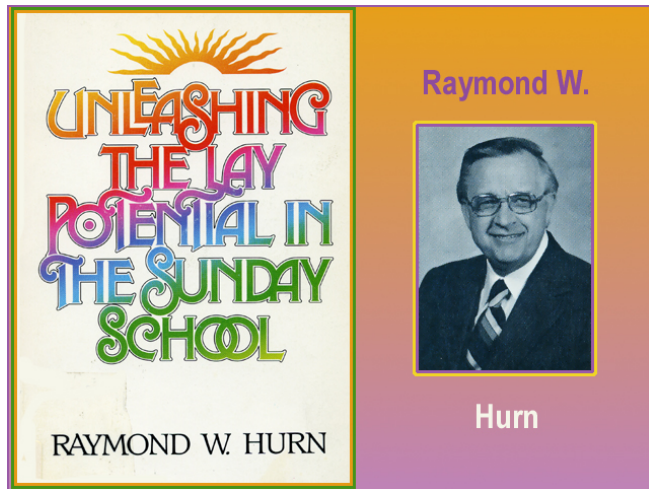


Digital text © copyright 2009 by the Wesley Center Online of Northwest Nazarene University, Nampa, Idaho 83686. This text may not be redistributed in any for-profit form or mirrored at any other website without the expressed, written consent of the Wesley Center for Applied Theology.

UNLEASHING THE LAY POTENTIAL IN THE SUNDAY SCHOOL
A New Focus For The New Century
By Raymond W. Hurn



Nazarene Publishing House
Kansas City, Missouri

Copyright 1986
By Nazarene Publishing House

ISBN: 083-411-1292

Printed In The United States Of America

Cover: Royce Ratcliff

Unless otherwise indicated, all Scripture references are taken from The Holy Bible, New International Version (NIV), copyright © 1973, 1978, 1984 by the International Bible Society, and are used by permission.
KJV -- King James Version.

* * * * *

Holiness Data Ministry
Digital Edition 02-26-09
By Permission

* * * * *

CONTENTS

Back Cover Text
Preface

01 -- Miraculous Power In The Word Of God
02 -- The 21St-Century Threat To The Sunday School
03 -- In Spite Of Obstacles
04 -- Getting The Sunday School On The Grow
05 -- Refocusing The Sunday School For The New Century
06 -- Small Groups Give Thrust To Sunday School Momentum
07 -- Compelling Reasons To Start New Classes And New Sunday Schools
08 -- Launching Ethnic-Language Classes
09 -- We Can And We Will!

Appendix 1 -- Extension Revivals
Appendix 2 -- Extension VBS
Appendix 3 -- New Life Primer Track Of Lessons

Notes

Bibliography

* * * * *

BACK COVER TEXT

About The Book:

The chapters of this book outline the call to a hard look at what is going on in the Sunday School now, and major changes that are in the offing if the threat to this institution is to be met head-on.

- *Getting Your Sunday School On The Grow**
- *Refocusing The Sunday School For The New Century**
- *Small Groups Give Thrust To Sunday School Momentum**
- *Compelling Reasons To Start New Classes And New Sunday Schools**
- *Launching Ethnic-Language Classes**

Far from being defeatist in tone, the summary of the book is, "We can and we will." And the potential for accomplishing the goals lies in the harnessing of lay power.

* * *

About The Author

Raymond W. Hurn became a member of the Church of the Nazarene, Board of General Superintendents, in 1985 after more than 40 years of varied and significant ministry. He came to the general superintendency from his post as director of Church Extension Ministries for the church.

* * * * *

PREFACE

I wish to pay tribute to 60,000 faithful teachers and officers in Sunday School throughout the United States of America in the Church of the Nazarene. This is not to ignore those just as faithful in Canada, Mexico, and throughout our many world regions beyond North America. I have written specifically to the Sunday School workers in the United States to address growth at a unique time in our development in the U.S.A. What I have said applies to Canadian workers as well, but not to the same degree. I ask the indulgence of our international Nazarenes in this national approach.

I have not attempted to address world or international considerations. To do so would water down my effort to arouse the sleeping giant in the United States Sunday Schools. It is my conviction that each nation or region must develop a national or regional strategy tailor-made to fit that part of our world. Perhaps my thoughts on basic concepts can be contextualized for use in other nations. My hope, however, is that we will form a task force in each nation and district to strategize the rapid planting of the Word of God. The harvest is upon us. We must not delay. In the United States, where the Nazarenes began, we must arouse ourselves to allow God to unleash new resources of power in outreach.

I wish to affirm my deep commitment to nurture and discipling of the household of faith. I believe "ministry" is one of the spiritual gifts. It means physical service rendered to those in the Body of Christ. We must add to our effective ministries, however, the service of other gifts as well.

My prayer is that thousands will step forward to "pray ... the Lord of the harvest" (Matt. 9:38; Luke 10:2, KJV) to call many into the harvest field, and that we who are policymakers will cooperate with God to identify, recruit, train, and deploy multitudes of God's choice people to unleash new power and accomplishment.

* * * * *

01 -- MIRACULOUS POWER IN THE WORD OF GOD

The miraculous power in the Word of God is underscored by Jesus Christ in the parable recorded in Mark 4:26-29. Jesus states that the kingdom of God is like a man scattering seed on the ground. "Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain--first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come" (Mark 4:27-29).

On September 15, 1985, I experienced a 50th anniversary in a church my father had organized. It took about 10 years to get the church launched. There were 18 pastors who had served, hundreds of laymen who had been touched by this church across this 50-year period of time, and many who had gone into full-time Christian service. The miracle of the gospel seed seemed profoundly illustrated.

What impressed me was the cumulative effect of constant seed sowing. Really great results were achieved in the years after the founding pastor had brought about official organization. The first pastor made contacts, opened doors, influenced many, and sowed gospel seed. But others came after also sowing gospel seed. Through the years the good seed of the Word had been scattered far and wide in that little community. And "all by itself" the soil had produced; there came "the full kernel in the head" ripened grain, and a great harvest.

I came away determined to keep sowing the seed of the Word. We will need some miracles of God's grace, but He is in the miracle-producing business. And the miraculous quality of His Word will produce a harvest of souls.

The preceding parable (Mark 4:1-20) talks about sowing seed in four conditions:

- 1. Seed sown where the soil was hard and difficult for seed to penetrate and germinate.**
- 2. Seed sown in rocky places where there wasn't much soil.**
- 3. Seed sown among thorns, which choked out the plants.**
- 4. Seed sown on good, rich, deep soil where a mighty harvest was produced.**

Jesus defines the seed as being the Word of God. He defines the soil as being people. The four kinds of soil are really four conditions of people who have opportunity to receive the Word of God.

This parable deals with strategies and methods. Jesus taught we are wise to strategize the placement of the gospel seed to get it in the right place at the right time. This does not mean we will totally avoid the difficult fields where there is little, if any, response to the gospel. It does mean we will hold these difficult, hard-to-reach places lightly while concentrating resources and people in the areas where we stand to maximize the harvest.

The Sunday School teachers are the Nazarene force of gospel seed-sowers. What power and importance they have! They do sow seed among those untaught in God's Word, those neglected by other groups, as well as those grown up in the church and Sunday School. What if they stop sowing the seed? That is hard to imagine, but the time-honored system of the Sunday School that has provided the means for sowing the seed is gravely threatened as we approach the 21st century. Has the Sunday School movement run its course? Is it possible that this Bible teaching ministry will cease? There are those who see a danger of this becoming a reality.

*** * * * ***

02 -- THE 21ST-CENTURY THREAT TO THE SUNDAY SCHOOL

The Sunday School is in a fight for its life, according to church growth specialists Drs. Win Arn and Charles Arn. They cite an 8 million decadal loss of Sunday School enrollment in the American churches. This represents a drop from 40,508,568 in 1970 to 32,607,421 in 1980 in 42 major national denominations. Twenty-four denominations registered some degree of growth in membership. Of these only 12 registered any growth in the Sunday School.

The great early growth of the Nazarenes related to the multiplied hundreds of lay workers constantly supplementing the work of pastors and evangelists in cottage prayer meetings, personal soul winning, and revival work. Always these activities were in past days related to Sunday School classes. This lay-led activity took on the characteristics of a religious movement. It was a spontaneous outreach.

There is a question of paramount importance: How can we once again unleash our potential in the Sunday School? To see this happen we must first deal with some very disturbing misconceptions, especially in the American church. Some of these misconceptions are underscored by Earl Parvin in his book *Missions U.S.A.* One of these misconceptions relates to the Sunday School as well as to programs of the church.

1. The presumption is that present programs will evangelize the lost of America. Parvin has said it is "a misconception of the North American church ... the 90 million unchurched Americans can be reached by means of the programs already in place." He emphasizes that this misconception causes us to believe that

"all that need be done is somehow to inspire the unchurched to listen and act. Missionaries are not needed. Christians can evangelize all Americans."¹

He describes the zeal of the foreign missionaries who speak rather blithely about a "'gospel-saturated American society' and ... solemnly declare that no one should hear twice before all have been able to hear once. That is a grand, emotionally charged missionary appeal, but it has no biblical basis. In fact, many Christians did not accept Christ on their first hearing of the gospel. There are also those who are concerned about the 264 English translations of the Bible when 70 percent of the world's nearly 6,000 languages do not have one word translated into scripture. The implication is clear: America is over-evangelized. This is an oversimplification and clearly misses the point."² Surely we must constantly redouble our efforts to reach the multitudes in faraway places, but there is also a vast mission field in America.

2. A second misconception states that everyone in the United States has heard or could have heard the gospel. Parvin reminds us the foreign missionary case should stand on its own merits without drawing misleading comparisons that everyone in the United States has heard the gospel or could have heard the gospel. He makes the important point that America is not nearly as evangelized as it might first appear. He points out that 130 million citizens of the United States attend 343,000 churches, and he gives us six categories as follows:

- a. 70 million are Protestant, attending 300,000 churches.**
- b. 49.7 million are Catholic, attending 23,500 churches.**
- c. 6 million are Jews, attending 5,000 synagogues.**
- d. 2.8 million are Mormons, attending 6,900 churches.**
- e. 1 million are Orthodox, attending 1,600 churches.**
- f. 500,000 are Jehovah's Witnesses, attending 6,000 churches.³**

The 70 million Protestants are only 32 percent of the population, which leaves a huge mission field totally unreached by the American Protestant church. Even if we were to accept the assumption that all of the 70 million are saved, which we certainly do not, we still are confronted in America with a great unreached mission field that has been estimated to mushroom to a total of 85 percent of the population, or 191 million people (when you take into account the nominalism of the American church).

Another way Parvin divides the churches is by their associations or relationships:

- a. 42 million: National Council of Churches
- b. 13 million: Southern Baptist Convention
- c. 3 million: National Association of Evangelicals
- d. 2.5 million: American Council of Christian Churches
- e. 120,000: Independent Fundamental Churches of America
- f. 9.4 million: unaffiliated with an association⁴

3. We do not believe that all those in the churches know Christ in a saving way. Edward Dayton has reported in *Unreached Peoples* "84, "The churches in Europe and North America are losing 2,765,000 members per year to nominalism or unbelief, more than offsetting any evangelical church growth." This is a staggering loss! Most church families are affected by these facts of growing unbelief, disenchantment with church hierarchy, or rejection of early training.

International evangelist Leighton Ford declares, "High on the agenda for the future must be the re-evangelization of the West."⁵ We cannot be casual about the fact that multitudes of Americans will live and die without ever hearing the gospel. "The average American Christian has never reproduced himself spiritually."⁶ Can we say in all honesty we are above the average of American Christians?

4. In a rapidly changing society modern man finds it useful to change well-known words that are descriptors of the human condition. This inclination to change the labels involves those responsible for the work of Christ's Church. There are subtleties that, over time, damage the cause we represent. While words are not sacred in and of themselves, the vocabulary describing the Christian enterprise cannot be treated casually without great possible harm to the cause of Christ.

In the exciting book *Opportunity Unlimited: The Church of the Nazarene in the Year 2000*, by Drs. Dunn, Reglin, Nielson, and Deasley, it has been pointed out that if the church loses the words, it loses the ideas. The authors explain why it is so important to be careful with the Christian vocabulary. Before we surrender concepts or words there need to be new words with the same meaning that reach modern man because we communicate not only by symbols but by our words and ideas. These really shape a civilization. The authors point out that "by the year 2000 a secular vocabulary will dominate everyday speech. Household religious terms will be challenged by vernacular, secular words The only safe deposit box known for our Christian heritage is our vocabulary. The fact that Jesus is called 'the Word' or ho logos (John 1:1, 14; 1 John 1:1; Rev. 19:13) is an indication of how important God feels words are."⁷

We do need to express Bible doctrines and beliefs accurately in modern terms so modern man may grasp the truth. Words that are extremely important to us are salvation, sanctification, holiness, Spirit-filled, Great Commission, and redemption. Words like evangelize, worship, soul winner, outreach, Sunday School, and movement (as contrasted with denomination) are also extremely significant. If we lose the words we lose the concepts. When the concepts are lost, the impetus and motivation is lost. When the motivation is lost, the cause is lost.

What will it take to revive outreach concepts in order to refocus the mighty lay potential in our Sunday Schools? Our hats are off to the past and the great record of earlier leaders, but we must do better than attempt to redo the past. Bold new action is needed now! We cannot delay. We must not lose the concept that has helped to fuel great growth through our Sunday Schools.

In a real sense it is time to redream the dream of a holiness movement. We could fall prey to the peril of nostalgic remembrances to such an extent that introspection would result in a decline of our work on a broad front. Now is the time to use our sacred memories as a motivating force for expansion and extension.

5. Most U.S.A. denominations have spent the last 20 years in painful reorganizational efforts, assuming that growth would result. We must applaud the courageous effort to keep in step with a changing world, while also mourning the substitution of a corporation paradigm for the biblical one that is more relational. Nazarene reorganization of the Sunday School commenced some years before the 1976 General Assembly at Dallas, where official reorganization was instituted. The assumption seems to be that now that we have renamed and reorganized the Sunday School we need only to press on to enforce the new organizational concept to find the success we long for. A closer look at those years after 1976 is quite revealing.

Nazarene officers and teachers in the United States of America Sunday Schools have diminished from 69,434 in 1976 to 59,660 in 1985, a loss of 9,774 teachers and officers. What an alarming fact!

Children's enrollments have declined from 312,878 in 1976 to 253,183 in 1985, a loss of 59,695 children. Children's attendance also declined from 168,658 to 145,227, a loss of 23,431.

Youth enrollment in Nazarene Sunday Schools in the United States declined from 174,594 in 1976 to 145,430 in 1985, a loss of 29,164. At the same time youth attendance in the Sunday School declined from 86,217 in 1976 to 69,545 in 1985, a loss of 16,672.

The adult enrollment improved the picture slightly on the totals. There was an increase from 301,463 adults enrolled in 1976 to 352,183 in 1985, a gain of 50,720. Adult attendance also increased from 183,265 to 198,496, a gain of 15,231.

Total United States Sunday School enrollment statistics in the last five years have been seesawing. In 1982 enrollment dropped 8,500; in 1983 there was a gain of 10,000. In 1984 enrollment again dropped 9,000, but in 1985 it gained 2,000. This is far from a highly encouraging picture.

These figures are all the more alarming when we realize that 498 churches were organized during this nine-year period and that in the United States there were hundreds of church-type missions not yet officially organized (all of these greatly multiplying Sunday School classes). If we were to multiply each of these new works by five Sunday School classes, it is evident the new works alone would have produced 2,490 teachers plus other officers in the Sunday Schools. Without these new organizations our teacher losses would have been even more damaging.

These are disturbing facts! Can we confront all of this in a positive, solution-seeking manner? If we wish to remain a viable evangelical voice, we have no choice. We must honestly face the issues and develop more successful means for conducting this important work.

2 Million In A Decade

We did set some aggressive goals for the decade 1985-95. This includes a world Sunday School enrollment goal of 2 million members and a church membership goal of 1 million. These goals are fine, but they are only the point of beginning. How can these goals be implemented in the face of declining enrollments and rates of growth in the U.S.A.?

1. We must identify large numbers of persons with the spiritual gift of teacher (perhaps as many as 50,000). We also need to identify 50,000 persons with a gift mix of evangelist, apostle, and/or missionary. Surely 10 percent of our total members in the United States of America have one or more of these outreach gifts, in addition to those with teacher or administrator "gifting."

2. We must recruit them into God's service to fulfill the Great Commission (Matt. 28:19-20) through the Sunday School.

3. We must immediately put on a massive training program to train this new force of teachers, evangelizers, planters of new works, and other outreach workers.

4. We must deploy new workers on a continual and consistent basis to enter the great harvest fields about us, starting thousands of new classes and hundreds of new pioneer works.

It is appropriate that we go back to an old gospel song written by Haldor Lillenas and sing it over again and again in Nazarene Sunday Schools until it moves us to redemptive action.

**Church of God, awaken; heed the Lord's command.
Tell the blessed story of the Cross.
Fields are white for harvesting on ev'ry hand.
Tell the blessed story of the Cross.**

The words of Christ must ring in our ears until they become an all-consuming passion:

The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance (2 Pet. 3:9).

Whoever wants to be first must be your slave -- just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Matt. 20:27-28).

According to your faith will it be done to you (Matt. 9:29).

*** * * * ***

03 -- IN SPITE OF OBSTACLES

There is a dynamic forward movement of God's Spirit in our world today. In spite of obstacles confronted by all church groups, we are in a time of rapid growth of Christianity around the world. Nazarenes are part of that growth. In his book published in 1983 titled *On the Crest of the Wave*, Dr. C. Peter Wagner emphasizes that 78,000 Christians are being added daily to the Church of Jesus Christ throughout the world. Sixty-four thousand of these are added each day by biological growth alone as they are born into Christian families (according to the *World Christian Encyclopedia*). Fourteen thousand new Christians are said to be added daily to the Church of Jesus Christ by conversion or by profession of faith.

In 1900 there were only 50,000 Protestants in all of Latin America. By 1950 there were 5 million, and in 1980, more than 20 million. It is projected that in the year 2000 we will have 100 million Protestant Christians in the countries of Latin America. Presently Pentecostals are the fastest-growing movement in Latin America. Twenty-five percent of all Protestants were in the Pentecostal columns in 1930. By 1983 it was ascertained that 70 percent of the Protestants in Latin America were Pentecostals.

Brazil, Chile, and Guatemala have been much in religious news due to their fast growth. In Guatemala in 1930 there were only 1,000 Protestant believers. This advanced to 1½ million by 1980. Before the Guatemala earthquake Nazarenes had little more than 3,000 members. But in these few years after the earthquake, membership has escalated to near 20,000, and we continue growing rapidly. The

1985 earthquake in Mexico may produce a similar attitude of openness to the true gospel. If so, greater evangelistic success may be achieved. In 1985 Nazarene members in Mexico numbered approximately 22,000, and there were 286 churches on eight districts in 1984. There are several new pioneer areas. Regular districts that are self-supporting now number four. Three mission districts will move up to regular status by 1989. Three pioneer areas will soon become national-mission districts.

In Africa there were fewer than 10 million Christians in the year 1900, but by 1983 there were 200 million Christians. Africa has grown from 9 percent Protestant evangelical to 48 percent Protestant evangelical in this century. Kenya alone has 240 Christian denominations. The regions beyond the United States and Canada have experienced our greatest growth rates. Here the developing countries are more open to change, creating a favorable climate for evangelism.

World mission enterprise has an enviable record advancing the 609 missionaries in 75 countries. We have grown from 91,230 full members and 56,726 probationary members in 1976 to 171,271 full members and 75,973 probationary members in 1985 (the 1985 figures include Great Britain). We praise God for this great growth.

From Sect To Denomination

The rootage of the Nazarene movement is in the great religious awakenings of early American history. It was the third great American awakening (1890-1920), out of which came the Nazarenes as a religious movement. Previous American awakenings occurred from 1730 to 1760 and from 1800 to 1830.

In their beginnings the Nazarenes were a product of the 20th century, Wesleyan in theology, with a modified congregationalism, and with a dream as big as the world. In spite of high standards and a highly disciplined way of life, there was rapid early growth. Masses of people were swept into the kingdom of God through the Church of the Nazarene. Our American heritage goes back 200 years to the circuit-riding Methodists under the leadership of Francis Asbury. He was one of Wesley's lay preachers long before he became Methodism's first bishop in America. He led a movement of lay holiness evangelizers and church planters. Their doctrine was solidly based in Scripture. To these early pioneers modern American Christians are deeply indebted. Only 7 percent of the American adults were members of the church in America in 1776. Two hundred years later it was ascertained that 71 percent of American adults were counted as church members.

At the time of the American Revolution Methodists were nonexistent, and the Baptists were far, far fewer than Episcopalians, Presbyterians, and Congregationalists. One hundred years later the Methodists and the Baptists had surpassed all other religious groups in America. The history of these two religious movements is well known to those who study church history.

Frank R. Tillapaugh has done us a service in summarizing in brief words the effect of these two religious movements:

"The Methodist circuit rider, for instance, was a key factor in the development of the United Methodist Church. These leaders were lay persons without formal educational background as there were no formal educational institutions to provide training. They had some lay training, ... a burning commitment and a call to preach. The Methodist circuit riders rapidly covered the western territories. They systematically divided up the new territory into circuits. Then they paid the price to carry out the Great Commission. Some of the most courageous and innovative pages of church history come out of this circuit rider era. One man could pastor several churches even though he couldn't be with them all the time. The circuit riders traversed the entire frontier while the major denominations were able to produce leadership for only a tiny fraction of it."¹

The Baptists built on a totally different approach. They also evangelized the frontier with great success. Their preachers were mostly uneducated farmers who had a call to preach. Though they did have the same kind of zealous commitment as the circuit riders, they knew how to communicate with the frontiersmen better than pastors in the large denominations. The Baptist churches in frontier communities produced their own preachers. Episcopalian, Congregational, and other large denominational churches had to wait for a pastor to arrive from an eastern seminary.

Mr. Tillapaugh reminds us:

"In this way they established a firm grass-roots foothold, while the established churches receded farther and farther into the background. When the dust on the frontier began to settle, the largest Protestant denominations were the Methodists and Baptists. Their growth was a direct result of their evangelizing methods and of their ability to produce pastors from a fund of people. They adapted successfully to the frontier environment then, and they continue to be the largest denominations today. It remains to be seen, however, who will successfully adapt to urban environments of the present and future."²

It must be added that these frontier preachers among the Methodist and Baptist movements had a zeal for educating preachers. Schools were established, over time, in every feasible area. Their zeal overcame lack of education in the pioneering stages. All kinds of obstacles were obliterated in zealous proclamation of the gospel. Their great success lay in development of a spiritual leadership indigenous to the area served.

Those who study characteristics of the rapid growth of Methodism identify many key factors that are of great interest. In addition to the itinerant circuit-riding system, these include the local church lay leadership who served as class leaders

and who were responsible for souls. The fellowship of earnest souls became a spiritual hospital. Evangelistic fervor found its way into hymns as well as evangelistic preaching. They had a massive concern for children. Wesley instructed his preachers to present sermons using only two-syllable words in order to speak to the children. Biblical education was constantly attempted with all of the followers as they had no seminary-trained people. And they kept track of people, all kinds of people -- their race, their color, and their condition of life. These early Methodists were eternally optimistic about the holiness message, and they were theologically confident.

We must acknowledge that this took place a long time ago in a vastly different cultural milieu. But is there not something we can learn from these pioneers to set us on a more productive course as we approach the 21st century?

Dr. James Garlow, the initiator of LITE, the Lay Institute To Equip, has been one of the leading exponents of lay ministry. In his work in the largest Nazarene church in the United States as well as in his current work of planting a new church in Dallas/Fort Worth, he emphasizes that the clergy are not the ministers but are the trainers of ministers. He often says, "A congregation does not consist of one minister and 200 parishioners. Rather, it consists of 200 ministers (or ministering laypersons) and one enabler (or pastoral minister). One is called to the ministry of enablement. All are called to minister." Thus a high view of lay ministry recognizes the importance of the clergy, for it is the clergy who facilitate lay ministry.

In 1908 in the Church of the Nazarene we started with 228 churches and 1,041 members. By 1912 the churches had doubled to 576, while membership more than doubled. By 1921 there were 1,145 churches, and that took 9 years. By 1936 there were 2,335 churches, and the time span had stretched to 15 years. By 1959 there were 4,696 churches, and that took longer (23 years). Membership grew in even greater proportions, reaching a total of 311,299 by 1959. In 1970 the general church secretary projected it would take us 71 long years to double ourselves again. Yet during the 15 years from 1970 to 1985 something strategic was taking place in the Nazarene society. In the General Assembly in 1985 we reported 8,067 churches and 749,797 members. We now believe by 1989 we could double members and churches again (1959-89), and it will not have taken 71 years but only 30.

This has been done in spite of national contextual factors in America that have caused the decline of most mainline denominations. Some of these national contextual factors include smaller families, a change from an industrial to an information society, superhighways, an accelerating entertainment industry, a higher cost of living, the electronic church, and many other societal changes. These have preoccupied our thinking and caused us to be less creative in our church growth. It is time now for us to look with great intensity upon the harvest around each local church and upon our methodologies for reaching that harvest.

Early Plateau Of Sunday Schools

In the human family infants grow faster at first. An eight-pound infant doubles its weight in six months. If it doubled its weight every six months, by age three the little darling would weigh more than 500 pounds. If it continued to double its weight from six months to age six it would be an enormous hulk weighing more than 10,000 pounds.

When a child is born we can usually forecast that the child will grow rapidly, finally reaching its mature growth in a few years, and then leveling off in size. The body will function over several decades at about the same size before illness or old age causes sickness and death.

All social institutions follow the same pattern. The Church of Jesus Christ is composed of people, and while we look upon the church as a sacred institution, it still is filled with people. And people react the same in the institution of the church as they do in other social institutions, This means that the older and larger a church becomes, the less effective it is in winning new converts to Christ, and growth slows. As the congregation ages, the aging members are less attractive to a new generation and less likely to win a new generation, although there are exceptions to this rule.

Can the Nazarenes again experience rapid growth? We cannot duplicate the external conditions for our fast growth that prevailed during the 1930s, 1940s, and 1950s. Who wants to redo the past anyway? Too much preoccupation with nostalgic memories can be stifling. We can, however, renew the motivational factors of a spiritual nature that make growth possible. We must get on with the vision for the 21st century and beyond. Reality forces us to admit there are certain trends and implications that affect Sunday School growth. We can study these with profit. Here are five factors:

1. Almost always local Sunday Schools plateau in their attendance and enrollment before they have reached the ripe old age of 20 years. If growth occurs after that, it is in small increments. There is usually a mix of factors causing this, relating to cultural, population, and socio-economic conditions, and the way we deploy a work force.

2. Most local Sunday Schools are composed of one socioeconomic group, reaching only slightly upward into the next higher socioeconomic level and only slightly lower. This is not bad in and of itself. It does narrow the range of outreach in a given location with a particular group of people. This factor is especially significant if the church group is vastly different from its immediate surrounding neighborhood.

3. Most Nazarene churches are "feeder" churches. They win a fair number of new converts, including their own children. Year after year they watch the eager young go away to a denominational college and then to a career in a distant place,

never to return to the church that established and nourished them. A "feeder church" sets out to win some more young (and old) to make up the losses. Some of our more talented Christian workers have come out of these churches.

This work, though seldom mentioned, is the backbone of our American church. To this great majority of our churches we say, "Labor on in faith and courage!" Our growth depends on your own high self-esteem and the redemptive work you are now doing.

4. A devastating fact is that almost all Sunday School workers are assigned a maintenance task. Few are given a weekly assignment in outreach. Maintenance activity is honorable and scriptural (as in Ephesians 4; Romans 12; and 1 Corinthians 12). Spiritual gifts of helps, teacher, shepherd (pastor), encourager, and ministry (meaning physical service) are viable and necessary. But Sunday Schools do not grow unless they go beyond these "maintaining the body" functions to include outreaching efforts. These outreaching functions are clearly identified by the apostle Paul as the work of the evangelist, the apostle, and the missionary. These outreach gifts are in each body of believers and are there to expand and extend the body.

5. Local Sunday School activity is usually self-serving. A maintenance mentality develops early in the life of the church, and it insulates itself against the non-believers who surround it on every side. The Christian life is practiced among the nonthreatening, cloistered few who are comfortable and in agreement with one another. The result is that little effective outreach occurs. Few new families are won. New folks bring the pain of adjustment and change. The Sunday School constantly caters to the few insiders who usually lament the lack of interest" among unchurched neighbors.

Four questions must be asked and answered by the policymakers in the Sunday School if we are serious about growth:

1. Do we really want to have strong, consistent growth since it includes the infiltration of many new people into the ranks of the local church and Sunday Schools? Does our sense of ownership allow for vulnerability in admitting these new ones?

2. Do we want to bother with the changes that rapid growth brings? In other words, are we willing to pay the price to accommodate new people in order to increase in size? Can we form new groups? Do we want diversity of viewpoints and activities?

3. Are we willing to engage in an effort to retrain ourselves and to train others to provide a larger work force to serve a growing number of persons in the Sunday School?

The answers to these questions are simple but not easily confronted with success. We do believe that Christ intends that His Church grow. We believe in the Great Commission. We believe that in even the smallest community there are opportunities for growth. We believe that Nazarene people are dedicated, willing, and even anxious to see Christ's kingdom come in the hearts and lives of the surrounding populace.

What then is holding us back from great growth throughout the Sunday Schools and churches of the holiness movement? Perhaps local policymakers should consider a related question, especially if the answer is no to the first three questions.

4. Are we willing to extend ourselves sufficiently to delegate two or three of our best examples of Christ's love to open a new Sunday School nearby or in a different language group? Jesus did promise to "be in the midst" of the two or three who meet in His name (Matt. 18:20, KJV). What refreshment His presence would bring to those who know not the wonders of His love and grace. How long would it take for the "two or three" home missionaries to see God's Spirit duplicate the number present in the home church?

* * * * *

04 -- GETTING THE SUNDAY SCHOOL ON THE GROW

In 1981 Robert E. Dale published a fine little book titled *To Dream Again*. It is a book that describes how churches can get help in making them come alive. He reminds us that usually when folks set out to revitalize churches the easiest thing to change is policy. Others try to change personnel, such as to fire the minister or put in new lay leaders. A third tactic is to change the program. He suggests that the most basic of all efforts is to clarify the purpose.

I want to suggest that it is time that we go beyond the structures and the programs to get on with our original purpose, dreaming a bigger dream than our fathers had.

Many books have been written on church growth. These can easily be obtained through our Nazarene Publishing House. In this small booklet we cannot summarize all of the principles and concepts of church growth, for it is a fast growing body of knowledge. Here are some simple, easy steps to take to make every local church come alive and show growth.

Steps Toward Growth

1. First, we need to get back to our biblical and spiritual underpinning. The Great Commission passages are still motivating and illuminating. Matt. 28:19-20 contains that imperative "make disciples." John 20:21 emphasizes the appearance

of Christ to "send" His disciples and to breathe on them. Acts 1:8 describes the promise of power, even in tough old places like Jerusalem, where they had responded to Christ with cold disbelief and finally crucified Him. The Book of Acts becomes for us a guidebook of how the Holy Spirit works in the lives of those who strive to evangelize in His name.

Passages on the doctrine of the harvest, beginning with John 4; Luke 9; and Luke 10, help us to understand that the harvest is great, the workers are few, and the great, underlying need is to pray "the Lord of the harvest" for adequate workers to gather in the harvest (Matt. 9:38). The parables of Jesus teach us that we are accountable in proportion to God's investment in us (see 25:14-30). He teaches that a harvest is to be reaped in direct proportion to the labor force deployed.

The Mission Action Sourcebook has a step-by-step procedure for leading the local church in biblical and spiritual preparation to gather in the harvest. If we are to redream the dream in harmony with God's purposes and God's will, we must begin here with biblical and spiritual preparation.

2. Let us be realistic about what God is doing in and through us today. The fact that 32 percent of all Nazarenes joined the Church of the Nazarene in the last five years (worldwide) is something that we ought not to ignore. Indeed, we ought to be praising God for this. With a world goal of 1,000 churches we officially organized 1,560 churches during the last five years. This did not count hundreds of missions and pioneer works yet to be organized. This should be cause for rejoicing.

Let us "walk around" every program and every person involved in the local church, asking ourselves the question, What is it that is good that God is doing? Check each class program and individual's life! We will find plenty for which to praise God, and we ought not to overlook the value of singing praises to our God for miracles being accomplished on every hand.

3. We need to be realistic about why new people start to church. A great deal of research has been done inside and outside the Church of the Nazarene. We find that the largest percentage of people come because they have friends or relatives already in the church. Sunday School classes may be utilized, the worship service may be involved; but these are important only because there are friends or relatives who make these programs and experiences attractive. Usually they don't just walk in off the street. They don't come because our church programs are attractive and effective, although attractive programs do help. The great, underlying reason is that friends or relatives invited them.

For too long we have operated on the attraction principle: If we just get the choir to sing well enough or get the programs to work smoothly enough, we will win large numbers of people. Beauty, smoothness, and attractiveness are important, but in and of themselves they do not draw large numbers of people to the church.

The growing churches adhere to the "proclamation" principle. They are active evangelizers, constantly seeking and winning lost persons. The church plateaus when the members have won all of the unsaved relatives and friends over whom they have influence. If the church members are so ingrown or cloistered that they cannot make new friends, if they do not teach the new members or new converts to do evangelism among their friends and relatives, the church not only will plateau, but it will begin a slow death.

4. Develop a climate of concern within the local church for the lost. The study of the doctrine of the harvest and the Great Commission passages, coupled with prayer for the lost, will help to develop a climate of concern. Here are more ideas. Clip and publicly post selected reports of successful evangelistic work and successful growth. Get the church to reading church growth material, such as *The Master's Plan for Making Disciples*, by Win and Charles Arn. Show the film *Finding Your Ministry*, which can be ordered from Nazarene Publishing House. It focuses on the discovery of spiritual gifts, especially the use of the gift of evangelist, and emphasizes soul winning. Show the film *A Church for Tomorrow*, also a 16-millimeter documentary on the harvest. Plan a prayer crusade to focus on the unchurched.

In all of this, seek a variety of means and methods to build a climate of concern. Order from Church Extension Ministries a map that pinpoints persons unclaimed by any Christian group (United States only). This is a one-of-a-kind map where, laboriously and by hand, a dot was put on the map for every concentration of 5,000 people who are not claimed by any Christian group. We discovered that in 1980 there were 114,007,495 persons unclaimed by any Christian group in the United States. This is more than one-half of the population, as 112,538,310 were claimed by some Christian group. Every state has many, many locations where there are people concentrated unclaimed by any Christian group. The most sophisticated studies reveal that there are many groups in our society that are very open to accepting a new way of life in Christ Jesus and willing to join forces with a new church.

Find a good model church that is presently growing rapidly. Ask their leaders to meet with your leaders to explain how they put their church on the grow. This will be very helpful if they come from a similar type and size community as your local church. Be cautious of comparing one against the other. Watch for helpful concepts.

We are in a baby boom that will peak out in 1988. There won't be another like this for many, many years to come, perhaps never. We must therefore strive to locate people both young and old who can be influenced for the gospel. Help the church to see the opportunity that may soon slip away.

5. Study the worker balance in your local church. How many workers do you have assigned to a weekly assignment that maintains the body? How many do you

have assigned to outreach activity, such as a weekly assignment to do personal soul winning or to find new prospects, or to start new classes incorporating new people? The sad truth is that in almost every church we have people assigned to maintenance by the score, but so seldom do we have anyone assigned to start new classes or to do personal soul winning on a weekly basis.

Dr. Jon Johnston, in his new book *Christian Excellence*, has made a particularly insightful comment: "Maintenance is required. However, it must (at least) be balanced with authentic mission. Granted, reaching out to strangers is always more difficult -- because it is more threatening. Besides, it is less satisfying to the ego than performing before our own crowd. Nevertheless we must force ourselves to establish our priorities according to biblical standards. We must crash through the barrier of doing maintenance and become involved in doing authentic mission."¹

In mainline denominations such as Presbyterian, Methodist, and Disciples, it has been found that at least 10 percent of the people have the spiritual gift of evangelist. And in dynamic, growing mainline churches such as Coral Ridge, Fla., the Presbyterians deploy year by year about 10 percent of their members to do soul-winning work on a weekly assignment. If this is true of older mainline denominations, then certainly in a younger group such as the Church of the Nazarene we could have 20 percent, 30 percent, or even 40 percent of the local congregation with the gift of evangelist. It is true that some of these will be your best teachers, and perhaps they ought to keep teaching the class while they also win souls. In addition to these dedicated workers surely there is in every church an additional minimum of 10 percent of the total membership with outreach gifts. These should be deployed in a weekly outreach assignment in order to keep a flow of new people coming in through Sunday School classes to hear the gospel and to be won to Christ.

The purifying flame of the Holy Spirit on the Day of Pentecost was for the purpose of getting the disciples ready to propagate the gospel of Christ in the most effective manner possible. Jesus had promised, "Greater works than these shall [you] do" (John 14:12, KJV). Propagation of the gospel is often overlooked in the 20th-century church. We are great at self-governing. We can organize, elect officers, negotiate, provide policy manuals, and hold one another accountable for works. Self-support is a reality almost everywhere, but constant self-propagation is almost always neglected.

If we are to remain alive as a religious movement we must refocus our purpose and understanding of mission. We must refocus the efforts of every existing Sunday School and Sunday School class to lift us out of our maintenance mentality to an outreaching, outward-focused thrust of evangelism. Perhaps it is time for us to wait in united prayer for 10 days (as they did before the Day of Pentecost) until again the purifying flame of the Holy Spirit can get us ready for a divinely anointed propagation of the gospel in thousands of new places.

* * * * *

05 -- REFOCUSING THE SUNDAY SCHOOL FOR THE NEW CENTURY

The 200-year history of Sunday School is well known and well articulated. The "ragged school of Robert Raikes" was a great outreach innovation of the late 1700s, though he did not do it with church growth in mind. He wanted to improve the lot of the child. The quarreling, cursing, fighting children, exploited by their society in sweatshops, were the focus of the man who is the father of the Sunday School movement. Efforts were made to stop the movement by protectors of the established institutions, including church leaders. Politicians seriously thought about a bill for suppression of the Sunday School. The nobility opposed educating the poor and the ignorant. But for 200 years the Sunday School has been the greatest evangelistic movement in the world. It has lifted up the fallen and incorporated the despised, neglected, and sinful of humanity by introducing them to the life-changing Word of God.

Do you remember your first Sunday School teacher? Mine was an older man, and I can't remember a thing he taught us. I remember the keen anticipation of going to Sunday School to interact with other little boys and girls on the Word of God. I still remember the tear on old Brother Smith's cheek and the concern and love that he had for us. There is no greater instrument for outreach in the church world today than the Sunday School teacher with a passion to win the lost.

But we are sadly in need of refocusing the efforts of the Sunday School to turn its energies and activities to an outreaching effort to win and disciple new people, at the same time not neglecting the constant nurturing and serving of the Body of Christ. The need to refocus the Sunday School is widely recognized, written about, and agonized over in many denominational bodies. Need for refocus is readily apparent in Sunday School statistics.

In spite of the national contextual factors and the denominational contextual factors that caused others to lose, the U.S. Church of the Nazarene continued to grow until 1976. From 1976 to 1985 U.S. Nazarene Sunday Schools lost 84,544 from their rolls. All evangelical churches had a similar experience of slowing growth or halting of Sunday School growth. Dr. Win Arn and Dr. Charles Arn refer to this as the "cancer of decline in Sunday School enrollment." It affected not only mainline denominations but many evangelical denominations as well. Here are some interesting comparisons.

The Christian and Missionary Alliance, which grew about 40 percent in membership from 1970 to 1980, had a loss of 8 percent in Sunday School enrollment. The Assemblies of God gained 64 percent in church membership since 1965 but leveled out in Sunday School enrollment. The Free Methodists, with a decadal growth of 16 percent, declined 6 percent in Sunday School enrollment. The

Mennonite church that grew 13 percent in 10 years had a decline of 14 percent in Sunday School. The Nazarenes grew 33 percent since 1965 and have had church membership growth every year since. But there was still that enrollment loss of 84,544 in the last 10 years.

Most denominations show losses in enrollment to greater or lesser degrees, including Southern Baptists, Wesleyans, Baptist General Conference, Salvation Army, Evangelical Covenant, Mennonite Brethren, Church of God (Anderson), and others.

National church growth consultants have in recent years focused on the Sunday Schools. Dr. Win Arn, Dr. Donald McGavran, and Dr. Charles Arn, in their book *Growth: A New Vision for the Sunday School*, talk about the decline of Sunday Schools. At one point they say, "If the decline in national Sunday School enrollment continues at the rate it has since 1970, in two generations the Sunday School, as we know it, will become extinct." They list five reasons why Sunday Schools are in trouble today. They are as follows:

- 1. The focus on the Sunday School changed from outside to inside. Sunday Schools, in other words, began to concentrate on the how of teaching instead of on why, or the motivation.**
- 2. Leadership of the Sunday School shifted from the laity to the professionals. More and more began to hire it done.**
- 3. A separation of roles evolved. The religious educators became those who prepared and directed Sunday Schools. Evangelism was turned over to pastors and professional evangelists, and the laity became spectators.**
- 4. There developed a loss of community spirit and a sense of belonging. Members began to see each other only on Sunday. Adults lived in two separate worlds -- one world on Sunday, a different world the rest of the week.**
- 5. The Sunday School became less of a priority in church work. At one time the Sunday School was an exciting adventure and a high priority. But it has changed to less of a priority in the minds of local church, district, and denominational leaders. Again, Arn, McGavran, and Arn point out that "the purpose for being is nearly always different in declining Sunday Schools than in growing Sunday Schools."¹**

In declining Sunday Schools the reason for being, the major preoccupation of classes and departments, is to minister exclusively to the existing Christians rather than to reach out for new people. Outreach is almost totally forgotten. We now are so strongly sold on "ministry" that it consumes us. We need to rediscover biblical definitions for our gifts. Ministry means "physical service" in biblical definition.

Physical service or ministry is good, but Paul warned the Early Church about lopsidedness where gifts are concerned. He said:

"But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.

"The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!' On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it (1 Cor. 12:18-26).

What is happening in most Sunday School classes and churches today can best be described by the term "koinonitis," or "fellowship inflammation." When a Sunday School group puts such a high value on fellowshiping with one another that they do this to the extreme and to the neglect of outreach, they develop something like appendicitis, tonsillitis, or some other physical inflammation. It is fellowship to the extreme and to the hurt of the Body of Christ. In a church where fellowship has turned inward, any visitor faces barriers so high and so wide that seldom can they be penetrated. When social relationships and fellowshiping are showered on the exclusive club members, new people come in and quickly depart. Lack of friendship in an intimate fellowship group is a real study in contradictions. Does your group have this affliction?

Dr. Jerry Oliver, Sunday School specialist, has pointed out: "One of the primary reasons many Sunday Schools are declining is the mistaken belief that Sunday School growth will naturally result from personal growth and spiritual development of existing members. This is just not the case. In fact, unfortunately the opposite is usually true. Self-centered education does not motivate people toward involvement in the church's mission of growth and outreach. This self-service mentality effectively seals off the Sunday School from the outside world."

The refocusing of Sunday School classes, Sunday School departments, and district Sunday School officers must be done immediately in the church, or we will be in a sharp decline in the United States and Canada.

Sunday School Doesn't Have to Be in the Church Building on Sunday!

The 1985 General Assembly adopted legislation that could revolutionize our outreach through Sunday Schools. Extension Sunday Schools and/or church-type

missions as well as other extended ministries can be counted. (See the Constitution and Bylaws, Sections I and II of Nazarene Christian Life and Sunday School.)

Extension Sunday School or church-type mission is defined as "a group of people meeting under the sponsorship of a local church or a district with the purpose of someday becoming a fully organized church. This meeting must be held at least a half hour weekly to study the Bible, using an approved Sunday School curriculum." The local church may sponsor extension Sunday Schools or church-type missions in close geographic proximity or at a great distance. They can have these extension works among cultural, ethnic, or language groups. This is a definite step forward in encouragement of our people to become active in multiplying new Sunday Schools.

A New Sunday School Entry Curriculum

Over the past few years Sunday School editors have developed (in cooperation with Church Extension Ministries) an entry curriculum for new Sunday Schools or classes that start among those who are totally new Christians. This is known as the "New Life Primer."

These persons who have new life in Christ Jesus will want first to take advantage of the Basic Bible Studies developed by Dr. Charles ("Chic") Shaver. These are good for a period of time in a series of personal contacts with new Christians. The step-by-step procedure is time-tested and should be followed.

The "New Life Primer" will help each extension worker during the first few months of starting Sunday School classes. Beamed to new Christians, it can be repeated every six or nine months with a new class of believers. This provides an option to the regular Sunday School material and deals with problems of new Christians. See appendix for an outline of the study material planned for the "New Life Primer."

We can recommend that following the entry curriculum one could utilize the Beacon Small-Group Bible Studies series for additional assistance in getting new Christians grounded. These simple, basic studies relate to the effort of starting new works. The uniform Sunday School lesson series can be postponed, and this program is approved by the Division of Christian Life and Sunday School as a tool for those who are working with new groups or extension Sunday Schools or Bible classes.

* * * * *

06 -- SMALL GROUPS GIVE THRUST TO SUNDAY SCHOOL MOMENTUM

Dr. James R. Newby, in his book *The Creation of a Future*, speaks of the Church as being in many respects "in the position of a coasting jet liner. It is no

longer moving forward with the power it has had in the past, but only by the momentum gained by a previous thrust. Until the members of the church recognize that they are merely coasting then they will continue to live under the illusion that the church is doing a satisfactory job of redeeming our civilization."¹

It is that "loss of forward thrust" that often discourages, demotivates, and brings the church to a screeching halt. It is also the knowledge of the loss of a forward thrust that should be highly motivating in helping the church to regain its power base, its forward thrust, and to develop even greater momentum than before.

Invariably when the church rediscovers the dynamics of a religious movement, forward thrust is multiplied in the creation of many new small groups that we shall refer to as "new cells." The new cells of a growing church usually translate into creation of new Sunday School classes. As it creates new Sunday School classes, winning new pupils to Jesus Christ, assigning responsibility to new and enlarging numbers of teachers, the church turns the lines on the charts up again into a growth picture.

The words celebration, congregation, and cell are well known to those who think and plan for growing churches. Celebration occurs when the whole body gathers together once a week to celebrate the birth, life, death, resurrection, and coming again of our Lord and Savior Jesus Christ. It is when everybody, young and old, sings praises to God, reads from the Word, and hears a message from God's servant.

Congregation is a subunit of the total church and is usually composed of fewer than 200 people. It may range from a few persons to 40. Each congregation is ministered to by a shepherd and may be an adult Sunday School class, a choir, a teenage group, or a senior citizens group. Each congregation is distinct one from the other, as they have different social and cultural needs and usually are focused on a particular type of people who are greatly similar in their tastes, culture, educational status, and preferences.

The third perspective on the growing church is denoted as cell. These are small groups to which members of the congregation are assigned. The congregation is composed of several cells, sometimes many cells.

The strength of a growing church relates to how successfully it can assimilate new people, assign them to a small group, and nurture, disciple, and develop them in the things of God. The Sunday School is ideally situated to use all three of these concepts.

Jesus must have been very interested in the small cell. John 20 describes how He came to them after the Crucifixion and Resurrection when they were frightened out of their wits. Christ appeared behind the locked doors and increased momentarily their extreme fear by His sudden angelic appearance. He breathed on

them there, and they received the Holy Ghost. The miracle of that moment must have been truly astounding.

We are called upon to cooperate with God the Holy Spirit to multiply small groups, or cells, upon which the Holy Spirit will hopefully breathe. You may ask, "But who among us is able to create a new living cell in the Body of Christ?" That's the beauty of it all. We are not alone; it is God's work, and He will bless our efforts. The creation of human life is still a mighty mystery as well as a miracle. The Church, if it is the Church at all, in its smallest primary group is a living cell in the Body of Christ. The genius of the growing church is the constant revitalization that goes on within the Body as new cells are created on a regular basis within the Body. This is foreign to much of the world church.

The vitality of the growing church is expressed by Paul's testimony about Ephesus. He writes that those dead in transgressions and sins are made "alive with Christ." He added later that this grace was "the gift of God -- not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:5, 8-10). It is in this context of new living cells in the Body of Christ that we are to do the work of the Sunday School.

Refocus The Strategy Of The Local Sunday School

The chairman of the Board of Christian Life and Sunday School (the Sunday School superintendent) and those who make up the board should go into a detailed study, assisting the various classes and departments to study attendance charts and graphs and to carry on discussions in staff meetings on the doctrine of the harvest, the numbers of lost persons, and the way workers are deployed.

We must determine to refocus Sunday School classes to an outward focus rather than an inward gaze. The outward-focused Sunday School class puts a high priority on seeking out the unchurched to reach them and to teach them the Word of God. The focus of the entire class organization should be on growth and outward-centered activities. This in no way should diminish nurture. It will, in fact, put us more in line with the real purpose of nurture in the Sunday School.

Practical suggestions that will help give thrust to Sunday School momentum include the following:

1. Begin each class session with a prayer for God to help us to see the great harvest and to reorganize ourselves to reach a greater part of that harvest.
2. Do a friendship and neighbor survey among class members. Have each member list friends and relatives. Next, have each one list the name of the neighbor who lives on the right, on the left, across the street, or across the hallway. Some may know all of their neighbors who live in their building or in their block. These

friendship/neighbor lists are good prospects for starting new classes or enlarging existing classes.

3. If the class is large (22 is about maximum for most Nazarene Sunday School classes), begin to ask God to lay it on the hearts of 2 or 3 in the class to start a totally new class to reach new people. Set apart a task force in a "sending service" type prayer meeting on Sunday morning at the public altar with class members and pastors surrounding these pioneers in a prayer commitment.

4. Do an attendance graph of the class to show whether the class is increasing in size, decreasing in size, or on a plateau. Study the results of the last two or three years. Has it been on a plateau for a long period of time? Share the results with the class. If the class is constantly increasing in size, pray for an even greater harvest, but begin to think in terms of how to multiply the work of the class through a new class organization. If the class has plateaued and is not growing, commission a teacher and a corps of helpers to create growth by winning unchurched people to a newly organized class.

5. Some of the best evangelizers I have known were teachers of children's classes. They came to know and nurture parents of children, winning whole families and incorporating them into the body. These faithful and compassionate workers need the assistance of cooperating pastors and church members. We would not wish to add burden or pressure on these valuable workers. They already care and behaviorally demonstrate this weekly in devoted service. They are without doubt key persons to winning parents. Could we not assist them in outreach to parents in order to enlarge the Body of Christ?

6. Recruit someone to assist each teacher as an outward-reaching helper to bring new persons into the Sunday School class or to create new classes.

Refocus The Strategy Of The District Sunday School Leadership

A new thrust is needed in district church schools leadership. It is rather appalling to review district structure to discover that while we have directors for almost everything imaginable at the district level we seldom find anyone with a district responsibility to help create new Sunday School classes and new Sunday Schools. Local churches and Sunday Schools will grow through the creation of new classes each year. Districts will grow through the creation of new Sunday Schools and churches. Until we are willing to make outreach a top priority and as important as the various maintenance ministries, we will not see statistical totals turning upward significantly.

General church leadership is committed to a new direction in Sunday School. The last General Assembly made bylaw changes legitimatizing a head count for extension classes, church-type missions, and other extended ministries. Innovation

is being encouraged. Attendance counting guide-lines and a chart for visualizing growth have been sent to all pastors.

The Board of General Superintendents has established a goal of 2 million to be enrolled in Sunday School by 1995 worldwide. May I suggest that we start a drive to identify, recruit, train, and deploy 50,000 new Sunday School workers in the United States alone before 1989?

* * * * *

07 -- Compelling Reasons To Start New Classes And New Sunday Schools

1. Multitudes are lost

The multitudes of lost people moved Christ with great compassion. Mark 6:34 describes that in the beginning ministry of Jesus He "saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things" (KJV). It was the multitudes of lost people upon whom He focused. He led His disciples to reach out to the multitudes, and we too have multitudes of lost people today. In the United States alone it is estimated that out of the 226 million persons, 114 million are totally unclaimed by any Christian organization (although many will claim a preference or a denominational connection).

The holiness message has not yet been fully heard in America. In the Church of the Nazarene the 500,000 U.S.A. members represent about one-half of 1 percent of the church people. There are 112 million claimed by Christian groups, while the unclaimed total 114 million. If we were this quadrennium to reach one-half of 1 percent of the unchurched (unclaimed by any denomination), we would need to win 570,000 new people to Christ and into the membership of the Church of the Nazarene out of this unchurched pool. This would require an additional 5,000 new Sunday Schools and 60,000 new classes in the United States.

2. A Corrupt Society Needs The Message Of Holiness

The "information society" has brought much blessing to our generation. There are many evils also to curse the American people in spite of the enlightenment of this age.

Approximately one of every two marriages ends in divorce, creating 5.1 million single-parent families in the United States. Some public school teachers report that from 60 to 90 percent of the children in their classes come from separated or divorced homes. Divorced parents are so caught up in their own needs to cope with the situation that they "tend to see their children as stereotype symbols rather than as individuals and as persons."¹ They are prone to think of the child not as a child but sometimes as a partner or a therapist or a conscience. Little

children are expected to understand or to condone moral behavior that goes against accepted values of society.

The effect of divorce on children causes them to be aware of adult problems but less trusting of relationships and sometimes less interested in schoolwork and often confused emotionally. The conditions of our society with the multitudes of lost people today form one of the compelling reasons for starting new Sunday School classes and new Sunday Schools.

Secular humanism of our society systematically excludes God and all religion in the traditional sense. John Hitchcock, in What Is Secular Humanism? points out that humanism teaches atheism, evolution, amorality, autonomous man, and a socialistic, one-world view. In most schools the little children are taught that evolution is a fact and that there are no ultimate values, that each person must decide for himself.

Television programs adversely affect the spiritual climate of the nation. Recent surveys indicated that in TV programs profanity had increased 140 percent in 1982-83; violence was up 22 percent, sex up 35 percent. Eighty-five percent of sex was depicted outside of marriage.

A more recent innovation has been the home video movies that can be rented or purchased. A recent documentary on television reported that this year there will be 1,700 pornographic movies made. These deal with the most shocking, most obscene sex perversions imaginable. All of this is available simply for a few dollars rental at a video store. Production of pornographic material is increasing so rapidly that one statistic suggests that 600,000 or more children ages 3 to 18 may be involved in pornographic video productions.

Child abuse in the United States has increased so rapidly that over 1 million children a year are reported abused or seriously neglected.²

Twenty-five percent of fourth grade children in the United States feel pressured by their friends to try drugs or alcohol, according to a survey conducted in Weekly Reader. In another survey, 84 percent of fifth grade children said they had tried alcohol once; 50 percent claimed at least 10 experiences with drinking.

The latch-key child spends many hours at home alone without adult supervision, often caring for younger brothers and sisters. Children are often fearful and sometimes expected to carry out adult responsibilities. They spend many hours watching TV because they are not allowed to go outdoors while the parent is gone.

The effect on children who watch an average of 27 to 29 hours weekly is very adverse. The child is introduced to an unreal world that makes the real world seem dull by comparison. The child experiences too much of life at too early an age. It

hinders ability and interest in reading and stifles creativity, and the values portrayed are usually anti-Christian.

In our kind of world Christ intends that we be like lights to penetrate the darkness. "For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ" (2 Cor. 4:6). Paul had just written, "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" (vv. 4-5).

One day Jesus appeared in the Temple courts, and the people gathered around Him. Teachers of the Law and some Pharisees brought a woman whom they had caught in adultery and made her stand before the group. The Law demanded that she be stoned. They asked Jesus to accuse her, setting a trap. Jesus forgave her and commanded her, "Leave your life of sin." The next witness of Christ comes in the following words: "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (John 8:11-12).

After Christ healed a man who was blind from his birth, He said, "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world" (John 9:4-5). Can we bring the light of the gospel to penetrate the darkness of our world? I believe we can and we will. Every Nazarene must be in training to reach our poor, lost world. Every Sunday School can add new classes and launch new Sunday Schools nearby.

3. Nazarenes Are Moving To New, Untouched Areas

The Nazarenes are located in only one-half of the counties of the United States. A frequent cry by those who send members across state boundaries is that there is no holiness work in a place where new converts have been transferred for employment. During the last 5 years 32 percent of all Nazarenes joined the Church of the Nazarene on profession of faith. In 10 years 62 percent of the total membership has come in as new Nazarenes. (These figures are impacted by fast-growing non-U.S.A. churches.) If this occurs during the next decade, and I believe that it will, an overwhelming majority of the Nazarenes will have become new members in the decade of the 1980s. What will we do to meet the needs of our own holiness people who have had to move to a distant location? New Sunday Schools and churches must be started literally by the hundreds in order to save our own.

4. New Units Grow Faster

New Sunday School classes and new Sunday Schools win more people to Christ and provide more workers than do the older, well-established ones. It is a fact that fruit comes on new growth whether you are talking about nature's plants or

the Church of Jesus Christ. Fruit trees and flower bushes are trimmed so that new twigs can produce. Fruit grows on new growth. Roses bloom on new growth. Without new growth there would be very little fruit for food and very few flowers for beauty. The law of the new unit is just as applicable to Sunday Schools as to the growing of fruit and flowers.

The Nazarene movement grows by entering new fields, launching new districts, sending more missionaries. Districts grow by starting new Sunday Schools and new churches to multiply the units. The local church grows by starting new classes, training and deploying more workers. The newer and younger the Sunday School (or Sunday School class), the faster the growth. The older and larger the Sunday School (or Sunday School class), the less evangelistic effectiveness.

The largest Sunday Schools in existence today began as very small units. Some of them remained small for a long time until they acquired leadership with big dreams, big vision, the know-how to multiply the units, and success in marshaling the church for the task.

5. Growing Sunday Schools Make The Church Grow

In 1984 we did a study of the evangelistic effectiveness of churches that sponsored new work compared with those that did not sponsor new work. We discovered that in a five-year period of time churches that sponsored new work did 50 percent better in church membership growth, 17 percent better in new Nazarenes as a percent of the total membership, and 22 percent better in paying all of their denominational budgets. The outreaching church will serve its own highest self-interest while making its greatest contribution to the expansion and extension of Christ's kingdom.

*** * * * ***

08 -- Launching Ethnic-Language Classes

"The ideal of ministry to the poor, in which not only our church but the Church of Christ and the apostles began, demands renewed thought and commitment. And the ideal of a worldwide Christian peoplehood bids every congregation in the region, no matter what its principal ethnic identity has become, to open its doors wide to persons of every race and nationality." These were the words of Dr. Timothy L. Smith in a presentation at the Compassionate Ministries Conference held in Kansas City in December 1985.

He spoke to the heart of a real issue when he concluded, "The time is past, I think, when we can maintain missions overseas to races and nations whose people we do not accept as equals in God's family when they move to this country." Dr. Smith raised the question about keeping ethnics at arm's length in separate

districts. We might well ask, "Why should any local church hold any ethnic group at arm's length in light of Christ's command in the Great Commission (Matt. 28:19-20)?" He said we were to make disciples "of all nations." The "all nations" (panta ta ethne) literally means "all the ethnics."

The ability of more than 100 of our churches to become involved during a five-year period in outreach to Southeast Asians is of more than passing interest. We never had one Nazarene missionary to Southeast Asia. We have not been familiar with the languages of the Hmong, the Vietnamese, the Cambodians, or the Thai. What if we really got inspired to do something great among the people of a large ethnic population?

We must no longer overlook the great potential in launching ethnic Sunday School classes and Sunday Schools. At least 43 percent of the current U.S.A. population is from a non-Anglo culture. The 1970s became the decade of the immigrant in the United States because more new immigrants came in during that 10-year period than any similar period in national history.

Only rare communities do not have ethnic people. They are scattered throughout the entire country. Some are more quickly identified than others. It will take some research and close observation to discover some. Here is a checklist of things to be noted in the first step of discovering the ethnics.

Native Americans

The native Americans are a mission field in the United States. Ninety-two percent of the 1.4 million native Americans don't go to church at all. Less than 8 percent are known to be even nominal Christians. Most native Americans are involved in native religious ceremonies. They are isolated by language, by illiteracy, and by a lack of trust in the white man. They have the highest rates of alcoholism and suicide. The Nazarene Indian Bible College is becoming a dynamic force in the development of the Indian work which is rapidly growing.

Hispanic Americans

The United States is the 5th largest of the 20 Hispanic concentrations. Officially we talk of 16 million invisible minorities among the Hispanics. A more accurate guess of total Hispanic population in the United States should be in the region of 25 million. An extremely small percentage of these people is evangelized. Most come from a Roman Catholic culture and as often as not have dropped out of any religious contact in the United States. Spread more and more throughout the U.S., heaviest population centers are being impacted in California, Texas, Florida, New York and Chicago by the Nazarenes.

Asian Ethnics

Korean, Chinese, Japanese, and other Asian ethnics are rapidly increasing. Of the more than 1 million Chinese known to be in the United States, 94 percent of them are unchurched. The more than 700,000 Japanese are mostly of the Buddhist religion. The Southeast Asian groups that have increased so rapidly are highly mobile. We are reaching them effectively in their secondary migrations when they move to join family and friends. It is hard for the church to keep up with them. Nazarenes are known to have 125 churches actively involved in Southeast Asian classes or mission work by January 1, 1986.

French-Speaking Ethnics

The French number 7.5 million in North America with 2.5 million in the United States. The larger number are concentrated in the province of Quebec. Most have Catholic backgrounds. After centuries of virtually closed doors to the gospel, particularly in Quebec, this field is now becoming wide open to the message of salvation.

The Caribbean population continues to escalate, with Haitian refugees mushrooming faster than any other single group. Nazarene work is strong in Haiti. Immigrants usually know about the Nazarenes. Multiplied thousands of Haitians are concentrated in Florida. Cuba is also well represented in the state of Florida, and south Florida has become a large Cuban center. Florida leaders are very active in attempting to reach these Caribbean people, as are also our leaders in New York, Washington, and elsewhere.

Other Ethnics

The deaf and hearing impaired number 16 million. Only 2 percent attend church because they don't understand the language. They have their own language and cultural preferences.

The Portuguese are concentrated in large numbers in the Northeast but are also present in other parts of the country. In the Cape Verde Islands only two denominations are highly visible. They are the Roman Catholic church and the Church Of the Nazarene. So when Portuguese-speaking people come to the U.S. they often have some past knowledge of the Nazarenes; thus they are likely prospects for our outreach efforts. Thanks to the excellent concern of district leaders and the vision of our Cape Verdian leaders we have a growing number of Portuguese-speaking churches.

The Jews in the United States number more than 6 million. The United States is the largest Jewish nation in the world. There is a growing number of non-Christian religious groups among Muslims, Buddhists, and Hindus. The cults and prisons as well as refugee centers and universities are prime target areas for outreach to ethnics.

The American Negro

But what about our largest minority, the American Negro? The American Blacks are more integrated into our United States society than many Caucasian ethnics. None have suffered more as an ethnic group in United States society, and yet none have taken their rightful place in the United States more than they. Leadership has emerged among Black Nazarenes in the form of elected members of district boards, the General Assembly, and the General Board. The Black district, which functioned 20 years, was closed in 1969. Black leaders have recently refused to consider a segregated district, preferring to share fully the peoplehood called Nazarenes in the U.S.A. There are no guaranteed seats for U.S. Blacks at General Assembly, General Board, or in the district assembly elections. They have earned, through patience, grace, spirit, and ability, leadership equal to any other group of persons. And we are only in the dawning of Black leadership.

Nineteen eighty-six will have been a great year of accomplishment through multiplying a large number of churches in Black communities in Chicago in the Thrust to the Cities program. There are other centers of equally great accomplishment in California, Washington, D.C., Florida, New York, Mississippi, and emerging centers in Texas, Georgia, and Virginia.

How To Locate Ethnic Populations

1. Consult census material. A call to the nearest census office will probably give you free material about ethnics in your community.

2. Take a closer look. Sometimes refugee groups have been resettled nearby where no discernible ethnic population has previously been noticed.

3. Check the telephone directory, newspapers, and advertisements to locate ethnic groups. Drive through areas where ethnics are reported to be located. Are there refugee groups near you that are lonely, frightened, without friends?

4. Look for ethnic restaurants, clubs, theaters, newspapers. These will help you to locate the residence of ethnics.

5. Some universities do studies that help us. World Relief, an agency of the National Association of Evangelicals, will greatly assist with information. The Church Growth Division, through its Church Extension Ministries, can be very useful.

6. Public libraries, newspapers, public school offices, social welfare offices, as well as immigration offices are very helpful.

After you have located ethnic populations that could be reached, raise the awareness level within the congregation. Two books available from the Nazarene

Publishing House are Brother Paul by Paul Holderfield and Kathy Tharp and Missions Have Come Home to America by Jerry Appleby. These will help raise the awareness level. You will have others in your library of missionary reading books.

Don't neglect to pray for the leadership of the Holy Spirit. The Lord of the harvest will hear and answer prayer as we attempt to reach across cultural, language, and social barriers to reach the unreached for Christ.

Cultivate your contacts with the ethnics. Pray especially for those you plan to talk with. A friendly manner, a kind smile, a natural approach, and a relaxed and considerate attitude will be of great assistance. Don't be too pushy, but be inquisitive. People are pleased when you want to know about their life-styles, customs, foods, and clothing. Do not do threatening things or pry into sensitive areas that may raise fears. Keep the channels of communication open. Use Bible clubs, Vacation Bible Schools, international dinners, and other means to incorporate the new residents from a different country, language, or culture. You may wish to sponsor an ethnic family. World Relief will help you with an assignment.

There is usually someone to be found in the church or community who is glad to teach in the language of the people you are trying to reach. Even though you do not have someone who understands the language completely, at least some understanding of the language and some effort to reach out in love, kindness, and compassion will be received, in most cases, with a very positive response.

*** * * * ***

09 -- WE CAN AND WE WILL!

Jesus said to His early disciples, "You did not choose me, but I chose you and appointed you to go and bear fruit -- fruit that will last" (John 15:16). On another occasion when the disciples could not bring about a healing, He instructed them, "According to your faith be it unto you" (Matt. 9:29, KJV).

It is in this spirit we approach the goal of 2 million enrolled in a decade in Sunday Schools. It is a noble and challenging goal. The Church of the Nazarene will ever after be a different kind of church if we come anywhere near reaching the goal. We should and could achieve the whole goal in the U.S.A. alone. There are presently a total of 815,000 enrolled in Sunday Schools in the U.S. Do you remember the early enthusiasm about the Sunday School and some of the songs we sang? How about this one?

**If you win the one next to you,
And I win the one next to me,
In no time at all, we'll win them all.
We'll win them, win them, one by one.**

Is that too exuberant or overstated for us today? It is important that we change and change now from a maintenance attitude to an outward-reaching mindset in building Nazarene Sunday Schools. We must no longer wait! To hesitate will be to lose.

Jesus gave a simple formula for success when He instructed His disciples to pray for workers: "He told them, 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field'" (Luke 10:2). In John 4:34-38 He emphasized the great harvest, the ripened harvest, and the few workers. We will reap a harvest in direct proportion to the laborers deployed. A few workers equals a small harvest. Increase the workers and you will increase the harvest.

We must change by doubling the number of our teachers and officers in the U.S.A. There are almost 60,000 of these dedicated people. We must identify, recruit, train, and deploy 60,000 more.., beginning now! Let's get 20,000 net increase in the U.S. in this teaching, outreaching corps before our General Assembly in 1989. This impetus could thrust us forward to get an additional 40,000 in place before our General Assembly in 1993. Nineteen ninety-five will end the decade. What a spirit of rejoicing would sweep over us if we reached our decadal goals by the 1993 General Assembly, two years early!

We can add 10,000 new class units this next year if we really try. Two thousand five hundred of these could be added in small churches. Seven thousand five hundred could be added in middle-sized and large churches.

We must add an outreach director in 5,000 Sunday Schools to take charge of those who have a weekly assignment in outreach. We must improve district leadership by installing a district outreach director in every District Christian Life and Sunday School Board. One thousand churches could appoint 3 to 10 outreach workers each to start new extension Sunday Schools.

We know the harvest is great; multitudes of lost people exist all around us. There is a high degree of dropout and burnout in all of the denominations. There is the rapid mobility of our own people. New classes and new Sunday Schools are more evangelistic in reaching people. Existing churches plateau in size very quickly, usually before 20 years. And if they grow at all they only grow in small increments. Knowing that all of this is true, the big question to resolve is "Do we care enough?" Do we want to reach them badly enough to ask some nice folks in the congregation to give up their maintenance activities to devote priority time each week to reaching new people for new Sunday School classes and new Sunday Schools? Do we dare recruit and train their replacements?

Do we love the lost enough to send out calling groups from every Sunday School class to find relatives and friends to add to the present attendance or to

make new friends in different groups of people so as to enlarge the work of the Sunday School? How much do we care?

It is right and proper that we work with children. But we must also start with men and women. To work with the child is commendable and right, but we also must work with those who hold the leadership in the home.

The Nazarenes are not represented in 50 percent of the counties in the United States. More Sunday Schools are needed to reach the 114 million who are unclaimed or unreached by any Christian group. More Sunday Schools are needed to reach the growing ethnic populations of the United States. The Latin/Asian tilt of immigration will lead us by the year 2030 to a society that is less white/Anglo/Protestant to one that is sometimes predicted to be predominantly Latin/ Roman Catholic and Asian/Eastern religions.

Do we care about this harvest and yearn over this harvest sufficiently to install in each local church a superintendent of new work to launch new Sunday Schools, new extension Vacation Bible Schools, new non-English-language Sunday School classes? Do we care enough to train a new force of thousands of Sunday School teachers who can be motivated to start Sunday School classes?

In Luke 19:12-27 Christ gave a parable emphasizing our responsibility to be fruitful and increase the kingdom of God. It is a well-known parable to church folk. It is about the man of noble birth who left the equivalent of about three months' wages to three different servants. In one case the servant doubled the larger amount. In the second case the servant doubled the smaller amount. And in one case the servant just hid what had been given to him, to keep it safe. Jesus commended those who had made increase but was very hard on the third servant who had been careful to keep his portion safe. In the parable the master called that servant wicked. Jesus reminds us he is a hard man and pronounces judgment upon the servant who fails to make increase.

In the parables of Jesus He often compared the kingdom of heaven to yeast in dough, causing it to constantly expand; or to seed planted in the ground, producing a harvest. The divine principle of increase is deeply embedded in the teachings of Jesus.

We are great on long-range planning, but in our fast-moving society, the best long-range planning is short-range. The question to answer is: What are we going to do this year to multiply the kingdom of heaven in the hearts and lives of men, women, and children? Will we make some effort this very month? Time is running out! Behaviorally demonstrated faith and compassion is demanded. Now is the time! Today is the day for action!

*** * * * ***

APPENDIX 1

Refer to Mission Action Sourcebook available through Church Extension Ministries, Church of the Nazarene, or Nazarene Publishing House. Among other materials in this notebook are six action plans as follows: (1) How to Launch an Extension Revival (2) New Works Checklist, (3) How Community Churches Are Now Reaching the Harvest, (4) Harvest Analysis, (5) Human Needs Analysis, and (6) Launch an Extension Vacation Bible School.

Action Plan 1

How To Launch An Extension Revival (From Mission Action Sourcebook)

The revivalism of our early years produced thousands of new works, resulting in 5,000 Churches of the Nazarene. It is time to revive this historic evangelistic strategy.

Your church can sponsor an outreach mission revival in an area where a new church might eventuate. We have many men and women who are committed to revival ministry outreach as professional evangelists. Most evangelical churches have revival meetings from one to three times each year. The concept of an extension revival is not new.

Early pioneers in the Nazarene movement found extension revivals to be a key strategy for building up the local church and launching many daughter churches.

One year in the 1930s, the late Rev. Melza Brown had an agreement with Denver First Church Board that he would preach every night that year if the church would furnish the music. They both kept their bargain. Revival meetings were operated every night, winter and summer, in many parts of Denver. In the winter they rented empty store buildings, and in the summer they used tents. When the year ended, Denver First Church had doubled its membership and launched four brand-new churches that have gone on to become strong churches today.

Personnel For Mission Action Revivals

Each local church will have some resources upon which to draw. There may be local preachers, district licensed preachers, associate pastors, senior pastors, lay ministers, or visiting ministers who could be used in preaching and singing.

It is important to have good leadership personnel conducting the extension revival.

Prepare Well

Preparing well for the extension revival will insure success. Begin with biblical and spiritual preparation of the group interested in the revival.

To get a burden for revival look intensely upon the harvest field nearby. Organize a prayer effort among all members for the extension revival. Conduct training for personal workers. Prepare the way for God to use many people.

Do a one-half day windshield survey of the target area. When workers arrive from outside your group to assist, do the windshield survey again, show them maps that locate the different kinds of people in the area and prospective sites for the extension revival.

Select a date as early as possible in consultation with all those from whom you may expect support and assistance. Singing groups from area churches could be arranged in advance, but leaders of these churches must be in on the planning at the conceptual stage. Home surveys will need to be followed up prior to the meeting. Allow plenty of lead time to insure success.

Visitation of the entire area should be carried out by teams trained in door-to-door visitation. They should understand the plans very well and have something to leave in the homes. Remember, it will take at least six personal contacts, leaving material, before you make an impact on most people. Don't neglect to survey all church members for names, telephone numbers, and addresses of known friends or relatives residing in target areas. These prospects should get very special attention from your visitation team.

Establishing some outreach evangelical home Bible studies in the area would also be useful. See the textbook by Ira Shanafelt, Evangelical Home Bible Class, or make use of the filmstrip on this subject titled Adventure in Outreach.

We frequently find it successful to conduct a home mission Vacation Bible School in the mornings for a week before the revival effort, with an evening meeting on Friday to display the talents, memorization, and other accomplishments of the students. It could be a happy occasion of sharing refreshments with parents and grandparents. Display the plans for the revival campaign to be carried on throughout the coming week. An alternate plan would be to run the Vacation Bible Schools in the morning with revival services at night.

On Sunday, a week before the revival effort is to be launched, have a meeting of all area Nazarene church boards, youth leaders, singing groups, preachers, and other interested persons for a briefing meeting following the evening services. Refreshments could be served. Plans should be well presented and many people delegated to various tasks to bring off the revival experience in a successful way. Do NOT neglect united prayer. Expect some miracles.

It may be well to begin revival services on Saturday night, or start on Sunday night at a time slightly later than other regular Sunday services. Other churches may have their services early enough to participate in the extension revival or to take on followup assignments.

Keep Careful Records

Keep careful records of all dates, plans to be inaugurated, personnel to be utilized, and assignments that are made for specific tasks, such as literature distribution, personal soul winning, publicity, and so on. Especially record all prospects from home surveys.

Inform all cooperating groups at each stage. Let them know about the answers to prayer, the special needs, the next step.

A summary report of the revival effort should be made to all area churches in writing, and perhaps an after-revival briefing should again be held on a Sunday night following the evening services. This would need to be negotiated with local pastors. Good support systems will develop as you communicate with all groups and maintain their interest.

Keep It Interesting!

An intensive time such as extension revival needs painstaking preparation. Be sure not to overlook any active, spiritually minded Nazarene group that could be utilized. This could include children's choirs, teen choirs, adult choirs, puppet shows, youth teams, college summer ministry teams, vacationing song evangelists, lay workers in personal evangelism, Sunday School, Vacation Bible School, and music. Involve lots of people. For every person you put in the choir you will automatically put three to four persons in the pews.

Intensive work must be done in canvassing the neighborhood and talking with interested people.

Spiritual Leadership Is Paramount

The spiritual leadership of prayer and faith are vital. Those who have spiritual needs and those who attend the public ministries of sermon and song should sense the noticeable presence and power of the Holy Spirit.

Everything that is done in an extension revival should express biblical truth, spiritual love, warmth of Christian fellowship, acceptance of people (even when they are different), and an expectancy that Christ would truly meet the needs of the people.

The plan of salvation should be provided in printed literature as well as in personal testimonies and in the messages that are presented each evening.

Avoid all denominational lingo or church-like terms; focus on unchurched people; be genuine and authentic in representing Jesus Christ without seeming to be sectarian.

Follow-Up

Any who attend revival services should be visited within 24 hours with words of appreciation for their interest and a gift of some kind along with some printed literature. New church leaders must follow up on prospective people every week for six weeks.

The joy and appreciation that we have for the involvement of unchurched people should be effectively portrayed.

Do a lot of listening. It will be hard to bring new material into a person's mind until you help him express his own viewpoint, life situation, burdens, problems, or cares. Be willing to consider any questions. If you do not know the answer to difficult questions, promise to search for them and come back later with adequate answers.

Keep everything person-related and Christ-centered.

Unless there is careful, immediate follow-up of new converts or new contacts, the whole effort could be wasted. Before the revival begins, plan carefully who will do the follow-up and how it will be conducted. Designate leaders.

Try to establish something new out of the experience. If there are not sufficient numbers for a new church organization, establish a Bible study group, a Bible fellowship, or an extension Sunday School class. Perhaps the Mission Action Committee of the local church will have someone prepared and ready to step in as an extension lay leader for Sunday School work.

The Leader Chosen

A bi-vocational minister should be sought -- someone who can provide his own living through secular labor and be the spiritual leader of the new group. In some cases, the group will be large enough to support a pastor full time. Don't hesitate to avail yourself of one who can support himself through secular work. Many of the most successful pastors are bi-vocational.

A Living Cell

We pray and believe for the creation of a living cell to be a part of the Body of Christ. We cannot create this. Only Christ can create the living cell. All must be done in the power of the Spirit. The wonder of it all is that He, the great God of the Universe, would deign to bless our efforts and so create Christ's Body.

*** * * * ***

APPENDIX 2

Action Plan 6

Launch An Extension Vacation Bible School (From Mission Action Sourcebook)

Success Story

One of the most effective ways to reach unchurched people is through an extension Vacation Bible School conducted at a physical distance from the local church or among people at a cultural distance because of differences in language, race, or culture. Church Extension Ministries is especially interested in this plan because of its effectiveness in the Church of the Nazarene during the 75th anniversary year. The goal in 1983 was to hold 75 extension Vacation Bible Schools -- one for each year of the church's history. The results of the challenge exceeded our expectations, as over 100 schools were conducted during a two-month span. Out of these schools came numerous prospects for the churches that sponsored them. Many had not attended any church previously.

Not only do extension Bible schools minister to the unchurched, but the excitement of reaching new people as a missionary assignment tends to bring new life and vigor to the sponsoring church. Here are the mission action steps to take in launching an extension Vacation Bible School.

Plan Well In Advance

An effective extension Vacation Bible School does not just "happen" It requires prayer, planning, organization, and action. A school that is not well-organized and efficiently conducted may be ineffective, even harmful, as an outreach effort. The sponsoring church should begin planning for the extension Vacation Bible School nine months to a year before the tentatively scheduled date for opening. If this is not possible, plan as early and as carefully as possible. Here is your planning outline.

- 1. Set goals for outreach, evangelism, and follow-up.**

A major purpose for an extension VBS is outreach, so determine those you want to reach. Is it children? Youth? Adults? Whole families? People of another

ethnic or cultural group? Individuals who live in a particular part of your city nearby, or those in a distant county?

As you set outreach goals, try to select a "mission field" that seems potentially receptive to your efforts. Factors that strengthen receptivity include:

- **Members of your church or relatives of members living in the target zone. It is often easier to start something in a neighborhood where those you want to reach know someone from the sponsoring group.**

- **Some of the people in the target zone who have previously visited your church. It is to be hoped, of course, that the visit to the sponsoring church was a positive experience.**

- **People in the target area who are from a lower socioeconomic group than those of your church and would feel uncomfortable in the home church. An extension VBS is an excellent means of reaching those people who would otherwise never attend your church. You can minister to them in a familiar and comfortable setting.**

- **Where a highly successful evangelical work is already being done in the community. Although it can sometimes be a minus factor, the presence of another evangelical group in the community can also be a plus -- particularly if there are more people in the community than can be effectively ministered to by just one group.**

- **Where no non-evangelical group has a strong ethnic or cultural tie into the community. A neighborhood that is predominantly Roman Catholic, Jewish, or Greek Orthodox will be much more difficult to penetrate than one in which the people do not have cultural-religious ties.**

- **Christians living in the area who have already made some positive impact upon their neighborhood. This may be through acts of kindness, home Bible studies, or friendliness to neighbors.**

- **Where the neighborhood is well populated with children. Since children from threes through juniors are the primary attenders of VBS, look for neighborhoods and/or apartment complexes where they are numerous.**

- **Where your church has the resources to minister to a special need in the neighborhood. If, for example, you have a number of people who can speak another language, communicate with the deaf or work with those who are handicapped in other ways, this will increase the neighborhoods receptivity to your church's VBS.**

Plan ways to evangelize through the school. Planners need to know, first of all, what forms of evangelism are appropriate for various age levels. Evangelism in a three-year-old class is indirect and of a foundation-laying nature; that in middler and older age groups is much more direct and confrontational. For information about evangelism of various age-groups, see the recommended books in the Bibliography. Your contacts with parents during preVBS canvassing, the VBS open house, and VBS follow-up can also have an evangelistic impact -- if you have planned for it.

In some cases, the extension VBS will provide the impetus for establishing an extension Sunday School and/or mission church. Knowing this ahead of time is essential. It will result in keeping careful records and planning appropriate follow-up of pupils and their families.

2. Set the date for the VBS.

Consider when public schools in the area close for the summer and/or open in the fall. Also try to determine the time when you will have the greatest number of available workers. You may need to check with the Chamber of Commerce and/or other church denominations to see that there will be no major conflicts with other city or church activities.

3. Determine the kind of school you will conduct.

There are several options. You may conduct a traditional one or two-week school for all age-groups, threes through juniors. This is perhaps the most efficient type of VBS if you have a facility large enough to accommodate an entire school. If not -- or if another type of format would have greater appeal to the people you are trying to reach -- consider a backyard VBS, a day-camp VBS, or a shade-tree VBS. In these kinds of schools you can offer classes for all age levels or for specifically designated ages. Leaflets describing backyard and day-camp VBSs are available from the Nazarene Publishing House. See the Bibliography for details.

4. Determine the location of the school.

This decision will need to be made as you determine the date and type of school you want. Although a church building is usually the handiest location for a VBS, there are other possibilities. These include neighborhood backyards, a park or campground, a club-house in an apartment complex, or a rented or donated empty building.

Since you won't likely have a church in which to meet, begin early to locate your facility. There are often strict rules governing the use of parks, apartment clubhouses, or other buildings. Be careful to contact the right person with tact and courtesy. In some cases other groups use these facilities too, and scheduling must be done far in advance.

5. Select the VBS director.

The director is the key to the success of the school. He must be a person who has a vital relationship with the Lord, a love for lost souls, a vision for what can be done, lots of enthusiasm, a willingness to work hard, and -- very importantly -- administrative ability. Remember, the VBS director works primarily with adults, not children. His task is to organize, recruit and train workers, motivate and inspire, and direct the VBS. The VBS director should love children and have some understanding of how to work with them, but administrative ability is more essential than the ability to teach.

As soon as you have elected the director, give him a copy of the book VBS: A Creative Summer Ministry, by Jeannette Wienecke. This text will give the director a basic understanding of VBS work. Order from the Nazarene Publishing House.

Order Materials Early

As soon as the VBS materials are off the press (late December or early January) order an Introductory Kit and a Director's Resource Packet for the VBS director.

The Introductory Kit contains each of the teacher's manuals and pupils' books, one each of the promotional items (dodgers, flyers, balloons, buttons, pencils, etc.), the VBS Missionary Offering packet, and the Director's Handbook. These items are indispensable to the director in planning and conducting the VBS. The Director's Handbook, in particular, tells various ways to organize the school, describes typical characteristics of children, gives worker job descriptions, provides outlines for training sessions, and gives a comprehensive list of crafts and other materials needed.

Along with the VBS Introductory Kit, the VBS director needs the Director's Resource Packet. This kit provides a worker-recruitment poster, stories and visuals for the VBS assembly times, and a well developed program for VBS Open House.

Up to \$200 of free materials are available for qualifying schools through a special program offered by Church Extension Ministries and the Division of Christian Life and Sunday School in Kansas City. Free materials are provided for a first-time VBS in a newly organized church, or a VBS extension effort into a new community or ethnic group where a new church may be planted. Write to Church Extension Ministries for the details of this program and learn whether your VBS qualifies for free materials.

Select And Train Staff

As soon as you have received your VBS Introductory Kit and Director's Resource Packet, begin recruiting and training your staff. Staff members and their responsibilities are thoroughly described in the Director's Handbook. The handbook also gives guidelines for the number of workers needed. Special workers needed for a backyard VBS or day-camp VBS are described in the brochures on these subjects (see Bibliography).

In addition to those who will be teaching and helping during VBS, you also need a corps of workers who will (1) pray for the VBS, (2) help to collect and prepare materials, (3) canvass in the neighborhood before VBS, and (4) follow up new contacts made during VBS.

When recruiting workers, don't overlook the valuable contributions that teens and senior citizens can make. Younger teens make good recreation and craft assistants; older teens can often help with transportation or classroom assignments. Senior citizens may help prepare materials, pray, or prepare refreshments.

Outlines for worker training sessions are provided in the VBS Director's Handbook. VBS teachers and helpers need to know the basic characteristics of the age-group they will teach, the Bible stories, verses, and truths they will be presenting, and details about school plans and policies. They also need to know what type of evangelism is appropriate for the age levels they teach and how to deal spiritually with their boys and girls. See the Bibliography for a list of teacher-training helps.

Preparing materials is always a big part of a teacher's task. One way to make this easier and more enjoyable is to have a work day for teachers during which they prepare visual aids, sample crafts, and classroom decorations.

Workers who will be involved in evangelism of adults need specialized training. Write to Evangelism Ministries for a list of helps for training and equipping these workers.

Publicize Well In Advance

Effective advertisement of your school may well make the difference between success or failure. There are many ways to advertise. These include:

1. Door-to-door canvassing. This is time-consuming but highly effective. Take along dodgers or other promotional materials to leave in the home. Balloons are very popular with children. As you canvass, find out which children will need rides. Pre-enroll the children if parents are willing.

2. Radio, TV, or newspaper ads. Check well in advance to see what your possibilities are. Some radio stations offer free advertising to nonprofit

organizations; but they usually require notice of the event at least two weeks in advance. If your town has a Christian TV station, you may be able to advertise through this media.

3. Posters, signs, banners in public places. All of these are effective means of advertising. Be sure to check city regulations for posting these materials before you put them up.

4. A VBS parade. This may be a van or car with a loudspeaker, or a bike or hike parade of children.

5. Word of mouth. Encourage members of your church-especially those who live in the vicinity of the VBS -- to tell their neighbors and friends about the VBS.

Conduct The VBS

The climax of all your prayer, planning, and preparation is the week or two of VBS. To help ensure that the VBS will be a major outreach and evangelism ministry, do the following.

1. Emphasize evangelism. Seek the leading of the Holy Spirit in planning for the conversion of pupils in the middler and junior departments. While high-pressure tactics should never be employed in working with children, every teacher and helper should be praying for the children of his class. Evangelistic opportunities should be offered frequently during the VBS, both in classes and in assembly times.

While we do not stress the conversion of kindergarten and primary children, the Holy Spirit sometimes speaks to these younger pupils. If a child of these ages expresses a desire to be saved, be ready to deal with his spiritual need.

2. Pray. Ask those who are not actively involved in teaching to pray faithfully for the school. Establish a prayer network of older people who will pray specifically about the needs when alerted by a telephone "hotline."

3. Keep careful records. This is essential for proper follow-up. Be sure to correctly record each child's name, address, parents' names (may be different from the child's), church affiliation, and spiritual status (if you can determine this).

Have A Demonstration Program

One of the best ways to meet parents of VBS children is through a VBS open house and program. Often parents who will attend a religious function for no other reason will come to see their child perform.

Complete instructions for an open house program involving all age levels are provided in the Director's Resource Packet. This includes guidelines for giving an evangelistic appeal to adults.

Conduct An Extensive Follow-Up Campaign

What happens during the first month after the extension VBS will largely determine the long-range success of the project. Begin immediately to follow up the contacts you made through the VBS.

1. Provide follow-up and discipling for all children who made decisions for Christ. This is especially vital if a child comes from an unchurched/unsaved home; but it is also helpful if the child is from a church family. Many Christian parents have little idea of how to nurture a Christian child. They either ignore the spiritual growth process entirely, relying on family devotions or church activities to fill the bill, or they lay on so many unrealistic expectations that the child becomes discouraged. For materials to use in the follow-up of children, see the Bibliography.

2. If your goal is to involve new people in an existing church, begin a campaign of calling and visiting. One call or visit is not enough. According to one source, it takes eight or more contacts on the average to result in one new enrollee. Contacts by those who know the person are generally more effective than calls by total strangers.

3. The purpose for an extension VBS is to prepare the way for the creation of a new living cell in the Body of Christ. This should result in the planting of a church in the new location. The Mission Action Sourcebook will have excellent ideas for your local Mission Action Committee.

4. Send selected personal evangelism workers to the homes of adults who indicated a spiritual hunger and/or made a commitment to Christ at the VBS open house program. Basic Bible Studies for New Christians, written by Chic Shaver, will prove helpful.

Report the Results To Church Extension Ministries And Children's Ministries

Children's Ministries provides every VBS with a triplicate set of report forms. Complete these immediately after the VBS. Keep one copy for the church records, send one to the district VBS director, and mail the third one to the general VBS director in Kansas City, with a copy to Church Extension Ministries. Church Extension Ministries also needs a report of your extension VBS project.

One Last Word

The bulk of this article has been concerned with the "nuts and bolts" of planning and carrying out an extension VBS. But what about the spiritual side of

this endeavor? Someone has said, "Satan is not afraid of prayerless work." While it is possible to conduct a seemingly successful extension VBS in human strength, lasting results will be achieved only with the help of the Holy Spirit.

How can a church ensure that they will have the blessing and aid of God in a project such as this? Humbly seeking His help every step of the way is the key. Begin your planning with prayer -- asking to know for certain that this is really the direction the Lord wants your church to go at this time. Once you feel the clear leadership of the Spirit to launch an extension VBS, continue to take every decision and problem to Him. Enlist individuals who will keep this matter at the top of their prayer list during the entire preparation period and throughout the VBS. Provide these individuals with specific prayer requests, such as the need for workers, names of children who need to be saved, names of unchurched families, and so on.

Another way to ensure that the extension VBS will have a strong spiritual impact is to select as teachers only those who have a strong Christian testimony. This applies to craft and recreation workers as well as to classroom teachers. The impact on children of a person's "being" is an intangible that cannot be measured; but it is a factor that must be taken into account.

An extension VBS is an exciting challenge for a church. Under the leadership of the Holy Spirit, it can open new doors of evangelism, outreach, and nurture to lost souls.

*** * ***

Bibliography

Resources About VBS

Book -- VBS: A Creative Summer Ministry, Jeannette Wienecke Leaflet -- Reach Out with a Backyard VBS, CSC-14 Leaflet -- VBS Day Camp, CSC-19

Kit -- VBS Introductory Kit (Order annually: Contains the Director's Handbook.)

**Packet -- Director's Resource Packet (Order annually.)
Resources About Evangelism and Follow-up of Children Booklet -- Really Living, Leader's Guide, VA-27A Booklet -- Winning Children to Christ, compiled by Lillian Johnston**

Book -- Explaining Salvation to Children, Marjorie Soderholm Book -- Salvation, Then What? Marjorie Soderholm Booklet -- Really Living, VA-27 (Life Can Have Meaning on a child's level. Order for every child.)

Booklet -- Living as a Christian (Follow-up booklet for children.)

Order for every child who makes a commitment to Christ.)

Resources For Teacher Training

Book -- Teaching Preschoolers -- It's Not Exactly Easy, but Here Is How to Do It, Ruth Beechick

Book -- Teaching Kindergartners, Ruth Beechick Book -- Teaching Primaries Today, Elizabeth Jones Book -- Reaching and Teaching Middlers, Donna Fillmore Book -- You Can Teach Juniors, Mark York Book -- Jesus, the Children's Friend, Miriam Hall

Other -- See also the resources for VBS and for evangelism and follow-up of children listed above.

* * * * *

APPENDIX 3

The New Life Primer Track Of Lessons

Quarter Number One

New Life First Steps

What Are Problems New Christians Face?

How Can I Live Christlike In A Crooked World?

How Do I Tell Others About My Faith?

How Can I Help In God's Work?

The Bible

Where Did The Bible Come From?

How Do I Know The Bible Is True?

Which Bible Translation Should I Use?

How Should I Study The Bible?

What Does John 3:1-21 Mean?

Prayer

Why Should I Pray?

What Kinds Of Prayer Are There?

How Should I Pray?

What If I Don't Get What I Pray For?

Quarter Number Two

God The Father

How Do I Know There Is A God?

What Is God Like?

Does God Still Do Miracles?

How Does God Talk To Us?

Jesus

Who Is Jesus?

How And Why Did Jesus Die?

How Do We Know Jesus Rose From The Dead?

How Do I Know Jesus Is Real?

What Will Happen When Jesus Comes Back?

The Holy Spirit

Who Is The Holy Spirit?

What Does The Holy Spirit Do?

How Does The Holy Spirit Help Me When I Face A Crisis?

What Evidence Can I Have That The Holy Spirit's At Work In Me?

Quarter Number Three

Man And Sin

Why Did God Make Humans?

What Is Sin?

Did God Program Us With A Tendency To Sin?

Why Did God Make Hell?

Salvation

What Happens When We Get Saved?

What Is The Lord's Supper?

Why Should Christians Get Baptized?

What Is Heaven Like?

Holy Living

Why Are Private Devotions Important?

How Can We Overcome Temptation?

What Is The Experience Called "Entire Sanctification"?

How Does Entire Sanctification Change Us?

How Can I Know I Am Entirely Sanctified?

Quarter Number Four

The Church

How Did The Church Get Started?

What Happened After The Church Got Started?

How Did The Nazarenes Get Started?

Why Are There So Many Denominations?

Why Do We Worship The Way We Do?

Why Do Nazarenes Have A Manual?

What Am I Agreeing To When I Join The Nazarene Church?

New Life Issues

What Do We Believe Is Unsuitable Entertainment?

How Should We Observe Sunday As A Holy Day?

What Do We Believe About Divorce And Remarriage?

When Is Abortion Wrong?

What Do We Believe About Smoking And Drinking Alcohol?

How Should Christians Try To Change The World?

* * * * *

NOTES

02 Chapter Notes

1. Earl Parvin, *Missions U.S.A.* (Chicago: Moody Press, 1985), 9.
2. *Ibid.*, 9-10.
3. *Ibid.*, 10.
4. *Ibid.*, 11.
5. *Ibid.*
6. *Ibid.*, 12.
7. Samuel L. Dunn et al., *Opportunity Unlimited* (Kansas City: Beacon Hill Press of Kansas City, 1981), 69-70.

* * *

03 Chapter Notes

1. Frank R. Tillapaugh, *The Church Unleashed* (Ventura, Calif.: Regal Books, 1982), 29.
2. *Ibid.*, 29-30.

* * *

04 Chapter Note

1. Jon Johnston, *Christian Excellence* (Grand Rapids: Baker Book House, 1985), 129.

* * *

05 Chapter Note

1. Win Arn, Donald McGavran, and Charles Arn, *Growth: A New Vision for the Sunday School* (Pasadena, Calif.: Church Growth Press, 1980).

* * *

06 Chapter Note

1. James R. Newby, The Creation of a Future (Grand Rapids: Zondervan, 1981), 87.

* * *

07 Chapter Notes

1. Marie Winn, Children Without Childhood (Westminster, Md.: Pantheon, 1983), 124.

2. Evangelizing Today's Child, Nov.-Dec. 1983.

* * * * *

BIBLIOGRAPHY

Appleby, Jerry. Missions Have Come Home to America. Kansas City: Beacon Hill Press of Kansas City, 1986.

Arn, Charles, and Win Arn. The Master's Plan for Making Disciples. Pasadena, Calif.: Church Growth Press, 1982.

Arm, Charles, Donald McGavran, and Win Arn. Growth: A New Vision for the Sunday School. Pasadena, Calif.: Church Growth Press, 1980.

Barrett, David B., ed. World Christian Encyclopedia, "Nairobi." New York: Oxford University Press, 1982.

Buchanan, Neal C., and Eugene Chamberlain. Helping Children of Divorce. Nashville: Broadman Press, 1981.

Chaney, Charles L. Church Planting at the End of the 20th Century. Wheaton, Ill.: Tyndale House Publishers, 1982. Dale, Robert D. To Dream Again. Nashville: Broadman Press, 1981.

Dunn, Samuel L., G. Ray Reglin, Joseph Nielson, and Alex R. G. Deasley. Opportunity Unlimited. The Church of the Nazarene in the Year 2000. Kansas City: Beacon Hill Press of Kansas City, 1981.

Franco, Sergio. The Challenge of the Other Americans. Kansas City: Beacon Hill Press of Kansas City, 1973.

Hesselgrave, David J. Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions• Grand Rapids: Baker Book House, 1980.

Holderfield, Paul, and Kathy Tharp. Brother Paul: The Paul Holderfield Story. Kansas City: Beacon Hill Press of Kansas City, 1981.

Hopler, Thom. A World of Difference: Following Christ Beyond Your Cultural Walls. Downers Grove, Ill.: InterVarsity Press, 1981.

Hurn, Raymond W. Guidelines for Launching Ethnic Congregations, 1980. A booklet distributed through Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131. -- MAC Guidelines, 1980. A booklet distributed through Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131. -- Mission Action Sourcebook. Kansas City: Beacon Hill Press of Kansas City, 1982.

Johnston, Jon. Christian Excellence: Alternative to Success. Grand Rapids: Baker Book House, 1985.

Kennedy, D. James. Evangelism Explosion. Wheaton, Ill.: Tyndale House Publishers, 1970.

Newby, James R. The Creation of a Future: A Model for Spiritual Renewal. Grand Rapids: Zondervan, 1981.

Oster, John C. Communications and Growth: How the Church Can Reach the Community. Kansas City: Beacon Hill Press of Kansas City, 1978.

Parvin, Earl. Missions U.S.A. Chicago: Moody Press, 1985.

Redford, Jack. Planting New Churches. Nashville: Broadman Press, 1978.

Shaver, Charles (Chic). Basic Bible Studies for New-Growing Christians. Kansas City: Beacon Hill Press of Kansas City, 1972. -- Conserve the Converts: A Manual to Help Pastors and Laymen Conserve the Results of Personal and Mass Evangelism. Kansas City: Beacon Hill Press of Kansas City, 1976. -- John, Part 1, Chaps. 1--12, Beacon Small-Group Bible Studies. Kansas City: Beacon Hill Press of Kansas City, 1980. -- John, Part 2, Chaps. 13--21, Beacon Small-Group Bible Studies. Kansas City: Beacon Hill Press of Kansas City, 1983.

Tillapaugh, Frank R. The Church Unleashed. Ventura, Calif.: Regal Books, 1982.

Wagner, C. Peter. On the Crest of the Wave: Becoming a World Christian. Ventura, Calif.: Regal Books, 1983. -- Your Church Can Grow. Glendale, Calif.: Gospel Light Publications, 1976.

Winn, Marie. Children Without Childhood. Westminster, Md.: Pantheon Press, 1983.

* * *

Films

Church for Tomorrow, A (FR-145).

Finding Your Ministry (FR-132). 30 min., color.

Both films were produced by Nazarene Media Services for Church

Extension Ministries, and may be rented from Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141.

* * * * *

THE END