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**MONOGRAPH**

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**“A History of Florida Baptists’  
Sunday Schools:  
*Facts, Stories, Legends and Dreams,*”  
An Addendum: 2005 - 2015**

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Serving 1984 through 2001



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### **About the Author/ L. David Cunningham**

The writer, L. David Cunningham, served from 1984 through 2001 as director, Sunday School department, Florida Baptist Convention. Following his retirement, Mr. Cunningham was requested to write a definitive history of the Convention's Sunday School department that resulted in the 2005 publication of *A History of Florida Baptists' Sunday Schools: Facts, Stories, Legends and Dreams*.

### **About this Article**

Subsequent to that publication, in 2015, the Florida Baptist Convention dissolved the Sunday School department, among other program departments, as a part of an overall re-organization of the Convention's program services and staff assignments.

In 2020, the Florida Baptist Historical Society's managing director planned that the history of the Sunday School movement would be featured in the 2022 *Journal of Florida Baptist Heritage*. The original book narrative – *A History of Florida Baptists' Sunday Schools* – was edited and reduced into two separate “reader's digest” articles for use in the 2022 *Journal*. To tell the story of the Sunday school ministry that occurred since 2004 and between 2005 and 2015, Mr. Cunningham was enlisted to write an addendum history that was reduced in length to fit into the Journal article. This monograph, by Mr. Cunningham, is the full rendition of the Sunday School department history that covers the period from 2005 to 2015.

## **Introduction**

In my 2005 book, *A History of Florida Baptists' Sunday Schools: Facts, Stories, Legends and Dreams*, I presented the history, development, events and people involved in the Florida Baptist Convention's Sunday school movement from its beginning in 1843. This narrative is an addendum to that history by highlighting the developments in the Sunday school ministry between 2005 and 2015.

Florida Baptist Convention Sunday schools during the decade 2005-2015 might best be characterized by one word: Change. This time period witnessed a change in gathering times and places, nomenclature, (Sunday school vs Small Groups), curriculum, teaching styles, use of electronic media in both leadership training and teaching, evangelistic programs, and change in both national and Florida convention staff.

## **Sunday School to Small Groups**

Underlying the foundational change in Bible study for Florida Baptist churches was the shift from Sunday school to Small Groups. While Small Groups have been around since the early 1960's through such programs as Serendipity, led by Lyman Coleman. The major shift in adoption of Small Groups, rather than Sunday school, had its roots in two churches: Willow Creek in Chicago led by Pastor Bill Hybels; and Saddleback Church in Lake Forest, California, led by Pastor Rick Warren. While Warren cautioned visiting staff that they "cannot shoot the Saddleback bullet in their gun," and Bill Hybels proclaimed much the same message, both still put the welcome mat out for church leaders via their teaching institutes and associations.

The shift from Sunday school to Small Group terminology in Florida Baptist Sunday schools appears to have begun about 2005 with the convention's first Small Group conference registering 183 church leaders, representing 61 churches. Both Florida and national Sunday school leaders realized the shift to Small Groups from Sunday school had both its good and cautious elements. But promoting training events under the banner of Sunday school became difficult as churches were caught up in the new Small Group movement.

In 2006, David Frances, director of Sunday school for Lifeway wrote in his booklet, *The 3D Sunday School*, "Some churches use a different name for Sunday School: Bible Study, Bible Fellowship, LIFE Groups. Sunday School is not limited to . . . Sundays, and it is certainly more than a school. So why do we still call it Sunday School? Simply because Sunday school still has remarkable name recognition. It is ingrained in American culture like brands such as Coke and Kleenex . . . generic expressions for soda pop and facial tissue."<sup>1</sup> Frances continued to use the name Sunday School throughout the rest of his document while addressing Small Group as Discipleship groups.

Keila Diaz and Nicole Lalil wrote in the *Florida Baptist Witness*, "Sunday School has been deeply rooted in Southern Baptist churches for as long as anyone can remember. In the last couple of years, however more and more churches are turning to small groups for discipleship and Bible teaching and moving away from the more traditional Sunday School format."<sup>2</sup> Many people in Florida are displaced from their families and friends and long for relationships often without understanding that for which they were looking. Small Groups seemed to offer safe relationships for these disenfranchised persons. John David Trentham, assistant professor of

leadership and discipleship at The Southern Baptist Theological Seminary said that “the main reason churches are moving toward small groups is because they desire a deeper and more authentic sense of community. People have a strong desire to live life together instead of just connecting once a week he said.”<sup>3</sup> Continuing, Trentham then becomes prescriptive, saying “small groups tend to be more conversational and deal with practical lifestyle application of Bible knowledge and can happen anywhere and anytime of the week.”<sup>4</sup> In the same article, Jorge Molina, pastor of Christ Fellowship in Miami, said Small Groups “are formed on community – where someone lives – and season of life, and based upon three pillars: evangelism, fellowship, and Bible study.”<sup>5</sup> The *Witness* story also cited the need for community developed by Bruce Raley, minister of education at First Baptist Church, Panama City, Florida, who formed a Small Group for 20 staff persons who could not get to church on Sunday morning, and met at 10 p.m. on Saturday evening. The *Witness* article concluded with a concern expressed by Trentham who issued a caution in his closing remarks saying “While small Groups are great at teaching life application, they are not the best replacement for formal Bible study.”<sup>6</sup>

Looking at one of the primary sources for the Small Groups movement, Bob Burney wrote, “for most of a generation, evangelicals have been romanced by . . . the Willow Creek Church in Chicago. But now Willow Creek has come to realize that their existing ‘model’ does not help people grow into mature followers of Jesus Christ.”<sup>7</sup> Interviewing a number of Florida church staff members and convention catalysts about the organization of Sunday school versus Small Groups, in their geographical area, revealed very few medium or larger churches still referred to their organized Sunday Bible study as Sunday school. But when quizzed a little about how they identified their “groups” for preschool and children, most admitted they still referred to these age groups as Sunday school.

A number of factors hold churches back from totally discarding Sunday school in favor of Small Groups. Number one is what to do with children when their group meets at different times and places during the week instead of at their church site. Some use baby sitters, usually from their own families. Others take turns “teaching” the children on a rotating basis so they miss only once a month or so from their group. Others organize their groups by gender with men meeting on one night, women on another, or meeting every other week while the spouse manages their children. Some churches try to coordinate their Small Group meeting times and provide “teaching” for preschoolers and children on site at their church while the adults – and youth – meet for fellowship and Bible Study either on or off-site. A significant number of churches form smaller groups from the existing adult Sunday school classes to meet at other times for more Bible study and fellowship during the week. While this writer was discussing this subject with Dr. Boone, the last Sunday school director for the Florida Baptist Convention, his evaluation was, “I see Sunday school as an umbrella term over all Bible study functions, with different affinity groups rounding out the ministry.”<sup>8</sup>

### **Bible Study Curriculum in Florida Baptist Churches**

A majority of Florida Baptist churches continue to use Bible study materials produced by Lifeway Christian Resources, since Lifeway has moved to provide a broad smorgasbord of curricula for today’s churches. Most Florida Baptist churches used the *Life and Work* series at the turn of the twenty-first century, but by 2015 had changed to a “pick and choose” curriculum based upon a number of factors. The Lifeway series used by the largest number of churches

today is *Bible Study for Life*. This series, for all age groups, is an ongoing line written to “connect biblical principles to real life issues.”<sup>9</sup> The second most used Lifeway curriculum is *Explore the Bible* originally written just for adults but now “expanded to include materials for kids, students, and young adults.”<sup>10</sup> This series is written to study portions of every book in the Bible in a three-year cycle. The third ongoing series, introduced in 2012 is called *The Gospel Project*, “a three-year chronological journey through Scripture.”<sup>11</sup> The basis for these curriculum lines according to Lifeway is theology: *The Gospel Project*; topics: Bible studies for life; and text: explore the Bible.<sup>12</sup>

Some Florida Baptist churches have chosen to use Sunday school Bible study curriculum customized just for them by Lifeway. “Jorge Molina, Small Group pastor at Christ Fellowship in Miami said *smallgroup.com* offers an advantage to churches that take time to hear from their people about what is needed for Bible Study.”<sup>13</sup> Three customized study options are offered through *smallgroup.com*. “One is for churches that desire Bible study curriculum to coordinate with the pastor’s sermons. A second option is to choose studies for a time along topical choices. A third option is to choose from a bank of 1,200 searchable studies on 400 topics from all 66 books of the Bible. In choosing customized Bible studies, church leadership have the option to use their own logo, terminology and study templates.”<sup>14</sup> Jacksonville’s Chet’s Creek and First Baptist two churches that have used this option.

Florida churches now have the option of digital delivery for most studies in the three ongoing Lifeway curriculum lines. This works well for churches that desire to extend, or compress weekly studies. With digital delivery, a church can print any portion of a study they desire and have it look like that was the way it was designed from the publisher.

Another series used by some Florida Baptist churches is *Master Work*, Bible studies written by well-known authors. Churches with Small Groups have the option of taking as long as they desire when working through these studies. Another Lifeway publication called *YOU!* is used by a number of urban and African-American churches. Still another series available and popular with college and single young adults is the *Serendipity* line. That series is designed as relational Bible studies to explore real-life issues faced by young adults.

A small number of churches choose to write their own Bible study resources while others pick and choose studies from a growing number of independent writers and firms using the internet to distribute their works. Bottom line, whatever resources for Bible study a church might desire has become abundantly available during the 2005-2015 decade.

### **Florida’s Sunday Schools and Evangelism 2005-2015**

One of the primary purposes of Sunday school is evangelism. Through the years different emphasis and strategies have been used to reach the unsaved through witnessing efforts. During the first half of the 2005-2015 decade, F.A.I.T.H. became the primary national Sunday school evangelism strategy. The F.A.I.T.H. strategy was developed at First Baptist Church, Daytona Beach, Florida, by Pastor Rev. Bobby Welch and his associate, Doug Williams. In 1988 Lifeway chose to team with Welch and publish the F.A.I.T.H. process for national and international witnessing efforts. Lifeway assigned senior consultant David Apple to transfer the church’s written process into Lifeway’s required format for publication and marketing. Soon

Welch and Lifeway were inviting pastors and churches to Daytona to be trained in the F.A.I.T.H. strategy.

Hundreds came and were soon walking the streets of Daytona in teams of three learning the F.A.I.T.H. process. Initially, all participants were required to receive training through First Baptist, Daytona Beach. As in Evangelism Explosion (another effective witnessing strategy used by many churches) F.A.I.T.H. teams of three allowed each team to be led by an experienced “certified” trainer and have both male and female genders assigned so they could be comfortably received by hosts as they shared the Gospel. F.A.I.T.H. is an acrostic with F- representing forgiveness, A-available, I-Impossible, T-Turn and H-Heaven. Each of the letters were accompanied with a structured narrative and selected Scriptures for a formal presentation. F.A.I.T.H. worked. Many persons were led to Christ by F.A.I.T.H. witnessing teams, and it is still effective where churches use F.A.I.T.H. as their primary Sunday school evangelism strategy. By 2005 hundreds of churches had adopted F.A.I.T.H. as their Sunday school evangelism strategy. All staff members of the Florida Baptist Convention’s Sunday School department were trained in F.A.I.T.H. and encouraged Florida Baptist churches to consider F.A.I.T.H. as their evangelism strategy.

In time, a number of Florida Baptist churches chose processes other than F.A.I.T.H. as their Sunday school evangelism strategy, but reports on F.A.I.T.H. were still heard throughout the state. Reporter Nicole Kalil told how First Baptist Church, Panama City, Florida, had engaged in F.A.I.T.H. for 15 years “and after 45 semesters, 1,000 people have been trained on how to share the Gospel using the F.A.I.T.H. outline and questions.”<sup>15</sup> With regards to the effectiveness of F.A.I.T.H., Senior Pastor Craig Conner “said evangelism is not effective when it’s cut off from the ministry aspect.”<sup>16</sup> Carmelo Arias, from Iglesia Bautista Northside in Hialeah reported “he led 30 persons to Christ during Crossover Nashville using the F.A.I.T.H. strategy.”<sup>17</sup> Carolyn Nichols reported that Rob Morrison, minister of music and education, First Baptist Church, Dunnellon, said, “Virginia Tebby, a 95-year-old woman had not missed a beat participating in F.A.I.T.H. visitation.”<sup>18</sup>

Florida even has a motorcycle club called F.A.I.T.H. Riders. Buddy Newsome with First Baptist at the Mall, Lakeland, is the national director and reported that the group had grown to 54 chapters in 10 states.<sup>19</sup> Rev. Berry Reynolds, senior pastor at Peniel Baptist Church, Palatka, announced that they created a Sunday school class just for F.A.I.T.H. Riders that had grown from six to more than 35 members.<sup>20</sup> The stories from F.A.I.T.H. witnessing in Florida could fill several books.

### **Change in Organization for Small Groups**

While many Sunday schools changed what they were called, (from classes to small groups), for those that continued to meet on-site at church locations, very little change actually took place. Large classes remained large and smaller classes in many cases became even smaller. Smaller classes tended to be absorbed by larger, stronger classes. Larger classes tended to follow traditional organizational patterns with a teacher, outreach leader, (or class president), secretary, group leaders, and a prayer leader. Some classes had multiple teachers, rotating the teaching assignments.

In churches that reorganized, or were established with Small Groups, a different organizational pattern developed. The Small Group organization usually consisted of a teacher, (or discussion leader or facilitator), a host or host family, a welcoming person – or family, and a food (or refreshment) person or committee. Beyond that, organization tended to be whatever the Small Group chose. Many Small Groups are established as on-going, but a number of churches choose to establish Small Groups with a terminal date, assuring host families they will not be expected to maintain that obligation for extended time periods and provides an out for group members who wish to choose another group or drop out.

### **Change in Teaching Styles**

Simply changing the name from Sunday school to Small Groups did little to change teaching style for churches that kept the same structure and meeting places. Teachers continued to use their preferred teaching style, whether it was lecture, group discussion or whatever. But for churches that established their Small Groups in homes or other off-site meeting places, teachers (or facilitators) usually adopted a more casual teaching style. Gone was the lectern. Group members were no longer lined up in rows. Now members sat in whatever arrangements were found in their meeting places. And this called for informal fellowship and teaching. But whether at church or other places, the use of electronic media also tended to alter the teachers' styles. By 2005, numerous software packages were available such as Quick Verse, providing teachers with photos, maps, parallel Bible passages for easy cross reference, and other teaching aids. And with video projectors more affordable, teachers had the options of really dressing up their presentations.

Fellowship also was enhanced when moving to off-site settings, especially when meeting in homes. The informal atmosphere resulted in members mingling with others and in many cases, led to formation of new friendships. Ministry was amplified in home settings where the gatherings facilitated more visitation and sharing of needs and prayer requests.

### **Florida's Sunday Schools Experienced Stress in the 2005-2015 Decade**

Churches that reorganized and restructured their Sunday schools to Small Groups with both on-campus and off-campus settings, often found they could break the log-jam of resistance to change and create new teaching/fellowship/ministry groups. For others, the chaos created in radical reorganization was too much, and resulted in significant loss of members. Following many years of successive growth, by 2005 Florida's Sunday schools were beginning to report a slow attendance decline. How much of a decline may always be in doubt since 14 to 18 percent of Florida Baptist churches had stopped reporting their Sunday school enrollment and average attendance by 2010.

The change in terminology from Sunday school to Small Groups was a factor in many churches' reporting. There were several dilemmas. Were Small Groups to be reported as Sunday school or Discipleship? Did other Bible study extensions count as Sunday school? Since there was no clear place to report Small Groups on the Annual Church Profile (ACP), churches had an easy out to just not report. However, even without the confusion of where to report, Sunday schools in Florida, as elsewhere, had begun to lose members by the turn of the twenty-first century. From a reported enrollment of 579,863 in 2005, enrollment declined to 449,146 in 2014, for a

loss of 130,717. Sunday school average attendance also reported a decline from 274,874 in 2005 to 194,955 in 2015 for a weekly average loss of 79,919.<sup>21</sup>

The reporting also was skewed when the Florida Baptist Convention's administration chose to combine Florida's Sunday school enrollment and average attendance figures with the Haiti Baptist Convention's Sunday school reports. Haiti reported an enrollment of 48,267 in 2005 and 226,299 in 2014 for an increase of 178,032. Their average Sunday school attendance was reported as 48,267 in 2005 and 249,825 in 2014, an increase of 201,558. Combining the figures from Florida and Haiti, Sunday school showed an enrollment of 675,445 in 2014 versus 628,130 in 2005 for a gain of 47,315. Sunday school average attendance likewise showed an increase from 323,161 in 2005 to 484,401 in 2014, an increase of 161,240.<sup>22</sup>

### **Sunday School Leadership Training 2005-2015**

Leadership training for Florida's Baptist church staff and laity was conducted in a number of ways prior to 2015. With a team of five convention staff members, the Sunday school department divided the state into four regions for direct assistance, at any time, when requested by a Florida Baptist church. Statewide and area wide Sunday school leadership training was provided through conferences and conventions on an annual basis in the different regions. State level conferences were conducted annually at Lake Yale and Blue Springs Baptist Conference centers, and a South Florida Sunday School Convention was conducted in the southeast and southwest quadrants on alternate years. Associational Assist Teams, (Sunday school improvement support teams) were trained annually to provide leadership for churches with age group specialists in each association, led by an Associational Assist team director. Ministry Multipliers, (special workers selected by the state Sunday school department staff for each age group and general leadership) were trained each year and served as conference/convention leaders in addition to the state staff and guest leaders provided by Lifeway. After almost 100 years of ministry by trained Special Workers, selected from Florida's best Sunday school leaders, the Special Workers and Assist Teams were discontinued in 2015. In their place, Regional Catalysts, were employed by the Florida Baptist Convention, and were tasked to coordinate Sunday school leadership training across the state.

### **Florida Baptist Convention State Sunday School Staff 2005-2015<sup>23</sup>**

A team of five staff, (a director and four associates), and five support staff guided the training and promotion for Florida's almost 600,000 Sunday school enrollees from 2005 until 2009 when staff positions began to be reduced. "As a result of declining Cooperative Program income between 2008 and 2011, over 25 percent of the total convention staff was reduced through positions elimination, lay-offs and early retirements" beginning in September 2011.<sup>24</sup>

The board elected staff in 2005-2006 consisted of director, John Boone with associates John G. McInnis; David Moore; W. Lewis Miller and Richard Wheeler. Wheeler was promoted to serve in the Leadership Development office in November, 2006.

The 2007-2008 staff included: director, John Boone; (\*Note: John Boone earned his D. Min. degree in 2007 from New Orleans Baptist Theological Seminary.) associates, John McInnis; David Moore; W. Lewis Miller; and Douglas A. Watkins. Douglas Watkins came to the department from Orlando where he was Director of Church Growth and Development for

Greater Orlando Baptist Association. Douglas was born in Columbus, Ohio, on March 6, 1959. He and his wife, Janet are the parents of four children. Watkins graduated from the University of Central Florida, with the B.A. degree, Southeastern Baptist Theological Seminary with the M.A. degree and New Orleans Baptist Theological Seminary with the D.Ed. Min. degree. Ministry prior to GOBA was with Westside Baptist Church, Titusville, First Baptist Church Winter Garden, and the International Mission Board as Missionary in Brazil.

The 2009 staff: director, John Boone, associates John McInnis, David Moore, and Doug Watkins. W. Lewis Miller was moved to the Leadership and Life office at the end of 2008.

The 2010 staff: director, John Boone, associates, David Moore and Doug Watkins. John McInnis, the longest serving associate (since 1983) retired on August 31, 2010, having earned the D. Min. degree from New Orleans Baptist Seminary during his tenure.

The 2011-2012 staff: director, John Boone, associates, David Moore, and Anthony Hoffman. Anthony Hoffman was elected by the State Board of Missions on May 27, 2011 to serve as an associate with the Sunday School department, coming from the associate pastor position at the First Baptist Church, Royal Palm Beach. Prior ministry was with the First Baptist Church, Valdosta, Ga., as minister to children, and Riverside Baptist Church, Fort Myers as youth ministry intern. Hoffman was born on April 10, 1969 in Fort Myers. Anthony and his wife Teresa are the parents of four children. “Tony” earned the B.A. degree from Palm Beach Atlantic College, the M.A., from Southeastern Baptist Theological Seminary, and the Ed.D., from The Southern Baptist Theological Seminary.

Associate director Doug Watkins was promoted to director of Theological Education and Distance Learning by the State Board of Missions on May 27, 2011.

In 2012, the Sunday School department’s name and functions were changed. The new name became, Sunday School, Groups and Discipling Ministries Team. In another staff downsizing of the convention staff, the Discipleship Training department was dissolved, the Sunday School department was given the added tasks, and the name Groups was added to reflect the “Small Groups” vernacular being used in place of Sunday school in many churches.

The 2012-2014 Sunday School, Groups and Discipling Ministries Team Staff: director, John Boone, associates, David Moore and Anthony Hoffman.

In 2014, associate David Moore was called to the pastorate of Wayside Baptist Church in Miami.

The only 2015 Team member remaining was Anthony Hoffman.

John Boone, director since 2002 retired from the convention on January 31, 2015.

Anthony Hoffman continued to serve as the single staff member in the department until the convention reorganized this time by a major reduction in staff effective at the end of 2015. Tasks previously performed by the now dissolved program departments were assigned to the newly established regional catalysts staff positions.

Work of the directors and associates in the Sunday school department were enhanced by faithful administrative assistants. Dr. Boone first worked with Mrs. Doug (Karen) Dodge until she was promoted as assistant to Glen Owens, the Convention's assistant executive director. Mrs. Kay Smith then assumed lead administrative assistant duties until she relocated with her family, when her husband became manager of a Lifeway store. Mary Sizemore followed Kay Smith and served until her retirement. The last administrative assistant was Laura Manning who served both directors Boone and Hoffman until the department was dissolved and she was absorbed into the convention's general secretarial pool.

### **Florida Baptists' Sunday School Future**

If the past teaches us anything, we can expect change to continue in the states Sunday schools. At present, Small Groups seems to be the preferred term for what has been called Sunday school in the past. This shift may or may not continue in the future. Sunday school has been an organized, structured, age-appropriate study of the Scriptures. This has occurred in an environment facilitating evangelism, ministry, and social development, leading to members becoming fully devoted followers of Christ. Small Groups are often formed without a long-range strategy or organizational design, leaving preschool, children and youth without a comprehensive path.

Prior to the present-day trend to Small Groups, the same ideas were tried in the 1960's. The results: groups were infiltrated by charismatics, doctrinal corruption, immorality and chaos in the church when members frequently began to feast on "roasted preacher."

The Florida Baptist Convention has now been without a dedicated Sunday school leader since the end of 2015 when the Sunday School department was dissolved. This is the first time in 130 years since the election of G. W. Hall, the first Sunday school missionary in 1884, the state convention has been without a Sunday school office.

One day, someone may find another term to identify what we know as Sunday school, or Small Groups. Change again. But by whatever name, Sunday school will survive, and thrive, in churches small and large, that value lay members called of God to devote their lives to the teaching of God's Word.

Colossians 3:16.

### **ENDNOTES:**

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<sup>1</sup> David Frances, *The 3D Sunday School*, (Nashville: Lifeway Press, 2006), 4-5.

<sup>2</sup> Keila Diaz and Nicole Kalil, "Small Groups Increasing in Popularity," *Florida Baptist Witness*, Volume 132, no.21, November 5-15, 2015, 6.

<sup>3</sup> Ibid., quoting John David Trentham, 6.

<sup>4</sup> Ibid., Trentham.

<sup>5</sup> Ibid., quoting Jorge Molina.

<sup>6</sup> Ibid., quoting Bruce Raley.

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## ENDNOTES (continued):

- <sup>7</sup> Bob Burney, “A Shocking Confession from Willow Creek Community Church Leader,” *Florida Baptist Witness*, Volume 124, no.41, November 15, 2007, 5.
- <sup>8</sup> Dr. John Boone, interview by author, Jacksonville Beach, March 30, 2022.
- <sup>9</sup> Lifeway Christian Resources, <https://4ljmzr10fze229tzt2xm17ewpenglwe.netdnssl.com/>.
- <sup>10</sup> Thom S. Rainer, “Lifeway Christian Resources”, *2015 Southern Baptist Convention Annual*, (Nashville), 186.
- <sup>11</sup> Ibid.
- <sup>12</sup> Ibid.
- <sup>13</sup> Baptist Press, “Miami Pastor Sees Benefits of New Bible Study Tool,” *Florida Baptist Witness*, Volume 132, no.10, 6.
- <sup>14</sup> Ibid.
- <sup>15</sup> Nicole Kalil, “Relationships Are Increasingly Important Part of Evangelism,” *Florida Baptist Witness*, Volume 132, no.3, February 12-25, 2015, 8.
- <sup>16</sup> Ibid., quoting Conner.
- <sup>17</sup> Carmelo Arias, “Faith in Spanish Leads to 30 New Believers,” *Florida Baptist Witness* (from Baptist Press), Volume 122, no.24, June 30, 2005, 13.
- <sup>18</sup> Carolyn Nichols, “Great Grandmother Sure of Salvation,” *Florida Baptist Witness*, Volume 122, no.14, April 21, 2005, 8.
- <sup>19</sup> Baptist Press, “Faith Riders Numbers Grow,” *Florida Baptist Witness*, Volume 125, no.25, July 31, 2008, 12.
- <sup>20</sup> Jessica Tuggle, “Florida F.A.I.T.H. Riders Bike for Christ in Lakeland,” *Florida Baptist Witness*, Volume 125, no.8, March 6, 2008, 4.
- <sup>21</sup> “All Church Profile Statistical Summary,” *Florida Baptist Convention Annual*, 2005; and unpublished ACP report 2015 provided to the author.
- <sup>22</sup> “All Church Profile Statistical Summary,” *Florida Baptist Convention Annual*, 2005 and 2014.
- <sup>23</sup> The citation of Sunday School department personnel is a result of the author’s responsibility as department director assigned with the employment and supervision of the department’s personnel from 1984 through 2001 and his continued contact with the department’s new director, Dr. John Boone, to the present day.
- <sup>24</sup> Don Hepburn, “Convention Staff Reorganization,” *Florida Baptist Witness*, Volume 129, April 26, 2012.

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