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The Function of the Director of Christian Education in Relation to Management of Personnel

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THE FUNCTION OF THE DIRECTOR OF CHRISTIAN EDUCATION
IN RELATION TO MANAGEMENT OF PERSONNEL

A Thesis
Presented to
the Faculty of the
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Masters of Religious Education

by
Harold W. Edmonds, Jr.

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CHAPTER I
INTRODUCTION

CHAPTER I

INTRODUCTION

During the past few years, the writer has become interested in the field of Christian Education. It has been observed that far too often, there are pastors and church leaders frustrated because of an inability to present the message of the Gospel effectively. It has been the conviction of this writer as he has worked with personnel as a floor manager in a department store, and later as a pastor in a small church, that any measure of human success comes as a result of working through individuals. With this in mind, the writer has endeavored to determine to what extent the Director of Christian Education functions as a manager of personnel.

I. THE PROBLEM

Statement of the Problem. The purpose of this study was to investigate the function of the Director of Christian Education concerning the management of personnel in the local church.

Justification for the Study. Often one will find a church that functions on the dynamic of one particular individual. When that individual finds it no longer possible to continue in his leadership capacity, the program fails. Again it is found that a leader himself has a good potential program, but is unable to communicate these ideas to others in order that they might be put into practice. Knowledge is of

little value if it is unable to be put into use.

The Director of Christian Education is a key person in the total program of the church. He must have both adequate educational preparation and practical experience. He must be able to communicate his knowledge to others in order that a workable program may be carried forth to the end result of leading souls to and conserving souls for Jesus Christ. If the Director of Christian Education is unable to inspire and motivate the persons with whom he is working, his own personal knowledge and program are to no avail.

Business, in its many and various aspects, has worked with the problem of personnel management, and has employed many very effective methods of involving and stimulating its personnel. Many of these methods can and have been applied in some instances, to the local church situation in order that the program of the church may be more effective in reaching its ultimate goal.

Limitations of the Study. The task of the Director of Christian Education is very broad and subject to local church requirements. It is necessary, therefore, to define the limits of this particular study. It is not possible for the writer to discuss all of the areas wherein the director shares a particular relationship with individuals. It would seem that the only limitations that the director ultimately faces in this area, are the limitations of his own personal capacities and genius and the limitations of those with whom he is working. For the purpose of this study, it is necessary to limit the work to some of the major and most common areas that have a vital relationship to the director as he

functions as a manager of personnel.

II. DEFINITIONS OF TERMS USED

Church School. The term church school is used to include the total educational program of the church. All of the agencies of the church, whose primary purpose involves Christian Education, comprise the church school.

Sunday School. The term Sunday School is used to denote the primary educational agency of the church. The Sunday School usually meets on Sunday mornings prior to or following the regular church worship service. It is usually the largest agency of the church school in terms of numbers. It covers the widest age-span and is practically universal in its existence in church schools. At one time, it was practically the only agency of Christian Education.

Agency. The term agency is used to denote the several schools which together make up the entire church school. Some of the most common agencies of the church school are the following: Sunday School, youth fellowship, young adult fellowship, vacation church school, and week day church school.

Staff and Workers. The term staff is used to include the officers and teachers of the church school. It is used synonymously with the term workers.

Christian Education. Christian Education consists of those activities designed to lead individuals into a saving knowledge of Jesus Christ. It is education into the Christian life seeking to point the individual toward the pre-determined goals of the church.

Director of Christian Education. The Director of Christian Education is that qualified person charged with the responsibility of promoting and directing the total educational program of the church.

Management of Personnel. The Management of Personnel is that activity which is concerned with the relationship of the individual to his job. The Director of Christian Education is concerned with the employment of techniques that enable the worker to accomplish his job more effectively. He is also interested in helping the workers function as a well coordinated team with proper Christian relations with each other.

III. METHOD OF PROCEDURE

Material for this study has been gathered largely from the library resources of the Western Evangelical Seminary, and from the Multnomah County Central Library of Portland, Oregon. Also deep appreciation is expressed for the material that was made available to the writer, from the private libraries of Professor Robert D. Bennett of the Western Evangelical Seminary and Dr. Paul D. Walter of the University of Pittsburgh. Additional material was taken from the writer's own personal library.

The method of procedure followed was to read through pertinent material in order to gather the information contributing to this field of study.

In order to establish general areas where the Director of Christian Education functions more clearly as a manager of personnel, an investigation of his office was made in Chapter II. Chapter III dealt with the function of the director as he seeks to channel the workers of the church through the educational program to maturity in Christ. In Chapter IV, ways in which the director functions as an organizer and administrator, and how this affects the workers of the church were pointed out. Areas in which the director functions as a supervisor were discussed in Chapter V. A study of the relationships of the director with various persons or groups of persons was given in Chapter VI. The final summary and conclusions drawn from the study were set forth in Chapter VII.

IV. ASSUMPTIONS

It has been assumed by the writer that all persons reading this study will clearly understand that the basis of true Christian Education is the Bible, the inspired Word of God; that this Word of God is the final authority in all matters of life and conduct. It is also assumed that the Director of Christian Education, as he works with the personnel of the educational staff of the church, will do so under the guidance of the Holy Spirit.

CHAPTER II

THE DIRECTOR OF CHRISTIAN EDUCATION

CHAPTER II

THE DIRECTOR OF CHRISTIAN EDUCATION

I. INTRODUCTION

"The concern of Christian Education is with the total response of persons to a saving relationship with God through Jesus Christ in the fellowship of the church."¹ In an attempt to meet the challenge of this concern, the church has established a system of Christian Education that directs individuals in their Christian lives. In order to effectively carry through on this system of education, a new leadership area--the Director of Christian Education--has developed.²

II. THE NEED

During the period 1920 to 1930, many leaders drew the conclusion that since the churches had expanded in size and complexity, it was increasingly more difficult for one person to provide all of the professional leadership required to meet all of the needs efficiently. As a result, there was a great demand for trained leadership in the field of Christian Education. During the depression years of the 1930's and the war years of the 1940's, due to a great shortage of finances and

¹Marvin J. Taylor (ed.), Religious Education A Comprehensive Survey (New York: Abingdon Press, 1960), p. 259.

²Ibid.

³Ibid., pp. 259-260.

man power, the demand for and availability of positions sharply decreased.¹

In the more recent years, many Protestants have taken the task and responsibility of Christian Education more seriously. There has been a decline in the parental training of children in the home concerning the ways of Christ. The school systems are in many instances forbidden to teach religion or to even comment upon the Bible reading. There is even much pressure by outside groups to prohibit the teaching concerning such Christian Holy days as Christmas, Good Friday, and Easter. With this lack of emphasis on Christian teaching and training outside the church, the church must continually seek to train its people more effectively. The great majority of the young people and many of the adults have high school and college education. They demand better educated teachers and leaders in the field of Christian Education.²

People look to the church to help find the solution to their many problems. The church in turn endeavors to lead people to Jesus Christ, but the responsibility of the church does not conclude at this point. It must assist people in their every day life and help them to grow into mature Christians. In order to do this, the church must aid its people through a teaching ministry. The Sunday School, the various service societies, mission groups, prayer groups, weekday church school, instruction classes, camps, conferences, and the many other possible groups aid

¹Ibid., pp. 259-260.

²Vernon R. Kraft, The Director of Christian Education in the Local Church (Chicago: Moody Press, 1957), pp. 18-19.

in this endeavor. There are special emphases that various churches desire to teach their people such as church dogma and history, stewardship, temperance, marital and social education as well as others. The church needs many workers, teachers, and officers to aid in this program. These workers consequently, need help in order to understand and to meet their responsibilities.¹

Dr. Frank McKibben states that "the greatest need of the present moment is for the improvement of the Christian nurture provided for all ages in the church".² The Sunday School is said to be the greatest arm of outreach of the church. Seventy per cent of all persons who become members of a church, do so as a result of the evangelization of the Sunday School. The great majority of church work and Christian educational work is done by lay people. These volunteer workers have done a remarkable work, but there are more and more people becoming increasingly concerned for the provision of better training and more effective assistance to these workers. The success of the church, perhaps even of Christianity itself, depends largely upon the quality of the Christian training offered through the church. The primary task of the Christian church is to provide a high quality of training. The Director of Christian Education is vitally concerned with this task. In working at this task, the church, through the program of Christian Education, is responding to the command of Jesus, "Go...teach...."³

¹Ibid., pp. 20-21.

²Frank M. McKibben, Guiding Workers in Christian Education (New York: Abingdon-Cokesbury Press, 1943), p. 9.

³Ibid.

There are many things fighting for the attention of the people. The church must contend with the problem of its people being very busy with many and varied interests. Public education is constantly improving. Commercial entertainment as well as commercialized recreation are growing stronger in appeal every year. Community and service agencies call for increased time and energy. As a result, the church must constantly seek to improve its quality of educational approach in order to gain the response of those to whom it seeks to minister. Many of the activities outside of the church are highly beneficial, but they consume the time, energy, talents, and loyalties of many fine people. The only way the church can possibly meet the need of this hour is with improvement--improvement of the church's total educational program.¹

This need for improvement can only be met if the majority of the church people are able to see the need of an educational enterprise that is central in the life and consciousness of its people. In fact, all that the church does and stands for needs to be interpreted in terms of Christian Education. This then, necessitates the interpretation of the term Christian Education to mean more than just the activity of the Sunday School. The church's entire attitude must point to the conception of its being a mutual learning-teaching-serving enterprise with the goal of bringing young and old into a growing and sharing relationship in Kingdom-of-God living.²

¹Ibid., pp. 9-10.

²Harry C. Monro, Christian Education in Your Church (St. Louis: The Bethany Press, 1933), pp. 139-141.

Christian Education with its enlarged definition, needs no longer to be labeled as a limited area of responsibility assigned to a few people who make this their hobby. It necessarily becomes the general concern of the entire church. This will have important spiritual results for the entire congregation. The evangelistic and missionary enterprise has long been isolated to the worship service. There has been a concern for lost souls. In past generations, there has been a great passion for those who did not know Christ as their personal Saviour, but in the more recent days, many churches have lost their concern for the condition and welfare of the soul and have turned more to a concern for the social welfare of the individual. A real appreciation for the true nature and power of Christian Education can broaden the outlook of the church to include the passion for souls and also for social welfare. The true Christian educator endeavors to emphasize the concern of Jesus for the individual as well as the application to be made as a result of a life in Christ Jesus.¹

The Protestant church is said to have a sixfold ministry; it is worship, teaching, training, service, evangelism, and preaching. It is practically impossible for most ministers to give adequate time and attention to all of these areas. It is necessary for most churches to aid the minister with his task by supplying persons trained to accept the responsibility of an adequate educational program and employ an edu-

¹Ibid., pp. 141-143.

cational director to supervise the teaching and training program.

Dr. Clarence Benson states that the most important addition to the official staff of the church is the educational director.¹

There has been much discussion concerning the problem of having professional or non-professional leadership. There are those who feel that only those who have received specialized training in the field of Christian Education are competent to carry on the work of Christian Education in the church. Others believe that the field of Christian Education should be entirely under the direction of the laity.² Kraft says that both types are ideally needed. The professionally trained person must direct, supervise, and train the lay workers who in turn offer their services in the operation of the program.³

There is little doubt in the minds of most persons that the smooth operation of a well-organized program of Christian Education necessitates effective leadership. This is even more important when there is much use of personnel that is not professionally trained. There is also need for the coordination of the overall program in order that each functioning organization may fit into the total program of the church. Therefore, there needs to be a supervisor over the entire program. Experience shows that an organization soon ceases to be an organization without leadership,

¹Clarence H. Benson, Techniques of a Working Church (Chicago: Moody Press, 1946), p. 101.

²Paul H. Vieth, The Church and Christian Education in the Local Church (St. Louis: Bethany Press, 1951), p. 193.

³Kraft, op. cit., p. 24.

for without it there is loss of unity resulting in confusion.¹

III. THE AIMS

In practically every field of endeavor there are certain aims or goals set forth to be gained. A group of workmen followed a set of plans which gave proper directions in order to achieve the desired result, that being the world's tallest building, the Empire State Building. Another group of men practiced and followed the directions of a supervisor (coach) in order to achieve a different result, that being the smooth operation as a well coordinated team, in order to win the football game. These desired results were not likely to be achieved without proper planning and determination. The Director of Christian Education must have definite objectives. It is true that there is hardly another field in which more work is done without aim or plan than in the field of Christian Education. A Director of Christian Education without an aim is like an automobile without a steering wheel.

The Importance of Aims.

Dr. Benson has this to say about the importance of an aim:

The Sunday School teacher must have a clear and well-defined aim, and hold tenaciously to it until its accomplishment can be fully realized. Before a teacher can use principles and methods aright, he must have clearly and adequately in mind the ends to be attained. The better he knows where he is going, the more intelligently he can and will provide the means for getting there.²

¹Ibid., p. 25.

² Clarence H. Benson, The Christian Teacher (Chicago: Moody Press, 1950), p. 78.

This is not only true of the Sunday School teacher, but also true of the Director of Christian Education and every other worker in the over-all program of Christian Education. With the aim clearly in mind, the individual can make better use of his knowledge and ability in order to achieve the desired results. The more clearly one has in mind the end desired to be achieved, the better can the means be chosen for the realization of it.¹

Dr. Clarence H. Benson in his book The Christian Teacher gives three very good reasons for clearly defined aims:

1. Aims give direction and destination. Clearly defined aims stimulate and give direction to the thoughts and activities that are necessary to achieve the desired results. In order for a person to teach with an aim in mind, he must spend time in preparation. This is done in order to coordinate his own activity in teaching with the probable activity of his pupils. He has a definite plan in mind which takes into consideration the various steps that must be taken along the way in order to achieve the predetermined destination. The result of such planning is an enriched teaching situation where teacher and pupil alike reap the result of true teaching.
2. Aims determine progress. Measurement of progress is made possible when aims are clearly defined. At any time, it is possible to measure progress in terms of advancement toward, or

¹Ibid.

achievement of, the aims. The aim makes possible the knowledge by which to determine how effective the activities have been in the pursuit of the aims.

3. Aims provide courage and confidence. Proper aims lend inspiration to workers. The achievement of aims brings about new desire to be even more effective in efforts. "Nothing succeeds so well as success." The teacher or the organization that enjoys a measure of success discovers new courage and energy to face additional problems and tasks in order to press on toward the ultimate aim.¹

Aims as They Affect the Director of Christian Education.

Clear-cut aims will enable the director to be better prepared to make his choice regarding the material needed and to implement the use of that material with highest possible efficiency. The aims must grow out of the needs of the group if they are to be valuable and useful. Proper aims will also enable the director to be able to look into the future and plan so that there will be continual growth for the years to come. The director will be able to inspire confidence and cooperation through his leadership if his aims are definite and clear-cut. The position of Director of Christian Education by its very office indicates a position of leadership, but teachers and officers will not follow a leader in whom they have no confidence. A director without aims will be

¹Ibid., pp. 78-79.

unable to command the respect of his people and as a result, be unable to succeed. A director with clear-cut aims will be able to move his workers forward into a positive plan of action.¹

IV. THE DUTIES

The Director of Christian Education in conjunction with the pastor has the responsibility for the direction of the total educational program of the church. The dictates of the local church situation play a large part in the formulation of the specific duties of the director. However, there are certain areas of responsibility that are most usually included in the major duties of the Director of Christian Education. In the case of some smaller church situations, it is possible that the director's duties will consume only part of his time and the remaining portion of time may be used as musical supervisor, secretary, or other similar duties.

Gaines S. Dobbins suggests the following to be among the major duties of the Director of Christian Education:

1. The organization, administration, and integration of the church's educational agencies;
2. The discovery and preparation of officers, teachers, leaders of the educational agencies;
3. The guidance and supervision of the in-service leadership;
4. The supervision of records and accounting of these agencies;
5. The promotion of attendance and enlargement;
6. The counseling of those who need special help in meeting difficulties;
7. The development of a well-rounded and adequate curriculum;

¹Kraft, op. cit., pp. 63-64.

8. The utilization of the educational agencies of the church for the major purposes of the church;
9. The lifting of church school teaching and training to the level of sound and fruitful education;
10. Cooperation with pastor and other staff members in maintaining effective teamwork.¹

Vernon Kraft divides the duties of the Director of Christian Education into these major areas:

1. Promoting Christian Education in the church.
2. General observation of the church situation.
3. Organizing the total church program.
4. Enlisting and training leaders.
5. Supervising the educational program.²

The Association of Professional Women Church Workers in their pamphlet set forth these basic areas of responsibility for the Director of Christian Education:

1. Leadership training
2. Teaching
3. Calling and counseling
4. Advisory
5. Administration
6. Extra-parochial activities³

William F. Case in his description of the duties of the Director of Christian Education breaks down the responsibilities into the following major areas:

1. The job of the director as educator.
2. The job of the director as organizer and administrator.

¹Gaines S. Dobbins, A Ministering Church (Nashville, Tennessee: Broadman Press, 1960), pp. 81-82.

²Kraft, op. cit., p. 67.

³The Association of Professional Women Church Workers, The Job of the Parish Director of Christian Education (Utica, New York: The Association of Professional Women Church Workers, 1959), pp. 1-3.

3. The job of the director as a supervisor.¹

The program of the church is a total program in which every worker of the church must have a vital interest. The Director of Christian Education seeks to further the total program of the church. For purposes of further discussion, the writer feels that it is possible to include the general duties of the director in the general categories suggested by Mr. Case.

The Job of the Director as Educator.

One of the most important responsibilities of the Director of Christian Education is to foster an appreciation among the church constituency for the values of teaching and training. It is vital that church members recognize the contribution made to the individual person as well as to the entire church through an educational ministry that is functioning properly. If this is recognized, the church members will support the educational program both financially and experientially. The creation of a proper climate for Christian growth is the responsibility of the entire church.²

One important way that the director can help create the proper educational climate in the church is through the program of leadership and/or teacher training. As he is able to secure the services of able leaders, and as he is able to develop and train additional personnel,

¹Taylor, op. cit., pp. 260-262.

²W. L. Howse, The Minister of Education (Nashville, Tennessee: Convention Press, 1960), p. 4.

he will be able through them to provide important spiritual guidance to the entire church membership.¹ There should be two areas of study in the training program. The spiritual area must stress the necessity of a personal knowledge of Jesus Christ as Saviour and Lord of life, as well as the exemplary walk. The educational area should include instruction for the development of good techniques and skills. It should also include instruction concerning the learning process and physical development processes affecting the pupils. Another portion of study should include some instruction on the proper use of curriculum materials.²

In teaching, there are certain techniques and skills that aid the teacher as well as the pupil. It is the director's duty to make these available to all who desire help from him. He must stand ready to encourage and give direction to all persons who serve in the educational realm of the church.³

In order to serve as a resource person, the director must keep abreast of the latest educational methods and trends. This necessarily involves much time and energy. In order to inspire his people, he must be in touch at all times with the changes in the field. Attendance at conferences, clinics, and assemblies is necessary as well as taking refresher courses and constant reading of books and periodicals in the field of Christian Education and general education. If the director

¹Howse, op. cit., p. 5.

²The Association of Professional Women Church Workers, op. cit., p. 3.

³Taylor, op. cit., p. 261.

does not keep abreast of the times, his work will soon become outmoded.¹

The Job of the Director as Organizer and Administrator.

Much of the time and energy of the director of Christian Education is spent in this area. This time and energy is well spent, however, for it provides a structure through which aims or goals may be achieved. There is need for good organization and administration. The organizational channels are ways by which the church functions and it is through these channels that the director has direct opportunity to minister to persons. This structure offers opportunity for communication with others. Organization must be evaluated in terms of the results of that organization, and, therefore, must be flexible and responsive to the needs and conditions of the people.²

The church secures the services of a director of Christian Education for the specific purpose of strengthening the work of that church. It is necessary, therefore, that the director work with the spirit of utmost cooperation with the pastor and staff of the church. At all times, the good of the entire church should be considered. The director must look to the pastor of the church for leadership in the overall program of the church. The successes and failures of each are dependant upon the co-operation of the other. No worker should ever allow himself to create problems or to leave scars upon the people as a reminder of his work.³

¹Howse, op. cit., p. 8.

²Taylor, op. cit., p. 261.

³Howse, op. cit., p. 2.

Proper organization and administration are absolutely essential if the ultimate objectives of the work are to be made clear. Proper communication will enable others to understand and find desirable the aims which they are seeking. There can be unity of action and high morales only if there is agreement upon aims. The organization is necessary for the efficient accomplishment of the aims, and as a result of this, the organization serves only as a means to an end rather than as an end in itself.¹

Some major objectives or aims made possible to achieve through effective organization and administration were recently set forth by the Baptist Sunday School Board. They are as follows:

1. To guide each person into the rich experience of a personal relationship with Jesus Christ through His cleansing blood and saving grace.
2. To guide each born again believer in Jesus Christ into active participation and fellowship in the church.
3. To guide each person into the realization that Christian worship is a vital part of the Christian world.
4. To help each person to understand the necessity of Bible study and to know the truth contained therein. To know the basic doctrines of the Church. To know the distinctive beliefs and practices of the denomination.

¹Ibid., pp. 2-3.

5. To help each person in the development of true Christian attitudes and appreciations, that he will have a Christian approach in every area of life.
6. To help each person acquire learning habits and techniques that his Christian growth will be such that he will accept and apply Christian standards of life in personal and social conduct.
7. To guide each individual in knowing and doing the will of God in matters of occupation and every day life.¹

If the church and the organizations want to grow both spiritually and in numbers, and if the church has an evangelistic vision, the director should lead in a program of expansion. Space and facilities do have their limitations, and it is impossible to grow beyond the point of saturation. Growth then, cannot take place without additional space and facilities. It is difficult to plan a building so that there will be adequate provision for every phase of work. It is impossible to know exactly what the future holds, but the director of Christian Education should be able to give counsel on these matters. Such items as provision for a church library, visual aids, recreation, fellowship, religious drama, church music, office space, and others need to be considered in planning. The Director of Christian Education should know the value of each aid, activity, and ministry. He should be able to utilize all of them in the

¹Ibid., p. 3.

educational program.¹

The church secures the services of a Director of Christian Education in order to get work accomplished. As a result, they look to him to get the work done. His task is to lead in the accomplishment of the tasks that are set forth by the church. The church bestows upon him a certain amount of authority which he must use discreetly in the fulfillment of the goals. In any case, he is responsible to the church for his work. This work involves the Director of Christian Education's ability to understand necessary organizational details and to help his workers make proper application of them. His success as an administrator will often be measured by his ability to get work done smoothly and efficiently. He must continually project the aims of the educational program into the minds of his workers as he enlists and inspires them. The old adage, "It is better to put ten people to work than it is to do the work of ten people", should be kept in mind.²

The Job of the Director as Supervisor.

"Perhaps the most creative and distinctive function of the director is that of supervisor."³ In the capacity of supervisor, the director aids leaders as they endeavor to carry through with their various responsibilities. He helps them to be more effective by sharing the

¹Ibid., pp. 5-6.

²Ibid., pp. 6-7.

³Taylor, op. cit., p. 262.

burden of responsibility. He offers to others the benefit of whatever skill and resources he has in order that others might do better jobs. This, then, defines the job of supervisor as one who is willing and able to come to the aid of others in order that the Lord's work be done more effectively. No teacher should have reason to feel that he is left alone to tackle a job by himself. He should be made to feel that the supervisor will always stand ready to give cheerful and friendly understanding and comfort when needed or wanted.¹

Observation, conferences, providing resources and resource materials, and numerous other ways give the director opportunities for supervision. This will not be limited to an individual basis however, for as he meets with the various boards, committees, and organizations, he may function as a supervisor. The supervisor must be able, therefore, to work with groups of people as well as with individuals. Whenever the director makes new skills and resources available to leaders, he is functioning in his supervisory role.²

The establishment of a program is not the completion of the role of the supervisor. The improvement of all activities and efforts directed toward reaching, teaching, winning, and developing persons is the purpose of supervision. The task is to improve the total church program. A continual study of the program must be made and the results must be evaluated in order to remedy weak spots and to improve the quality of

¹Ibid.

²Ibid.

work. The Director of Christian Education, along with the leaders of the various organizations, endeavor to see that these basic factors are accomplished.¹

It matters not whether the Director of Christian Education is functioning as educator, as organizer and administrator, or as supervisor, he must be a personal soul-winner. He will never be able to lead the church through its educational program, to be thoroughly evangelistic, if he does not have a burden for the souls of lost sinners. If the director is to set the pace in this activity, he must himself be a student of the Bible. He must know how to use the Bible as he witnesses to the lost and shows to them the Biblical plan of salvation. The director needs to be familiar with the Bible, for it will contribute to him much spiritual strength both personally and to the people with whom he is working.²

V. THE RELATIONSHIPS

The Relationship of the Director of Christian Education.

To the Church. The Director of Christian Education has a direct relationship with the church--that is, as a servant of the church. He must think of himself in terms of the church that he is called to serve. He must also think of himself in relationship to the denomination of which the church is a part. Above all, he must continually think of his relationship with the Church of Jesus Christ, the body of believers. Organizationally, the director must have a clear-cut understanding of the chain

¹Howse, op. cit., p. 7.

²Ibid., p. 8.

of authority so that there will be no doubt to whom or to which group he is directly responsible.¹

To the Pastor. To a certain extent, the relationship of the director to the pastor will be determined by the organizational structure of the denomination. Also the individual personalities will be greatly involved, but one important factor is that in the eyes of the church congregation, the pastor is responsible for the well-being of the total life of his congregation. As a result, it is necessary that the pastor be well informed concerning the total educational program of the church. He must also take a vital part in the making of policy decisions as they affect the church.²

The pastor will, however, want to free the director to function effectively and creatively in order to take advantage of the specialized training and experience of the director. There must be understanding and cooperation on the part of the pastor and the director, for each should feel the responsibility to support and strengthen the work of the other. In order that a proper relationship develop, there must be some means of regular communication. Staff meetings, conferences, and prayer meetings will contribute effectively in this.³

To the Members of a Multiple Staff. While at the present time relatively few churches have a multiple staff, there are an increasing

¹Taylor, op. cit., pp. 264-265.

²Ibid., p. 265.

³Ibid.

number of churches served by a staff of two or more. In a situation where there are more than two persons working closely together, there is more opportunity for misunderstanding. As a result, there must be much clarity as far as job responsibility is concerned. Where there is duplication of assignment, there is a stronger possibility for misunderstanding. Also, it is important that there be regular staff meetings and for each individual to thoroughly understand the work of the other in the light of the total church program. A closely knit staff with strong church and staff loyalty will be able to be used more effectively in the furtherance of the Kingdom of God.¹

To the Superintendent. It is the superintendent, or the general Sunday School superintendent as he is often called, with whom the director works most closely. The superintendent is the person serving as the executive officer of the major portion of the church's educational program. He is responsible to carry out the program set forth by the board of Christian Education. The director must aid the superintendent in the fulfillment of his task. Since the director and the superintendent work so closely together, the director must be extremely careful to make the superintendent understand that he is willing to be of assistance to him rather than a boss over him. There is much possibility for resentment if the director does not use keen judgment and wisdom in his approach. If the director views himself in a service role of aiding the superintendent do a good job, he will usually be able to serve him and be wel-

¹Ibid.

comed by him.¹

To the Teachers. It is the responsibility of the director to work closely with the teaching staff. He may do this by working with an individual teacher or with a group of teachers. The director continually seeks to strengthen his position with the teachers so that they will have confidence in him and come to him at any time for help or guidance in their teaching effectiveness. The director works closely with the teachers and with the superintendent in order to provide a first class program of Christian Education.²

VI. THE QUALIFICATIONS

The Director of Christian Education is not just a person who has been secured by a church to oversee the Sunday School and the youth activities. "The director is a professional leader, and educational counselor with specific training for guiding the educational activities of the local church."³ Difficulty arises at this point because there is confusion concerning the qualifications desired in the director. There are, however, certain areas needed to be considered in the personal and educational qualifications of the Director of Christian Education.

¹Ibid., p. 266.

²Ibid.

³Harold C. Mason, Abiding Values in Christian Education (Westwood, New Jersey: Fleming H. Revell Company, 1955), p. 153.

Personal Qualifications.

Christian Experience. A pre-requisite for the Director of Christian Education or for any worker in the church of Jesus Christ is to have a thorough conversion experience. A second-hand knowledge about Jesus Christ is not sufficient. The director must have a knowledge of Jesus Christ as his personal Saviour and Lord of his life. There must be a continual daily relationship and communion such as Jesus spoke about to His disciples when He said, "Abide in Me and I in you. As the branch cannot bear fruit by itself, unless it abides in the Vine, neither can you, unless you abide in Me".¹ It is necessary that the director be fully surrendered to the Lord Jesus Christ in order to lead others to know Him as their Saviour. The director at all times, must be an example of a Christian fully dedicated to the Christian life so that others will want this way of life.²

Call of God. Not only must a person be a born-again believer in Jesus Christ to be a Director of Christian Education, but he must also know that God wants him to serve in that capacity.³

Qualification for Leadership. Marion Lawrence feels that the greatest need of the Church is for good leadership. He gives several qualifications necessary for good leadership. They are as follows:

1. Humility. In the life of humility, there is no room for a spirit of superiority. A superior feeling results in separation,

¹John 15:4, R.S.V.

²Kraft, op. cit., pp. 30-31.

³Ibid., pp. 31-32.

but a feeling of humility unites. The acid test of an individual's leadership ability is not in his own success, but in the success of others. One must consider the humility of Jesus. He was associated with the poor and the outcast as well as the sick. The Son of God became a man in order to lead men.

2. Purpose, Confidence, Personality. Leadership should be the result of a strong devotion of purpose to a cause. The leader must see certain aims or goals for himself to reach. He must be confident that he can reach them. He must be able to influence others to accept him as an individual and to instill desire in others to work toward the achievement of these goals.

3. Quietness and Self-control. Quietness and self-control are partially the result of being well-grounded in the particular field of endeavor. When an individual is uncertain of himself, he has a tendency to lose control of himself. The person who is unable to control himself has great difficulty in controlling others. Every unnecessary display of authority weakens the authority. The person who governs best is the one who appears not to govern at all.

4. Patience. A loss of leadership is the result of a loss of patience and temper. A leader must be able to control himself and to remain patient. He must realize that his efforts may never bring about the desired result, but he must also realize that continued patience will be rewarded at times in ways he never expected. Some of the greatest victories are won after all seemed to be lost.

5. Sympathy and Sincerity. In order to serve people in the role of a leader, one needs to be understanding of those about him; he needs to govern his actions as a leader, with a genuine sympathetic love for his people.

6. Self-surrender. The true leader is one who is able to place his own personal ambitions in second place behind the goals of the group that he is leading. The true leader does not seek greatness for himself, but he is always willing to recognize those more qualified to do the work. The record given in the Gospel of St. John the Baptist is an outstanding example of true greatness. John the Baptist recognized Jesus for what He was and said of Jesus that He must increase, while he (John the Baptist) must decrease.¹ A true leader never endeavors to make his associates feel small or inferior. As a result, the commands of such a leader sound like invitations. If a leader is unable to convince those nearest to him of his sincerity and love of the Christian life, it is doubtful if he can convince and lead others. It was said of a great leader that he made himself great by making his associates great.

7. Willingness to Obey. The leader who knows how to obey directions is not likely to give false directions. Obedience truly is the school of action. One of the cardinal rules of leadership in the army is to never give an assignment that the leader would not himself undertake.

¹John 3:30, R.S.V.

8. Love. Love must be at the heart of all Christian leadership. A strong affection for a leader results in deep devotion and trust. Motives are determined by love and as a result, this love must stem from a deep abiding love of Jesus Christ. The person who is to lead in Christian work must have a close relationship with Jesus Christ. It is in a life centered in Christ, that a love for other souls results.¹

Educational Qualifications.

Present confusion. Up until the present time, there has been considerable confusion concerning the standards that should be met by the Director of Christian Education. Since the position of the director is relatively new, and since there has been a shortage of personnel specifically trained for this position, churches have been unable to standardize the requirements to be met. Most directors have, however, been at least a college graduate, with an interest in the educational aspect of Christian training.²

Current trends. Church-related colleges, graduate schools, and seminaries are now offering specialized training to those persons interested in Christian Education. Most Christian colleges recognize the need for a Director of Christian Education to have graduate training, but they also recognize the pressing need for directors, and for those churches

¹Marion Lawrence, My Message to Sunday School Workers (New York: George H. Doran Company, 1924), pp. 279-287.

²Taylor, op. cit., pp. 266-267.

that are willing to accept a director without graduate training, offer an undergraduate degree in the area of Christian Education. Most directors who expect to devote a lifetime to the profession, feel the need for graduate training.¹

There are two main concepts of training in the curriculum of the various graduate training schools. The one level is concerned with the immediate needs in the field. The other has to do with research and the general improvement of the program of Christian Education for the future. This results not only in a practical curriculum, but also one that looks forward to future needs in the field. The first type, concerned with the immediate needs, confines the curriculum of Christian Education largely to training in specific skills. The second type of curriculum offers extensive orientation courses and those that have to do with the development of the educational personality and of the educational approach.²

It is felt by many that Directors of Christian Education should receive their training on the seminary level. Perhaps the greatest number of directors being trained at the present time are receiving their training in the various seminaries. One reason for this is that it is the responsibility of the seminary to provide trained professional leadership for the church. The majority of the seminaries that offer specialized training in the field of Christian Education, offer a specialized degree such as an M.R.E. or M.A. with a major in religious education. Some of

¹Ibid.

²Mason, op. cit., pp. 155-156.

these schools encourage prospective directors to complete the regular B.D. program with an emphasis on Christian Education subjects. Such things as need, personal background, and professional goals become important factors when one decides upon the place and course of study to follow.¹

Continual Improvement. William F. Case, in his chapter of the Director of Religious Education, indicates that one of the necessities of an effective director is that there be continuous growth process. There must be professional growth, personal growth, and above all, Christian growth.

1. Professional growth. One of the many ways for a director to grow professionally is by experience. This opportunity is at hand and perhaps is most taken for granted. The director learns as he works with his teachers and staff of his local church. He grows as he works with the various committees and groups as they strive to improve the educational program. He grows as he personally reads and studies to discover solutions for his professional problems. He grows as he reads "trade journals" to keep abreast of the latest techniques and ideas in the related fields. He grows as he attends the various training schools offered by the denomination or other related groups. He grows as he takes various refresher courses and extension courses offered to him. Above all, the Director of Christian Education grows as he is continually aware

¹Taylor, loc. cit.

of the urgency of helping lost souls find Jesus Christ as their personal Saviour, and as a result, continually seeks to find better ways to make Him known to individuals.

2. Personal Growth. The director must be a person who is able to organize his time so that he has time to grow personally. In order to work with people, he must be well-adjusted socially. There must be time to spend with family, friends, in creative leisure, and for needed rest from the job. As the director develops in his personal life, so he will develop in his public life. If he is an interesting and creative person, he will be an interesting and creative director.

3. Christian Growth. It should not be necessary to state the great importance of a director to grow in his Christian life. One of the dangers is, however, that the director may become so involved in the mechanics of Christian Education that he neglects his own personal relationship with God. The director does not want to become too familiar with Holy things that he becomes merely a professional Christian. As he seeks to guide others in their Christian experience and lives, he has a very great opportunity to grow in his own personal relationship with God.¹

VII. A PARABLE

Once upon a time a church called successively three members to serve on its staff. The first said: "Here I am; now your troubles are over. I will do everything that needs to be done."

¹Ibid., pp. 268-269.

So he took over, coming to the church early and staying late, attending to an infinite multitude of details, relieving everyone else of all possible responsibility. But it came to pass that other staff members and the congregation grew weary of his super-industriousness, and his job was given to another. The second said: "Here I am. You do the work while I do the planning and give the orders." And so he installed push buttons on his desk, announced changes, and publicized elaborate proposals, until the church was continuously astir with activity like unto a beehive. But again it came to pass that colleagues and congregation grew weary from overwork and exasperated from taking orders; so his place was declared vacant and given to another. The third said: "Here I am. Let us pray and plan and work together, that we may serve Him who has chosen us and appointed us that we should go and bear fruit and that our fruit should abide." And the seeds¹ which they sowed fell in good soil and brought forth abundantly.

VIII. THE SUMMARY

It has been noted that the concern of Christian Education is to bring the individual into a saving faith in Jesus Christ, and to lead him to maturity in the Christian life. The need for Christian Education within the program of the church was recognized during the 1920's. Since that time, the home has neglected to lay a strong foundation of Christian teaching within its own family circle, in many instances. Likewise, the schools in many states have been forbidden to teach religion or to comment upon Scriptural readings. As a result, the major role of educating individuals for Christ has been left to the church, for the people are looking to the church to help them find the solution to their problems.

In view of this urgent need for Christian Education, one can readily see that in order to accomplish the task efficiently and effectively, a

¹Dobbins, op. cit., p. 90.

well-trained staff of workers must be established. Since the pastor cannot adequately care for all of the areas of the church such as worship, teaching, service, evangelism, and preaching, it is necessary for his task to be lightened by a Director of Christian Education. Where there are workers, there must be a leader. There is a need for the coordination of the overall program in order that each functioning organization may fit into the total program of the church.

It is imperative that the Director of Christian Education has definite objectives or aims. Three very good reasons for well defined aims are to give direction and destination, to determine progress, and to provide courage and confidence. The director with clear-cut aims will be able to move his workers forward into a positive plan of action.

As the Director of Christian Education seeks to further the total program of the church, what are his responsibilities and duties? His duties break down into the general categories of educator, organizer and administrator, and supervisor.

In the field of education, the director is responsible for creating the proper climate for Christian growth through leadership training. It is also his duty to make certain techniques and skills available to all who desire help, and to give encouragement and direction. The director must be well read, and be informed with the latest books and periodicals, as well as the most current educational methods and trends.

The Director of Christian Education spends a great deal of his time as an organizer and administrator. In this capacity, he channels

the church's aims and goals through the proper organized groups to achieve the ultimate objectives of the work.

As supervisor, the director endeavors to improve the total church program. Broadly speaking, this goal is accomplished through the improvement of all activities directed toward reaching, teaching, winning, and developing people.

The Director of Christian Education has a direct relationship with the church, the pastor, the members of the staff, the superintendent, and the teachers. As he works in close harmony with these various groups, he strives to provide a healthy relationship with them in order to have a first-class program of Christian Education.

The director should have definite qualifications which will enable him to carry out his objectives for the total program of the church. A pre-requisite for him is to have a conversion experience, and to be fully surrendered to Jesus Christ as Lord and Saviour. He must exemplify leadership qualities which are evidenced by love for the people as well as a willingness to be obedient to the leading of the Holy Spirit. In the realm of educational qualifications, the present confusion of standards and the current trends have been noted.

It is generally accepted that the director should be a college graduate and have an interest in specialized training with a degree such as an M.R.E. or M.A. with a major in Religious Education. There should be a continual growth process which would include professional growth, personal growth, and above all, Christian growth.

CHAPTER III

THE FUNCTION OF THE DIRECTOR OF CHRISTIAN EDUCATION AS EDUCATOR

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Since the Director of Christian Education has a variety of functions to perform, it is not difficult to realize that a great deal of his time is spent working with people. In order to accomplish the desired goals of the educational program of the church, the director must have the support and cooperation of the workers. The director is more than a reservoir of techniques and a bag of ideas. He not only needs to be creative, intelligent and industrious, but he also must channel the workers of the church through the educational program to maturity in Christ.

The director is concerned primarily with the task of trying to enable the message of Christianity to be presented to the people of the church in such a way that they will be able to learn the lessons presented, and in turn to apply this to their own personal lives. It is the responsibility of the director to aid his workers in every way possible, so that the program of Christian Education will be most effective.

There are various aids at the disposal of the Director of Christian Education that will not only make his workers better workers, but will also enable him to better serve his people, and thus to foster a healthy relationship with them. It must be noted that for the purposes of further study, the writer will discuss these aids under three major headings; the educational function, the organizational and administrative function, and the supervisory function. It is not always possible, or even practical, to try to divide the various activities or duties into one or the other of the divisions, for many are interrelated. The writer trusts that there will be understanding on this point.

In order for anyone to function effectively, he must have a thorough knowledge of what it is he is expected to accomplish. A great deal of understanding is achieved by the Director of Christian Education when he functions as an educator. The director is responsible to his educational staff for their training as well as for their development in their teaching ministry. Not only is the director directly responsible for the educational climate of the church, but he must also seek to enable the general church to realize the importance of a totally integrated church educational program.¹

The Function of the Leadership Class.

It is very important that the church offer training to the members and prospective members of its staff if they are to do justice to their tasks. Ideally, the educational program should include both "pre-service"

¹Taylor, op. cit., pp. 260-261.

and "in-service" training. Pre-service training should take place prior to the time of actual assumption of duty. This is the most logical type of training. It is also one of the most difficult types of training in which to get prospective church workers to participate.¹

The perennial problem that most Directors of Christian Education face is that there are many immediate needs in the educational staff that it is difficult to plan for the long-range goals of the future. This results in a continual search for personnel to fill the "right spots" in the staff. This type of policy is at times necessary, but definitely short-sighted. It is necessary to think in terms of the future and to make preparation to fulfill the desired goals. The director should begin immediately to train personnel for the staff of next year, or for two or three years hence.²

It is not safe to assume that since an individual has been enrolled in the Sunday School activities from the nursery through the high school departments, that the individual is qualified to shoulder the task of a Sunday School class. Perhaps this is something of a reflection upon the results of the teaching products. Even if the individual has been a good student, and has learned his lessons well, there is still additional training to be done.³

¹Taylor, op. cit., p. 275.

²John Leslie Lobingier, The Better Church School (Boston: The Pilgrim Press, 1952), p. 102.

³Ibid., pp. 102-103.

The ultimate purpose of the leadership class is to train workers so that they may help others to become growing persons in their Christian lives. This purpose necessarily makes Christian Education unique as compared to general education. It is possible to learn much from public education, but Christian Education must have its distinctive features. With this in mind then, it should be said that the training of Christian teachers involves more than the learning of effective methods and the mastery of a book or two. A prerequisite of Christian teaching is a background of experience in the Christian faith. A Christian teacher needs to have a growing appreciation of what constitutes a Christian approach to life.¹

Teachers, in order to be effective, find it necessary to approach their pupils from the standpoint of their needs. This is not enough however, for they also need instruction that will enable them to clarify their own belief and to give a certainty to the Christian experience which should be the motivating force of all teaching within the church. If this is accomplished, the pupils will grow in the knowledge of the will of God and the mind of Christ. There will be a deepened experience that will spiritualize their attitudes, appreciations, hopes, and purposes, and strengthen their faith.²

There are many ideas as to the best way of actually conducting a pre-service leadership class. In certain instances, as a regular part

¹Paul H. Vieth (ed.), The Church and Christian Education (St. Louis: Cooperative Publishing Association, 1947), p. 213.

²Ibid.

of the curriculum, the high school senior is given instruction for this purpose. The year's work is usually divided into four parts. The four units are made to cover a quick outline of the Bible, a study of the Sunday School, a brief series on child psychology, and a unit on teaching methods. In some other situations where this basic course outline has been followed, the time is spread out to cover a two-year period. It has also been found that there has been a measure of success when the course has been offered as an elective course instead of the regular Sunday School lesson. Another method has been suggested in which promising persons are invited to join the leadership class rather than to ask for volunteers. It is felt that in this way, there is greater possibility for high efficiency.¹

Mr. Lobingier relates in his book, The Better Church School, that he had been told only once of a church that had more people trained and anxious to fill positions on an educational staff, and yet not have opportunities for service available for them. The reason for this unusual situation was that for approximately twelve years, leadership classes had been functioning, and that the best teachers available taught the classes. The persons completing the courses were honored and recognized by the officials of the church during a morning worship service in a very gracious way. The position of teacher was held in very high esteem. Graduates were then put to work, and in every way possible, the church

¹Lobingier, op. cit., p. 103.

magnified the Christian teacher.¹

There are many types of pre-service training courses offered by such groups as The Division of Christian Education of the National Council of Churches in the United States of America, The Evangelical Teacher Training Association, the denominational headquarters, as well as the various independent groups. It is important, however, to know what the overall program of training is seeking to accomplish. The following six points have been set forth as the purpose of a training program:

1. To foster the type of growth in Christian character that will make workers the kind of leaders they ought to be as persons.

The saying--the life you live speaks so loudly that people cannot hear what you say--holds much truth.

"The training program must make strong the Christian faith, make real the ethical convictions, increase loyalty to the church, and deepen the religious habits of those who presume to teach others."²

2. To foster a growing appreciation and understanding of the reason for Christian Education. A teacher must have a proper sense of direction in order to lead others in the way they are to go.
3. To foster a clear understanding of what teaching itself really is. Teaching involves a two-way response between pupil and teacher.

¹Ibid., p. 103.

²Ibid., p. 92.

If the teacher is just talking and the pupil is not responding to the teacher, there is no process of teaching.

4. To foster the development of studious habits. This should be the kindling of a new desire for learning.
5. To foster a growing knowledge of the Bible and other religious literature.
6. To foster the continuous development in teaching skills. This involves not only a development in method, but also increased knowledge and understanding of pupils.¹

Perhaps the most proper conclusion to the leadership class is a continuation of self-training for service. The completion of any course of study will not in itself make a worker the expert which he should be to accomplish the task of Christian Education. It is only when a person will go beyond the course requirements and allow himself to be immersed in his work and to proceed on his own initiative, that he becomes a true teacher. When an individual reaches this point, more time will be devoted to the work of the Lord than ever felt possible. The hope of the church lies in its workers becoming trained and dedicated to the task of Christian Education.²

The Function of the Workers' Conference.

As it was previously stated, pre-service training is most desirable, but the fact is that most of the workers in the church or Sunday

¹Ibid., pp. 92-93.

²Vieth, op. cit., p. 210.

School began their service without prior training. There is, therefore, a need for a comprehensive in-service training program in every church. The in-service training program capitalizes on the fact that the learning process is stimulated when it is related to experience. The need to do a job provides stimulation for learning. This type of training may vary in nature from help on an individual problem to group conferences and formal courses.¹

"The term, 'workers' conference' is used to include all meetings of the church school staff which are held for the dual purpose of improving the work and training the workers."²

The chief reason for the existence of the Workers' Conference is to foster education of the leaders. It is a means of on-the-job training which seeks to increase the leadership skill as well as the spiritual power of the workers. The result of this is an improving of the total efficiency of the program of Christian Education.³

In their book, Personnel Management, Scott, Clothier, and Spriegel have this to say about the importance of training workers:

Training is a vital phase of managerial control. One of the most successful means of reducing accidents, reducing waste, and increasing quality is training in these areas. There is the ever-present need for training men on the job to meet changing techniques or to improve old methods that are woefully inefficient. Jobs have a way of changing. Men must be trained to

¹Paul H. Vieth, The Church School (Philadelphia: Christian Education Press, 1957), p. 214.

²Ibid., p. 222.

³Price H. Gwynn, Jr., Leadership Education in the Local Church (Philadelphia: The Westminster Press, 1952), p. 47.

handle the new jobs and properly to meet the requirements of the new methods.

There remains the problem of adjusting to changing social conditions. Consultative supervision, arising out of various attempts to make industrial democracy really work, requires careful training and education in the fundamental principles motivating the entire organization. The dynamic point of view concerning personnel problems stresses the importance of industrial education and training. One must avoid looking at training as an activity divorced from all the other personnel or managerial activities. It must be viewed as an integral part of the whole management program, with all its many activities functionally interrelated. Personnel management is management, and training is a very important phase of the management program.¹

There are several advantages in using the workers' conference as an instrument of leadership training. One of the first advantages of the workers' conference is that the specific purposes and problems of the local church school are at the center of the attention of the workers. Prompt action is usually possible after specific decisions are reached. It is possible to apply the discussions with little or no delay, which offers further satisfaction and greater retention of principle. An in-service training group of this type reaches a greater number of workers than any other agency of leadership training. It is for this reason that all efforts should be exerted in order to make the Workers' Conference vital in serving to meet the needs of the workers. Group loyalty and unity are easily fostered by wholesome and wise attitudes on the part of the leaders of the conference. The end result of

¹Walter Dill Scott, Robert C. Clothier, and William R. Spriegel, Personnel Management (New York: McGraw-Hill Book Company, Inc., 1954), pp. 308-309.

a properly functioning Workers' Conference is a powerful force for keeping the church school on its toes.¹

The program of activities of the conference is quite varied. It is difficult to place limitations upon it. Its concern should be anything that will help the Director of Christian Education and his educational staff to improve in the Christian outreach. Various program possibilities are suggested. It is possible that a survey be conducted: (1) in order to find out where the church school ranks as measured by the standard of the Division of Christian Education, N.C.C.C.; (2) to gather data so that an objective or graphic presentation might be presented to the congregation under the caption "Know Your Sunday School" or something similar; (3) to determine the evangelistic results of the efforts of the educational program of the church--How many definite decisions for Christ? How many new scholars, church members? What is the percentage of member attendance? and so on.²

Fellowship should also be the concern of the conference. A planning retreat once a year is ideal. An occasional picnic or banquet that combines fellowship with a constructive program not only aids in group spirit, but also offers a beneficial learning period as well.³

There are a number of ways the educational program of the workers'

¹Gwynn, op. cit.

²Ibid., p. 48.

³Ibid.

conference can approach a given subject to be discussed. Some suggested ways are as follows:

1. Round table discussions. The participants could be specialists on different phases of the Christian Education program of the church. New techniques could be the topic of discussion. New workshop methods, visual aids, and others could be discussed.
2. Special addresses. It is recommended that these should be limited in number and only top-notch personnel be invited to speak. The guest invited to speak should be given a specific assigned area in which to work and also be given a definite amount of time. He also should expect to answer questions at the close of his address.
3. Special reports. Areas of special investigation or observation may be assigned on which to give a report. Book reports on related subjects make a vital contribution. Reports by delegates to conventions, conferences, or laboratory schools offer valuable information if properly given.
4. Discussion periods. Specially planned discussions designed to explore a specific problem or problems, or even to supply specific information prove interesting and valuable.
5. Demonstrations, exhibits, and dramatizations. These speak for themselves without much need for further discussion on the part of the leaders in charge.
6. Construction of standards and measurements of success. There are certain guides available from the National Council of Christian

Churches as well as from the various denominations. These, however, must be adapted to meet the needs of the local situation.

7. Coaching. This period requires considerable preparation in order to avoid ambiguity. A few of the more experienced leaders and teachers offer practical suggestions to the newer teachers. It is possible to work with actual groups, thus enabling the persons to be coached by the use of visible examples.

8. Lesson planning. Helps are offered for the organization and presentation of future lessons.

9. Leadership training classes for in-service personnel. This is more difficult to work out because of the lapse of time between regularly planned workers' conferences. If the group feels a genuine need and if the courses are designed to meet the needs of the workers, there should be little difficulty in scheduling these classes as a special project.¹

A sampling of possible program for workers' conferences in the form of a calendar is presented in Appendix A.

Sample programs for monthly workers' conference meetings are presented in Appendix B.

Many of the training methods used are difficult to measure in terms of success. There is little or no provision made for measurement of the results. Often success is noted only when there has been a marked improvement which is impossible to overlook. It is difficult to measure

¹Ibid., pp. 48-49.

gradual improvement unless there is some systematic measurement. There are several excellent ways to measure the value of the workers' conference. Perhaps the most obvious way to check the vitality of the conference is to check the attendance record. There may be some workers who will be faithful out of a sheer sense of duty, but the majority of them will not attend with any consistency unless they receive real benefit. A second check is the amount of carry-over or application of suggestions made in the conference to the actual situation involved. If the worker does not see any value in the ideas submitted, he will not likely adapt it for his own use. If there is an increase in loyalty and consecration among the workers, if there is a greater percentage of promptness and faithfulness in attendance, and if there is more time spent by the workers in preparation, the conference may be considered to have had a measure of success. Finally, it may be said that the workers' conference is "successful" if there is a growing sense of urgency on the part of members to make a vital contribution to the task of Christian Education. "Leadership education never registers until it makes a difference in the local church. The workers' conference is the most flexible tool we have for in-service training of volunteer leaders."¹

The Function of the Workers' Library.

One of the requests most often made in conferences, work shops, and training sessions is for answers on how to do their jobs more effectively. There have been books written and published on practically every

¹Ibid., pp. 54-55.

subject dealing with the field of Christian Education, yet one of the most difficult tasks of the Director of Christian Education is to get the books and the workers together.¹

It is very important that every teacher and worker cultivate an appetite for reading and study. It is desirable that the Christian worker be a person who is well-read on general subjects as well as Christian literature. There is much to be gained from a knowledge of world affairs, from the lives of great men of the past and also of the present, history, and other related subjects. The field of religious reading is quite varied and broad; therefore, it will offer a rich experience. There are valuable books written in the area of Christian Education that will aid the worker. There are also magazines published by the various denominations as well as interdenominational works such as the International Journal of Religious Education. All of these writings will aid the worker to be better informed and to be more effective in the fulfillment of his task.²

The denominational presses are including a vast amount of training material along with the regular lesson helps in the various curriculum materials. This is one of the most available types of help offered to the workers of the local church. The teachers' texts, counselors' manuals, and magazines offer immediate helps. Much information is provided to the

¹Taylor, op. cit., p. 276.

²Lobingier, op. cit., p. 99.

worker, but he must know of its availability and where to find it.¹

There should be books, magazines, and related materials available for workers in the church library. There should be books dealing with Christian Educational methods. There also should be books to provide background helps such as an atlas, commentaries, books on the Bible, church history, and worship resources. Providing such resources is only the initial step. Workers need to be encouraged to use them. The Director of Christian Education must be able to know where help may be found for the individual worker. In this way, the director serves as a resource person.²

A church library, if it is properly used, can enhance the program of the church and serve as a vital aid to all of its members. People are constantly seeking accurate information and this may be obtained in a well-organized church library. The educational leaders of the church need tools with which to work.³

The Function of the Method of Observation-Demonstration.

It is not easy for the majority of people to put into practice suggestions that have been given in writing. It is much more easily translated into action if persons are able to observe improved methods. An explanation should be given during the time or prior to the time of

¹McKibben, op. cit., pp. 131-132.

²Vieth, op. cit., p. 219.

³Gwynn, op. cit., pp. 123-124.

observation in order that the learner may grasp the WHY as well as the HOW.¹

This type of observation may be provided through (1) close contact with an experienced worker, (2) observing in the class or department within the local church, (3) observation in a class or department in another church, and (4) demonstration or laboratory work set up by a training class or a similar educational agency.²

Mr. Lobingier has this to say about observation-demonstration:

The difficulty involved in a plan of visitation to another school where a superior teacher is at work is obvious. But the values are also obvious. If it can be made possible, even once during the year, for each teacher to visit another group, it will be more than worth the effort. Talking about creative activities (not busy work!) is far less effective than observing a skilled teacher who is really creative in her whole approach. Such visits, to schools that have been carefully chosen because they are places from which others may learn, are a part of the training of workers.³

It is easily understandable that great benefit may be derived through the observation-demonstration method. The visits, however, must be planned well in advance with the personnel of the church to be visited in order to insure the highest possible benefit from the observation. Each visitor ought to attend a single department or class during the visit.⁴

In the program of observation-demonstration, there are at least three provisions that should be included. (1) There should be reason-

¹Vieth, op. cit., p. 220.

²Ibid.

³Lobingier, op. cit., p. 101.

⁴Vieth, op. cit., p. 220.

able certainty that the school to be observed will offer favorable learning opportunity. (2) The church should provide substitute workers in order that the conscientious worker will feel free to observe and also that the work will not suffer greatly. (3) Upon the conclusion of the visit, there should be provision for discussion concerning the program observed.¹

The Function of Apprenticeship Training.

Many of the acquired skills of a person have been obtained through a form of apprenticeship. Activities or skills such as swimming, driving a car, baking a cake, leading a discussion, and even teaching a class, have been learned by this method. No amount of theory will enable an individual to become skilled until he has put the theory into practice. Ultimately, trial and error will lead to mastery.²

The public schools use a device for teacher training and improvement called practice teaching. This is another name for apprenticeship. There is an ever-increasing realization of the value of this type of teacher preparation for the teacher in Christian Education. Opportunities for this type of training have usually been connected with regular teacher-training schools with extension into the regular class situation. This method of training is, however, becoming more widely used in the local church situation.³

¹Taylor, op. cit., p. 278.

²Ibid.

³McKibben, op. cit., pp. 225-226.

Practice teaching is usually undertaken with the aid of a master teacher who offers close supervision for the apprentice teacher. The statement is often made that people learn by doing. This is true, but it must be kept in mind that a good foundation of proper theory must be laid prior to the doing. In order to learn correctly, adequate help must be given to help improve the first halting efforts and in correcting mistakes. One of the advantages of this type of program is that apprentice workers may be under the guidance of experienced workers, so that good practice can be learned under guidance. Not only is the Sunday School an opportune place for this, but the Vacation church school is also especially useful in providing this type of training.¹

The Function of the Laboratory School.

This type of training program is most generally accepted to be very effective. Dr. Lee Gable defines the Laboratory School in the following way:

It is a form of training that involves counseling teachers working with pupils to help them have a genuine learning experience, with student teachers observing and assisting in order that they too may learn.²

The workers who attend this type of school for a period of time are confronted with a varied program that is most challenging. Some of the typical areas covered in the course of a day are these: worship, special training class in a selected area of interest or need of the

¹Taylor, op. cit.

²Ibid.

participant, pupil understanding or methods of teaching, observation of a skilled teacher at work as he prepares for a session and works with pupils, evaluation period, planning and preparation for the next day, classes or discussion groups for personal enrichment, fellowship with other students, group sharing and private devotions. The purpose of this school is to incorporate all of these types of training into a short period of time. Because of the concentrated type of approach, it has an unusually good chance of producing change in the concepts and procedures of those who enroll in it.¹

The Function of the Conference or Institute.

Many times conventions, conferences, and institutes are planned specifically to train personnel for a particular purpose. The usual method of procedure is that the church or group involved sends delegates to receive inspiration and information. The value of this type of program depends upon the delegates as they take the information back to the church or group and apply the information received. The church that is to benefit most from this type of program must take the following steps: (1) Select delegates most carefully. It is best to send more than one representative so that they may supplement each other during the conference and when they return. (2) Prepare the delegates prior to the conference so that they may be oriented to the purpose and program. They should know what to expect and be searching for ways to

¹Taylor, op. cit.

apply the acquired information. (3) A report of the findings should be given to the responsible group so that all may benefit from the particular conference.¹

The Summary.

The task of the Director of Christian Education involves many areas of responsibility. In each area of responsibility, he must work in close harmony with other people. He must find a way in which he can work effectively through his corps of workers. Together they seek to reach each person of their constituency with the message of the Gospel.

The Director of Christian Education must function as an educator. He seeks to develop a proper educational climate in the church. He also is responsible for the training of the workers in the program of Christian Education.

There are two basic types of training with which the director is vitally concerned. The leadership class is basically geared to the persons in training prior to the time they actually accept the responsibility of a position on the educational staff. The workers' conference is geared to train persons already in service. The workers' conference includes all meetings of the church school staff held for the purpose of improving the work and training the in-service workers.

The workers' conference may include several types of meeting and training sessions. Some of them include: (1) round table discussions; (2) special addresses; (3) special reports; (4) discussion periods;

¹Taylor, op. cit., p. 279.

(5) demonstrations, exhibits, and dramatizations; (6) construction of standards and measurements of success; (7) coaching; (8) lesson planning; and (9) leadership training classes for in-service personnel.

The Director of Christian Education also serves as a resource person. He seeks to make available material that will be helpful to the personnel of the teaching staff. He also seeks to be of help to the general church membership in matters involving Christian Education. In order to do an effective job in this, a reference library is necessary. People learn more rapidly if they are able to observe improved teaching methods. A program of observation-demonstration is helpful in the training school. Closely related to this type of service is the apprenticeship program. This is similar to the practice teaching program of public education. The laboratory school as well as conferences and institutes offer fine opportunities for additional training. The Director of Christian Education under the direction of the Board of Christian Education, offers to the entire educational staff ample opportunity for self-improvement.

CHAPTER IV

THE FUNCTION OF THE DIRECTOR OF CHRISTIAN EDUCATION
AS ORGANIZER AND ADMINISTRATOR

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The director of Christian Education must be a person of many and various abilities. In one of the many areas of his responsibility, he must function as an organizer and administrator of the educational program. There are those who would say that the church must not be concerned about organization and administration, and that the only thing the church should be concerned about is the teaching of the Word of God. Dr. Lois LeBar states in her book, Education That is Christian:

Nothing will take the place of sound doctrine and the facts of the Word of God. But it is possible to starve people with biblical facts, to make doctrine a substitute for spiritual reality, to fail our people by denying them the intimate personal experience with the Lord Himself who alone will satisfy the deepest longings of the human heart.¹

The chief concern of Christian Education is to minister to the individual in such a way that he will be led into the proper relationship with God through Jesus Christ. Good organization and proper administration are necessary in that the educational program of the church may operate to its peak of efficiency; that there will be nothing, humanly speaking, that will hinder people from finding Christ as Lord and Saviour of life.

The church must have a good working organization in order to

¹Lois E. LeBar, Education That is Christian (Westwood, New Jersey: Fleming H. Revell Company, 1953), p. 18.

assure proper relationships in the total church program. The director of Christian Education is responsible for the working order of the educational phases of the church. Again this must be carried out through the effective use of various workers dedicated to the cause of Christ. The organization is primarily concerned with the arrangement of pupils by departments and classes. It also works with problems of proper placement of these groups into the available rooms. Proper time schedules and prompt and orderly compliance to the schedule are also among the chief concerns. Organization also is responsible for the arranging of the working staff into an effective team, with their duties and relationships clearly defined.¹

A smooth-running organization is made possible by good administration. Good administration is concerned with carrying policies and plans into effective action. Administration provides curriculum and resource materials and makes them readily available to the workers. The enlistment and provision for training capable workers is a primary concern. It plans for the enrollment of additional scholars and their placement into the proper classes, the keeping of good records, and the proper use of them, such as follow-up of absentees and annual promotions. It is concerned with the physical needs of the educational program such as adequate space and equipment. It takes full advantage of special days and occasions as well as fostering healthy working relations with the homes.²

¹Vieth, op. cit., p. 4.

²Ibid., pp. 4-5.

In spite of a recognizable need for good organization, there is also a danger that must be set forth. It is possible for persons to become so much involved with the organization itself that they make organization the end in itself instead of a means to the end. Dr. Paul Vieth states this about organization. "It must always be a means to a prior purpose, and only that organization is good which best serves the purpose for which it exists."¹

I. ORGANIZING THE CONSTITUENCY

The total program of Christian Education is usually spoken of under the heading of the "Church School". There are a number of agencies within the church school seeking to contribute to the spiritual growth of their particular members. Some of those agencies include the Sunday School, vacation church school, youth fellowship, adult groups, clubs, camps and conferences, among others. Because of the diversity of the nature of these groups, one person may be a member of several groups. It may be a good thing to have a multiple approach because of the varied interests of people, for certainly this allows for more study and activity than any one agency could produce. From the standpoint of a unified program, however, it often presents a problem for there is often needless duplication or gaps in study areas. There is a necessity then to provide an organizational structure through which a unified program of Christian Education can be achieved, and at the same time conserve the uniqueness

¹Vieth, op. cit., p. 14.

of approach of the various agencies.¹

The Process of Grading and Grouping.

Some system or plan of grading and grouping is necessary to coordinate the various activities and age groups in the church. The problem is: How effective are the groups as they are now set up? Are there any changes that need to be made? It is a common practice to divide the Sunday School into departments and classes as the size of the school demands, but the problem of grouping or grading goes beyond the Sunday School session. The fellowship groups, worship groups, and others need also to be considered. Local conditions must be considered in the grading process. The type of grading has varied in different age groups in the past. An example of this is a close gradation of children and youth, while the adults have usually been grouped in two brackets; young adults and those who are considered other than young adults. The question of how to grade the groups and what ages should be included in the different classes and departments is a vital one.²

The purpose of grading is not simply to meet a predetermined organizational pattern, but rather to place the same type of students together in the same group. In the grouping situations, organization should be on the basis of purposeful, democratic activity. They should be placed in groups where the individual can work effectively to accomplish the objectives. Pupils need to develop their ability to work

¹Heim, op. cit., p. 158.

²Ibid., p. 159.

harmoniously with others in a group situation. This can only be done if pupils of basic likeness are placed in the same group.¹

There are many differences as well as similarities that need to be considered when grouping or grading pupils. There is a physical age, a social age, a mental age, and a religious age to be considered. Mental age and religious age in children and young people usually correlate rather closely. As a result of this, many Sunday Schools use the public school grade, which is based partially upon mental age, as their basis of grouping the school-aged pupils. For the adult-aged group, chronological age grouping or particular interests form the basis of grading.²

Problems of adult grading are more complex than the grading of the children and the youth because of the wide variation of adult activity. Adults participate in the Sunday School classes, men's and women's organizations, study groups, parents' meetings, and serve on the various boards and committees. All of these activities contribute vitally to the program of Christian Education. It is important also that adults grow spiritually; therefore, adult activities should be graded by taking into consideration the changing interests, desires, and needs with the advance of age.³

There is proper concern on the part of some that the church will become so minutely graded that there will be no family unit in worship. There is increasing recognition, however, that there should be some

¹Ibid., p. 159.

²Ibid.

³Taylor, op. cit., p. 256.

provision for the entire family to share their experience of worship as a unit. A good example of this is given in some of the churches which provide a service of worship for the entire family, preceded or followed by a time for graded groups to participate. Other groups have a type of service where younger members attend only a part of the service and then go to their own service. There has been no one person who has spoken authoritatively on this problem beyond the point of pointing out its importance.¹

For additional material on grading please see Appendix C.

Proper placement into Rooms and Departments.

Perhaps one of the most important factors that the Director of Christian Education must keep in mind, when he considers the task of grading or even as he plans his overall program, is the basic educational plant--what type of building he has and the number and size of rooms that are available for the use of the educational program. A building that is ideally arranged in size and properly equipped does not guarantee an effective educational program. It is, however, difficult to carry on an extensive program if rooms are not adequate in number and size. The program will definitely be limited. Few churches are able to have all that a good program requires, but with proper guidance from the Director of Christian Education and his organizational staff, a great deal can be done to make the most of what is available.²

¹Ibid., p. 256.

²Vieth, op. cit., p. 236.

Often, if there is a clear understanding of the needs of the classes and of the various groups, the available facilities could be used for multiple purposes. This calls for a coordinator to plan for clearance of schedules and development of policy and strategy.¹

Only an unusual congregation can supply all of the things that are desired in space and equipment. If there is leadership provided that has vision for the future, the gradual improvement process will stimulate the corps of workers to make the best possible use of what is available. What the educational program has or will have depends largely upon the vision of the leader.²

Importance of Proper Use of Time Schedule.

The total program of Christian Education is universally recognized to be operating under severe time limitations. Not only is the once-a-week Sunday School period inadequate, but the lesson time of twenty to thirty minutes which is usually allotted to teachers, is inadequate for the type of education usually desired. The time schedule is not only limited in the amount of available time, but it is even further curtailed by ineffective use of that time. Such factors as failure to begin on time, tardiness on the part of the teachers, supervisor, worship leader, counselor, and even the pupils themselves cut into the available time. There are often interruptions in the class

¹Virgil E. Foster, "Administration, Space, Equipment," International Journal of Religious Education, September, 1958, pp. 20-21.

²Heim, op. cit., p. 256.

teaching time because of secretarial and administrative duties and very frequently other outside activities which perhaps in themselves are good, but compete for the teacher's time. Frequently, these conditions in their totality constitute a great limitation upon the teacher and adds only to his frustration. There is probably little else that is more frustrating to a well prepared teacher than to have a good lesson that he wants to get across to his pupils and find that he is unable to do so because of shortened time or unnecessary interruptions.¹

The total educational program must be reviewed again and again, and the available time must be closely guarded and protected so that the student will derive important benefits from the Word. All of the factors of the educational program must be carefully scrutinized in order to locate any elements of weakness. Dr. Frank McKibben suggests these areas of consideration:

1. The utilization of the full time allotted to the church school class or other session. If one hour of time is set aside for a special purpose, this time must be carefully guarded and used as if every passing minute was the most precious thing in the world. There should be a systematic observance of the time schedule. Promptness should be exhibited on the part of the leaders, so that the members of the group or class will see the value that the leader places upon the time.
2. An increase in the time set aside for many activities. Many people fail to realize what the lengthening of the session to a

¹Ibid.

seventy-five minute program would mean. This is entirely possible in most situations.

3. Extended sessions for certain of the groups in the Sunday School on Sunday morning, making available at least a two-hour period for the program.¹

A planning committee should be responsible for all of the various activities and events entering into the program of any given age group. The Director of Christian Education should be responsible for the enforcement of the schedule. There will be a better understanding on the part of the individual workers if they are able to rely upon a specific amount of time. There will also be better working relations between participants in the various phases of the program if there is no infringement upon the time of others.²

Duties and Relationships Defined.

The use of the job description has come to play an important role in the employment of persons for the business and professional positions. Many church administrators have found that the use of job descriptions (job profiles) are very valuable in securing and training workers to fill the various positions of leadership and service in the church organization. Not only is the job description valuable to the administrator, but it is also an aid to the worker as he seeks to understand just what is

¹McKibben, op. cit., p. 47.

²Ibid.

expected of him.¹

The text, Personnel Management, gives the following statement concerning the function of the job description:

In the field of personnel administration the primary interest in job descriptions is to discover those characteristics of the job which are to be interpreted in hiring the worker or in transferring or promoting to the particular job.²

The value of the job description is dependant upon the thoroughness of the description. The basic item that the job description should set forth is, "What does the worker do?" To many this may seem a very simple approach, but it is not as simple as it might seem. The director in charge of personnel should be able to determine such things as:

(1) physical requirements, (2) necessary education or training, (3) required familiarity with equipment, and any other qualifications necessary or desirable for that job.³

It is important to know what a specific position requires of a person before anyone is secured for that position. If the specific as well as the general necessary qualifications are not known to the one who seeks to fill that position, he may secure a well prepared person, but he may be well prepared for a different position than the one to be filled. Dr. Vieth suggests that workers are secured for the reasons of what they are and what they are able to accomplish. He further sets forth

¹Floyd S. Hyde, "Job Descriptions for Church School Workers", International Journal of Religious Education, October, 1956, p. 14.

²Scott, Clothier, and Spriegel, op. cit., p. 145.

³Leslie Beach and Elon L. Clark, Psychology in Business (New York: McGraw-Hill Book Company, Inc., 1959), p. 186.

two areas of qualifications that should be covered in a job profile.

(1) Leaders in the field of Christian Education must themselves be sincere, dedicated Christians. They must live a life that is exemplary of the Christian walk. They must be willing workers in deeds as well as in words. They should be able to get along with others. (2) Each worker should be able to do the work competently. This necessitates ability to handle the curriculum, pupils, administrative duties, to communicate freely and clearly with others, and among other things be willing to learn.¹

In order to have an efficient, smooth-operating educational staff, it is essential that there be common understanding of what is to be accomplished and even how it is basically to be accomplished. There must be some method of guidance for the individual worker. He must have a basic understanding of what it is that he is working toward and trying to accomplish.²

Along with a clear understanding of job involvement, it is important for the individual worker to understand the overall picture of the organizational structure. A clear understanding of this will enable the worker to see how he functions within the scope of the total church program. The success or failure of the total program is not dependent upon one or two individuals within an organization, it is dependent upon each and every worker within an organization. It is dependent upon each worker to carry on his particular part of the educational program. Unity of pur-

¹Vieth, op. cit., pp. 196-197.

²McKibben, op. cit., p. 59.

pose and effort are the result of a clear concept of the total program. A clear-cut definition of the organizational structure is helpful to the individual to enable him to understand how his particular position fits into the overall organizational structure. It helps the individual to understand more clearly to which organization or committee he is directly responsible. The Sunday School teacher looks to the departmental superintendent. The departmental superintendent looks to the general superintendent. The general superintendent is guided by the Sunday School council who in turn is directed by the board of Christian Education.¹

The church possesses a unique type of educational staff in that it is made up of volunteer workers. A chain of command such as a business organization would have, would not be able to function in the same manner in the church situation. For the sake of a smooth-running organization there must be a line of communication. This type of structure calls for someone to be responsible for the work of another. This relationship between the workers can be made clearly understood by the use of an organizational chart.²

See Appendix D for additional information concerning the job description (job profile) and the organizational structure chart.

¹Professor Robert D. Bennett of Western Evangelical Seminary, in a class lecture, "Organization and Administration of Christian Education", January, 1960, Permission granted.

²Ibid.

II. ADMINISTERING THE CONSTITUENCY

A smooth-running organization is made possible by good administration. It is in this way that organization and administration run hand in hand. The result of proper organization and administration in the educational program of the church is an educational experience for the participants. "Administration is the process whereby the functioning of organization is facilitated, to the end that a fruitful and effective program may emerge."¹

In every organization there is some one person or a group of persons responsible for the overall work of that organization. The structure of the organization, the formulation of policy, and the administration of policy all stem from the over-seeing group. In the church, the Council of Administration, or a group similarly named, is the official governing body of the church. Operating as an arm of that group is the Board of Christian Education. This board must be responsible to the general church because the church is responsible for Christian teaching. In this way, there should be a continuity in the policy of the total educational department of the church.²

Activating Policy and Plans.

The Director of Christian Education is an ex officio member of the board of Christian Education, yet he should be considered more than

¹Taylor, op. cit., p. 247.

²Lobingier, op. cit., pp. 134-135.

someone sitting in on a meeting. Because of the nature of the training of the director, the board should seek advice from him as to the best educational theory and practice. He should serve in this respect as the superintendent of public schools serves in the community. He must have insight in the field of education whereas the non-professionally trained person cannot be expected to have such insight. The director then performs a twofold function in his service to the board of Christian Education. He serves as a guide on matters of policy and also serves as the executive officer to carry out the policies which the committee has adopted.¹

In the relationship of the executive officer who is responsible for enforcing the policies of the board of Christian Education, the director may be successful in this only to the extent that he is able to work through the educational staff of the church. Every successful worker should feel that his "boss" is ready to work with him. One of the principles of personnel management deals with making the work a co-operative enterprise. In the factory where Lindbergh's engine was constructed, a poster was supposed to have been displayed with the words, "We put Lindbergh across". A solid corps of workers, with good administrative personnel may also make the statement, "We put the program of Christian Education across".²

¹Ibid., p. 143.

²Heim, op. cit., pp. 128-129.

Provision of Curriculum and Resource Materials.

The curriculum in any church consists of those influences and activities which are provided for the development of Christian discipleship. It is a home-made product, in which published materials have an important place, but only as they are creatively used to serve a purpose which is the church's own.¹

Formulating a curriculum, or even the re-thinking and evaluation of a curriculum already being used in an on-going program, is primarily a job of the board of Christian Education. As it has been stated, the Director of Christian Education serves as a member of the board of Christian Education. He will aid the board as they plan for the future. A curriculum study will need to include an evaluation of the materials in use. Included in this evaluation must be an appraisal of the present adequate or inadequate use of the available materials. The final consideration must be whether this is the best that can be used to achieve its ultimate purpose.²

Probably no system of curriculum materials will ever meet all of the needs to the full satisfaction of the entire church. With creative adaptation, however, it is possible to find adequate materials. The selection of curriculum materials is only the first step. Without proper treatment and use, a good curriculum serves little value. It is necessary to follow this step with a period of education dealing with the purpose, nature, and proper use.³

¹Vieth, op. cit., p. 82.

²Ibid., p. 86.

³Ibid., p. 91.

The administrative procedure of supplying workers with the materials that they need, should be clearly understood by all workers. The mechanics of supplying curriculum materials should be simple so as to keep the teachers free to spend more time in their preparation. Some suggested administrative procedures are as follows:

1. Select one person to take charge of all of the ordering of the curriculum materials. Use the records of enrollment and teachers' requests for estimation of quantities.
2. Include in the order the additional teaching aids that contribute to the understanding of the lesson.
3. Order well in advance.
4. Upon receipt of order, check against the invoices and forward bills for prompt payment. (The King's business should be done promptly!)
5. Make the material available to teachers as early as possible, so that they may make adequate preparation.
6. Make available the class materials in advance of the class period.
7. Provide adequate storage space.
8. Materials that are reusable should be kept for subsequent years.
9. Preview the audio-visual aids that are made available.
10. Provide for working supplies.¹

¹Ibid., pp. 93-94.

Provision for Enlistment of Workers.

A recent estimate states that at least two million men and women are serving voluntarily each year in the field of Christian Education in the Protestant church. The average period of service is figured to be approximately three to four years. If this figure is correct, it means that the yearly turn-over is from one fourth to one third of the entire educational staff. Among the causes for this rapid turn-over are (1) a lack of training and a consequent sense of difficulty and discouragement and (2) the failure to provide adequate training and assistance.¹ With this in mind then, it is not at all difficult to see the necessity for deep concern for the enlistment of workers.

One of the chief areas of concern for many Directors of Christian Education is that there seems to be such a large gap in the lives of church members where knowing and doing are not always compatible. The main obligation of discipleship is service to God and in turn to fellow men. It is not at all difficult to get people to acknowledge this truth, yet there is much resistance or unwillingness of capable people to accept positions of leadership and responsibility. One of the good "spiritual" thermometers of the church is the number of its people within who see discipleship in terms of service for God.²

One of the important factors in seeking to enlist workers is to enable prospective workers to realize the vital contribution that they

¹ McKibben, op. cit., pp. 115-116.

² Ibid., p. 121.

can render to the lives of others. People vary in ability and as a result do not all qualify for the same tasks. The important thing from a personal standpoint is that the individual be willing to use the various God-given abilities for His honor and glory. All persons need to experience the type of relationship with God that comes with the knowledge that they are serving in the place that God has for them.¹

Dr. Heim states that there are five sources of worker supply. These sources are the congregation in general, the community, various adult classes and groups, the young people's group, and the parents of the younger pupils.²

The church should produce within itself, members that are capable of propagating the message of the gospel and its redemptive power. No doubt the majority of the church personnel received much of their Christian knowledge from their training in the church school classes. In any event, in order to secure workers from these sources given by Dr. Heim, a survey must be made to discover those who meet the desired qualifications most fully, and those who are willing.³

In many churches, there are people who are willing to teach or to serve in some special way, who have never been asked to serve. They would not think of volunteering themselves, and as a result, never get the thrill of this type of service. A careful study of the various roll books and church membership records will reveal prospects but beyond that,

¹Ibid.

²Heim, op. cit., p. 118.

³Ibid., p. 119.

a printed questionnaire should be distributed among the church membership. Questions such as these may be asked: How long a church member? Types of church work and number of years engaged in service of this type? Experience in Sunday School work? Types of service most desired? When available for service? Special training received? Desire for training?¹

A committee responsible to the Board of Christian Education should be in charge of prospective workers or worker enlistment. This committee should carefully survey the immediate personnel need, and also the needs that are foreseeable. Upon careful consideration of all of the available information, a prospect list should be drawn up. After prayerful consideration, the prospects should be contacted personally, and their training begun. The time to begin training is immediately, not when there is an emergency situation.²

It is most important that the church be alert and aggressive in the enlistment of workers. Only far-sighted planning and continuous effort will insure an adequate working force. The primary responsibility rests with the Board of Christian Education and the Director of Christian Education. There is no single best way to enlist workers but the important thing is that each church settle upon a systematic approach to the enlistment of workers that best meets the needs; then prayerfully work with the end in mind that there will be enough qualified workers to meet the needs

¹ Ibid., pp. 119-120.

² Gwynn, op. cit., p. 75.

of the educational staff.¹

Provision for Training Workers.

Dr. Clarence Benson states that one of the most important services that the Director of Christian Education can render is to develop an efficient educational staff. He also states that approximately eighty-five per cent of the success of a Sunday School is dependent upon the teacher. Good teachers are required to make good schools. One of the most important tasks of the educational director is to enroll and train a good staff.²

The methods of training the staff have been discussed under the heading of the Director of Christian Education functioning as an educator. At this point, however, the important issue is that the various training possibilities be made available under the direction of the Director of Christian Education.

Provision for Enrollment of Pupils.

The purpose of organization is to aid in the achievement of certain goals. Administration functions within the organization in order to guide the organization in the advancement toward the ultimate goals. The ultimate goal of Christian Education is to win, cultivate, and conserve people in the Christian faith. Vieth states that the sum total in Christian Education is determined by three factors: "the quality of its work, the time

¹McKibben, op. cit., pp. 121-122.

²Clarence H. Benson, The Sunday School in Action (Ninth printing, revised; Chicago: Moody Press, 1948), p. 62.

available for Christian teaching, and the number of pupils served".¹

Each church is responsible for an evangelistic outreach. There are large numbers of people outside of the church who are not now receiving Christian Education. There must be a concern for these people to face the responsibility of reaching men, women, boys, and girls. Dr. Benson suggests that before the church is able to respond to this task, there are three fundamental requirements:

1. An enlarged faith. Any significant accomplishment by the church is the result of faith. The minute the church feels that it has accomplished all that it can, the church has put itself out of contact with God and He is not able to use it. God has limitless power and is able to accomplish much if the church places itself at His disposal.
2. An enlarged field. The field is white unto harvest and it is the responsibility of the church to go into the field and reap the harvest. An enlarged faith will yield a vision of an enlarged field. There are many that are not reached by any other organization, and they must be reached.
3. An enlarged force. In order to accomplish an enlarged task, an enlarged working force must be secured. This means an enlarged opportunity to enlist the idle membership of the church into an active roll of Christian service.²

¹ Vieth, op. cit., p. 256.

² Ibid., pp. 105-106.

After thorough preparation for the enlistment of pupils, the actual work for which the preparation has been made, begins. A workable plan of membership cultivation is instituted. Prospect lists, personal invitation of friends and associates, community canvass and commercial publicity are among some of the suggested means for contacting prospective members. Once a prospect attends, he must be welcomed with open arms and made to feel at home and wanted. The result will be a continuous process of growth and outreach.¹

Provision for Proper Use of Records.

A record system carefully devised and kept will yield a wealth of information and serve as an aid in more purposes than commonly supposed. If properly used, records serve as a guide for much of the activity of the church's educational functions. Records also serve as a measure of the church's success or failures along with disclosure of weaknesses and strengths. Records serve in planning the curriculum and in organizing the staff. They aid in furnishing the key to budgetary matters. They supply essential information in the ordering of supplies and give needed information in the promoting of pupils.²

The kind of record system to be used will depend greatly upon the size of organization, and upon the proposed use to be made of them. It is useless to keep records that will not be used; but a great opportunity will be missed if they are not kept and used.³

¹Ibid., p. 50.

²Heim, op. cit., p. 289.

³Ibid., p. 290.

Provision of Physical Needs.

One of the common cries of those working in the field of Christian Education is the inadequacy of space and equipment. One of the concerns of the Board of Christian Education and of the Director of Christian Education is for the best possible use of the facilities that are presently available, and for intelligent and realistic plans for the future. It is possible that more beneficial use of the present facilities may be obtained by rearrangement of time schedules, so that the same rooms may be used more than once on a given Sunday. It is possible that a redistribution of room assignments may provide maximum use of existing rooms.¹

Vision is of great importance in the use of the physical resources that are available. Very few church schools are able to provide everything that is desired by the staff or the church. A long range type of planning and guidance by the Director of Christian Education is necessary if there is to be any unity in the physical appearance and in the purchases of additional equipment.²

In the event that there is need for additional building facilities, there should be much prayer and study done before any action is taken. Until the church knows what her job is and how it should be done, little constructive planning or work can be accomplished. The Director of Christian Education should be able to give valuable aid as far as certain building needs are concerned, but a professional architect should be con-

¹Vieth, op. cit., p. 50.

²Heim, op. cit., pp. 266-267.

sulted, in order that the building may be planned according to the specific needs of the church. Every move, either in building or in the addition of facilities and equipment, must be done with an ultimate objective in mind.¹

Provision for the Proper Use of Special Days.

It is not for the church to decide whether or not to pay special attention to the days of special emphasis. The fact is, that the days have been set apart and do appear on the calendars. It is important that the best advantage be taken of the opportunities that these days present. These special days have been classified into three groups. (1) Those that are essentially and inherently religious--Christmas, Easter, and Thanksgiving Day. (2) Those that have been introduced into the church calendar because they serve the purpose of Christian Education--Rally Day and Children's Day. (3) Those that have no close connection with the Christian faith--Washington's birthday, Armistice Day, Memorial Day.²

The Director of Christian Education must give special guidance as to the best use of these days. The days of Christian emphasis serve to tie the entire message of Christianity together. The birth of Christ and His death and resurrection are at the very center of our Christian faith. The days set aside to commemorate these events are of vital importance. The other days offer opportunities for special emphasis and with proper foresight and preparation, may serve as an excellent opportunity to build

¹Taylor, op. cit., pp. 281-282.

²Lobingier, op. cit., p. 105.

a program of related thoughts.¹

These basic principles should be kept in mind when planning for Special Days:

1. The program of the day should be governed according to the objectives of Christian Education.
2. What is done must contribute to Christian experience.
3. The program must be suited to the needs of all the people.
4. The special day should be used to serve the purposes of Christian Education.
5. In observing the special day, the meaning of the day should be in harmony with the program of the day.²

Provisions for Home Relationships.

In the early church most of the Christian Education was carried on in the home. The parents took upon themselves the full responsibility for the Christian nurture of their children. Christian nurture is still basically the primary responsibility of parenthood. The home should be the center of Christian learning. The tragedy of most homes today is that there is no time or room for family communication, let alone Christian teaching. Parents somehow have gotten the mistaken idea that it is possible to discharge their parental duty by simply sending their children to the Sunday School.

The writer is in no way seeking to minimize the roll of the church

¹ Ibid., pp. 106-108.

² Lobingier, op. cit., pp. 106-108.

in formal Christian Education. There is much need for the contribution that the church can make, but since only a few short hours a week are spent in the church situation and many hours spent in the home, much more should be accomplished in the home. The Christian home is able to supply a rich source of warm Christian environment, with deep love as well as daily guidance by the parents. The church that shares a concern for Christian nurture must be vitally concerned with establishing and maintaining Christian homes.¹

In order to foster working relationships between the church and home, the adults must realize the importance of these proper relationships. The most important approach to Christian Education of children and young people is through a type of parent education. This parent education does not consist of child psychology or pedagogy, but an approach to parents enabling them to develop into the type of persons who will create a home life which sets an example for their children. The church is not primarily concerned with the inclusion of one or two ceremonies into the family life, but is more concerned with the total life of the home and with the spirit which governs the home.²

There are several ways in which the church may sponser the establishment of Christian homes. Some of them are as follows:

1. Include in the young people's curriculum lessons centering around the theme, preparation for marriage; this may be handled

¹Vieth, op. cit., p. 167.

²Lobingier, op. cit., pp. 74-75.

through the Sunday School, Youth Fellowship, Pastor's classes, guided reading as well as other ways.

2. Establish a young married couples' group in the church. In this group there is much potential for attracting the attention of many who have not previously been reached by the church.
3. Adult Sunday School classes should include helpful instruction concerning conduct of life and influences in the home.
4. Give parents specific help in the guidance of their children in Christian Education. Suggested books and magazines as well as the provision of leaflets on child problems and Christian development will aid parents.¹

There are but a few who do not recognize the need for church-home cooperation in the field of Christian Education. One of the responsibilities of the Director of Christian is to make sure that the church is doing the quality of work that calls for enthusiastic cooperation from the home. The first tendency of most organizations is to look elsewhere for factors causing difficulty rather than searching their own organization for weaknesses. The church must be sure that it is doing, or willing to do the type of work that deserves parental support. Parental support is rarely given because the church desires or demands it; it is given because the church has won it.²

¹Ibid., pp. 76-77.

²Ibid., p. 78.

III. THE SUMMARY

The Director of Christian Education must be a person of many and various abilities. Among his many areas of responsibility, he must function as an organizer and administrator of the educational program. This is necessary if the educational program of the church is to operate up to its potential.

There are many agencies within the church school seeking to contribute to the spiritual well-being of the individual scholars. In order to present a unified total church program there must be proper planning and administration. The system or plan of grading is necessary to coordinate the various activities and age groups in the church, so that the principles and methods of education may be used to the best advantage.

In the process of grading the church school, the type of building and the amount of available space is one of the primary factors that must be considered. The director must have a clear understanding of the needs of his groups and must be able to have enough foresight and imagination to take advantage of all that is his with which to work.

Many responsible leaders in the field of Christian Education report that one of the most severe limitations in the educational field is the lack of adequate teaching time. There is, therefore, need to take full advantage of the time that is available. The suggestion is made that there be full utilization of the allotted time. Promptness on the part of the teachers and careful planning of the program are aids in alleviating the problem. Another suggestion is that there be an increase of time set aside for the educational program. For the younger age groups,

much has been done with expanded sessions of the Sunday School during the adult worship hour. Careful consideration should be given to this.

A greater efficiency on the part of the worker is usually the result of a clear understanding of what is expected of him. The job description or analysis is extremely helpful in this. Closely allied with the job description is the organizational structure chart. This enables each worker to see how he fits into the total program and to whom he is directly responsible.

A smooth-running organization is made possible by good administration. It is in this way that organization and administration operate together. The Council of Administration and the Board of Christian Education are organizations that are responsible for the structure of administrative policy. The Director of Christian Education is usually responsible for carrying out the policies.

It is the director's responsibility to see that there is provision for adequate curriculum and resource materials. It is necessary for a good educational staff to know the proper use of the curriculum materials and also to know how to adequately use the resource materials provided.

Provision for an adequate working staff demands primary consideration. There is continual need for additional workers. Some adequate system of worker enlistment must be provided. Not only is enlistment important, but it is necessary to provide a means for the training of the workers. An adequately trained staff is invaluable to the church.

It is impossible to carry on a program of Christian Education without pupils. Some provision for the enlistment and enrollment of

pupils must be advanced. Each church is responsible for an evangelistic outreach. In order to reach out evangelistically, there must be an enlarged faith, an enlarged field, and an enlarged force.

The proper use of records as well as the provision of the necessary physical needs consume time and energy of the director. They are both important, however. Much can be learned from a good system of records. Much of the efficient operation of the church school depends upon a good set of records. Trends noticeable in records aid in the provision of future physical needs as well as for meeting the immediate needs of the church.

Much of the program of Christian Education in the church is dependent upon its relationship with the home. Without good relationship with the home, there are definite limitations. It is vital that the church does all that is possible to foster the establishment and development of Christian families. In this way, the home and the church work hand in hand for Christ and His Kingdom.

CHAPTER V

THE FUNCTION OF THE DIRECTOR OF CHRISTIAN EDUCATION
AS SUPERVISOR

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The term "supervision" conveys a displeasing thought to the minds of many teachers and workers. In the past, there has been misuse of the task of supervision by some, resulting in a distasteful meaning for many workers. The description of the term "supervision" has often been used to connote "snoopervision". This "snoopervision", or checking on, is not in any sense of the word, the type of task that is placed upon the Director of Christian Education.¹

The church would have little success with its workers if the director were to convey the idea that he was always "checking up" or "spying around". Workers are to be led and to be encouraged, not forced or driven. Dr. Price H. Gwynn, Jr. suggests that supervising for the purposes of Christian Education "is the measurement of teacher effectiveness with suggestions for improvement." He further states that:

Its purpose is not to give orders, but to encourage growth and the achievement of independence. Supervision aims at improving the quality of the service rendered to the church. Its ultimate goal is intelligent, democratic leadership that promotes spiritual development of both teacher and pupil.²

Another suggestion is given as to the role of the supervisor by Dr. William F. Case. He advances the thought that the supervisor is

¹Gwynn, op. cit., p. 145.

²Ibid.

one who makes available whatever skill and resources he has gained, in order that another person will be better equipped to do a given task. It is often noted that because of a lack of preparation or lack of confidence in his personal ability to accomplish a given task, a teacher or leader in the church becomes bewildered and frustrated by his job. The competent supervisor aids in relieving this bewilderment and frustration by sharing his knowledge and ability, so that the individual will be able to continue in his job knowing that he is not left alone, but that there is someone standing by to share the burdens.¹

Supervision In Human Relations.

It is quite clear that the Director of Christian Education plays a most important role in human relations. Much skill is required in understanding and working with people. In order to be able to work with the educational staff of the church, the director must be able to help the individuals of his staff cope with their various problems. He also helps the staff set their standards and to clarify their objectives. He seeks to motivate the personnel as well as foster high group morale.

Standards for Measuring Progress. It is said that the initial step in supervision is to establish some system of measurement with which to calculate success or failure in the educational program. Each person in the organization is judged according to the system of measurement, thus determining the results of the organization's efforts.²

¹Taylor, op. cit., p. 262.

²Gwynn, op. cit., p. 146.

Much of what the church school undertakes to accomplish is never measured, and as a result, it seldom knows whether there is any measure of success or failure. There are some commonly accepted criteria of success. Some of these for determining whether or not a teacher is succeeding are as follows: increase in enrollment, high average attendance, expression of appreciation by pupils or parents, evidence of deepening spiritual life, and pupils deciding for Christ. There are, of course, other measures of progress possible for the other areas of responsibility in the church school. The important thing is that the Director of Christian Education aids in the establishment of these standards and that they are actively used in order to keep a continual check upon the educational phase of the church.¹

Clarifying Objectives. Objectives or purposes that stimulate the total educational program of the church are exceedingly important. One of the difficulties in many organizations is that the objectives are not clearly defined by the leadership. It is easily taken for granted that the staff has a clear understanding of the goals toward which they are striving. This is often a source of discontentment and misunderstanding from the staff. The curriculum and program have been established with the ultimate goals in mind, but the individual worker is guided by personal concepts or traditional purposes.²

¹ Mason, op. cit., pp. 139-140.

² McKibben, op. cit., p. 65.

The objectives of Christian Education have often been thought of only in terms of a strict evangelistic motive. The goal has been defined as "Seeking to win the individual to Christ and to membership in the church". It is true that this must always be the primary purpose of all Christian effort, but there must be a concern that the individual becomes well-rounded in his Christian life. There are many elements in Christian Education that aid in the development of strong character and well-adjusted personality. These elements have found their way into the objectives of Christian Education. Winning the individual to Jesus Christ is only the beginning. He must be helped to bring every aspect of his life into a proper relationship with Christ.¹

The process of setting up the objectives and the training of the staff concerning these objectives is a phase of the work that must be given careful consideration and planning by the director. In his supervisory relationships, the director must not assume that the workers clearly understand the objectives. He needs to periodically review and discuss the application of these objectives to the local situation. This will encourage workers as they seek to advance toward the objectives. There should be a time set aside in which to exchange ideas and experiences. Often out of such cooperative thinking will come insights and understandings that have not previously been understandable. It is up to the supervisor to stimulate such activity.²

¹Ibid.

²Ibid.

Motivation of Personnel. One of the perennial problems that confronts the director is the problem of motivating people to serve. It is necessary that the church school is staffed largely by voluntary workers, yet there is difficulty in getting qualified persons who are willing to accept positions of responsibility. The matter of motivation is one that needs careful study.¹

A clear-cut definition of motivation is advanced by Beach and Clark. They suggest that their definition of motivation must go beyond a mere description of behavior or goals, it must consider pressures and tensions that cause an individual to react the way he does. Motivation then, is defined as "awareness on the part of the individual of tension within him which stirs him to action aimed at relieving that tension."² Terms used synonymously with motivation are "drive", "need", or "desire". An individual envisions a goal which is discerned by him and in order to relieve a tension, he seeks to achieve that goal which results in the relief of the tension.³

Getting workers to want to work is one of the most important factors in the accomplishment of work. If the worker is able to gain personal satisfaction in that service, he will be able to expend himself to a greater extent. Business has found that it is a mistake to assume that adequate wages alone will motivate personnel to peak production.

¹Ibid.

²Leslie R. Beach and Elon L. Clark, Psychology in Business (New York: McGraw-Hill Book Company, Inc., 1959), p. 106.

³Ibid., pp. 106-107.

Attitude surveys have indicated that where reasonable wages are paid, recognition and encouragement, or opportunities for specialization in a particular phase of work that is most liked, serves as motivation. A good supervisor should recognize the value in giving praise when deserved. Positive incentives such as recognition, praise, and assurance of cooperation help to stimulate high morale and improve the effectiveness of the entire organization.¹

Professor Heim states that there are comparatively few Church School Workers who take advantage of the many opportunities that are theirs to help them grow in their capacity to do increasingly effective work. Leaders seek to motivate their workers in many ways. The following are a few ways in which the leader may motivate his colleagues for active participation in the available opportunities for further study.

1. Set an example. The leader himself must not be caught up with the idea that he has arrived; he must continually strive for more know-how.
2. Convince workers of their need. Beyond the point that there is a need for educational training, the individual worker must be willing to see that he personally needs educational training.
3. Convince them that they can grow. Some people feel that they cannot learn. Convince them that they are able to benefit from additional training.
4. Show them that they will not be embarrassed. There must be

¹Ibid., pp. 236-237.

- assurance that there will be no reason for embarrassment, for written work will only be seen by the instructor and the student.
5. Help them see the real interest in the work. There must be a challenge to the mind. Leadership classes are not essentially dull, but can be very stimulating and interesting.
 6. Help them develop a hunger for such study. Association with a genuinely enthusiastic worker may help another catch fire.
 7. Make the means practicable, readily within reach. Be considerate of the worker as far as time and expense are concerned.
 8. Make sure that the experience will contribute. Practical application of the material studied is of great value.
 9. Plan for appropriate marking of progress. Achievement records are important for they add to pupil incentive.
 10. Build workers into the fellowship of the cause. Each worker should see himself as an important part of the total program of the church.¹

The Supervisor in His Relationship With Others.

As members of a church educational staff, volunteer workers often feel as though they are working with problems about which they know very little. The Director of Christian Education is urgently needed to give assistance to the worker. It is helpful for him to understand the

¹ Heim, op. cit., pp. 148-149.

learning process of the pupils in order to give help to the teacher. The director functioning as a supervisor should know the best literature to make available to the worker. He should study with his staff to determine the reasons for success and for failure. He must seek to be of assistance in any possible way.¹

The director most usually will be able to render more assistance if help is sought by the teacher or worker. Help will only be requested to the extent that workers have personal confidence in the director's ability, insight, and willingness to be of assistance. He may convey his attitudes through his regular work with individuals and groups. If he is friendly and sincere, quick to give due recognition and willing to accept blame for failure, if he is able to offer constructive help without being domineering, workers will turn to him for help. He will be invited to observe the class that is having difficulty, he will be consulted about discipline problems, and will be actively sought out by his workers if he has shown a genuine concern and ability to be of assistance to the workers.²

The Supervisor in His Individual Relationships.

Many of the most creative times of the Director of Christian Education will come when he is serving as a supervisor, working with individual persons. Much of his supervision will be carried on through observation and various types of counseling situations. McKibben states

¹ McKibben, op. cit., pp. 64-65.

² Taylor, op. cit., p. 262.

that the key to improvement of the Church School is guidance of the individual worker, because the individual worker is the key to education. Also, if it is true that the teacher is ninety per cent of the curriculum, as it is often stated, the individual teacher plays a vital role.¹

The supervisor is concerned with the task of enabling the individual to be more effective in his work. The supervisor must possess much insight, skill, and tact in order to work with the unskilled, volunteer worker. It is impossible to conduct a strict program of supervision such as the public schools practice because of the volunteer basis of teacher enlistment, but supervision must be attempted in part in the field of Christian Education.²

Counseling Individual Workers. An emphasis has been placed upon ways to enable workers to be more fruitful and efficient. This is rightfully so, but the task of the supervisor is also to create the conditions that will render the work more enjoyable to the individual. Often workers serve from year to year feeling inadequate and insecure, not really desiring to serve in this capacity. For this reason, many refuse to continue. The director must do all he possibly can to give aid and to encourage his workers, and thus conserve his staff. A supervisor who is able to inspire his workers to do a better job, and to render assistance whenever possible, will make a vital contribution to the educational program of the church.³

¹McKibben, op. cit., p. 98.

²Ibid.

³Ibid., p. 99.

Ways of Guiding Individual Workers. One of the excellent ways of guiding individual workers is through a supervised type of lesson planning. A good supervisor realizes that teaching does not proceed by inspiration alone. Good teachers are made; they are not born that way. It takes hard work, careful study, and planning to develop into a good teacher. It is up to the supervisor to help the individual develop into a good teacher. With the aid of prepared lesson plans, the supervisor may guide the teacher in his preparation. A lesson plan sets the direction of the lesson and helps the teacher stay on the desired subject. The lesson plan helps eliminate repetitious and monotonous teaching. It helps the teacher provide thoughtful and deliberate material. It helps the teacher remember the essential points and to be able to tailor them to meet the needs of the pupils in the class.¹

Along with the help given through the lesson plan, visiting the worker on the job may prove very helpful. In doing personal observation, the supervisor should keep in mind that teachers generally do not mind being observed if they know that they will benefit from the visit. Prior to the observation period, the supervisor should conduct a pre-teaching conference. During this conference, the supervisor should deal specifically with the program and problems that are involved in this particular situation. The supervisor may give added direction to the teacher if it is felt necessary. He will also want to have an idea of the aims of the teaching plan so that he will know what to expect and to look for during

¹Gwynn, op. cit., pp. 56-57.

the observation period. This is also a good time for the supervisor to become better acquainted with the teacher, so that a better understanding of the pupil's background and personality may be obtained. Not all of the conferences of this type have to be concerned with the technical aspect of teaching; it may be a time spent in order to give the worker inspiration and encouragement.¹

Dr. Gwynn suggests the following as to how the supervisor should observe a teacher:

1. Come in quietly before the beginning of the period and find a place at the back of the room. Take no active part in the class-work. Some other occasion can be arranged for fraternizing with the pupils.
2. Stay for the entire time that the activity is in progress. No useful purpose is served by fragmentary observation.
3. Come prepared to take notes on everything that happens. A running narrative of events is very valuable for two reasons: (a) teachers or guides often do things unconsciously that they do not remember afterward; (b) this method of observation gives a measure of relief to the teacher, because he realizes that the supervisor is trying to be objective and is not merely jotting down unfavorable impressions.
4. Observation schedules have been prepared for all kinds of teaching-learning situations....These are useful in calling attention to things to look out for during the period of visitation and as a help in analyzing the experience subsequently. But it is not always easy to follow an instrument of this kind during the progress of the activity.²

As the Director of Christian Education serves his educational staff as a supervisor, he will need to be a very wise and understanding person. In every phase of his work, he works through other individuals

¹McKibben, op. cit., p. 104.

²Gwynn, op. cit., p. 151.

and he needs to cultivate a favorable working response on the part of those with whom he works.

In working with the individual teacher (worker) by means of conferences and observation, the follow-up conference is most important. If the pre-teaching conference was conducted properly, and if the supervisor was keen in his observation during the teaching situation, a great deal of effective guidance can be given. This follow-up conference should be definitely planned for and the teacher and the supervisor should meet with real eagerness and anticipation for what can be accomplished.¹

There are a number of suggestions offered that will make the follow-up session most valuable:

1. The follow-up session should follow the observation session as soon as it is convenient while the session is still fresh in the minds of the teacher and the supervisor.
2. Careful preparation should be made by both parties so that the reactions and the responses will be directed toward helpful improvement.
3. A favorable setting for the conference should be selected. A place where there will be no unnecessary interruptions.
4. It is wise that the teacher and the supervisor establish confidence and a good spirit from the beginning. The teacher should be given a chance to offer his own observations first. If the conference is to have any lasting value, there must be an honest effort

¹McKibben, op. cit., p. 110.

to face realistically the shortcomings and failures as well as the strong points.

5. A constructive attack should be worked out cooperatively by the teacher and the supervisor.

6. If there is need and time for any further counseling sessions in the foreseeable future, they should be worked out at this time.¹

Other possibilities for the director to serve in the capacity of a supervisor of individual persons have been discussed in the chapter dealing with the Director of Christian Education functioning as an educator.

The Supervisor in His Group Relationships.

Knowledge generally is not considered very valuable unless it is put into use. "Living is doing, and seldom do we act merely for the sake of acting and never with the expectation of failing."² Groups are not organized without a purpose, and they never expect not to fulfill that purpose. If there is a failure to fulfill that purpose, they fail because their organization did not fit the purpose; they fail to fulfill their purpose because they have not been able to meet and solve their problems; they fail because the group did not work as a unit; and finally, they fail because they did not know how to succeed.³

¹Ibid., pp. 110-112.

²Hall, D. M., Dynamics of Group Action (Danville, Illinois: The Interstate Printers and Publishers, Inc., 1957), p. 9.

³Ibid.

The success of a group depends upon the abilities of the individuals who comprise the group. It also depends upon the measure of success the group has in solving its problems and in regulating, strengthening, and perpetuating group interactions. Success stems from doing the right thing at the right time.¹

Much of the work of the church is facilitated through some kind of a group. Classes, committees, clubs, fellowships, boards, councils, and commissions, among others, help to carry on the work of the church. It is through groups that people are brought into an effective relationship with one another. In group situations personalities are developed, leaders are discovered, responsibilities are discharged, and the work of the church is fostered. If there is a failure to involve people in the work of the church, some of the highest values of Christianity are not achieved.²

The supervisor in his work with groups is concerned with creating a situation where people can work cooperatively, where there is an atmosphere favorable to constructive fellowship. Perhaps the most important element is for people to have an opportunity to identify themselves with a problem, a need, or a situation. As workers come into contact with the ideas and experiences of others, they grow in unity of effort and approach. They learn to work together more fully and to acquire a feeling of self-confidence and acceptance. The supervisor needs to realize that leadership is primarily a quality of group activity,

¹ Ibid.

² McKibben, op. cit., p. 78.

not just the work of a single person with a position of authority. When workers feel that they are making a valued contribution by making worthwhile decisions, then group experience becomes creative. Workers will feel that they have a personal stake in the accomplishments.¹

The Director of Christian Education as supervisor will work with certain groups that are more naturally and intimately involved in the work of Christian Education. These groups work toward the end of improving the quality of the overall program. The director finds that he needs to identify the individual members of these groups, to study their limitations and possibilities, and then provide the kind of supervisory leadership that will enable the group to make an effective contribution. The board of Christian Education will decide upon the overall policy and also the scope of function for each group. The different groups then need guidance in order to meet their desired ends. The workers' conference for example, needs information, training, and encouragement in their work of training.²

In the section, the Director of Christian Education functioning as educator, some various ways of training have been discussed. The director acts not only as an educator in many of these situations, but also as a supervisor. His responsibilities are varied. He must be able to have a good working relationship with the people on his educational staff. This may be greatly aided as the director works as a supervisor.

¹Ibid., p. 80.

²Ibid., p. 82.

The Summary.

As the Director of Christian Education endeavors to function as a supervisor, his goal should be to encourage growth and to improve the quality of service given to the church. The director should be aware of needs on the staff and help bring about a solution to problems. He also should help the staff set standards and clarify objectives. As a result he seeks to motivate the personnel as well as foster high group morale.

Standards for measuring progress are essential, and it is important that the director establish standards in order to keep a constant check upon the educational phase of the church.

Objectives that stimulate the total educational program of the church are important, but many times, objectives are not clearly defined and observed. The director needs to periodically review and re-evaluate the objectives for the local situation. Times of exchange and sharing of experiences and ideas can be very stimulating to the workers. Very often new insights are envisioned as a result of such group meetings.

A major problem which looms before the director is the problem of motivating people to serve, of getting the workers to want to work. This will be accomplished if the worker can gain personal satisfaction in his service.

The Director of Christian Education is urgently needed to give assistance to the worker. He should be alert to the workers' needs and build confidence in his ability, insight, and willingness to be of assistance. He should encourage his workers and thus conserve his staff. A supervisor who is able to inspire his workers, enabling them to do a

better job, and to render assistance whenever possible, will make a vital contribution to the educational program of the church.

An excellent means of guiding individual workers is through the use of a supervised lesson plan. Along with this, personal observation of the worker in the class situation is helpful, especially in giving the worker additional guidance.

After the supervisor has observed the teacher, there should be a carefully planned follow-up session.

A great deal of the church work is facilitated through a group. The success of the group depends upon the individuals within the group. The supervisor seeks to create a situation in which each member of the group can work cooperatively within a favorable atmosphere. Workers grow in unity of effort and approach as they experience one another's ideas and needs.

The director then, in the role of supervisor, seeks to relieve the bewilderment and frustration resulting from a feeling of personal inadequacy, and organize his workers into a functional unit which will promote spiritual development of the teacher and pupil within the educational program of the church.

CHAPTER VI

THE FUNCTIONAL CONSIDERATIONS IN RELATIONSHIPS

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It has been noted that the Director of Christian Education is primarily concerned with his working relationships with the prospective members and the present members of his educational staff. It has also been noted that as the director functions as an educator, organizer and administrator, and supervisor, that there are specific areas of responsibility that enable him to have healthy and profitable relationships with the church constituency. In this chapter, the director's relationships to the following are discussed: the congregation, the pastor, the members of a multiple staff, the superintendent, and the teachers.

The Director and the Congregation.

As a servant of the Church of Jesus Christ, the director must think of himself first in relationship to the congregation to which he is called to serve. The director should be organizationally related in some direct way to the overall governing body of the church. He is in this way directly responsible to the church. The church congregation itself will provide a most significant and meaningful relationship to the director's life.¹

In order that there will be a greater possibility for a good working relationship with the congregation of the church, it should know what the specific areas of responsibility are. The members of the

¹Taylor, op. cit., p. 265.

church congregation need to realize that the Director of Christian Education is vitally interested in them and most anxious to help them by making his specialized training available to them for their benefit. This then does not include that the director is to function as an errand boy for the whims of the congregation. He is an educator charged with the responsibility of the Christian educational work of the church.¹

Confidence in and acceptance of the director on the part of the congregation, are not always built overnight. As the members of the church congregation learn to know the director as a person and accept him for what he is rather than for the position he holds, he will be welcomed into full fellowship in the life of the church family. Confidence is built because it is deserved. As the director serves the congregation by providing the type of leadership that is expected of him, he will be able to work more freely with the individuals of the congregation.²

The Director and the Pastor.

The relationship between the Director of Christian Education and the pastor of the church is partially determined by the organizational structure of the church. Along with this, however, are the individual qualities that each person possesses. It is important that the director realize fully that in the eyes of the church congregation, the pastor is responsible for the well-being of the total-life program of the church. As a result of this concept, the director must not expect that the pastor

¹Kraft, op. cit., p. 87.

²Ibid., p. 88.

adopt a "hands off" attitude toward the educational program. Even though the director assumes the major responsibility for the educational program of the church, the pastor needs to be well informed about the total church program.¹

When two persons work as closely together as the director and the pastor must work, there is every possibility that misunderstandings and jealousies may arise. Such a relationship would only serve to hinder the work of the director, pastor, and the church. A keen awareness of this on the part of both the director and the pastor, may serve as a guard against this type of problem and endeavor to work together as brothers in Christ Jesus.²

In order to work out a successful relationship, the director and the pastor must recognize that this is not only the other's job, but that it is the responsibility of both. They both must practice the type of Christian life and brotherly love that they expect of their people. Neither must be fearful of his position, nor that the congregation will have more affection for one than for the other. Complete understanding will come when the director and the pastor are able to pray together and to communicate freely with one another. When they discuss the phases of the work and the responsibilities involved, they should include in their discussion how they are going to seek to insure that they will work together as Christian Brothers. There should be recognition on the part

¹Taylor, op. cit., p. 265.

²Findley B. Edge, Does God Want You as a Minister of Education? (Nashville: Broadman Press, 1951), pp. 36-37.

of the pastor that sincere loyalty to his Director of Christian Education is the best way to promote the total work of the church. It is just as important that there be recognition on the part of the director that loyalty to the church pastor is the best way to promote happiness and harmony in his own work.¹

The pastor serves as the chief executive of the total church program. The duties of the pastor correspond somewhat with the duties of a superintendent of public schools, while the duties of the director correspond accordingly to those of the principal. The principal operates within the boundaries set up for him under the jurisdiction of the superintendent. He works both with and under the direction of the superintendent. Each works cooperatively with the other, but the superintendent is responsible to the school board, which is in turn responsible to the people, for the operation of the total staff.²

A pastor who is vitally concerned with the efficient work of the educational program of the church, will not only give his official support to the program, but will also aid the work and the director in specific ways. If undue criticism is voiced by someone in the church congregation that needs to be corrected for the good of the educational program, the pastor must seek to solve the problem. The pastor must personally stand between the director and whatever it is that might endanger the work of the director and the educational program of the church. In return for

¹Ibid., pp. 37-38.

²Wesner Fallow, "The Roles of Ministers and Directors in Christian Education", Religious Education, January-February, 1950, XLV, p. 41.

this type of support by the pastor, the director must seek in every possible way, to support the pastor and to enlarge his ministry.¹

The Director and the Members of a Multiple Staff.

An increasing number of churches are being served by a church staff consisting of more than two leaders. In the circle of staff workers it is important that the pastor be considered as "first among equals". As the members of the church staff seek to work together in order to further the total program of the church, a true Christian spirit and attitude must be displayed by each one. Failure to do so on the part of one may cause difficulty for all.²

With the increase of personnel on the church staff, there is a proportionate increase in possibility for misunderstandings of job assignments and other disruptions in human relationships. It is important that each staff member have his own job as clearly defined as possible, and that the members of the staff are familiar with the others' job responsibilities. This must be within the context of the total ministry of the staff. In order for this to be possible, the entire staff must spend time together for the specific purpose of mutual sharing and prayer. As a result, there will be a better mutual understanding and concern for the other in each of the fields of endeavor.³

¹Ibid., pp. 42-43.

²Dobbins, op. cit., p. 221.

³Taylor, op. cit.

Beside the time of mutual sharing and prayer, there ought to be regularly scheduled staff meetings for the specific purpose of correlating the future program, making plans and decisions. Everyone needs to be well informed about each phase of the church program in order that all aspects of the church life may be properly cared for. No staff member must feel that he has the privilege to go ahead on his own without first considering the total church program. The Director of Christian Education must secure the support of the other members of the staff to help in the development of new educational projects. The director should seek to capitalize on the abilities, aptitudes, and skills of the other staff members for help with the program of Christian Education within the church.¹

The Director and the Superintendent.

There have been, in some instances, churches that have omitted the office of the general Sunday School superintendent when they have the services of a Director of Christian Education. In such circumstances, the director should work closely with the departmental superintendents. The main reason for this type of organizational procedure is that it is often not only difficult to work out a harmonious relationship between the director and the general superintendent, but also because it is difficult to differentiate clearly between their functions.²

¹Kraft, op. cit., pp. 97-98.

²Lobingier, op. cit., p. 114.

A study was made by Vernon Kraft in which a questionnaire revealed that eighty-seven per cent of the directors contacted for the purposes of the survey, saw the importance of having a general Sunday School superintendent.¹

In most situations, then, the director will have his closest working relationship with the general superintendent. The superintendent is the lay person charged with the responsibility of being the executive officer of the group responsible for the church's educational program. In this light, it is the duty of the superintendent to see that the policy and the decisions of the Board of Christian Education are carried out. The director is the person who provides the professional guidance, skill, and resources to be sure that the goals are reached. The director acts as a resource person making available to the superintendent his specialized training, in order that the superintendent might effectively fulfill his job.²

Because of the close working relationship between the superintendent and the director, there is much opportunity for friction to develop between the two. The superintendent may feel that the director is usurping too much of his authority or exerting too much pressure while the director may feel that the superintendent is assuming his prerogatives. It is important for the two to share their ideas and concerns, that they have time to pray and fellowship with one another and have effective

¹Kraft, op. cit., p. 98.

²Taylor, op. cit., p. 266.

lines of communication. If the director is able to picture himself in the service role of helping the superintendent to do a better job, he will usually find that the superintendent will be happy to have the benefit of all that can be given by the director.¹

Leaders need to grow in their knowledge, ability, and vision. The director should help the superintendent to come in touch with the various schools and agencies that will help him to be a better worker. The director should inform him about books and periodicals that will help in the work of the superintendent. The director should not only set an example in his search for more knowledge, ability, and vision, but also in the spiritual life as well. He must be a soul winner and encourage the superintendent to do likewise. The director and superintendent must possess a soul-winning desire in order to have a soul-winning Sunday School.²

The Director and the Teachers.

The corps of teachers that have volunteered for service in the educational program of the church through the years have displayed a consecrated spirit and a marked degree of skill as well. Lobingier in his book, The Better Church School, states that:

The training of volunteer leaders is the most crucial question which Christian education faces, and upon our success in this effort--more than upon any other factor--depends the success of our religious education program.³

¹Ibid.

²Kraft, op. cit., p. 100.

³Lobingier, op. cit., p. 89.

As the director works with teachers, he seeks to help them develop into capable leaders through whom proper spiritual guidance will be given to all of the church members. Working with teachers offers an opportunity to the director to function as a teacher, thus sharing his knowledge and experience with the ones who are willing to share in the responsibility of leadership.¹ He continually seeks to cultivate such a relationship with his teachers that they will go to him for help, that they may be more effective. Each individual in the corps of workers in Christian Education must function within the total unit. Each must seek to help the other be more effective in the total ministry of the church.²

The Summary.

The Director of Christian Education, as a servant of the church of Jesus Christ, must function in relationship to the congregation; for he is directly responsible to the members of the church. In order to avoid misunderstandings from the congregation, the director's specific areas of responsibility should be available to all interested individuals. As the director performs his duties with a measure of success, his program is likely to be more interesting. He will be optimistic and inspirational, looking forward to the future because the past has been profitable and the present is encouraging. Confidence in the director will be gained as he proves himself to the people. The result is that the director, pastor, and congregation will face tomorrow with confidence.

¹Howse, op. cit., p. 5.

²Taylor, op. cit., p. 266.

The relationship between the Director of Christian Education and the pastor of the church is partially determined by the organizational structure of the church. Since the pastor is responsible for the total life of the church, the director must expect that he will be vitally interested in the educational work of the church. It is imperative that the director and the pastor exemplify an attitude of genuine brotherly love toward each other.

Since the number of personnel on the church staff is increasing, there should be a job profile provided for each member to clearly define his responsibilities. Along with a time for mutual sharing and prayer, there ought to be regularly scheduled staff meetings for the specific purpose of correlating the future program by making plans and decisions. The director should seek to capitalize on the abilities, aptitudes, and skills of the other staff members for help with the program of Christian Education.

A study was made by Vernon Kraft which revealed the importance of having a general Sunday School superintendent. In most situations, the director's closest working relationship will be with the general superintendent. The director is a resource person who makes his specialized training available to the superintendent, so that he can fulfill his job adequately. As the director shares books and periodicals with the superintendent, he aids him in his work. Together they must possess a desire for more knowledge, ability, and vision, in order to win souls for Christ.

Many Sunday School superintendents are standing still or going backwards. When leaders become inactive and are not taking in or giving

out, they become stagnant. Stagnant water is motionless and has no outlet or source of refilling. As the director works in harmony with the superintendent, he can provide the tonic which will put zest into the life of the superintendent, as well as the life of the educational program of the church.

As the director works with teachers, he endeavors to help them develop into capable leaders. He seeks to cultivate a confidence between himself and the teachers, so that they will come to him for help, in order to accomplish their role within the total program of the church.

The teacher and the director should discuss ways to achieve success. When the teacher experiences a degree of success, his whole attitude will change and he will be a different person. Each teacher has the basic psychological need within himself--to experience success and achievement. As soon as this need is met, the teacher will experience encouragement and happiness. Failure darkens one's vision. It tends to kill the incentives and ambitions which a teacher may possess. People do not mind working hard when the ultimate reward is accomplishment. Recognition is an important factor, if people are to feel they are successful. The director has the responsibility and joy of encouraging and recognizing others.

CHAPTER VII

THE SUMMARY AND CONCLUSIONS

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I. Summary

The purpose of this study has been to investigate the function of the Director of Christian Education concerning the management of personnel in the local church. It has been noted that because of a lack of proper Christian training in the home, the great responsibility for Christian Education has fallen upon the church. The Director of Christian Education shares with the pastor the heavy load of caring for the total church program. The director, because of his specialized training, shoulders the major portion of the responsibility for the educational program.

The director seeks to help clarify definite aims and objectives that will serve to give direction and destination, determine progress, and provide courage and confidence. He seeks to move his workers forward into a positive plan of action. The director has three distinct areas of responsibility which break down into the general categories of educator, organizer and administrator, and supervisor.

The director should have definite qualifications which enable him to carry out his objectives for the total church program. He must have come to a saving relationship with Jesus Christ as Saviour and Lord of his life. He must exemplify leadership qualities which are evidenced by love for the people as well as a willingness to be obedient to the leading of the Holy Spirit.

The Director of Christian Education must function as an educator. He seeks to develop a proper educational climate in the church. He is also responsible for the training of the workers in the program of Christian Education. He seeks to train workers by the use of two basic types of training procedures. One is the use of pre-service training, which is basically geared to persons in training prior to the time they accept the responsibility of a position on the educational staff. The other type is in-service training. The workers' conference and its multiple approach in rendering aid to the worker is most valuable. The director also serves as a resource person, and as such, he seeks to enable persons to be more competent in their service.

So that the educational program of the church may operate at a high level of efficiency, the director must function as an organizer and administrator. Proper planning and administration are necessary to coordinate the various activities and groups in the total program of the church. An adequate system of grading is most necessary in order to take full advantage of all available space and equipment. Teachers will then be able to operate to the best of their ability and training without unnecessary limitations. Proper use of the limited time that is available for teaching is of a major concern to the director. Greater efficiency on the part of the worker is usually the result of a clear understanding of what is expected of him. The job description and organizational structure chart enable the worker to understand clearly what is expected of him as well as how he shares in the total program of the church.

A smooth-running organization is made possible by good administration. The director is usually responsible for carrying out policies formulated by the church council of administration and the Board of Christian Education. Along with this, the director is responsible for the provision of adequate curriculum materials and for the proper use of these materials. Worker enlistment and training demand much of his time. In providing for the increase in the working staff and also for the enlistment of new pupils, an adequate record system is most helpful. Proper interpretation of the records provides a wealth of knowledge for the director. A good church-home relationship is one of the goals of the director.

As a supervisor, the Director of Christian Education seeks to encourage growth by an improvement in the quality of service given to the church. A system of measurement is important so that there will be some indication as to the amount of improvement. Clearly defined objectives help to stimulate and motivate the workers. The director, serving in the role of supervisor will give as much aid to the workers as he possibly can. He will counsel the teachers, observe their work, and tactfully offer helpful suggestions for improvement. He seeks to relieve any bewilderment and frustration that may be felt by his workers by giving them proper spiritual and professional guidance.

It is important that the director be a congenial person. He must be able to get along well with many different types of people. He must be able to work through individuals, in order to accomplish his purposes. He must be ready to give credit where credit is due and must be able to accept responsibility for any failure. In order that there be a minimum

of misunderstanding, it is important that the church congregation have a clear understanding of the duties and the responsibilities of the director. If the educational program of the church is to experience any measure of success under the leadership of the Director of Christian Education, it will only be possible if he has the support and help of the church congregation. The pastor and the director must have a clear understanding with each other. The pastor is responsible for the total church program, yet he will capitalize on the abilities of the director in his specialized field of study. The director will work harmoniously with each member of the church staff. He will seek to aid the Sunday School superintendent and workers as they press toward the mark of the high calling of God.

In his relationship with others, the director must remember that failure darkens one's vision. It tends to kill any incentive and ambition that one may possess. He must encourage and help individuals realize that people do not mind working hard when they can see a need and realize its goal. Recognition of any measure of achievement is an important factor if people are to feel successful and appreciated. The director has the responsibility and joy of encouraging and recognizing others.

II. Conclusions

The result of this study has shown that organization provides the structure while administration provides for the implementation of the educational program. Supervision then functions in the area of the program in operation. The quality and effectiveness of the educational program in terms of goals are contingent upon personal relationships.

Proper organizational structure and adequate provision for implementation may be present, but in order to achieve the desired results, the Director of Christian Education must have good working rapport with his people.

On the basis of this study the following statements have been made:

1. If the Director of Christian Education wishes to lead his people into a vital relationship with Jesus Christ, he himself must have close communion with Him. He cannot lead his people any further than he himself is willing to go.
2. The Director of Christian Education holds a vital position of responsibility in the total church program.
3. If the director wishes to function effectively as an educator, he must work with and through his educational staff. He must also be able to work with the pastor.
4. If the church is going to have an effective and efficient educational program, the director must foster proper working relations between pastor, educational staff, and congregation.
5. The director as administrator must coordinate the total church educational program through the proper organizational and administrative channels.
6. The responsibilities of the director as he functions as an educator do not cease upon the establishment of the educational program. He must function as a supervisor over that program. He must make himself available to any who desire his services.
7. The success of the Christian Educational program of the church depends upon the success of the individual with whom the Director of Christian Education works.

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APPENDICES

APPENDIX A

POSSIBLE PROGRAMS FOR WORKERS' CONFERENCES¹

SEPTEMBER

1. Workers' retreat.
2. Outline aims and objectives for the year's educational program.
3. Hear reports from delegates to summer conferences and evaluate their recommendations.
4. Plan for the installation of officers.
5. Formulate a workers' covenant.

OCTOBER - NOVEMBER - DECEMBER

1. Plan for home visitation.
2. Formulate plans for Christmas season.
3. Plan for a stewardship program.
4. Discuss arrangements for service activities in the church.
5. Investigate leadership courses by correspondence.

JANUARY - FEBRUARY - MARCH

1. Discuss missionary education.
2. Discuss the growing worker.
3. Discuss the use of rating scales.
4. Discuss educational evangelism.

APRIL - MAY - JUNE

1. Make plans for home and church cooperation.
2. Make plans for summertime activities - camps, vacation schools, institutes, leadership schools.
3. Make preparation for special days.
4. Make plans for planning certain factors of the program for the next year in view of results during the past year.

JULY - AUGUST - SEPTEMBER

1. Make plans for leadership education.
2. Review the use of the church school library.
3. Plan a picnic for all workers.
4. Plan for Christian Education Week.

¹Price H. Gwynn, Jr., Leadership Education in the Local Church (Philadelphia: The Westminster Press, 1952), p. 49-50.

APPENDIX B

PROGRAM FOR A DEPARTMENTAL MEETING¹

In a Knoxville, Tennessee, church, all the teachers and officers met by departments for forty-five minutes before dinner to discuss their plans for the next unit of work in the Sunday church school. Points of special emphasis had been listed by the Director of Christian Education. A slip containing these suggestions was handed to each department head.

After dinner and a brief devotional each superintendent shared with the entire group in a minute or two some of the plans made earlier. These were presented in snappy style and the meeting closed on a note of genuine enthusiasm.

COMBINATION OF GENERAL AND DEPARTMENTAL MEETINGS²Purpose of the Conference.

To help teachers of children, young people, and adults to get a comprehensive view of the Sunday School lesson for the next quarter.

To bring about a better understanding of the basic truths and concepts in each unit of the curriculum, and to see them in relation to the total plan.

To stimulate interest in detailed planning for the quarter's work.

Advance Preparation.

Plan to hold your conference at least ten days or two weeks before the new quarter begins--as soon as possible after your new literature arrives.

Arrange all details carefully, so that the meeting will not last more than one hour.

Mimeograph, before the meeting, the lesson titles, with their purposes, for January, February, and March.

¹Price H. Gwynn, Jr., Leadership Education in the Local Church (Philadelphia: The Westminster Press, 1952), pp. 49-50.

²Ibid., p. 54.

Program of the Meeting. (Dividing the hour into two periods)

First period - not more than 20 minutes for the whole group.

Have a "moment of inspiration": a hymn, a prayer, a poem, or a bit of Scripture.

Read the titles of the lesson units which you have listed on the mimeographed paper; indicating briefly the purpose of each unit.

Call attention to the limited time schedule, and the importance of capitalizing on minutes in both your workers' conference and in the Sunday School.

Second period - at least 40 minutes.

Go directly into departmental conferences--for teachers of children, young people, and adults to plan specifically for their work during the quarter.

SAMPLE PROGRAMS FOR MONTHLY WORKERS' CONFERENCE

PROGRAM FOR A GENERAL MEETING

PURPOSE-----Information, fellowship, and inspiration.

TOPIC-----Stewardship in Cozy Corners Church.

6:00-6:45 - Fellowship supper.

Group singing around the tables at close of meal.

6:45-7:00 - Devotions led by secretary of stewardship, Women's Auxiliary.

7:00-7:30 - Showing of the movie And Now I See.

This would have to be carefully prepared for--if possible, have a preview in the afternoon.

7:30-8:00 - Report (Blackboard presentation) by treasurer of the church, showing:

1. The per capita giving of the denomination in comparison with other Protestant groups.
2. The per capita giving of the local church in comparison with the average for the denomination as a whole.
3. The benevolence quota for each cause accepted by the congregation last year, and how it was arrived at.
4. The amount of the above subscribed and paid.

8:00-8:15 - Discussion, which would begin when the treasurer closed his report, and would continue until adjournment.

A program such as the above would pay more handsome dividends if it were followed soon by a conference of the departmental type for a careful consideration of how to teach the meaning and practice of stewardship at each level.

APPENDIX C

GRADING¹

- I. The Importance of Grading
 - A. Efficiency
 - B. God has graded life
- II. The Basis of Grading - two methods
 - A. Southern Baptist
 - B. Public School
- III. Reasons for Grading
 - A. Makes it easier to reach those who ought to be in Sunday School
 - B. Makes it easier to teach pupils
 - C. Makes some individuals definitely responsible for winning each lost pupil.
- IV. The Difficulties of Grading
 - A. Real Difficulties
 - B. Imaginary Difficulties
- V. Removing the Difficulties
 - A. Information
 - B. Study conferences
 - C. Teachers and officers should be enlisted and adjusted
 - D. Definite training time
- VI. The Work of Grading
 - A. A Special Day
 - B. Assign pupils and teachers - can use a committee
- VII. Keeping the School Graded
 - A. Install the 6 Point Record System
 - B. Elect a classification officer and registrar
 - C. Observe Annual Promotion Day
- VIII. Chart of Grading
 - A. Cradle Roll 1-3
 - B. Nursery 1-3
 - C. Beginners 4-5
 - D. Primary 6-8
 - E. Junior 9-11
 - F. Jr. High 12-14
 - G. Sr. High 15-17
 - H. Youth 18-24
 - I. Adult over 24

¹File material given in CE802 "Organization and Administration of Christian Education" by Professor Robert D. Bennett.

IX. Graded Curriculum

- A. Observe the Bible principle - milk for babes, strong meat for men and women
- B. Many advantages to a graded curriculum

X. Graded Worship (In Sunday School)

- A. Aids to worship--room, music, pictures, flowers, stories, and the Bible
- B. Worship experiences in the classroom and department
 - 1. A sense of need in the class will lead to prayer
 - 2. A sense of gratitude should lead to praise in song and testimony.

CHART ON DEPARTMENTAL RELATIONSHIPS¹

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AGENCIES	CHILDREN Birth-11				YOUTH 12-24			ADULT
	CLASSES: Age or Grade	DEPARTMENTS	DIVISIONS					
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	4 - 5	Kindergarten						
	I II III	Primary						
	IV V VI	Junior						
	VII VIII IX	Junior High (Intermediate)						
	X XI XII	High School (Senior)						
	18-24	Young People						
	All ages 65- 35-65 25-34	Home Dept. Older Adult Middle Adult Young Adult						
			SUNDAY SCHOOL					
			YOUTH FELLOWSHIP					
			VACATION CHURCH SCHOOL					
			WEEKDAY CHURCH SCHOOL					
			CHURCH MEMBERSHIP CLASSES					
			CHOIRS					
			Cubs	THRU-THE-WEEK Scouts	GROUPS	Men's & Women's		
			CAMPS, CONFERENCES & CONVENTIONS					
			LEADERSHIP, EDUCATION, & SERVICE Officers, Committees, Teachers					
			CHURCH LIBRARY-CHRISTIAN LITERATURE					
			THE CHRISTIAN HOME					
			Nursery Roll			Home Department		

¹Vieth, Paul H., The Church School (Philadelphia: Christian Education Press, 1957), p. 34.

APPENDIX D

JOB ANALYSIS¹

Director of Christian Education

1. Supervise the entire Christian Education program.
2. In cooperation with the Board of Christian Education formulate and interpret policies and standards for the Christian Education program including curriculum.
3. Meet regularly with the Board of Christian Education and with the pastor and superintendent for planning and evaluation.
4. Help personnel of the Sunday School, Prayer Meeting, Children's Church, Vacation Bible School and Youth work plan and develop their programs.
5. Supervise program for enlistment and training leaders.
6. Promote the study of the Christian Home with the cooperation of the pastor and plan a program of parent education where necessary.
7. Initiate plans for the development and maintenance of adequate educational equipment.
8. Promote specific educational activities such as the Vacation Bible School, Weekday Bible School, nursery school, day camp, etc.
9. Encourage participation in summer camps, conferences, and leadership schools.
10. Promote the observance of Christian Education Week, Father-son and Mother-daughter meetings, and special days such as Christmas, Easter, Children's Day, etc.
11. Work with the Youth Group Sponsors (College, Senior High, Junior High) and counsellors to formulate and coordinate the total youth program.
12. Enlarge and develop the Sunday Evening Fellowship Hour to include and meet the needs of all ages - children through adult.
13. Promote and encourage a program of visitation for the total church.

¹A sample job analysis, used by permission of the First Evangelical United Brethren Church of Eugene, Oregon.

14. Encourage and participate in conferences and interdenominational activities.
15. Keep abreast of the latest trends and methods in Christian Education and bring them to the attention of the pastor, superintendent, and other educational leaders.

JOB PROFILE¹The General Sunday School Superintendent

I. Minimum Qualifications.

- Be able to inspire and guide others.
- Be able to organize.
- Be willing to learn and able to take suggestions from others.
- Be flexible in thinking as new problems arise and as program advances.
- Must be born again believer with a passion for lost souls.
- Must have foresight.
- Must be sympathetic and understanding to the teachers' problems and needs.
- Must realize that the Sunday School is an arm of the church, an agency of Christian Education operating within the total church program.
- Must be deserving of the respect of others.
- Be able to give credit for success and take the blame for any failure.

II. Specific Responsibilities.

- Administer the affairs of the Sunday School.
- Share the responsibility of every Sunday School worker.
- Responsible to see that the standards of the Sunday School are met and held high.
- Responsible to aid in the enlistment and training of Sunday School teachers and workers.
- Shall preside at the Sunday School Council.
- Shall be responsible for promotion and extension.
- Shall plan or arrange for the weekly programs.
- Shall operate the Sunday School within the scope of the overall church program.
- Shall report to the Board of Christian Education and to the Church Council of Administration.
- Help the Sunday School Board plan for special events and days.
- Shall be responsible for supervision of curriculum materials and equipment and resources.
- Shall nominate departmental Superintendents and teachers and officers to the Board of Christian Education.
- Establish friendly relationships with the homes represented in the Sunday School and help arrange for parents' meetings.
- Arrive early for Sunday School to insure smooth operation of the school.
- Work in close cooperation with the minister and Director of Christian Education.

¹Sample job profile for the General Sunday School Superintendent.

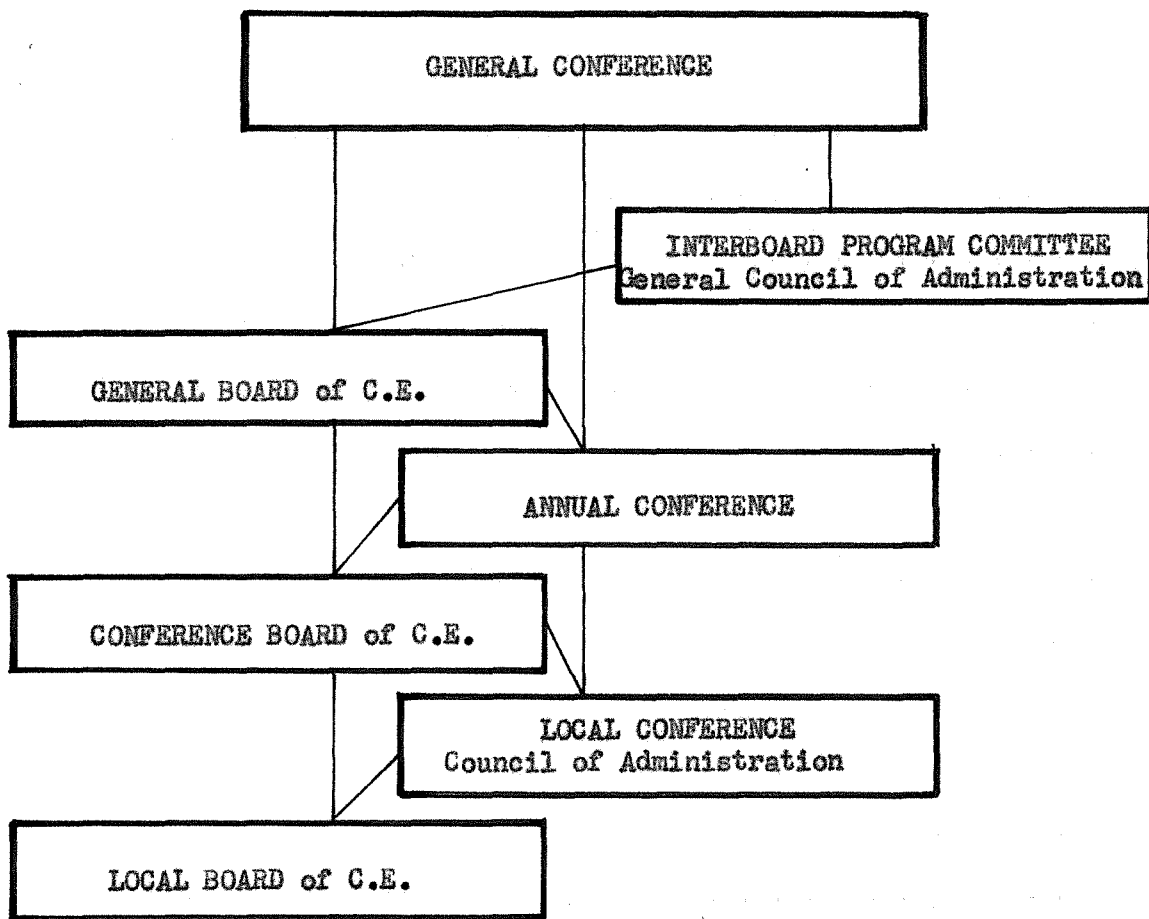
III. Meetings Required.

Local Conference

Church Council of Administration

Sunday School Council

Board of Christian Education



AGENCIES of C. E.

Sunday School

Boys and Girls Fellowship

Youth Fellowship

Young Adult Fellowship

Adult Fellowship

E. U. B. Men

Leadership Education

Study Groups

Vacation Church Schools

Weekday Church Schools

Catechetical and Pastor's Classes

Workers' Conferences

Summer Camps

Retreats

Assemblies, Institutes, Conventions

Women's Society of World Service

Boy and Girl Scouts, Week Day Groups,

Hobby Groups

Other Groups arising out of the program of the individual church.