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Andrews University
Seventh-day Adventist Theological Seminary

THE DEVELOPMENT OF A THEOLOGICALLY UNDERGIRD
STRATEGY FOR MISSION EMPLOYING SMALL GROUP
STRUCTURE IN THE SDA CHURCH IN ZAMBIA

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Lassew Dennis Raelly
July 1981

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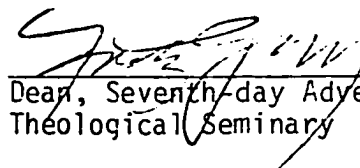
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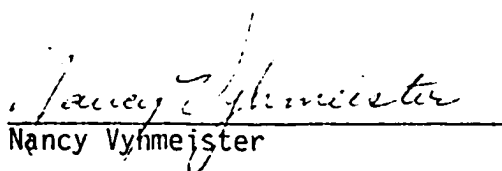
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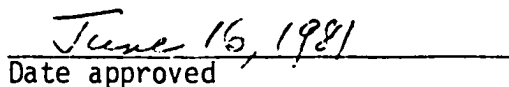

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DEDICATION

This project is dedicated to my fellow
ministers and church members in Zambia for the carrying
out and the fulfilling of the mission
of the church in Zambia

ACKNOWLEDGEMENTS

First of all, I would like to register my gratitude to God for time and health without which this project would have been impossible.

Secondly, I would like to thank the committees both of Trans-Africa Division and the Zambia Union Mission for giving me the time to complete this project.

My sincere gratitude goes to Dr. Thomas Blincoe, Dean of the Seventh-day Adventist Theological Seminary at Andrews University, for his personal interest in me and willingness to correspond with the officers of Trans-Africa Division to secure the approval for me to study in the Doctor of Ministry Program; Dr. W. G. C. Murdoch, for his personal interest in me and encouragement that inspired me to undertake the study; and to Dr. Arnold Kurtz, Director of the Doctor of Ministry Program, whose cheerfulness, encouragements, and suggestions made this project a reality.

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I am also very grateful to Mrs. Joyce Jones for her patience and understanding, expertise, and grammatical corrections that have made this project readable.

Finally, but not the least, I thank my wife Roselyne and daughter Sheila for their patience and understanding while I was writing this project, for without them this project would have suffered greatly.

May the intent of this project make every reader together with me a more committed Christian for the carrying out of the church's mission in Zambia.

INTRODUCTION

While holding evangelistic campaigns in Zambia, I was often perplexed by the challenge of enlisting the full support for the program of both church members and the pastors with whom I was working. Church members had their own vocations that demanded their maximum time, and the pastors had the cares and concerns of the districts they had left behind in order to be with me. Lack of full support during the campaign usually resulted in poor nurturing of the converts after the campaign.

Although group life is part of the Zambian culture, new members of the church did not seem to be as well integrated into church life as one would have wished. There is need to integrate this group life of the Zambian culture with church life in order to provide adequate means for nurturing both old and new members.

Studies in church growth, management by group process, and the doctrine of the church, which I have taken in the Seminary, have opened my eyes to the great possibilities that lay dormant in the church in Zambia. It seems that a clear understanding of the nature of the church and its mission, supplemented by education in group process and its related skills, and the use of small-group structure in the church for accomplishing the church's mission would at least provide some answers to the challenge of mobilizing the church in Zambia.

This project has two parts which deal with the element of fellowship in the church as a means both of nurturing the members and of carrying out the mission of the church. Part I attempts to present a theology of the church and its mission by using the images of the church that emphasize the aspect of fellowship in the community of believers. These include: the people of God, the body of Christ, and the temple of God. Part I also investigates small groups in the NT church and how they were used to fulfill the church's mission, i.e., the church's function for the world, its responsibility to its own members, and its response to God.

Part II deals with group life in the Zambian culture as shown in the family and clan units. After discussing group life of the church, Part II also attempts to formulate a strategy, appropriate to the theological stance on the nature of the church and its mission, that incorporates small-group activities into the Zambian Seventh-day Adventist congregation.

Definition of Key Terms

In this project, key terms have been used that must be defined so the reader may properly follow the development of thought.

Mission

The word "mission" is used to denote the three-dimensional task of the church: (1) its response to God, (2) its responsibility to its own members, and (3) its function for the world community. The fulfillment of this mission yields both qualitative and quantitative growth of the church which in turn necessitates organic growth.

Qualitative growth

The term "qualitative growth" means social-spiritual growth resulting in the enrichment of the experiences between God and an individual person (vertical relationship through Bible study and prayer), and between persons (horizontal relationship through Christian fellowship).

Quantitative growth

The term "quantitative growth" denotes numerical growth of the church by new accessions--a result of either personal or public evangelism.

Organic growth

The term "organic growth" denotes the development of the organizational structure of the church in order for it to effectively carry out its mission. It is to be distinguished from both qualitative and quantitative growth as defined above.

Small group

The term "small group" means a group of two to twelve people who have face-to-face interaction.

Group process

The term "group process" signifies dynamic, complex forces that come into play whenever a group of people do something together, as in communication and interaction, and that produce the result of a discussion.

Strategy

The word "strategy" is used to mean an intentional plan for mobilizing the laity to effectively carry out the church's mission as defined above.

PART I

THE NATURE AND MISSION OF THE CHURCH

CHAPTER I

TOWARD AN UNDERSTANDING OF THE NATURE OF THE CHURCH

While it is true that both Christ and John the Baptist began their ministries by announcing the imminence of the kingdom of God (Mark 1:14,15; Matt 3:2; 4:17), it is also clear that Christ had in mind the establishment of a church that would be the agency of that kingdom. This is evident from Christ's instruction to the disciples regarding the kingdom in which the word ekklēsia is used. Ekklēsia is used once in reference to Jesus' establishment of the church and the church being an agency of the kingdom by possessing "the keys of the kingdom" (Matt 16:13-20). The term is used a second time where the church is defined as an agency of the kingdom in maintaining peace in the community of believers (Matt 18:15-20). The concept of the church can also be seen in various images used by Christ, e.g., the flock (John 21:15-17), the vine (John 15:1-16), and the family (Mark 3:31-35; Luke 8:19-21; Matt 12:46-50).

The English word "church" is a transliteration of the German-Dutch word kirk which is derived from the Greek word kuriakon signifying "that which belongs to the Lord."¹ Like its counterpart

¹ Donald G. Miller, The People of God (London: SCM Press, 1957), p. 12. Cf. Hans Kung, The Church (Garden City, New York: Doubleday, 1976), p. 117.

ekklēsia, which appears only twice in the gospels, kuriakon also appears only twice in the NT: once in reference to the "day of the Lord" (Rev 1:10) and the other to the "supper of the Lord" (1 Cor 11:20). While kuriakon denoted possession of the Lord, ekklēsia, on the other hand, connoted the idea of a group or company of free people who were called together by a public herald to discuss political issues pertaining to their citizenry.¹ As Earl Radmacher has stated:

The word ekklēsia was not a creation of the Christian Church. When the Christian Church annexed it for its purpose, ekklēsia was already a word with a history, and a double history--both Jewish and Greek.²

Radmacher cites Dana who points out that in the classical usage of the word ekklēsia, we find

. . . four elements pertinent to its New Testament meaning: (i) the assembly was local; (ii) it was autonomous; (iii) it presupposed definite qualifications; and (iv) it was conducted on democratic principles.³

The double history behind the word can be traced both in the OT and NT. In the Septuagint, ekklēsia is used to translate the Hebrew word qahal, which refers to a gathering of people, a convocation, an assembly, or a congregation⁴ for various purposes such as: a gathering for a family duty (Gen 49:5,6), for civic action (Num 22:4; Ezek 16:40; 23:47; Prov 26:26), an evil congregation (Ps 26:5),

¹George A. Buttrick and Emory S. Bucke, The Interpreters' Dictionary of the Bible (New York and Nashville: Abingdon Press, 1962), 1:607-626.

²Earl D. Radmacher, What the Church Is All About: A Biblical and Historical Study (Chicago: Moody Press, 1972), p. 115.

³Ibid., p. 120, quoting H. A. Dana, A Manual of Ecclesiology (Kansas City, Kansas: Central Seminary, 1944), p. 26.

⁴Ibid., p. 125.

Ps 22:33; 1 Sam 17:47). Similarly, the NT uses the word ekklēsia to denote: (1) an assembly of persons who have been summoned for a particular purpose (Acts 19:32, 39-41), (2) a religious assembly (1 Cor 11:18-19, 28, 34-35; Acts 11:26; 12:5), (3) an assembly of believers in a particular geographical area (Rom 16:5; Col 4:15, 16; 1 Thess 1:1), and (4) as assembly of believers referring to the universal church, i.e., a community gathered by God through Christ (Acts 8:1-3; 20:28; Matt 16:18; 18:17).

Implied in the NT usage of the word ekklēsia for the community of believers in Christ is the continuation of the qahal of the OT. This is reflected in Stephen's use of the word in Acts 7:38 where he refers to the OT Israel of God as "the church in the wilderness." George Ladd well points out that though:

The word in its Hellenistic setting can designate an assembly gathered as a political body (Acts 19:39) or an assembly as such (Acts 19:32, 39), however, in Paul the background of the word is the Old Testament use of ekklēsia of Israel as the people of God. Implicit in the word is the claim that the church stands in direct continuity with the Old Testament people of God.¹

For example, when Paul refers to the Christian believers as the people of God in Rom 9:24-26, he is applying to the NT believers the promises made to the OT people of God (Hos 1:10; 2:23).² Paul also uses the term "temple of God" to refer to the NT church (1 Cor 3:16, 17; 2 Cor 6:16-18)--a concept found in both the OT and Judaism. As Ladd indicates:

¹George E. Ladd, A Theology of the New Testament (Grand Rapids, Michigan: Eerdmans Pub. Co., 1974), pp. 536-537.

²Ibid., pp. 537-538.

Both the Old Testament and Judaism anticipated the creating of a new temple in the Kingdom of God (Ezek 37:26ff; 40:1ff; Hag 2:9; En 90:29; 91:13; Jub 1:17,29).¹

The NT church is then the eschatological temple that Christ Himself has built (Matt 16:18; Mark 14:58).

Paul is not the only NT writer that sees this continuity between the OT "people of God" and the NT ekklēsia. Peter, also, applies the status of old Israel to the NT church (1 Pet 2:9; cf. Deut 26:19; Exod 19:5,6). He also applies the eschatological promise of the baptism of the Holy Spirit made to ancient Israel to the NT believers (Acts 2:14-21; cf. Joel 2:28-32).

The first step in organizing the NT church is the appointment of the twelve apostles by Jesus Christ, which in itself implies the continuity between the OT Israel and the Christian church. Just as the OT church was symbolized by the twelve patriarchs and later by the twelve tribes, so the twelve apostles symbolized the continuation of God's church in the NT. In the New Jerusalem, the capital of the eschatological Kingdom of the people of God, the names of the twelve apostles appear on the twelve foundations while the names of the patriarchs appear on the twelve gates (Rev 21:12-14).

Jesus, in His instruction to the disciples concerning the eschatological kingdom of which the church was an agency, said that the disciples would sit upon twelve thrones, judging the twelve tribes of Israel (Matt 19:23-30). As Ladd well comments:

The twelve are destined to be the rulers of the eschatological Israel; but they are already recipients of the blessings and powers of the eschatological Kingdom. They therefore represent not only the eschatological people of God but also those

¹Ibid., pp. 539-540.

who accept the present offer of the messianic salvation. By the acted parable of choosing the twelve, Jesus taught that he was raising up a new congregation to displace the nation that was rejecting his message.¹

As we study the nature of the church below, we shall see that the NT ekklēsia is indeed the continuation of the OT qahal of God. It is the community of those who have been called out by the public heralding of the gospel of Jesus Christ for a specific purpose of witnessing for Christ, and of bearing lasting fruit to His glory (1 Pet 2:9,10; John 15:8,16). As James Gustafson puts it:

The church can be defined as a human community with a historical continuity identifiable by certain beliefs, way of work, rites, loyalties, outlooks, and feelings. Whatever else the church is to the systematic theologian and Biblical exegetes, it is a people with a history.²

We now see how the NT church is the continuation of the OT church by investigating its nature through the use of several images such as: (1) the people of God, (2) the body of Christ, and (3) the temple of God.

The Church as the People of God

From the very beginning of human history, God expressed a desire to have a people for Himself to share in His glory (Gen 1:26-28). However, humanity having chosen sin, was disqualified from the eternal purpose of God (Isa 59:2). Yet God did not give up. Beginning with Abraham, God chose Israel to be His own people (Rom 9:4-13; cf. Exod 19:5,6). But like Adam, Israel failed God and sealed its own destiny by rejecting God in the person of Jesus Christ

¹Ibid., p. 109.

²James M. Gustafson, Treasure in Earthen Vessels: The Church as a Community (New York: Harper Brothers, 1961), p. 3.

(Matt 21:33-43; 23:37-39; Luke 19:41,42). From here, God turned to the Gentiles, yet not denying membership to a Jew should he accept Jesus. From among the disqualified would come the qualified, the disallowed the allowed, and the Lo^Cammi would become the C^CAmmi, the Loruhamah, Ruhamah (Hos 1:6-2:1). God would sow unto Himself a people in the earth. Of this plan God said:

And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. (Hos 2:23)

The Christian Church is the ultimate fulfillment of the eternal purpose of God to create a people for Himself.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

According to the eternal purpose which he purposed in Christ Jesus our Lord. (Eph 3:8-11)

Little wonder that "the earthly Christian community looked upon itself as the continuation and fulfillment of the Old Testament community."¹

But God's church is more than just a community. It is God's special people--God's elect (Rom 8:33), holy and beloved (Col 3:12), chosen and commissioned to live for the glory and praise of God (1 Pet 2:9). This is the church whose record is in heaven (Heb 12:23). They are God's own peculiar people called by God in Jesus Christ by the fellowship of the Holy Spirit. They are the new creation of God--Israel

¹Robert McAfee Brown, The Significance of the Church (Philadelphia: Westminster Press, 1956), p. 34.

reconstituted where membership is no longer dependent upon the biological connection with Abraham, but upon a faith relationship with Jesus whether one is a Jew or Gentile (Rom 1:17; Gal 3:27-29). As the continuation of the faithful from Abel on through the centuries, and as the reconstitution of Israel, the church is the remnant that shall be saved (Rom 9:27; cf. Isa 10:21-23) and to whom all the promises to Israel shall be fulfilled (Gal 3:27-29).

Wherever there are people, two characteristics seem to stand out: congregating and fellowship. It is proper, therefore, for one to give consideration to these two factors.

The Church as the Congregation of God

The people-of-God concept presupposes the congregating together of people at some point in order to deal with matters that pertain to people as a group. One of these matters in the life of OT Israel was worship. Public worship was a corporate experience to such a degree that the tabernacle, which was the focal point of worship, was known as the "tabernacle of the congregation" (Exod 27:21; 40:2). The people of God were at their best when they gathered for corporate worship.

The congregating together of the people of God is so important that God's people have been referred to as the nation of God, the house of Israel, and the flock of God. Each of these terms focuses on the rallying point of a single leader.

The congregation as the nation of God

With the organization of the church as the covenant people of God at mount Sinai came also the civil organization with a

theocratic government. Of the theocratic nation it was said:

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

God brought them out of Egypt; he hath as it were the strength of an unicorn.

Surely there is no enchantment against Jacob, neither is there any divination against Israel, What hath God wrought!

Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

(Num 23:21-24)

Israel, then, was both the sanctuary and the dominion of God (Ps 114:2). The kings of Israel were regarded as the sons of God, ruling on His behalf (Ps 2), until the restoration of theocracy under the Messiah (Ezek 21:25-27). As the crown Prince of both the OT church as well as that of the NT (1 Cor 10:1-4), Christ is King over the citizens of His kingdom. Hence both John the Baptist and Christ began their ministries with the announcement that the kingdom of God was at hand (Mark 1:14,15; Matt 3:2; 4:17). Christ continued to say that the kingdom was already among them (Luke 11:20; 17:21) and that the recipients of that kingdom were the good seed (Matt 13:38) which would be separated from the tares at the eschaton. However, at that moment, they were partakers of the eschatological blessings of the kingdom because the age to come had invaded the present age (Heb 3:1, 14; 6:4,5; 12:8-10; Col 1:18-22; 2:6-23; 1 Pet 5:1-4; 2 Pet 1:1-4). But OT Israel, having rejected Christ as its King (John 19:1-22), disqualified itself from being the theocratic nation that God had intended it to be. A new spiritual nation which would accept Christ as its King would have to be raised to replace the OT Israel (Matt 21:33-45). Thus the Christian church becomes the theocratic nation that would share in God's glory (1 Pet 2:1-12). Being sanctified by the

blood of Jesus who tore down the wall of partition between Greek and Jew (Eph 2:14), church members are a holy nation (1 Pet 2:9; cf. Deut 26:19) where both Greek and Jew share the covenant promises belonging to the commonwealth of Israel (Eph 2:11-14: 19-22). The church then is more than an agency for the kingdom of God. It is the eschatological kingdom in the making.

The congregation as the house¹ of Israel

It was the house of Jacob, the closely knit community of Israel, that God redeemed from Egypt, that was God's sanctuary and dominion. For this house, i.e., God's family, both the Red Sea and the Jordan backed up in recognition of God's leadership and possession of Israel (Ps 114:1-3). To this house Christ came to seek, to save, to reconcile to His kingdom those who would respond to His love (Matt 10:5-7). This house in Christ is no longer limited to biological descendants of Abraham. It is open to all those who have been made members of the household in Christ, both Jew and Gentile (Gal 3:27-29; Eph 2:10-19). Having been adopted by the Spirit in Christ as God's children (Rom 8:14-17; Gal 4:3-7) and sealed to their redemption (Eph 1:13; 4:30), members of the Christian church are the perpetuation of the house of Israel (Gal 6:15,16; Rom 9:1-8), the true remnant of the house of Israel (Rom 9:25-27). These are they who ascribe their allegiance to God and His Christ (Matt 12:46-50; Luke 8:19-21; Mark 3:21-35). This allegiance is publicly demonstrated in corporate worship when the family of God comes together.

¹The term "house in Zambian culture is equivalent to the concept of "family" or "household" in the Western culture. It is used in the Zambian sense here.

The congregation as the flock of God

Christ, the head of the church, ascribes to Himself the role of a shepherd who tends and feeds his flock (John 10:11-16: cf. Heb 13:20; 1 Pet 2:25; 5:2). The flock by nature stays together both when resting and feeding. The people of God in the OT were referred to as the flock of God's pasture under the shepherding of God through the duly anointed prince (Ezek 34:30,31; Ps 23; Jer 13:17-20) who was the type of Christ who would

. . . feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. (Isa 40:11)

It is the flock that is urged to seek God's kingdom for it is to them that it will be given (Luke 12:32). The NT church considered itself as the continuation of the flock of God of the NT under the tending of Christ who gathered it together in corporate worship for corporate feeding.

The congregation gathered by Christ

The people of God as a congregation were dispersed by captivity. The God who gathered them to Himself from the Egyptian bondage would also gather them from "the lands, from the east, and from the west, from the north, and from the south" (Ps 107:1-3; Isa 54:7). This gathering would be a redemptive act in Christ, gathering both Jew and Gentile (John 11:52; 12:32; 2 Cor 5:18-21; cf. Neh 1:9; Isa 27:12; 54:1-15). Christ came to gather Israel according to flesh, but they would not be gathered (Matt 23:37; Luke 13:34). However, by His cross, Christ gathered together as one the children of God that were scattered (John 11:52), for all these in Christ are in the

household of Israel (Eph 2:19) awaiting to be gathered together with the saints of all ages in the eschaton (Eph 1:10; Matt 25:31,32).

The NT church saw itself as the fulfillment of the gathering of Christ and thus recognized His rightful headship in their midst as the chief corner stone (Matt 18:20; 21:33-43; 1 Pet 2:1-10; Col 1:18,24). As the people of God, the Christian church is a gathered community which continues to be gathered in Christ. God's people affirm this fact by their gathering together every week for corporate worship. "The church, therefore, is the community of those who live by the power of the death and resurrection of Jesus."¹ His people have been forgiven and cleansed by Him. In Him, they gather to celebrate a new life (2 Cor 5:17).

The Church as the Fellowship of the Spirit

Christ's cross alone without the convicting power of the Holy Spirit in the life of the individual would be non-effective. It is the Spirit that interprets the cross to the individual (John 16:8-11; 1 Cor 12:3).

In the OT, the Spirit was the eschatological gift to the church that would be active in the gathering of the dispersed children of God (Isa 63:11-14; Ezek 36:21-27). The Spirit would fall upon the church in preparation for the final gathering (Joel 2:28-32; Zech 4:6).

To the NT church, Pentecost was the fulfillment of that promise, God's own seal of their authenticity (Acts 2:16-21,38). Here, the church of Christ was born in the power of the Spirit to

¹Miller, p. 14.

witness for Jesus even to the utmost parts of the earth (Acts 1:8). The Spirit would guide them into all truth (John 14:16,17) and seal them as truly the redeemed and sanctified children of God (Eph 4:30; Rom 8:16). He would not only give the church the gifts so that it might grow and mature (Eph 4:11-16) but also that it might bear fruit (Gal 5:22-25). He intercedes for the believers and binds them together (Rom 8:26; 2 Cor 13:14). In this fellowship the corporate body of Christ worships, prays, studies together (Acts 2:42), and partakes at the same communion table (1 Cor 10:14-21; 11:20-29).

The Holy Spirit is fully resident in the church as the sanctuary and dominion of God (1 Cor 3:16,17; 2 Cor 6:15-18). He is the true vicar of Christ who is the Head of the church. This is His domain. Disloyalty to Him spells death (Acts 5:1-11; Matt 12:31; Luke 12:10; Mark 3:28,29). As Kung has well said,

The Spirit is thus the earthly presence of the glorified Lord. In the Spirit Christ becomes Lord of his church, and in the Spirit the resurrected Lord acts both in the community and in the individual.¹

The church then is a covenant people of God who have been gathered and are gathering to God in Christ by the out-working of the Spirit in both the community and the individual. Forgiven and justified by the blood of Jesus Christ, sanctified and sealed by the Spirit, the church enjoys the fellowship of the Holy Spirit at a common table, in common worship. Equipped with the gifts of the Spirit, the church is perfected and continues to work as a gathering agent for the eschatological kingdom of God. It is the community of believers called by the preaching of the gospel, saved by Christ, and

¹Kung, p. 221.

sealed by the Spirit at baptism, who are the citizens of the kingdom of God, called to show forth the praises of Him who had called them to the gospel light. As a gathered people, a fellowship in the Spirit, the underlying element among them is the bond of unity (Acts 2:44-46; Eph 2:15-19; 4:3-6; Phil 2:2). Thus the NT church understood itself to be the fulfillment of both the wishes of Christ for His followers to be one (John 17:11,22) and the restoration promises of the OT (Ezek 37:16-28) where in the fellowship of the Spirit both Judah and Israel and Jew and Gentile are one, living side by side. However, this oneness means much more than just living side by side. Miller has said it well:

This togetherness meant much more than the fact that they were side by side, that they stayed constantly in close proximity to each other in one location. It was a spiritual togetherness expressive of a unity which went clear beyond the sum total of what each was in himself.¹

This kind of fellowship brings with it the spiritual blessings of: (1) forgiveness extended to each other and forgiveness from God, (2) love for the brotherhood and sisterhood in Christ, and (3) giving of oneself in the blessings of life as a result of that love.

The fellowship of the Spirit leads to common identity as a corporate body of believers in Christ. This image of the church as a body of Christ is considered next.

The Church as the Body of Christ

The gathered people of God have been called by the Spirit into one body of believers (Col 3:15) in Jesus Christ. This body is espoused to the Lord, to whom it owes absolute loyalty. Believers are

¹Miller, p. 29.

singularly members of the body of Christ. Bought with a price, called to a sanctified life, they corporately comprise the body temple of the Holy Ghost (1 Cor 3:16, 17). Believers from different ethnic groups are incorporated into one body by the baptism of water (Acts 2:38-41,47; 4:4; 5:14;11:20-24; Col 2:12; 3:15) and of the "one Spirit" (1 Cor 12:13,14) partaking of the same Abrahamic covenant promises in Christ Jesus (Gal 3:27-29). In this sense, Kung says:

Baptism is therefore not only a condition but also a guarantee of being made a part of the church. Man is removed from the loneliness of his own ego, and finds a home in the community. On the basis of this sign he can be sure and proud of his membership.¹

Christ as the head of the church both controls and nourishes it for growth (Col 1:18; 2:19). The church is not autonomously organic, independent of Christ, but like the individual members comprising it, drawing nourishment from Christ the Head, the church continues to grow. As Paul says of the nations of the world, so it can be said of the church, that in Him it moves and has its being, for it is His offspring (Acts 17:28). Kung makes the following interesting observation regarding the growth of the church: (1) Christ is the beginning of all church growth, (2) He is the goal of all growth, (3) the church grows internally through fellowship, and (4) it grows numerically through evangelism.²

Christ nourishes His church by sharing His power and Spirit through the study of His word (John 6:63; 5:39). His words are both Spirit and life to the believer, and they must be eaten individually in personal devotions as well as corporately in corporate worship for

¹Kung, p. 274.

²Ibid., p. 309.

the nourishing of the soul. The body is further strengthened through mutual concern of its members as they fellowship and speak to one another of God's love and blessings (Mal 3:16-18). It is in this mutual concern that the body of Christ bears witness to its heavenly origin and destiny.

However, it is at the communion table that both the nourishing and fellowshiping of the believers combine in their corporate experience. Here Christ imparts to His believers the very essence of life in the symbols of bread and wine and both energizes them and binds them to each other by His love. "It is at these, His own appointments, that Christ meets His people, and energizes them with His presence."¹

In the foot-washing service the believers receive cleansing because they are united in fellowship with Christ and one with the other (John 13:1-14; Acts 2:1,41-47). Sharing the table of fellowship, the believers realize that they are members of one body (the church) for they are partakers of one bread (Christ) (1 Cor 10:17). Kung has said it this way:

The Lord's Supper is then essentially a fellowship, koinōnia, communio, and in a double sense. First and foremost the Lord's Supper is a fellowship in Christ: Christians are called to fellowship with the Son, the Lord (1 Cor 1:9). . . . The Lord's Supper is fellowship with Christ, and so fellowship with other Christians; their common union with Christ naturally leads to a union of those who share the Lord's Supper, a communio of Christians among themselves. The one is not possible without the other, because they all partake of the same bread, Christ (10:17); the fellowship of Christians with one another is often expressed in the verb konōnein. For this reason the Lord's Supper has been called a "synaxis", a joining

¹Ellen G. White, The Desire of Ages (Mountain View, California: Pacific Press Publishing Association, 1898), p. 656.

together of Christians, which reveals the true nature of the community. By the meal they share members of the church are united with the Lord and with each other.¹

The idea of fellowship, however, recognizes the aspect of unity in diversity where individuality is respected. As the several members of the body have different functions for the general good and purpose of the body, so the members of the church have different spiritual gifts for the general good and purpose of the church (Rom 12:4-8; 1 Cor 12:4-13-13:13). This diversified ministry, Paul Minear says, indicates the oneness of the church as the area where the gifts are apportioned individually.² The gifts are not intended to show one's closeness or distance from God; rather, "all gifts and services must be regarded as essential to the one body,"³ so that the whole body (1) may rejoice in hope (Rom 12:12); (2) may distribute to the necessity of the saints (verse 12), (3) may show hospitality (verse 13), (4) may identify with the needs of the membership and meet them accordingly (verse 15), (5) may be united with deference one to another (verse 16), and (6) may live peacefully as a community of fellow believers and in the wider community (verses 18-20).

As Minear further points out:

The one body means solidarity in suffering and glory. The image of the body articulated the reality of unity in the plurality of suffering and glory, and attributed both unity and plurality to the service of Jesus, the work of God, and the gifts of the Spirit in the new age.⁴

So it is seen that the plurality of gifts was for the specific purpose

¹Kung, p. 290.

²Paul Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1977), p. 190.

³Ibid., p. 192.

⁴Ibid., pp. 192-193.

of filling the varied needs of the church for "the unity of the Spirit in the bond of peace" (Eph 4:3-11). In a broader sense, these gifts are for (1) the perfecting of the saints, (2) the work of the ministry, (3) the equipping of the saints, (4) the unity of the faith, (5) the knowledge of the Son of God, (6) the growth of church members to the stature of the fulness of Jesus Christ, and (7) the increase of the body of Christ (Eph 4:12-16).

For the improvement of the church,

Those who have been baptized by the Spirit into one body . . . must zealously utilize whatever gift the Spirit had apportioned, but this necessity must be controlled by the truth that the building up of the church . . . continues to be the overriding intention of the Spirit.¹

Further, the diversity of the spiritual gifts emphasizes the element of interdependence among the believers just as the various organs of the body depend upon each other's service in order to function effectively. This is the element that engenders and fosters love among the members of the church (John 13:34,35; 1 Cor 13:4-7).

The works of love . . . were the primary means for enhancing the interdependence of the body's members. . . . Love was that which, being itself a gift of the Spirit, produced the varieties of gifts and simultaneously unified them in the service of, shall we say, the brothers? Yes, and the world and the Lord also.²

As Paul says, "And so we being many, are one body in Christ, and every one members of one another" (Rom 12:5). The element of interdependence presupposes Christian fellowship which, as has been pointed out, climaxes in the fellowship meal. In short, the exercise of the spiritual gifts in the church enhances fellowship, each

¹ Ibid., p. 193; cf. 1 Cor 12:13; 14:12.

² Ibid., p. 194.

supplements the lack of the other in the building of the church. As Miller observes:

The fellowship about which the New Testament speaks is the expression of a combined vertical-horizontal relationship. It is the sharing with others of what one shares with Christ. To belong to Christ is to belong to everyone else who belongs to Christ. In the body of Christ, therefore, although there are many differences, there are no distinctions. Christian fellowship is sharing with others the new life which has come to us through the resurrection of Christ. It is to relate ourselves to others as God has related himself to us. It is to carry over into human relationships the amazing oneness which we have found with God in Christ. . . . To be related to my fellow man as I am related to God--this is Christian fellowship. The shared life of God in the community of faith--nothing short of this is worthy of the church.¹

The word "fellowship" seems to sum up best what the church is all about under the image of the body of Christ.

The church, then, is made up of all those to whom the risen Christ has given his Spirit. It is the fellowship of those who believe in the Resurrection, and to whom the living Christ is real. Where Jesus is, there is the church.²

As a fellowshiping people, the body of Christ is a congregating community of believers.

The church is the community of the resurrection, the fellowship of men in whom God's Spirit dwells, the fraternity of the forgiven, the people who are called out of the world to belong to God, in order that their corporate life may consist in his worship and service.³

It is for this reason that the church is encouraged not to forsake the assembling together of the believers (Heb 10:25).

Alan Cole has drawn well the following points from the "body" aspect of the church: (1) the root of ministry is in Christian experience (1 Cor 12:5), (2) ministry is infinitely varied (verse 4),

¹Miller, pp. 33-34.

²Ibid., pp. 17-18.

³Ibid., p. 18.

(3) spiritual gifts are not confined to aristocracy (vers 7), (4) the function of the gifts is for the whole church to profit withal (verse 2), (5) the church needs the right exercise of all these gifts if the body is to grow and be healthy (Eph 4:4-16), and (6) the unity of the church is well expressed in corporate functions such as: corporate worship, fellowship of the brotherhood, and the Lord's Supper.¹

The Church as the Temple of God

From the body image this study now moves to the temple image. The two are closely connected one with the other, i.e., one complements the other. It is the spiritual body that is the spiritual temple and the spiritual temple that is the spiritual body (1 Cor 3:16,17; 2 Cor 6:16). As the spiritual body grows in Christ (Col 2:19), so the spiritual temple is a building that is under construction awaiting consummation (1 Cor 3:12-15). One has Christ as the head from whom directives come (Col 1:18; 2:19), the other has Christ as the cornerstone from whence it is plumed (1 Pet 2:4-8).

The church is built upon the solid foundation, Christ Himself (Matt 16:18; 21:42; 1 Cor 3:11; 1 Pet 2:6-8; cf. Isa 28:16). His life and teachings as well as His cross form the foundation upon which the church is constructed. These teachings are well represented in the writings and teachings of prophets and apostles (Eph 2:20-22), the one being the prophecy about Jesus' life and His acts

¹Alan Cole, The Body of Christ: The New Testament Image of the Church (Philadelphia: Westminster Press, 1964), pp. 43-56.

and the other a report of the fulfillment of those prophecies in the life and person of Jesus Christ.

Just as the patriarchs of the OT were chosen to be the founders of God's people, so the apostles were chosen to be the nucleus of the church. With the ordination of the twelve disciples, the first step in organizing the Christian church was taken.¹ But while man must assist in the building, God is the chief builder of the church (Matt 16:18; 21:42; 1 Cor 3:11; 1 Pet 2:6-8; cf. Isa 28:16).

The church members are the lively stones in the temple structure, who, by the exercise of the universal priesthood of believers, must offer spiritual sacrifices (1 Pet 2:4,5; Rev 1:6).

As living stones, church members stand together in a fellowship that is the common bond of the gospel, cemented by the love of Christ that is manifest in the love of the brotherhood (John 13:34,35; 1 John 4:7-12). As priests, the members of the church serve as mediators before God, bearing each other's burdens before the Lord (Gal 6:2). Through the mediation of Christ their High Priest, they have direct access to God (Heb 4:15, 16; 1 Tim 2:5). As priests, the members of the church have the further responsibility of being the expositors of the gospel of Christ to the world (Matt 28:19,20).

From the foregoing, the following responsibilities seem to emanate from the priesthood of the believers: (1) living witness to the world (1 Pet 2:9-12), (2) proclamation of the gospel (Matt 28:19,20), and (3) intercession (Heb 4:15,16; Phil 4:6).

¹White, p. 291.

With the universal priesthood of believers, we also have the ministry of Christ as the High Priest. Christ is in charge of His own house--the church (Heb 3:6; 10:21). He is not only the foundation, but also the Founder and the Sustainer of the church. In the words of Georgia Harkness,

The church is first of all a fellowship of those redeemed by Christ and called by Him to worship God and to serve our fellowmen. It is secondarily an institution, fulfilling its proper function only as God is glorified, men are served in love, and Christ is exalted as Head of His church.¹

The church is a fellowshipping community of believers with Christ as the head, who dwells in both the individual member and the corporate body through the presence of the Holy Spirit (1 Cor 3:16; 2 Cor 6:16). As in the OT, "The temple was the place where every relation between a holy God and a sinful man was to be established and maintained,"² so in the spiritual temple, we have a relationship between "a holy God and sinful man." The church is God's own chosen temple. Here He meets with His people, He displays His glory and mercy as He forgives the sins of His people. It is here where His forgiven and redeemed children worship Him. And here the redeemed offer their sweet sacrifices of thanksgiving, prayer, and consecration in the fellowship of corporate worship.

Summary

From the various images of the church here examined, one can draw the following conclusions:

¹Georgia Harkness, The Church and Its Laity (New York and Nashville: Abingdon Press, 1962), p. 41.

²Miller, p. 15.

1. "As the temple of God and the body of Christ, the church exists not for her own sake, but solely for the glory of God."¹

"Consequently," in the light of God's salvific mission to the world, "the outlook of the church is not towards her self-preservation but towards the salvation of the world."²

2. The church is a divinely ordained fellowship prompted and enhanced by the Holy Spirit in corporate activity. While the church as a people emphasizes the aspect of congregating (Matt 18:20; Heb 10:25), the body image emphasizes interdependence among church members. Whatever image is used, the church is a fellowshiping community and not an impersonal institution.

3. The temple image, with the priesthood of believers and intercessory prayer on behalf of one another, provides the bond of love which cements the believers together.

4. Although diversified in gifts, the church is essentially one by baptism, faith, hope, doctrine, and charity. Hence the early church considered itself as a fellowship of those who believed and responded to the gospel call, and thus they could share not only spiritual blessings but also material blessings (Acts 2:41-47; 4:32).

5. The church is the chosen people of God, i.e., a peculiar people who are the continuation of God's covenant people in the OT, and therefore the inheritors of the covenant promises (Gal 3:27-29). Both Jew and Greek are citizens of God's kingdom (Eph 2:11-22) and, therefore, dependent upon each other.

The next chapter discusses the mission of the church and ways

¹Ibid., p. 22.

²Ibid., p. 23.

in which it can accomplish its task. Special attention is given to small groups as a means used by the apostolic church to accomplish its mission.

CHAPTER II
TOWARD AN UNDERSTANDING OF
THE MISSION OF THE CHURCH

The previous chapter dealt with the nature of the church. This chapter gives attention to the purpose of the church, namely, mission. The mission of the church is generally understood within the reference of the great commission which outlines the task of teaching all nations the good news of the gospel of salvation (Matt 28:19,20). For the church to carry out this commission, it must understand itself and the purpose of its existence. In this chapter, "mission" refers to the church's response to God, its responsibility to its own members, and its task of evangelizing the world.

The Purpose of the Church

In Chapter I we discovered that it was God's eternal purpose to establish the church, i.e., a fellowshiping community. Human beings are social creatures who cannot live in isolation. They thrive best in an environment that promotes fellowship, e.g., an environment similar to that of a family. According to Robert Powell, the church has responsibility to its members and society at large, similar to that of a family: (1) to foster spiritual growth of the individual members, (2) to promote Christian fellowship among its

members, (3) to fulfill the eternal purposes of God in the individual and the Christian community.¹

Miller has aptly said that the purpose of the church is to reconcile individuals to God and person to person.² It is in this sense that the church is commissioned with ambassadorial duties (2 Cor 5:17-20). In this light, the church should be concerned with both qualitative growth--the spiritual growth of the individual believers built on Christ--and quantitative growth--the numerical growth to the church. "While one purpose of God is to perfect His church, another is to enlarge it."³ Closely connected with these two aspects of growth is the organizational or organic growth of the church to handle the complex business of the church.

Raoul Dederen places the purpose of the church into three categories: the function of the church for the world, the responsibility of the church to its members, and the response of the church to God.⁴

The Function of the Church for the World

As spelled out in the commission, the church is to teach the world with the purpose of making disciples (Matt 28:19,80; Mark 16:15,16). Gene Getz points out that in order to fulfill this task, the early church evangelized the community around it by proclaiming the

¹Robert K. Powell, Managing Church Business Through Group Procedures (Englewood Cliffs, New Jersey: Prentice-Hall, 1964), p. 52.

²Miller, p. 28.

³Radmacher, p. 276.

⁴Raoul Dederen, "The Purpose and Mission of the Church," class notes, "Doctrine of the Church," Andrews University, Summer, 1980.

good news of salvation to the people, thus solemnly testifying for Christ.¹ The task of evangelizing called for the whole person. The believer was to exalt Christ in all aspects of life: in business life, in social life, in home life, and in church life.²

Getz suggests that in order to effectively carry out this function, the early church operated on some basic principles: (1) every local body of believers was responsible for its own community, (2) corporate evangelism was basic to personal evangelism, (3) presenting the gospel to the unsaved was to take place primarily "in the world" and not "in the church," (4) the primary target for evangelism was adults and consequently whole households, (5) the church was responsible for identifying those who felt especially called by God to carry the good news in a special way into the community and beyond the immediate community even to "the remotest part of the earth," and (6) new believers were to be integrated into the life of the church in order to orient them to their task.³

Getz further indicates that as the early Christians "were taught and edified they soon discovered that they had two basic responsibilities--one "to the world" and the other "to each other."⁴

The same author concludes:

The church therefore exists to carry out two functions--evangelism (to make disciples) and edification (to teach them). These two functions in turn answer two questions: First, Why does the church exist in the world? and second, Why does the church exist as a gathered community?⁵

¹Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moody Press, 1974), pp. 31-36.

²Ibid., pp. 36-39.

³Ibid., pp. 40-50.

⁴Ibid., p. 29.

⁵Ibid., p. 22.

Responsibility of the Church to Itself

The church has a responsibility towards its members. For this purpose the Spirit gave various gifts to her for the building up of the body of Christ (Eph 4:1-16; 1 Cor 12:1-27). This process of building up the church

. . . involved fellowshiping with one another, breaking bread, uniting their hearts in prayer, and praising God. They were encouraged, strengthened, implored, exhorted, admonished, and established in the faith.¹

Getz further says that the purpose of this fellowship is for the church to

. . . become a mature organism through the process of edification so that it will become a dynamic witness to the world and so that it will honor and glorify God.²

The product of edification leads to maturity or completeness in Christ.³ Edification takes place through the learning process which

. . . must be in the context of relational Christianity-- fellowshiping with God and with one another. It must also be in the context of dynamic Christian witness and outreach. If believers are merely recipients of truth without the opportunity to truly worship God, minister to one another and to win others to Christ, they will not get beyond the knowledge level.⁴

Getz points out that in order to facilitate this type of learning for the edification of the believers, the early church followed specific principles: (1) the local church was kept in focus as the primary means by which edification took place, (2) believers were provided with an in-depth knowledge of God, (3) believers were provided with a basic knowledge of the word of God, (4) believers were provided with opportunities to develop capacities that go beyond

¹ Ibid., p. 51.

³ Ibid.

² Ibid., p. 53.

⁴ Ibid., p. 79.

knowledge, (5) believers were provided with the sum total of experience that helped them get beyond the knowledge level, (6) all believers were equipped for Christian service, and (7) believers were helped to develop qualitative family life.¹

Regarding the purpose of the church, Powell says,

A central purpose of the church is to bring together a group of people who have faith in Christ and who are committed to his purposes and knit them together into a living fellowship that uses the unique resources of each other and nurtures a relationship similar to that between Christ and God.²

Emphasizing this aspect of fellowship George Webber says,

Thus in our common life, we are called together for fellowship, for study, for worship, and for prayer. In all these it is the mission of the church which must be our central concern, for it is thus that we express our obedience to Jesus Christ. The enabling group and the corporate life of worship must prepare us to go back in obedience and faithfulness into a world where God has placed us as his witnesses.³

However, the church ought not to be defined only in terms of the relationship to one another, the relationship to the world, or as a transforming community, but also in terms of the relationship to God and Christ.⁴

Response of the Church to God

The church is the covenant people of God, a royal priesthood called to praise God and to give Him glory (1 Pet 2:9-12). They are called to witness for Him even to the utmost parts of the world (Acts 1:8). It is by the deeds of love and kindness that the church fills

¹Ibid., pp. 75-83.

²Powell, p. 23.

³George W. Webber, God's Colony in Man's World (New York and Nashville: Abingdon Press, 1960), p. 69.

⁴Lawrence O. Richards, A New Face for the Church (Grand Rapids, Michigan: Zondervan Publishing House, 1970), pp. 75-85.

the world with the praise of God. As a royal priesthood, they are called to: (1) full consecration of both body and life as a well-pleasing sacrifice to God (Rom 12:1,2), (2) love one another--an emulation of the self-renouncing sacrifice of Christ (Eph 5:2; John 13:34,35), (3) bear each other's burdens in love--be they economical, social, or physical (Gal 6:2; Phil 4:18), (4) deeds of love in the community swelling God's praise to His glory (Matt 5:14-16; Acts 9:36-39), (5) a spirit of gratitude and thanksgiving to the Lord (Phil 4:4; Heb 13:16), (6) the spirit of intercession for one another (Acts 1:14; Eph 6:18; Jas 5:16), and (7) the spirit and practice of corporate worship (Heb 10:24,25).

The praise and glory of God cannot be divorced from the gratitude and thanksgiving of the church and the community which are the end products of the spiritual sacrifices offered by the royal priesthood. Hence, the church with an effective mission could be defined as

The people who come together to consider the well-being of all, to be sensitive to the problem of others in order not to leave anyone all alone, to discover the other person's ideas, to discern the leading of the Holy Spirit, to reflect on God's action, to resolve the difficulties of each person, to pray together and live the gospel of our Lord Jesus Christ, and to attend to the problems of the neighborhood.¹

Or as Howard Grimes put it, the church

is first a worshipping community, and secondly a community that nurtures, witnesses, and carries on both its interior life and its witnesses in the world within the context of its understanding of itself as the redemptive fellowship.²

¹J. L. Libano, "A Community with a New Image," International Review of Missions 68 (July, 1979): 246.

²Howard Grimes, The Church Redemptive (New York and Nashville: Abingdon Press, 1958), p. 15.

Therefore, the mission of the church could be defined as providing the climate and the social-spiritual atmosphere whereby believers grow in their relationship to God, one another, and the community in which they live in order to enlarge their borders. The fulfilling of this mission may be achieved through the fellowship of small groups which meet for the purpose of sharing common concerns, prayer, and Bible study in preparation for outreach in the community. The NT church, though a child of her own circumstances and the tradition of the time, seems to have used the fellowship of small groups effectively.

The New Testament Use of Small
Groups for Mission

While the concept of group identity in NT cannot be well defended by the exegesis of the Matthean and Johannine passages (Matt 18:20; John 13:34,35), there is an explicit statement regarding group fellowship in the NT church. According to Acts 2:42-47, group life centered around the following experiences: (1) Bible study, (2) fellowship, (3) eating together, (4) intercession, (5) mission outreach, (6) communal living, (7) bearing each other's burdens, (8) unity or purpose, and (9) thanksgiving.

The result of these experiences was the fulfillment of the church's mission as seen in the following experiences: (1) devotion to God--vertical relationship (Acts 4:19-31; 5:29), (2) devotion to one another--horizontal relationship (Acts 4:32-37), and (3) accessions to the church--quantitative growth resulting from the qualitative growth listed in one and two above (Acts 2:41-47; 5:14; 11:24).

Fellowship with God and fellow believers was not only the

distinctive mark of the apostolic church but also the magnet that drew multitudes to Christ. It filled the need of the society of the day. Describing this fellowship, Getz gives the following summary of the NT experience: (1) it contained vital learning experiences (Acts 2:42; 1 Pet 2:2), it had relational experiences (1 John 1:3; Rom 12:10-13), (3) it provided the climate for corporate prayer (Acts 1:14; 2:41,42), (4) it facilitated intercessory prayer (Jas 5:13-16; 1 Pet 4:7-10), (5) it enhanced corporate singing (Eph 5:19; Col 3:16), (6) it gave rise to corporate giving (Acts 2:44,45; Rom 12:13), (7) it lead to corporate eating (Matt 26:26; 1 Cor 10:15-22; 11:17-28; Jude 12), and (8) it guaranteed power for witnessing (Acts 1:8; 4:21).¹ Getz also says that "an 'inward-oriented' church becomes an end in itself. It grows 'stale' and 'self-centered' and 'lifeless.'"² Getz further points out that

Only as a church, both as a body and as individual members within that body, reaches out and touches the lost world will it maintain the fresh flow of life and power that keeps "learning biblical truth" and "relational Christianity" dynamic and fresh.³

Fellowship is a means of edification which is the

. . . ongoing experience, where biblical truth (doctrine) is learned within the context of "relational Christianity" and "dynamic Christian witness." All three experiences are needed to create a mature body of believers. To neglect any one of these facets of New Testament life is to interfere with the God-ordained plan for edification in the local church.⁴

However, corporate or group witness does not preclude individual witnessing. The Christian witness in the NT was both "corporate" and "individual."⁵

¹Getz, pp. 62-74.

²Ibid., p. 73.

³Ibid.

⁴Ibid., p. 74.

⁵Ibid.

Small Groups in Christ's Ministry

Christ ministered to various groups of people, small and large groups as well as to individuals. Getz has made interesting observations concerning Christ's ministry in this regard. Out of 184 recorded accounts in which He ministered to both individuals and groups, 124 of these accounts were devoted to group ministry. Of the instances recorded by Getz, 53.7 percent were with friendly groups, as opposed to 46.3 percent with hostile groups. Of the total recorded episodes, 67.5 percent were group work, whereas 32.5 percent were related to individuals. In working with groups, 57.8 percent of the recorded instances were with small groups, whereas 9.7 percent were with the multitudes. From these observations Getz concludes:

1. Christ balanced His ministry by communicating with many different kinds of people. Taking into account all the sub-groups and individuals He ministered to, the percentage of time He spent with each of these various groups ranges from approximately 10 percent to 15 percent. He neglected no one.

2. He spent half of His time communicating with individuals who were friendly toward His ministry and the other half communicating with those who were hostile.

3. He spent about one-third of the time with individuals, and about two-thirds of the time with groups.

4. Of the two-thirds of the time He spent communicating with groups, He spent more than half of it with groups who were friendly toward His ministry and the remainder of the group time communicating

with those who were hostile.¹ Getz further says:

All of these observations indicate that Jesus Christ neglected no one. He had priorities, but He was as interested in those who were positive toward Him as those who were negative or neutral. He also divided His time between groups and individuals. And even among the kinds of individuals He ministered to, He evenly distributed His efforts.²

A. K. Rice defines small-group interaction as a face-to-face encounter, while the large group is where the face-to-face interaction is no longer possible.³ According to Rice's definition, a one-on-one encounter would be considered a small group. It can now be argued in the light of Rice's definition that Christ was also involved in group situations when He ministered to individuals like the Samaritan woman and Nicodemus. From this point of view then, we can say that Christ was involved in group work all the time.

In the sending out of the first evangelists, Christ recognized group effectiveness in sending them by twos (Mark 6:7). As Ellen G. White says:

None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed.⁴

The reason behind sending the apostles two by two involved group activities such as: encouraging each other, counseling

¹Ibid., pp. 166-167.

²Ibid., p. 168.

³A. K. Rice, Learning for Leadership: Interpersonal and Intergroup Relations (London: Tavistock Publications, 1971), pp. 12-13.

⁴White, p. 350.

together, praying together, and supplementing each other's weakness. These activities yielded both qualitative (personal) growth in their ranks and quantitative growth in the church.

Small Groups in the Apostolic Ministry

It was more than just the circumstances of Christ's death and fear of the Jewish leaders that brought the apostles together in the upper room at Pentecost. They were carrying out Christ's own command to "wait for the promise of the Father" (Acts 1:4-8). In this expectation, group activity was both strengthened and developed. "When Pentecost had come; they were united in purpose and were in one place together" (Acts 2:1). With the conversion of three thousand people, the problem of adequately caring for them was real. The only feasible way was to gather in small groups in individual homes for Bible study, fellowship, prayer, unity communal meals, and sharing of property to fill specific economic needs in the community, as well as for praise and thanksgiving (Acts 2:42-47; 4:32-35).

Like their Master, the apostles endeavored to balance their ministry between small groups and large ones, so they ministered to both house and temple groups (Acts 2:46; 5:42; 13:14-42). Like Christ, they also laid great emphasis on evangelism of groups which would later become the nuclei of the NT churches. The NT has several examples of such an approach, such as the households of Cornelius, Lydia, and the jailor of Philippi, as well as the household of Caesar in Rome (Acts 10:1,2,27; 16:14,15,30-34; Phil 4:22). Some of these house groups became the nuclei of the churches in the community (Rom 16:3-5; 1 Cor 16:19), some of which were family units

(Phil 4:19; Col 4:15; Rom 16:10,11,14,15). This practice appears not to have been a divine directive but a practical response to an existing situation. As Augustus Neander says,

The communion of prayer and devotion was thought a source of sanctification, in as much as men knew that the Lord was present by his Spirit among those who were gathered together in his name . . . the first general places of assembly of the Christians were only common rooms in private houses, just according as it happened that any member of the church had sufficient accommodation for the purpose. Thus Gaius of Corinth, (Rom xvi.), is called the host of the church, because the church was in the habit of assembling in a room of his house. . . Tertullian says, 'We may pray in every place to which accident or necessity brings us, for the apostles, who prayed to God and sang to his praise in prison before the ears of the jailor, no more contravened the commands of the Lord than Paul, who celebrated the Lord's Supper in the ship before the eyes of all' (Acts xxvii).¹

From these observations we can conclude that in the apostolic church:

1. The Christians had corporate experience both in large and small groups (the house and synagogue gathering).
2. The Christians developed house churches, some of which consisted of entire households.
3. In their house groupings, the early Christians exhibited the dynamics of modern church groups, such as Bible study, prayer, sharing, and fellowship meals (similar to our modern potlucks).
4. The Christian fellowship of the early church went beyond the modern church groups in that it went as far as holding property in common.

Having learned from their Master, the Christians also sent

¹Augustus Neander, The History of the Christian Religion and Church During the First Three Centuries (Philadelphia: James M. Campbell & Co.; New York: Saxton & Miles, 1843), p. 181.

out their missionaries two by two (Acts 13:2,3,39,40), thus maintaining group identity in their evangelistic endeavors. Concerning the success of these groups in their mission outreach, Michael de la Bedoyere has written:

In the early church, Christians formed groups or communities within a pagan society, and Christianity spread by a quality of enthusiastic preaching, example and suffering which was catching. In its freshness, beauty and revolutionary quality, it simply caught on.¹

That Christ and the apostles worked both in and with groups cannot be denied. However, it does seem that the early Christians used small groups as a circumstantial convenience rather than by a divine directive.

The Judeo-Christian Heritage

In Chapter I we found that the church is a continuation of the OT covenant people of God--the modern Israel of God. Therefore, the Christian church owes its spiritual tradition to the Jewish faith in more than one way. The use of small groups in conjunction with occasional large assemblies was by no means an innovation of the Christian church. In fact, it was a replica of the Jewish synagogue-temple system in which the believers met in the synagogues throughout the year but on festal seasons made appearances at the temple. Likewise the Christians met in houses daily but went to the temple or synagogue on the Sabbath. Concerning the synagogue-temple system, Neander observes that the synagogues were smaller communities of the greater community.

¹Michael de la Bedoyere, The Layman in the Church (London: Burns & Oates, 1954), p. 7.

A model for such a smaller community within a great national theocracy already existed among the Jews along with the temple worship, namely the synagogue.¹

Therefore, when Jesus and the apostles worked with small groups as well as with the large groups in the temple and synagogues on Sabbath and festal occasions, they were only following the accepted practice of the day.

As the church grew larger, however, and in view of some distinct differences between the traditional Jewish system and the Christian church, it becomes necessary to adjust house groupings in line with the growing membership, but still retaining the common practice of the Jewish system. As Neander states,

The first Christians assembled daily either in the temple; or in private houses; in the latter case, they met in small companies, since their numbers were already too great for one chamber to hold them.²

In this fashion, Neander observes that they met daily for a meal as members of one family, a practice that the monks, the Mendicant Friars, the Apostolici, and the Waldenses attempted to regain.³ The early Christian church built on a solid foundation of koinōnia--of fellowship as a family.

The first Christian community formed as it were one family; the power of the newly awakened feeling of Christian fellowship, the feeling of common grace of redemption, outweighed all other personal and public feelings, and all other relations were subordinate to this one great relation. But in later times, the distinction between church and family became more marked, and many things which were at first accomplished in the church as a family community, could latterly be duly

¹Augustus Neander, History of the Planting and Training of the Christian Church by the Apostles, trans. J. E. Ryland (New York: Leavitt, Trow & Co., 1847), p. 32.

²Ibid., p. 28.

³Ibid., p. 29.

attended to only in the narrower communion of Christian family life.¹

This fellowship also covered economic and social needs of the whole community of believers. This happened even when it concerned a Christian believer from another geographical area.

Christians assembled as if forming one family. . . . Christians also regarded themselves as standing in this brotherly relation to one another under all circumstances of life; the temporal and spiritual wants of every individual were cared for by the church. A Christian coming from distant parts, on his arrival in a foreign town, sought out the assembly of Christians, and found there spiritual and bodily refreshment.²

Later as the distinction between the Jewish and Christian systems became more and more pronounced with the conversion of the Gentiles, the Christian church divorced itself from the Jewish synagogues but retained the practice of small communities within a big community.

We observed above, that the Christian places of assembly were, at first, in the rooms of private houses; it may, perhaps, be the case, that in large towns, where the number of Christians was soon considerable, and no member of the church had any room in his house sufficient to contain all his brethren, or in places where men did not fear any prejudicial consequences from large assemblies, the church divided itself into different sections, according to the habitations of its members, of which each section held its assemblies in one particular chamber of the house of some wealthy member of the church; or, perhaps, while it was usual to unite on Sundays in one general assembly, yet each individual part of the church met together daily in the rooms which lay the most convenient to it.³

The post-apostolic church continued the practice of fellowship introduced by the apostolic church. Cyril Richardson says:

¹Ibid., p. 32.

²Augustus Neander, Memorials of Christian Life in the Early and Middle Ages, trans. J. E. Ryland (London: Henry G. Bohn, 1852), p. 78.

³Neander, The History of the Christian Religion and Church, p. 182.

The Christian community has one mind and soul. It shares its earthly goods no less than its spiritual treasures. 'We have everything in common,' Tertullian writes, 'except our wives.'¹

Koinōnia in the early church, as Richardson suggests, was for the accomplishing of the church's mission.

What then did the early church conceive as its primary function? It was nothing else than witnessing to the gospel of Jesus Christ and renewing the divine life, by worship and service in the Christian brotherhood.²

In order to accomplish the task, Getz suggests that the early church operated by certain communication principles, that is: (1) Christian communication was to all people and classes, (2) Christian communication was carefully balanced between a ministry to groups and a ministry to individuals, and (3) communication went beyond the verbalization level to visualization and involvement.³

Summary

In this chapter it has been seen that the mission of the church involves the total existence of the church, i.e., the church's responsibility to its own members, its function for the world, and its response to God.

It has also been shown that the early church used small groups to carry out the church's mission. Further, it has also been noticed that the early church did not insulate itself from the Jewish culture from which it was bred; rather, it used the phenomenon of small and large groups of the synagogue-temple system to its advantage.

¹Cyril Charles Richardson, The Church Through the Centuries (New York and London: Charles Scribner's Sons, 1938), p. 18.

²Ibid., p. 29.

³Getz, pp. 177-189.

If the early Christian church took seriously the traditional cultural patterns of the Jewish faith whence it was bred, the modern church cannot be expected to do any less with its present cultural setting. This is not to suggest an amalgamation of biblical and modern cultural values. There is, however, a way of striking a balance. Biblical values must vigorously oppose those cultural values diametrically opposed to them, but at the same time they should uphold, defend, and synchronize those in agreement with them. This seems to be the approach early Christians followed in developing a meaningful koinōnia among them as they went about fulfilling the mission of the church. The modern church must learn from history.

Part II looks at the concept of group life, especially as it functions among the Zambian people. After a discussion of the basic elements of group interaction, a strategy for incorporating small group activities into the Zambian Seventh-day Adventist Church is presented.

PART II

A PRAGMATIC STRATEGY FOR MISSION IN ZAMBIA
INCORPORATING GROUP LIFE BOTH OF THE
ZAMBIAN CULTURE AND THE CHURCH

CHAPTER III

GROUP LIFE IN THE ZAMBIAN CULTURE

According to currently accepted reckoning, Zambia has seventy-three tribes, each with its own customs and patterns of behavior.¹ However, many of these patterns appear repeatedly in different tribes. One of the most common patterns of behavior is the way Zambian tribes people interact in small groups, especially by families and clans.

In this chapter the group life of the Zambian tribal family and clan is described. Other groups are also noted. Finally, the religious background and practices that also manifest this group orientation are discussed.

The Family

An African community is built on a strong foundation of group identity of which the family forms the nucleus. As Anthony Wood has well observed:

The basis of African tribal organisation is almost always family groups, whose composition extends beyond that of the normal European family to include the brothers of the head of the family and their issue. The size of the family is not laid down, but is limited by the tendency of groups within the family

¹Henry E. Marais, "A King is Re-born: The Story of the Conversion of the Litunga, King of Barotseland," Trans-Africa Division Outlook, August 15, 1980, p. 3.

to split off under their own leader to form another family.¹

These extended families, while larger than the normal Western family are, however, not very big. The largest might have twenty-five members.² Concerning the Ila-speaking people, a group that includes Lenje and Tonga--the southern half of the country, Edwin Smith and Andrew Dale say:

The domestic establishment among the Ba-ila consists of a man, his wife or wives, their children, the children under his guardianship, sometimes an aged parent, and slaves--all these dependents being grouped together comprehensively as the man's bana ("children").³

Despite the fact that there are no more slaves in Zambia, this family structure of the Zambian community still holds, for slaves were not declared free but incorporated and integrated into the family identity. The family grouping is sometimes referred to as a household (ing'anda in Tonga and Bemba, ng'anda in Nyanja, and ndu in Lozi). Thus a Zambian family could be defined as a household, a "group of people which gathers about a common fire and usually consists of a single adult male and female and their offspring."⁴

Members of the family live and die for the family. The virtues of the member are measured by how he relates to the family. As Wood says:

¹Anthony St. John Wood, Northern Rhodesia: The Human Background (London and Dunmow: Pall Mall Press, 1961), p. 81.

²Edwin W. Smith and Andrew Murray Dale, The Ila-Speaking Peoples of Northern Rhodesia (New Hyde Park, New York: University Books, 1968), 1:284.

³Ibid., pp. 283-284.

⁴Stan Shewmaker, Tonga Christianity (South Pasadena, California: William Carey Library, 1970), p. 17.

An African's duties to his family are very clear and his affections are deeply bound up with it. His greatest pleasure is meeting and gossiping with members of his family. To offend against the customs binding him to his family and thereby to earn their disapprobation would be to make him an outcast and remove the very basis of his life. These duties make an African family very much like a welfare state on a small scale. No African will fail to offer hospitality for an indefinite period to any member of his family. Widows and orphans are never without a protector whose responsibility it is to look after them and give the females in marriages, receiving any benefits such as bride price or service accruing from it.¹

Thus members of the family are dependent upon each other and share in the poverty or the wealth of the household.

The Clan

A clan is made up of families; it is actually a large family of people of common ancestry. A tribe has many of these clans. J. Merle Davis has observed:

Within the tribe there exists a number of kin groups, the adults of which are related to each other in a special way, and the grouping is marked by a totemic recognition of relationship to some animal. . . . Totems serve, however, to demarcate groups within which marriage cannot and must not take place, so that their chief value is as a guarantee that marriage shall be endogamous within the tribe but exogamous with reference to the clan or kin group. Inside the clan, as marked by the totem, is the father-mother-children family.²

It is not known exactly when this clan grouping developed among the African people. Andrew Roberts suggests, however, that by the sixteenth century

. . . everyone belonged to clans. Each clan was named after some kind of natural phenomenon, usually an animal. Members of a clan were all kinsmen: they believed they were descended

¹Wood, pp. 81-82.

²J. Merle Davis, Modern Industry and the African, 2nd ed. (New York: Augustus M. Kelley Publishers, 1967), p. 46.

from a common ancestor, even if his name and relationship to living people was no longer remembered.¹

Although the clan is a much wider circle of group identity, yet the ties among members of the clan are just as strong as and similar to those among members of the family. In fact, the clan is a larger family similar to the church family concept of the early Christian church discussed in chapter II. Smith and Dale describe the clan as

. . . a mutual-aid society, the members being bound to render their fellows all the help they can in life. Members of one clan are, if we may use biblical language, members also of one another. A member belongs to the clan, he is not of his own; if he is wronged, they will right him; if he does wrong the responsibility is shared by them. If he is killed, the clan take up the feud, for he belongs to them; if the daughter of the clan is to be married they have to give their consent first. Ba-ila who have never met before will at once be friends if it turns out that they are of the same mukoa. If one has the misfortune to become a slave his clansmen will contribute his redemption price. To some extent the same solidarity applies to foreigners if they are of the same clan as any Ba-ila. If a Muluba comes to a village, and in response to a question says he is a Munampongo (a goat), then any Banampongo in the village will show him hospitality, for though of another tribe he is a clansman. In short, a man's prosperity is that of a clan; a man's loss is that of the clan.²

The Sociological Organization and Communal Living

The family and the clan are not the only forms of groups among Zambians. There are other secondary social groups such as:

1. Covenant of friendship (mulongo) groups. In this grouping, the members make friendship for the purpose of exchanging social benefits such as food, medicine, and even wives by entering into a

¹Andrew Roberts, A History of Zambia (New York: African Publishing Co., 1976), p. 72.

²Smith and Dale, p. 296.

friendship covenant with the blood of brotherhood called mulongo wa maningu. Each party of this covenant cuts his arm and members suck each other's blood, a sign and seal of their vow not to refuse each other anything till death, for now they are then regarded as blood brothers.¹

2. Age grouping (musela for Tongas and unthanga for Ngonis). In this grouping are the men and women born in the same year or women who underwent the initiation ceremony in the same year. These groups are exclusively male and female, and group function is mainly social, joking and laughing together. In case of trouble, however, the age group functions very much like the family or clan in that, like them, it is also a social, mutual-aid group, which gives assistance to its members when needed.²

3. Task grouping. These groups are created to carry out community projects such as hut building, hunting, or assisting in cultivating a garden. In such social groupings, men eat together in a group, while the women eat by themselves. However, men and women involved in group gardening work together.³ Max Randall calls these communal enterprises "neighborhood obligations." Randall says:

Neighborhood obligations are met through cooperative work patterns. Whenever numbers of men are needed for communal improvement, neighbors are called to share in the task.⁴

¹ Ibid., p. 308.

² Ibid., pp. 309-310.

³ Interview with Papias Banda, Zambian student at Andrews University, who comes from the Nyanja-speaking people in Zambia. Sept. 13, 1980.

⁴ Max Randall, Profile for Victory: New Proposals for Missions in Zambia (South Pasadena, California: William Carey Library, 1970), p. 7.

This "neighborhood obligations" group works between villages. Within the village, communal tasks are limited to kinship groups which care for the needy in that group. In his observation of communal life within the village, Davis discovered that

. . . a large number of village enterprises are communal or carried out by a complicated system of kinship obligations. Men, women and grown children had recognised duties to perform under a well-established sex and social division of labour which has crystallised through the years.¹

In spite of the often accepted belief that the African chieftainship is autocratic and dictatorial, Wood found that

Some tribes were democratic in organisation and matters concerning a family were decided by meetings of the older men of the family. Others were more autocratic and accepted the individual leadership of heads of families. Even these were basically democratic as the family heads had no means of imposing their will contrary to the wishes of their people. They were eminently rulers by consent,² and expressed in their decisions the spirit of their people.

Randall confirms that decision making is by consensus.

Leadership and prestige is vested in the headman and council of elders, who can advise and persuade, but decisions are only reached after an informal consensus is obtained. Neither the headman nor any other leader has the power to enforce authority. Discipline is³ applied only through informal mechanisms and social control.

As Wood and Randall have noted, group phenomena such as solidarity, frankness, and openness in discussions are evident in African tribal life in reaching consensus. Davis notes that

Such a system makes for a highly integrated group relationship. The individual is considered but a unit of the group. Group life, group efficiency and group control take precedence over individual ideas, enterprise or authority.⁴

Children are educated to respect and follow kinship and

¹Davis, p. 38.

²Wood, p. 81.

³Randall, p. 8.

⁴Davis, p. 46.

tribal obligations. Davis observes that

The training of children during the period of infancy to parenthood is largely designed to acquaint them with these kinship, marital and tribal obligations.¹

The Religious Background

In the past--and to some extent even now--belief in common ancestors has served to enhance cohesion in the community. Wood notes:

Religious beliefs before the missionaries were strong. Most tribes believed in God, but held that he was far distant from man. Some believed he once dwelt on earth but left it long ago because of the wickedness of man. Most believed that his functions were carried out by the tribal ancestors, who continued their interest in the tribe, at whose shrines propitiatory sacrifices had to be offered. It was generally believed that they punished offenders against the tribe by disease and disaster to cattle or crops. They were another factor in maintaining cohesion in the tribe.²

Some ideas of the gospel story were already flickering in darkness of traditional religions. For example, according to John Mbiti, Zambians share in common with other Africans religious concepts such as: God, the universal father who regards mankind as His people or children, commonly expressed among the Lunda and the Bemba;³ kneeling in prayer, common among the Lozi;⁴ God, the deliverer of those in trouble--repairing the damage they have caused to themselves and thus putting things straight for them once more--common among the

¹Ibid., p. 47.

²Wood, pp. 82-83.

³John S. Mbiti, African Religions and Philosophy (New York and Washington: Frederick A. Praeger, Publishers, 1969), p. 48.

⁴Mbiti, Concepts of God in Africa (London: S.P.C.K., 1970), p. 206.

Ila and Tonga;¹ and God saving the innocent and punishing the guilty, common among the Lunda.² These and other similar beliefs were common among the people of Zambia. Roberts indicates:

It is likely that there was also a broad uniformity in the religious beliefs of Zambian peoples four or five hundred years ago. There was a general belief in a High God. . . . This High God was venerated as the creator of all things. He was not usually believed to take an active part in human affairs, but ultimately he controlled the condition of the whole natural world--human, animal and vegetable. The High God might sometimes be influenced by approaching him through other spirits, and in some areas spirits were identified with the various forces of earth and sky.³

Mbiti points out that like other Africans, Zambians believe in the mediation of the ancestral spirits, some of which have become national heroes and have entered upon a plane nearer to God, yet, not equal with God, but men. Such spirits are bilingual--speaking the language of men and of the divinities. Because of the closeness to God of the spirits, one cannot think of God without thinking of the other.⁴

According to Mbiti, the Lozi believe that God receives the spirits of those who wear the national (tribal) mark on the ears and arms, but it is only the spirits of the royal family that become the intermediaries.⁵ Here, one can see parallels to both the story of the wedding garment and the mediation of Christ.

Mbiti further says that the Lozi think of God as having two counsellors, one of which is a messenger but both are intermediaries.⁶

¹Ibid., p. 69.

²Ibid., p. 70.

³Roberts, p. 73.

⁴Mbiti, Concepts of God in Africa, pp. 269-270.

⁵Ibid., p. 269.

⁶Ibid., p. 122.

This seems to be an allusion to the trinity and the work of both Christ and the Holy Spirit.

With this concept of mediation, Zambians would ask their ancestral spirits to negotiate with God for them. One of these occasions would be at the rain shrine where people would gather for a communal meal to petition for rain at the cikombelo (a house of petition). Commenting on this service Randall says, "After all the people have gathered at the shrine and the communion meal has been eaten, the leader addresses the spirit."¹

Mbiti, therefore, suggests that Christianity was able to grow because of the religious beliefs already held by Zambians and their fellow Africans.

It is this preparedness that has undergirded the spreading of the gospel like wildfire among African societies which hitherto followed and practiced traditional religion. Consequently, people are discovering that the biblical faith is not harmful to their religious sensibilities.²

Mbiti understands that "the God described in the Bible is none other than the God who is already known in the framework of traditional African religiosity."³

However, with the introduction of Christianity, there came an amalgamation of the Christian concept of God and that of the traditional religions. This resulted in a non-Christian concept of God current in Zambia which Davis expresses as follows:

The one and supreme God is Lesa whether known by that name

¹Randall, p. 15.

²Mbiti, "The Encounter of Christian Faith and African Religion," The Christian Century 97 (1980): 819.

³Ibid., p. 817.

or some derivative or correlative. Lesa dwells in heaven, is the creator of all things, including goblins and demons, and will ultimately come to gather all the dead unto himself. Lesa is high and lifted up beyond the reach of men. Thus, except in the direst extremity and as a last resort, there is no worship of him, neither offerings, priests nor prayers. All things are in his hands and mortals can but accept his acts with stoical fortitude.¹

Before Christianity was introduced to Zambia, religion in the Zambian society was a family act. It was the family spirit that mediated between the living and the dead. The gathered group at the shrine, sharing in a communal meal, uniting their petitions to a common ancestral spirit, was indeed the mpingo, cikombelo, puteho, or bungango of people claiming common ancestry. As Banda puts it:

Mpingo was more than just a commitment to a god; It was also a commitment to one another, to serve each other in times of need. This terminology has carried on into modern Christianity and denotes a group with a common belief.²

The various Zambian words known to the author and used for the Seventh-day Adventist Church all denote the idea of gatherings and fellowshiping of people with a common ancestry and concerns in Christ--the brotherhood and sisterhood of believers. These are:

1. Mpingo (Nyanja) denotes the gathering of a large crowd of people. Technically, it refers to a church.

2. Cikombelo (Bemba and Tonga) denotes a place or instrument of gathering, that is an instrument of fellowship. Technically, a church.

3. Puteho (Lozi) denotes a gathering. Technically it is a holy convocation.

Like the words ekklesia and qahal, these terms had a secular

¹Davis, p. 49.

²Banda, Interview.

meaning which has been adapted to religious usage meaning church.

Summary

The Zambian culture is to a great extent a fellowshipping community in all its basic experiences: the family, social groupings, and religious expression. This fellowship is the golden thread that runs through both social and vocational aspects of life. As Randall says,

Members within a group have obligations in common, such as visiting each other when ill, mourning the deaths of members of the families, helping provide bride-wealth, and assisting in paying fines and damages, . . . They should assist each other with food and gifts in time of need. . . .¹

Group solidarity is cherished and fostered among the entire communities of Zambia and the neighboring countries. Davis says, "Bantu usage abounds in evidences of this group solidarity which is greater than the interest, or indeed than the life, of the individual."²

Because of this background, it is not unusual to find informal groupings in the church based on common identity and concerns such as: tribal affinity, clan, family, age group, profession, locality, etc. However, besides Sabbath School classes, the church has no other groups functioning in it to provide group experience.

How could group life of the Zambian culture be tapped for the accomplishing of the mission of the church in Zambia? It seems that small groups in the church would serve better in adapting Zambian group life to church groupings in order to facilitate both qualitative and quantitative growth in the church. Fellowship in small groups would help the church to fulfill its three-pronged mission:

¹Randall, p. 5.

²Davis, p. 48.

response to God, responsibility to its own members, and function for the world. The next chapter explores church groups and investigates how they function to facilitate fellowship and spiritual growth among church members.

CHAPTER IV .

SMALL GROUPS WITHIN THE CHURCH

This chapter deals with the function and importance of small groups within the church as noted by recent authors. The first part discusses the value of small groups; the second notes important characteristics of effective small groups. The third part deals with the small group process, and the fourth describes three significant areas of growth enhanced by small-group interaction.

The image of the church as the body of Christ underscores the element of an organic unity with interdependence among its members. This interdependence calls for commitment of the members to each other. As David Watson has put it:

True Christian love begins with practical service. As it is not possible to be equally committed to every Christian, the practicalities of this must first be worked out in local areas or small groups.¹

It is therefore contended that every person in a local church ought to be a member of at least one of these small groups.

What do we mean by group? Powell says that "a group is a collection of people bound together by a network of mutually acknowledged response between pairs of persons."² According to Malcolm

¹David Watson, I Believe in the Church (Grand Rapids, Michigan: Eerdmans Pub. Co., 1978), p. 100.

²Powell, p. 33.

and Hulda Knowles, a group has definable membership of two to fifteen, a shared purpose, and a group consciousness which enables members to act in a unitary manner as a single organism.¹

William Clemons and Harvey Hester list several characteristics of such groups: (1) definable membership, (2) common identity, (3) common purpose, (4) interdependence among members, (5) self-administered discipline, (6) commitment to personal growth and maturity of the members, and (7) freedom of participation among participants.²

Within a church setting, a small group as defined by Stanley Brown and Robert Deits is a

Small number of normal people who meet together at least weekly for a minimum of one and one-half hours for the purpose of experiencing (getting to know) each other in feelings, behavior, attitudes, and responses in the here and now.³

The Value of Small Groups

Human beings at their best are social creatures. Small groups provide an opportunity for them to fulfill their social need--namely, that of belonging. The manner of work of a group--in opposition to the work of an individual--is valuable for the following reasons:

1. Group procedures make use of the experience and insights of many people

¹Malcolm and Hulda Knowles, Introduction to Group Dynamics (New York: Association Press, 1959), pp. 1-77.

²William Clemons and Harvey Hester, Growth Through Groups (Nashville, Tennessee: Broadman Press, 1974), pp. 43-44.

³Stanley C. Brown and Robert Deits, Folly or Power? Encounter Groups in the Church (New York: Hawthorn Books, W. Clement Stone Pub., 1975), pp. 4-5.

2. Group procedures encourage more people to become involved in the work of the church, thus increasing their interest in the church work
3. Group procedures help distribute the leadership load among the various members of the church
4. Group procedures foster the religious growth of those who take part
5. Group procedures increase the amount of quality of fellowship in the church
6. Group procedures provide checks and balances over aggressive and erratic or dominating individuals
7. Group procedures can make possible the atmosphere in which people can sense the working of God's Holy Spirit.¹

Some of the advantages of group work over individual work are as follows: (1) small groups are more effective than individual effort;² (2) small groups are both the nurturing and growth promoting agents in the church and powerful means of change;³ (3) small groups provide a favorable climate for Bible study, discussion, and communication;⁴ (4) small groups increase the depth of understanding and grasp of course content; (5) small groups enhance motivation and generate ideas among themselves concerning ways of applying the knowledge thus acquired; (7) small groups help members to develop

¹Powell, p. 19.

²R. Edward Turner, class notes, for the Course CHMN727 Leadership in Church Organization, Andrews University, Summer 1980.

³John C. Palmer, "A Training Program for Leadership in Group Process Designed to Help Establish New Members in the West Indies SDA Churchs (D.Min. Project Report, Andrews University, 1978), pp. 36-42.

⁴Clyde H. Reid, Groups Alive, Church Alive (New York, Evanston and London: Harper and Row Pub., 1969), pp. 17-28.

commitment to recommended ways of handling the problem;¹ (8) small groups are flexible, mobile, inclusive, and personal; (9) small groups can grow by division and thus are an effective means of evangelism; and (10) small groups can be adaptable to the institutional church.²

Characteristics of Effective Small Groups

According to David Johnson and Frank Johnson, any effective group has three core activities: (1) accomplishing its goals, (2) maintaining itself internally, and (3) developing and changing in ways that improve its effectiveness.³ In order to integrate these activities small groups take on certain characteristics such as:

1. Small size. If indeed a group is a grouping of persons in face-to-face interaction, then the group has to be the right size--from two to twelve--to allow for the kind of participation that is needed. A larger size yields complexity both in managing and housing the group. Besides, a larger group presents other problems: (a) it is difficult to get a consensus; (b) the leader is less influential, thus a large group requires more skill to manage; (c) there is less chance for every member to participate in the discussion; and (d) the

¹ Joseph A. Olmstead, Small Groups Instructions: Theory and Practice (Alexandria, Virginia: Human Resources Organization, 1974), p. 121.

² Howard A. Synder, The Problem of Wine Skins: Church Structures in a Technological Age (Downers Grove, Illinois: Inter-Varsity Press, 1975), pp. 140-142.

³ David W. Johnson and Frank P. Johnson, Joining Together: Group Therapy and Group Skills (Englewood Cliffs, New Jersey: Prentice-Hall, 1975), p. 3.

number of those dissatisfied with group decision increases.¹ As Edgar Phillips comments,

The larger the group the longer it takes to do the same basic process. Conversely, the smaller the group, the greater amount of the group's time a given person may have, thus giving him greater satisfaction and motivation.²

2. Interaction. W. E. Beveridge says, "Every group consists of a number of people who interact to achieve certain objectives or goals."³ This is achievable in intimate face-to-face association and cooperation. In order for them to interact, Johnson and Johnson say,

Group members must communicate their ideas and feelings accurately and clearly. Effective two-way communication is the basis of all group functioning and the interaction of its members.⁴

3. Participation and Involvement. Small groups should be characterized by full participation and involvement by all members, i.e., participation and leadership must be distributed among members so that group members own and implement the decision made by the group.⁵

4. Leadership. The leadership of the group should be functional, allowing everybody to learn to lead as each takes a turn in leadership. In this way, the group guarantees that "power and influence need to be equal throughout the group and be based on

¹P. Miller, Group Dynamics in Evangelism (Scottsdale, Pennsylvania: Herald Press, 1958), p. 120, as quoted by Edgar Wayne Phillips, "Developing Strategies for Renewal in the Local Church by Involving Small Groups" (D.Min. dissertation, Fuller Theological Seminary, 1975), p. 103.

²Phillips, p. 102.

³W. E. Beveridge, Managing the Church (Nashville, Tennessee: Allenson, 1971), p. 14.

⁴Johnson and Johnson, p. 3.

⁵Ibid.

expertise, ability, and access to information, not on authority."¹

5. Cohesion. Group members need to be together. Johnson and Johnson say that in order to achieve cohesion, the group should: (a) structure cooperative relationships among group members; (b) deepen trust among group members; (c) further affection expressed among members; (d) increase expressions of mutual inclusions and acceptance among group members; (e) promote group norms that encourage the expression of individuality among group members; and (f) expand mutual influence of group members.²

6. Standards and Norms. Groups should formulate their own standards and norms in order to give direction and order for the group and serve as the normative for discipline.

7. Goals. Group members formulate their own group goals which "must be clearly understood, be relevant to the needs of group members, stimulate cooperation, and evoke from every member a high level of commitment to their accomplishment."³

8. Group contract. From the very start, the group should draw up a contract to draw from the members a commitment to the group regarding time, attendance, goals, norms, expected behavior, and roles.

9. Procedures. Groups should run on democratic principles using group process in their discussions and decision making and utilizing group skills such as task and maintenance functions.⁴

10. Consideration for the needs of the individual member.

¹Ibid., p. 4.

²Ibid., p. 234.

³Ibid., p. 3.

⁴Ibid., pp. 26-27.

Groups should consider each member's needs in order to facilitate growth in the individual. As Thomas Bennett has put it, "The greater a group's permissiveness toward individual goal achievement, the more the person will attempt to change and express satisfaction with the group."¹

11. Evaluation. Groups must set up some form of evaluating both the group process and its result in order to facilitate change and improvement.

Small-Group Process

Group process is "the essential bond by which members are held together in relationships that impart a quality to wholeness to the group."² It is the adhesive by which the members of a group are bonded to one another.³ In short, group process is what goes on between or among group members in order to achieve a common goal. As Gratton Kemp says, "Group process may be described as two or more persons working together on a need or problem toward some recognized end."⁴ In other words, group process is the communication and interaction that produces the result of the group discussion. Gail and Michele Myers say that "when we focus on how the group is handling the content, we are focusing on process, that is, what is happening

¹Thomas R. Bennett II, "Groups and Social Action," in The Creative Role of Interpersonal Groups in the Church Today, ed. J. L. Casteel (New York: Association Press, 1968), p. 65.

²Ivan D. Steiner, Group Process and Productivity (New York and London: Academic Press, 1972), p. 185.

³Phillips, p. 15.

⁴C. Gratton Kemp, Small Groups and Self-Renewal (New York: Seabury Press, 1971), p. 87.

between and to the group members while the group is working."¹

In the group process there are two basic types of communications: those that fulfill task functions and those that fulfill maintenance functions. In the first category are included roles such as: information seeker and giver, starter, summarizer, coordinator, and evaluator. In the second category, that of the maintenance functions, some of the roles are those of encourager, harmonizer, compromiser, listener, trust builder, and interpersonal problem solver.²

In order to function properly, the group needs to have a leader who plans, guides, stimulates critical and creative thinking, promotes clear communication and cooperative interpersonal relations, and develops the group and its members.³ But not only the leader needs skills; the members also need to develop communication skills in order to fulfill the roles required of the members: paraphrasing, behavior description, feeling description, and feed back.⁴

Although members of the group are encouraged to be frank and open, certain behavioral patterns should be avoided. Among these are domination by one member, apathy of one or more members, frustration, competition or withdrawal. In order to work effectively as a group, members should be willing to accept responsibility for their own ideas and feelings, be open to ideas and feelings of others,

¹Cail E. Myers and Michele T. Myers, The Dynamics of Human Communication, 2nd ed. (New York: McGraw-Hill Book Co., 1976), p. 265.

²Johnson and Johnson, pp. 26-30.

³Phillips, p. 42.

⁴Ibid., p. 30.

experiment with new ideas and help others to do all of the previous.¹

In order to achieve these goals, Edward Turner suggests the following: (1) be personal and concrete, avoid the abstract, emphasize sharing and experience rather than philosophy; (2) participate but do not dominate; (3) confess your own problems and not someone else's, state what you think and how you react to what others say; (4) be accepting but do not attempt to settle; and (5) stay on the subject.²

Areas of Growth in Church Group Life

Howard Clinebell lists five different kinds of church groups: (1) those involved in work and service, (2) study groups, (3) supportive and inspirational groups, (4) counseling groups, and (5) groups involved in psychotherapy. He then points out that "the vast majority of church groups combine the first three functions--service, study, and fellowship--in varying proportions."³ Clemons and Hester agree that there are three areas in which small groups within the church promote growth: (1) fellowship, (2) Bible study, and (3) mission (ministry and witness).⁴

In the following section the three areas of growth--

¹David J. Jamieson, "Organization Development and Process Consultation in the Church" (D.Min. dissertation, San Francisco Theological Seminary at Anselmo and Berkeley, 1973), pp. 16-17.

²Turner, class notes, Summer 1980.

³Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 208.

⁴Clemons and Hester, p. 45.

fellowship, Bible study, and mission--enhanced by small group activities are discussed.

Fellowship

Because the nature of the church is, according to Clemons and Hester, basically that of fellowship, and the church exists "for joining God in his reconciling work of the world's brokenness," it is fitting for small groups to accept the "call to feeding lonely, hungry people so that God's people may experience new dimensions of fellowship, and join God in mission to society's brokenness."¹

The fellowship in the group is fostered by sharing. And the determining factor of sharing is communication, which may be "mouth-to-mouth," as in speaking; "head-to-head," as in the communication of ideas; or "heart-to-heart," as in the communication of personal feelings.² The first two levels of communication are more or less easy to achieve. It is the communication at the heart-to-heart level that is enhanced by sharing within the small group. This type of sharing requires

the experience of communicating freely, without defensiveness, in as personal and emotional a manner as one desires . . . to be perfectly honest about emotions present as they are recognized in the self and shared with others.³

Clemons and Hester further suggest that fellowship--and thus sharing--at this deep level requires that the participants show: (1) readiness to respect and value others, (2) willingness to set aside one's own ideas and images of reality, (3) willingness to

¹Ibid., p. 46.

²Ibid., pp. 47-48.

³Robert C. Leslie, Sharing Groups in the Church (Nashville: Abingdon Press, 1971), p. 142.

belong to one another and thus to commit one's self to the growth of the other, (4) willingness to keep confidentiality, and (5) willingness to be of service to other members of the group at any time.¹

Robert Leslie gives the following guidelines for sharing groups: (1) accept responsibility for group life, (2) communicate rather than socialize, (3) focus on the present without ignoring the past, (4) focus on personal sharing rather than on diagnostic probing, (5) observe rather than attack, (6) encourage change but do not require it, and (7) expect and share action beyond group experience.²

A leader in such a group must be involved but not dominate. Once the meeting is under way he or she should function as a mirror to the group. He or she must seek to deepen the experience of sharing, model what is true sharing, and be able to stimulate change. He must also seek to link experiences so as to provide continuity between the past and the present.³

This type of fellowship is the koinōnia of the NT represented in the sharing of experiences, property, the "breaking of bread," and the study of Scriptures (Acts 2:42-47).

Bible Study

Within a small group, where fellowship such as that described above is practiced, believers gather together to study the Bible in an informal atmosphere where interpersonal communication is encouraged. Such Bible study must include, besides devotional material, the study of great topics in the Bible such as the nature and the

¹Clemons and Hester, pp. 55-57.

²Leslie, pp. 138-161.

³Ibid.

meaning of the church, salvation, repentance and forgiveness, and doctrines of the church, as well as Bible stories and parables of the Bible.

Various methods of Bible study, such as the lecture method followed by reflections from the group members, role playing, meditation and sharing of what the text means and proposed change of life-style the message proposes, or case studies may be used. Clemons and Hester suggest a "four P" method of Bible study: (1) prepare a brief passage of scripture; (2) practice in your mind exactly what is in the passage, using all your past study of the passage; (3) place yourself in the presence of Jesus and His Spirit, asking them to speak to you in that passage; and (4) pray for the assimilation of the message of the passage in your life.¹ It is vital, however, that between the third and fourth "p" there should be a sharing of convictions by the members of the group. This brings new visions and horizons for mission and its accomplishment.

The study of scripture establishes a vertical relationship--with God and the Bible. The application of scripture produces a horizontal relationship--reaching out to others. In order to accomplish this reaching out in mission, group members must discover their spiritual gifts. Depending on the nature of the Bible study, non-church members could be invited to join these study groups, thus the study group itself could become evangelistic in its nature.

When the Bible is studied in depth in a group, the members are susceptible to change. This is especially true when the group

¹Clemons and Hester, op. cit., pp. 77-80.

offers new belonging, support, and understanding in crisis, honesty in speaking of themselves, healing in relationships, a new interpretation of life and the experience of Christian life! This change is gradual, from self-centeredness to caring, from doubt to trust, from needing to receive to being willing to give, from secrecy to openness, and from fear to love.¹ These changes are the direct benefit of careful group Bible study.

Besides Bible study, prayer in a group is an equal agent of change. In a small group members pray for each other in a concrete way. As George Webber indicates, praying for one another in a small group is imperative because

Koinōnia implies a fellowship of men and women, of all sorts and conditions, who are united by one fact, that Jesus Christ is their common Lord. It is our vertical relationship with Christ which makes possible and inescapable our horizontal relationship with every fellow Christian.²

It is this kind of koinōnia that brings about qualitative growth in the church, both vertically and horizontally, spilling over into mission outreach which in turn brings about quantitative growth to the church. Men and women who have grown in this way are ready for mission outreach.

Mission

Edward Hayes has stated it well when he says, "Bible study for adults involves both an understanding of the truth and

¹Philip A. Anderson, Church Meetings that Matter (New York and Philadelphia: Pilgrim Press, 1965), pp. 80-104.

²Webber, p. 52.

application of it."¹ This is the function of the mission dimension of the small groups--to develop both the sharing and the study into a "life lived out of deep community, and life lived in a deep involvement in Christ's mission of reconciliation" so that the "brokenness" of humanity can be fully healed.² In sharing, we discover ourselves and the spiritual gifts God has given us for mission; but it is in Bible study that we discover our purpose and mission as a church and individual members of it.

As a group studies, it should be guided by the mission statement that has been formulated by the whole church. The purpose of the mission statement is to give direction to the small groups and the church in general, regarding the church's goals and objectives as well as the goals and objectives of the small groups. The mission statement helps the church to understand itself and its purpose. It also facilitates the setting of realistic goals. The mission statement further helps the church and its small groups to prioritize their goals and objectives, thus giving direction both in the allocation of funds and the distribution of personnel.

Alvin Lindgren and Norman Shawchuck give six dimensions of a mission statement:

1. Bible study. A mission statement should reflect the understanding of the nature of the church and its mission resulting from the study of the images of the church.

¹Edward L. Hayes, "Theological Foundations of Adult Education," in Adult Education in the Church, ed. Roy B. Zuck and Gene A. Getz (Chicago: Moody Press, 1970), p. 24.

²Clemons and Hester, p. 123.

2. Theological and doctrinal concepts of the church. A mission statement must be true to the doctrines that the church upholds, confirmed by Bible study.

3. Tradition. A mission statement should be true to both the Christian tradition as well as to that of the particular denomination.

4. Needs of the world and contemporary society. A mission statement should provide for the accomplishment of the mission of the church both in its immediate environment and the cosmic society.

5. The local scene. A mission statement should include needs of the local society and ways in which they can be met. This society includes the church as well as the unchurched.

6. The presence of the Holy Spirit. A mission statement should recognize divine leadership and facilitation of mission in equipping the saints with spiritual gifts for the accomplishing of mission.¹

With the direction of the mission statement, small groups go about their activities to fulfill the three-pronged mission of the church: its function for the world, its responsibility to its own members, and its response to God. Mission outreach may be expressed in different forms such as: aggressive Bible study--personal or public evangelism, community projects, or purely friendship teams in the community.

¹Alvin J. Lindgren and Normal Shawchuck, Management for Your Church (Nashville: Abingdon Press, 1977), pp. 50-52.

Summary

In this chapter, it has been seen that small groups are valuable to church life because they provide the climate for both qualitative and quantitative growth of the church.

It has also been shown that effective groups have certain characteristics such as: small size, member interaction, member participation and involvement, functional leadership, a large degree of cohesion, clear standards of norms to regulate the group activities and the behavior of the members, and evaluation.

It has also been noticed that there are three areas of growth in the church-group life, namely, fellowship, Bible study, and mission outreach.

Finally, it has been pointed out that in order for small groups to facilitate church growth, they must have a sense of mission as expressed in the mission statement of the church.

The next chapter investigates the practical ways of adapting Zambian group life discussed in chapter 3 to church life in the light of small groups as has been discussed in this chapter.

CHAPTER V

ADAPTING ZAMBIAN GROUP LIFE TO CHURCH GROUPS

This chapter describes a strategy for adapting Zambian group life (discussed in chapter 3) to church groups (as discussed in chapter 4). The first part of the chapter notes strategies used to foster and nurture small groups within the church in North America: the second part presents a strategy prepared specifically for urban Seventh-day Adventist congregations in Zambia.

Small Groups in the Church

Although the benefits of the use of the small groups within the church setting have already been presented (chapter 4), it is useful to recapitulate here the goals which the implementation of this program are expected to achieve. At the same time, note is taken of the ways some have recommended for the introduction of small groups into the church life in the United States.

General goals for a small-group program may be summarized as follows:¹

1. The first goal is to build and develop a fellowshiping Christian community based on the understanding of the nature of the church as a fellowshiping community.

¹For the formulation of these goals, I am indebted to Roberta Hestenes, Syllabus for "Building Christian Community through Small Groups," MN 579 Fuller Theological Seminary, September 1978.

2. Since the body-of-Christ image of the church suggests unity in diversity, the second goal is to permit diversity in the group life of the church by allowing the existing groups such as the church board, the choir, the Sabbath School classes, and various committees to continue alongside the new groups that are formed.

3. The third goal is though some members might not be comfortable with formal groups and should not be coerced into participation to involve as many members as possible in some type of group activity.¹

4. Because the church understands its threefold mission--to the world, to God, and to its own members--the fourth goal of group activity is to aid personal spiritual growth, to develop unity and fellowship, and to increase commitment to ministry both in the church and in the community.

The formation of groups within a church, which would meet the four goals indicated above, could be done in different ways. Some of the strategies employed for the formation of groups are delineated below:²

1. The pastor surveys his congregation and the neighborhood in order to identify the natural Christian network of the church members. (The following questions are some of which might be

¹Hestenes suggests that it is appropriate to expect 50 percent of the membership to become involved in group activities. In fact, only 10 percent of the members may be expected to participate in sharing, Bible study, and mission groups. These figures are based on American experiences. It would appear that the Zambian respect for the pastoral and board decision (authority figures) and a natural penchant for group activities would make it possible for a much larger percentage of the church members to participate.

²Hestenes, Syllabus, 1978.

considered in such a survey: Where are members during most of the week? Where and with whom are natural groups formed--i.e., friendships, age categories, work, family, professions, etc.--from which growth groups might be nurtured?)

2. The pastor seeks to infuse natural groups with the elements of Christian group fellowship, growth, and study. (For example, task groups of the church such as the board, the choir, and youth society could plan for relational Bible study and fellowship sessions besides their regular tasks. For their mission outreach the choir could plan singing in a hospital, for a community convocation, or on TV. Sabbath School classes could plan mission outreach projects and fellowship sessions where members get to know each other better and build trust.)

3. Through the surveys, pastoral visits, and informal contacts the pastor determines the most likely target population of his membership regarding interest and accessibility for Christian fellowship-building goals. Experience shows that people in transition and change are the most likely to respond to new ideas. Such people include those who have just moved into the area, the newly married, those who have a new child, those in the process of separation or divorce, recent widows or widowers, new members, and the youth.

4. The pastor initiates the program with a group of church officers for his pilot study. (This group might include interested new members who could attend twelve weekly sessions for relational Bible study on the nature of the church as the body of Christ. The group might use "one-another passages" in their study of the body

functions of the church members. As mission outreach they might be encouraged to share group experience with the rest of the church members.) A suggested format might be:

First meeting: Get-acquainted exercises are used (see appendix D); formulation of a contract may be included (see appendix E).

Second meeting: Basic-group techniques such as task and maintenance roles, paraphrasing, and perception-check techniques are introduced (see appendix B).

Third-eleventh meetings: Bible study and group prayer sessions are pursued with perhaps one recreational session included.¹

5. The pastor develops a program of systematically meeting with the various existing groups in the church to introduce basic-group techniques and to infuse them with elements of Christian group fellowship, growth, and Bible study. (The pastor might spend as much as twelve weeks with each group.)

¹As an example of one of these rational Bible study sessions, we present the passage in Rom 12:10.

Objective: To develop among group members a trusting, loving relationship one with the other.

Time: One hour

Lead thought: Christ's command to His church is to love one another. Paul exhorts the Christians to love one another, preferring one another.

1. In what one way do you think Christians should show this affection to one another?
2. How would that affect your church life?

Procedure: Share your impressions freely and let group members respond to your ideas using the techniques learned earlier. Do not criticize but seek to understand meaning and feelings. End with group prayer for each other.

6. A church retreat is planned for Sabbath School classes. (At this time basic-group techniques might be introduced to the members of the Sabbath School classes.)

7. The pastor continues to identify and train small-group leaders who help coordinate the program. It is advisable for group leaders to meet every six months usually for a day--maybe on a Sunday--to discuss problems and to share learnings and experiences of group life. (This leaders' meeting could also serve as a support and evaluation system for the group life.)

8. The pastor develops a resource library on group activities for church members to use.

This outline suggests the most common strategies employed in United States churches. However, the Zambian group orientation (chapter 3) and natural respect of Zambians towards elders and authority figures¹ seem to favor a different type of approach--one based less on the American value of individualism and oriented more towards total group involvement.

A Zambian Strategy

Considering the biblical basis for the use of small groups within the church (chapter 3), the effectiveness of small groups in

¹Smith and Dale, p. 351. Talking about the chief's decision in a court case, Smith and Dale say, "In a well-controlled trial the loser has no misgivings about his future course of action. The Chief has spoken, and it is not his to argue further but to obey." To the question "How are village decisions made?" Randall reports, "The answer was always the same. The headman, with the elders, was responsible" (Randall, p. 124). "Both Paramount and local Chiefs have about them councils of elders whose advice is sought before any important step is taken involving either justice or the welfare of the tribe as a whole" (Davis, p. 45).

the life of the church (chapter 3), and the Zambian group orientation (chapter 4), the implementation of small groups in a Zambian church is most desirable. However, the methods used in North America to nurture small groups would have to be discarded in favor of a more structured approach which would take into account the Zambian values of group orientation and respect for authority. It is the intention of the author to implement the strategy presented herewith in the Lusaka Central Church. The possibility exists that the strategy might be adapted by other pastors in other churches.

The strategy is divided into six parts: a description of the church setting, preparation of the church for the program, the launching of the program, continuation of group activities, problem solving, and an evaluation of group activities. A summary of the strategy follows.

The Church Setting

The Seventh-day Adventist churches in Zambia are of two kinds--rural and urban. While group life is more natural in the rural churches, implementation of formal groups in the rural areas would be difficult due to lack of adequate transportation facilities. The strategy described below, therefore, would apply more accurately to the urban churches.

The average urban church in Zambia has between 100 and 150 members, most of whom have had seven to nine years of school. A small minority has less than this, and about 25 percent has more education, up to college level.

In general, congregations have two-thirds women and children

and one-third men. This is especially true of the churches in the copper belt where many in the working class cannot get Sabbaths free. In other towns, however, church membership is more or less evenly divided between men and women. In these churches, half the membership is usually of the working class--both men and women--while the other half is of unemployed people and children.

The strategy developed here has been designed with the Lusaka Central Church in mind. Formerly an English-speaking church with a predominantly white membership and a few Coloureds, the Lusaka Central Church is presently predominantly black, except for a few expatriate families. The language used is English. There are about 150 members, one-third of which are working men and women, one-third college and university students, and one-third unemployed men and women as well as children. The literacy rate of the Lusaka Central Church is quite high. Everybody understands English and except for the pre-school children, nearly everybody reads and writes English.

Although members may be from different tribes, in urban centers nationalism is supplanting tribalism. In any case, the intertribal relations in Zambia are generally cordial. Besides, the working language of the church is English. Therefore, intertribal frictions are not anticipated.

Preparation

It is important to function within the existing church structure if change is to be brought about more effectively. The first step, therefore, would be to convince the church board of the value of group life in the church as a viable means of enhancing church

growth through fellowship, Bible study, and mission outreach.

Convincing the church board--
The first four months

There is nothing that succeeds like success. The first thing to do, therefore, is to introduce certain special group techniques and processes¹ into the church-board sessions in order to acquaint the members with these procedures and their potential value. This may take several sessions--a minimum of four--in order for the members of the board to appreciate the value of the activities and master the techniques.

At the first session the pastor would explain basic-group techniques to the board members (see appendix B). The remaining three sessions would permit time for practice so that the board members may become comfortable in their use.

The proposed system of approach is suggested: The church board members are invited to a two-to-three-hour Bible study session on the first Sabbath afternoon of the fifth month to study the nature of the church, its implications for church life, and its mission. At this time the nature of the church can best be studied under the various images of the church such as the people of God, the body of Christ, and the temple of God. Key texts to be used on the nature of the church are 1 Pet 2:1-12; Eph 2:19-22; Rom 12:3-16; 1 Cor 12:13-27, etc. An investigation of how the early Christian church related itself to such an ecclesiology as recorded in Acts 2:42-47 should close the study. The study conducted in the setting of a

¹See group procedures as discussed in the section "Small Group Process" of chapter 4 and appendix B.

small-group Bible study enables the board members to experience a formal, small-group situation (see appendix B--Church Board Bible Study).

The first session is the time to explain how the small groups operate and how they enhance church growth. At this point also, the strategy for the implementation of small groups in the church should also be explained. It is important to give the board members a week to reflect upon the proposed strategy and to bring their input of suggestions at a special church board called to discuss the possibility of adopting the program. The church board members' modification suggestions for the plan presented for the operation of the small groups should be taken into consideration. At this session, the board members would also take a vote as to whether or not to recommend the program to the whole church at a business session called especially for that purpose. Before the special business session is called, it is essential that the pastor lay the ground work by preaching three or more Sabbath sermons which will prepare the entire church to intelligently weigh the new proposal (see appendix C).

Selling the program to the church

Sermons on the nature of the church and its mission are an excellent means for preparing church congregations. These should fill at least three Sabbath services and should cover the topics: the nature of the church, the mission of the church, and the relationship of the church to the community around it (see appendix C). At this point, the board members can actively participate by helping

the pastor, by interviews or informal contacts, to assess the congregation's response to the sermons.

On the third Sabbath, the congregation should be invited to attend a special business session the following Sunday to discuss the possibility of adopting a plan to organize the church into small groups.

By this session, the church board members are ready to bring their recommendations concerning the implementation of small groups in the church. Board members may also be ready to give their testimony concerning their experience with the small-group situation.

Ample time must be given to the church members to discuss the pros and cons of the program before voting to adopt or reject it. If the church votes to adopt the program, a weekend seminar should be planned and scheduled. In addition, the church members at this session must decide whether a steering committee should be chosen or if authorization should be given to the church board to act as a steering committee to guide the church through the launching period of the program.

Launching the Program

A weekend is the best time to launch the program because it is the only time of the week the members are free to attend the meetings. It is also the only time of the week that lends itself to greatest spiritual emphasis. The activities to be undertaken during this launching period are suggested as follows:

Friday night session--Two hours

A typical study session opens with a lead sermon¹ on the nature of the church and is followed by discussion groups of five to seven members, formed freely among the congregation--either by seating proximity or friendship--to study in depth the material on the nature of the church (see appendix B--Bible studies). After group sessions, the chosen group leaders report the findings in a written statement on the nature of the church to the full plenary session. The steering committee elected at the business session--or the church board--incorporates the various statements on the nature of the church into one concise statement which the whole church adopts.

Sabbath morning service

The sermon for the Sabbath worship service emphasizes the sovereignty of Christ over the church (such texts as Matt 16:18,19; 21:33-44; 1 Pet 2:4-8; Col 1:18-24; or Eph 2:2-22 are presented).

Sabbath afternoon session--Two hours

A study session with a lead sermon on the mission of the church, followed by discussion groups, studies in depth the material on the mission of the church (see appendix B--Bible studies). The groups formulate a mission statement in view of both the nature and the mission of the church.² The mission statement should cover the following areas:

¹Even though these sermons cover the same topics as those presented in the "selling" period, they use different materials and approach.

²See chapter 4 under "Mission statement" (cf. appendix E).

1. The group's self-understanding of the church of God in that particular place in the light of their understanding of the nature of the church.

2. Their understanding as a Seventh-day Adventist Church in that place in the light of the world body of the Seventh-day Adventist Church.

3. Their understanding of the mission of the church within the perspective of both the world-wide Seventh-day Adventist Church and the biblical understanding of what the mission of the church is.

4. Their understanding of the needs of the local community in the light of the biblical teaching of their relationship to that community and its needs.

5. Their understanding of the needs of the universal body of the Seventh-day Adventists, both locally and world-wide.

As in the Friday night session, these statements are to be reported to the plenary session, synthesized by the steering committee, and adopted by the main session.

Saturday night session--Two hours

A study session opens with a lead sermon on the relationship of the church to the community around it. The servant and herald models of the church would be used. As in the previous sessions, this presentation follows discussion groups to study the material in depth and to formulate the goals of the church in line with the nature and mission of the church as articulated in the mission statement (see appendix E). These statements would likewise be reported to the main body, passed on to the steering committee for refinement,

and presented for final adoption by the main body.

Sunday morning session--Two hours

This study session opens with a lead sermon on the spiritual gifts¹ in the church and is followed by discussion groups to study in depth the spiritual gifts in the church--their nature and purpose. It is then important to discover the spiritual gifts possessed by each member of the groups. (The report of the available talents in the church would have been made to the plenary session.)

Throughout the various stages, full participation by every member is encouraged; for only when people are involved in the development of plans are they willing and ready to give time and effort to seeing the plans carried through.

Sunday afternoon session--Three hours

This session makes room for the pastor to present Acts 2:42-47. An explanation of the group objectives such as that of carrying out the mission of the church--its function for the world, its response to God, and its responsibility to its own members through fellowship, Bible study, and mission outreach--should follow.

This is the point at which it is best to form groups of members to meet weekly on a regular basis for the purpose of fellowship, study, prayer, and mission outreach. Such groups are most effective when formed on the homogeneous unit principle, i.e., giving consideration to factors such as residential proximity, professional

¹By spiritual gifts we mean abilities that the Spirit has given to every Christian individual for the nurturing of the church and the carrying out of its mission.

affinity, age-group affinity, friendship, sex, or family ties--in line with group life of the Zambian culture (see appendix D--Formation of groups).

These small groups in the church would incorporate the already existing church groups such as the church board, the choir, youth society, and Sabbath School classes--should the church members so elect. However, large Sabbath School classes must be cut down to the size of small groups as suggested above.

Since leadership in small groups is based on the principle of functional leadership discussed in chapter 4 under the section of "Characteristics of Small Groups," each group would choose its own leader who would serve for a term of six months unless re-elected by the group.

One of the first duties of such a group is to formulate a contract as discussed in chapter 4. A standard contract would include elements such as meeting place, time of the week, group standards, and group objectives. The contract, duly signed by all the members of the group, becomes the norm for their operation (see appendix E).

An explanation concerning group process and the related group skills such as the task and maintenance functions, paraphrasing, and listening skills--as discussed in chapter 4--should be made (see appendix B).

Training Leaders

Since groups operate on the principle of functional leadership, with leaders serving for a term (perhaps six months) on a

rotation basis, all the members of the various groups are given equal training in group leadership. For this reason leadership training comes after the formation of groups rather than before.

For the same reason stated above, it is best to plan a leadership seminar for over a weekend, usually that weekend after the choice of leaders. The meetings are planned especially for the elected leaders, but the seminar should be open to all members. The suggested format for the leadership-training seminar is as follows:

Friday night session--Two hours

The Friday night service is on "commitment to Christ" and uses Peter as an example of such a commitment (John 6:67-70). After the sermon, the leaders form small groups of five to eight to discuss, using basic-group techniques (see appendix B), the implications of commitment to Christ.

Sabbath morning service

The Sabbath worship service sermon covers "the sovereignty of Christ over the church" and uses texts such as Matt 16:18,19; Col 1:18-24; or 1 Pet 2:4-8.

Sabbath afternoon session--Two hours

The Sabbath afternoon service introduces the "dynamics of Christian service" as exemplified in the life and ministry of Jesus Christ. Such texts as Mark 10:45 would be appropriate. After the service, small groups, using basic-group techniques (see appendix B), study the passage in depth.

Saturday night session--Two hours

The Saturday night lecture on "group process" is discussed in chapter 4. After the lecture, group members would practice such group-process skills as listening and paraphrasing--within the matrix of both task and maintenance functions--and ways to lead a fruitful Bible study--such as sharing and role playing (see appendixes B and F).

Leadership-training seminars would have to be conducted from time to time by the pastor to improve and facilitate the smooth running of the groups.

Continuation of Group Life

It is most desirable for the small groups formed during the sessions to meet regularly once a week, possibly on Wednesdays, in the homes of the church members or in the church, whichever would be most preferred. Each group is to decide its own meeting place and time.

On certain Sabbath afternoons, perhaps the first Sabbath of each month, the groups would meet together at the church to share group experiences, methodologies, norms, and objectives. Such meetings serve to encourage, evaluate, and coordinate group activities in the church. Besides regular study and fellowship, the groups would be encouraged to have some evangelistic outreach either by inviting non-church members to the study group, by active Bible study in the homes of the people by the group members, or by holding public evangelistic campaigns. Each individual group decides for itself what its particular mode of evangelistic outreach will be, based on

the spiritual gifts available in that particular group.

A leadership-training seminar planned to coincide with the evaluation of the program and held every six months would both update group skills and formulate new objectives and methods for the group activities. Such a seminar is usually conducted by the pastor or some resource person who had been asked to do some research on group effectiveness. This seminar would last one day--perhaps a Sunday.

Problem Solving

One cannot bring people together or suggest change without anticipating problems. Several possible problems can be anticipated: resistance to change, apathy, difficulty in interpersonal and inter-group relationships. In settings other than Lusaka Central Church there might be difficulties due to language differences and problems peculiar to rural churches.

Resistance to change

There are basic ways of reducing resistance to change, i.e., allowing free participation in the discussions regarding the change in the church board and business sessions so that the members feel they own the program by the time it comes. This is why five months are planned for the introduction of the program to the church board. Adequate time allows for publicizing the program, gives the members the opportunity to be informed, and permits clearing the air. For this reason the topic on the nature of the church is planned for three Sabbath sermons.

Change must be introduced as addition-to rather than alteration-from. This is the reason existing church groups such as

the church board, the choir, youth society, and Sabbath School classes are incorporated into small groups.

Finally, one must not give up should the first attempt fail. Success demands perseverance.

Apathy

There are always some members who lack interest in group activity. These should not be coerced into small groups. Rather, they should be accepted as non-participants. By demonstration of the virtues and values of group activity as a result of experience, they may be won over to group life. However, members should be free to drop or join groups without any coercion.

Interpersonal and intergroup conflicts

Interpersonal or intergroup conflicts may arise in the course of any group activity. The Bible has given the church a democratic way of solving conflicts: (1) resolve the conflict between brothers; (2) resolve conflict in group session; (3) resolve conflict in the church setting; (4) resolve conflict in the atmosphere of the direction of the Holy Spirit; and (5) resolve conflict in the spirit of forgiveness (Prov 25:9; Matt 18:15-22; 1 Cor 6:1-8).

Language difficulty in non-English-speaking churches

Although introducing small groups in the non-English-speaking churches might go a little more slowly than in the English-speaking churches, small groups could nevertheless be introduced, should the pastor so wish. This might be done by translating the material in the exercises into the local language as is done for the Sabbath

School and Lay Activities material. To lessen the work for the pastor, evaluation instruments (appendix G) might be left in English and group activities could be evaluated by interviews and informal contacts by the group leaders and other officers of the church, who generally read English well.

Rural area churches

Although formal groups might be difficult to introduce into the rural churches due to lack of adequate transportation, group life could still be adequately experienced by utilizing the already existing cultural groups such as family, clan, age, and friendship groups. Church members of these groups could be encouraged to have Bible studies to which non-members might be invited. Further, non-members could be invited to church activities by their fellow groupmates who are church members. Such activities might include evangelistic campaigns, campmeetings, Week of Prayer, and Sabbath School Visitor's Day. Church members in these cultural groups could also alert the church to the needs of the community so the church could lay plans to try to fill them.

Evaluation

For any program to be effective, it must be evaluated from time to time. Besides the monthly evaluation by the church members through reports and the sharing of the group experiences, group activities should be evaluated every six months through the use of survey instruments by the group leaders, church board members, and the group members (see appendix G). The pastor's role is to assist in correctly interpreting the result of the survey. Group goals and

objectives formulated at the time the groups were formed and written into their group contracts should be reviewed and reformulated at this time in light of the current needs of both the church and the local community around the church. At this time also new groups, should there be any need for them, would be formulated.

Summary

To summarize the proposed strategy, the following time-table is presented:

Months one through four

1. At the first church board meeting, group procedures are explained and the idea of using them in board sessions--adopting them and minimizing Robert's Rules of Order--are "sold."
2. At the second through fourth sessions, group procedures are used in conducting church board business
3. At the fourth session, the church board members are invited to a Sabbath afternoon session the following week to study the nature of the church and its mission.

Months five through six

1. On the first Sabbath, the church board members receive a Bible study on the nature and mission of the church (3 hours). Basic-small-group techniques are used in the study. The strategy is explained to the church board members and they are given one week to reflect on the possibilities of starting small groups in the church.
2. On the second Sabbath, the church board makes recommendations and gives suggestions on how they feel about groups, whether

they could work, and how and when to implement the program. The board votes whether or not to recommend the program to the church subsequent to the "selling" period.

3. The next three Sabbath sermons are presented on the nature of the church, the mission of the church, and the church's relationship to the community around it.

4. On Sunday of the fifth week, the church business session convenes. The church board members bring their testimony about the small-group situation and make recommendations about the program to the church. The strategy is explained, discussed, and, hopefully, adopted. The launching seminar is planned and scheduled.

The last part of month six

1. During the first weekend, the seminar is launched and the formation of small groups is initiated.

2. During the second weekend, the leadership-training seminar is conducted.

3. On the third weekend, the groups are set in motion.

CHAPTER VI

SUMMARY

Part I of this project discussed the nature and mission of the church. The NT church as a "people of God" is the continuation of the OT covenant people of God (Rom 9:24-26; Gal 3:27-29). The link between the OT qahal and the NT ekklēsia can be seen in several ways:

1. The eschatological promise to the OT qahal of the baptism of the Holy Spirit was fulfilled in the NT church (Acts 2:16-33; cf. Joel 2:28-33).

2. The NT church is the eschatological temple of God which was promised to OT Israel (Matt 16:18; Mark 14:58; Ezek 37:26).

3. The NT church is the remnant of the OT Israel as seen in Christ's choosing the twelve apostles to continue the work of the twelve patriarchs of judging the twelve tribes of Israel (Matt 19:23-30).

Whether it is the body of Christ, the temple of God, or the people of God, the church is a fellowship of the Spirit--a community of believers who have been redeemed and sanctified by Jesus in order to fulfill a mission.

The mission of the church has three dimensions--the responsibility of the church for its own members, the church's function for the world, and the church's response to God.

Through Bible study and prayer, the members of the church grow in their relationship with God and the Bible, and through fellowship they grow in their relationship with each other. The church as a fellowshiping community also grows numerically through their mission outreach.

The early Christian church, in line with its contemporary culture of the Jewish synagogue-temple system, operated in small house groups in conjunction with large groups in the temple or synagogue (Acts 2:42-47; 3:1).

Part II dealt with the group life of the Zambian culture and group life in the church and the combination of the two.

Basically, Zambians are a fellowshiping community in the family and clan units. Both the family and the clan systems of the Zambian culture operate in a similar way to that in which the NT church operated in regards to communal life and the sharing of property among the family or community members.

Behavioral science has contributed much to the understanding of how effective groups operate. The church can utilize the scientific skills of group process and group procedures to its advantage for the carrying out of its mission through Bible study, prayer, fellowship, and mission outreach in the small groups.

Small groups, properly conducted provide the climate for fellowship, Bible study, and mission outreach based on the spiritual gifts available in that particular group.

Chapter 5 presented a strategy for developing and nurturing small groups within a Zambian urban church. The program is designed to establish small groups in approximately six months. After the

groups are in action, they should be evaluated every six months in order to update skills and review group goals and objectives.

Basic techniques of small groups would first be introduced to the Church board members before being introduced to the main church body. There would be a period of three weeks during which the membership would become acquainted with the program before being asked to adopt it.

After, and not before, the program has been accepted by the church and launched, group leaders would be trained, because effective small group leadership is that which is based on the principle of functional leadership. The group leaders are trained here, together with the group members, in order to train the entire membership in group techniques.

The long range objective of this program is to improve interpersonal relationships among church members, improve the members' understanding of the Bible and God, improve the church's relationship with the surrounding community, and increase the membership of the church through mission outreach. The program will also improve the individual member's capabilities of mission outreach as each works within the framework of the spiritual gifts God has given him or her, either individually or corporately in the small-group unit.

However, since it is natural to resist change, this program can only become popular subsequent to an educational process. Both the leaders and the members--from the local church level to the union offices--need to be educated regarding the need and value of small groups in the church.

Some may expect to see tangible results immediately. It

should be remembered, however, that it takes time for any new program to produce results due to the slow learning process of the people involved. On the other hand, it is recognized that a program such as the one suggested here may need slight modifications and refinements. Patience is needed lest hasty evaluations of the program be made which might lead to its premature rejection.

APPENDIXES

APPENDIX A

INTERVIEW PAPIAS BANDA

GROUPS AND GROUP IDENTITY AMONG THE NYANJA SPEAKING PEOPLE OF ZAMBIA

The Nyanja-speaking people of Zambia is composed of the Ngoni, Chewa, and Nsenga tribe groups. However, because of the similarities among these tribes, I have decided to refer to them as the "Nyanja culture." Historically, this culture has been a group culture. Activities in a village were strongly communal in nature. People in need of food, friends, and training in cultural heritage were taken care of within their immediate society by groups. Although some of the group activities have been discarded and forgotten, there are some activities that still exist and serve their original functions. Among those still in existence are: lwando (group hunting), nsaka (group eating and training), makubaneni (group learning in household duties), chikuku (group gardening), and mpingo (group worship and fellowship). These are briefly described under their respective topics for reason of clarity.

Lwando:

The gathering of men for the purpose of game hunting (lwando) is a very common activity in the dry season. The men gather at a specified location where they plan their hunting route. The men who plan the hunting trip send three grains of maize accompanied by the name of a location where they will congregate. This gathering serves the purpose of educating and initiating the young men into the art of providing for the family. This same gathering serves the purpose of coming together and enjoying the privilege of working together for the good of individuals. This is so because not everybody who goes hunting comes home with a kill.

Nsaka:

Nsaka is a grouping of all men and boys of the village for dinner every evening. Although the main purpose of the grouping is to have dinner, it also serves the purpose of education and socialization. Men teach the boys various roles they will be expected to perform. The boys learn a great part of their culture at these gatherings. Common courtesy and respect for elders is a very important part of the Nyanja culture. Social life is another aspect that is covered at such a gathering. People get to meet and discuss issues of life.

Makubaneni:

The grouping of boys and girls from ages five to twelve where they practice the art of cooking and providing for the family is

called makubaneni. The atmosphere is one that makes the boys and girls feel free to experiment what they have observed at home without fear of rebuke.

In preparation for this occasion, the boys and girls go out in the fields to collect maize (a type of grain) which the girls prepare. When the occasion comes, whoever has prepared and wants to go to the gathering is encouraged to go. Some of the activities at this one day gathering are cooking, house building, drama of family life, folklore, story-telling, and bird hunting for the boys. Boys and girls have the opportunity to meet other boys and girls. They then have the privilege of sharing the food and experiences with their parents.

Chikuku:

Chikuku is some kind of a community help program where members of several villages come together to help weed the garden of a member of one village. There is no distinction as to who can have this help. All the person needs to do is to slaughter a bull or brew beer which the people share among themselves. Another such gathering is at the construction of a house. Men work together in building the frame of the house. Once the frame has been finished, women gather together to "mud" the house for protection from the cold. These community help programs range from weeding to building houses and down to cleaning the surroundings of old people's homes.

Mpingo:

Going back to the history of social and religious life among the Nyanjas, I find that their form of worship was in groups. The term "mpingo" given to a group of religious people denotes a oneness in belief and origin. This was the case because they had their ancestral spirits as mediators between them and the great God. As a result of the fundamental belief, this grouping was composed of people who claimed common ancestry. Mpingo was more than just a commitment to a god; it was also a commitment to one another to serve each other in times of need. This terminology has been carried on into modern Christianity and denotes a group with a common belief.

SOURCE: Interview with Papias Banda, a Zambian student from the Nyanja-speaking people of Zambia, now at Andrews University, September 13, 1980.

APPENDIX B

MATERIALS RELATED TO TEACHING GROUP ACTIVITIES

1. Introducing Group Skills to Church Board Members
2. Church Board Bible Study
3. Observation Sheets
4. Bible Studies

INTRODUCING GROUP SKILLS TO CHURCH BOARD MEMBERS

Objective: To acquaint church board members with group skills-- task and maintenance functions of group members.

Time allowed: 1½ hours.

Physical setting: Church board members sit around the table so they can face each other in order to facilitate face-to-face interaction.

Procedure:

A. First 40 minutes--lecture on task and maintenance function roles of the group members.

1. Information and opinion giver--offers facts, opinion, ideas, suggestions, and relevant information to help group discussion. For example, "Before we continue any further, I'd like to tell you how we solved this problem in Mufulira."

2. Information and opinion seeker--asks for facts, information, opinion, ideas, and feelings from other members to help group discussion. For example, "Does everyone think we should try solve this problem like they did in Mufulira?"

3. Starter--proposes goals and tasks to initiate action within the group. For example, "Well, let's start by first considering how much this project will cost us."

4. Direction giver--develops plans on how to proceed and focuses attention on the task to be done. For example, "Let us not

be detracted from our present concern, let us find out how much this project will cost us."

5. Summarizer--pulls together related ideas or suggestions and restates and summarizes major points discussed. For example, "Gentlemen, if I understand the content of the discussion well, what we have said so far is that we ought to find the cheapest contractor to build our church."

6. Coordinator--shows relationships among various ideas by pulling them together and harmonizes activities of various subgroups and members. For example, "I think John's idea is similar to that expressed by Mary and Lucy, and I think they could be put together."

7. Diagnoser--figures out sources of difficulties the group has in working effectively and identifies what blocks progress in accomplishing the group's goals. For example, "I think our problem is that we have side-tracked the main issue of seeking a solution to this problem."

8. Energizer--stimulates a higher quality of work from the group. For example, "I think John's remarks are really close to the solution. We will soon get a good solution if we just think and work a little harder."

9. Reality tester--examines the practicality and workability of ideas, evaluates alternative solutions, and applies them to real situations to see how they will work. For example, "Why don't we try the solution John proposed and see if it will work."

10. Evaluator--compares group decisions and accomplishments with group standards and goals. For example, "I think John's solution is in line with what we set out to do."

Maintenance functions:

1. Encourager of participation--warmly encourages everyone to participate, gives recognition for contributions, demonstrates acceptance and openness to other ideas, and is friendly and responsive to group members. For example, "Bob, you haven't spoken yet today, you usually have valuable ideas. What is your comment on this problem?"

2. Harmonizer and compromiser--persuades members to analyze constructively their differences in opinions, searches for common elements in conflicts, and tries to reconcile disagreements. For example, "Willie, I don't think your idea is really different from Lucy's, maybe you can try to figure out what you have in common."

3. Tension reliever--eases tensions and increases the enjoyment of the group by joking, suggesting breaks, and proposing fun approaches to group work. For example, "Man alive, we will all have paralysis if we don't take a break and stretch our legs!"

4. Communication helper--shows good communication skills and helps each member to understand what other members are saying. For example, "Mary, I seem to hear you say you preferred a solution different from the one John proposed, is that right? Is that what the group heard?"

5. Evaluator of emotional climate--asks members how they feel about how they are working and each other, and shares own feelings about both. For example, "Boy, I'm delighted with the project we have chosen: How does everyone feel?"

6. Process observer--watches the process by which the group is working and uses the observation to examine the group's

effectiveness. For example, "It seems only a few dominate the discussion. It would help the discussion better if all members were given equal opportunity to contribute to it."

7. Standard setter--expresses group standards and goals to help members go in the right direction in their work and get open acceptance of group norms and procedures. For example, "We seem to have decided to consider the cost of the project first, is that the way we want it to be?"

8. Active listener--listens and serves as an interested audience for other members, is receptive to the ideas of others and agrees with the group when not in disagreement. For example, "I like Sally's idea. I'll go along with that."

9. Trust builder--accepts and supports openness of other group members. He reinforces risk taking and encourages individuality. For example, "I think it was great for you, Bob, to disagree with him. I think you have a unique perception of the task."

10. Interpersonal problem solver--promotes open discussion of conflicts between group members in order to solve conflicts and increase group cohesion. For example, "I think we should openly deal with the difference between John and Alick to see if we can resolve it."

SOURCE: Johnson and Johnson, pp. 26-31.

B. Ten-minute lecture on communication and listening skills: Paraphrasing skills--restating in your own words that you heard the other person say. It reveals your own understanding of the other

person's comment on the subject. For example:

Jack: This group does not care about my comments.

Bill: Do you mean we do not listen to your comment?

Jack: No, you seem to listen but then you give attention to someone else's comments.

Bill: We do not speak to your comment.

Jack: Exactly.

Perception check skills--checking to understand the member's actions and feelings that cause them. For example:

Bob: John, I see you're smiling at my comment, do you like the idea or do you think it's silly?

John: I just think it's smart and I'm happy with it.

SOURCE: Adapted from Arnold Kurtz, Class Syllabus for CHMN728, Managing Church Business Through Group Procedures, Summer, 1980, pp. 6-10.

C. Five-minute break

D. Exercise to practice the skills just learned.

1. Objectives: To develop competence in group skills--task and maintenance functions, paraphrasing and perception check skills.

2. Time: 30 minutes

3. Problem: Recently some church members have expressed concern over the lack of seating capacity in the church during worship services. Some have suggested the possibility of a program of two worship services to alleviate the problem, while others have suggested the building of a church hall where the youth could go for separate services in order to solve the problem. You are to make a decision to recommend to the whole church.

4. Procedure: Use task and maintenance functions, paraphrasing, and perception check skills in your discussions. The facilitator serves as the observer with the process observer sheets.

E. Fifteen-minute discussion of the group process during the exercise.

CHURCH BOARD BIBLE STUDY

Objective: To understand the nature of the church as the body of Christ and its body functions.

Time allowed: 1½ hours.

Procedure:

A. First thirty minutes--study of Rom 12:13-16 and 1 Cor 12:13-27.

Lead Thought: As a body of Christ, the church members ought to:

1. Esteem each other better than themselves
2. Consider themselves dependent upon each other
3. Love one another as brothers
4. Distribute goods according to the needs of one another
5. Be united

Read the passages for ten minutes and share with the group:

1. What is the one body function of the church that impressed you most and why?
2. How best would the church fulfill that function?
3. How would that affect your church life?

B. Thirty-minute study of Acts 2:42-47

Lead Thought: The early Christian believers understanding themselves as the corporate body of Christ gave heed to body functions, as we discovered tonight. In order to facilitate body

functions, they organized small house groups for fellowship, Bible study, and group prayer. In so doing, they were fulfilling the Church's mission, namely, nurturing of the members, praising God, and witnessing to the non-Christian community around them.

1. Share with the group how this mission was fulfilled
2. How do you think the church today would fulfill this mission?
3. How would that affect your church life?

C. Thirty-minute explanation of how small groups would operate in the church.

1. Similar to the NT pattern (small groups in the homes of the people during the week and larger groups at worship services on Sabbath).

2. Nurturing--fellowshipping and care both in showing understanding and acceptance and in distribution of physical needs to the needy members.

3. Spiritual growth--Bible study and prayer.

4. Mission outreach--community projects such as Bible studies in homes of the people, public evangelistic campaigns, and aid to the community in its varied needs.

OBSERVATION SHEETS

OBSERVATION SHEET FOR TASK BEHAVIORS

Behaviors	Group Members
Information and Opinion Giver	_____
Information and Opinion Seeker	_____
Starter	_____
Direction Giver	_____
Summarizer	_____
Coordinator	_____
Diagnoser	_____
Energizer	_____
Reality Tester	_____
Evaluator	_____
Other :	_____
Other :	_____
Other :	_____

SOURCE: Johnson and Johnson, p. 333.

OBSERVATION SHEET FOR MAINTENANCE BEHAVIORS

Behaviors	Group Members
Encourager of Participation	_____
Harmonizer and Compromiser	_____
Tension Reliever	_____
Communication Helper	_____
Evaluator of Emotional Climate	_____
Process Observer	_____
Standard Setter	_____
Active Listener	_____
Trust Builder	_____
Interpersonal Problem Solver	_____
Other:	_____
Other:	_____

SOURCE: Johnson and Johnson, p. 334.

BIBLE STUDIES

THE NATURE OF THE CHURCH

Objective: Draw up a statement that reflects the group's understanding of the nature of the church.

Texts: Rom 12:3-16; 1 Cor 12:13-27.

Lead thought by the group leader:

The church as the body of Christ has several members each with a specific function for the general good of the body. Several members of the body are dependent upon each other's service, therefore, they should work in cooperation.

As a body, the church must grow drawing nourishment from the common source--Christ through the study of God's word and prayer. Let us then pray for the Spirit to guide us in our study. Prayer is offered. Ten minutes are allowed for group members to read the passages and meditate on them before discussion.

Lead questions: What is the one characteristic of the church as a body that strikes you most in these passages?

How best do you think that characteristic would be manifest in the church life?

How does the understanding of that characteristic affect your personal behavior and relationship to the church?

To facilitate group discussion, a hand out on group skills--task and maintenance functions--will be given out for the members' easy reference (appendix B).

MISSION OF THE CHURCH

Objective: Write a mission statement for the individual group and the church.

Texts: Matt 28;19,20; Eph 4:1-16; 1 Pet 2:1-12.

Lead thought by the group leader:

The mission of the church could be understood as proclaiming the gospel of Christ to the world with the purpose of disciplining men and women for Christ, nurturing its own members, and praising God. In the texts studied today in the sermon:

What do you consider the most important part of the mission of the church?

How do you think the church would best carry out that part of mission?

How would that affect your church life?

Various views would be put together to form a composite mission statement of the group which would contribute to the whole statement.

Handouts: Sample mission statement (appendix E).

Task and maintenance skills sheet for the members' easy reference (appendix B)

Instructions: Discussions to follow group procedures and skills as per hand out (appendix B)

THE RELATIONSHIP OF THE CHURCH TO THE COMMUNITY

Objective: Formulate goals and objectives for the church and the groups in line with the nature and mission of the church.

Texts: 1 Pet 2:1-12; Matt 5:13-16; John 13:34,35.

Lead thought by the group leader:

In the light of the three-fold mission of the church, the Christian community cannot live to itself. It must go out and witness for its Lord. Carefully and prayerfully read these passages of scripture and ask the Lord to impress you with their significance for church life today.

Lead questions

What single objective looms up in your mind as you reflect upon these passages?

In which way do you think that objective could be achieved by the church as a corporate group?

How would you best contribute to the achieving of that objective?

How does that affect your church life?

Handouts: Sample of goals and objectives of the church (appendix E), and sheet on group skills for easy reference (appendix B).

Instructions: Discussions to use group procedures.

APPENDIX C

MATERIALS FOR LAUNCHING THE PROGRAM IN THE CHURCH

1. Sermon on the Nature of the Church
2. Sermon on the Mission of the Church
3. Sermon on the Relationship of the Church to the Community

SERMON ON THE NATURE OF THE CHURCH

Introduction: The gospel according to Matthew is quite clear that Christ's intention was to establish a church built on Himself (Matt 16:18,19; 18:15-17). However, Christ described the nature of the church by different images such as the flock, vine, household, etc.

Proposition: There are certain ways by which to understand the nature of the church such as:

- I. The Church as a People of God (1 Pet 2:9)
 - A. A chosen generation
 1. From Adam--Abraham--Jacob--to the Christian church (Matt 23-33-43)
 - B. A holy nation with Christ as King
 1. Christ the Rock (1 Cor 10:1-4)
 2. Christ the initiator of the kingdom (Mark 1:14,15)
 3. Kingdom in the hearts of believers (Luke 11:20; 17:21)
 4. Believers are the kingdom of God (Matt 13:38)
 - C. A priesthood of God
 1. Direct access to God (Heb 4:16)
 2. Speak to God for themselves and others
 - D. A fellowship of the Spirit (Eph 4:16)
- II. The Church as the Body of Christ (Rom 5:3-16)
 - A. Nourished from the common source (Eph 5:29,30)
 - B. Directed by the same Head (Col 1:18).
 - C. Dependent upon one another (1 Cor 12:3-27)
 - D. Growing in Christ (Col 2:19)
- III. The Church as the temple of God (1 Cor 3:16,17)
 - A. Founded on Christ (Eph 2:19-22)
 - B. Members are living stones built up in Christ (1 Pet 2:4-8)

C. Like the body, the temple grows (1 Cor 3:12-15)

Conclusion: From the three analogies of the church--the people of God, the body of Christ, and the temple of God--we have studied, the following conclusions can be drawn:

1. Church members are dependent upon one another
2. Church members are cemented together by the bond of love
3. Church members with common source of nourishment ought to care for and serve one another
4. Church members, like the organs of a body, ought to grow in their relationship to God and to one another.

SERMON ON THE MISSION OF THE CHURCH

Introduction: An organization without a mission is not only difficult to operate but is also short-lived. Christ did not found a church without a mission. What is the mission of the church?

Proposition: The mission of the church could be viewed in three distinct ways:

- I. The church's function for the world
 - A. Evangelism (Matt 28:19,20; Mark 16:15,16)
 - B. Personal witness (1 Pet 2:12)
 - C. Corporate witness (Matt 5:13-16)
 1. As the salt of the earth (Matt 5:13)
 2. As the light of the world (Matt 5:14-16)
 3. As the leaven of the bread (Matt 13:33)
- II. The church's response to God (1 Pet 2:9-12)
 - A. As God's witnesses (Acts 1:8)
 - B. As God's serving priests
 1. By personal consecration (Rom 12:1,2)
 2. By bearing each other's burdens (Gal 6:2)
 3. By deeds of love in the community (Acts 9:36-39)
 4. By showing the spirit of gratitude to God (Phil 4:4)
 5. By the spirit of intercession for one another (Jas 5:16)
 6. By the spirit of corporate worship (Heb 10:24,25)
- III. The church's responsibility to its own members (Eph 4:1-16)
 - A. For nurturing
 - B. For education
 - C. For fellowship
 - D. For discipline

Conclusion: The mission of the church in its three-fold thrust--the function of the church for the world, its response to God, and its responsibility to its own members is the mandate that must be fulfilled. It is therefore the church's privilege and task to seek means and ways to carry out that mission.

SERMON ON THE RELATIONSHIP OF THE
CHURCH TO THE COMMUNITY

Introduction: One facet of the mission of the church is its function for the world. How can the church best fulfill that function?

Proposition: The church can best fulfill its function for the world by the following services to the world.

- I. The Salt of the Earth (Matt 5:13)
 - A. Salt mingles with the material it savors
 - B. Salt sweetens the material it mingles with
 - C. Salt loses its identity but not its power when it mingles with the material it savors
 - D. Salt preserves the material it mingles with
 - E. Salt will float vessels in the material it mingles with
- II. The Light of the World (Matt 5:14-16)
 - A. Light dispels darkness
 - B. Light discloses truth
 - C. Light warms the surrounding
 - D. Light offers security
- III. The Leaven of the Bread (Matt 13:33)
 - A. Leaven like salt mingles with the substance it leavens
 - B. Leaven loses its identity but not its power
 - C. Leaven lightens the density of the substance it mingles with

Conclusion: From Christ's injunctions to the church, we can conclude that the church is the salt, the light, and the leaven, which means that the church must:

1. Not hide itself from the community
2. Not hold itself aloof from but mingle with the society in which it lives
3. Sweeten the community around it and lighten its burdens.

APPENDIX D

FORMATION OF GROUPS

ACTIVITIES FOR DAY GROUPS ARE FORMED

The first 40 minutes--presentation of Acts 2:42-47.

- A. Experiences of group life in the NT
 1. Bible study
 2. Fellowship
 3. Eating together
 4. Intercession
 5. Mission outreach
 6. Communal living
 7. Bearing each other's burdens
 8. Small group activities
 9. Unity of purpose
 10. Thanksgiving

- B. Result of group experience
 1. Devotion to God (Acts 4:19-31)
 2. Devotion to one another (Acts 4:32-37)
 3. Accession to the church (Acts 5:14)

C. Objectives of small groups:

The primary objective of small groups is to facilitate the carrying out of the mission of the church in its three dimensions:

1. Its function for the world by inviting non-members to group Bible study, by giving Bible studies in the community as a group project, and by carrying out some community service projects in the community.

2. Its response to God by having some Bible study that will result in spiritual growth of the church members.

3. Its responsibility to group members by nurturing each other through fellowship in sharing, Bible study, and prayer.

20 minutes allowed for the forming of groups (8-10 members) according to the homogeneous groups already existing in the church such as residential proximity, professional affinity, age groups, friendship groups, sex, family ties, or clan ties.

Break--5 minues

Trust Building Exercises--50 minutes

Mission Statement

The purpose of the Wisconsin Conference of Seventh-day Adventists is . . .

- . . . To assist church members in demonstrating God's plan for them through continuous Christian growth and the use of their spiritual gifts.
- . . . To enhance church cooperation through fellowship, internal ministries, and outreach.
- . . . To draw the people of Wisconsin to Christ by communicating the Seventh-day Adventist message that ministers to the spiritual, mental, social, and physical needs of man.
- . . . To support the fulfillment of the Seventh-day Adventist world mission through prayer, and by sharing means, materials, and personnel.

SOURCE: Kurtz, Syllabus for CHMN727, Leadership for Church Organizations, Andrews University, Summer 1980.

Mission Statement: Goals and Objectives

The purpose of our Church is to reflect God's character of Love . . .

- . . . by encouraging prayer, Bible study and witnessing for continuous spiritual growth and fellowship and by training for the use of God-given abilities.
- . . . by living the Word of God and presenting through effective communication a variety of services which will meet the spiritual, physical and social needs of our community.
- . . . by spreading the gospel to all the world through our denomination, supporting it by prayer, systematic offerings and educating for mission service.

In order to fulfill our purpose we have adopted the following goals for the current Church year:

To enhance our spiritual growth and deepen our fellowship:

- Establish training sessions which will help our members identify and use their abilities for witnessing.
Revise the Sabbath School program to encourage better attendance, promptness and reverence.
- Establish Bible study groups ready to function by September 1.
- Increase circulation of Review and Herald by 10%
- Provide information regarding the opportunities for all ages participation in Community Services in order to increase participation by 50%.
- Encourage specific prayer in every home and every function of the Church for our world-wide work.
- Establish four days for fasting for our world-wide work.
- Conduct a recruitment program to increase Church School enrollment.
- Reorganize youth department and activities to hold our youth and attract others.
- Seek to reclaim absent, missing and former members.
- Provide continuous education regarding stewardship responsibility.

To tell Milwaukee about Seventh-day Adventists:

- Encourage each member to get to know one more neighbor.
- Solicit more TV, Radio and Newspaper coverage of special church functions.
- Improve Vacation Bible School follow-up.
- Plan and implement four Visitor's Days.
- Study the feasibility of establishing a Better Living Center within the next five years.
- Hold a minimum of three Five Day Stop Smoking Plans.
- Hold a minimum of three Vegetarian Cooking Schools.
- Offer Temperance and Vegetarian Cooking programs to the public schools.

- Provide an appropriate concert series to acquaint the public with our Church.
- Design an evangelistic Ingathering program which will involve 75% of the Church members.

To give the Advent message to all the world:

- Increase circulation of Liberty, Listen, These Times, and Life and Health by 10%
- Provide information regarding the financial needs of our world Church.
- Provide information regarding opportunities for volunteer mission service.
- Add 100 persons to our Church fellowship through baptism or profession of faith.

SOURCE: Kurtz, Syllabus for CHMN727, Leadership for Church Organizations, Andrews Universtiy, Summer 1980.

GROUP CONTRACT CHECKLIST

1. Purpose of the group: _____

2. Meetings:
When _____
How often _____
Time to begin _____
Time to close _____
3. Proposed size of the group:
Minimum of _____
Maximum of _____
Composition of group: open to _____

4. Level of group interaction:
Business matters
Discussion of ideas
Personal sharing
Other:
5. Leadership pattern: leadership of the group will reside in

6. Group discipline agreed upon: _____

7. Other decisions agreed upon: _____

SOURCE: Adapted from Reid, p. 44.

APPENDIX F

MATERIALS FOR LEADERSHIP TRAINING

TRAINING LEADERSHIP

Time allowed: 1½ hours

Lecture on group skills (see appendix B)--50 minutes

Break--10 minutes

Exercise on group skills while others watch the process-15 minutes

Discussion and evaluation of the process during the exercise for 45 minutes.

LEADERSHIP TRAINING EXERCISE

Objective: The selecting of a community group project through role playing in order to develop group skills--task and maintenance functions.

Setting of the Exercise:

Recently your group has been thinking of a community project for its mission outreach. Your resource person in the group has just found out that there are two alternatives: one is to help with the Vocational Trade School for six months by giving the needed expertise which the group is qualified to do in the training program. The other is to assist the Red Cross Society in soliciting for blood donors for a month. You are to choose one by coming to a group consensus. Discussions should use role playing of the different group skills. Time limit--15 minutes.

Procedure: While a group of ten discuss, the others observe group activity and evaluate the group's use of group skills.

Handouts: Group skills--task and maintenance functions
Observation sheets for evaluation

APPENDIX G

EVALUATION INSTRUMENTS

1. Evaluation of Group Leadership, Processes, and Goals
2. Evaluation of Group Relationship, Process, and Goals
3. General Evaluation of the Group Leader
4. Evaluation of Group Process and Goals

Kindly answer the following questions by checking under the appropriate answer on the right.

EVALUATION OF GROUP LEADERSHIP, PROCESSES, AND GOALS

Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
1. The group was not dominated by any particular leadership style				
2. Due attention was paid to the needs and interest of the group members throughout the sessions				
3. Group discussion was kept at a safe theoretical and philosophical level				
4. Group discussion developed into formal lectures which created a sustained preaching atmosphere more often than not				
5. Group members were always free to take turns in leading the discussion				
6. Group members were allowed free reins for personal sharing that involved depth levels				
7. Certain members were allowed to lead the discussion on a high level of sophistication and intellectual content				
8. Group members were encouraged to participate at all times				

Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
9. Group members were encouraged to express freely any feeling of hostility they had towards each other or the leader				
10. Group interaction was sufficiently significant to develop meaningful relationship that make for personal growth and spiritual maturity of the group				

SOURCE: John C. Palmer, p. 97.

Kindly tick the appropriate answer to every question.

EVALUATION OF GROUP RELATIONSHIP, PROCEYS, AND GOALS

Questions	Responses		
1. Was the group functioning marked by objectivity?	Always	Usually	Seldom
2. Was the group communication marked by freedom and spontaneity?	Always	Usually	Seldom
3. Was responsibility for the group process willingly accepted by members?	Yes	No	Don't Know
4. Could the group be described as being very cohesive?	Always	Usually	Seldom
5. Was the group open to information?	Yes	No	Don't Know
6. Were the sessions boring and tedious?	Always	Usually	Seldom
7. Would you describe the group climate as warm and relaxed?	Always	Usually	Seldom
8. Was the group willing to make its own self assessment?	Yes	No	Don't Know
9. Was the group attitude always favorable toward the leader?	Yes	No	Don't Know
10. Would you say the group experienced the typical "group stages"?	Yes	No	Don't Know

Questions	Responses		
11. Was the ability of the group to understand and respond to the feeling of one another significantly improved?	Yes	No	Don't Know
12. Have the insights gained stimulate any creative action by group members collectively or individually?	Yes	No	Don't Know

SOURCE: Palmer, p. 99.

Kindly answer the following questions by checking the appropriate answer on the right.

EVALUATION OF GROUP RELATIONSHIP, PROCESSES, AND GOALS

Questions	Responses		
1. Would you characterize the session as	tight "control"	moderate "control"	free of "control"
2. Was the climate characterized by empathy, warmth, genuineness, congeniality?	significantly	casually	poorly
3. Was leadership responsibility shared?	freely	moderately	sparingly
4. To what extent was the trust level of group confidence developed?	deeply	moderately	superficially
5. Would you describe the group leadership as predominantly	authoritarian	transactional	laissez faire
6. Were guidelines sufficiently established to encourage deeper personal sharing and real support that made it conducive for the "Priesthood of believers" to become an actuality?	effectively	appreciably	negligibly
7. Were group goals clearly defined and fully accepted?	unanimously	partially	reluctantly

Questions	Responses		
8. How well were you satisfied with the tempo of the group action?	completely	partially	none at all
9. In your opinion did the leader set the pace in openness, in sharing, in honesty, in commitment, in dedication to Christ and the group?	excellent	good	poor
10. As a result of this semi-marathon group session, have you experienced personal growth in interpersonal relationship and grasped the concept of the small group dynamics sufficiently to make you feel that you would like to conduct for your church elders a similar program?	as soon as possible	next year	in the distant future

SOURCE: Palmer, pp. 100-101.

Evaluation Instrument

Kindly answer the following questions by checking under the appropriate answer on the right.

GENERAL EVALUATION OF THE GROUP LEADER

Statements	Very Charac- teristic	Charac- teristic	Slightly Charac- teristic	Don't Know Undecided	Slightly Uncharac- teristic	Uncharac- teristic	Very Uncharac- teristic
1. Fails to identify with the group							
2. Suggests direction about how to proceed							
3. Seeks attention to himself							
4. Seeks to rights of others in the group							
5. Tries to keep the group on course							
6. Holds to his point regardless							
7. Always ready to give an understanding ear							

Statements	Very Charac- teristic	Charac- teristic	Slightly Charac- teristic	Don't Know Undecided	Slightly Uncharac- teristic	Uncharac- teristic	Very Uncharac- teristic
8. Help to build the group process							
9. Frequently blocks the group process							
10. A ready helper							
11. Inconsiderate of others							
12. Solicit support of others							
13. Likes to manage independently							
14. Always anxious and fretful							
15. Cautious							
16. Alert to what's happening in the group							
17. Solicitous of others' feelings							
18. Follows his convictions							

Statements	Very Charac- teristic	Charac- teristic	Slightly Charac- teristic	Don't Know Undecided	Slightly Uncharac- teristic	Uncharac- teristic	Very Uncharac- teristic
19. Mindful of the interests of others							
20. Sympathetic							
21. Very Candid							
22. No initiative							
23. Always seeks to help the group							
24. Tries to defend members when attacked							
25. Always seeks the limelight in some way							
26. Tries to stick to group agenda							
27. Interested in people and their ideas							
28. Consciously repeats himself							

Statements	Very Charac- teristic	Charac- teristic	Slightly Charac- teristic	Don't Know Undecided	Slightly Uncharac- teristic	Uncharac- teristic	Very Uncharac- teristic
29. Tries to find a middle ground for settling differences							
30. Talks more than works							
31. Domineering							
32. Distrustful of others							
33. Observant of the dynamics of the group							
34. Self-depreciative							
35. Sociable							
36. Composed							
37. Friendly							
38. Thoughtful of others							
39. Frank about himself							

SOURCE: Palmer, pp. 102-104.

Kindly check the appropriate answer to the following questions.

EVALUATION OF GROUP PROCESS AND GOALS

Statements	Agree	Disagree	Not Sure
1. I have gained a better understanding and appreciation for others in our group			
2. I enjoyed the freedom of self-expression in the group			
3. I believe others in the group expressed themselves freely and sincerely and letting me come to know them in a meaningful way			
4. I believe all in the group came to know each other			
5. I have confidence in all members of the group			
6. I believe that I am understood by, and share the confidence of the members of the group			
7. I believe I have been completely accepted by the group			
8. I have no difficulty expressing appreciation of members in the group			
9. I believe other group members really love and appreciate me			
10. I let other members of the group know that I really care about and I am prayin for him			
11. Other members of the group told me that they care about and are praying for me			
12. I have learned some things in the word of God that I did not understand before			
13. As a result of this approach to Bible study certain portions of the word of God have become more meaningful to me			

Statements	Agree	Disagree	Not Sure
14. All members of the group contributed to a better understanding of Bible passages and their personal applications			
15. I think the Bible was given its rightful place in the group			
16. I personally enjoyed this method and approach to Bible study			
17. I believe that the presence of Christ through the Holy Spirit was with the group all the way			
18. We have learned to share in a meaningful way what the Lord has done and is doing in our lives			
19. I have been drawn closer to Christ Jesus to group experience			
20. I believe other members of the group have also shared this experience			
21. This group experience helped to make the love of Christ more meaningful to me personally			
22. There was a real sense of worship and praise as we studied the word of God and shared together our experiences			
23. The worship dimension built in to all our group gatherings was appreciated by all group members			
24. Members were encouraged to express their feeling of praise or prayer as opportunity afforded			
25. Members were drawn into closer relationship with Christ and with one another			
26. I believe others worship God in ways that are pleasing to Him when we meet			
27. This group experience has helped me to appreciate the efforts of others to worship God			

Statements

Agree
Disagree
Not Sure

28. Describe the group climate in one word

29. Suggestions (given in text)

SOURCE: Palmer, pp. 106-107.

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