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The Director of Christian Education in the Local Church

Vernon R. Kraft

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THE DIRECTOR OF CHRISTIAN EDUCATION IN THE LOCAL CHURCH

by

Vernon R. Kraft

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the Faculty of the

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CHAPTER I

INTRODUCTION

Christian education in the beginning was taught by God Himself to Adam and Eve, and then from man to man ever since. The methods have been various and unstable, and the results have not always been what God Himself intended for them to be: for the purpose of God was and is to save men, through Christian education, evangelism, or any other procedures through which man works.

A record of the history of Christian education puts the responsibility for Christian training upon the family. Later in the history of the Hebrew people, education in the realm of religion was carried on by the priests. When the Christian church came into existence, the system of Christian education again became more of a family proposition. The present trend is to have our Christian education in the church, because the parents are either unqualified or are too busy to train their children in the way of the Lord.

Christian education for the people of the church has, for the major part, been placed into the hands of a few voluntary workers. ~~These volunteers have carried on their work with little training in~~ educational principles and techniques. They have had little or no training in the systematic study of the Bible, the history of the church, its doctrines, its organization and administration, nor in the psychology of the pupil. God has honored these Christian workers of the past, but in order that the future efforts might be more effective and

thorough, the church must have trained leadership in the field of Christian education.

Christian education is concerned with all of the members and all of the activities of the church. It is functioning when the church is at work instructing, learning, and carrying on activities. All groups and auxiliaries in their individual programs and activities should use effective and approved methods to realize their goals.¹ In order for all groups and auxiliaries to reach certain Christian goals and use the most effective approved methods in carrying out their activities, they need leadership. Leadership in Christian education is the key to tomorrow's progress.

As a result of this realization, a number of churches across the country have begun to do something about the situation. They have come up with what they feel is the answer to this problem. Their answer is: Directors in Christian Education. Trained educational directors are now available throughout the entire country and are constantly playing a more important role in the Christian educational life of this nation.

The Problem

Statement of the Problem. The problem presented to this study was as follows: What are the qualifications and responsibilities of a Christian Educational Director in the local church?

Purposes of the Study. It was the primary purpose of this study to:

- (1) investigate the need for a Director of Christian Education,
- (2) to consider the qualifications and responsibilities of a

director and

- (3) to determine the aims the directors have in their profession.

Contributing purposes included the following:

1. Introduction
2. A Brief History of the Origin of the Director's Office
3. The Need for a Director of Christian Education
4. Qualifications of the Director of Christian Education
5. Securing and Financing a Director of Christian Education
6. The Aims of a Director of Christian Education
7. The Duties of the Director of the Christian Education in the Local Church
8. The Relationship of the Director of Religious Education with Others
9. Attitudes Toward Directors of Christian Education
10. Summary and Conclusions

Assumption. The primary assumption of this study was that the Bible, both the Old and the New Testaments, is the Word of God which was written under the inspiration of the Holy Spirit. It is, therefore, the final authority on all matters with which it deals. It is the guide to faith and practise for every true Christian, and the foundation of Christian education.

Importance of the Study. The number of persons enrolled in Christian groups and auxiliaries has increased from year to year. The Christian leaders have come to realize the importance of Christian education in the local church and therefore must be reckoned with. Just as clearly as the need of an adequate and rightly directed

program has been seen; so there also has been seen the great lack of any constructive program. The necessity for a change in the educational program of our present church is apparent; but, the question uppermost in the minds of church and lay leaders is whether the Director of Christian education is the answer. As far as it was possible to ascertain, there have been no extensive studies conducted on this subject. It was felt, therefore, that a study on the Director of Christian Education would be timely. It was desired that this study would be of assistance to persons and churches interested in the field of Christian education, and to directors themselves, for examining what they are endeavoring to accomplish.

Limitations of the Study. Since no published books on this study were discovered, it was necessary to use what little material could be found in magazines, pamphlets and textbooks on leadership and teaching, plus personal questionnaires and interviews.

Methods of Procedure Used

Questionnaires. Firsthand data were gathered by means of a questionnaire. This questionnaire was sent to twenty directors of Christian education scattered throughout the United States. These directors represented the following denominations: Church of Christ, Church of God, Evangelical United Brethren, Presbyterian, Disciples of Christ, Congregational, Methodist, Covenant, and Assembly of God. The results of this survey were incorporated in the body of this thesis and tabulated in the appendix.

Personal Interviews. (Added to this have been personal interviews with some directors.) The purpose of these interviews was

threefold: (1) to get firsthand information on the responsibilities of a director, (2) to get the reasons why churches called directors, and (3) to get their viewpoints on the profession.

Research Method. Fifteen theological seminaries and four publishing houses gave suggestions as to material available. Even with limited material found in this field, library research has contributed largely to the study.

Definition of Terms Used

In order to prevent the possibility of confusion arising in the mind of any reader over the meaning of a term used in this study, a few definitions were listed.

Christian Education - In this thesis the term Christian education has been understood to mean: The process by which persons are confronted with and controlled by the Christian gospel. It is fundamentally the Christian community sharing its life with its members, its traditions, its experiences, its hopes, its faith and its mission.²

In Professor Heim's book, Leading A Sunday Church School, he defines Christian education as the guided activity by which persons live and grow in the Christian faith - life.³

~~Christian education includes all labor and procedure to bring~~
persons into a vital and saving experience through Jesus Christ, and enlarges and deepens their understanding of Christianity through study, work, and play.

Supervision - Dr. A. K. De Blois was responsible for a most comprehensive definition of supervision.

"To supervise means, fundamentally, to look over, survey, inspect. Supervision exercises the functions of oversight and direction, so a supervisor is a person who exercises general control over an enterprise."⁴

Curriculum - The curriculum includes all activities and experiences which are used by the church for the achievement of the aims of Christian education. It can also mean the prepared materials used in the church program.

Director of Christian Education - He is a qualified employed worker who is charged with the responsibility of promotion and giving direction to the total educational program of the church.

Organization of Remainder of the Thesis

In order to set up a background for the study, chapter II was devoted to the origin of the office. The need for a director of Christian education in the local church was dealt with in chapter III. Then in chapter IV, the qualifications of a director were discussed. The methods of securing and financing a director were presented in chapter V. Aims of present day directors were shown in chapter VI. In chapter VII the duties of the director were listed. The relationship of the director with the minister, Board of Christian Education, and others was included in chapter VIII. Chapter IX contains ~~the prevailing attitudes toward the position of a director.~~ Chapter X was devoted to a final summary of presented materials and resultant conclusions.

CHAPTER II

A BRIEF HISTORY OF THE ORIGIN OF THE DIRECTOR'S OFFICE

Introduction

This chapter was designed to present a short resume concerning the origin of the director of Christian education. An effort was made to go back to the earliest Christian leaders and trace the development through to the present day. In order to make a survey of the origin of this office, a number of pamphlets, magazines and textbooks were examined.

This chapter was compiled to make a study of the early history of Christian education beginning with Christ Jesus, the master director. It explained the period of history when Christian education was crystallized, the origin of the office of director in Christian education, changes in Christian education in the schools, past failures of the office and the increased interest in the office at the present time.

Christ Jesus, the Master Director

Wherever there is a functioning church, there is some form of education. Wherever there is a program of Christian education, there are leaders to direct the program. When Christ began gathering men together to be leaders in his church, he did not go to the Sanhedrin and list outstanding leaders in the field of religion, but chose very ordinary and untrained men, saying to them, "Follow me, and I will

make you fishers of men" (Matthew 4:19). Christ is calling today for men to be leaders in the field of Christian education.

Christ asked these men to follow Him and to be leaders in His way of living. The start of Christian education coincides exactly with the origin of Christianity. Having found Christ Jesus, the person, thus blessed, was moved to tell others about this spiritual experience and to share it with them. Every attempt to bring individuals to a saving knowledge of Christ, even from the time of Christ, has been a demonstration of Christian education.

Jesus Christ truly is the Son of man and truly the Son of God, Saviour, and Lord of life, but Jesus was also a director of Christian education. He studied the field in which he was to work. He studied the church as a whole and its separate organization of His day. He trained the future leaders of His church and took inventory of the resources both personal and material. He knew the history of the true religion, its traditions, its successes and its failures. After a thorough study of the situation in His day, He formulated His plans. He discussed His plans with His disciples and expected them to carry out His plans. In training His leaders, Jesus started a regular three year training course.

We also see Jesus as an organizer. Jesus called His disciples together and sent them out two and two (Mark 6:7). In the feeding of the five thousand, He commanded them that all should sit down by companies in ranks by hundreds, and by fifties (Mark 6:39-40). Jesus as the director could not look after every detail; hence, came the necessity of organizing all phases of the work.

Educational Directors of the First Seventeen Centuries

The Christian church, from the very beginning, realized the importance of an educational system. The concern of the leaders of the first century church was that the teachings of Christ be given in the careful manner; therefore, bishops, presbyters and deacons were appointed as teachers.

The apostles, after Pentecost, continued to teach the Christian converts (Acts 2:42). The three thousand souls, which were converted on the day of Pentecost plus the thousands that were converted after that day, were Jews. These converted Jews needed Christian teachers to re-interpret the scriptures.

Paul and Barnabas tarried in Antioch, teaching the word of the Lord (Acts 15:35). Paul sat at the feet of Gamaliel and was skilled in the teaching processes of the best Jewish schools (Acts 22:3). Paul and Silas had to do much teaching on their missionary journeys in order to make the Jews and Gentile understand the Christian interpretation of the Hebrew Scripture. In Thessalonica Paul reasoned with them from the scripture for three Sabbath days (Acts 17:1-3). At Berea, Paul continued his teaching ministry in such a way that the Bereans received the Word with all readiness of mind and examined the scriptures daily. Many believed in the Christian way at Berea because of Paul's teaching ministry (Acts 17:11, 12). While Paul was in Athens, he used the interlocutory, or the question and answer, method of teaching every day in the market place (Acts 17:17). At Corinth, Paul continued teaching the Jews and Greeks for a year and six months (Acts 18:1-11). In the school of Tyrannus, Paul taught Christian scholars for two years (Acts 19:1-10). Paul was not only a master

teacher, but he worked to train others to become efficient teachers.

Due to many adult converts, many Catechumenal schools were established. In these schools, the believers were trained in Christian doctrine and practice. Every convert had to go through this training program before he was admitted to baptism and the Eucharist.

The Catechumenal Schools trained the converted Christian chiefly by having them memorize the scripture. The first lessons were of an elementary and preliminary kind. As the years went by, a more thorough kind of teaching was given by competent teachers. By the second century the Christian could read great works by apologists such as Irenaeus and Justin Martyr.⁵

To preserve purity within the Christian church a system of elementary education was established. The teachers of these Catechumenal Schools had received fundamental Christian training in that they believed in the doctrine of the New Birth and sought to develop new zeal in the Christians. In the period from about 325 to 450 the Catechumenate reached the peak of its developments.⁶ The chief reason for many people attending these schools was for the purpose of receiving baptism. In the latter part of the fifth century the children were baptized in infancy and the training began to decline in importance. By the seventh century, the period of instruction almost disappeared.⁷

After the Catechumenate schools for the laity and the Catechetical schools for advanced education gave way, there was no provision made for the education of the clergy. When the education of the clergy declined, the training given by the clergy to the laity disappeared.

The ignorant clergy of the middle ages could not teach a grossly ignorant people. Even today, teachers within our churches, who have very little understanding of Bible, doctrines, teaching methods and class procedures, are not able to teach unless they are trained by directors of Christian Education.

For twelve hundred years, the chief course of education and religious culture throughout Europe was found in the monasteries. The monasteries trained men and were store houses for forgotten writings. With the coming of the Protestant Reformers came the development of new educational procedure. Every great reform in the church since the days of John the Baptist has been brought about by preaching; but the only way to retain a permanent reform is by religious training through a process of interlocutory teaching.⁸

Luther saw the need for schools to train children and scholars; for they are the seed and source of the church. Luther even went so far as to say that a clergyman was not fitted to be a preacher unless he had first been a teacher. Luther not only expected the teachers to see to it that their scholars knew their catechism, but knew what each answer really meant.⁹

The reason churches today have an educational program is to train the children. However, we have forgotten what Luther said about training scholars or teachers to teach the children. Children taught by trained teachers today see to it that their pupils know the meaning of Christ in their own experience. The teaching processes is not just a memorizing procedure for them.

Christian Education Crystallized

Seventeen centuries and more passed before Christian education,

as we think of it today, became crystallized. This crystallization of Christian education brought a training program in the ways and principles of Christ. Christian training is the greatest business function of the church. It became self-evident, therefore, that Christian education in the church must utilize the very best methods and materials, together with superfine programs and personnel.¹⁰

We must honor the Christian workers of the past. However, there have been many casualties of plans and programs, which are now being improved. As the world is steadily remodeling its plans and programs; so, the church is steadily improving its program.

The best methods, plus the finest literature, will prove comparatively fruitless unless operated by competent personnel. It will take a competent pastor, director, superintendent, and board of Christian education along with its methods and materials to make a fruitful educational program.

Origin of the Office

The office and work of the Christian minister, the Sunday School Superintendent, and the director of Christian education had their origin in vastly different stages of the Christian era. The work of the minister had its beginning with the first century, that of the Sunday School superintendent, less than two hundred years ago, and that of the director of Christian education, which is not so easily dated, may be said to have had its origin in the early part of the twentieth century.¹¹

The office of director is directly descended from what was known as the general superintendent. Most churches still have a general

superintendent, but he has charge of only the Sunday School. The director, on the other hand, has oversight of the whole of the educational activities of the entire church.

The origin of the office of the director of Christian education is hidden somewhere in the past half century. During the first decade of this period, there was a rapid development in this direction. The exact time and place of the origination of this modern day leader is not known, nor is the first man known who was given this title. The origination was a gradual process. This leader was brought into existence because of a need. America has witnessed the most vigorous attempt in history to teach religion. It has involved itself in radical and expensive changes. Changes were needed in equipment, curriculum, organization, leadership, methods and goals. The need made itself known when certain prominent denominations began to hire educational specialists to manage and maintain their particular program of religious education.

Christian Education in the Schools

In the nineteen twenties, the bishops, conference superintendents and lay people requested that the Seminaries train young people in the field of Christian education. As a result, the seminaries changed their curricula to comply with the demands of the church and they have been adding educational courses ever since.

Numerous young people have presented themselves for training in the field of Christian education and have helped much in the program of the church. Leadership as a whole, however, is still lacking in most of our American Protestant churches.

Past Failures of the Office

The reasons many directors of the past failed are numerous. Some made too great a separation between the work of the director of Christian education and that of the pastor. In many cases the director was to be the secretary and janitor. In some cases, the pastors became jealous of the success of the director. The depression of the nineteen thirties caused a decrease in the income of the church, making it necessary in many instances to drop the employees in Christian education. After World War II, the leaders of the church again realized that there was a work to be done in every church which required the kind of service for which Christian men and women were called. The call into this great new field of Christian activity should be recognized by young people, just as the call is recognized to go into the ministry or missionary field. The field of directing in Christian education is an attractive and fascinating line of work.

Increased Interest in the Office

Many consecrated young men and women desire to devote their lives to Christian work and, for various reasons, do not feel they should enter the ministry or go to a foreign mission field. To these people, the position of Director of Christian Education should hold a great attraction.

Today, many of these consecrated young people are preparing for Christian service. These young people are taking a four year college course plus two or three years of Seminary. The better the preparation, the less likely will the person invite defeat and the higher will be the salary.¹²

In our larger churches, a director of Christian education will always be needed, who, in close cooperation with the minister, will carry the major responsibilities for the educational program. Today, churches desiring directors of Christian education are having great difficulty in finding them. The number of churches desiring the services of directors is much greater than the supply and the consequence is that there has been strong competition for those that are available.

Summary

This has been a very concise resume of the origin of the director of Christian education. It has been interesting to go back to the very beginning of recorded history in this field and observe the gradual progress, then decline caused by depression and war and then the up-swing and growth of the movement of the present day. It was noted that Jesus Christ was a master director of Christian education. He studied the field of His work. He was an organizer and administrator. He trained His workers and then sent them out to fulfill their duties.

It was not until the seventeenth centuries after Christ that Christian education became crystallized. This brought on a program of Christian training. The demand for a training program brought forth the office of director of Christian education.

The origin of the office of the director of Christian education is hidden somewhere in the past half century. Men in this profession were in great demand and the Christian school began to introduce courses in Christian education. The field grew until the directors

were wrongfully used by the ministers and the church. The depression of the thirties and the wars of this generation also hindered the profession; but today, the church again realizes its need for directors, and young people are being attracted to this calling. Here is an open door for thousands of our Christian young people. Those who plan to answer the call to this high office should consult with their pastors, and with directors out on the field.

This short survey has given a better understanding of the origin of the director of Christian education and the reasons for calling them to Christian service. It is apparent that this Christian profession is with us to stay. An investigation of the history of this field gives us the reason for the better materials and programs found in the average and larger churches of today.

CHAPTER III

THE NEED FOR A DIRECTOR OF CHRISTIAN EDUCATION IN A LOCAL CHURCH

Introduction

The purpose of this chapter was to investigate the need for a director of Christian Education in a local church and to help provide a basis for ascertaining whether or not a local church should employ a director of Christian education.

The chapter was compiled to make a study of the need of a director of Christian education in the very early times of Christianity as well as the present day. It gave the opinion of having the minister or a lay member to direct the educational program. The need for guidance and unity in the educational program, teacher training program and recreational program are reasons given for the need of a director in Christian education.

The Need in Very Early Times

The words of Christ, "The harvest indeed is plenteous, but the laborers are few" (Matt. 9:32), express very vividly the need for directors in the church. The need for this type of ministry in the church is clearly set forth in the New Testament by the examples of Jesus and the teachings of the apostle Paul in his pastoral epistles. After the wilderness temptations and the calling of a few disciples, Jesus went up into the mountain to teach and direct His followers

(Matt. 5:1-2). There are numerous places in the four Gospels where Jesus taught His disciples and others in the matters concerning Christianity.

Paul, in his pastoral directions to Timothy, told him to take heed to his teachings so they would be a means of saving souls (I Timothy 4:16). Paul also mentions the need of sound teaching so that believers would be able to exhort in sound doctrine, and convict sinners (Titus 1:9).

Christ's great commission to His disciples was to make disciples and to teach.

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world (Matt. 28:19-20).

Not only did Christ and the Epistles set forth the need for Christian education, but the need for it has been obvious from the calls made by the church during these past twenty centuries. The church was the first institution outside the home to begin Christian education and was the first in America to teach secular education. When the United States government was formed it took over the work in the schools and separated the church and state. There also arose a great need among the churches for directors and trained teachers of Christian education after the government moved to protect the churches against a state controlled church.

The Need Today

Religion is no longer taught in our day schools and few parents

are teaching their children in the ways of Christ; this alone should cause churches to call educational directors. In the majority of churches, the members receive from one-half hour to one hour a week in Christian education. Therefore, the local church needs a director to train its teachers that they can do the most possible good in the shortest time.

Our local churches need teachers and officers who are as well trained and educated as teachers of public schools and other professional workers. The majority of our young people and many of the older people have high school and college education. They are demanding better educated teachers and directors of Christian education.

The Increasing Need

The Sunday School enrollment is continuing to keep pace with the increase in population. The total enrollment for all religious bodies in 1951 was 30,685,149, as compared with 28,893,789 in 1949, or an increase of 6.2 per cent. During these same two years, the population of the United States increased 2.2 per cent. Church membership also increased 8.3 per cent during these same two years. Since 1949, ten religious bodies had an increase of over ten per cent.¹³

Reports from Vacation Bible Schools also show a decided increase during the past years. In 1951, 86,899 vacation schools were reported, an increase of 39.8 per cent. Total enrollment in 1951 was 5,388,593, or an increase of 17.3 per cent since 1949.¹⁴

The summer camp and conference movement has, during recent years, increased in importance and opportunity for Christian education. In 1951, the churches had 3,612 camps and conferences, with

285,001 campers and 29,279 leaders and directors.¹⁵

With such an increase in the membership of church activities, it must have an adequate curriculum and trained leadership. Even with such an increase in enrollment in church activities, the average Protestant receives only twenty-five teaching hours a year as compared to the three hundred hours of religious instruction found in the Roman Catholic Church.¹⁶

It is small wonder that the average member in most Protestant churches can give no adequate reason for his faith. The major time allowed for Christian instruction is also poorly distributed.

The Mission of the Church

The church has a mission to perform, a mission that has its roots in Jesus Christ. Persons of all ages come to the church with their needs. It is the duty of the church to lead souls to Christ and help all of them grow into mature Christians.

To fulfill its teaching ministry, the church must teach its people. It needs active Sunday Schools, societies and special activity groups for its people. To increase the teaching hours, many churches have added the Vacation Church School, the Weekday Church School, church membership classes, camps, conferences and other educational associations.

Churches have also realized the need of special training in missionary education, stewardship, temperance, marital education and social education and action. Church officers and leaders of these groups need special help to understand and meet their responsibilities.

The great need of the church today is the improvement of its educational methods. The Sunday School and other activities are the greatest recruiting and evangelizing forces in the church. Seven out of ten of the new members entering the church come through the Sunday School. This fact alone should inspire the local boards of education to make its Christian teaching as effective as possible. The future of the church depends more than is realized upon the quality of its Christian education.¹⁷ To provide such training is the first task of the Christian church. To aid in its accomplishment is the major concern of all directors in Christian education. In working at this task, the directors of Christian education are fulfilling the final and supreme command of the master, "Go.. teach..".

Every church needs and should have its director of Christian education because of the complexity of the profession and the limited time of the pastor. In the very largest churches this office may be held by a minister of education, ranking on the staff as a co-worker with the pastor. In smaller churches, where lack of funds will not permit the employment of professionally trained leaders, nonprofessionals should be carefully selected, elected and trained.

The Minister as the Director of Religious Education

It is the opinion of some churches that, if the minister is himself qualified to give educational supervision, a director is superfluous. In other words, a director is needed and justified in situations where the minister is not qualified to give educational aspects of the church program to supervision and direction which they need.¹⁸ Even if the minister is an educational expert, research has

proven that the minister spends less than five per cent of his time on the educational work of his church. Therefore, the general conclusion is that ministers spend four or five times as much time in preaching, pastoral care, and administration as on the church training program.¹⁹ The pastor ordinarily helps little in the educational program because his opportunities and responsibilities run in other directions. If the minister spends only three to five per cent of his time in the educational program, the children and young people are neglected and it means an untrained future generation. Therefore, it is well within the province of this thesis to inform the church about its need for a director of Christian education.

Most Protestant churches in this country are still run on a one-man basis, inherited from a very simple social order, the minister being expected to fill singlehanded the office of preacher, pastor, administrator and educator. But the church must take its choice. If it wants good preaching and faithful pastoral care, it must give its minister time for this kind of work. The minister should then be relieved as far as possible from educational work. The educational work should be delegated to others, but the pastor in this case should keep in close touch with the educational program.

Educational Director Completes Ministry

If the budget is sufficiently large enough to engage a salaried worker, the most important addition to the official staff of the church is the educational director.²⁰ Some churches believe an assistant minister should be hired before a director to care for the educational program, but in most cases, he recognizes his position as

just a stepping stone to the pulpit. An assistant minister neither is trained nor interested in being a director of education; therefore, the educational program would be neglected. Even when the church does have an educational director the pastor too should have training in Christian education and give ample time to it as supervisor of the total church work. It is a mistake to think that a pastor can do his work without this. Without a pastor trained in Christian education a director's work may be nullified.

The Protestant church has a sixfold ministry of worship, teaching, training, service, evangelism and preaching.²¹ Few ministers are able to give adequate attention to all these ministries even in a small church. It is necessary, therefore, for every average or large church to assume the responsibility of an adequate educational program and employ an educational director to supervise the teaching and training of the church. It must be remembered that the work of a director does not conflict with the minister, but rather supplements the work of the pastor.

An educational director is needed to make the Sunday School more efficient, to correlate the Youth Fellowship societies in such a way that they become an educational addition to the church. The children's church for the primary groups increases the educational program of the church, for it will also be a means of instructing the children in worship and expression.

Lay Leadership in Christian Education

There has been much discussion as to the relative merits of having professional or lay leadership for Christian education. Some

feel that the work involved is of such a technical nature that only those who are professionally trained and adequately compensated can be expected to carry it on satisfactorily. Some believe Christian education should be in the hands of lay people.²² The position of the writer is that both types of workers are needed. The professional must direct, supervise and train, while the lay workers teach those in their own church program.

The operation of a well organized program requires effective leadership. This is especially true when the work is to be distributed among many people. There needs to be a guiding head for the whole organization. This person must see the whole purpose and program of the church and the educational program in all its phases.

To bring out the need for an educational director there is no intention to minimize the place of laymen and laywomen in Christian education. They have always had, and probably always will have, a large place in it. Usually there is a lay superintendent, directors of vacation Bible school, youth fellowship, mission band, Heralds and other activities. These lay workers usually have served on a voluntary basis. However, the practice is increasing toward paying persons in key positions.

Recognizing the Need of Coordination

The church needs payed directors to carry out its mission. In any group of people, no matter how small, there must be some leadership to insure harmony and unity of activity. Verna Mc Griff, of the Richmond Church of God, Portland, Oregon, gave the following statement concerning the need of a director of Christian education: "Our church

needed someone to coordinate the various fields of educational work". An organization without leadership soon ceases to be an organization. Unless there is leadership, there is confusion. The church should learn from the business world the value and efficiency of unity in activity. Efficient business is conducted because of good organization under competent directors. The church needs directors that are adequate to give unity to the educational program of the church.

The Need for Guidance and Unity

A director is also needed to give united activity. The Plymouth Congregational Church of Seattle, Washington, hired a director to implement the total program of Christian education for children, youth and adults. One staff person found it impossible to carry out the total church program and to give the proper guidance to every channel in this church of sixteen hundred members. A director is needed who is skilled in giving guidance and who can create the desire to do the most effective thing.

Miss Irie Welch, director of the Rose City Presbyterian Church of Portland, Oregon gave the following reason for having a director in their church: "There was a need for better organization of our work, a more unified program, the needed assurance of wise planning, as well as more extensive work with the youth and adults of our church."

Where there is group thinking and planning under a competent director the church will profit by the plans and the church program will produce results.

The First Methodist Church in Portland, Oregon, called a director because they realized that no minister could adequately handle the

problems of every organization and committee, such as; the Sunday church school, the vacation church school, camp and conference programs, the youth fellowship, young adult and adult groups, men's and women's organizations, leadership education activities, church membership classes, missionary groups, Christian family life programs and other agencies of the church.

The Disciples of Christ in Atlanta, Georgia, called a director because they saw the need for guidance in the educational phases of the church's expanding program. They needed some one to survey the needs of all age groups in the church, to evaluate the effectiveness of the present program and to suggest desirable changes with new projects to improving the total educational program of their local church.

The questionnaire received from the Portland First Covenant Church, Portland, Oregon, gave the following reasons for having a director: "We felt a need for leadership in the young people's departments. The director was to make plans for reaching the unchurched youth and enlarge the enrollment in the educational agencies of the youth department."

Leadership is needed in the church in order to guide the youth in achieving satisfactory and worth-while things for themselves.

Most churches that have grown considerably in the past few years have found it necessary to call a director of Christian education to satisfy the need of a full program which includes some of the following needs:

1. To help select personnel - teachers, superintendents, sponsors and advisors.
2. To provide annually for the further training of every

worker by means of leadership education classes.

3. To give advice on printed curriculum materials needed for all the educational activities of the church.

4. To keep and arrange accurate and permanent records which will be available to all who might be interested.

5. To advise in the making of a program calendar which will serve not only to avoid conflicts but also as a reminder to those responsible for given programs.

6. To develop an educational consciousness in the entire congregation.

7. To provide supervision for the whole educational program.

The pastor of a larger church has so many other duties which demand his attention that he cannot devote enough time to this phase of the work. Also this phase of the ministry is demanding men who have specialized in Christian educational work, who have not especially trained themselves for just pastoral work.

Teacher Training

The training and development of teachers is probably the greatest task of the Christian educational director and perhaps presents the greatest need for an educational director. Every year the church should have a new class for the training of teachers and workers. In such a class, a substitute teacher could be readily found when needed to fill a vacancy.

Recreational Activities

Churches need leadership in social and recreational activities.

The churches in general are doing nothing in this line of work for the young people or older. We complain about what the world furnishes for social and recreational activities, but are not furnishing anything to take the places of what others are doing for them.

The Church Must Recognize Its Own Need

When the needs for a director of Christian education are understood by the Congregation, the committee should estimate the strength and possibly the duration of this desire for a director. The committee should study the church carefully to see if it really wants and needs a director. The people may desire a youth worker, assistant minister or secretary instead of a director. The survey made by Dr. Erwin L. Shaver reveals that forty per cent of the reporting pastors desired an educational worker.²³ The wise church will study its program to see its need, then, if the budget will provide, it will call an educational director at once.

There are ministers who know little about sharing responsibility, who are confused about delegating authority, who sometimes show jealousy of their associates in the leadership of the church. Very few directors remain in a church with this type of minister. In one of the central states there is a church with six thousand members.

~~The minister saw no need for a director because he felt that his~~
 qualifications were of such character that he could direct the affairs of the full church program. This minister did not realize the need of his congregation for only twenty eight per cent of the members attended Sunday school. With an average of just a little over a fourth of the members of a church attending Sunday school and the

minister not seeing a need for improvement, the board of Christian education should investigate and prove to the minister and the congregation the great need of a director.

For a congregation of 400 or more members with an adequate budget, the employment of a director of Christian education will greatly expedite the work of the pastor and make possible a more efficient, effective, and intensive program of Christian education. The program of any congregation will profit greatly from the sympathetic and consecrated direction and inspiration of a trained director.²⁴

A small church in Portland, Oregon, with one hundred and fourteen active members has had a part-time director for the past two years. This director serves in two fields which enables smaller congregations to benefit from near-at-hand professional leadership.

When once a church can be brought to see that with the help of an educational director it can multiply the hours of its teaching and training ministry, the importance of this paid worker will be obvious.

Summary

A brief resume of the need of a director of Christian education in the local church was made in this chapter. It was interesting to ~~note that Jesus and Paul were directors of Christian education in their~~ day. The need for trained leadership has been obvious from the calls made by the church during these past twenty centuries.

There has been a great increase in church activities in the past five years and this calls for an adequate curriculum and trained leadership. The pastor ordinarily helps little in the educational

program because his opportunities and responsibilities run in other directions. Therefore, the church needs a director of Christian education.

If the budget is sufficiently large to engage a salaried worker, the most important addition to the official staff of a church is the educational director. The director with the minister will see that the ministry of preaching, evangelism, worship, teaching, training, and service are given adequate attention.

We have seen that the director is needed to coordinate the various fields of work, to unify all activities, to organize and give wise planning, to give guidance in educational phases, to select personnel, train workers and develop an educational consciousness in the entire congregation.

The many needs given in this chapter from churches that sent their questionnaires back indicates that the demands require much more time than a volunteer worker would have to give to the work. It demands more training than the average superintendent or Sunday school teacher has had opportunity to acquire.

The chapter gave us insight on how the pastor and director should lead the church in a coordinated ministry. They should share in the responsibilities and functions of the whole church. A clearly defined division of responsibilities is necessary for effective functioning. The pastor is the chief administrative officer of the church and the director is the associate, directly responsible to him and have supervision of the educational function of the church.

The pastor has a large field to serve; he cannot possibly take care of all the educational functions of the church. The members of

any church should encourage and promote the appointment of some one to aid in the teaching ministry of the church.

CHAPTER IV

QUALIFICATIONS OF THE DIRECTOR OF CHRISTIAN EDUCATION

Introduction

In the last chapter, the findings of the study on the need of a Christian educational director were presented and discussed. In this chapter the qualifications for a director were presented. These included a section on the personal and professional qualifications needed by directors. In order to discover the latest qualifications needed for today's directors, it was necessary to investigate the present views of directors on the field and up-to-date information found in books and magazines.

When the demand for director of Christian education began to show itself in America, the larger churches began to investigate where a director of Christian education could be secured. Their success was hindered, for there were few to be found. Men had not seen the importance of preparing for such a position and neither had the colleges or seminaries added this subject to their curriculum until some of the churches of America began to ask for graduates who had the training to excel in the leadership of education. As a result, early qualification for the directors were to a large extent based on how much experience they had in the Sunday school and youth groups and also on the success they had been able to achieve. The techniques were crude and the results were often unfavorable.

A Christian Experience

The possessor of this office, invested as it is with so much sacred responsibility, must possess certain positive spiritual and mental qualities. A partial list of the most important of these requirements was included.

The first and most needed qualification of any church worker, whether it be the director or a lay worker, is that he must have had a personal experience with Christ in the manner of knowing Jesus Christ as his personal Saviour. It is not enough just to know about Him, but one must have fellowship with Him, a daily, constant, communion with Christ. Jesus said to his disciples, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me" (John 15:4).

A thorough conversion experience is the basic requirement. He should so live as to compel folks to take knowledge of him, that he has walked and talked with Jesus. Too often the experience of a thorough conversion is held to be a minor consideration. If a man or woman talks well, looks well, dresses well, and means well, he makes a popular candidate, but the results may be fruitless.

The director must be a true Christian, fully surrendered to the Lord Jesus Christ. Only a person whose own character is genuinely Christian can hope to lead others into a conversion experience. The work of the director is a Christian work, and only a Christian can do it properly. The more of Christ the director possesses, the better director he will be.

A Call of God

Before considering giving his life as an educational worker, he

must feel a call of God to that phase of Christian work. It is no money-making field. The love of money must leave his mind. The director does not deal much with written facts, but with human personalities and souls.

Any person, entering the field of Christian education, should have a sense of vocation, a close companionship with the Lord and loyalty to His will. He should have a heaven-sent conviction that the program of education can help accomplish that which Christ has commanded.²⁵ He should be a person of consecrated Christian character ready to sense the mission of Christian service.

The call may not be such as Saul had on the road to Damascus, but when the call comes, it is felt as definitely as one called to preach or be a missionary.²⁶ When one is led into this field, he should have conferences with directors, have much prayer, then go with a conviction that he can render a greater service in this field than in any other. The conviction of God's call must be as deep as life itself.

Personal Qualifications

The first personal qualification for a director is humility. A proud person will never get along with the pastor nor the congregation. He would be a driver but never a director. There should be no spirit of superiority. Pride and self importance separate; humility unites. The director will have real humility if he is willing to help others succeed to a point that is even higher than he, and do it without jealousy. Meekness is also a great factor in the control of others.²⁷

Love for people and ability to work with them and secure their cooperation are very important.²⁸ The director must love people for what they are, not because of their position or backgrounds. The people should be drawn to him because of his warmth and love for them. He should bring people to admire him for his vision and courage. A loving and understanding sympathy for people goes a long way in winning friends to Christ and into the work of the church.

The director must have an aptitude for unselfish sharing. He should be able, by the power of the imagination, to put himself in the lay workers' place and understand with sympathy the difficulties that beset the church program.

The director should have the power of self control and quietness when needed. If the director cannot control himself and keep his voice down, he will not be able to control others. The greatest leaders are quiet and self-controlled. Along with self control is patience. Even if the director knows that the desired outcome will never come, he must not get irritated. Sometimes our greatest victories are won by being patient and standing still.²⁹

Physical and emotional maturity are important for a continuing teaching ministry. The director must be a stable person, whose conclusions are reasoned and whose convictions are secure. The blind cannot lead the blind any better than an immature director can supervise an educational program. A director has genuine maturity when he has sound judgment and understanding.

The director must be cooperative with a willingness to obey. He is supervisor of all department heads; therefore, he must show evidences of a cooperative spirit. Cooperation will do much to win

the respect and high regard of those whom he directs. Obedience is better than sacrifice (I Sam. 15:22). When a director is willing to obey he will also be willing to work. There is no place in the church for lazy people. Christ challenged us to work and keep working. The director will soon find out that he will not be able to work union hours. Often will he have to give up holidays to do the required work. Love for his work and for his people is the real heart of a director. Love determines motives and there should always be the genuine, true motive.

The director must grow in wisdom and in the Spirit of God. If he is to cause others to grow in Christianity, he must continue to grow. He must have growth in his personality, for it is not born, it is made. Personality grows. It takes its form in work and play. It is shaped in the shattered and strenuous problems and its duties. It bears the marks of whatever spiritual fellowship and communion we keep with the Lord.³⁰

Personality is important for the director for he is marked by every person he meets. When a man surrenders his will to the call of God, he does not lose his personality. Contact with a person who is charged with the Spirit of Christ can hardly fail to light the spark of desire in the soul of another for a richer, deeper experience in Christ. His personality must show a faith in God, in the Bible and must be evidenced in his talk.

To develop his personality, the director must set his goal at living constantly in the presence of Christ. Living in the presence of Christ will bring forth a cheerful mood, a control of the tongue, good friendship, a lack of jealousies and save one from idle worry.

He will need to discover his weak points and work to overcome them, to improve his desirable qualities in order to have personality growth.

Little has been said about physical improvement; but one must realize that a person of good physique commands the attention and draws the interest of others. The directors' appearances should create a favorable impression. A well dressed director will gain a favorable hearing audience better than an untidy director. If a director presents a clean, well-groomed appearance, it gives evidence of a reasonable measure of self-respect. A healthy director will help produce effective work. A good voice is another factor that adds to his personality traits.³¹

The director must have a willingness to learn so he may accumulate a wealth of knowledge. A growing director gathers in a great storehouse of materials and suggestions, which he can use in helping the teachers and department heads and this leads us to the need of a professional education.

Professional Training and Experience

Practical experience gained by persons having taken an active part in church work during their early Christian life helps to lay a good foundation for professional training. Some of this practical experience in church work could well have been done while attending high school. At any rate, training could well have been begun in the early part of the Christian life to make the best preparation for a professional career as a minister of religious education. Any position of leadership in the Sunday school or youth fellowship would

have given much practical experience and training.

He may also have held a position as a denominational worker, as district or state representative; which would have been excellent preparation for a director of Christian education.

It is the opinion of Vieth in his book, The Church and Christian Education, that the training of a director of Christian education should be equal to that of the pastor, with the exception that he would take more specialized work in Christian education; whereas, the minister would specialize in homiletics, worship and the care of a parish.³²

In a church in which the minister has had educational training and is willing to give much guidance and help to the director, it is possible that a college graduate with a minor in Christian education could well carry on such work. The director must realize that he must be competent in the whole field of Christian education before he can become an adequate teacher of religion. A master's degree in Christian education from a seminary is a minimum for the preparation of professional leaders in Christian education. The questionnaire revealed that over ninety per cent of the directors of Christian education do have a college education.

A director of Christian education may be qualified for his position in the following ways:

1. Educational training at a school specializing in Christian education, plus a number of years of practical experience serving a church.
2. Persons holding an A.B. degree with a major in Christian education, and currently serving a church.

3. Persons holding a B.S. degree in Christian education, with wide experience over several years in the field and local church work.

4. Persons holding an A.B. degree plus two years of professional training or its equivalent, preferably obtained from a school engaged in training students for the Christian ministry.³³

To meet adequately the requirements of a creative director of Christian education, all directors, regardless of past training, should seek out opportunities for continued personal and professional growth through inservice training and other programs. Continuous professional growth is essential. Summer courses, attendance at meetings, conferences and institutes for professional workers and the reading of professional periodicals and books will aid in this growth. He should be acquainted with and have a working knowledge of all the denominational literature, such as the study course books and teacher training books. He should have in his personal library an adequate supply of books on teaching and general leadership so that he can readily offer help to teachers and others, and also for his own reference as sources of authority. Fellowship and interchange of ideas with other directors is always helpful.

The director has a position which should demand respect and unless he is able, by his training and character, to gain and retain this respect, he will probably fail in this undertaking.

In his special training in Christian education he will have had training in techniques of teaching and leadership. He will know the Bible and be able to teach it to the leaders of the church, especially the teachers. In order to have this Bible knowledge, he should be a graduate of a Bible-believing college.

The director should go to a church related college because it affords him with a more purposeful and positive emphasis upon moral and ethical principles, it gives Christian atmosphere which is conducive to moral living, it establishes stronger motivations in that it teaches positive Christian principles, it builds him in spiritual life and inspires him through its curriculum, chapel, and other religious activities to grow toward spiritual maturity.³⁴

The director should know his Bible. To master the Bible, one must have a background knowledge which should have been received in the Christian college and seminary. He should have various helps and commentaries to help him become a Bible student. Not only should the Bible be his textbook, but also his source of spiritual strength. It is the guidebook to complete living.

A director should study in many fields to avoid stagnation and monotony. He needs to study human nature. Like Jesus, he should mingle with people and study them. He needs to study the technique of teaching. If he has the art of teaching mastered, he will succeed in kindling interest and stir up thought and feeling among those he teaches. He must continually grow in knowledge and in teaching power.

A good director needs to qualify himself so that he becomes a trustworthy guide. It implies a Christian experience and regular program of prayer and Bible study. It puts upon the director the obligation to have self-control when difficulties and temptations come because of the rapidly changing social order. The function of the true guide is leadership rather than dictation.

The ability to discover and interpret new methods will help

the director find new opportunities for his teachers and department heads.

Much training in the field of supervision is needed to exercise the functions of oversight and direction. He needs to know how to observe and criticize the aims and guiding principles employed by the teachers and give suggestive projects, plans, and methods. He needs executive ability so that his work will be more efficient, and more systematically managed.

The director will not be qualified for the job unless he has a genuine interest in and love for young people. He should enjoy fellowship with the young people for every contact may influence them to enlist in the work of the church. Jesus was with His disciples day after day to make His resources available to their need. He must watch his personal conduct and places of amusements for he is a marked individual. He should represent Christ every day and set forth the proper example in his Christian living.

He should be a diplomat. It is very easy to incur dislike, criticism, jealousy and even hatred by the undiplomatic thing. The best rule in dealing with people is the Golden Rule. The director should always be willing to listen to the suggestions of the humblest individual. He should know how to take criticism. He should never assume to take credit for any accomplishment. He should go out of his way to compliment others for the work they have accomplished.³⁵

The director should be an enthusiast about his work. He lets people know and see that he loves his work more than anything else in the world. If he really loves his work, he will be willing to sacrifice for it and overcome difficulties and discouragements.

A vision to see into the future is needed by all church workers. The director must never be satisfied with the routine way of doing things. If the church program gets into a rut, he is to blame. He should have high standards in mind for his church program. Better efficiency, better leadership training, better teachers, better equipment and housing, more souls for Christ should be the continuous vision of the director.

The good director becomes a better director through unceasing practice. Practice, ideals, and profit are necessary factors to improvement. No one ever learned to be a better director just by reading books or listening to lectures on the subject.⁵⁶

It costs something to be a director even beyond the price we pay for training. But courageous directors will not shrink from things simply because they are difficult. To be a director genuine, hard, persistent work is needed. Work in the church must be done thoroughly and in the best possible way to satisfy the people and the will of Christ.

Summary

In this chapter an effort was made to study some of the qualifications, personal and professional, of the director of Christian education.

It was revealed that the early qualifications for the directors were to a large extent based on Sunday school and youth group experience. The techniques were crude and the results were often unfavorable.

The written materials as well as all questionnaires returned

brought forth the fact that the first and most needed qualification of a director is that he have a vital experience with Christ. The spiritual life of the director is surely the most important part of the whole directing process.

For the director to enjoy his work he needs a deep consecration with a felt call of God. The sense of the mission of Christian service should be constantly on his mind.

His personal qualifications should include: humility, love for people, self control, patience, physical and emotional maturity, cooperativeness, willingness to obey and work, spiritual growth, rounded personality, good health and a willingness to learn.

His professional training and experience should include: training in the early part of his Christian life in his local church, graduation from a Christian college, two or three years of seminary training in the field of Christian education, attendance at conferences and institutes for professional workers, reading of periodicals and books in this field. The Bible should be his textbook and source of spiritual strength. With this background, he may become a trustworthy guide which will help him discover and interpret new methods for the advancement of his teachers and church leaders. He needs executive ability to be able to supervise and have more systematic management.

The office of the director is a sacred trust in which heavy obligations and responsibilities are involved. Every congregation should realize this when selecting the man into whose hands the direction of the affairs of the church program are to be committed.

CHAPTER V

SECURING AND FINANCING A DIRECTOR OF CHRISTIAN EDUCATION

Introduction

In the preceding chapter the qualifications for a director of Christian education were discussed. The personal and professional qualifications were considered. Then a discussion of general qualifications was given, followed by a summary of the whole chapter. In this chapter the findings of the questionnaires were used as the main source of information on how a director is secured. This chapter was also compiled to make a comparative study of the present salaries of directors. It also gave methods and arrangements for financing a director.

The selection of the director of Christian education should be a matter of great deliberation and concern. Too often it is treated lightly and hurriedly in churches that have had directors for many years and the results are tragic.

Preparing the Congregation

After the board of Christian education and the minister consider the needs of the church and the functions of a director of Christian education, the congregation must be properly informed of the findings. The congregation needs to be prepared for an addition to their staff. Every member of the church should be made conscious

of the duties and responsibilities of the director. Each activity group should understand what the relationship between the director and the groups may be. If a director of Christian education is being employed for the first time, the congregation should be prepared and given a proper interpretation of the status of the director. A district director or a neighboring church director may be invited to help explain the duties to the congregation.

Provisions for the Director

The congregation should provide office space for the director with prepared equipment and supplies. Prior to his coming, some arrangements should be made or suggested for his living quarters. From the questionnaires returned, fifty per cent of the churches provided living quarters for their director. The directors were furnished homes in the same manner as the minister of the church. It was interesting to note that the directors who received living quarters from the church also received, on the average, over one thousand dollars a year more than the directors who received no living quarters with their job. These statistics were not affected by the church enrollment. Some of the churches that did provide living quarters were one tenth as large as some that did not provide living quarters.

The congregation should make provision for some secretarial help for the director. This help is necessary if the director is to have time for creative and advisory work.³⁷ The questionnaire revealed that three fourths of the directors who returned their questionnaire have full time secretaries. Ten per cent of the

directors have part-time secretaries to help in their offices.

There should be a clear idea as to the responsibility of the director. An agreement in writing should be made between the church and the director as to what his duties shall be even before he comes to the field. The questionnaire reveals that ninety per cent of the churches described the director's duties before hiring him.

The director can not be promised any definite working hours. The director's work never leaves him, for he is always on the job. The congregation should arrange one entire day off during the week. Summer vacation should be at least two weeks with time off for summer or mid-year state or national directors conferences. The director needs time for conferences and summer refresher courses in college and seminary for religious growth and mental development.

After the congregation is prepared for a director, it must know where and how to secure one. By this time the entire congregation should see that any successful plan of religious education will depend upon securing adequate leadership. There should be no compromise for the sake of desirability. The right individual can be secured. If no one is immediately available, the church officials could well select an intelligent, vigorous young man or young woman of the church who would welcome the opportunity to prepare for the profession. This person could be helped to acquire the needed training and guided in his development along the exact lines desired. Financial assistance would be given by the church with the definite agreement that the one being helped would accept the position as director of Christian education in the church for a given length of time. He would then help train others who could take his place if

necessary.

Judging by the continued inability of seminaries to meet the demands of the churches for professional religious educators, we are faced with a shortage of directors and ministers of Christian education. This shortage of trained educators has caused many congregations to call ex-public school teachers whose theological background was inadequate for guiding teachers and department heads in their Christian faith. Students about to graduate from seminary often find themselves in demand as associate pastors with primary responsibility for education.³⁸

Methods of Securing a Qualified Director

It is not a difficult task to obtain some one to take the job as a director; but, it is difficult to get a qualified director who will produce a well-rounded church program and help bring salvation to those who are lost. The selection of such a person should be done with much prayer and discussion, praying that God will lead to the person best suited for the particular congregation.

The National Council of Churches of Christ in America suggest that one use the following procedure:

Most denominational boards of education provide placement service. A church seeking a director, or a director seeking counsel about his work, should consult the national staff member responsible for work with directors in his denomination. This method does not guarantee to produce a director, but it is the best procedure for any church to follow.³⁹

However, the above, while it may be of help, should be considered carefully; for there is great danger in depending upon the

denominational board who is often not well acquainted with either the applicant or the church concerned.

Another way of securing directors is to inquire about such men from fellow pastors or professors in conservative seminaries who know the possibilities of their students.

The questionnaire revealed that one fourth of the directors were contacted through the pastor. The pastor would contact the director and have the board vote upon that person. Others received their appointment from their annual conference or denominational headquarters. Many received a call while in college or seminary. One director received his high paying director's job through the American College Bureau - a teacher placement agency in Chicago. Some received their job by "pulling strings" and knowing the right people. A director from Portland, Oregon, wrote that he had been a Sunday school superintendent for some time and the church saw the need for a director of Christian education and voted accordingly.

A Long Beach, California director of Christian education gave the following statement: "I am a 'grass roots' director. I have been a member of this church for twenty five years and served six years before as a director of young people. The church said they needed a director of Christian education and voted accordingly."

~~There are many ways of contacting directors, but the congregation must be cautious in hiring a director. The congregation should hire a director with the same basic theology it has, or at least a similar philosophy of winning souls for the kingdom of God. Many congregations prefer to hire a director from their own denomination.~~

Invitation Followed by Personal Interview

After the name of a likely candidate has been chosen, the pastor or the board of Christian education should write the candidate a letter, giving a brief picture of the church's needs, working conditions and financial arrangements. This helps the director to know whether or not he is interested. The director, if interested, should return a letter giving his qualifications in terms of training and experience and educational philosophy.

If the candidate is considered worth having, he should be invited to make a visit to the congregation for a few days, with expenses paid, and should be introduced to the board of Christian education, board of administration and others of the congregation. The director, with the pastor and board of Christian education, should exchange views on the functions of Christian education. They should talk in detail about the duties, working conditions and financial program they have arranged. If all duties and arrangements are made clear during this first interview many difficulties will be avoided after the director has been called and is on the field.

If, after the interview, the minister and board of Christian education feel that this director is the one they want, that he has the qualification for doing the job and has the personality to work with the staff and church members, the minister should write and make a definite offer in salary, what duties are required, what vacation arrangements may be expected, the minimum length of term desired, and some plan for retirement income.⁴⁰

When to Begin Work

Most directors begin their work about the first of September, just before the secular schools begin and the activities of the church again become more aggressive. If a director spends a week or more in the church just before the summer vacation begins, to meet with the teachers and leaders, then he may make complete plans for the fall and winter quarters. January might also be a good month to begin work. It would allow him time to study the existing program and leadership, visit with groups, and find additional leadership before planning a full year's program beginning in September.⁴¹

When the director arrives to begin his duties in the church, there are a number of things which should be planned by the congregation to welcome the director into the church fellowship. On the first Sunday the director is present, the minister should give an explanation to the congregation of the educational program, giving perhaps the entire morning service to such explanation. This first Sunday morning would be a fine time to end the service with an installation or dedication ceremony. The church should then have a church fellowship dinner which would give the whole congregation opportunity to meet the director and give him a genuine personal welcome. The church can do a lot to make a new director feel at home in the church and in the community. In the evening service the director could give his conception of tasks of the Christian educational program, with requests to the congregation that they pray for the educational workers as well as the full church program.

The director will usually be more successful when he feels at home, and is appreciated by the minister and congregation. If the

staff has confidence in the director's skills and abilities, they will be willing to work together and the church program will move forward.

If the church has a director who is professionally trained, the cause of Christian education could be helped much by furnishing him an assistant. This assistant should have qualities and abilities for future leadership. He is to follow the suggestions made by the director in doing those things which shall render the largest assistance. The church should elect the assistant director for a one-year term. If the assistant proves efficient, he would eventually become a director. His period of apprenticeship would help qualify him for a full fledged director. A capable assistant may not always be immediately available but could probably be developed from young people specially interested in the activities of the church program. Youth is now, as always, seeking ways to serve. The material is present in every church.

The source of future directors depends mainly on three groups of people, namely, the teachers of religious education in Christian colleges, the teachers in departments and schools of religious education in connection with theological seminaries, and the pastors of churches in the various denominations.

Upon these three groups lies the future success of the supremely important enterprise of Christian religious education.⁴²

Financial Resources Studied

Before calling a director the congregation must make a thorough investigation of its financial resources. Churches seeking a

director must realize that the demand exceeds the supply. According to the economic law of demand and supply, any time when the demand exceeds the supply, it means higher cost and harder to secure. In many cases the church will be compelled to hire him away from another church in the same manner some congregations receive their ministers.

The committee should make a survey of what neighboring churches are paying, then add at least \$300 to find the figure it may need to pay.⁴³ If this amount exhausts all available funds for educational purposes, the church will have to increase its budget or forget about a director.

After a salary has been taken from the budget, there still must be enough money for leadership education, new equipment, improved facilities, materials for pupils and teachers, books and periodicals and attendance at camps and conferences. The church which employs a director should have a carefully planned budget. The church budget should show the various means of income and needed expenditures in the full church educational program. An inadequate budget is the cause for eliminating many directors and full educational programs from many of our churches. The committee will need to make a careful study of the financial potential of the church before securing its director.

Financial arrangements are important and should be clarified. The welfare of the director of Christian education must be a concern of the entire congregation. The salary should be adequate and in accord with the professional training. It should allow for the kind of living accommodations the congregation wants its director to have and which will make it possible for the director to live at the same

living standard as the minister. The congregation needs to remember that all qualified directors have spent many years and as much as six thousand dollars in securing adequate training.

When a church can see that with the help of an educational director it can increase its church program and be assured of trained teachers and leaders, it will work for an adequate budget to cover the expense of having a director.

Women or Men Directors, Which?

Many churches feel that there are certain advantages in securing a woman as educational director. Men will usually have a family to support so the expense of a woman would not be as great. In most cases, the church staff and office workers are usually women and so much of the director's responsibility covers the departments of the elementary division of the Sunday school that a specialist in children's work will have a distinct advantage. A woman director does not have the problem of adjustment between the pastor and herself as is possible with men directors for they have not been as sensitive in the matter of rank and authority. With a woman director, there will be less likelihood of uneasiness or jealousy in the ministry, which may come if the man director has pulpit ability and popularity.⁴⁴

Women cannot be adequately trained and cannot afford to enter the profession unless congregations recognize the importance of adequate salaries and provision for retirement. This would seem to indicate that all directors are or should be women. It happens that the majority are, but when one looks at the total program and adds

the minister of Christian education and the associate pastor in charge of education, the picture changes. The questionnaire revealed that only one fourth of those in charge of the total church educational program were women. Many churches have assistant ministers who have had special training in the field of education, therefore, their main field of work is educational.

Salaries

The salaries of directors vary from one church to another, making it difficult to recommend any specific amount to be paid. In the questionnaires the salaries ranged from \$2400 to \$6400 a year. The average salary was \$4000 a year. The women directors averaged \$1500 a year less than the men directors.

The director's salary should be related to the salaries of other members of the staff who have equal education and years of experience. Some churches use the salary scale of the public school teacher in the community as a guide, in which case the director should receive a salary similar to that of a high school teacher or of a supervisor with equal training and experience. Yearly increases should be provided in the same manner that the secular school provides.⁴⁵

The questionnaires also reveal the following circumstances which determined the director's salary: Three fourths of the salaries were determined by the ability of the church to pay. In one half of the cases the preparation in background and training helped some in this determination. Three fifths of the salaries were influenced by the number of years in service of experience. It was

also interesting to note that three fourths of the directors receive car allowance for denominational or interdenominational conferences on Christian education and for local calling. The average church realizes that it will profit if time is granted for the director to attend camps, summer conferences and training schools. Through the service of paying car allowances, the congregation assumes its share of the responsibility for the work of the church at large.

A minimum salary of three thousand dollars plus car allowance and living quarters was suggested by the Evangelical and Reformed Church in nineteen fifty three. Social security or pension and sick leave, as well as a paid vacation should be provided.⁴⁶

Pension Provision

Pension provision for the director should be available. It is well to investigate denominational pension plans and also Social Security. The director should be insured against the uncertainties of old age. Their lives are spent in unselfish service, at nominal salaries, considering their training and abilities, and they are not in a position to lay aside funds sufficient for future security.

Every minister of Christian education who gives the best years of his life to Christian service should receive the cooperation of the church in the payment of premiums to the retirement fund of the denomination he represents. All such items are justified in the general current church budget.⁴⁷

The questionnaire revealed that only forty five per cent of the churches provide a pension provision for their director. This is a low average, but it will grow as the profession becomes more

stabilized.

The Budget

A full educational program is centered around a well planned budget system. The financing of a church director and educational material is usually not difficult, if plans are carefully laid. It is important to estimate the various costs that will be involved, and to draw up a budget. A budget should become a goal, yet more than a goal. It is a system of finance. The ideal finance system is the single unified budget. All contributions by individuals through organizations are brought together in the church treasury. There is one budget and one central treasury. The Sunday school, youth fellowship, men's brotherhood, women's societies and other organizations all give their support in one vast program. This unified budget system provides adequately for the support of all hired workers, operating expenses and missions. The Sunday school and other societies would no longer be allowed to shift aimlessly for itself, but would make a great contribution to the financing of a director. Many churches that hire directors have an average of more than one thousand in their Sunday schools. Even if each pupil were to give the low average of ten cents a Sunday, the school should have enough ~~finances to pay half the director's salary after all operating ex-~~ penses and missionary money had been distributed. The director may spend more than half his time with the Sunday school; therefore, the Sunday school should feel it to be an honor to pay part of the director's salary.

A growing congregation should never content itself with merely

having sufficient amounts to meet its operating expenses. Great things have been attempted and accomplished by congregations whose means have been most meager, but whose spirit has been strong.⁴⁸

Any church, which has too large an educational program for the minister to handle capably, and that can not afford a professionally trained director of Christian education, should hire or elect a voluntary educational assistant until the church can afford a director.

The director should never be payed from a budget met by bazaars and rummage sales or any similar way, but should flow out of the regular budget just as does the pastor's salary and other expenses of the church. If the people of the church tithe, the work of the director and the number of people added to the church through his effort will more than pay his salary.

Summary

In this chapter on securing and financing a director of Christian education, as attempt has been made to list the various ways present directors received their calls, and the various methods and plans churches use for financing them. A short discussion was made on what provisions are made for a director, and how the congregation is to be prepared before calling a director. Methods and places for securing a qualified director were discussed. After the name of a likely candidate has been chosen, a letter of invitation should be sent, followed by a personal interview. It was noted that it is impossible to select one method of securing a director because the methods used must depend on the congregation and other circumstances

surrounding it.

It must be remembered that no person will measure up one hundred per cent in either personal fitness or educational qualifications. The final selection will have to be made on the basis of the best material available.

A very concise resume was also given of the various methods and plans for financing the director of Christian education in a local church. It was noted that the church must study its financial resources before seeking a director because the demand for qualified directors exceed the supply. The church will be compelled to pay a higher salary because of the law of supply and demand.

Financial arrangements with the director are important and must be the concern of the entire church. Salaries for the director should be adequate and in accord with his professional training.

Many churches see certain advantages in securing women as educational directors. The needs of women directors would not be as great. They are better suited for elementary division of the Sunday school and they are not as sensitive in the matter of rank and authority. There are more men in the field of Christian education than women when the entire picture is seen. Directors are to train teachers and leaders in the church and these teachers and leaders have greater respect for men instructors.

Salaries for directors of Christian education vary from \$2400 to \$6400 a year. The average salary of the twenty directors interviewed was four thousand a year. The salaries of directors were determined by the ability of the church to pay, by the years of service and experience, and by the number of years in preparation for

the profession. Most directors receive car allowances and paid vacations but the churches have fallen short in providing pension provision for their directors. This is due perhaps to the newness of the profession.

The financing of a director is usually not difficult if a unified church budget is carefully planned and laid.

This short survey has given a better understanding of the financing system used to pay a director and the methods used in securing a director of Christian education. An investigation of the financing system gives us reason to believe that most average and large churches can secure and support a director of Christian education or an educational assistant.

CHAPTER VI

THE AIMS OF A DIRECTOR OF CHRISTIAN EDUCATION

Introduction

This chapter was designed to present a short summary of the aims that have and are being used by directors in the educational program of the church. The chapter included a section on the importance of constructive aims, the procedures used in determining aims, the aims of Christ, the aims of directors in the past, the aims of directors in the present, the probable aims in the future, the values of clear-cut aims and the rewards of a qualified director.

The development of right aims by the directors of Christian education determine to a great extent the progress and success of the educational program of the local church. When the aims of the director of Christian education coincide with the aims of the master director, Jesus Christ, his service will be acceptable unto those whom he serves. Those to whom he ministers unto will experience growth in grace and joy in service, and he will receive hereafter the reward to be given upon all the faithful.

The Importance of Constructive Aims

The curse that blights many church workers is aimlessness. Untrained directors may go on their way with only hazy ideas as to what the educational program is all about. They may have some idea as to the purpose of their activity, but do not have it clearly in

mind. It is important that the director have a definite aim or objective. An objective without an aim will hardly satisfy in the end because there is no joy or inspiration about it. Aimlessness in directing an educational program produces restless leaders and indifferent church members. Organizational workers and Sunday school teachers in the hands of an aimless director will not learn how to understand the detailed program, nor will they unite to work as a unit.

If Christian education is aimless, it is useless. The director must face the fact that the educational program demands a clear statement and explanation of the aims, purposes and needs of the present time. Many mistakes and failures of the past were due to the lack of a well-defined aim. An aim in any great undertaking helps to influence and control the project. Directing which lacks aim is poor directing, yet many directors are aimless. Before a well organized program can be planned, the director must have clearly and adequately in mind the ends to be attained.

Aims are necessary for the director in order that he may be able to give direction to thought, activity, and the processes necessary for effecting desirable changes. Aims make for intelligent plans, help connect related projects, develop better methods and use of materials and help measure progress and results.

Aims are needed so that the educational program can be properly planned, coordinated and systemized. Arrangement of curricula, the adjustment of studies and the cooperative harmony of all agencies in the local church should be included in the aims of a director. He must aim to produce the right ethical and practical relationships

among his leaders and church members. Some political questions deal with social problems and tend to become religious problems, therefore, he should aim to influence and guide social theories and practices. We need leadership that will produce productive Christian faith and Christ-like living.⁴⁹

Right aims give courage and confidence to the director and his workers. The director who has his eyes fixed on a distant objective has confidence, courage and energy to overcome all obstacles, until final success comes through his efforts.

The Procedures Used in Determining Aims

The aims of a director must be determined largely by the conditions he finds in the church. With the church council of administration, the board of Christian education and the minister, he faces the problem of practical procedures in determining aims. In the light of the recognized importance of aims and the necessity for clearly conceived aims, the director, with the aid of the church educational workers, sets up objectives that will furnish guidance in the accomplishment of the purposes for which the whole educational program exists.

The director will need to determine the capacities, interests, and needs of the church leaders and teachers. The aim will differ according to the social and educational background of the church workers. Aims will be modified by the interests and needs of each organization of the church.

The following statements are given as suggested procedure in helping the director determine the proper aims needed in selecting

the ideal program:

1. What do I want the organizational leaders and teachers to know?
2. How do I want the church workers to feel toward me and the program?
3. What material do I want these workers to choose and use?
4. What shall I expect the workers to do about the educational plan?
5. What definite goals am I seeking to find as a result of my total program?

This list is given as a suggestive procedure for determining aims and does not imply that other and lesser aims are to be neglected. Spiritual aims and ideals must have the highest loyalties from every director. When the director determines to use every wise method, to employ every possible technique in order to achieve a Christ-centered and Christ-controlled church leadership, he has a spiritual aim which is supreme and has lasting value.

The Aims of Christ

A study of Christ's objectives in His training of the disciples can help determine the aims of a director of Christian education. He was the master of all directors, and the master of all directing.

The first aim of Christ was to reveal to the disciples God's gracious and glorious plan for mankind.⁵⁰ He did not seek to impress the disciples with material things, but with eternal plans. He outlined an educational program for all eternity, for the spiritual meant more to Him than the material. Christ was more interested in

the souls of man than in securing better legislation to improve their conditions.

The second aim of Christ was to win mankind to an active faith in Himself as the Saviour and King.⁵¹ Christ taught the disciples the importance of a correct belief in Himself and the necessity of building their faith on the right foundation. He went out to seek and to win people to His faith and to Himself as Saviour of their souls.

The third aim of Jesus was to prepare and train His disciples to be His witnesses.⁵² Christ was a director of Christian education in that He taught His disciples how to teach and evangelize the world. He had oversight in His teacher training class. Christ had a great goal in mind and to help fulfill this goal, the disciples needed instructions and supervision.

Three aims and objectives of Christ were given in the three previous paragraphs. These aims can be applied to the director of Christian education.

As Christ revealed God's gracious and glorious purpose for His disciples, so the director must teach his church leaders the gracious and glorious purposes of God. The best method to teach God's purposes is by the use of the Bible as the text book in the leadership training classes.

As Christ led His followers to receive and confess Him as Saviour and Lord, so the director must seek to awaken the faith of his leaders. He must influence the leaders to realize their responsibility for presenting Christ as the only way of salvation to each pupil. The director must emphasize evangelism until each church worker is not content until each pupil is won for Christ and has made

a complete surrender to the will of God.

The director must prepare and train his church workers as Christ prepared and trained the disciples. Workers need instruction concerning scriptural truth. They need help in teaching methods, understanding people, and program planning.

No temptation, no threat and no obstacle ever caused Jesus to give up, even for a moment. This ideal example given by Christ may be hard for any director to follow, but it may be worth the effort. It would be well for the directors of Christian education to center their plans according to the objectives and aims of Christ.

The Aims of Christian Directors in the Past

An interesting study can be made from the aims of Christian directors in the past. During the first three centuries of the early church, the Christian church and the Christian school were used for the instruction of God's Word. The Christian religion spread and schools for the instruction of God's will became more and more important. New converts were not baptized nor received into the membership of the church until they had received three years of Christian instruction. The church's aim was to destroy sin and error and bring the world to an obedience of Christ's will. Errors were overcome and conquered by careful instruction and indoctrination.⁵⁵

Ecclesiastical supremacy and spiritual tyranny prevailed from the fourth to the fifteenth centuries. During this period, formalities took the place of spiritualities. There was plenty authoritative instruction, but there was a minimum of real Christian education. Educational training was church-centered and not Christ-centered.

The church priests were the instructors and they were very strict. Their aim was to teach and train people to strengthen and glorify the church instead of Christ.

The third period of the Christian education in the past was the Reformation. The leaders believed that the scripture is authoritative and not the church. Interest in education increased and religious education became an outstanding teaching force among Protestants. There was a reform in education in that the Bible became its text book. The Protestant's aim was to win men to God through the teaching of the Bible.⁵⁴

After the Reformation period various movements such as the Puritans, the Methodists, the Independents, the Presbyterians and the Salvation Army arose. Each group presented the Bible according to their point of view, but their central aim and goal was to bring men into a personal experience with Christ. Their educational methods have often been of poor choice and ill-balanced, but God helped the movements so that the work of Christ was carried forward. Each movement is working toward world wide evangelization and Christian instruction.⁵⁵

To the director today, the aims and goals of Christian education in the past may seem crude and imperfect, but Christian men of the past have laid a fine foundation upon which to build today.

The Aims of the Director in the Present

Right aim in directing serves many important purposes. Aims serve to give direction to thought, activity and needed changes. A question the educational director may well ask is: What should

constitute my aims? When the director begins to search the needs in the church, he will soon discover many aims that will be necessary.

The director's first aim should be to see if he has developed a sufficient program. He should make an evaluation of the work done and the plans for the future. Evaluation should be made of the need, progress, achievement and effectiveness of the educational program.

The director must aim to discover the abilities, attitudes, opinions and religious backgrounds of the people in his church. He should know how active and regular the present leaders are in attendance at meetings they ought to attend. The church must know how effectively people with abilities are being discovered and placed into responsible positions. The aim of every director is to understand persons and then get the right ones in church positions, if they have a genuine religious life, personality and willingness to work.

The director should aim to see his people make progress in the development of attitudes, religious interests and values, the acquisition of right habits, the ability to share in worship activities and to engage effectively in social cooperation.

The church workers will need training so the director will aim to have monthly workers conferences, leadership training courses, personal counselling, reading courses, workers' retreats and summer camps and conferences.

The director should also test the administration of the educational program. If the director and those associated with him are to be effective, they must be agreed as to the objectives of their efforts. They must have a common knowledge of the methods that are

to be employed in the program.

Democratic leadership is among the aims necessary for securing the largest possible cooperation. The director needs to bring out the best that is in every member of the staff. He must aid in fully correcting weaknesses and defects in the works. The director will improve his staff by being an example. His reading, study, and attendance of conferences and meetings will be contagious. Through correct supervision, he may convince the workers of their need. Workers must see the need for progress in their work. The workers should be made to develop a hunger for much study. This will help them grow and develop a real interest in their work and prevent many embarrassments.

It is well that every director be reminded that his task is to enlist, teach, win and develop those entrusted to him. To have any success in enlisting and developing workers, the director must aim to have and maintain a well balanced program of Christian education.

The director must aim to keep up with the latest developments and materials in Christian education and in turn inform the pastor, superintendent and other leaders of the developments. To achieve through educational knowledge means reading the latest books and magazines on the subject and attending annual professional conferences.⁵⁶

The director will place before the lay men plans for receiving and maintaining the needed equipment. Many people do not know what equipment is needed and necessary for an educational program and the aim of every director should be to set before them the reasons for adequate equipment and housing.

Many directors have seen the wonderful results of vacation Bible school, nursery schools, weekday church schools and kindergarten. He should aim to promote these specific educational activities.

The first determining aim for a Christian director is evangelism. To make his work Christ-centered and to bring about a personal experience with Christ in the hearts of his people, he must believe that the Bible is the word of God. Every honest director believes in God, in a personal God, and in a personal God who seeks communion with all persons who look toward Him as their personal Saviour and Creator.⁵⁷ The director should aim to have an evangelistic program, graded to meet the need of every child, youth and adult. Christian education and evangelism must work together, for Christianity is an evangelistic religion with a plan for winning and teaching people.

The director should train every teacher and organizational leader in such a way that their central aim will be to bring every possible lost person of the class or group into an evangelistic atmosphere of teaching and preaching. There are so many people on the outside of the church who need the blessings offered by the church. They have little concern about their souls, they do not study the Bible and do not know Jesus Christ. The business of the director is to lead the teachers and church workers out into a visitation campaign to bring every needy soul into the church and its educational program. The educational program of the church is filled with boys and girls and adults who know not Christ. The officers and teachers can be a soul-winning force. There are wonderful opportunities for the director to work with the leaders as a force of laborers out in the harvest fields gathering in souls.

The following statement sums up the most important aims of a Christian director: To win souls to Christ, to train souls to have a Christlike character and guide them into real Christian living, and to bring them to realize their privileges and duties toward their church and country. These aims will be accomplished through personal contact and through training others to do the work.

Probable Aims of the Future

The aim of the director of Christian education in the future is to strive to make more people realize the importance of Christian education in the church program. There will be a new recognition of the minister as a co-worker with the educational program. Ministers will be trained in Christian education in the seminaries and will be a great assistance to the directors.

People of tomorrow will have a better understanding of the official place of the director of Christian education in the church. The church will work toward recruiting and providing for adequate directors. Status, security and favorable conditions of work will be given to directors. Supervision by the director will be better understood by the teachers and organizational leaders. Many denominations will maintain a staff of supervisors for the purpose of going to churches that are too small to hire their own church supervisor.⁵⁸

Directors will play an increasingly important part in developing a sense of mission to community life. He will aim to continue efforts to recapture the interest of lay people in the church goals and program. The directors will increasingly work together in community projects and programs. They will make greater use of radio

and television as a means of teaching the Word of God. Organized groups of directors will play a larger part in the ecumenical movement.⁵⁹

The aims of the director and Christian education are still in their early stages, but they are destined to grow in influence and effectiveness as the years go on, depending upon what happens in local, national and world affairs.

The Values of a Clear-Cut Aim

When the director has a clear-cut aim for his educational program, it will help him to better select the material needed and increase the efficiency in its use in the classes. Aims must grow out of life or they become lifeless and useless. The director should have understandable and sufficient aims which will enable him to take the long look. He should look at the educational program in terms of years and generations. The long look saves from discouragement and unkindness. The director who keeps his eyes fixed steadfastly on Christ and His age-long purposes will be saved from pessimism and defeatism.

Definite aims will aid the director to inspire confidence and cooperation. The director is, by virtue of his office, a Christian leader, but his teachers and organizational officers will not follow a leader in whom they have lost confidence. An aimless director is of necessity a failing director; a director with a great aim will almost certainly succeed. Well planned aims will give power to produce courageous living. The director who has a definite aim in life can move his workers.⁶⁰

The Rewards of a Qualified Director

The cost of leadership is greater than many care to pay. Leadership in the church may cause the director to find himself lonely and alone. In the four Gospels we see Jesus as the organizer, administrator and teacher for future leadership in the church, but the disciples went to sleep when Jesus needed them the most and the director of Christian education may find the same trouble with his church workers.

The responsibilities of the director are great in that he must bear the load for all his decisions and their consequences. He must have courage and be able to endure criticism. He may have opposition and oppression as well as praise, friendship and support. The director cannot turn aside until the goals of the educational program have been reached.

There are many rewards of the director of Christian education even if the price is high. His rewards may be in a new educational building, improved materials, increased attendance and trained teachers. The measurement of spiritual values may probably never be observed by the workers, for it will stretch out over the lifetime of each individual. He will see rewards in changed attitudes, ideals, ambitions and general thinking of the church people. He will see young people securing church jobs and make definite decisions for Christian living. The rewards of a director in the church will come for the most part in the deep satisfaction of knowing that he has fulfilled the duties and served the people.

Another reward which will be realized is that his position will have high social status. He will be accepted as a leader not

only in the church, but in the community.

The director will be rewarded in the opportunity for personal, intellectual, and cultural enrichment and growth. His opportunity for study in the field of education, doctrine and Bible continues. He will usually live in the city because it is the larger churches that can afford a director, which means the best school opportunities and cultural advantages are at his hand and for his family.⁶¹ His understanding of people broadens, his viewpoints change, his knowledge increases and he learns to meet new situations with a new sense of ease and poise because of his experiences in leading the educational program and working with groups. The more one works with groups, the more he increases in talents and he becomes more keen and efficient in dealing with the groups. All people learn by doing and the director of Christian education learns to direct by directing. Church workers should look to the director for suggestions and when they come to him he has the opportunity to give his ideas, ideals and influences to each worker. He rightly shares in the work of every officer and teacher in the church.

The greatest reward of a director is the consciousness that comes when one knows that he is in the will of God. When he feels that the work is of God, the heartaches, setbacks and disappointments will seem minor in comparison to the joys and victories which are found in the vocation. When the director's work on earth is finished, he will be comforted by the words of Christ: "Well done, good and faithful servant. Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." (Matt. 25:21). The director should take advantage of every opportunity

to fulfill God's command and promise. "Be ye strong, and let not your hands be slack; for your work shall be rewarded", (II Chron. 15:7).

Summary

A very short summary of the aims of the director of Christian education was made in this chapter. It was interesting to note the importance of constructive aims. The importance of a definite aim or objective in the educational program was revealed. The program must have a clear statement and explanation of its aims. Without aims, the director is not able to give direction to thought activity and procedures necessary for improvement. We have seen that right aims give the director courage and confidence in his work and in the educational program.

The procedures used in determining aims were also noted. It was observed that the procedures in determining the educational aims of a church were determined largely by the conditions of the church. The director had to determine the capacities, interests, and needs of every church leader, teacher and member.

Under the leadership of Jesus Christ ideal aims were found to be used by the director. He was the master of all directors of Christian education. He revealed God's gracious and glorious plan to the disciples. He won men to Himself as Christ and then prepared and trained His disciples. The three aims established by Jesus could be applied to the aims of every director. The director must train his workers in the gracious and glorious purpose of God through Bible study. He must influence the leaders to realize their

responsibilities to Christ and make them soul winners.

It was interesting to go back to the very beginning of recorded Christian education and observe the progress of the various aims of the past. It was noted that the earliest aims were to destroy sin and error and bring the world to an obedience of Christ's will. From the fourth to the fifteenth centuries ecclesiastical supremacy prevailed. The educational program became church-centered instead of Christ-centered.

The Reformation brought a change in the aims of the educational program. The Bible became the text book again and the aim was to win men to God through the teaching of the Bible, instead of the aims of the previous centuries, which was to win men to the church and to its dogma.

The aims of the present-day directors were also noted. We have seen that the present-day directors must evaluate their program to determine the need, progress, achievement and effectiveness of his educational program. His aim is to enlist, teach, win and develop those entrusted to his care. The first determining aim of present-day directors is evangelism. We have seen that the work must be Christ-centered and that souls must be won, trained and led into real Christian witnessing and living.

The probable aims of Christian education directors in the future will be to strive to make more people realize the importance of Christian education, to bring about a better understanding of the director's duties, to increase the sense of missions in the community life and to be of greater influence and effectiveness in programs of the local church as well as national and world affairs.

The values of a clear-cut aim were also given. Clear-cut aims increase efficiency, and understanding and save the director from discouragement and defeatism. Well-planned aims will make for a high spirited and confident director.

The cost of leadership is high for the director of Christian education but the rewards are many. We have seen that the rewards are both visible and invisible. He may see new educational buildings, improved materials, increased attendance, trained teachers, social status, cultural enrichment and growth, increased talents and understanding of people. He may not be able to see the many spiritual values souls have received through his ministry.

The greatest aim of the director is the joy and satisfaction of knowing he is in the will of the Lord and that his rewards are good throughout all eternity.

CHAPTER VII

THE DUTIES OF THE DIRECTOR OF CHRISTIAN EDUCATION IN THE LOCAL CHURCH

With the background of the previous chapters, there can be more direct answers to the next question for study: What must a director of Christian education do; and how can he do it most effectively? In this chapter the duties of a local director were presented. The chapter was divided into the following divisions: a general observation of the church situation, promoting Christian education in the church, organizing the full church program, enlisting and training leaders, and supervising the educational program.

A General Observation of the Church Situation

It has become increasingly displayed that the congregation can undertake an effective Christian program only when it has a general planning board with a capable leader. The responsibility of the church educational task rests upon the shoulders of the director.

If success is to be gained in the educational program, the board of Christian education with the leadership of its Christian education director must be granted the authority to make final decisions and determine long-range policies.⁶² Realizing what authority he has, the director goes about his task of studying the church situation.

The first function of the director of Christian education will

be to make a survey of the congregation. He will study the church as a whole unit: the separate activities, Sunday school, training classes and others. He will take inventory of the resources both personal and material. He should become acquainted with every church worker and begin a careful study of their duties. He should survey the building and its equipment and know how it is being used. He should study the community and how the church is related to it, its geographical limitations and difficulties. It will be well to know other churches and institutions that are in the community and what ways they affect the church field. A study of the history of the church both local and denominational would be helpful. There should be a thorough study of the literature used in the church. It would be well to familiarize himself with the social customs and recreational schedules and conduct himself and the program of the church as best he can to cooperate with them so far as is practical and reasonable.

If the director comes to a new field he will need to proceed cautiously in changing plans and breaking traditions in the church or community in order that no confusion or hard feelings may arise that will disrupt his plans.

Philip H. Lotz, in Orientation in Religious Education, gives the following rules for discovering facts while making a general survey of the church needs:

1. Make a thorough study of the needs and interests of the people whom you are to serve.
2. Make a study of the needs of the community.
3. Find out to what extent other agencies in the community

are meeting public needs.

4. Evaluate the present program of the church organizations.
5. Make plans for a new year.⁶³

Oliver De Wolf Cummings, in Christian Education in the Local Church, gave a few more rules to follow in discovering facts needed while studying the church situation:

1. Who is cared for adequately by the local church and what groups need additional care?
2. How fully are the objectives of Christian education being met by the present educational activities?
3. What weaknesses exist in the present educational program?⁶⁴

After a thorough study of the situation in which he has come to work, the director will formulate his plans in the light of the research which he has made. He will discuss his plans with the board of Christian education and the board should recommend the plans to the congregational meeting. The director will discuss them with the board of education and formulate plans that will represent every organization in the church. There should be no misunderstanding on the part of anyone about his plans in order that he may secure the cooperation of the entire congregation. He should begin with the people as they are and where they are and patiently work for a better church program.

After plans have been adopted by the congregation, the director should feel free to project them and show educational progress. He will need to build up confidence in his workers and inspire them to follow the plans and carry out his program. If there has been creative and constructive planning, the church will catch a vision

and will cooperate in the great task.

The time for launching the plans will depend upon several things: the time of the church year in which the director has come to the field, the type of program that the church has been using, the amount of changes that have been made in the program, the amount of literature needed to carry out the new plans, the amount of available and required personal workers to promote the program, the size and proper arrangement of the building, and other local conditions which might help to determine the time for the institution of the plans. Perhaps the best time would be at the regular promotion day of the Sunday school. Many changes will be made at that time so that the launching of a new program would more easily be made than at another time.

The field of Christian education is so large that the director should not be given any extra jobs which would cut his educational efficiency. The congregation needs to realize that the work of the director is as broad as the ministerial field.

Promoting the Educational Program

Needless to say, the accomplishment of promoting the full church program requires a lot of work and talent. The director must have a clear picture of the general objectives before he can promote his ideas. After his objectives are clear, he will begin the promotional work, which will make his organization grow. It is the work of the director to get people interested in the educational program of the church. Promotion is the weakest spot in our church life because too many church leaders depend merely upon the spoken and

written announcements. The church workers as well as its members must have a vision to enter the church program with an enthusiastic spirit. Information leads to action.

To promote the church program his policies will need to reflect the good will of the church. He must understand the congregation, its needs and desires. The whole congregation will need to understand what the director wants accomplished. This involves advising and encouraging all the workers.

To help in the program of promotion, the director would do well to have a committee on publicity, which could handle the details of promotion. The director would be at the head of publicity and promotion committee. This committee would set up a calendar of publicity promotion alongside the calendar of curriculum activities. Consider publicity for each major event, setting out a schedule as to type of promotion that will be used. This committee's job would be like the promotional sales manager and his staff. The idea is to get people interested in the church and its educational program.

The director should see to it that the publicity committee gives all the latest educational information to the printer of the church bulletin. The publicity committee will promote with the use of their telephones. They will make the needed visitations to make the announcements concerning leadership training classes or other information of interest.

The director should promote an enlargement campaign, which is an intensive effort to increase enrollment in all church activities. A religious census is part of this enlargement campaign. A large per cent of the church members in most churches are not enrolled in any

church activity. With an effective promotion committee this large per cent should drop from month to month.

Another method of promotion is through the training of workers for the extension department. With a trained visitation committee, the absentees and prospects will be reached and brought into the church. A good visitation program is one of the director's greatest responsibilities; for experience has demonstrated that visitation is the key to promotion and leadership enlistment.

The committee with the director should sponsor posters, post cards and exhibits to help publicize leadership education programs. Posters convey ideas quickly and dramatically. Post cards and letters add much to promotion but they must be simple, yet move the reader and rouse him to action.

The promotion committee should also make use of the church year book or directory, church paper, church calendar, pictures, movies, slides, handbills or dodgers, outdoor advertising and window cards, local newspapers, denominational papers and other forms of publicity. Church promotion and advertising pays and it will increase interest in all the church activities.

Organizing the Full Church Program

~~While the promotion committee is laying out plans for publicity,~~ the director must work fast to organize the whole church program.

Organization is necessary if the church program is to function correctly. Organization is needed to distribute labor, arrange for leaders and followers and to definitely fix responsibilities to individual workers. Organization gets the right people together in

the right way to do the right things. The director organizes the educational program according to the discipline of the church.

The director must lead in the co-ordination. His grasp of the situation, his vision, his efficiency, his enthusiasm and passion of the work will determine the course of the educational program. He must remember that he is in charge of all the organizations and responsible for each.

The purpose of organizing is to set aims or goals. Goals are important in securing and training volunteer leaders. Respect and enthusiasm are kindled by an impression that we know what we want and where we are headed.

The task of the director is to break down the program of the church to various groups and organizations responsible for Christian education in the local church. When goals have been adopted, they should be presented and explained to the various groups.

Every church program must be custom-made to fit its individual situation. There are general patterns, to be sure. Yet an effective program must be adapted to the nature and needs of members of a particular group. The director with his training should little by little, here and there, directly and through others, lead the program to its ideal.⁶⁵

~~In the educational organization all age groups should be dealt~~
with so that there can be Christian growth for all. Democracy should be the director's goal. He should share his plans and efforts to all parties and not centralize all authority. The organization of the program must be flexible in order to meet new situations.

One of the great tasks of a director is to set up the

curriculum for the total educational program. In many cases, he must accept the curriculum proposed by the denomination or build his own. To build his own would require more time than most directors can afford. The director should build a chart of curriculum subjects. By the time a member is twenty four years old, he should have covered the life of Christ, an outline of the Old and New Testaments, a study of the prophets, the letters of Paul, a working knowledge of Protestant Christianity, a study of Christian ethics and a thorough study of missions.⁶⁶

The director must organize to promote summer camps. Camps have proven to be almost ideal in their educational opportunities. The director can not overlook the value of the camp in his curriculum. Plans and schedules must also be made for the vacation Bible school. In fact, the director with his officers should plan the whole year's activities.

There are a lot of advantages in a long-range program and it will change the hit-or-miss fashion into a systematic procedure. Some congregations provide week-end retreats for their director and workers, to set up the full church program for twelve months.

During this retreat or organizational meeting, the director will lead in developing the policies for the full educational program, ~~he will endeavor to coordinate and unify all the educational~~ activities, he will lead in adopting a curriculum designed to meet the needs of his people. Plans will be made for discovering, enlisting, training and supervising leaders. The committee will also study the church building and its equipment.⁶⁷

As an organizer, the director will see to it that the

educational program is graded, that it has variety, and unity. After the director has formulated his program he should present it to the board of Christian education and work with and through this board. The board will work as a shock absorber between the director and all the organizations and the entire church.

The director has been called by the congregation to organize and systematize the educational departments of the church. He will be forced to change undesirable viewpoints, conditions and practices which will not work and replace them with other methods which are more efficient and effective.

The director will be responsible for the organization of study courses, daily vacation Bible school, mission Sunday schools, summer camps and retreats. He should organize and care for the social and recreational activities. The social activities may be taken care of through the different organizations or classes, but there should be some committee for the recreational activities. A social should be held for the entire church at least annually.

The director will organize weekly officers and teacher's meetings. The purpose of weekly teacher's meetings is to promote study of the lesson for the coming Sunday, to study how best to teach the lesson, to consider briefly the problems of the school and to pray. The director will see that the teachers and leaders will benefit by these weekly meetings in that they will have a social time, an opportunity to discuss plans and needs, and furnish an opportunity for the developing of intercessory prayer.⁶⁸

The director will organize monthly workers' conferences for all groups. He realizes their need because it provides fellowship, a

time for business and devotion. These monthly meetings arouse interest and enthusiasm among the leaders of the church and encourages them to move forward.

The director is the executive officer of the board of Christian education, on the one hand guiding its study and work and on the other hand carrying out its decisions. His chief business is to see that the program of the church as a whole is planned. The director cannot look after every detail; therefore, there comes the necessity of organizing all phases of the work.

Enlisting and Training Leaders

Most congregations complain of inadequate leadership. There are seldom enough trained leaders to carry on all the work that ought to be done, and to enlist and train leaders is not easy. Securing regular trained workers with assistants is a yearly problem which is becoming more acute with the mobility of church workers and the increase in enrollments.

Leadership training classes in the local church are a familiar story. They trace back to the time of Christ in His guidance of the twelve. Great Protestant leaders, like Luther, Calvin and Wesley have constantly emphasized the need for preparing volunteer workers.

The chief difficulty lies in securing adequate leadership for the leadership training classes; but with a qualified director this problem is solved.

The enlistment and development of leadership is perhaps the most important and difficult task of an educational director. He should seek every opportunity for conducting special courses, which

the workers may need.

Sunday school teachers, youth fellowship workers, missionary women's workers, Heralds and mission band workers, stewards, trustees, class leaders and ushers need to refresh themselves regularly. The director should encourage them to take either formal or informal courses to help them render better service. There will be leaders who will retire from their positions. Older teachers will be moving to more responsible places of leadership or retiring. Other persons will have to be enlisted and trained for these places. Every new generation of people demand another group of educated and trained workers.

Teachers, no matter how long they have been teaching, will need help and continual training. This demands a leader who will search and find new methods and keep the training up-to-date.

There will have to be a continual recruiting of new workers to keep the vacancies filled. The director will, at least once a year, have to get and go through the entire church roll and make up a list of potential workers, keeping all departments in mind as he goes.

The first step in securing workers should be to seek the guidance of the Holy Spirit through prayer. The whole church should be informed of the need for workers. When earnest prayer has been made by the church for more workers, the Holy Spirit will lay it upon the hearts of some to accept the challenge and prepare themselves to become teachers and leaders in the church.

The director will have several sources from which he may observe and select leaders. The every member canvass cards will list willing workers. Consecrated school teachers or professional men or

women make an excellent source for workers.

Adult classes usually have the best trained persons in their numbers. These classes should be a fruitful source, but the director may have a hard time convincing them of the need. New members not already enlisted with many jobs may enlist for training. Young people in high school and college will appreciate an opportunity to get some experience in the church work.

People are usually willing to serve but it is difficult to enlist them because they may not realize the importance of the work. Some are not qualified and know it; a lack of confidence causes many to be hesitant; others have inadequate consecration; and still others are afraid because they have never been asked to lead.

The church can never expect to get sufficient leaders unless it presents the various needs and opportunities for leadership. There are many ways of enlisting leaders in the church; but the church should never cheapen its appeal for workers. The personal appeal has always worked the best, for it gives the director the opportunity to talk about the particular task to be done and to ask the person to do it. Public appeals have helped discover new leadership. A talent survey will often prove helpful in enlisting new leaders and teachers. When workers enlist, they should be assured of individual guidance and help for the task they are asked to assume. They should be given opportunity to observe others at work in the particular field in which they are interested.⁶⁹

Ralph D. Heim, in Leading a Sunday Church School, gives the following technique for enlisting prospective workers:

1. Lay a sound foundation.

2. Make the proper approach.
3. Appeal to the proper motives.
4. Tell them of the opportunity to train for the work.
5. Provide the best possible working conditions.
6. Exalt the work as it deserves.⁷⁰

After workers have been enlisted, the minister or director should have an installation service. It should be a public one in which the members of the congregation are present. The director will find that a teachers' or workers' covenant should be required. It will help locate the better qualified and dedicated workers and will also eliminate some of the insincere workers.

In preparation for leadership training courses, an invitation may be given for any who are interested in preparing for leadership to attend this class or course of study. In the training and development of workers and teachers, the director may well find a starting point in the weekly teachers' and officers' meetings. In these meetings, some problems will be presented that will reveal the needs of the workers. The needs that may arise will cause the workers to desire to have teacher training classes. After the director has sensed the needs in general, he then can plan a course of study for the workers that will best fit the immediate need and that will open the way to further study.

The training of new workers may be started in the regular study courses, but it will be better to have a special class for these workers. This could be held during the Sunday school hour, on Sunday night during the youth fellowship hour or some other night. It would be better to leave the director free on Sunday morning to

visit classes or departments of the school to observe and give help where needed. In the training courses, subjects should be used that would best fill the need. There will need to be courses in Bible, doctrines, methods, teaching techniques, Bible history, psychology, and others.

Every church should maintain a leadership training class and carry it on regularly every year from at least October until May. After the class has been started, nothing should interrupt its progress. It is wrong to take supply teachers from the training class. At the end of the first year, honor those who have completed the work satisfactorily. The training course should take three years to cover the field. After the course is completed the church should have a graduating exercise to honor the workers.

The director should also provide instruction classes for new members, for children, young people, and adults. Many adults will be interested in Bible study outside of Sunday school.

Confirmation instruction plays an important part in some churches. This is properly considered the pastor's job, but most pastors will welcome the cooperation and the counsel of the director. In churches where the instruction period covers two or three years, the director may be expected to instruct the first year classes.

~~Directors may also train leaders by individual guidance,~~
adding a library to the church, ordering periodical literature on leadership education and church work, workers conferences, conventions and institutes, by utilization of summer leadership schools and camps, and by correspondence courses.⁷¹

It must be remembered that the leadership training courses are

means to the end of improving leadership and are not ends in themselves. They provide an orderly way to nurture the spirit, stimulate the mind, improve skills, broaden vision and increase knowledge. From these courses grow experiences in worship, fellowship, service and leadership.⁷²

The task of providing trained leadership for Christian education is great. Numerous churches have proved that persistent effort and consecration to a task over a long term will get results. Trained leaders is the only key to improvement. Unless a local church has plans under way for the continuous development of competent creative workers, it will always be shorthanded in service. Many churches pray for leaders without doing anything to fulfill the conditions for an answer to their prayer. What is needed is a new consecration of Christian people to the educational work of the church and such devotion to the task that nothing possible will be left undone, which will make for more effective Christian education. The hope of the future is a renewed consecration to the work of Christian teaching and an unceasing effort in using the means of training which have been placed at our disposal.

Supervising the Educational Program

~~There is much misunderstanding about the meaning of supervision.~~ The term "Supervision" is applied to those activities which are intended to improve the work of the church program.⁷³ The supervisor is a master technician available to help those of less experience than their own. Supervision is for the purpose of improving the acts which occur when a learner meets a leader, or a personal

guidance of workers, on the job, for the improvement of their work and results.⁷⁴

The supervisor is one who is capable of taking over and looking over a situation and being able to help others who are working with the situation. He should be able to analyze and systematize an organization or group of people working at a task. It should be easier for a supervisor to look from a distance or from an observers viewpoint and see the strong and weak points than one who is heavily burdened in the task. The supervisor is considered to be able to develop better working conditions and better curricula; but his main concern as a supervisor is primarily to direct and guide his workers into more effective service.

The professionally trained director of Christian education is the one that should serve as supervisor. A qualified director is better trained in supervision than anyone else in the church. It is important that the director think of his work in terms of supervisory leadership. Supervision leads to the improvement of the quality of the workers. Few activities will serve to keep the director alert and growing as will the responsibility of helping other workers to understand more fully and develop greater skill in Christian education.

One of the problems of the church is to make the worker conscious of the need for supervision. The workers should feel that the director is helping them to do their work better. The by-product of this type of feeling will produce a more effective church leadership.

As a supervisor, the director will find his chief duty to be that of training the teachers which are already teaching and also

those who are prospective teachers. It will take much time in personal supervision of individual teachers.

In his book, Guiding Workers in Christian Education, Frank M. Mc Kibben gives the following plan for supervising individual workers. The supervisor must first prepare the individual for counselling. Rapport should be established between the one who is counselling and those with whom he works. The supervisor should be thought of as being primarily a co-worker with all who are engaged in the church program.

The supervisor will need to get personally acquainted with each worker. It would be well to have the workers' background of training and experience. He may become acquainted with the staff through chance conversation, in personal conferences, in staff meetings, and through observation. Another way to develop a cooperative relation between the director and worker will be through joint study of the work at hand. When the worker and the director are personally acquainted and when there is a cooperative spirit between the two, the director should have a pre-teaching conference. In this conference, the supervisor will endeavor to deal specifically with the program and problems immediately involved with the teacher or leaders.

The immediate objectives may be reviewed, the organization of the material or activities considered, and the uses to be made of available resources determined.⁷⁵

The next task of the director is to observe the workers at their job. Before observing the teacher at his work the supervisor must remember the following facts:

1. The teacher or leader should know in advance and give consent to the director's visit.
2. A preteaching conference should be held.
3. The supervisor needs all information about the situation before the visit.
4. The supervisor should share his objectives with the teacher in the entire session.
5. He must enter in a natural and casual manner.
6. The pupils should be prepared for the visit.
7. The supervisor's participation will depend on the program and the teacher.
8. All written comments are deferred until after the class period.
9. There should be no teaching suggestions during the class period.
10. A follow-up conference as soon as possible.⁷⁶

There are some principles which professor Mc Kibben believes will help in governing a follow-up conference. He gives them in the following order:

1. The conference should occur as soon after the observation as possible.
2. Both teacher and supervisor should make careful preparation for the conference.
3. A favorable setting should be provided for the conference.
4. Both supervisor and teacher should attempt to establish confidence and a good spirit from the beginning.
5. Solutions to teaching problems and measures of improvement should be worked out co-operatively by the two most concerned.
6. At the post-teaching conference decision should be made as to further observations by the supervisor.
7. There are times when the conference with the leader observed may be helpfully shared by a larger number of workers.⁷⁷

At times the director will inherit a school that contains leaders who are not qualified. The director as the supervisor will find that the church program is hampered by his poor leaders. The problem of dismissing unqualified workers is a difficult task for the

supervisor. The director should feel free to recommend the removal of leaders who are not able and capable of performing their duties. However, this should seldom happen if the supervision is properly done. If the church educational program has high standards the unqualified worker will either improve his work or else withdraw. If the director is training workers they will turn out so efficient that removals will not be necessary.

The supervisor will help his workers to plan their work whatever that may be, planning material, or learning teaching techniques. This will have to be done in groups and in personal conferences. He should stay in the background as much as possible but see that the plans are carried out by other workers.

A General Summary of the Director's Duties

The questionnaires listed the following duties of a director of Christian education. This list is not ideal but is a compilation of duties given by the various directors:

1. To encourage and instruct leadership training classes.
2. To guide the youth program.
3. To handle all recreational and athletic functions.
4. To do assistant pastoral work.
5. To do counselling work.
6. To be a pulpit supply.
7. To be an ex officio member of the Christian education committee.
8. To plan for vacation church school and other special activities.

9. To encourage and instruct personal and workers' conferences.
10. Plan special meetings for teachers.
11. To advise the program committee.
12. Supervise all departments of Christian education.
13. Work with church colonies.
14. To promote and advertise the church and its educational program.
15. Reorganizing or setting up new organizations.
16. Setting up the curriculum according to the church needs.
17. To assist in church programs, picnics, suppers, banquets and rallies.
18. To give devotional and installation messages in the various groups.
19. Calling on new members, prospective teachers and shut-ins.
20. Arranging for substitute workers.
21. To order and distribute all educational supplies and materials.
22. To edit the church paper.
23. To teach the regular Bible study.
24. To promote projects among various groups.
25. ~~To nominate teacher and workers.~~
26. To direct the church music program.
27. To train leaders in audio visuals.
28. To serve as librarian.
29. To have oversight of the summer camp program.
30. To teach a Sunday school class.

31. To maintain a balanced program.
32. To promote the latest developments in Christian education.
33. To serve as the executive secretary of the board of Christian Education.
34. To make reports to the official board.
35. To help set standards and goals for the full church educational program.
36. To formulate better use of records, reports and surveys.
37. To suggest better administrative management.
38. To convince workers of their need and create a real interest in their work.
39. To develop a unified educational program.
40. To help the church know what equipment and buildings are needed.
41. To help the church enlarge its membership and church program.
42. To develop an interest in cooperating with other churches.
43. To organize and work with the Boy and Girl Scouts.
44. To be a fact finding F.B.I. agent.
45. Lead in a vigorous visitation program.
- ~~46. Promote the denominational program.~~
47. Promote a suitable budget.
48. Organize a church and educational calendar.
49. To see that the educational program keeps alive and evangelistic.
50. To be a soul winner.

The duties of the director are comparable to those of the superintendent of a public school system, which include general observation, promotion, organization, training and supervising. The director is accountable to the pastor and the board of Christian education. He must face squarely his varied responsibilities for none are unimportant. Every duty, no matter how minor, must be performed; but too much should not be attempted at one time. Vastly more will be achieved by aiming at one or two goals than by trying to cover every duty without any objective and little planning.

Summary

The duties of a local director were presented in the following divisions: a general observation of the church situation, promoting Christian education in the church, organizing the full church program, enlisting and training leaders, and supervising the educational program.

A general planning board with a capable leader can produce an effective Christian program. The board with the director must be granted the authority to make final decisions and determine long-range policies if success is to be gained.

The first function of the director is to make a survey of the congregation and the educational program. He must study the personnel and the material available, its workers, building, equipment, community, history and literature used in the church. He proceeds cautiously in changing plans and breaking traditions.

After a thorough study is made, the director formulates his plans and presents them to the board of Christian education. The

board should recommend the plans to the congregational meeting where they should be adopted. Then the director should feel free to project them and show educational progress.

Promotion of the educational program requires a lot of work and talent. The director must have a clear picture of the general objectives before he can promote his ideas. He must promote to get people interested in the educational program. The director should have a committee on publicity to handle the details of promotion. They should set up a calendar of publicity promotion alongside the calendar of curriculum activities. Promotion is done through church bulletins, telephones, visitation, posters, cards, church papers, newspapers and other forms.

The director must also organize in order to see the program function correctly. Organization is needed to distribute labor, arrange for leaders, fix responsibilities and get the right people to do the right things. Aims and goals must be set so the workers know what the director wants and where they are headed. One of the great tasks of a director is to set up the curriculum for the total educational program. The program should be graded and have variety with unity. The director is also responsible for the organization of study courses, daily vacation Bible school, mission Sunday schools, summer camps, retreats, weekly officer's and teacher's meetings and monthly worker's conferences.

Securing regular trained workers is becoming more acute every year and the enlisting and developing of leaders is perhaps the most important and difficult task of the director. He should seek every opportunity for conducting special courses, which the workers may

need. The director may select leaders from the every member canvass cards, consecrated school teachers, professional people, adult classes and young people. Every church should maintain a leadership training class and carry it on regularly every year.

Supervision is another important task of the director. Supervision is for the purpose of improving the acts which occur when a learner meets a leader on the job for the improvement of their work. He should be able to analyze and systematize the people working at a task.

The director should stay in the background as much as possible but see to it that the plans are carried out by other workers.

CHAPTER VIII

THE RELATIONSHIP OF THE DIRECTOR OF RELIGIOUS EDUCATION WITH OTHERS

Introduction

As was noted in the chapter on the duties of a director of Christian education in the local church, the field of service for the director is a large one made up of general observation, promotion, organization, enlisting, training and supervision. The present chapter on the relationship of the director with others was divided into eight parts. The divisions for the purpose of this study were: the director and the congregation, the director and the church council of administration, the director and the board of Christian education, the relationship of the pastor and the director, the director and the church staff, the director and the Sunday school superintendent, the director and organization leaders, and the director and interchurch fellowship.

It is of great importance that everyone in the church knows and fully understands the relationship of the director to his particular group, what authority he has, and what specific tasks are his in organizing and leading each group.

The Director and the Congregation

It is important that there be a proper relationship and understanding between the director and the congregation. It is the

congregation that pays the director, therefore, they should be given a proper interpretation of the status and the responsibilities of the director. The individuals within the congregation need to realize that the director is interested in them, is really eager to be of service to them and, because of his training, is fitted to help them with certain types of individual and family problems. The congregation should be made to realize that the director is not a chore boy, general superintendent or secretary, but a Christian educator interested in training individuals to be more effective in their Christian work.

The congregation should have a definite understanding, perhaps in writing for record and reference, concerning the director's relationship with the church. There should be a definite statement concerning the salary of the director, an understanding about the associations he will be expected to attend, the conventions and the matter of expenses to these different meetings. The matter of vacation should be settled as to how much time is allowed and whether or not he is to be paid during that time. Traveling expenses should be taken into account and understood. The matter of furnishing a home in which the director would live, whether or not the home would be furnished by the church and what utilities would be paid and the matter of up-keep on the home.

The congregation should understand thoroughly just what phases of the church work the director is expected to be responsible for; so that they will not ask him to do work that would infringe upon the rights and duties of others. The director is not a church visitor. He is not supposed to do what the pastor does not want to do or

cannot do, what the trustees refuse to do, or what the janitor forgets. He is not a miracle worker. He is not an interior decorator or plumber or electrician.⁷⁸ If the director is called upon to collect pledges he may as well move on.

It would be well for the pastor to present, in detail, in the Sunday morning service, the director's relationship with the church and with the different organizations of the church. A congregation which is informed of its relationship with the director should then give all possible support and cooperation in working out the church's program and its educational difficulties.

As members of the congregation come to know the director as a person as well as a director of Christian education, they will welcome him into the full fellowship of the life of the church family. The acceptance of the director into the life of the congregation by organizations and by individuals will deepen and enrich the leader's own personal life and enable him to serve more effectively. Meeting parents and other leaders in the church informally in their group organizations provides an invaluable opportunity for discovering backgrounds and needs of children and young people and for discovering ways of relating with and serving the families within the church family.⁷⁹

~~The director and the whole church usually realize that it is the church that speaks with authority and that the best incentive in cooperation is an understanding of the relationship and functions of the director with the whole church.~~

The Director and the Church Council of Administration

The purpose of the church council of administration is to

promote the total church program. The council's relationship to the director is close in that it studies the total program of the church, it gives guidance and counsel to organizations and agencies, it receives reports from the officers of the church, it fosters Christian education and it elects the members at large of the board of Christian education of the local church.⁸⁰ The council employs the director and stipulates his duties with the wise counselling of the pastor. They are the group that secures his salary and determines the length of his stay in the church, making his relationship to them vital and important.

The director often is an ex officio member of the council of administration and will look to them as a source of fellowship and prayerful support. The director should be welcome to sit in the council meetings at any time. The questionnaires revealed that eleven out of sixteen directors were required to attend the meetings and eight out of sixteen gave periodic reports directly to the council of administration. The director should welcome any suggestions from the council which might help to promote his work. He should counsel with the official body on all decisions that affect the educational program. No major project or development should be started without the approval and counsel of the council of administration.

The Director and the Board of Christian Education

A board of Christian education is needed in every church. This board should hold a level of importance equal to that of the trustees and finance board. The board is directly related to the

director in that it deals with the Christian education of children, youth, adults, leadership education, missionary education, student counselor work, vacation church school and weekday religious education. The board also gives general supervision to the entire school, it selects the officers and teachers, it decides on the use of the building, it establishes the annual budget, it provides leadership training, it makes surveys and sets objectives for the year.⁸¹

The existence of a board of Christian education with which the director may plan and carry out his responsibilities is an advantage both to the director and to the congregation. Some of the members of the board of Christian education should be elected by the congregation at its annual meeting, and some should be appointed by the church council of administration. This will serve to give Christian education proper status and preserve a proper unity of all parts of the church program. The board of Christian education is subject to the council of administration and to the congregation. The persons in the church with the best Christian experience and training should be nominated for positions on this board of Christian education.⁸²

With the board of Christian education, the director decides the major issues with regard to curriculum, building, methods and teacher training. The board in many cases allows the director to ~~promote his program in his own way, but their job is to check on him~~ and to set forth the program of the pastor as well as their own program. The director will at all times be working with and through the board of Christian education in all his work. Full cooperation should be realized between the director and the board. This board should be his best source of support in all his work and in securing

cooperation from the whole church.

The director is the executive officer of the board of Christian education. He sees that the decisions of the board are interpreted to the teachers and leaders of the church, and that the program is carried through effectively. The director is bound by the decisions of the board wherever policy is concerned. He makes regular reports to the board concerning all phases of his work. The questionnaire revealed that over seventy five per cent of the directors were required to make reports and recommendations to the board of Christian education.

The director can serve as the executive secretary of the board of Christian education,⁸³ but the survey revealed that only twenty five per cent are filling this position. The director should work closely with the chairman in outlining the agenda for the board meetings.

The director works with the board of Christian education to survey the educational needs and plans the total church program of education so that every member of the parish family will have a place in the life of that family. He should help the board set goals, and evaluate its program. The director should let the board members take the lead in much of the planning and should stand ready as a resource person to guide and help. The director and board of Christian education should report to the church council of administration regarding the educational program.

The Relationship of the Pastor and the Director

The pastor and the educational director are the two chief

officers and leaders of the church and in no place is a perfect understanding and spirit of cooperation more necessary than between these two leaders. They should share jointly in the ministry of the church, for they are co-workers in a single enterprise. The minister should not be solely concerned about his pastoral duties and the director solely engrossed in his educational program; but rather, the two parallel areas should be worked together as an entire unit.

The minister is the chief executive of the entire work of the congregation. His duties are somewhat like that of a superintendent of schools, while the director's duties may be compared with those of the public school principal. Within clear limits the principal is free to develop the program of his school, but his work is always a part of the larger whole, that of the superintendent.⁸⁴

The pastor does not need to know as much about education as the director does, yet he should understand its nature and how it operates in his church. The minister looks to the director for the educational program in detail, its organization, development, promotion and execution. If the pastor cannot support the director in some program, it is up to the two of them to get together and reconcile matters, or make provisions to go their separate ways.⁸⁵

The minister and director should share their view points on doctrines of the Bible and the church. If the director finds his beliefs at odds with those of the minister he should not go behind his back and seek to rally support for some controversial feature in the educational program.

The minister and director need the kind of personal and professional honesty and democratic relationship that enables either to

state their opposing viewpoints, in the presence of each other, before the education committee and, when the need arises, before other official bodies of the church.

It is necessary for the minister and director to have a clearly defined division of responsibilities in order to function effectively. This assignment of responsibilities should be made on the basis of a job analysis. Such factors as abilities, knowledge, aptitude and the common purposes in the light of the church needs, are of course, the primary considerations.⁸⁶

The minister and director discuss plans on the matter of the director filling the pulpit in the absence of the pastor. It is, of course, the task of the pastor to fill the pulpit, except for such a time as Children's Day or some similar special occasion at which time the director of religious education might well be allowed to give the message. The questionnaires reveal that seventy-five per cent of the directors occupy the pulpit on needed occasions. They should discuss the limitation, if any, of the director's visiting among the membership in general. Also, the matter of the director in performing marriage ceremonies, preaching funerals, and other like performances should be understood. Some of the above duties would depend on the director's qualification as an ordained minister.

It would be wise for the director never to mature plans or announce policies without first consulting the pastor and securing his advice, or approval and he should make no important moves without being in perfect harmony and agreement with the pastor. The questionnaire brings to light that sixty-two per cent of the directors discuss all plans and programs with the pastor before taking them to

the board of Christian education. The two are yoke-fellows in building and maintaining the church program. The director should recognize the pastor as the chief advisor, his best friend, his spiritual leader; he should confide in him, love him and support him.

Lofton Hudson, in his article, Psychological Factors in the Relation Between the Pastor and the Educational Director, states that the real cause of disturbances between the pastor and other staff members is psychological. There are religious and ethical differences but nine out of ten times there are understandable psychological reasons for these conflicts. He listed seven factors which enter into the successful cooperation of the pastor and the director:

1. There needs to be a sense of identification.
2. Individual differences must be accepted.
3. There must be personal emotional security.
4. They must know how to handle and overcome hostility.
5. There must be frankness and humility in all verbal and written agreements.
6. They must share and not create anxiety.
7. They must overcome resentment quickly by the Spirit of God.⁸⁷

The pastor needs to recognize the director as the staff executive in educational matters with professional training, experience and responsibility. Thus he often seeks the director's counsel. The questionnaire revealed that eighty-seven per cent of the pastors do recognize the director's educational training and seek his counsel in educational matters. The pastor and the church should recognize and respect the calling, office and standing of the director. The director should be as highly esteemed as the pastor and treated with as much respect.

It is proper for the minister to attend some of the meetings

of the board of Christian education, and suggest programs and policies at the meeting, but only if he has discussed the policies with the director. The pastor and director should previously have regular conferences to talk over suggestions and formulate recommendations. The questionnaire revealed that sixty-eight per cent of the directors have daily or weekly conferences with the pastor. In these conferences matters of administrative policy, leadership personnel, leadership training policies and plans, educational budget, equipment needs and other programs are discussed. These conferences also give the minister time to inform the director about new families, thus enabling him to serve those families. The minister and director need to share any information of a more personal nature concerning individual children, young people, parents, and individuals in the church membership, which will be of help to both in their relationship with these individuals. Pastor and director need to undergird and support one another. They need to stand together in the eyes of the congregation. Each must be willing to recognize the proper status of the other; then both must be willing to lose themselves for the glory of God's kingdom. There should be no cause or manifestation of jealousy or prejudice on the part of the pastor, director or church but a spirit of cooperation and fellowship from every department of the church.

The questionnaires disclose that some directors take no part in the worship services while others assist the pastor in the directing of the choir, leading the congregational singing, giving recognition of visitors and giving the announcements. The arrangement for sharing responsibility should be flexible to permit any adjustments

that may be necessary.

The director must not take the attitude that his position is on equal status with that of the pastor. He must consider himself as one of the church staff under the leadership of the pastor, council of administration and board of Christian education.

To clarify the director's position in the church, the following diagram is presented as given by Ralph D. Heim in his book Leading a Sunday Church School; with certain modifications:

The Congregation

The Council of Administration

The Pastor

The Board of Christian Education

The Director

The Sunday School Council 88

The Director and the Church Staff

The church staff and the director must work together. This is as important as the relationship between the minister and the director. Regular staff meetings are most important not only for the purpose of planning activities and setting dates but also for the discussion of policies and plans. There ought to be staff meetings not less than once each month to inform each member of the staff of the difficulties, plans and decisions made by the church and worked out cooperatively with the minister, the director, the church

treasurer, the director of music, the director of children's work, the assistant ministers, the church secretaries, the janitor and others on the church staff. Everyone needs to be informed about every part of the church program so they can share and plan for all aspects of the church life and can then interpret the plans to others in the church family.

Each staff member is a part of the church team. Each has his own responsibilities and assignments. No staff member must feel that he can go ahead on his own without reference to the total program, for each must support the other. Each staff member should understand the total church program and how his responsibilities fit into the total picture.

The director can increase the effectiveness of his educational program by influencing the other staff members to help him in the development of new educational projects. Because of the aptitudes, skills and abilities of the other staff members, the director can look to them for help in planning worthy projects.

The Director and the Sunday School Superintendent

Many churches have unwisely abolished the office of general superintendent when employing directors. Some directors have even given assent to this practice, but more of them consider the general superintendent as the administrative head of the Sunday school. James Jrukins, director of the First Methodist Church of Portland, Oregon, stated his relations with the superintendent in this manner. "The superintendent is the Sunday school executive and I am the resource leader."

The questionnaire revealed that eighty-seven per cent of the directors see the importance of having a superintendent and so use him as the executive head of the Sunday school.

Only in the church with a small membership and Sunday school enrollment did the directors fill the office of superintendent of the Sunday school. The director should be free from the duties of a superintendent so he can function in a larger and more educational manner. The director should supervise the educational program of the whole church, while the superintendent administers the part that is related to the Sunday school. It should be the responsibility of the board of Christian education to define the areas of work for both the director and the superintendent.

The relationship between the director and superintendent should be a close one with the two men pulling together. They should recognize that the work is one, also that religious education is one of the greatest works of the church. The director should have a Sunday school vision, and the superintendent should have a vision of the entire church program, each working for the whole enterprise.

The superintendent occupies an important place in the life of the church. The superintendent is one of the most important lay church workers in the church. He is an educational executive, a school superintendent in charge of a school system, the leader of a group of department superintendents, teachers, and pupils.

The director and superintendent can work together to provide for the leadership of Sunday school openings, look after the welcoming of pupils, have oversight of latecomers, provide for substitute teaching, and achieve smooth progress of the program.⁸⁹

The director and superintendent need knowledge, ability, and spirit to wisely share with the lay workers the responsibilities of the church. The director should help the superintendent and his co-workers to come in touch with all available Sunday school agencies, attend Sunday school gatherings, training schools and the like, and inform him of some of the best books and periodicals on the subject.

If the director is a soul-winner and finds himself with a passionless superintendent on his hands, he will be greatly hindered in leading the teachers and workers in winning the lost. On the other hand, if the director does not cooperate with and encourage the superintendent, the Sunday school will fail as a soul-winning activity. The soul-winning desire must be strong in both the director and superintendent in order to have a soul-winning Sunday school. The pastor, director and superintendent should have a program covering the entire fifty-two weeks in every year for winning the lost pupils in the Sunday school to Jesus Christ.

The Director and Organization Leaders

Every organizational leader is a worker in the kingdom of God and there ought to be the closest cooperation and sympathy all along the line. A cooperating and sympathetic director will usually have efficient organizational leaders in the church. Nothing is commanding the attention of directors today more than to challenge the leaders of every organization.

The relationship of the director with the organizational leaders will depend on the denominational set-up and upon the program ascribed by the board of Christian education. However, the director

should at all times manifest the greatest consideration for the organizational leaders. He should consult with them about his plans for the educational program and seek in every way to keep them informed. He should seek their views and utilize their thinking, ever having in mind that they have rights and are vitally interested in the success of the church program. The director should be so sympathetic with them in their work and so fair in all his dealings with them that they will seek his counsel and help and at all times respect his authority as director of Christian education.⁹⁰

The board of Christian education informs all organizational leaders that the director's responsibility extends to all church organizations that teach. This includes the Sunday school, weekday school, vacation Bible school, youth fellowship, women's organizations, men's organizations, Cubs, Camp Fire Girls, Scouts, and similar groups.

The director should make regular visits to all organizations. He should meet with their leaders and officers and guide them in the planning of their program. The questionnaire revealed that close to ninety-five per cent of the directors have some definite responsibilities to the Sunday school and its teachers. Some directors work with the Sunday school leaders in visitation, enlisting workers, training teachers, advising and guiding the teachers and the superintendents, encourage follow-up on absentees, working with publicity and even substitute at times for a departmental superintendent or a teacher.

The questionnaire disclosed the fact that eighty per cent of the directors have Vacation Bible school duties and work with the

leaders of the school in planning the program, helping in promotion, selecting the curriculum, advising and guiding the leaders and the staff and helping to carry out the job. Very few of the directors directed their own vacation Bible school but helped in the selection of its leaders.

Over ninety per cent of the directors had direct responsibilities to the youth fellowship and its leaders. The director acts as a resource person, advisor and counselor. He helps the leader plan and coordinate the program of the youth fellowship. The few directors that had no direct responsibility to the youth fellowship realized that it was not a good policy. Seventy-five per cent of the directors work directly with the women's and men's organizations in planning, selecting curriculum, promotion and advising its leadership.

Many problems of relationship may be expected to arise unless particular attention is given to this matter from the beginning. The difficulty with some relationships between director and organizational leaders is the fact that many are volunteer, untrained workers. They need close supervision but are not accustomed to guidance from a director. They are very likely to resent close supervision. Therefore, it requires great skill and tact on the part of the director. ~~The director will need to lead each organizational leader to recognize him as a helping teacher, advisor, counselor and friend.~~

The Director and Interchurch Fellowship

The director's relationship with organizations outside of his church work should be left to his own discretion. The directors

realize that the educational work of the churches is one program. The Christian educational program is concerned with the welfare of individuals and of the community as a whole. The areas of possible cooperation in the interest of Christian education are many and vary from community to community.

Paul H. Vieth, in his book, The Church and Christian Education, offered the following outline as possible fields of cooperation:

1. Community-wide fellowship and sharing of experience.
2. Ecumenical education or world-wide information.
3. Active concern in the churches and in the community for public education.
4. Developing public opinion favorable to religious education.
5. Cooperative efforts to reach all the people with religious education.
6. Community coordinating councils of character-building agencies.
7. Educational undergirding for effective community social action.
8. Religious education needs of public or private institutions for care of unfortunate people.
9. Collective self-service activities to strengthen the religious education program of the local churches themselves.⁹¹

Fellowship with directors of his own denomination and with directors of other denominations brings new insight to a director. He will usually find directors in nearby churches. The directors of a local community need the strength of one another to reach all the people for which they have responsibility. The director's problems and interests are very much alike. Directors should have monthly meetings for fellowship, exchange of ideas, and planning of joint projects. The directors can work together in community surveys, community-wide emphasis through Religious Education Week, community vacation and weekday church schools, radio education, leadership

schools and conferences. With these projects the directors help to lift the level of the educational work in the churches of the community.

Directors or any leaders in the field of religious education may become a member of the Religious Education Association of the United States and Canada with an annual membership fee of five dollars.⁹² Many directors have joined in the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. They may also take part each summer in the National Workshop for Directors of Christian Education as provided by the National Council. The questionnaire revealed that sixty-five per cent of the directors are members of their own denominational fellowship for directors and thirty-five per cent of the directors were members of an interdenominational fellowship such as the Religious Education Association, National Council of Churches of Christ in the U.S.A., the National Sunday School Association or some community organization of directors. These inter-denominational groups help the directors, and the church should encourage its director to participate, thereby helping the director to grow personally and professionally.

Summary

~~In this chapter the eight divisions of a director's relationships~~ were discussed. Under each heading the relationships of the director with the other person were considered and how the various relationships were accomplished. It was noted that there must be proper relationship and understanding between the director and the congregation. The congregation pays the director's salary so he

should be eager to be of service to them. The congregation should understand thoroughly just what phases of the church work the director is expected to do, so they will not ask him to do work that would infringe upon the rights and duties of others.

The director has close relationship with the church council of administration in that they study the total program of the church and give guidance and counsel to all organizations. The council employs the director and stipulates his duties with the wise counselling of the pastor. The director receives the approval of all major projects and developments from the council of administration.

The board of Christian education is directly related to the director in that it deals with the Christian education of children, youth, adults, leadership education, missionary education and other organizations of the educational program. The board of Christian education with the guidance of the director decide all issues with regard to curriculum, building, methods and teacher training. The director is the executive officer of the board and sees that the decisions of the board are interpreted to the teachers and leaders of the church.

The pastor and the director should share jointly in the ministry of the church. There should be a perfect understanding of each other's duties with a spirit of cooperation between them. The minister is the chief executive of the church and the director is the supervisor of the educational program. Each must have a clearly defined division of responsibilities in order to function effectively. The pastor should seek the director's counsel because he recognizes the director as a staff executive in educational matters.

The director and the church staff must work together. They should have regular staff meetings to discuss plans and policies. The staff meeting produces a cooperative church program between the minister, director and other staff members. They are a team and must work together for the advancement of their church program.

A church that hires a director should not abolish the office of general superintendent. If the director is tied down with the duties of the superintendent he is not free to function in a larger and more educational manner. The superintendent should be the Sunday school executive and the director the resource leader. The relationship between the director and superintendent should be a close one with the two men pulling together. The director should help the superintendent and his co-workers to receive all available information which will increase their efficiency in the educational program.

The relationship of the director with the organizational leaders depends on the denominational plans and program ascribed by the board of Christian education. The director should manifest the greatest consideration for the organizational leaders. The director should guide the leaders in planning their programs and giving the needed supervision so that the entire educational program is carried out according to set plans.

~~The director's relationship with inter-denominational fellow-~~ships should be left to the director's own choice. Directors should have fellowship with others in the field to strengthen each other, exchange ideas and plan joint projects. Inter-denominational and denominational groups help the directors to grow personally and professionally.

This short survey has given a better understanding of the relationship the director has with others. An investigation of these relationships gives us the reason for the unity found in the educational program of the churches which have a director of Christian education. Unity, friendship and understanding promotes a good relationship between the director of Christian education and his co-workers.

CHAPTER IX

ATTITUDES TOWARD DIRECTORS OF CHRISTIAN EDUCATION

Introduction

In the last chapter the relationships of the director with others were discussed. In this chapter the attitudes toward a director of Christian education were presented. These included a section on favorable attitudes toward the director, attitudes the ministers have toward a director and attitudes lay men have toward a director. In each division short resumes were made of the progress that is being made to help bring about right attitudes and the reasons attitudes are being changed and improved at the present.

The development of right attitudes has gone through a process of evolution. It has depended upon developments made in Christian education. When the aims of modern Christian education coincide with the aims of ministers and lay men the attitudes of the director, minister and lay men will change correspondingly.

Favorable Attitudes Toward the Directors of Christian Education

The attitude toward the value of the contributions of the director of Christian education has varied from time to time. When this movement of hiring a director of Christian education first began to make progress in the 1920's, it was the goal of almost every large congregation and pastor to hire a director of Christian

education. Because of the limited number of qualified directors available at that time, many of the congregations and pastors who were searching for such a person, never found one to fill the position. Some ministers and congregations were not satisfied with their hired directors because they were not qualified, or if they were qualified, they were not given clearly defined duties and this caused conflicts to arise. However, in general the attitude of the pastors in America was and still is in favor of employing a director to aid in the educational functions of the church.

In the forties and early fifties there was a sharp increase in the number of churches wanting to employ directors. Local churches and denominations are seeing more clearly the importance of a director in the life and program of the church.⁹³

Because of the change in the attitudes of congregations and pastors there are many turning their interests to the field of Christian education. Many schools of religious education were established to train people for the teaching ministry of the church. John M. Price, director of religious education in the New Orleans Baptist Theological Seminary, writes that the interest in the field of religious education has grown so rapidly that their enrollment in the school of religious education alone is well over two hundred students.

In 1952 the Western Evangelical Seminary of Portland, Oregon, set up a complete department in Christian education and within two years about eight per cent of the entire student body was enrolled in the M.R.E. course of study and of the others twenty-three per cent were majoring in Christian education. The importance of this field

of service has been recognized only recently and it has grown very rapidly.

Local churches and denominations are making additional provision for the ministry of education in their personnel and structure. Some denominations are adopting certain minimum standards to be met by every person called a director of Christian education. They have set up denominational fellowships for their directors. Many congregations have an impressive installation service for the director which gives the members a new attitude of the importance of his job.

Attitudes Ministers Have Toward a Director

The present day attitudes toward the director of Christian education are varied. All admit that more efficient work in the realm of Christian education is needed in each local church, but there seems to be some disagreement as to how this is to be carried out.

Some congregations and even ministers have the idea that the old ways of running the educational program is good enough. It has worked for the past twenty-five years and it will still work today. Some members care little for the educational program of the church and think it is unrelated to the church anyway. These attitudes are fast disappearing because of the results which they show.

A minister from Ohio with a total church membership of six thousand gave the following statement:

"I see no need for a director of Christian education for I, as the minister, head all the work. I have never felt the need of a special religious director because of the good superintendents and leaders we have in our congregation. I am the superintendent

over all departments and also teach a large adult class each Sunday."

This Ohio minister believes that the pastor should be the head administrator of every department of the church and be his own educational director. He hired three church secretaries to do the routine work of the church office thus relieving him from these duties to give time to the administration and supervision of church education as well as in other fields of the entire educational program. This may all sound well and good but until we look at the total picture, the results are not too promising. From a church membership of six thousand the average attendance in Sunday school is only a little over fifteen hundred. Many churches have a larger average attendance for Sunday school than the total of the church membership.

Nearly forty per cent of the Evangelical United Brethren Churches in the Oregon-Washington Conference have a larger average attendance in the Sunday school than the total of the church membership. The conference has over two thousand three hundred more Sunday school members than church members. Their average Sunday school attendance is less than ten per cent lower than the entire church membership.⁹⁴

When this Ohio minister's records are placed beside the average record of an entire conference we can realize that this pastor with his good superintendents and church leaders are in great need of educational leadership. The trouble with many ministers and congregations is that the old ways were good enough for father and they're good enough for me.

Some churches are hiring men with a combination of ability as music director and director of Christian education, both in direct

coordination with the minister of the local church. This combination has produced good results and in many instances has prepared the way for a full-time director of Christian education.

The questionnaire revealed that directors with a combination job of music and education often must spread their work too thin to be effective in either place, even though the church may have less than three hundred members. Some of the directors felt that all their time should be spent in the field of Christian education. The smaller churches which cannot afford to hire a director of music and a director of education should hire a director of education with musical ability and use a volunteer director of music. This volunteer music director would then be under the guidance of the director with the musical and educational ability.

Some pastors who were in favor of directors at one time, now, after one or two experiences with them, refuse to use them anymore, choosing rather to rely on lay workers.⁹⁵ The trouble with many of these ministers may have been the fact that they looked for the lowest priced director on the market. Many of these directors may not have had the qualification nor the training for the job.

Ministers who have difficulty in winning the congregation over to their theological viewpoints are much in favor of having directors of Christian education who are of the same theological opinion as their's. The two would be in such agreement over theological ideas that the laymen would be influenced to replace their theology for that of the minister and director even if the minister's theology was contrary to scripture.

In the local churches, often the director has not had status

or the prestige to insure proper response to his leadership and often he has not had the privilege of properly presenting the program to the congregation.

The status of the director is important for the success and happiness of the director. The director should look to the minister as the chief leader of the church. This is the minister's responsibility, but the director's status should be no less than an assistant minister, regardless of sex. The status should be real so that the director can have a genuine sense of belonging.

Most directors are not ordained so they are not popularly conceived of as a recognized minister of the church. This condition causes a feeling of not being accepted by the church to which they have committed their life's service. As this profession becomes more stabilized more and more denominations will make legal statements regarding the place, function and qualifications of the director of Christian education.

Many directors are not given status by their ministers. Some ministers have limited understanding of modern Christian education. They identify the director with an activity which seems to them less important than their own work. They consider the director as the hired youth director and general superintendent of the Sunday school. Some ministers do not give the director status because of their own sense of insecurity.

Some ministers have wrong attitudes toward their director of Christian education because of conflicting purposes and educational philosophies. To the director, Christian education means the development of Christian personality and the use of various personal and

group methods for guiding this development.

Some ministers, on the other hand, think of the educational work of the church in terms of talking to a passive audience; in terms of preaching and instruction.⁹⁶ Even if the educational philosophies are different, they should endeavor to cooperate and understand each other for they have the same goal.

The director should be helped to achieve a sense of self status. This could be done by allowing ordination for qualified women and men directors. Ordination should be optional but available. Denominational constitutions should state clearly the place and function of the director as related to the pastor. They should also state the academic professional and personal qualification which the denomination expects in a director.⁹⁷

Many churches have employed a director of Christian education, but the whole program broke down because they made the director "a man of all kinds of work" and obliged him to do many things in addition to the work he was employed to do. It often happens that he is obliged to be assistant pastor, involving occasional preaching in the pulpit and visiting the sick. The questionnaire revealed that ninety per cent of the directors gave pastoral assistance and did pastoral work. With such a high percentage of directors going out into pastoral work, the minister must know how to divide responsibility.

Sometimes the minister has the wrong attitude toward the director because he is not willing to share honors. Jealousy can mark the beginning and end of many an otherwise pleasant minister-director relationship. The minister should realize that when the director does his work well that compliments will be given,

friendships formed, and evaluations made. When there is real love in the heart of the minister and director, jealousy, envy and selfishness will not prevail.

When the minister has the attitude that the director is infringing upon his responsibilities, he should prayerfully counsel with him. When humility and honesty are cultivated, the proper spirit and understanding will be accomplished. The minister and director may well share the tributes paid by those who are appreciative, and rejoice that they are counted worthy to be laborers together with God.

Ministers may also have the attitude that hiring a director will affect their own salary. Paul in I Timothy 3:3, warned the ministers about the love of money. The director should always realize that there should be some difference between his salary and that of the minister. The director has almost as many demands upon him as the minister in the way of personal appearance, necessity of automobile, living quarters, educational expense and support of local and denominational programs. The minister should use his influence to help the director have an adequate salary. Contrary to the opinion of many pastors, fairness of attitude on the part of the minister will pay dividends in the attitude of the members toward the pastor's salary.⁹⁸

Ministers often look to the director of education as the church's visiting agent, but the director is not to visit the sick and needy when the minister is available unless he is specially asked to do so by the minister. He should visit those who are his close friends. With the consent of the minister the director should visit

the lost. In visiting the lost and way-ward he sets an example in evangelism for the people and it will bless his own soul. With the consent of the minister he should visit new members to get acquainted and discover new talent and leadership.

Both the director and minister have a necessary role in the achievement of proper attitudes. The minister, as the chief administrator, should take the initial and primary leadership in stimulating a church-wide interest in Christian education, and have a keen sense of educational responsibility. The director, on the other hand, as the supervisor of the church's educational program can also bring about right attitudes by having the highest personal and professional qualities, seeking to serve in a ministry of growing souls, teaching the entire congregation the purpose and task of Christian education and developing a responsible and trained lay leadership.

The director is not primarily a "platform man". He is the administrator, organizer and supervisor of the entire educational program. Most of his contacts are personal rather than public and he is ever working behind the scenes.

Some ministers are no longer able to swing the program with their former energy and success so they influence the church to employ a director to bolster up the program and save them from an embarrassing situation.

It is important that each member of the church with its staff have the right attitudes toward each other and the total task of the educational program of their church. When there is team work, the church will find the expression of life and work in their church.

Attitudes Lay Men Have Toward a Director

There are laymen who feel that the old method of having volunteer superintendents and organizational leaders was sufficient in the past and is still sufficient. This general attitude is beginning to change with the younger generation, and the need of a well-planned program is coming to the foreground.

Another prevailing attitude is that, in securing a professionally trained director of Christian education to work in cooperation with the pastor, this unburdens the volunteer worker of his responsibility. Some think hiring a director commercializes the church program and robs many good people of an opportunity for Christian service. These attitudes cannot be correct for the director does not take a volunteer worker's place of service, but he guides, directs, and trains the volunteer workers for better service.

Lay workers who are lazy or are overburdened often have the attitude that the church should have a director so they can unload. Unless the same volume of volunteer service is still available and working after the director takes up his work, his coming may simply mean that the church is now hiring service formerly rendered out of consecrated leisure time. This is hazardous to the spiritual life of the church and, of course, can mean little net expansion in the program.

Some churches and ministers even today maintain the idea that the church's educational program with its duties and demands is the preacher's job alone. They believe that the added salary of a director is too expensive.

Congregations that are paying good salaries to their director

are sometimes more interested in reports, statistics and other mechanics than in spiritual matters and personalities. The directors are sometimes accused of failure to show results. The minister and director should try to change these attitudes by showing the congregation the changes that have been made and are being made in personal relationships, organizations, and unity in the educational program. The congregation should realize that the director's main concern is not so much the increase in attendance but in the improvement of the quality of work being done.⁹⁹ When the quality improves, an increase in attendance follows.

Many lay people see the challenge in the needs of young people today and realize that only through a properly organized program and an enthusiastic leader can this challenge be met.

Summary

This has been a very concise resume of the attitudes which prevail toward the director of Christian education. It has been interesting to go back to the very beginning of recorded attitudes lay men and ministers had toward the director and see how these attitudes have changed from time to time. It was noted that the churches and ministers in the 1920's all looked hopefully for a director of Christian education but few were available. In the forties and early fifties there was another sharp increase in the employment of educational directors. This sharp increase in educational interest has caused many schools, congregations and pastors to turn their interests to the field of Christian education.

Ministers have various attitudes toward directors. Some think

the old ways of running the educational program are good enough. Others use the director as an aid to win their congregation to their theological viewpoints or use him as a man of all trades. Sometimes the ministers are not willing to share honors and become jealous. They are afraid to hire directors because they think it will affect their own salary.

Many ministers have the right attitude toward a director. They have great interest in the educational program and realize the need for an additional staff member to carry part of the load. They help the director to receive status and prestige. They realize compliments will be given, friendships formed and evaluations made when the director does his work. Some ministers have the humility and honesty to cultivate the proper spirit and understanding with the directors. Many pastors realize that fairness in the director's salary will pay dividends in the attitude of the members toward his own salary. The director and the minister have a necessary role in the achievement of proper attitudes.

The prevailing attitude of some lay people is that the hiring of a professional director commercializes the educational program and unburdens the voluntary worker of his responsibility. They feel that the old method of having volunteer superintendents and organizational leaders was sufficient in the past and is still sufficient. Others think that the educational program is the preacher's job and that hiring a director is too expensive.

Wrong attitudes toward the director of Christian education by the lay men are rapidly changing. They realize that the director does not take the volunteer worker's place of service, but guides and

trains him for better service. Others realize that the responsibilities of a well-planned program of Christian education are too large for the minister to handle efficiently. Many laymen see the challenge of the educational program and realize that only through proper organization and enthusiastic leadership can this challenge be met.

The program of Christian education is too large for the pastor to handle efficiently, therefore to have a well-planned program the church needs a director of Christian education.

CHAPTER X

SUMMARY AND CONCLUSIONS

General Summary

The primary purpose of this study was to investigate the qualifications and responsibilities of a director of Christian education in the local church. The secondary purpose of this study was to present a short resume of the origin of the office. The aims of present day directors with their rewards were given. A chapter was included on the need for a director of Christian education in the local church. Mention was made on the methods of securing a director and the possibilities of financing a director. Further study was made on the director's relationships, and the attitudes people have toward the position of a director.

A Brief Summary of the Origin of the Director's Office

It was interesting to go back to the very beginning of recorded Christian education and observe the gradual progress, declines and up-swings in the Christian educational program.

The origin of the director's office is hidden somewhere in the past half century. The churches are realizing the need for directors and young people are being attracted to this calling. It is apparent that this Christian profession is with us to stay. The history of this profession and its progress gives us reason to believe that we

have much better materials and programs in our churches today because of their efforts.

The need for a director of Christian education in the local church was presented and reasons for ascertaining whether or not a local church should employ a director were stated. Jesus expresses very vividly the need for directors in the church. As Jesus commissioned His disciples to teach and train others, so the director is to teach and train the church teachers and leaders.

Directors of Christian education are needed today because religion is no longer taught in our day schools and homes, so the church has the sole responsibility of teaching religion. With this great responsibility, the local churches need trained teachers and officers. Sunday schools, vacation Bible schools, summer camps and conferences have a continued increase in enrollment and this calls for trained leadership and adequate curriculum. The church needs a director to help improve its educational methods and projects. The director helps to insure harmony and unity in the church activities. Many churches have seen the need for guidance in the educational phases of the church's expanding program. They saw the need of some one to evaluate the effectiveness of the church program, so they hired a director of Christian education. The survey revealed that ~~leadership in teacher training and social activities is probably the~~ greatest task of the director and presents the greatest need for an educational director.

A Summary of the Qualifications of a Director

The personal and professional qualifications of the director

of Christian education were presented and discussed in the given chapter. The early qualifications for a director were often crude and the results were unfavorable. The first and most needed qualification is a personal experience with Christ as Saviour. A deep consecration to the work of God is necessary. The questionnaire also revealed that directors out in the churches today believe that humility, love, self-control, maturity, cooperativeness, good health and willingness to learn were other personal qualifications needed for a qualified director.

The professional training should include a college degree, a seminary degree in Christian education, attendance at conferences and much reading of educational literature. The questionnaire revealed that over ninety per cent of the directors of Christian education do have a college education. Every congregation should realize the qualifications needed before calling a director.

A Summary on Securing and Financing a Director

An attempt was made to list the various ways our present directors received their calls to a local church. A short resume was made on the provisions made for directors and how the congregation should be prepared by the minister before the call is made. The denominational boards of education provide placement service, fellow pastors or professors of seminaries and colleges can give names of possible directors and college bureaus in various parts of the country place directors. Many churches prefer to hire a director from their own denomination.

Information was given on how to present an invitation and how

to have a personal interview with likely directors. Many churches hire their director just before the secular schools begin and when the activities of the church become more aggressive. Others hire their director in the spring, which would give him time to acquaint himself with the church program and its teachers and find additional leadership before planning a full year's program beginning in September.

A comparative study of the present salaries of directors was compiled and various methods and arrangements for financing a director were given in this study. It was noted that the church must study its financial resources before seeking a director for the demand for qualified directors exceeds the supply, which means the necessity of higher salaries to receive a director. Financial arrangements with the director before he begins his work is important. The salary should be adequate and in accord with the director's professional and personal qualifications.

In many cases, women directors are hired because they require less salary, are more suited for elementary divisions of the educational program and are less sensitive to rank and authority. The salaries of directors varied from \$2400 to \$6400 a year. The salaries were determined largely by the ability of the church to pay, by the years of service and experience and the number of years in preparation for the profession. The best method of financing a director is by having a unified church budget. With a unified church budget, most average and large churches can support a director of Christian education.

A Summary of the Aims of a Director

The importance of constructive aims, the procedures used in

determining aims, the aims of Christ, the aims of directors in the past, the aims of directors in the present, the probable aims in the future, the values of clear-cut aims and the rewards of a qualified director were presented. The development of right aims by the director of Christian education will determine to a great extent the progress of the local church. The educational program must have a clear statement and explanation of its aims. Right aims give the director courage and confidence in his program. Aims must be determined largely by the conditions of the church. He must determine the capacities, interests, and needs of every church leader, teacher and member in order to plan the proper aims.

Christ was the master of all directors of Christian education. He revealed God's gracious and glorious plan to the disciples. He won men to Himself as Christ and then prepared and trained His disciples. The three aims of Christ could be applied to the aims of every director. The director must train his workers and must influence his leaders to realize their responsibilities to Christ and make them soul winners.

The earliest aims of Christian education was to destroy sin and error and bring the world to Christ. From the fourth to the fifteenth centuries ecclesiastical supremacy prevailed. The program became church-centered instead of Christ-centered. The Reformation brought a change in the aims and the Bible became the text book and men were won to God through the Bible. The present day director must evaluate his program to see where weakness may lie. He must enlist, teach, win and develop those intrusted to his care. The first determining aim of present day directors is evangelism. The work must be done

Christ-centered and souls must be won, trained and led into real Christian witnessing and living.

The probable aims of directors of Christian education in the future will be to make more people realize the importance of Christian education and to bring about a better understanding of the director's duties.

The director must have clear-cut aims to increase efficiency, understanding and save him from discouragement and defeatism. The cost of leadership is high but the rewards are many. The rewards are both visible and invisible. The greatest aim and reward of the director of Christian education is to know that he is in the will of the Lord and that his rewards are good throughout all eternity.

A Summary of the Director's Duties

The first duty of the director is to make a general observation of the entire church situation. The director must be granted authority to make decision and determine long-range policies. His survey includes a study of the Sunday school, training classes, personnel and material. He must proceed cautiously in changing plans and breaking traditions in the church in order to prevent confusion or cause hard feelings. Rules for discovering facts were given in this study. After a thorough study of the church's educational program is made, the director formulates his plans in the light of the research he has made. When the plans are adopted by the congregation the director is free to project them and show educational progress.

Another duty of the director is to promote the educational program. To promote the program the director will need the help of a

publicity committee to handle the details of promotion. Promotion is done by workers of the extension department, by a church year book, church paper, handbills, newspapers and other forms of publicity.

The director must also organize the entire church program. The purpose of organizing is to set aims or goals. The director breaks down the program to various groups and makes them responsible for their share of the program. He also sets up the curriculum for each group. He organizes weekly officer's and teacher's meetings and monthly worker's conferences. He also enlists and trains leaders through leadership training classes. The methods of securing workers vary from one church to another. Christian school teachers or professional men or women make an excellent source for workers. Adult classes have been a fruitful source and young people appreciate an opportunity to learn and then work in the church. The hope of the future is a renewed consecration to the church work and an unceasing effort in using the means of training the workers.

Another major duty of the director is the supervision of the educational program. This means to help those of less experience than the director's. Supervision is for the purpose of improving the program. He will observe the workers at their jobs, then have a follow-up conference to help the workers.

A Summary on the Director's Relationships

The director's relationships were divided into eight parts. The director and the congregation, the director and the council of church administration, the director and the board of Christian education, the relationship of the pastor and the director, the director

and the church staff, the director and the Sunday school superintendent, the director and organizational leaders, and the director and interchurch fellowship.

It was noted that there must be proper relationships and understanding between the director and the congregation for they pay the director's salary. He must have close relationship with the church council of administration in that they study the total church program and give guidance to each group. The council also employs the director and stipulates his duties with the wise counselling of the pastor. The board of Christian education is directly related to the director in that it deals with the education of children, youth, adults, leadership education and other phases of the educational program. The pastor and the director should share jointly in the ministry of the church. There should be a perfect understanding of each other's duties with a spirit of cooperation between them. The director and the church staff must work together, have regular staff meetings and produce a cooperative church program. The director should help the superintendent and his co-workers to receive all available information needed for greater efficiency in the program. The director should manifest the greatest consideration for the organizational leaders. He should guide the leaders in planning their programs and give needed supervision. Directors should have fellowship with others in the field to exchange ideas and plan joint projects. If the director has good relationships with all those mentioned, he will have unity in the educational program of the church.

A Summary of Attitudes People Have Toward a Director

Favorable attitudes toward the director were presented.

Attitudes the ministers have toward a director were given and attitudes lay men have toward a director were also presented. The development of right attitudes has gone through a process of evolution. Attitudes have changed from time to time. Today there is a sharp increase in the employment of directors of Christian education. This increase in educational interest has caused schools, congregations and pastors to turn their interest to the educational field.

Ministers have various attitudes toward directors. Some think the old ways are good enough. Others are not willing to share honors. Many ministers realize the need for an additional staff member to carry part of the educational load. They help the director to receive status and prestige.

Some lay people have the attitude that hiring a director commercializes the educational program. They feel the old methods are good enough and that the educational program is the preacher's job. Most lay people realize that a director is needed to guide and train workers for better service. They realize the need for a well-planned program of Christian education and that the job is too great for the pastor to handle efficiently. Lay people are beginning to see the challenge of the educational program and realize that only through proper organization and enthusiastic leadership can this challenge be met.

Conclusions

The primary purpose of this study was to investigate the need for a Director of Christian Education, to consider the qualifications and responsibilities of a director and to determine the aims the

directors have in their profession.

In the light of the facts set forth in the foregoing chapters, the following conclusions were reached.

1. Churches are realizing the need for Directors of Christian Education and young people are being attracted to this calling.

2. The sole responsibility for teaching religion is placed upon the church because the day schools and homes no longer teach religion to their children; therefore, the church needs a well rounded educational program under the leadership of a trained director.

3. A Director of Christian Education is needed to insure harmony and unity in the church activities and to evaluate the effectiveness of the program.

4. A personal experience with Christ and a well rounded personality are the personal qualifications required. A Seminary degree in Christian Education is the professional training needed for a qualified director of Christian Education.

5. The director is to organize and promote the entire educational program. He sets up the aims and goals, divides the responsibilities, enlists and trains leaders through leadership classes and supervises for the purpose of improving the program.

6. Many ministers and lay people are realizing the need for an additional staff member to carry part of the educational load and are helping the director to receive status and prestige.

7. The main aim of the director is to enlist, teach, win and develop those entrusted to his care.

Finally, as a result of this survey, the writer was persuaded

that the educational program of the average and larger churches is too great a task for the minister and his voluntary workers to handle. God has honored these Christian workers of the past, but in order that the future efforts might be more effective and thorough, the church must have trained leadership in the field of Christian Education.

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FOOTNOTES

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APPENDIX A

Dear Director of Christian Education:

We would prefer to confer with you personally. This being an impossibility, we will sincerely appreciate your time and cooperation by completing the following questionnaire according to your own personal experiences.

Name _____
Address _____
Name of Church _____
Denomination _____

1. Total church membership 114 to 3300
2. How many years has your church had a Director of Christian Education 1 to 20
3. Why did the church see a need for a Director of Christian Education?
Summary found in the chapter on the need for a director of Christian education.
4. Are you a member of your denominational fellowship for Directors?
Yes 11 or No 5
5. Are you a member of an interdenominational fellowship for Directors? Yes 6 or No 10
If so, what?
 1. Directors of N.C.C.C.
 2. Disciples Directors of Religious Education Association.
 3. N.S.S.A.
6. How were you secured as a director?
 1. Assignment.
 2. Through Seminary.
 3. As a called pastor.
 4. Through personal contact by pastor.
7. Did the church describe your job to you before hiring you?
Yes 13 or No 3
8. What is your annual income as a director? \$720 to \$6500
9. What determines your salary as a director?
 - a. Years of preparation 8
 - b. Years of service 6
 - c. Ability of church to pay 11
 - d. Other The work done and willingness of laymen - 2
10. Do you have secretarial help? Yes 13 or No 3
11. Do you have living quarters provided by the church? Yes 10 or No 6
12. Does your church provide a pension provision for you as a director? Yes 9 or No 7
13. Does your church provide an expense account for necessary travel. Yes 12 or No 4

14. What is your title according to your church?
- Director of Christian Education 9
 - Assistant in Christian Education
 - Associate in Christian Education
 - Other Director of Youth Work - 4
 - Co-Pastor 3
 - Minister of Education 5
 - Assistant to Minister 2
15. Do you assume other work or church responsibilities.
- Director of music 2
 - Secretarial work 3
 - Recreation director 2
 - Pastoral assistance 14
 - Other
16. If you are having combination jobs, have you found it satisfactory? Yes 10 or No 6
If no, why?
Summary found in the chapter on duties of a director of Christian education.
17. In your opinion what are the personal qualifications of a successful Director?
Summary found in the chapter on qualifications of a director of Christian education.
18. What training did you have before becoming a Director of Religious Education?
- Seminary 9
 - College 6
 - Religious education experience 1
19. How many years of experience have you had as a director? 1 - 14
20. What are your duties?
Listed in the chapter on duties of the director of Christian education.
21. What relationship have you with the official body in your church?
- Attendance required 11 Yes 5 No
 - Periodic reports 10 Yes 6 No
 - Others
22. What relationship have you with the board of Christian education?
- Plan and evaluate the educational program together 13 Yes 3 No
 - The board advises and assists you as a director 10 Yes 6 No
 - ~~You are the executive secretary of the board~~ 3 Yes 13 No
 - You make reports and recommendations 12 Yes 4 No
 - Others
23. What relationship have you with the pastor?
- All plans and programs are discussed with pastor before taking them to the board of education 10 Yes 6 No
 - Does pastor seek your counsel in education matters 14 Yes 2 No
 - Do you have weekly conferences with the pastor 11 Yes 5 No

- d. Do you occupy the pulpit on needed occasions 1 Yes 5
No
- e. Others
24. What relationship have you with the Sunday School Superintendent.
a. Are you as the director also the superintendent 2 Yes
14 No
- b. Do you plan Sunday School programs together 14 Yes 2 No
- c. Others
25. What are some of your responsibilities to the Sunday School?
1. Supervision
2. Administration
3. Teaching
26. What are some of your responsibilities to the Vacation Church
School?
Advisory, general supervision promotion
27. What are some of your responsibilities to the Youth Fellowship?
Advisory
28. What are some of your responsibilities to the Women's and Men's
Organizations?
Advisory