

SMALL GROUPS

Small Group Dynamics: Syllabus

Notes —

CLASS #1:

- I. Introduction to Small Groups.
- II. Small Groups as Facilitators of Community.

CLASS #2:

- III. Solving Needs Through Small Groups.
- IV. Practical Ideas for Small Group Dynamics:
 - A. The Small Group Letter.

CLASS #3:

- IV. Practical Ideas for Small Group Dynamics:
 - B. Suggestions for Small Group Leaders.

CLASS #4:

- IV. Practical Ideas for Small Group Dynamics:
 - B. Suggestions for Small Group Leaders. (cont.)

CLASS #5:

- IV. Practical Ideas for Small Group Dynamics:
 - B. Suggestions for Small Group Leaders. (cont.)
 - C. Suggestions for Small Group Activities.
- Exam.

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Small Group Dynamics: Exam

Possible 20 Point Questions

- 1) Describe the early Methodists use of small groups (p. 215).
- 2) Choose two needs that are solved by having small groups and explain each one (pp. 216-218).
- 3) Use three points to show how to create a good climate for open communication in a small group (pp. 224-227).

Possible 10 Point Questions

- 1) List four needs that are solved by having small groups (pp. 216-218).
- 2) List three of the five “commandments” for small group leaders (pp. 219-220).
- 3) Explain one way to keep one group member from talking too much (pp. 221-222).
- 4) List four types of questions that a small group leader can use to promote participation (pp. 223-224).
- 5) List three ways in which humor can benefit the small group (p. 230).
- 6) What is the idea of the “empty chair” exercise for small groups (p. 232).

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I. Introduction to Small Groups.

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A. The Importance of Small Groups in Church History.

1. It is true that whenever spiritual awakenings have occurred throughout the history of the Church, they have always been accompanied by a restoration of the idea of community or fellowship.
 - a. “Koinonia” becomes a focus. Koinonia means fellowship or sharing relationships from one household to another.
 - b. Confession of sins becomes a focus.
 - c. Bearing one another’s burdens becomes a focus.
2. Therefore, the use of the small group becomes a focus.
 - a. For example, the Wesleyan revival in the 18th century used the dynamics of small groups to feed its revival.
 - b. During this time, the great evangelist George Whitefield wrote to his converts the following words:

“My brethren, let us plainly and freely tell one another what God has done for our souls. To this end, you would do well, as others have done, to form yourselves into **little companies** of four or five each, and meet once a week to tell each other what is in your hearts; that you may then also pray for and comfort each other as need shall require. None but those who have experienced it can tell the unspeakable advantages of such a union and communion of souls. None, I think, that truly loves his own soul and his brethren as himself, will be shy of opening his heart, in order to have their advice, reproof, admonition and prayers, as occasions require. A sincere person will esteem it one of the greatest blessings.”¹

B. The Importance of Small Groups Today.

1. Today, some call these **little companies** “home groups” or “cell groups.”
2. Especially in the age of the “mega-church,” (churches over 1,000 people in size) these groups are essential. They provide the opportunity to have real community.

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3. The largest church in the world in Seoul, Korea uses the dynamics of the small group as one of its key elements in feeding, maintaining, and growing the movement.

Insert Your Illustration:

II. Small Groups as Facilitators of Community.

A. Introduction to Community.

1. “Behold, how good and how pleasant it is for brothers to dwell together in unity” (Ps 133:1).
 - a. Unfortunately, many people force themselves to give up the joyous blessings of community, especially in the fast paced societies of the Western world.
 - 1) We rationalize our actions by saying that community is an optional part of Christianity.
 - 2) However, community is not optional for Christianity, because Christianity can not exist without community.

Discussion Point

Community is assumed in the definition of the word “**church.**”
Can a church be a church without community?
Remember, a church is the **gathering together** of the called out ones.
Discuss these issues.

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2. In Acts chapter two, we see that the believers were formed into a family. They “were taking their meals together and breaking bread together from house to house” (Acts 2:46).
 - a. Immediately after the Church of Jesus Christ was born, it began to meet in small groups.
 - b. They met in houses. They praised God together.
 - c. The results were incredible. They had favor with others and the Church was growing daily (Acts 2:46, 47).
3. Today, as always, real fellowship must be a priority in the Church.
 - a. We must understand the Biblical necessity of community. (For a more detailed discussion of this topic see the course called “Church Fellowship”).
 - b. We must develop a biblical strategy to facilitate community.

Discussion Point

Discuss ways to facilitate community in your local churches.

B. Small Groups as Facilitators.

1. We need to have real community as a church body.
 - a. Our communion with our brothers and sisters must be intimate as is our communion with our Father.
 - b. We cannot simply have a superficial type of community that is often found in social clubs. Our community must be more similar to that of a family.

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2. How can we avoid a superficial type of community?
 - a. We must first realize and accept that the Christian community is a people called out in **covenant** with their Father and in covenant with each other.
 - b. We must then act on this belief. It must be made practical and specific.
 - 1) The best way to do this is to make a covenant with a particular small group of believers.
 - 2) It is not realistic to think that we can effectively pray for 250 people. It is not healthy to bear the burdens of 300 people. It is unlikely that a person will feel comfortable enough to confess his sins in front of 750 people. Building a sense of community can become very unrealistic if we try to practice it in the midst of a large group of people. For community to be practical and real, we must practice it in a small group.
 - 3) In the New Testament Church, community was practiced in small groups. They organized small house churches. Community was real and concrete.

Discussion Point

What are the barriers to having covenant community in your church?
How can these barriers be overcome?

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An Example From History:

The original Methodist movement provides a good example of community. This example is not intended to show partiality to any denomination, but to show how God's principles work in action.

John Wesley was the leader of one of the greatest revivals in the history of the Church. The Methodist movement grew out of Wesley's understanding of the need for small groups.

Wesley saw through the superficial attempts of the Church of his day to have community. He realized that without the organization of small groups community would only be a theory (and therefore it would not be real). The revived Church needed to have a real and strong sense of relationship and community.

In 1742, Wesley began to organize what were called "class meetings." These meetings were actually house churches.

Each group usually had about 12 members from the same neighborhood. It was led by a Pastoral leader or leaders. Within this intimate form of community it became a reality (not simply an abstract theory) to:

- Bear one another's burdens.
- Encourage and exhort one another.
- Begin to form relationships that would allow the needed atmosphere to speak the truth in love.

This structure and practice of community allowed the group to begin to function as a church. The group really became (not just in theory) the body of Christ.

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III. Solving Needs through Small Groups.²

A. The Need for Intimate Interpersonal Relationships.

1. As human beings we have a need to have intimate relationships.
2. The world offers many “shallow” relationships (relationships that are not fulfilling) to try to fill this need.
3. The Christian small group can replace the emptiness of these shallow relationships with the fullness of real, intimate relationships. These relationships must be based on commitment to care, love, and serve one another.

Discussion Point

Discuss how the small group can help create more intimate relationships.

B. The Need for Individual Expression.

1. All people need to feel like they are a part of something. They need to be participators.
 - a. This is especially true in the Church. Each member of the body must participate.
 - b. However, many Christians can not find their place in the body.
 - c. In a small group, individual ministries and gifts can be discovered, used and developed.
2. The small group can be a “practice field” and a “proving ground” for the operation of the gifts of the Spirit.
3. The small group gives each Christian the opportunity to find his place in the body. It should promote and multiply ministry.

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Discussion Point

Discuss ways that small groups have helped develop ministries and allow individual's to express their gifts.

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C. The Need for Effective Outreach.

1. In the New Testament Church, the body of believers (“the sheep”) not the shepherds (pastors), gave birth to “the lambs.”
 - a. The small group provides a natural training ground for new ministries to be developed.
 - b. The focus should be on training and motivating for evangelism.
2. The small group can also provide for a place to invite those who are interested but are not yet believers. An interested unbeliever will often respond to an invitation to come to someone's house before he will respond to an invitation to come to a church.

Discussion Point

Discuss how a small group setting was able to be used effectively for evangelism.

D. The Need for Training Future Leadership.

1. Leadership must be formed from within the church.
2. The small group can provide a place where potential leaders can be trained and given the opportunity to lead.
3. Small groups can be multiplied as leaders are multiplied. This is a very effective strategy for Church growth.

Discussion Point

Discuss how you have seen leadership multiplied and developed through small groups.

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E. The Need for Improved Oversight.

1. It is impossible for one pastor to effectively shepherd 350 people. The pastor must work with a team of leaders. He must delegate responsibility and authority to others. These other leaders can effectively shepherd 10-15 people in a small group.
2. For church growth (both in numbers and in quality) to occur there must be a continuous multiplication of leaders. The sheep and the shepherds must be divided into small groups.
 - a. If this does not happen then there will be limited growth.
 - b. The sheep will not be cared for and the Shepherd will “burn out”, or become frustrated and ineffective from overwork.

Discussion Point

Discuss the results of not having enough pastoral leadership in a church.

F. The Need For an Emergency Alternative.

1. When there is an emergency in your life you need to call on a close friend.
 - a. A small group can provide those close friends.
 - b. It can provide a pastoral leader who has a strong relationship with his members.
2. One pastor of the church can not respond to the needs and emergencies of 500 people. A small group leader can respond to the needs and emergencies of 15 people.

Discussion Point

Discuss situations where a small group leader ministered in a time of trouble.

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IV. Practical Ideas for Small Group Dynamics.

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A. The Small Group Letter.

1. Most of the following suggestions are adapted from articles in a publication called The Small Group Letter.³
2. This is a periodical that focuses on the dynamics of small groups. It contains articles by various authors. We will note the author when it is appropriate.

B. Suggestions for Small Group Leaders.

1. Five commandments for small group leaders (based on an article by David Trembley).⁴
 - a. Keep the “threat level” or “intimidation factor” low.
 - 1) Do not push the group members. Go slow. People are afraid of new things. They do not like to feel pressured.
 - 2) Therefore, proceed slowly with new ideas and projects. In the beginning, delegate responsibilities that you know can be completed. Allow members to simply be spectators at times.
 - b. Be specific about the amount of time that members should commit to give or serve.
 - 1) Most people will participate in something if they know there is a definite end to it.
 - 2) Specify the number of weeks you will do one particular Bible study.
 - 3) Specify the hours of the Bible study.
 - 4) Maintain a strict schedule.

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- c. Keep confidential things confidential.
 - 1) Agree together that personal things will be kept confidential.
 - 2) If a group member thinks that other group members will tell his “secrets” to other people, then he may not be open about his life.
- d. Do not simply talk all the time. Do something practical that has purpose.
 - 1) A meeting should have a time for talking and a time for some activity.
 - 2) Take time in the meeting to do something practical. Some suggestions include:
 - a) Make toys for poor children.
 - b) Write cards to people who are in jail, hospitals, etc.
 - c) Write a letter of encouragement to a missionary.
- e. Divide the group.
 - 1) It is important to restructure the group after a certain period of time.
 - 2) This can keep things “fresh” and interesting.
 - 3) It can help to avoid “cliques” (forming of small groups within a group).
 - 4) It is necessary when there is growth. A small group should always be growing. Thus, a small group should always be dividing (multiplying).
 - 5) It gives an opportunity for new leaders to perform as leaders.

Discussion Point

Discuss real life situations involving these small group suggestions.

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2. How to keep one group member from talking too much (Paul Thigpen).⁵
 - a. Arrangement of the seats. Studies have shown that the arrangement of the seats can affect group dynamics.
 - 1) In a circle, the person sitting directly across from the leader receives the most eye contact from the leader. This eye contact will often encourage that person to speak. The person sitting next to the leader receives the least eye contact and therefore the least encouragement to speak.
 - a) Wait until the “talker” in your group is seated. Sit next to him. Try to get someone who does not talk much to sit across from you.
 - b) By sitting next to the one who talks too much you can also use body contact if you do need to interrupt him.
 - 2) At a rectangular table, the people who sit on the two ends will be the most likely to dominate the discussion.
 - a) The leader should sit at one end. A person who does not talk too much should sit at the other end.
 - b) The person who talks too much should be seated next to the leader.

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A Class Experiment:

Form small groups. One person is the leader. One person should play the part of the “talker.” First, arrange the seats in a circle. Next, arrange them in a rectangular formation.

The leader should try to keep the “talker” from talking too much.

Allow different ones to be the leader. Allow different ones to sit in different positions. How does it seem to affect you?

b. The use of questions.

- 1) Direct specific questions to individuals instead of to the whole group. This does not give the “talker” the opportunity to answer every question.
- 2) Ask questions to the “talker” that have yes/no answers, multiple choice answers, true/false answers, etc.
 - a) If you ever have to interrupt the “talker,” you can use a yes/no question. This will not be so obvious.
 - b) When the “talker” answers yes or no, you can immediately move the discussion to someone else by saying something like: Do you agree, Maria?

A Class Experiment:

Form the class into groups again. Someone must be the leader and someone must be the “talker.” Practice using questions to keep the “talker” from talking too much.

c. Note taking.

- 1) Ask the talker to take notes at the meeting.
- 2) The talker is too busy to talk all the time.
- 3) It forces him to listen to others. This is something that can be very good for someone who talks too much.

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3. How to use questions to promote participation.

- a. A common problem in small groups (especially in the beginning) is the lack of group participation. The leader can become frustrated. He prepares the Bible study and tries to involve each group member. But many are not willing to share in the discussion.
- b. A leader can use four types of questions to promote discussion. Questions are tools for leaders who want to include others in a discussion.
 - 1) Observation questions.
 - a) What does this passage say about faith?
 - b) A group member must give more than a yes or a no answer.
 - 2) Interpretation questions.
 - a) What does it mean that faith is the assurance of things hoped for?
 - b) Someone might answer that it is the present reality of something that has not happened yet.
 - c) The leader can use the answer to the interpretive question to promote more discussion: Does that mean that faith negates reality?
 - 3) Summary questions.
 - a) Can someone summarize what we have said about faith?
 - b) After a lengthy discussion it is important to give a summary of what has been said. Allow the group members to do this.

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- 4) Application questions.
 - a) Do you have this type of faith? Can someone give an example of a current situation in which you are practicing faith?
 - b) At this point you want to allow the Holy Spirit to move. Ask people to be open. Perhaps you can help by giving your own answer first. Make it personal.
 - c) Once the initial fear or hesitation is broken, most people want to share something that applies to themselves. Depending on the topic of discussion, it may be that someone **needs** to share something with someone. This is his opportunity. It may lead into a time of ministry.

A Class Experiment:

Form the class into groups again. Allow different people to act as the group leader. Choose a passage to study. The leader must use all of the questions to promote discussion in the group.

4. How to create a good atmosphere for open communication in your group (Thigpen).⁶
 - a. Evaluation vs. Description from the leader.
 - 1) An evaluative leader can destroy the willingness of people to be open in communication. Certainly, there is a time for evaluation. However, initially, a leader should simply describe what the person has said.
 - a) For example, a descriptive leader may respond to a group member by asking the question: Are you saying that the Church must be involved in the salvation process? The leader can use description to create an open climate for communication.
 - b) An evaluative leader might say: That is a very dangerous statement. Salvation is by faith. The Church can not save someone.

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- 2) Be patient. If evaluation is necessary, then do it in a gentle and non-threatening way. Do not evaluate immediately. Do not evaluate if it is not necessary. Use description. Allow people to have their own opinions without evaluating every one of them.

Discussion Point

Use Prov 18:13 to promote discussion about evaluation vs. description.

b. Advice vs. Experience from the leader.

- 1) Promote experience instead of advice. If someone mentions a problem, then the leader does not always have to give his advice. He can say to the group: Has that happened to anyone? Could you share your experience and how you solved the problem.
- 2) Instead of telling people what you think they should do, you tell them what happened to you. This carries more weight. It also creates a better climate for open communication.

Discussion Point

Use 2 Cor 1:4 to promote discussion concerning giving advice vs. sharing your experiences.

c. Dogmatism vs. Teachability from the leader.

- 1) As a leader try to avoid words like “always”, “never”, and “the worst.” Certainly, there are things that are absolute. Jesus is always God. However, most of us use these absolutes too often and with topics that do not warrant that type of perspective.
- 2) This is not to say that we should not have convictions. We do not want to be leaders who seem to have many doubts. We are only speaking here about the way you present your points and opinions. Phrases like: "it seems to me" and "from my experience" can be used to create an open climate of communication.

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Discussion Point

Use 1 Cor 13:9 to promote discussion concerning dogmatism vs. teachability.

- d. Expert vs. Learner from the leader.
 - 1) Avoid using “the experts” as a weapon to win an argument or as an excuse to not study the matter yourself.
 - 2) Phrases like: "scientists say" and "most people will agree" inhibit open communication. Who wants to disagree with the scientists or with “most people?”
 - 3) Be a learner. Lead a group of learners. We can be helped by information that other credible sources can offer. However, we must first learn for ourselves.

Discussion Point

Use 1 Cor 1:20 to promote discussion concerning being an expert vs. being a learner.

- e. Rushed vs. Relaxed approach from the leader.
 - 1) Do not be in a hurry to get an answer to a question. Relax. Give someone time to think. Allow for a time of silence. Wait!
 - 2) If people feel rushed to answer a question, then they will not be as open in their communication. An open communication climate is often a relaxed communication climate.

Discussion Point

Use Jms 1:19 to promote discussion concerning the use of a rushed vs. relaxed approach.

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- f. Apathy vs. Empathy from the leader.
 - 1) A leader must show support and interest in the person, even if he is not supportive or interested in the person's comment.
 - 2) Open communication can be destroyed if a comment is ignored.
 - 3) Each comment must be recognized, because each person must be recognized.

Discussion Point

Use Prov 20:5 to promote discussion concerning apathy vs. empathy.

- 5. Ways to develop the ministries of small group members (Hannelore Bozeman).⁷
 - a. Delegate the responsibility and authority to lead group praise and worship.
 - b. Encourage group members to do most of the praying during group prayer time.
 - c. Allow group members to solve problems and make decisions.
 - d. Encourage the ministry of hospitality. Delegate the responsibility and authority to host the meeting. The meeting could be in a different home each week.
 - e. Limit your talking to a brief time of teaching, asking good discussion questions, and offering a summary and conclusion. Allow others to talk most of the time.
 - f. Choose potential leaders. Teach them how to plan and prepare for a meeting. Prepare a meeting with them. Allow them to lead specific parts of the meeting.
 - g. Pray specifically for each group member.

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Discussion Point

Discuss the items listed. Can you think of others?

6. What have you accomplished?
 - a. We might say that **without a vision, purpose, goal, or sense of accomplishment, the small group will perish.**
 - b. A group leader can avoid this failure by making sure the goal and purpose for the meeting is specific and clear. If a group member asked: "What are we doing here?," then another group member should be able to answer him specifically: "The leader said that tonight we will consider ways in which we can carry one another's burdens."
 - c. A group leader can also avoid this by making sure to define what has been accomplished. At the end of the meeting, the leader should summarize what has happened in the meeting. He might say: "So we have decided to commit to pray for each other 10 minutes each day. We have also decided to receive special requests for help at the beginning of each meeting, and as a group we will decide how to respond to each request."
7. How to start a small group session. Choose an activity that will prepare and propel the group into the meeting.
 - a. The activity should start at the time agreed upon.
 - b. The activity should be fun and energetic.
 - c. The activity should have the effect of inviting people to be part of the meeting. It should promote a sense of friendship.
 - d. The activity should be clearly explained. Give good directions.
 - e. Define the amount of time that the activity will take.
 - f. The activity must be well organized. The rest of the meeting will be affected by an opening activity that results in confusion.

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- g. The activity should direct the focus of the group toward the theme or topic of the meeting.
- h. The activity should include every member of the group.
- i. The activity should encourage group interaction. Every member should be interacting with at least one other member.

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Discussion Point

Discuss some activities that you have seen be successful in a small group setting.

- 8. Empower the members of your group to help themselves and others.
 - a. Help members to help themselves.
 - 1) When the Bible says that we must bear one another's burdens, it does not mean that we must do all things for that person.
 - 2) We must be careful not to create situations where other people depend on us for everything. This does not help the person. It handicaps the person. We must always focus on helping someone to help himself. This is empowering them.
 - b. Help members to help others. In Galatians 6:2, Paul instructs the Galatians to "bear one another's burdens." We must learn which burdens to bear, and which are appropriate for that person to bear.
 - 1) This means to help another Christian carry an exceptional weight that creates a physical, emotional, or a spiritual crisis. It does not refer to the common, everyday tasks that each one of us are faced with.
 - 2) Paul makes sure to clarify this point. In Gal 6:5, he says that "each one shall bear his own load." The word here in the original Greek is different than the word in 6:2. The word "load" refers to the weight that each person must carry. We must carry this weight on our own. We must depend on God.

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Discussion Point

Discuss experiences related to helping others and helping people to help themselves.

9. Do not be too serious all of the time. Allow and use humor (Thigpen).⁸
 - a. Humor can benefit the small group in the following ways.
 - 1) Humor builds a sense of belonging. Research shows that shared laughter will increase the sense of unity in a group.
 - 2) Humor can stop or ease tension. What can the leader do when members get mad at each other? If it is the right situation, the leader can use humor to break the tension.
 - 3) Humor can make it easier to accept the truths that are not easy to accept. Humor has a way of diminishing the threat of a hard or direct teaching.
 - 4) Humor can be used to create a climate of open communication. It can tear down the walls that people put up to protect themselves. The group will be more relaxed and more willing to be intimate with each other.
 - 5) Humor can put things in perspective. It can bring balance to a “heavy” or depressing situation.
 - 6) Humor can bring relief. In times of grief, depression, or emotional stress people sometimes need a time to laugh.
 - 7) Humor can make the meeting fun. Small group meetings do not have to be boring. They do not always have to include work and serious discussion.

Discussion Point

Use Prov 17:22 to discuss the use of humor in a small group meeting.

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Insert Your Illustration:

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b. Guidelines for using humor.

- 1) As the leader, you must establish how humor will be used. Can you laugh at yourself? Do you know when to use humor?
- 2) Use small group exercises that will promote humorous discussion.
 - a) Tell about yourself through stories or experiences (this can be used to allow the group members to get to know each other and will often be very humorous).
 - b) Tell about some of the funniest or the most embarrassing events of your life.
- 3) Research shows that a group's sense of humor is affected by the size of the room. If the room is too big the group of people will tend to laugh less.
- 4) Repeat funny stories that have happened in the life of the group. This is fun and it promotes a sense of group identity.

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c. Warnings regarding humor.

- 1) Be sensitive. Use humor that everyone will understand. Avoid “inside jokes” (jokes that only a few people will understand). Laughing together promotes unity, but individual laughing can promote division.
- 2) Do not use humor that discriminates against others or humiliates another person. Do not belittle or make fun of someone else.
- 3) Do not force the use of humor. It must be natural.

Discussion Point

Discuss some good and bad uses of humor related to a small group setting.

C. Suggestions for Small Group Activities.

Example Activity #1:

The empty chair (for building up the group).

Put an extra chair in the room. If the group has seven members, then put eight chairs together for the meeting.

Each meeting pray that God will fill the empty chair:

- This puts a focus on evangelism.
- It promotes the idea of the multiplication of small groups.
- It keeps the purpose of the group focused on expanding the kingdom of God.

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Example Activity #2:

This is an activity to promote unity and intimacy. Use the following questions and have the members write down their answers.

What are two struggles in my life?
How do they affect me? How do they affect my relationship with God?
How do they affect others?

Encourage group members to be open with the group. Allow enough time for each group member to write out his answers.

One by one, each group member should share his answers with the group:

- The leader should try to get others to respond.
- The other group members should provide suggestions and support.
- The group should then pray over the one who shared his struggle.

The group members should discover that other people have the same struggles they have. They will receive helpful suggestions. They will be able to let go of something that they have kept secret. The group will feel the unity that is developed when someone shares a secret.

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Group Evaluation Activity:

Decide on who should evaluate the group. Everyone should have an opportunity to give some form of evaluation.

Decide when to do the evaluation:

- Some groups may want to have a time for evaluation after every meeting.
- Other groups may decide to do an evaluation after a long period of time.

Decide what to include in the evaluation. Here are some examples of points to evaluate:

- 1) Are our goals clear?
- 2) Have we completed our goals? What new goals should we make?
- 3) Have our methods to complete the goals been effective? What other methods could we use?
- 4) Are we in unity? How can we promote unity within the group?
- 5) Is the group organized? How can we be more organized?
- 6) Do we communicate well with each other? How can we communicate more effectively and efficiently?
- 7) Is the leadership effective? How can it be more effective?
- 8) Do all the members participate? Are they allowed and encouraged to participate? How can the group promote more participation?

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Group Member Evaluation Form:

Develop an evaluation form for each individual member to evaluate himself. Members can share the results with the whole group or they can simply be challenged to consider ways to improve themselves.

Here are some suggested questions.

- 1) Do I come with an attitude of expectation? Am I willing to learn from others?
- 2) Am I a good listener? Do I give my attention to others?
- 3) Am I sensitive to the needs and opinions of others?
- 4) Do I talk too much? Do I talk enough? Does what I say add to the discussion in a valuable way?
- 5) Do I help to solve a problem? Does my involvement go beyond my words?
- 6) Am I honest and open with the group?
- 7) Do I encourage others in their ministries or am I jealous of their ministries?
- 8) Do I accept help, encouragement, and correction from others in the group?
- 9) Do I accept my share of responsibility and authority in the group? Am I committed to the group?

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Small Group Dynamics: Endnotes

¹Taken from a portion of a sermon given by George Whitefield.

²Adapted from class notes, Church and Ministry course at Regent University taught by Dr. Joe Umidi, 1987. Used by permission.

³Some ideas and flow of thought have been adapted from various articles in “The Small Group Letter” (Colorado Springs, Colorado: The Navigators, 1985).

⁴David Trembly, “The Small Group Letter” (Vol. 2, Issue 5), p. 1.

⁵Paul Thigpen, “The Small Group Letter” (Vol. 2, Issue 5), pp. 1, 2.

⁶Paul Thigpen, “The Small Group Letter” (Vol. 2, Issue 6), p. 5.

⁷Hannelore Bozeman, “The Small Group Letter” (Vol. 2, Issue 6), p. 5.

⁸Paul Thigpen, “The Small Group Letter” (Vol. 2, Issue 1), pp. 1, 2.