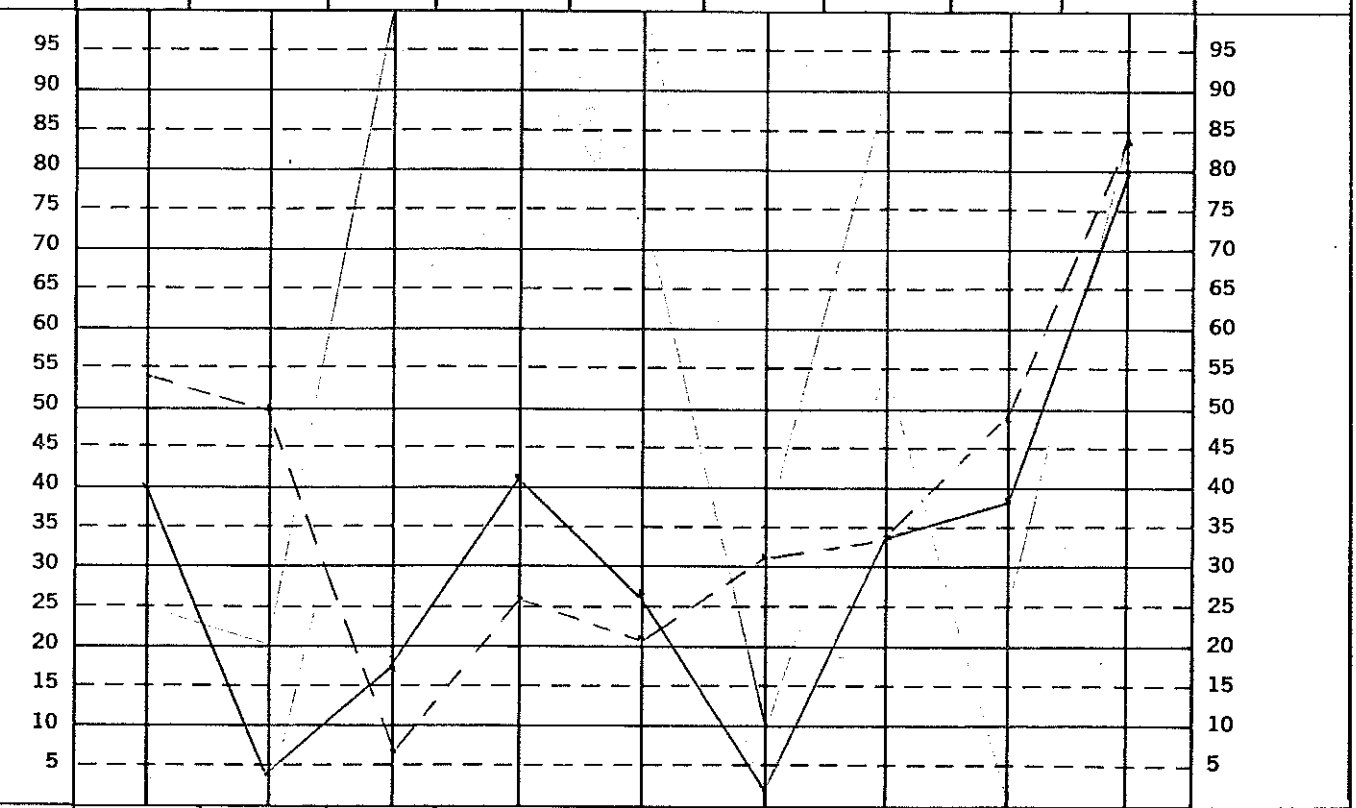
nswers Describe Robert Age 42 Sex M Date 1-10-81

Grade Degree Major Occupation Counselor

Years Married Years Divorced Years Widowed Children: M Ages F Ages

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

):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score: 5 6
ds	5 0	3 0	2 3	0 4	7 7	0 0	2 4	2 4	1 2	Total Mids: 22 24
score	11 8	7 0	14 19	24 28	26 27	6 0	22 22	10 8	33 32	Raw score
entile	54 40	50 4	7 17	26 42	21 27	31 2	34 34	49 38	84 80	Percentile
AIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT



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APPENDIX B

Small Group Evaluation Sheet

SMALL GROUP EVALUATION SHEET

IN THESE MEETINGS (Circle one category for each statement)

1. Leadership was:
   (a) Dominated by one person
   (b) Dominated by a sub-group
   (c) Centred in about half the group
   (d) Shared by all members of the group

2. Communication was:
   (a) Badly blocked (b) Difficult
   (c) Fairly open (d) Very open and freeflowing

3. People were:
   (a) Phony (b) Hidden
   (c) Fairly open (d) Honest and authentic

4. The Group was:
   (a) Avoiding it's task
   (b) Loafing
   (c) Getting some work done
   (d) Working hard at it's task

5. I felt:
   (a) Misunderstood and rejected
   (b) Somewhat misunderstood
   (c) Somewhat accepted
   (d) Completely accepted and understood by the group

6. The one word I would use to describe the climate of this meeting:

   .....

7. Suggestions; .....

   .....

   .....

   .....

The responses to this test were as follows:

IN THESE MEETINGS I FELT:

			RESPONSES
1.	Leadership was:	(i) Dominated by one person	2
		(ii) Centred in about half the group	2
		(iii) Shared by all members of the group	3
2.	Communication was:	(i) Fairly open	3
		(ii) Very open and free flowing	4
3.	People were:	(i) Fairly open	3
		(ii) Honest and authentic	4
4.	The Group was:	(i) Getting some work done	5
		(ii) Working hard at its task	2
5.	I felt:	(i) Somewhat misunderstood and somewhat accepted	1
		(ii) Somewhat accepted	2
		(iii) Completely accepted and understood by the group	4

6. One word I would use to describe the climate of this meeting:

(i)	interesting	2
(ii)	self searching	1
(iii)	friendly	1
(iv)	involved	1
(v)	comfortable	1
(vi)	helpful	1

7. Suggestions: (There were only two who made suggestions as follows)

(i) If we had more groups as ours we would all grow to understand our Saviour better.

(ii) Thank the Lord for our fellowship.

APPENDIX C

Contrasts in Learning

In Artificial and in Real Situations

CONTRASTS IN LEARNING

IN ARTIFICIAL AND IN REAL SITUATIONS

ARTIFICIAL SITUATIONS
(Schooling, Education)

Psychological Factors in Schooling Model

atomic: Response desired is to learn specific content (perception) and be able to restate it.

Perception learned is not associated with motives and feelings.

isolated: Content learned is not integrated with present experience.

Content learned is not immediately useful.

Content learned is not related to adequacy or competency of individual to live successfully in his culture.

REAL SITUATIONS
(Socialization)

Psychological Factors in Socialization Model

organic: Response desired is integration of specific content (perception) into life pattern.

Perception is learned in association with motives and feelings.

integral: Content learned is immediately integrated with present experience.

Content learned is in useful and useable form.

Content learned is directly related to adequacy and competence of individual to live successfully in his culture.

ARTIFICIAL SITUATIONS
(Schooling, Education)

Characteristics of Schooling/Educational Model

place: Special place and time, apart from the sphere of life in which the learner lives, set aside for learning.

teacher: Viewed as one who "knows" and passes on knowledge.

content: Organized logically, with system imposed by the things being taught.

learning: Demonstrated by the ability of the learner to accurately repeat the content communicated.

REAL SITUATIONS
(Socialization)

Characteristics of Socialization/Educational Model

place: In the normal processes and experiences of daily life (non-formal setting, close association with others in the social group).

teacher: A person (or persons) who shares the situation and is viewed as a model who lives the content.

content: Organized by applicability to the life situation in which it is taught.

learning: Demonstrated by the ability of the learner to live a life appropriate to the content (beliefs) taught.

From: Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids, Michigan: Zondervan 1980), p. 129.

APPENDIX D

Johari Window

JOHARI WINDOW

Computing Your Own Johari Window

Indicate which of the two reactions would be more like the way you would handle the situation described.

Do this by distributing five points between the combinations. e.g. If A is exactly what you would do and you would never use a B response--give A five points, and B nothing. Total is five points.

If B is a little more characteristic than A, then A=2 and B=3. Total is five points.

There are six possible combinations for each question. Be sure your paired numbers add to five. There are no right or wrong answers. Be honest with yourself.

QUESTIONS:

1. If a person was in conflict with someone we both knew, with whom it was important for him to get along, I would:

   A. Tell him I felt he was partly responsible for the problem and try to let him know how the person was being affected by him.

   B. Not get involved because I might not then be able to get along with both of them.

2. If I had had a heated argument with someone in the past and now realized that they felt ill at ease with me around--I would:

   A. Just let the whole thing pass and avoid making things worse.

   B. Bring up his behaviour and ask how he felt the argument had affected our relationship.

3. If another person began to avoid me and act in an aloof manner--I would:

   A. Tell him about his behaviour and suggest he tell me what was on his mind.

   B. Accept what he seems to want and keep our contacts brief and aloof.

4. If three of us were talking and one brought up a personal problem of mine which involved the other person, of which he was not yet aware--I would:

   A. Change the subject and signal my friend to do the same.

   B. Fill in the uninformed person on what was going on and suggest we talk about it later.

5. If a friend told me I was doing things that made me less effective socially--I would:

   A. Ask him to spell it out more clearly and to suggest changes I might make.

   B. Resent his criticism and let him know why I behave the way I do.

6. If someone had been tentatively assigned to an office for which I felt he was not qualified and the person wanted that office--I would:

   A. Not mention my misgivings and let things work out in their own way.

   B. Tell my friend and the pastor/president of my misgivings and leave the final decision to them.

7. If I felt someone was being unfair to me and his other friends, but none of them had mentioned anything--I would:

   A. Ask some of the others how they saw things to see if they thought he was being unfair.

   B. Wait for them to bring it up with me.

8. If I were pre-occupied with a personal problem and someone told me I was irritable and jumped on him for unimportant things--I would:

   A. Tell him I was pre-occupied and would be on edge for a while and would prefer not to be bothered.

   B. Listen to his complaints but try not to explain my actions to him.

9. If I heard some people discussing an ugly rumour about a friend which I knew could hurt him, and he asked me what I knew about it, if anything--I would:

   A. Say I didn't know anything about it, and tell him no-one would believe a rumour like that.

   B. Tell him exactly what I had heard, when and from whom.

10. If someone pointed out I had a personality conflict with a person with whom it was important that I get along--I would:

    A. Consider his comments out of line and refuse to discuss the matter further.

    B. Talk about it openly with him to find out how my behaviour was being affected.

11. If my relationship with a person has been damaged by repeated arguments on an important issue to both of us--I would:

    A. Be cautious with him so that the issue would not come up again and worsen our relationships further.

    B. Point to the problems the controversy was causing in our relationship and suggest we discuss it until we get it resolved.

12. If in personal discussion with someone about his problems and behaviour, he suddenly suggested we discuss my problems and behaviour as well as his--I would:

    A. Try and keep the discussion away from me by suggesting that I talk about this with other closer friends.

    B. Welcome the opportunity to hear what he felt about me and encourage his comments.

13. If someone began to tell me about his hostile feelings about another person whom he felt was being unkind to others (and I whole-heartedly agreed)--I would:

    A. Listen and express my own feelings so that he knew where I stood.

    B. Listen, but not express my own feelings and negative opinion because he might repeat what I said.

14. If I thought that an ugly rumour was being spread about me and suspected that one of my acquaintances had heard it--I would:

    A. Avoid mentioning the issue, and leave him to raise the issue if he desired.

    B. Risk putting him on the spot by asking him directly if he knew about it.

15. If I had observed a friend in social situations doing a number of things I thought would hurt his relationships--I would:

    A. Risk being seen as a busy-body and tell him my reactions.

    B. Keep my opinions to myself rather than being seen as interferring.

16. If two people were talking and one of them inadvertently mentioned a personal problem which involved me, but of which I knew nothing--I would:

    A. Press them for information about the problem and for their opinion.

    B. Leave it up to those two people to tell me or not tell me, letting them change the subject if they wished.

17. If someone I knew seemed preoccupied and began jumping on me for seemingly unimportant things, and became irritated with me and others without real cause--I would:

    A. Treat him with kid gloves for a while assuming that his problems were personal and temporary (none of my business).

    B. Try to talk to him about it and point out his behaviour affected people.

18. If I disliked certain habits in a person to the point it was interfering with my enjoying his company--I would:

    A. Say nothing to him directly, but let him know my feelings by ignoring him whenever his annoying habits were obvious.

    B. Get my feelings out in the open and clear the air so that we could continue our friendship comfortably and enjoyably.

19. In discussing social behaviour with one of my more sensitive friends--I would:

    A. Avoid mentioning his flawes and weaknesses to avoid hurting his feelings.

    B. Focus on his weaknesses and flawes so that he could improve his interpersonal skills.

20. If I knew that I had been assigned to an important position in our group and my friends attitudes towards me had become rather negative--I would:

    A. Discuss my short comings with my friends.

    B. Try to figure out my own short comings by myself so I could improve.

UNDERSTANDING YOUR JOHARI WINDOW

	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 3	Unknown to Self and Others 4

As adapted by Eoin Giller from Jay Hall's Questionnaire in: Reaching Out: Interpersonal Effectiveness and Self Actualization.

RESULTS FROM JOHARI WINDOW TEST

(Scores out of 50)

	Willingness to Reveal	Openness to Feed Back
Barry	37	17
Kelly	25	28
Dorothy	32	27
Gary	28	23
Warren	24	27
Sue	23	33
Leonie	25	32
June	16	21
Noel	- (away)	-
Robert	- (refused to take test)	-
Sandra (visitor)	20	19

APPENDIX E

Results of the Group Evaluation

APPENDIX E

Results of the Group Evaluation

QUESTION 1: One word I would use to describe the experience of being in this group.

The answers given were: Fun (2), different, revealing, profitable, enlightening, interesting, useful, rewarding, new experience.

QUESTION 2: The most helpful things about this group were:

Answers were as follows:

(i) Learning to relate without prejudice.
(ii) Helped me to understand myself and others.
(iii) Realizing from the discussion that I had created my own restrictions and lost the real meaning of what Jesus meant to me.
(iv) Its openness which has lead to warmth and fellowship.
(v) Socializing, laughing, getting to know people personally.
(vi) Discussions of doctrinal application, giving a clearer perspective of the church in my life.
(vii) The many variations in ideas and thoughts, also the genuine feelings and characters brought out amongst us.
(viii) Sharing and understanding other people.
(ix) a) Getting to know people at a deeper level, b) discussion of Bible at slower pace--in open way, c) picnic.
(x) Learning new concepts of the Lord's supper (this from Sandra--our visitor).

QUESTION 3: The least helpful were:

(i) Filling in questionnaires.
(ii) I found myself slightly out of touch with the family and friends I visited on Sabbath usually.
(iii) Discussions that went over my head.
(iv) Questionnaires.
(v) Types of food on the table which I didn't want to eat but found difficult to resist.
(vi) No response.
(vii) The rate at which the Bible study progressed or didn't. (a little faster)
(viii) No response.

(ix) Took all Sabbath afternoon--I felt guilty leaving children most of the afternoon.
(x) No response (Sandra).

QUESTION 4: My overall evaluation is:

(i) Value in meaningful gospel spreading.
(ii) A very good way to spend Sabbath afternoon. Discussing the Bible and each others problems.
(iii) That although I am not a "community" person in this type of situation, I found that this type of group was very important for my growth as a real christian.
(iv) Very worthwhile, providing the group is mature enough to handle points of view which differ from the so-called narrow or acceptable view.
(v) A fun experience, I find value in getting to know different people and their opinions. I found the Bible studies inadequate--two chapters was completed after all those weeks which was disappointing to me, could have been a little more spiritual as a balance instead of so strongly social.
(vi) Good helpful food for thought in all aspects of living.
(vii) It was a good experience to get to know all the people concerned and share our thoughts.
(viii) A happy and exciting time for all--and the meals--(wow).
(ix) A rewarding experience.
(x) I found this a most enjoyable experience in sharing thoughts on the Lord's supper--relaxed, thought provoking, oneness (Sandra).

QUESTION 5: On the basis of this experience I would like to:

(i) See this type of group meeting to continue for Bible study and bringing along non-christian friends.
(ii) Try to all keep in touch with each other and have more meetings, perhaps not on a regular basis.
(iii) See similar groups organized, but not as a constant activity as I feel it could lose its reason for being.
(iv) See this type of group study more prominent (within discreet limits) in the church.
(v) Suggest a more oneness, in the Spirit of the Lord. Our people need the Holy Spirit so much to hasten our Lord's coming. I feel more group praying a must, along with an earnest approach to not grieving the Holy Spirit. I think we are too unaware of this latter statement.
(vi) See others given this same opportunity.
(vii) Keep this group going for a little longer.
(viii) More groups and talk more about Jesus Christ and other things.
(ix) Continue but on a fortnightly basis.
(x) Recommend more of these in our churches (Sandra).

QUESTION 6: My suggestions for a future group are:

(i) More Bible study.
(ii) More of these kinds of groups formed in the Churches.
(iii) This group seems to have covered all aspects of our Christian experience that are important as well as "hidden" in our lives.
(iv) More direction in Bible study; i.e. set a given number of verses or chapters and cover that ground in the study time. Leave out the questionnaires.
(v) As above, more groups should be carried on and prayer bands on a more Spirit awareness and consecration.
(vi) No response.
(vii) Not too large the size.
(viii) As it is, and more social group at tennis, squash, sailing, bowls.
(ix) Inclusion of children in more ways. Fortnightly meetings or one evening one week and Sabbath afternoon one week.
(x) No response.

Responses are recorded as they were given without grammatical corrections.

APPENDIX F

Body Leadership Versus Institutional Leadership

BODY LEADERSHIP VERSUS INSTITUTIONAL LEADERSHIP

IN CHRIST'S BODY (THE CHURCH)

Leaders are Among the People

OBJECTIVE SET BY THE BIBLE--To sustain and nurture LIFE, to equip, to allow Christ to transform lives and lead people into ministry.

BUILDING PEOPLE RELATIONSHIPS--Guiding people into loving, supportive relationships, utilizing small gatherings to help people learn "one-anothering" skills.

BUILDING MUTUAL MINISTRY--Persuading believers that the Holy Spirit is transforming their lives and empowering them to minister to each other, equipping them to serve one another's needs.

DEVELOPING A PRAYER-AND-WORSHIP LIFE STYLE--Encouraging prayer and worship in the group, providing nonthreatening, intimate occasions where people can learn together to tell God they love Him, affirm Him, and need Him.

ENCOURAGING ALLEGIANCE--Building allegiance in the group to Jesus Christ, head of the church and functional leader of the local congregation, rather than encouraging allegiance to a pastor, a teacher, or a board.

PROVIDING AN EXAMPLE--Building close and open friendships with people, allowing them to see strengths as well as weaknesses in our lives.

EXERCISING BIBLICAL AUTHORITY--Leading from weakness, always building up people, and using the Word of God to encourage, exhort, confront, and teach, depending totally on Christ to work in people's lives in a powerful way.

COMMUNICATING CONFIDENCE--Demonstrating strong confidence in people, thereby showing assurance that Christ is at work in people's lives even when it doesn't look as though He is.

PRESERVING FREEDOM--Helping people to look to Christ for their leadership and decisions; refusing to plan and organize the ministries of people in the congregation; limiting influence to teaching, exhorting, and persuading; never exercising organizational controls.

BODY LEADERSHIP VERSUS INSTITUTIONAL LEADERSHIP

IN A WELL-RUN INSTITUTION (ORGANIZATION/ENTERPRISE)

Leaders are Over the People

OBJECTIVE SET BY LEADERS--To accomplish tasks, to provide programs and services (youth, music, evangelistic, discipleship, platform performances, outreach, etc.).

PLANNING--Setting goals, budgeting, planning facility and staff needs, setting quotas, and deciding equipment needs.

ORGANIZING--Desiging [sic] a pyramid organizational chart to show lines of responsibility and authority, writing job descriptions, developing procedures and systems to control the organization.

STAFFING--Selecting people on the basis of aptitude, technique, education, and professionalism; weeding out those who are weak performers.

CONTROLLING--Following the chain of command carefully, establishing policies that require each person in the chain to function within the scope of his responsibility and authority. Having regular performance reviews and salary reviews. Requiring regular progress reports, inflicting penalties, and rewarding with incentives.

DIRECTING--Making decisions and managing the decisions of others, maintaining communications systems, and leading others in the organization.

From: Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids, Michigan: Zondervan 1980), pp. 98-99.

APPENDIX G

Group Contract Checklist

GROUP CONTRACT CHECKLIST

1. Purpose of the Group:

2. Meetings: When _____ Where _____

How often _____ Begin _____

Close _____

Other special meetings: _____

_____

3. Proposed size of Group: Minimum _____ Maximum _____

Membership open to _____

_____

4. Level of Group Interaction:

_____ fellowship meal

_____ personal sharing

_____ Bible study

_____ other: _____

5. Leadership Pattern: leadership will reside in _____

_____

6. Group disciplines agreed on:

_____

_____

7. Other decisions agreed on:

_____

_____

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