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The Function of the Minister in the Religious Education Program of the Local Church

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THE FUNCTION OF THE MINISTER IN THE RELIGIOUS
EDUCATION PROGRAM OF THE LOCAL CHURCH

A THESIS

Presented to

The Faculty of the Western School
Of Evangelical Religion

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

By

Lyman L. Myers

May 1950

This thesis is lovingly dedicated to my
wife, Dorothy, who has cheerfully
helped through the years of
schooling, and to my
daughters Marilyn
and Irene

Special recognition is given to Paul H. Wood,
professor of Christian Education, who gave
able guidance in the preparation of the thesis.

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CHAPTER I

INTRODUCTION

Man today is pragmatically minded. The subject which relates itself to current human need is one which gains attention. The contemporary unrest of the world is a result of the uncertainty of religious faith. Man is striving to arrive at basic truths which will be acceptable to all men everywhere. However, there is abundant evidence that the solution of man's problems lies in his religious faith. The question is, How can religious faith be made real and active in the lives of people? How can it be so rooted that the monuments of skepticism, humanism, and rationalism will not overthrow the true religious faith? How can it be made vital and transforming to the individual life as well as to the life of society? How can it be imparted to succeeding generations so that they will know its historic and intrinsic value?

It has been only in recent years that the work of religious education, as a definite function, has come into the program of the Christian church.¹ However, the place of teaching has always held a prominent position.

¹ W. C. Bower, Religious Education in the Modern Church (St. Louis: The Bethany Press, 1921), p.8.

More has been said later in this thesis concerning the teaching of the church. In the few years that religious education has been organized as an agency of the church, it has, in some cases, been striped of its power and the definite Christian development for which it was created. The work of religious education has been recognized and developed by the Roman Catholic Church in the parochial school and by the Jews in the synagogue. It is largely by this means that they hold the interest of their people.

While the Catholic and Jewish faiths have developed and maintained an extensive and also expensive system of religious education, the Protestant church has been willing to leave religious education training to an inadequately organized and poorly staffed Sunday school and youth program. Thus it has been interesting to compare the amounts of religious instruction. Research has shown that the Catholic child receives 200 hours and the Jewish child 325 hours per year. Strongly contrasting with this statement is the fact that the average Protestant child receives approximately seventeen hours per year. The Protestant child enters Sunday School at the age of four and often leaves by the time he is fourteen. During this same period of life he receives 12,000 hours of instruction in the public school.²

² C. H. Benson, The Sunday School in Action (Chicago: The Bible Institute Colportage Association, 1932), pp. 31-33.

Thus he receives a life-total of approximately 170 hours of Christian training in Sunday school.

There is needed in the evangelical³ group of today, a better understanding of how ministers, as "executive heads" of the local churches, can lead in the religious education program. This leading must be done in such a way that it will aid in the salvation of souls and also in the establishment of believers in the true faith.

The work of Christian education is more than a social program although there are those, such as Nels F.S. Ferré, who classify the Christian religion as a fellowship of love under the leadership of Christ. To them all man needs is a right intention and high ideals.

I. THE PROBLEM

Thus it is seen that the evangelical minister, who has a real desire for the salvation of souls, faces a complicated problem in the religious education field. Therefore, the problem handled in this thesis has been: How can the minister connect religious education in its relationship to the individual, with the local church program so that it will result in

³ Evangelical., It is currently used for those expressions of Christianity which stress the need of atonement for sin, and the rebirth of the individual. Vergilius Ferm, an Encyclopedia of Religion (New York: The Philosophical Library, 1945), p. 261.

the salvation of souls and in the establishment of the believer in the true Christian Faith.

II. THE IMPORTANCE OF THE PROBLEM

The importance of the problem is evident by the very nature and condition of man, the faith which the church professes, and the principles which define how education takes place.⁴ Each of these phases has been considered.

Man is of two natures. On the one hand he has a capacity for doing right and following God, but on the other hand he is a "fallen creature". The divine image of man has been marred by sin. This truth has been confirmed in the first chapter of Genesis. In this marred and sinful condition man's need for deliverance is greater than his need for instruction. He is in need of a definite work of God in salvation. When this salvation has been experienced he knows it is not of man but the loving gift of God.

In the early program of modern religious education it was thought that, by the process of education, man might develop a Christian personality and be led to achieve a more Christian social order. However, the truth still remains that man has a brutal, proud and sinful nature which demands more

⁴ Paul H. Vieth, The Church and Christian Education (St. Louis: The Bethany Press 1947), p. 52.

than training or right directing. The leader of a sound program of Christian education must take into consideration this dual nature of man.

Man has found himself in a condition or "predicament" which demanded attention. This has been due to the "brevity of the span of life and the inevitability of death; his dependence on nature"; and "third, his relation to the culture of which he is a part."⁵ In this age of science, with its vast amounts of new and conflicting teachings; in this machine age when time and distance have become so little importance, when the outlook on life has been changed by the introduction of secularism and the need of the traditional emphasis on the return of good will, faithfulness, and service is no longer felt. Man has been confronted with tensions and conflicts which threatened him from every side. However, these tensions are not basically from the external world. They are the forces of good and evil within the soul of man.

Christian education must help man to face these situations and lead him to a proper ^{evaluation} salvation of them. It must help him to a solution or discerning of an adequate answer to his problem in life. It involves the leading of persons into a Christian experience, and thus into Christian

⁵ Ibid., p. 56.

fellowship.

The church is the group or unity in which man should grow as a Christian. To this body has been entrusted the truths with which to guide man. It is the duty of the church to see that these are transmitted in such a way that the desired results will be attained. A faith in the Bible, the center of the church in historical record and doctrinal guidance is essential.

The Christian, as he contemplates the wide differences in interpreting the claimed discrepancies, the claimed evolution of the idea of the God of Israel, and the taking of beliefs from other religions and philosophies of life, in both Old and New Testament times, is not troubled. He realizes that the one and true God was revealing Himself to His people through the ages, and terms and conditions which they could understand. The amount of revelation does not change the nature of the God.

Christ came as the final messenger of God to the church. Through Christ was given the "Good news", or Gospel, which the church was to disseminate to the world. In doing this it has been necessary for the church, in declaring its faith, to often make use of exacting means and systems of thought. This has been done without changing the message. In carrying out the work of teaching, the church has developed creeds which set forth the basis of the Christian faith. It

was necessary to thus preserve the faith of the church if it was to be taught to the oncoming generations and save them from the inevitable results of the base nature of man.

The third element in the work of religious education is the principle of the educative process. Education is not a process to be used for a few years and then forgotten. Rather it is a growth which begins in earliest childhood and continues through life.

In an educative program the subject matter is of great importance. Since the Christian religion is a historic religion, past experience is of the greatest value. However, there is disagreement as to how it shall be used. Christianity must determine the place to be accorded the Bible, the creeds and other elements of the Christian tradition and, having determined them teach them to succeeding generations.

Just as clearly as the need of an adequate and rightly directed program has been seen, so there also has been seen the great lack of any constructive program. W. C. Bower in Religious Education in the Modern Church, has stressed the essentiality of the adequate formation and execution of an effective religious education program in the local church. Religious education must begin in the local church and community. It is here that it comes into effective contact with individuals. The total program will break down if at the

point of contact it is ineffective.⁶

There are many educational agencies which have met a special need in the church and have continued to function because of their seeming usefulness. Each organization has its own objective program, personnel and budget. The work of these agencies often overlaps in the small and middle-sized churches and thus certain necessary matters are omitted. Most of the organizations have a denominational or national office to which they are responsible. Thus, because the programs are handed down from a higher authority, which has no comprehension of the total program of the local church, this further complicates the work, lessens the efficiency, and opens the way for the minister, who is rightly responsible to side-step his responsibility. Therefore there is a definite lack in the religious education program in the local church which can be corrected only by "on the spot" leadership and planning.

III. DEFINITION OF TERMS

The function. In this thesis the term function has been understood to mean,

"the course of action which peculiarly pertains to any public course of action in the church or state; the activity appropriate to any business or profession;

⁶ Bower, op cit., p. 57.

official duty."⁷

Religious education. To come to a full understanding of religious education, as used therein, it has been necessary to define each word separately. The essence of religion is the awakening of man to self contemplation. The first impulse is the reverence of that which is real and abiding. Then he reflects on his experience and attempts to discover under whose power all things are. This is the power which can overcome him and gain possession of his innermost self, thus leading him to a position of humiliation.

"Total realization of religion follows when, in the divine revelation received by experience, this spiritual power abstracts itself from the times and places of its manifestation, and becomes the sum of life."⁸

In religion man communes with God. As the individual communes with God there comes a recognition of the omnipotent of God. Out of this recognition of omnipotence comes an obedience and full submission unto His will. Thus a consciousness of His presence is felt and the command of God is accepted in every experience.

⁷ Webster's New International Dictionary of the English Language (Springfield, Massachusetts: G & C. Merriam Company, 1911), p. 876.

⁸ W. Herrman, "Religion" The Schaff-Herzog Encyclopedia of Religious Knowledge, 1911, IX, p. 456.

In the operation of religion man's spiritual enemies are overcome. The greatest enemy is death and this is vanquished through the power of God. In place of death, eternal life is imparted. In Christianity, which reaches to every part of man, Jesus Christ must become known in his actuality as savior and Redeemer.

The old disciplinary ideas of education are passing away. The present-day aim is to discover what life demands of the individual and help him find his rightful place in the society of his generation. Education is to stimulate and direct the motives that control action and conduct. In this background to the main study, all of life has been considered. Thus it has been discovered that the public school cares for the physical, mental, and social aspects of education. The church is given the task of the spiritual and religious aspects.⁹

Education can be summarized in the following statement. It denotes "an attempt on the part of the adult members of a human society to shape the development of the coming generation in accordance with its own ideals of life."¹⁰

⁹ George H. Betts, The New Program of Religious Education, (New York: The Abingdon Press, 1921), pp. 33-41.

¹⁰ Sir. T. Percy Nunn, "Education", Encyclopedia Britannica, 14th edition, VIII, p. 964.

Therefore, religion has been defined as that force which brings man into complete recognition of God and also complete submission to His will, this includes an acceptance of His Son, Jesus Christ, as Savior and Redeemer. Education has been defined as introduction of control into experience in terms of ideas and ideals.¹¹ Thus the writer of this thesis, in combining these definitions, has defined religious education as the imparting on the part of the adults, to the oncoming generations, the ideas and ideals of the Christian religion. The term Christian education has been used interchangeable with that of religious education.

The local church. This has been defined as the corporate body of believers gathered in one place for the purpose of worship and the carrying out of the work of God. The body may be fully organized and incorporated with a duly appointed or hired minister, it may be a loosely organized grouping with a selected or volunteer leader.

IV. THE METHOD OF PROCEDURE

Library research. In collecting material for this thesis, library research has contributed largely. From it has been gleaned facts concerning what has been done in the field of religious education and more specifically what

¹¹ Walter Scott Athearn, The Minister and the Teacher (New York: The Century Company, 1932), p. 17.

various ministers have done, in the same field.

Personal interviews. Added to this have been personal interviews with leading ministers to determine what they are doing in the religious education program in their local churches.

Questionnaires. A questionnaire was sent to each of the ministers of the Oregon-Washington Conference of the Evangelical United Brethren Church, to determine his preparation and work in this field. The results of this survey have been incorporated in the body of the thesis and tabulated in the appendix.

Material summarized. In closing this thesis a summary of the problem in question has been given and recommendations made.

CHAPTER II

THE FUNCTION OF THE MINISTER IN DETERMINING THE OBJECTIVES OF THE PROBLEM

I. TRADITIONAL APPROACH

The Christian education program is a distinct responsibility of the church. It has been well recognized that the state or government-supported schools are not fitted for the teaching of religion. The generally accepted approach has been to delegate to the Sunday school the major burden of this educational work. The Sunday school has accepted the challenge by taking the materials, sent out by the denomination or some other agency, giving them to the teacher, and calling the work of curriculum selection finished. Many of the teachers have had as their only qualification, a willingness to serve. The traditional program also usually embraced a promotion and a decision day which usually were not adequately prepared for in advance. This as stated earlier in the paper, has given only about seventeen hours per year of poorly prepared and poorly-administered Christian education.

Therefore it has been necessary to make the objectives of the program much larger, in order to adequately accomplish the work of the church. It was not enough to serve, on an old cracked platter, the same menus provided the last twenty

generations. Something new and vital to the present day became an immediate need. However, care must be taken, in bringing the educational program of a church up-to-date, to not sacrifice the Christian emphasis but rather to deepen it.

II. ANALYTICAL APPROACH

Study of the people. In order to determine the proper objectives in any church program, the minister must know the people who are to come under this program. There are various ways in which this can be accomplished, and no one way will work alone since the information needed is so varied. The alert pastor will be able to adapt the survey to the needs of his parish.

Much information can be gained through planned pastoral visitations during the first few months on the field. By having definite objectives formulated, before he begins this visitation program, he will be able to direct the conversation into channels which will supply him with the needed information.

Many times conditions exist where it is not advisable, or possible, for the pastor to take time to make an every-member canvass of his charge. Under these conditions, he will do well to select and train a sufficiently large group

of workers to make the canvass for him. The information gathered, under any of these systems, will not be final, but will be subject to revision, as the people become better known to the minister. The workers should go out by twos. They should be trained to meet the people, on whom they are calling, in a friendly and wholesome manner. Their hosts should know that they are there in the interest of the entire program of the church. Discussion should concern the activities and possible constructive program of the church. From these conversations the trained worker will be able to evaluate and bring to the pastor much information as to the background, capacity for realization of needs, desires of the people, in and out of the church activities and special interests.

Certain types of surveys are best made through the medium of a questionnaire. However, then these will not be a success unless the people are prepared for them. The questionnaire must be fully explained. The purpose as well as the value of it must be shown. The method of circulating the questionnaire will depend upon the group or area to be surveyed. In a total community survey it may be mailed out. This plan will probably bring the least return. A better method is to use trained workers to make the canvass. Some questionnaires may be used in the Sunday school

and other agencies of the church. Many times the best results will be gained by completing the forms while the group is in session. The survey should be so worded that the question can be answered "yes" or "no" or by the placing of a check. Through the questionnaire a great deal of time can be saved, and the desired facts secured in the best order for recording.

Another source of information to the alert minister is the social program of the local church. During Sunday school class parties, young peoples' socials, and church nights, he has a wonderful opportunity to see and observe those with whom he has to deal, at a time when they are not conscious of giving out information. An illustration of this is a class party or church social at which time a get acquainted game can be played. Divide the group into couples. Each one is to give and explain their partners hobby. Tell reading habits, or what they like best to do. As these are being given the minister can, unnoticed, secure the information which will help him to understand his congregation and make him able to lead them. Impromptu speeches give clues as to education and the ability to speak and think quickly.

Through these methods of study the minister will be enabled to gather the facts needed. These can be grouped into three areas. The first of these is the information

which can only be gained by observation and conversation. This includes the individual's background, both physically and spiritually and his capacity for learning and adapting to new situations. The financial ability can be determined through extended observation and information from established credit agencies. The social life and activities can be largely determined by social contact, however, there is an overlapping in this area into that of the questionnaire, in which membership in various organizations can be determined.

The questionnaire can be well used in determining the education of the people as well as finding their special interests. The special interests can be divided under recreation, hobbies, reading, spending of leisure time, music, Bible study, flower decorations, pagentry,^{and} membership in the various service clubs can also be thus determined.

The third area which is to be covered is that gained through the personal contact of either the minister or the trained workers. There is here again an overlapping in the information gained by the first method but a definite amount of information is needed which can only be gained through the proper contact. Here can be found those who are interested and qualified in and for leadership in the juvenile activities and also the amount of cooperation they have given in the past to the Boy Scouts, 4H Club work, the Hi-Y,

Girl Scouts and related organizations.

As this information is gathered it must be carefully listed that it may be ready for immediate reference. This should be done under three separate headings. First by the name of the individual. Under this will be listed the detailed information concerning the individual as to his background, family status, capacity for learning, financial ability, social life and activities, education, special interests such as recreation enjoyed, hobbies, reading, service clubs belonged to, and aid in community life. For the young people and children, the Boy Scouts, CampFire Girls, 4H Club, the Hi-Y, and related activities. This should be made as complete, yet as concise as possible. The second listings will be as to interest. Here the names of those interested in the various phases and activities of the church life will be grouped together. On this card will be given information pertaining to this person's ability and past experience. The third grouping will be under the heading of potential service. Here the ministers will have listed those that show a desire for service, and also those that he feels are capable and have certain talents which may be of future use in the church. These will be so listed that if a Sunday school teacher for a group of junior boys is needed or an alto to fill a

(INDIVIDUAL CARD)			
Name	Address	Telephone	Age
1 Fa Name	11	15 Education	
2 Address		16 Degree	
3 Mo Maiden name		17 Vocational aims	
4 When Born	11 Where	18 Experience in	
5 Baptized-where		19 Interest in	
6 Married-where	12 By	20 Talents	
7 Married to	13 Denom	21 Final placement	
8 Home Church	14 Member	care and remarks.	
9 Participation			
10 Remarks			

This record would be a listing of names under the special interest as, recreation, hobbies, or youth work.

RECREATION - BASEBALL	INTEREST
Name	
1	
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	

the future church. They must be given basic Christian teaching.

3. It seems that one of the hardest groups to reach and hold is the young married people. Often no definite class is provided for them. They are no longer a part of the regular young people, and feel out of place with the older married group. An adjustment in life is being made and this must be true also in their church life. Provision should be made in the church program for this group.

4. There are the friends or relatives of those who are attending, who may be attracted to the church by an attractive program of music, spiritual fellowship or the preaching. The services should be made attractive to this group that they may be drawn into its center.

5. In every community there are many who are disinterested. This group should be studied to determine the various appeals which will reach each. This is the great harvest field of the church. It must not fail to draw them.

6. Groups with special needs, immigrant members, foreign population and slum territories. These require special consideration. They stand in great need of the church for social as well as spiritual adjustment.

7. When educational institutions are located near-by the church will need to provide an "at home" feeling along with an attractive youth program of inspiration and counse-

ing.

8. No set program as to groups can be set. Each church will determine its own field and needs. An urban church will find certain prevailing conditions, while a country church will offer other challenges. A church in an industrial area must adopt its program to the needs of the people there.

9. The existing church and community institutions will be revealed, and the possibilities for adjusting the program to these must be undertaken to allow for an adequate program. Some of these may become related to the church and form a part of the total work, These would be the Scouts, the Y.M.C.A., and the Y.W.C.A.

10. Out of the survey the church will need to discover its own resources and seek to develop and channel these that the needed program for its community might be carried out.

The pastor, as head of the church, will have a vital interest in the work and development of the survey and it will mean much to his preaching and teaching ministry to be familiar with the results of such a survey.

Grouping as to need of interest. The wise minister will, if possible, and the size of the church warrants it, group the people as to needs and interests. This will be done in his thinking if not in his file. There will be

those who especially need or desire a Bible study. There will be others who are potential or real spiritual leaders. They need to be guided and trained that the very best may be made of their talents. The pastor dare not fail in the meeting of these objectives in Christian education.

The other phase of the church work, known as the social part, must not be neglected as the minister determines the church program. From his files he will be able to determine the emphasis needed in this area. There will be those whose place it is to participate in the lay work of the church, such as secretaries, choir member, personal workers, youth leaders, officers of auxiliary bodies, trustees, and the many other positions that must be maintained to operate efficiently.

Needs of a social study and service will be revealed. Those interested and qualified in this phase of the church life can, by proper guidance, be trained to render a valuable service to the community through the church. Thus a great group of neglected people can be reached for the Lord.

The part of the program which needs the most careful attention is that of the youth. The young people of the church are the future leaders. Therefore the objectives here are of the greatest importance. These will be determined on the basis of the revealed needs and opportunities, with

the definite purpose of building Christian character which will be able to lead the church of tomorrow.

Channelling of study or group activities into spiritual advancement. The real objective of the religious education program will be lost unless the minister is able to direct all the study and group activities into spiritual advancement. There are six fields of spiritual advancement that must be kept before one in setting up the curriculum, namely, evangelism, worship, Christian nurture or education, missions, stewardship and fellowship. The first to be considered is evangelism, for in this field is the basic work to which all others lend their support. The evangelization of the church is the minister's concern. This must be begun in the early years of the child when his habits and ideals are forming. They must be taught of the love of the Good Shepherd and of their need of him as a Savior. They should be led to a natural or logical acceptance of him. If this is not done a more pronounced ^{decision} resulting from added emphasis of the claims of Christ will be necessary for the saving of the life of the child.

Every teacher should be trained in the art of soul winning. Through proper grouping and instruction the minister can channel the thoughts and activities of the teachers and leaders in the church so that their supreme desire will be to win those under their care to Christ. If

the minister has so instilled the zeal of evangelism in their lives, they will sound the evangelistic note in the devotional services of the departments or groups. They will insist on evangelistic emphasis in materials. They will seek to bring definite decision, public confession, and training for church membership and entrance into the church.¹

The second is in the act of worship which is the most characteristic factor of the church. "The worship of God", the capacity for this was created in man. Man must be guided in this act and the forms and expressions learned. The teaching program must assume, as a major responsibility, the teaching of the young and old in the meaning and forms of worship. Here the minister again leads in instruction and in the actual teaching of the church in worship. Here we see that the Christian education involves practice in the act and instruction in the meaning of that act as inextricably interwoven.² The program of worship is not complete unless it is carried into the home and private life of the individual. The minister has ample opportunity to give instruction and guidance in this area.

¹ W. C. Chalmers, The Church and the Church School (Philadelphia: Judson Press, 1927) pp. 52-54

² Vieth, The Church and Christian Education, pp. 92-3

Christian nurture is the third point of spiritual advancement. The minister, through his direction of worship and preaching, is guiding Christian development. He is a student of the Scripture. He has been trained to rightly interpret and present the truths thereof. Through all group functions, the minister must see to it that proper nurture is given. The education of the individual in the Christian way of life, is of utmost importance. Just as secular education has functioned and shaped the lives of men so the church's highest function, as a free specialized institution, is the interpretation of religion and the making of Christian ideals effective in every area of personal and social life. There is tremendous power in education to create attitudes which will not only effect the present generation but many to come. The power of education to hold types of belief is shown by the history of China. The power to create new types is shown by modern Germany.³ The recognized strength of education is illustrated by a Hindu who in reflecting on this method, said: "we were not afraid of you as long as you chopped off the branches, but when you began with the children, then you laid the ax to the root of the tree"⁴. "Where there is no vision the people perish".⁵

³ Bower, Religious Education in the Modern Church, p. 10 ff.

This Bible text is often used in the giving of a missionary message. The wide-awake minister cannot afford to leave the cause of missions, both home and foreign, out of his program. By his own interest and zeal for missionary enterprises he can inspire and direct a program that will lead to a full understanding of the need and value of serving to save others,⁶

F. A. Agar says, "If the world is to be won to the Kingdom of Jesus Christ, more time, energy, talent, and personality as well as money are required from those who love him and desire to serve him".⁷ Stewardship must be stressed. Men must be educated to be good stewards in the full meaning of the word. The minister, if the church is to survive, must keep this truth before the people. This can be done in part through the sermon, but there must also be an active education by way of pamphlets, classes in Bible study, case studies, and the use of illustrative materials.

A successful congregation has a life of fellowship. Teaching moves on a basis of friendship. A Sunday school

⁴ Benson, The Sunday School in Action. p. 27

⁵ Bible. English. 1611. Authorized., The Holy Bible (New York: Oxford University Press, 1917), Proverbs 29:18

⁶ Chalmers, op cit. p. 129

⁷ Ibid., p. 152

teacher of junior boys found that when-ever she came to visit one of her pupils, he always made an exit out the back~~door~~ as she entered the front. She learned that he was interested in chickens. Knowing this she secured some poultry magazines and read up on poultry raising. The next time she called she met him at the back door. Having cornered him she began to inquire about his chickens and asked to see them. When he found that she knew something about his main interest his reserve broke, and she found a way open to talk to the boy and lead him to Christ. As this illustration show many can be reached only by means of fellowship. Man requires association with his kind. Therefore, a planned program of fellowship is essential. Unless the minister is blessed with competent laymen in the church, it falls to him to direct at least the spiritual emphasis of the fellowship program. He must see that it is not a mere social program, but one that has a vital spiritual meaning. This must be more than just getting together for an evening. It must be fellowship in serving. Many have found satisfaction in supporting a missionary or smaller church. There is also a great fellowship in visiting. The visitation program under the direction of the minister will mean much. Newcomers, the sick, the aged, the shut-ins, and the lonely, should receive special attention. A social friendly church will be freed from quarrels that hinder.⁸

CHAPTER III

THE FUNCTION OF THE MINISTER IN PLANNING THE CURRICULUM

Before the minister's place can be evaluated in determining the curriculum it must be understood fully concerning the content of the curriculum. During recent years it has undergone great changes.¹ When Christian education was considered a mere process of instruction, the curriculum consisted of a body of materials mainly taken from the Bible, which the pupil was expected to learn.² Today the curriculum is much more than this. It is also much more than the setting up of a prescribed course of study. It deals with the learning individual in all phases of life. It is not confined to a half-hour course of study on Sunday morning. It must deal with all the instructions given through the church and its affiliated organizations. The term "church school" connotes a broader conception of the program than the older term of "Bible School".³ The successful curriculum maker of today is more concerned with the life of the individual, than with the accumulation of a fixed store of knowledge.⁴ By this

¹ McKibben, Improving Religious Education Through Supervision. p. 57

² Munro, Christian Education in Your Church. p. 90.

³ Loc. Cit.

we do not mean to minimize the acquiring of a store of knowledge, but we do not dare stop with the acquisition of knowledge.

In the Middle Ages, under John Locke, the emphasis was upon authority and unquestioned obedience. Here the value of education was not in the value of what was learned but in the process of learning. It follows that the more distasteful and difficult a subject the greater its value. This theory still lingers, though discarded by modern psychology, in education practice.⁵

The transmission theory, for which Herbert was chiefly responsible is still used largely as a basis for making and administering the curricula in both secular and religious schools. It concerns the curriculum as a set of text books which hold a large storage of knowledge gathered from past experience. This knowledge is to be transmitted to the pupil, who is regarded to be largely a passive agent.⁶ More modern psychology has received the learner as the active, appropriating agent. It has been proven that the memorizing

⁴ A. K. de Blois, and D. R. Gorham, Christian Religious Education Principles and Practice. (New York) Fleming H. Revell Company, 1939) pp. 245-246

⁵ Bower, Religious Education in the Modern Church, p. 60

⁶ Chalmers, The Church and the Church School, p. 70

of a formula or piece of information does not equip one to meet the changing conditions of life. Life *forms* creative spirit, responsible and pioneering. Knowledge is only valuable as it can be transferred into terms of life.⁷

A still newer method introduced and fostered by a school of progressive education of which John Dewey is *the* leader. This course calls for the working out of projects and the vitalizing of the materials of education, and for self-expression of one's own problems and experience. This theory would throw knowledge down from its semifinal logical form as accumulated experience into its genetic form so that the child can come upon it as he does in the normal learning process. It stands for education in a continuous recondition of experience in a continuous process of personal growth. This is having great effect upon the modern education program.⁸

The International Council ^{of} Religious Education at its annual meeting in February, 1944, authorized an inquiry into the present status of Christian education and made provision for a committee to undertake it.⁹ Paul H. Vieth

⁷ Chalmers, loc cit.,

⁸ Bower, op cit., 63

⁹ Vieth, Church and Christian Education, p. 7

was made chairman of the committee. Their findings while given from a liberal viewpoint have much of value in them. His book on The Church and Christian Education, which was a result of the committee's work will be quoted from quite freely because it is one of the few late books on this subject. Where the writer does not agree with his views, added explanation will be given.

I. PRINCIPLES OF THE CHURCH CURRICULUM

In the section on a theory of the curriculum the question is asked as to what shall be the organizing principle of the curriculum.¹⁰ In this there is no unanimity of opinion. As yet there have been no standards of religious or secular education reached which any educator would say were final. The educators are again in a "Babel" period, as the religious educators found themselves in the middle nineteenth century. The conflict involves both material and method.¹¹

To receive a well balanced view of the principle of the curriculum a few authors have been quoted and conclusions drawn from these positions.

George H. Betts gives the following:

1. The religious curriculum must have definable, attainable, proved and measurable goals.

¹⁰ Vieth, op cit., p. 144

¹¹ Fiske, Purpose in Teaching Religion, p. 141

2. The goals of the religious curriculum must be personal, child-centered.

3. To be child-centered the religious curriculum must meet the threefold spiritual need of the individual: (1) for intelligence based on knowledge, (2) for loyalties to personal ideals, and institution, (3) for skill in expressing religious values in personal conduct and social relationships.

4. The goals of the religious curriculum must be social centered in a Christianized democracy.

5. The subject matter of the curriculum must be suitable to the accomplishments of its aims.

6. The subject matter of the curriculum must be suited to the religious needs, capacities and limitations of the individual.

7. The subject matter of the curriculum must minister to the religious needs, of present-day social experience.

8. The subject matter of the curriculum must adequately represent the various sources of religious experience and its many forms of expression.

9. The literary form and quality of the religious curriculum must accord with the high sources of its materials and the supreme interests involved.

10. In mechanical form and execution the religious curriculum must represent the best of the book-makers art applied to educational materials.

11. In its educational organization the curriculum must be governed by the privileges of genetic psychology applied to religion.

12. In its pedagogical provision the religious curriculum must use the best proved educational science as applied to religion.¹²

W. E. Chalmers gives the following principles:

¹² Betts, The New Program of Religious Education, pp. 316 f.f.

1. The curriculum should be pupil-centered.
2. The curriculum should seek to develop personality in its fulness.
3. The curriculum should be unified.
4. The curriculum should be Biblical.
5. The curriculum should be comprehensive.
6. The curriculum should be evangelistic.
7. The curriculum should build the church of tomorrow.
8. The curriculum should be missionary.
9. The curriculum should be social.
10. The curriculum should be flexible.¹³

Austin K. de Blois and Donald R. Gorham give the following principles:

1. Real religious education is vital.
2. Real religious education, in its religious aspects and opportunities, regards the conventional and practical.
3. In every worthy scheme of religious education the needs of the pupils should be considered.
4. Real religious education is experience centered.
5. Real religious education is creative experience.
6. Real religious education is dynamic.
7. Real religious education is Christ centered.¹⁴

¹³ Chalmers, op. cit., 78 - 79.

¹⁴ de Blois, and Gorham, op. cit. pp. 249-ff.

James D. Murch, includes the following in an ideal system:

1. It should be Christ-centered.
2. The whole Bible should be its chief textbook.
3. There should be sufficient extra-Biblical instruction to properly equip and relate the pupil to Christian living in a modern world.
4. The Christian content of the Bible should be the norm by which all other materials should be measured.
5. Materials should be selected logically and to meet the needs and capacities of the growing pupil in definite age groups.
6. It should involve expressional activities as well as inexpressional instruction. These activities should prepare the pupil to meet every *exigency* of life.
7. Expressional activities should be in line with the teaching and will of Christ as revealed in God's word, and should be properly supervised and controlled.¹⁵

J. S. Armentrout in Administering the Vacation Church School, gives the following as elements or principles of the curriculum.

1. The situation in which the teacher finds himself.
2. Past personal experience.
3. Historical subject matter.
4. A prophetic element.
5. The desired results or goals.

¹⁵ James D. Murch, Christian Education and the Local Church. (Cincinnati, Ohio: The Standard Publishing Company, 1943), p. 169.

6. The curriculum must be a unit.
7. The curriculum must be balanced.
8. The curriculum must be progressive.
9. The curriculum should be pupil-centered.
10. The curriculum should be prepared from the modern educational viewpoint.
11. It must make provision for the social life of the school as a part of the learning process.
12. There must be due allowance for local initiative for adjustment.¹⁶

William C. Bower gives, as principles that should underlie the course of study, the following:

1. The materials should be selected and arranged with reference to definitely formulated aims.
2. Getting response to situations.
3. Grading religious experience.
4. These situations and the activities they evoke should be shared.
5. The use of Biblical material.
6. Extra-Biblical material.
7. Personal decision for Christ.
8. Vocational guidance.¹⁷

¹⁶ J. S. Armentrout, Administering the Vacation Church School, (Philadelphia: The Westminster Press, 1928) pp. 143, ff.

¹⁷ Bower, The Educational Task of the Local Church pp. 63. ff.

John Elbert Stout gives as the principles of program making:

1. A program of religious education should be planned which will provide opportunity for universal religious instruction.

2. The program must be determined by definite religious and educational standards.

3. It should be of such intent and character that it will parallel and supplement public education at every point.

4. The program must be so worked out, and so administered as to make religious instruction an integral part of all education.

5. Sufficient time must be provided in the program and this time properly utilized to secure the necessary emphasis upon each of the aims of instruction and activities.

6. The program must provide proper gradation of work with respect to the developmental periods of childhood and youth.

7. It must include adequate facilities for the training of teacher and administration in the field of religious education.

8. Administration of the program must be provided in harmony with its extent and purposes.¹⁸

A study of these principles has shown that they form two quite clearly defined groups. The first is the organizing principles which acquaint the learner with and adjusts him to the past heritage and content of the Christian faith. This may emphasize the major doctrine of the Christian faith.

¹⁸ Stout, Organization and Administration of Religious Education, pp. 61 ff.

as redemption through Christ. The other group finds in it the present-life experience of the learner, as an individual within a group, and seeks to make the necessary adjustments as to home, church, and community life.

It has been readily seen that neither one of these should be taken exclusively of the other. If the Bible-centered is taken exclusive of the learner's life activities fruitless intellectualism will be likely to result. If the second is used in which pupil and experience are stressed, then there is no contact and lasting value. The value of the heritage of the past is lost and the present left barren. In these principles have been recognized both the conservative and the liberal views. There is also a possibility of interpretation as to their meaning. This interpretation will be effected by the objectives which are held in the educational program of the local church. To demonstrate this the views of three authors, all liberal, will be given. First, W. S. Bower:

1. The function of Religious Education is to make the person conscious of God in this whole adjustment process out of which his experience emerges, and to condition his experience in the light of that relationship.

2. Raising the learner's experience into consciousness. . . get him to evaluate, consider and analyse. . . Getting the learner's experience interpreted in terms of Christian ideals and purposes. . . transfer this into actual conduct.¹⁹

¹⁹ Bower, Religious Education in the Modern Church, p. 113 ff.

After careful study and much consultation the International Council of Religious Education adapted a statement of "comprehensive Objectives" and published them in 1932.

1. Christian Religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

2. Christian Religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.

3. Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.

4. Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

5. Christian religious education seeks to develop in growing persons the ability and disposition to participate in the organized body of Christians --, the church.

6. Christian religious education seeks to lead growing persons into a Christian interpretation of life and the sciences, the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

7. Christian religious experience seeks to effect in growing persons the assimilation of the best religious experiences of the race. Pre-eminently that recorded in the Bible as effective guidance to present experience.

8. Christian religious education seeks to develop forms, ideals, and practices in the essential structure of group life which increasingly embody the ideals of the Fatherhood of God and the brotherhood of man as taught and exemplified by Jesus.

9. Christian education seeks to develop in each

member of the family the ability and disposition to participate in an contribute constructively to the life of this primary social group.²⁰

The third author is Paul H. Vieth who gives the purpose of the curriculum of Christian Education as that to confront individuals with the eternal gospel and to nurture within them a life of faith, hope, and love in keeping with the gospel. The organizing principle is to be found in the changing needs and experiences of the individual as they relate him to God, as revealed in Christ; his fellow men, his work, the church; the continuous process of history, and the universe in all its wonder and complexity.²¹

The first two of these have given only the person-centered view with very little reference to Biblical or Christ center. The third has given place for both. However the meaning of his "Christian Relations" and "Christian Gospel" are not in accord with the infallibility of God's Word. Neither have they portrayed any recognition of the need of the salvation of the soul.

To meet the need of man both spiritually, mentally, and socially the six objectives as presented in chapter two of this paper namely, (1) Evangelism, (2) Worship, (3)

20 L. J. Sherrill and J.E. Purcell, Adult Education in the Church., (Richmond, Virginia: Presbyterian Committee of Publication, 1936), pp. 110-111

21 Vieth, op cit, pp. 145-146.

Education or Christian nurture, (4) Missions, (5) Stewardship, and (6) Fellowship, must be kept in view as the principles are determined.

The following are the principles which the writer feels are essential to a good curriculum:

1. The goals must be definite, workable and proved. Curriculum must be pupil-centered.
2. It must be vital, concrete and practical, a living interest.
3. It must be formulated in the light of needs and background of the pupil.
4. It is experience-centered, giving guidance to the pupil, promoting independent decisions that are based on gained knowledge.
5. The subject matter must be Biblical..The Bible is the chief text. It must minister to the individual needs.
6. The extra-Biblical material must be judged in the light of Bible truths.
7. Study materials should be selected to meet the needs of the pupils.
8. It must be evangelistic.
9. It ought to inspire missionary vision.
10. It should be socialⁱⁿ aims and practices.
11. It may properly be regarded as a valid part of the total educational process.
12. Efficient administration should provide for time to adequately present the materials and realize the desired results.
13. Adequate class-room facilities must be provided.
14. Above all it must be Christ-centered and Christ-

controlled. Anything which does not coincide with true Christian teaching and living must be excluded.

Dr. H. C. Hoyer has well expressed this as follows,
 "The daily life of young people must be stirred by the Spirit of Christ"²² Only in Christ is the ultimate of life experience realized.

From this survey of theory and principles of education it has been easy to see that the minister must know on what basis the educational work of his church is founded. If he is not in close contact with the content of the material he is in danger of having it run counter to the doctrine of his preaching, a condition sure to bring disunion. He who fails here will never build strong Christian doctrine.

II. PHASES OF THE PROGRAM

Now that the essentials of a sound principle of education have been seen, the functions that make up the well-balanced church curriculum will be briefly reviewed. There are ten types of activity listed by L. J. Sherrill and J. E. Purcell in Adult Education In The Church. Any church is usually using some or all of these and some have added others. These have been listed without any length of explanatory material.

1. Preaching, only means of education some get.
2. Evangelism, Special services, personal workers' groups.

²² H. V. Hoyer, The Churches Program for Young People (IN. p. 22) (Century, 1936), p. 161.

3. Bible study, the heart of the curriculum.
4. Special study courses, organized around special areas of life and problems.
5. There is worship.
6. There is service.
7. There is giving, or self as well as money.
8. Participation in the causes of the church.
9. Activities of social fellowship.
10. Social action, dealing with problems of war, race and unjust treatment.²³

Frank M. McKibben, in his book *Improving Religious Education Through Supervision*, has reduced these to five. These are clearer and of more value in view of the minister's responsibility.

1. Worship, aids in developing a sense of personal fellowship with God. It helps to center him on the ideals of the Christian life.

2. Service, personal service and giving are essential in the curriculum.

3. Study, Those elements of study which will lead an individual to a commitment to Christ. Out of which will come an understanding of the Bible, its teachings, the Christian religion, principles of moral and religious living.

4. Social and recreational life. They present opportunities for learning in self-control, fair play cultivating friendship. Not a mere means of entertaining.

²³ Sherrill, and Purcell, op cit., pp. 116 ff.

5. Personal experience in religion and the church. Religious education should lead each pupil to a personal faith in God, an acceptance of Jesus Christ, and His way of life, and membership in the church.²⁴

These both are fine as far as they go but they do not clearly take into consideration definite "new birth" nor "eternal salvation" through the resurrection. These are essentials in any true Christian church curriculum. An overlapping of the generally recognized duty of the minister is seen in these to such an extent that there is no way in which the ministers responsibility in the establishing of the curriculum can be denied.

III. AIDS AND RESOURCES TO CURRICULUM BUILDING

There are today many aids and resources available for use in the curriculum. The International Council of Religious Education, while liberal, has much that can be used as to method and technique. This material is very good as a guide in helping to determine the desired curriculum. It needs a strong spiritual character to evaluate and choose what is safe. The minister through his seminary training is best equipped to do this work.

Nearly all denominations issue a set curriculum which is supposed to cover the entire needs of the church. The Methodist church is a sample of this. Too often under this

²⁴ McKibben, op cit., p. 60.

condition its content and value is taken for granted and passed on to the people. In conversation with the pastor of the Centenary-Wilbur Methodist Church of Portland, Oregon this was the reaction received. There was no question given to it in any way, it was accepted on face value. ^{Many} ~~Many~~ churches are not satisfied with the curriculum set up by the Board of Education. The reasons here are not all the same. A few of these are: (a) does not meet the spiritual needs, (b) is not complete enough in its scope, and (c) is not produced in usable form for all grades. Then they turn to "extra-denominational" materials put out by publishing houses, either with other denominational connections or independent establishments. This is borne out in the survey made.²⁵

Today there has been an ever increasing amount of visual education material made available, William L. Rogers and Paul H. Vieth have written a book entitled Visual Aids in the Church, which sets forth what is available and its value and use.²⁶ Visual education has been accepted by the public schools and the wise pastor will adapt it as far as is possible. One minister has raised the question how are

²⁵ see appendix.

²⁶ Rogers, and Paul H. Vieth, Visual aids in the Church, (Philadelphia: The Christian Education Press, 1946)

we to adapt television to use in the church? There are still many areas here for the alert minister to explore.

As stated above, the Bible is to furnish the main resource of educational material. In it are also given the basic methods of ^eteaching, which are still up-to-date. There can be seen by study of Christ's and Paul's teaching. There is also the extra-Biblical material which has proven to be of great value. Hymns of the church, missionary enterprise, stewardship, Church history, citizenship, and comparative religion²⁷ have gone to make up added valuable material in the educational program, of the church.

IV. BUILDING THE PROGRAM

The minister must not only know the basis and content of the educational program but he must have an active part in the organizational work. If the church is to be fully organized he will not be able to escape its educational effects. Therefore, as the "chief executive" he must either take the lead in organization of the church program or be a close advisor. The education of the church is the minister's first duty.²⁸ The Christian education

²⁷ Murch, op cit., pp. 157-158.

²⁸ Cope, H. F., The School in the Modern Church., (New York: George H. Duran Company, 1919),

program is now viewed as more than the Sunday school. It is as broad as the church.²⁹

It will often be found to great advantage to enlist the entire congregation in the building of the program. This can be done by receiving suggestions from each department for its task and from each member in the department in helping to evaluate the department's place in the total program. Such a procedure is democratic and will be a program out of the life of the people on whom it is to be imposed. New leadership will be revealed.³ It will be in itself a means of education. In this procedure the minister will be the guiding genius throughout the entire process.³⁰

There have been two patterns of organization in the church. The first was that of unrelated organization in which the various agencies the Sunday school, youth fellowship, and women's and men's organizations carried on their own programs largely separate from the others. This did not build for a feeling of unity and oneness in the church. The other organizational pattern was that of education. Under this pattern the separate groups carried on much the same as before but there was an elimination of much overlapping and

²⁹ Munro, op cit., p. 112.

³⁰ McRae, Message and Program of the Christian Religion., pp. 98 ff.

wasted energy. There was also a correlation of materials used so that there might be no vacant areas. This brings us to the work of building the curriculum. There have been various phases of the curriculum building which have faced the minister when he comes on a new field. The church programs may have been well organized and operating smoothly. In this case his place was to acquaint himself with the program and take his position on the other hand he may have found that there was much overlapping of activities, thus a waste of energy and talent. In this case it was his duty to study the needs and faults, make suggestions, and give directions. Working gradually the minister could introduce new curriculum materials.³¹ This has been taken up more fully in the first part of the next chapter. Still another situation may be an entirely unorganized church program of religious education and he has found it necessary to start building from the ground up.

Matters of organization and supervision are also very directly connected with the shape and character of the curriculum. The life of the curriculum largely depends on the educational motives, ideals and values. Thus the whole content and form of the curriculum associated with the major

³¹ A. W. Blackwood, Pastoral Leadership. (New York: Abingdon Press, 1949), p. 175.

elements of the educational policy has been set forth above.³²

In the building of a curriculum there are two major courses that may be followed. Materials and program may be taken that are handed down from the sources "higher up", or by the use of individual initiative and independent planning one to suit the needs of the local church. In any program of curriculum building there are a few essentials which must be kept in mind.

First, if there is to be success, are the qualification of teachers. They must possess a gift of initiative and understanding of the needs of the pupils. Second, there must be the formulation of aims or objectives. These will determine the character of the curriculum. The general aims have already been considered in an earlier chapter. The third, and one of the most difficult, is the examination and evaluation of available material.³³

A good curriculum will do the following:

1. It will supply a soul answer in the affirmative. It must stimulate the pupil for normal Christian experience.
2. It will lead to a real religious experience.
3. It will be adequate for the changing and growing experience of the pupil. It will take into consideration human nature.

³² de Blois and Gorham, op cit., p. 246.

³³ Ibid., pp. 270-271.

4. Must lead to a practice of Christian principles in fellowship with all people and this on a world basis.

5. It will give a knowledge of the Christian way of fruitful living, a personal commitment to its ideals.

6. It will lead to a practice of Christian living. ["What would Jesus do about this in my place?"]

7. It will lead to a union with and the support of the church.

8. It will be flexible enough to allow adjusting to special needs and interest in the class.

9. It will give a knowledge of Christian experience related in the Bible.

10. It will allow for teacher contribution, for special project studies, and adaptation as the teacher may feel needed.³⁴

These have been recognized as each having its place of value in determining the curriculum, but the message of soul salvation has been left out except by way of implication. The curriculum should definitely lead the pupil to an acceptance of Jesus Christ as Lord and Savior. This being wrought through faith in His atonement made on Calvary. Without this the others cannot be fully realized.

The matter of organization will be a large determining factor in the final value of the curriculum. There are five types of organization which are found in use in various churches. They are as follows:

³⁴ Earle E. Emme, Paul R. Stenick, Principles of Religious Education, (New York: Macmillan Company, 1926) pp. 142. ff.

1. Loose organization. This type is carried on in many prayer meetings, with little preparation as to organization. This is also true of many other groups.

2. Chronological organization. The emphasis is put on the time element. A life is studied from birth throughout all stages of life. From the cradle to the grave.

3. Logical organization. In this it is built around themes that logically hang together.

4. Modern pedagogical organization. The condition and place of the learner is taken as the starting point. He is permitted to advance as fast as he masters the material.

5. Combination organization. This type is the one of greatest value because no one of the others covers the needed area of learning. Proper subject matter and psychology are used. There will always be two or more of the above types used. The place of the learner will be ever remembered.³⁵

The curriculum adapted both as to material and method will vary according to the stages of mental development and the religious growth of the pupil. These can best be deter-

³⁵ J. M. Price, Introduction to Religious Education, (New York: The MacMillan Company 1932), pp. 137-138.

mined by a survey of the church area as a whole, and the use of questionnaires has been set forth in chapter two. A really scientific curriculum must take into consideration all the factors of the problems presented in the local situation, and refuse to over emphasize any one factor to the expense of the others.

Some factors are often neglected. (1) The matter of time. One half hour per week is often considered the time for the average individuals religious education. (2) Limited amount of literature that is sent out by a publishing house for the Sunday school lesson, neglecting the everyday phase of life. The Sunday school should be co-ordinated with the entire program of religious education of the child. The basis of the curriculum should be the Bible. This can be supplemented in the older groups with extra-Biblical material as has been shown earlier in this chapter. The following subdivision in the curriculum will show how this is carried out. (a) special short courses, for primary up to eight years of age. (b) The rest of the Sunday school using Scripture selections of a broad nature, choice spiritual masterpieces. (c) Added Biblical study,³⁶ Hebrew history

³⁶ F. N. Peloubet, "Principles Underlying the Sunday School Curriculum", (The Proceedings of the Third Annual Convention of the Religious Education Association, 1905), pp. 190, ff.

and law, Hebrew praise and prophesy, Old testament biographies, the beginnings of church history, and related subjects. These make for a well-rounded Biblical teaching.

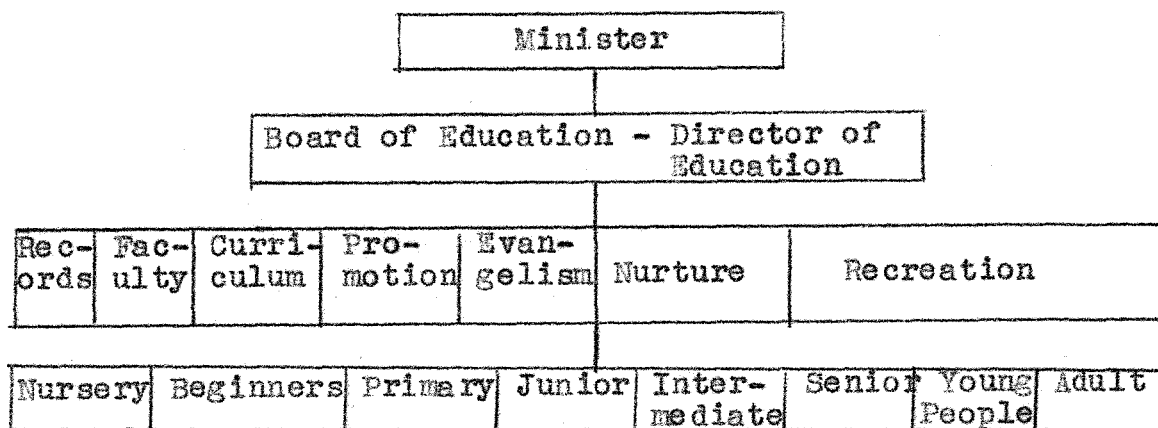
The curriculum should be built to cover the entire church and on a five to ten year basis. In this way each pupil will receive material presented in simple form in the kindergarten and primary classes and then enlarged upon as he or she progresses through the school. Thus through repetition the pupil is sure to get the message. If this is accompanied by the minister coördinating his messages with the entire education program real results can be realized. The need of reviews and special supplementary lessons must not be overlooked.

Through the use of the catechism begun at least in the junior age the minister makes sure that every child has a clear understanding of the major doctrines of the church. This requires special preparation and conscientious work on the part of the minister. A careful indoctrination begun at an early age and carried through the church program insures the members false teachings as they come in the form of heresies and religious sects. The strong use of the catechism will prepare the way for the membership class. Every member entering the church should have the privilege of the minister's membership class, that they might be informed as to the duties and privileges of church member-

ship. The curriculum should also include a condensed summary of the Bible history and Bible facts and the memorization of some of the "great" portions of the Bible.

The minister who will thus guide in the building of his educational curriculum will build a solid, well-informed and strongly indoctrinated church that can be depended on for years to come.

No curriculum works of itself. An organization, efficiently functioning is essential if the larger church school program is to be a success. None of the present agencies in the church are discarded, but they will be made to feel that they are a vital part of the total educational program of the church, instead of an added organization with separate responsibility. The following chart shows the basis on which such an organized church program is built.³⁷



³⁷ Murch, op cit., p. 208.

Sunday School	Weekday School	Vaca- tion School	Miss- ionary Society	Christian Endeavor	Scouts	Train ing classes	Home
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The minister should have a definite program and see that it is carried out.³⁸ He dare not neglect the education of his people.

V. DEMANDS ON THE CURRICULUM

Many demands are placed upon the curriculum. These demands are summarized under the following groups: The Christian gospel, the individual, the church, the society, or community, and the teachers.³⁹

The first and basic demand is that it be Christian. It must be true to the Christian faith else it will fail in all other objectives. This is an absolute from which there can be no deviation. Christ demands in his teaching program a strict adherence to the principles He laid down, and we cannot, yea dare not, do less. It is the minister's sacred duty to see that this is maintained in all parts of the church program. In doing this he will largely control the remainder of the claims.

The individual makes many demands on the curriculum

³⁸ Murch, loc. cit.

³⁹ Vieth, op cit., p. 149.

as he faces a world of perplexity and uncertainty. He wants to know, and it is up to the church to teach him. Man has a need of security. This is especially felt in the times of war, death, and great emergencies. It is then that he feels himself standing alone, and desires a real support. He looks for something beyond self. The church must be there to help him to God through a Christian ministry. The curriculum must be flexible to meet every man's need. Out of the bereavement and chaos of life God can bring order and sweet peace.

Man has been groping in a moral darkness that threatens to envelope him. Standards or morality have been thrown to the wind. Man has placed self and his desires first. If the laws of the land forbid, change the laws, or alter the condition so they will not apply. If society frowns upon it change society. Create one which will accept our desires. "We have weighed, analyzed and examined, we have thought a thing right for one person but not for another; right here but not there, right now but not then".⁴⁰ Confusion and uncertainty rule and man is left to satisfy his own desires, and conscience as best he can. The curriculum must sound a clear and positive note here. This is no place for uncertainties.

⁴⁰ Ibid., p. 151.

Man does not live alone. As living conditions have become more crowded and complicated the question of race relationship more acutely his demand for a solution becomes more vital. He demands a curriculum which will enable him to develop as well-balanced social being who is able to take his place in such a world. He must be led to see his responsibility to the race as a Christian, and see himself as a Christian coworker endeavoring through Christ to bring peace and order to the troubled world.

So many even in the churches have not had a conscious knowledge of the great Bible truths. This has been brought about by poor and ineffective teaching, the skepticism of the world, and the materialistic trend of the age. A wise pastor will see to it that his flock is well indoctrinated that they may be able to give an answer for their faith. Doctor Hamilton, one-time District Superintendent in the Methodist church in southern Idaho, tells of asking a nine year old Mormon lad, "why he was a Mormon". The lad immediately gave several clear and positive reasons for being a Mormon. Can we do as well for our faith? To teach the Christian verities is always important, but particularly so in a day of such great uncertainties as ours.⁴¹

41

Ibid. p. 152.

Out of the truths received man is going to form his life philosophy. The church through an effective curriculum can meet this demand and enable man to form a philosophy of life, that will enable him to make the right evaluation of life and experience. Chesterton says, "The most important thing about any man is the kind of philosophy he keeps."⁴² Let the curriculum not fail here.

The last demand of the individual which will be considered is that of fellowship. Man was created with a gregarious nature. He desires companionship. Thus he needs to be brought into a vital Christian fellowship that will strengthen him and give him courage. If he can find a sure footing in such a fellowship he will be greatly helped in meeting the great issue of life.

The demands of the church on the curriculum will be next considered. It will be through the curriculum that the great heritages of the church will be transmitted to the members. The church must know concerning its history, its great biographies, its symbolisms, music, art, architecture, worship and sacraments, as well as its achievements in individual and social life. There must be adequate

⁴² G. H. Betts, The Curriculum of Religious Education (New York: The Abingdon Press, 1924), p. 274.

training as to value and purpose of church membership.

Through a proper program the evangelistic passion of the church can be developed and maintained. Material can be presented which will challenge the individual in evangelism, making it practical and dynamic. To those who have not come to the place of definite decision for Christ a call for this can be presented until the response will come in the words of an eight year old boy at the close of a Sunday School class, "We too can be a Christian". Such material will inspire the leader on to greater efforts of reaching everyone in his area for Christ.

The home demands a stable basis upon which to build. Amid the influence of alcoholism, Hollywood, and legalized gambling, there is not much left of the old "American home". The church is needed to give strength and stability. In the home Christian nurture can be more successfully carried on than any other place. It must have an adequate program of Christian education. This is essential to give help and guidance to the home.

The social order in which man lives has a rightful demand upon the curriculum. No one needs to be told that the world today is socially sick and well-nigh dead. The great question confronting man has been what is right, who is right, and how can all the difference be settled. War, labor, poverty, race problems, trade, slums, tenement districts, and

many other items face man socially. The Christian church should endeavor to give to its members a Christian answer to these problems. No one community faces all of these problems locally. The needs vary according to group and age. These social problems are vital and must be met by the church.

The curriculum comes into actual being where the teacher and pupils work together. The materials handed down from denominational or religious education bodies is usually set up on a limited basis. It does not cover the needs of the churches located in the localities with varying needs. Neither does it consider the abilities of the teacher. To be effective it should be simple enough for the unskilled with added materials for those who are further ahead. It must be that which will help the workers to effectively present it to the local group and receive the desired results. The minister who successfully meets these demands on his church program will be rewarded with a rich ministry in the total shepherding of his flock.

CHAPTER IV

FUNCTION OF THE MINISTER IN ADMINISTERING THE PROGRAM

I. THE MINISTER AS EXECUTIVE HEAD

The pastor comes to the church in a unique position as the executive head of the entire church. This has given to him the position of "ranking officer" in the church school,¹ affording many opportunities as well as responsibilities. The church school offers to him a medium through which he may wisely expand his influence and helpfulness.² His service should not be limited to any group to the exclusion of the whole. The use of the platform and any other part of the school equipment are his to use as he sees best. The entire church and Sunday school should give to him full co-operation.³ The church provides the worship, instruction and service, for true education addresses itself to the total personality.⁴ The public schools and other agencies have failed, and have been inadequate to cover the entire educational needs of a person. The religious education of the pupil has been left entirely to the church. The minister must be an educator if he is to

¹ E. Morris Ferguson, Church School Administration (New York, Fleming H. Revell, 1922), p. 27.

² Murch, Christian Education And The Local Church, p. 263.

³ Ferguson, op cit., p. 37.

⁴ J. A. Beebe, The Pastoral Office (New York: The Methodist Book Concern, 1923), p. 161.

successfully meet this most important responsibility. His church school reaches much farther than does the work of the public school, taking a life, as it does, "from the cradle to the grave"⁵ The minister failing to make use of his position loses one of his greatest opportunities of service. One minister acknowledges the following,

I awakened one morning to the fact that I was giving fifteen hours a week to my sermon and fifteen minutes a week to the church school. I now set aside six hours every week for my church school and youth groups. There is now a new morale, a larger attendance, and a vastly improved program for our school. My congregation appreciates my increased interest in their school, almost as much as they do my sermons.⁶

Dr. Murch, who has called for a strong preaching ministry, places a great stress on the educational work of the church and the minister in gathering a great harvest for the kingdom of God. The minister uses the church school as the place for teaching the word and the building of character. The church school will also be "used as a field to be reached then as a force to be worked".⁷ When the pastor comes to think of himself as the stimulator and supervisor of a total Christian education program he begins to adapt himself to the

⁵ R. Cushman., The Business of Administration of a Church (Chicago: Willett, Clark & Company, 1937), p. 145.

⁶ Weldon Crossland, How to Build Up Your Church School (New York: Abingdon-Cokesbury Press, 1948), p. 28.

⁷ Murch, op cit., p. 216.

modern need of his church. When his whole church membership especially the officials, and those influential persons where contributions are important, begin to think of his task in the same way, they begin to make possible some measure of success in it. He is in the average community as the expressed leader of his church and all its organizations. If any of the functions of the church fails the blame is laid at his feet. The same is also true of whatever success may be gained.

To be a minister, certain personal qualifications of personality, health, mental ability, sociability and leadership characteristics are essential. Some would question the call to preach where these traits are not at least to some extent present. The minister is better qualified than any one in the congregation to oversee the Christian education program rightly conducted. He has gained this through academic training and cumulative experience. He is qualified to help in the building of the church school. Because of his visitation he is acquainted with the talents in the organization. He also learns to know the new member, in the school and can enlist them where they are able to serve and are most needed. The minister is constantly receiving the latest literature from the various publishing houses and boards of Christian education.⁸

⁸ Crossland, op cit., p. 29.

In a survey conducted by A. J. William Myers and Edwin E. Sundt a study was made of rural churches and their activities. The courses and methods used which made for success or failure were carefully connoted. The most outstanding facts revealed by this study were that in every case of successful work the greatest progress came through religious education. This work being inspired and directed by the minister in each case.⁹ The findings of these men have been confirmed by many other and later authors, to have quoted all these would have been only needless repetition. A. W. Hewitt has been quoted as follows, "clearly one of the major functions of a rural preacher is to be an educator." He goes on to say, "he will be responsible for the organization and guidance of the church school".¹⁰ This which is true in the rural church is also true in a great number of churches in the towns and cities.

If the minister does not see to it that there is a well planned program for the entire church no one else will. C. H. Benson in Techniques of a Working Church gives the pastor's work as including: (1) Supervision, Acts 20:28, I Peter 5:2 (a) "To every man his work" Mark 13:34, (b) every "man accor-

⁹ M. J. Myers, and E. E. Sundt, The Country Church As It Is, (New York: Fleming H. Revell Co. 1930), p. 138.

¹⁰ A. W. Hewitt, God's Back Pasture (Chicago: Willett, Clark, and Company, 1941), p. 99.

ding to his ability" Matthew 25:16; (2) preaching, Acts 28:31, II Timothy 4:2 and Titus 2:1; (3) Visitation of members James 5:14-15. Thus the pastor has been enjoined by Scripture to the responsibility of a definite planned program.¹¹

The minister through planning makes the entire church program function a vital part of the educative process of its members. The parts of the organization and ritual of the service and made real and meaningful. He sees to it that the church school program is reinforced and supplemented where needed. He acquaints himself with the activities and program of all parts of the school.

The official board meetings, to which he is usually an ex officio member, he can provide with rich and compelling means of spiritual growth and achievement on the part of their participants. Through his wisdom and experience he directs them into greater service and usefulness to the church and to the cause of Christ.

By means of education the ritualistic ministry can be enriched. This phase of ministry is often hurried without proper ground work thus losing to the individual and congregation much of its sacred meaning. These services are baptism,

¹¹ C. H. Benson, Techniques of a Working Church (Chicago: Moody Press, 1946), p. 25 ff.

reception of members, communion, consecration of church and Sunday school officers and teachers. The outside pastoral duties of sick calls, funerals and the marriage ceremonies with pre-marital council, all add to the educational tasks of the local church, where the minister is alive to his responsibility.¹²

The minister has been given the place of spiritual leadership. That is the basis of his call, both from God and the Church. An essential part of this leadership is the teaching of the child and youth with the right doctrines. The value of teaching the youth in doctrine and faith is evinced by the nations of the world, Russia, Italy, Turkey, Mexico, and Japan have all employed the teaching method to shape the future of their people and country. If we are going to do as much religiously as these have done nationally we must not wait until the child grows up and is brought to a religious crisis. Others do not wait for the child to mature. "The mind of youth is so impregnated with this dogmatic and biased view of reality that the ears are stopped to any other voice". If we fail to get a child before this stage is reached and give to him the proper teaching, our opportunity of ever reaching him is largely lost. The work of the missionary in China is a

¹² H. C. Munro, "The Teacher Preacher", International Journal of Religious Education, 21:12, February, 1945

testimony to the value of Christian education.¹³

The modern minister who would have ever increasing additions to his flock, devotes a considerable portion of his time to the school. The spiritual supervision of a church requires ^{MORE} insight and training than the average layman has. The pastor's place is to be the spiritual expert in the church. The minister must be the pastor of his entire church program, which of course includes the church school. "Too often his theological seminary has taught him to speak a dual language to a dying world, and he has no message for a living, developing, growing world".¹⁴

The church has the right to ask the minister to take an interest in all ages of its groups. In this way alone can a strong enlightened church be developed. It has been estimated that the average age of the morning congregation in America today is about thirty-five. If the minister limits himself to this group he is failing to touch the great majority of the coming generation who have made a start in the church life. It is only fair that he should give special care to the young and tender members of the

¹³ Basil Mathews, Through Tragedy To Triumph (New York: Friendship Press, 1939), p. 64.

¹⁴ Athearn, The Minister and the Teacher, (New York: The Century Company, 1932) p. 235.

flock.¹⁵

In the annual conference of the Methodist Church held at Caldwell, Idaho in 1937, Bishop Titus Lowe, stopped in the midst of the service of questioning an applicant to the ministry, to exhort the ministers of the conference to the care of the children. What is true in an educational value with the children is also true too of the entire church. It must be given time and supervision by the spiritual leader of the church, the minister. If the church's teaching work falls below a definitely religious line, if it is inefficient evangelistically, if its quality either as religion or as educational is inferior, then it is because the supervisory function is failing. The minister who, after years of service in a given church, complains about the quality of fruitage of his educational program, has indicated his ministry and expounded the superficiality or inappropriateness of his seminary training.¹⁶

These may seem inappropriate words to some but they only have to look at the Roman Catholic and Mormon churches, as well as many cults of the day to see the effectiveness of a supervised teaching of their beliefs, Ministers, are

¹⁵ Ibid., p. 237

¹⁶ Munro, Loc cit.

under Divine compulsion to be Spiritual leaders and to train the churches in the fear of God.

To the pastor belongs strong and effective counseling and advising powers. He is the chief counsellor for all those who serve under him in the work of the church. He takes an enthusiastic interest in the school. He looks on the church school as an inseparable part of work for the kingdom, on a level with evangelism and missions. Through his advising power he corrects faults and gives renewed vision. He makes certain that each year as far is possible, a competent staff is elected, maintaining standards that either remove or improve the inefficient while those who are called of God and are efficient in performing assigned duties. In the little one room church he can little by little lead the church into holy discontent with "Lilliputian" plans for the most important work in the world. Why attempt to serve God with a one-room cabin in a community where every farmer keeps dairy cows in a better building? Why not erect an edifice to show the community what it means to put God first.¹⁷ Every community needs adequate room and facilities to carry on its program of Christian education. The pastor with his vision and training can give invaluable aid in bringing such equipment to a state of realization.

¹⁷ Blackwood, Pastoral Leadership, p. 179

In a church fully staffed with competent leaders, the pastor serves as a valuable counselor or advisory coach to all leaders, teachers and officers in the church school. As a lover of Christian education the pastor-coach stands on the side line and cheers the workers on to many a victory for God.¹⁸ One thing he can always do is to be present ahead of time to show his interest.

II. THE PASTOR - DIRECTOR OF EDUCATION

In this relationship the pastor is not far removed from that considered in the preceding section. To those duties also added that of actively directing the educational program. Of necessity this will be done through the board of education and the superintendents of the various departments.

Every minister in his training should have a sufficient number of theological and practical courses in the field of religious education to enable him to be an authority in the science and art of teaching religion, to the children and youth. In the past this has not been true. In the survey of the Evangelical United Brethren ministers of the Oregon-Washington Conference made by the writer it was revealed that

¹⁸ Ibid., p. 177.

three fourths of those answering had received some training in this area. Many indicated that it had been limited in amount.¹⁹ The condition is improving with most seminaries now thoroughly training students in the technique of religious education. The present and coming generation of pastors will know religious education and how to be their own directors, if needed.²⁰

The minister has been "considered by some to be the main problem of the Sunday school and other educational agencies of the church. He has treated that field as unworthy of his attention and time and delegated it to some underling, with a sigh of relief. He condescends to annually preside at the election of officers and to conduct the "installation service". Aside from that he knows nothing of what is going on. There can be only one reason for this. The church colleges and ministerial training schools have not taken the task of religious education seriously. He who is sent out thus unprepared to minister to children and youth has been sinned against by those who directed his preparation."²¹

¹⁹ See Appendix.

²⁰ Rafferty, W. Elwood, Church School Leadership, (New York: Fleming H. Revell Company, 1926), p. 101.

²¹ Athearn, op cit. pp. 240 ff.

Some fundamental rules which govern the relationship of the pastor-director with the Sunday school Superintendent are: (1) there must be common aims, first, for the salvation of souls and second for the nurture of the Christian life, "The each-go-his-own-way attitude can only exist as the leaders succeed in forgetting the basic Christian aims"²²

The co-operative spirit has been illustrated as follows: A group of ninth-grade boys and girls were denied the use of the church basement. This was the last straw for they had been rebuffed before. They felt the church had no interest in them. Morale was at a low ebb. Through the teacher the pastor was persuaded to bring a message on "the art of being fair" using the class's own ideas, comments and illustrations. Out of this grew an unusual sermon, which had real life to it. The church became vitally aware of the fact that there was a class of ninth-grade boys and girls. The boys and girls felt that they had contributed to the church in a real way.²³

(2) There must be perfect cooperation and fellowship.

"The pastor will see to it that no man becomes a superin-

²² Mildred Eakin and Frank Eakin, The Church School Teacher's Job (New York: The Macmillan Company, 1949) p.156

²³ W.E. Hatcher The Pastor and the Sunday School (Nashville, Tennessee: Sunday School Board Southern Baptist Convention, 1902), p. 115

tendent who is more of a Sunday school man than he is a church man."²⁴ An illustration of what a Sunday school superintendent should not be is told by one of the Evangelical United Brethren ministers as follows:

This church has the high honor of having a Sunday School superintendent who is the faculty, the board of Christian Education, the Christian Education director and everything else, "Lock, stock and barrel". His way of telling me when I came on the field was to quote to me what some old preacher told him long ago, in substance it was, "Don't ever let a preacher get his hands on the Sunday School" He took real pleasure in telling me this.²⁵

The pastor finds it usually best if he works through the superintendent. He stays in the background to give and supervise. He will also give new life and zeal if the superintendent becomes discouraged. He can do much to strengthen the entire educational program while remaining in the background. (3) They should be in agreement as to method and personnel.²⁶ If this is not carried out it will soon be recognized in the school and either the minister or the superintendent will lose the confidence of the group, and unity of the program will be lost.

(4) The minister is the "high ranking" officer. The

²⁴ Hatcher, loc cit.

²⁵ cf. pst., p.

²⁶ Murch, op cit, p. 220.

superintendent should accord him the deference due the position. The superintendent's position is that of an associate or coöperator in the Lord's work. The minister will be aware of the fact that he is not a "commanding officer" but a leader and a shepherd, and he will give to his superintendent and other colaborers every consideration. The superintendent under his able supervision, organizes and conducts a unified and comprehensive program.

Most ministers prefer the position of the inconspicuous adviser. They see to it that the educational work is in competent hands. If there is not already existing a board of education he will lead the church to elect one.

The duties of this board are:

- To coördinate and guide the educational policies of the several church organizations.

- To determine the general program of the church school in consultation with the superintendent and other leaders of the school.

- To evaluate the curriculum and to suggest improvements.

- To select and enlist the teachers of the church school in cooperation with the superintendent and the minister.

- To set attendance and membership goals for the church school.

- To suggest and purchase needed educational equipment.

- To choose a permanent record system for church school members and prospects.

- To select the leadership training books and pamphlets for the church school library.

To counsel with youth and other groups about improving their programs.

To study the community for the purpose of outlining plans for service to it.

To supervise the work of the director of Christian education or superintendent as the case may be.²⁷

After the board is organized and in operation the wise pastor does not forget it. He is either present at every meeting to give suggestion and guidance or counsels with the chairman before the meeting. He thus guides when there is any indication that the decision of the board will not be sympathetic to the aims of the main purpose and program of the church. An active board of Christian education means much to a minister as two of the reports in the writer's survey revealed. One man says the following, "Our board of Christian education is headed by a very efficient lay-woman as president, of the board. I am the director. We have very close co-ordination and co-operation concerning our total program".²⁸

The work of the minister as religious director first of all is one of personal relationship with others. "As a pastor he prays for his people. As a counselor he tells them

²⁷ Crossland, pp. 27 ff.

²⁸ Cf. post, p.

"You need to pray about this". As a religious educator he makes sure that all his people are taught to pray"²⁹ These are the wise words of Harold F. Carr in a chapter entitled "The Minister as Religious Educator", in a book compiled by Dr. Spann.

The minister must become aware of the fact that the spiritual teaching and training will be done in the various services of the church school and other organizations of the church, as well as in the pulpit. His duty is to give to these groups his whole-hearted guidance and assistance. He envisions the day when the church and the church school will operate for one purpose only, and one view in mind. The school is recognized as the place where the foundation of the future church is laid. As operator-director he gives every support that this work might well be done. In order to reach the highest efficiency in his divinely appointed task he must have an intimate knowledge of his flock. A sympathetic interest in each member and a loving supervision over all.³⁰

Some principles involved in supervision are:

²⁹ J. Richard Spann, The Ministry (New York: Abingdon Cokesbury Press, 1949), p. 105.

³⁰ H. A. Boaz, The Essentials of an Effective Ministry (Nashville, Tennessee: Cokesbury Press, 1937), p. 86.

1. Co-operation in a common quest.
2. Development of religious experience and values.
3. A common language of religious experience, an understandable teaching.
4. The transformation of limitation, take people as they are.
5. Division of responsibilities, pastor works with cabinet, Sunday school superintendent, and council with the staff.
6. A change from indefinite and abstract objections to specific and concrete ones.
7. Co-operative selection of materials and methods.
8. Conditions for learning are improved.
9. The introduction of various practical measures.
 - a. Preparatory conference for supervision to anticipate problems, and give demonstrative of its practical value.
 - b. Visitation of classes and activities and systematic record of observation.
 - c. Development of analytical schedules to make observers sensitive to the most significant factors, and to aid in the post-conference and follow-up.
 - d. Personal conferences, diagnosis of problem, co-operative study, and plan for special improvement.
 - e. Group conferences, departmental and general for consideration of factors of general interest.
 - f. Techniques for follow up of constructive plans. Sometimes special committees and outside help for problems that warrant them.
 - g. Concrete illustrations of what is meant at every step, and means of demonstrating the practical possibilities in every proposal.

10. Application of common sense, well balanced judgment, good humor, and patient persistence.³¹

A majority of ministers will have to serve as their own director of religious education. This was shown by Frank M. McKibben in his book Improving Religious Education Through Supervision, in which he says that "Ninety percent of the ministers will need to serve as their own director of Religious Education."³² The same percentage is shown in the survey made by the writer.³³ Many ministers are finding rich fruitage in the supervisory work in the Christian Education program of their church.

To show the value placed upon the Sunday school organization the writer will in closing give a quotation from Dr. P. E. Burrough's book, Growing A Church,

"I can draw a crowd to my church any Sunday morning by announcing an unusual and sensational subject. I can repeat this for the evening hour, I can do the same next Sunday. I can draw a crowd by announcing a program of attractive music. . . . But as the years pass I grow

³¹ E. J. Chave, Supervision of Religious Education (Chicago: University of Chicago Press, 1931), pp. 36 ff.

³² McKibben, Improving Religious Education Through Supervision, pp. 44.

³³ See Appendix.

dissatisfied with mere crowds. I long for a congregation a sure and dependable congregation, that will be present winter and summer when I am in the pulpit and when I am not. I have deliberately and finally concluded that if I want a dependable congregation I must build a Sunday School organization. I did not always hold this view. I did not come hastily to this decision. I was forced to it, partly by my own experience and partly by observation and chiefly by an analytical study of the problem. The logic of the situation is clear and inseparable. A live and active Sunday School is the best and surest test of all congregation builders.³⁴

III. THE PASTOR'S RELATIONSHIP TO A DIRECTOR OF EDUCATION

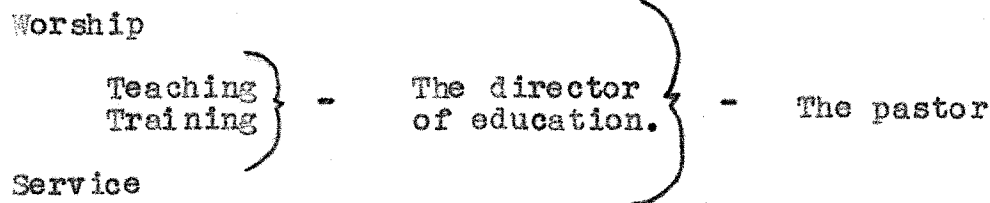
The next point of consideration is the pastor's relationship to a director of education. As has been already noted many churches are not able to maintain, for financial reasons, a director of religious education. If the church has a normal membership and the minister is not especially qualified for the educational leadership the logical thing to do is to secure a director of education. This procedure should be varied according to the needs of the church. The church with an acute social problem will do well first to have a social worker. If the membership is mainly adult perhaps an assistant pastor would be of more value.³⁵

Where the membership is normal and a director of education is secured he will be the most important addition

³⁴ Benson, op cit., p. 48.

³⁵ Munro, Christian Education in Your Church, p. 219.

to the official staff of the church. A unity of purpose and goals on the part of the pastor and director will be maintained. The pastor, recognizing the director³⁵ as one who is essentially trained, whose work it is to direct the entire education program of the church. The director recognizes that the minister is the "supreme head" of the church. A congenial relationship will enable the church to carry out its four major functions in a right relationship, as shown in the following diagram.³⁶



The relationship between the pastor and director has not always been the best. This has often been caused by a faulty undertaking of the duties and responsibilities at the beginning of the relationship. Elmer T. Clark, with the assistance of forty officials of his church has set up some duties for the director of education. In these he gives the work of the director as that of:

- (1) organizer, of study classes, teacher training classes,
- (2) executive, in which he is to administer the program of the educational work of the entire church. (3) and supervisor, of the course of study and of giving aid and

³⁶ Benson, pp. 101 ff.

direction to the teaching staff".³⁷

The minister has often been cited as the cause of difficulty arising in the pastor-director relationship. In this relationship there is a sharing of the position and recognition which he has formerly held by himself. Thus there are sometimes evidences of jealousy and hard feelings which hinder the work. No pastor has a right to call a director of education unless he is willing to share with him the place in the church's life formerly held by him alone.³⁸ Again the reason for calling a director may have been one of selfish desire, that of bolstering the existing program of the church along traditional lines. Another incentive might be a desire on the part of the pastor to escape some of the routine tasks of the educative program and secretarial work. Such motives will not result in a good lasting relationship.

Another attitude which has been sometimes portrayed by both pastor and director is that of "each go his own way!" This is sure to lead to failure for any program that either launches is almost certain to run counter to the other's

³⁷ Elmer T. Clark, The Church Efficiency Movement (Nashville, Tennessee: Publishing House of Methodist Episcopal Church South, 1915) pp. 72 ff.

³⁸ H. C. Munro, The Director of Religious Education (Philadelphia: The Westminster Press, 1930), p. 145.

plans and work. There must be coordination. The pastor must use the pulpit for promoting the work of education in the church, as well as his own ministerial program. If this is not done the director is often placed in an embarrassing situation. When a director has been called the pastor must be willing to have the total church program planned on an educational basis. This is where it should be whether there is a regular paid director of education or not. The work of the church rightly administered will be an educative process. Neither can the director be assigned to just part of the membership, as the children and young people, leaving the adults for the ministry of the pastor. The children today will be the church of tomorrow. There must be a definite curriculum which will prepare them for this relationship. They must feel that the pastor has a definite interest in them. He is their Spiritual leader, and as such leads the children and Youth in their Spiritual decisions and growth. Also the adults need the educative direction of one who is trained, to lead them into larger service and experiences.

The pastor allows nothing to come into the program of the church, such as outside speakers, evangelists and leaders, that will undermine the work already done by the director and the program he is fostering. On the other hand no director should be retained whose work does not lead to a

spiritual enrichment of the church and the salvation of souls.

A director who does not have the proper attitude towards his pastoral relationship is sure to run into trouble. A desire for recognition based on his superior professional training, is likely to deprive him of the coveted esteem. The director ever recognizes the position of the pastor and counsels with him concerning the educational program. He cultivates an appreciation from the pastors for the work he is attempting to do. He never lets the pastor come to think of him as a theorist. His program is spiritually sound. He recognizes the pastor's viewpoint but if he feels it educationally unsound he endeavors to lead to a proper appreciation of educational values.

In a proper relationship there is no "ranking officer" the two stand together and share the leadership in a unified program. They share both responsibility and benefits. However it is important that they ~~be~~ remain aware that each will have his own responsibility and function which is well defined. The abilities and aptitudes of the respective leaders will determine the division of tasks.³⁹ There are some duties which clearly fall to each man, but others may

³⁹ Munro, op cit. p. 145

be arbitrarily given to the best qualified or to the one having time to do the work.

The pastor contributes to the leadership program out of a rich life of devotion, experience, and tested results of the past. He contributes also a depth of spirituality to the entire program. The director brings with him an understanding of the methods, materials and techniques of a sound educative program. He is able to direct all functions of the educational agencies to the church.

There is a sharing of many functions. The director as well as the pastor needs to get into the homes. He is the "educational pastor", and as such, must know the home life of his people. Each keeps in touch with all ages in the church. The director contacts the adults that he may have their support in the educative program in the church. If the pastor fails to have normal association with the children and youth the entire program is bound to fail.

Whatever arrangement has been set up should be on such a basis that there can be an exchange of function if necessary either temporary or more permanently. There should be no over-specialization. Specialization narrows the ability of leadership in both pastor and director.

In W. A. Harper's book the Minister of Education he has told how a large church salvaged the religious education program in a church which was fighting a losing pro-

gram. The following gives the basis upon which the pastor-director relationship in their church was arranged.

1. A contract as to salary was given.
2. At all times he is to be under the direction of the pastor, and to co-operate with the superintendent of the Sunday School. He will through these officers seek the endorsement of the Official Board for his procedure.
3. His duties shall be to organize, to execute and to supervise the educational work of the church under the direction of the pastor, and in cooperation with the superintendent of the church school.
4. It must at all times be recognized that the educational process is slow and that attendance is not to be expected to increase at once.⁴⁰

The above has been given only as a guide in setting up a proper basis of understanding between pastor, director and church. The main requisite is that Christian peace and understanding have an opportunity to work.

IV. THE PASTOR'S RESPONSIBILITY FOR LEADERSHIP EDUCATION.

There has been a great need for trained leaders in Christian Education, both on the professional basis and on the volunteer basis. By nature of his position the minister will have little to do with the professional leadership outside of the counseling and guiding. On the other hand he has a responsibility to his church to develop intelligent and

⁴⁰ W. A. Harper, The Minister of Education (Ashland, Ohio: The University Post Publishing Company, 1939), p. 17.

efficient Christian lives consecrated to the extension of God's kingdom on earth, and to train efficient leaders for all places of church work.⁴¹ If the minister is not himself equipped to actively carry out a program of leadership training he should secure some one who is adequately qualified.

The leadership training has often been gained through cooperative schools in the community or city, carried out on an interdenominational basis. There has been an ever increasing number of denominational and interdenominational camps and institutes being held, in which courses of leadership training are given. The minister enlists his people to attend these and thus become better qualified to work in the home church.

It has been recognized that the average minister will not be able to carry out the entire program of teacher training in his local church. If the above agencies are not available he may be able to enlist a few qualified leaders from the congregation to take special courses under his direction..These will then become "assistant pastors" in the training of others. When the training needs of the church

⁴¹ W. S. Athearn, The Church School (Boston: The Pilgrim Press, 1914), p. 1.

are viewed as a whole they assume great proportions. It has been estimated that there are two million teachers and officers giving voluntary service in the Protestant Sunday schools of America. There are also considerable numbers giving service in other agencies of Christian education. It has been estimated that the average life of a church school worker is three years thus there is an average 666,666 new workers to be trained every year. Add to this the continual training of those already in service⁴² and you have a great school in Christian education. This work presents a most difficult task and calls for exacting effort on the part of ministers and educators.

The pastor's business is to know whether or not every one is orthodox. He has the authority and should remove from the Sunday school everyone who is failing to teach the infallible Word of God.⁴³ Mark A. Matthews, who was pastor of the Presbyterian Church in Seattle, Washington, built through his local Sunday school, outposts and related Sunday schools, the largest congregation in the denomination. He put great stress on the Sunday school ranking first in the American institutions. He has not been alone in their esti-

⁴² Paul H. Vieth, Church and Christian Education, p. 223

⁴³ Mark A. Matthews, Building the Church (New York: American Tract, 1940), p. 126.

mation. In 1876 a French commission, after a survey on education in the United States in its report says:

The Sunday school is not an accessory agency in the normal economy of American Education; it does not add a superfluity; it is an absolute necessity for the complete instruction of the child. Its aims are to fill by itself the complex mission which elsewhere is in large measure assigned to the family, the school and the church. All things unite to assign to this institution a grand part in the American life.⁴⁴

This has been the attitude of leading pastors through the years and is ever increasingly recognized. Dr. Matthews continues to say,

"never permit an incompetent teacher. The Sunday school depends upon the consecration and power of the teacher, therefore the teacher should be trained and should pass through a training class before he is permitted to teach in any Sunday School."⁴⁵

A faculty of trained teachers is of inestimable value to the local church. It gives to the individual a sense of confidence that he or she is doing the work expected. It gives prestige to the Sunday school and church when its educative program is surveyed. But best of all a consecrated staff is able to secure greater results in building the kingdom of God.

An outstanding function of the minister has been to enlist lay workers for places of leadership. It is not

⁴⁴ Benson, The Sunday School in Action. p. 26

⁴⁵ Matthews, Loc. cit.

enough that an individual be willing to serve but he must have certain talents, characteristics and qualifications. There are always those who are willing to work who lack the fundamental talents and ability to teach. And as has been already noted, unless the teacher has a personal Christian experience he does not possess the basic requirement for teaching in the church. Thus the pastor interviews all prospective teachers and leaders to determine religious experience and fundamental theology, as well as teaching and leading ability, experience and training.⁴⁶

The training of the teachers involves a mastery of the content of the field in which the teaching is to be done, and the effective use of the techniques of leadership through which the desired results are to be achieved. These two phases have also been further divided, the first into (a) the general content of the Christian religion, and (b) the specific content of the particular course which is to be taught. The second phase of training has been divided: (a) the general basis of method, and (b) the specific procedure to be used with pupils of a particular age in a given situation with a specified type of curriculum.⁴⁷

⁴⁶ Crossland, op cit., pp. 44. ff.

⁴⁷ Vieth, op cit., p. 209.

This is too great a program to ever be done adequately on a voluntary basis. But every effort possible should be made to reach this goal. As in the previously mentioned community, schools and summer camps will do much to aid in presenting the prevailing techniques of education. There is guidance given as the individual is actively engaged in the service of the church.

In this guidance in service the minister can probably do his best work in training. Many are the discouraged teachers who have come to the pastor for advice. Through his cooperation in meeting the problems and his contact through visits to the class, these teachers have been often enabled to overcome their difficulties and become successful teachers and leaders. Without the personal counseling, enabling the teacher and worker to put the book of knowledge into practice, the training as to content and method are often wasted. As the teacher becomes adjusted to the education program and through self-effort sees the results of his labor, he is inspired to give more time and effort to his training for greater service. This is done on his own initiative as he pursues studies in his field of service. Where there are those qualified by talent and character to be supervisors the pastor sees to it that these are trained for this service by himself or some one

who is competent. They are then enabled to render a greater service than in holding an office or teaching a class.

This is no new basis of procedure, for three thousand years ago Moses made the serious mistake of attempting to be personally responsible for the supervision and guidance. His wise old father-in-law, Jethro, said to him as he would doubtless say to many over-worked ministers of today, "What is this that thou doest?" - - and proceeded to instruct him to select and train leaders from among the people.

The importance of trained leadership was stressed in the replies received by the writer in the survey made. A call for teachers trained in educational psychology and principles of teaching was made. Outstanding was the demand for supervision and counselling by the pastor for those actively engaged in teaching and leading in the church.⁴⁸ The pastor can create a desire for training and more active work by presenting to the existing boards and staff questions which will reveal the lack of knowledge. This was done by one pastor with his board of elders. They were inspired to choose fields in which to specialize. They then headed up the various departments, bringing together, the total program of the church.⁴⁹

⁴⁸ See Appendix.

⁴⁹ J. Allen Watson, "Taking The Elders Into The Education Program", International Journal of Religious Education. 24:11 ff. February, 1948.

The minister is a leader of leaders. He sets the pace others follow. The teacher has been willing to serve without the advantage of schooling and training in psychology. He has been urged to use the latest in materials in these fields. Without suggestions from the pastor as to helpful magazines and periodicals and the exchange of ideas he could not here accomplish that which he so courageously undertook. A working together of teachers and pastor is essential both as to class work and home needs of the pupil.⁵⁰

V. THE PASTOR AS TEACHER.

One of the great losses of today has been that of Bible teaching outside of the regular schools, and also the passing of the use of the Bible in home and school. The home was once looked upon as an institution in which the child received early training as to basic principles of life and religion. The home furnished the major part of the social life of the individual. Today the entire interest in many homes has turned to outside things. The home has become a meeting place for eating and sleeping. In such a home the family altar is a thing of the past. The family

⁵⁰ Mildred Eakin, and Frank Eakin, op cit., pp. 151. ff.

Bible, if there is one, is forgotten on a back shelf in the closet.

The public school system was built by the church leaders, the Puritans. The Bible was the first textbook. Since 1840 there have been influences at work, both passively and actively against the Bible in the school. In its place has been substituted anti-Biblical materials. Thus the teaching of the Bible has been left to thirth minutes a week in the Sunday school. With this ever increasing responsibility resting upon the church and its minister, it has been stated that the average Protestant pastor is not a teacher.⁵¹ In the average Protestant Community if the church does not teach the Bible it goes untaught. There are no parochial schools to care for this need. In recent years there have been sprining up, Christian grade and high schools that are helping to solve this problem for a few communities.

Christ, in giving the great commission,⁵² exhorted his diciples to teach. In the early church the preacher was the exception and the teacher the rule.⁵³ John the Baptist came preaching, but Christ was the great teacher. Sixty out

⁵¹ Benson, op cit., p. 27.

⁵² A. V., Matthew 28:19-20.

⁵³ A. V., Acts 11:26; 13:1; 18:11; 28:31.

of the ninety times Christ was addressed he was called teacher. The word "preaching" is found one hundred forty-three times in the Scriptures and "teaching" two hundred and ten times.⁵⁴ The conservative Protestant groups of today have failed to stress the great importance of the teaching ministry.

There is a difference of opinion as to whether a minister should be a regular teacher in the Sunday school or not. James DeForest Murch feels that he should teach if he is physically able.⁵⁵ If the preacher is able to teach he will find a valuable contact and opportunity of further guiding of lives. Murch quotes from P.H. Welshimer, who built up one of the largest church schools in America, and functioned as minister, superintendent and teacher. Said Mr. Welshimer:

"The minister should teach if he is prepared to teach. By virtue of the fact that he teaches in the school gives it dignity. Here he can find opportunity to do his best work. It is heart to heart work. In the pulpit he may be far removed from his audience, in the Bible class never. Teaching becomes personal work. It is easier for an active, wide awake, sympathizing minister to build up a great Bible class than to build a great preaching audience; and it is easier to lead men and women from the Bible class into church than it is to lead those to Christ who merely attend the preaching service. If the

⁵⁴ Benson, Techniques of a Working Church, p. 26.

⁵⁵ Murch, op cit., p. 219.

minister's mission is to preach the gospel, that he may win men and women to Christ, then let him do his work where the opportunities are greatest for soul-saving."⁵⁶

The amount of active class work a minister will do will depend on the local condition in which he finds himself. Instead of teaching a regular class some find it valuable to spend a "pastor's day" or extended period in the various classes. This can be done to present special subject material and as demonstration guidance to the regular teacher.

The faithful pastor has been one of the greatest, if not the greatest educational force in the community.⁵⁷ This has been largely felt from the pulpit. No amount of program and education in the various church agencies will ever take the place of preaching. When the pulpit has been silent the church has failed to move forward. Its influence in the community has nearly vanished. Preaching is the force of motivation in the church. But the preaching cannot be separated from the educational process of the church. Great preachers have been teachers of the people. The educational aim of the pastor has been the inspiration of life

⁵⁶ Ibid., pp. 219-220.

⁵⁷ Cornelius H. Patton, "The Pastor As An Educator", The Proceedings of the Third Annual Convention of the Religious Education Association (Chicago: Religious Education Association, 1905), p. 163.

and salvation of Souls. There is great authority in the teaching-preaching ministry. Christ taught as one who had authority. If the ministry today follows His example, pulpit power will be greatly increased.

"Christ's teaching forces itself upon Souls because it takes hold of and subjugates them as the truth itself does when it shows itself in its own luminous evidence; as holiness and love do when, mingling in one, they reveal themselves by the power of their own radiance. Every sentence of Jesus revealing power; is a ray from heaven just because the conscience welcomes it as a light essential to its own. His words so incorporate themselves in the human conscience that it can neither forget or repudiate them without repudiating itself."⁵⁸

Preaching has been regarded as a part of the education process of the local church. The messages are correlated to the total teaching of the church and church school. The minister determines the needs of his congregation and preaches along those lines. These needs can be discovered by the general survey as set up in chapter two or more immediately by the use of questionnaires, question box, explanatory preaching program chosen by the congregation.

The minister best reaches his people through a thorough message, one which embodies systematic and instructive preaching. His work as it is truly educational, results

⁵⁸ W. A. Wood, "Discussion", The Proceedings of the Third Annual Convention of the Religious Education Association. (Chicago: Religious Education Association, 1905), pp. 168-170.

in saving of souls. As preacher he is an educator and must not fail in carrying out his important work.

There have been many doors open to the awake and active minister outside the class room and pulpit. Only a few of them have been mentioned here. The advisory leadership of the youth brings great rewards, their education in religious life is the most important of all tasks.⁶⁰ They need to be the intelligently grounded in Christian doctrine.

The junior and intermediate ages have always represented a tremendous problem in the church program. Blackwood has suggested that a special class should be held for this group by the pastor.⁶¹ This gives him an opportunity to deal with them personally. If possible it should be longer than a six to ten week period. It should extend over two or three years, following the nine month school period. Friday afternoon or Saturday during these nine months could be used for this instruction. The class should relate to Christ and His church with special emphasis placed on the sacraments, Christian ethics and doctrine.

The pastor has been responsible for a church membership class. Many problems can be solved here and the indi-

⁶⁰ Hewitt, op cit., p. 99.

⁶¹ Blackwood, op cit., p. 186.

vidual be made to feel he is the part of the great church, family.⁶² J. A. Beebe says that "every pastor should teach two classes. The teacher training class and the probationary class. In this way he can determine in a few years what the whole church shall believe."⁶³ Not always has the pastor had time or the educational training to do this. In that case he finds some one who can. One who has both educational and spiritual qualifications for this important task.

The minister often lacks a personal contact with the children. This is corrected by a close association with the Daily Vacation Bible School as well as the regular Sunday school in the respective departments. Every minister should seek to know the children personally. The writer has found that a personal acquaintance with the child has opened many homes.

The minister should hold at least a monthly meeting for the educational leaders and teachers of the church. This in the form of a problem class and also as a study of lesson materials to be used.

Thus the minister as the "key man" of the educational

⁶² N. C. Harner, The Educational Work Of The Church (New York: Abingdon-Cokesbury Press, 1939), p. 123.

⁶³ Beebe, op cit., p. 163

program, will do well in all his educational work to put less emphasis on catechetical and formal teaching, and more on guiding and inspiring the young people to an acceptance of Jesus as Savior.⁶⁴ A wise minister knows the proper balance to give to each phase of his work when he views the total church program as one educational unit.

A questionnaire was sent out to 1,200 minister of the Baptist, Congregational, Methodist and Presbyterian churches. There was a fifty percent return. These showed the following results as to the educational work of the churches and ministers.

In preaching do you seek to definitely teach or rather to inspire? The usual answer was both, with the emphasis on teaching.

fifty percent teach in regular classes. Enough teach as substitute to bring the average to sixty-two percent.

International lessons in use in sixty-six percent.

Pastor's classes outside of Sunday school, thirty-eight percent.

Very few teach catechism.

Others report varied teaching work, as mid-week ser-

⁶⁴ Herbert K. England, "The Pastor's Communicant Class", International Journal of Religious Education., 21:14, January, 1945.

vices, young peoples, a few teacher training, literature and music.⁶⁵

This survey was taken in 1905. It is interesting to note the similarity to the one given in the appendix of this paper taken in 1949 by the writer.

⁶⁵ Albert W. Hitchcock, "The Church As An Educator", The Proceedings of the Third Annual Convention Of The Religious Education Association (Chicago: Religious Education Association, 1905), pp. 151 ff.

CHAPTER V

SUMMARY

In this paper the writer has shown the privileges and responsibilities of the minister in the Christian education program of the local church. A detailed analytical approach to the needs of the community has been given as a suggested basis of determining the necessary objectives that these needs may be successfully met.

The curriculum must be well planned and adequately carried out if these objectives are to be achieved. The principles of the curriculum have been presented as well as objectives to be remembered, which are a vital part of the church life. There are many aids and resources available for the minister.

The minister has a duty which is a real privilege shaping the spiritual life of his church for years to come. This is accomplished through the curriculum. The curriculum is for the entire church, covering every organization, and uniting them in the basic purposes of saving souls and building Christian character. The curriculum takes recognition of the many demands made and organized to meet these demands.

The minister in administering the program has the

privileges of working in close relationship with his leading members. As he teaches in the various places open to him he is brought face to face with the individuals in the church. In this position he is enabled to mold the policy of the church and also the lives of individuals.

The ultimate responsibility for either the success or failure of today's elaborate and expensive program rests with the local organization and ultimately and inescapably with the pastor. Every minister should prepare himself that he may be able to give a good account of himself in relation to the education of his people. The alert minister will use every avenue possible for the salvation of souls and to see that his entire program leads men, and women and children to Christ.

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A P P E N D I X

APPENDIX A

Dear Fellow Ministers:

Could I have a few minutes of your time? For my thesis at the Western School of Evangelical Religion. I am writing on the Function Of The Minister in the Religious Education Program of the Local Church, and I need your help. Just a few minutes of your time today and the mailing of the answer in the self addressed envelope on the next mail will be of great help to me. Thank you, I knew you would.

Lyman L. Myers

Please answer Section B. if you do not have a director of religious education and Section C. if you have a director. All are asked to answer A. and D.

- A. 1. In your religious education program have you ever made a survey of the community as to its needs and background?
Yes _____ No _____
2. If so did you use the findings in setting up the curriculum for the entire church? Yes _____ No _____
3. Have the results of the survey proven of real value to you? Yes _____ No _____
- B. 1. Are your own director of religious education? Yes _____ No _____
2. Did you have training in this field? Yes _____ No _____
3. Do you as director and pastor visit the various classes? Yes _____ No _____
4. Do You teach a class? Yes _____ No _____
5. Do you make regular appearances before the entire Sunday School or the departments? Yes _____ No _____
6. Do you work with the Sunday school superintendent or council in the setting up of the curriculum and the selection of materials? Yes _____ No _____
7. Do you have leadership or teacher training classes? Yes _____ No _____
- C. 1. Do you have full time or paid director of religious education? Yes _____ No _____

2. Do you assist in the setting up of the curriculum and the selection of the materials? Yes _____ No _____.

3. Do you visit the classes and group meetings which are under his charge? Yes _____ No _____

4. Do you make regular appearances before the Sunday School and other educational groups at which time you speak? Yes _____ No _____

5. Do you have leadership or teacher training classes? Yes _____ No _____

6. Do you have any part in this work? Yes _____ No _____

D.1. List the teaching work that you do in the church. Bible Study, Catechism, Boy Scouts, _____

2. Do you use any other material than that which is furnished by the denomination? Yes _____ No _____

3. If so it is graded or uniform lessons? Give and explanation you think needed?

4. Do you use any original material? Yes _____ No _____ How much?

5. Do you have any suggestions you feel would be of value in setting up and administering a religious education program.

APPENDIX B

This questionnaire was sent out to fifty-five ministers of the Evangelical United Brethren Church of the Oregon Washington Conference.

The responses are summarized as follows:

- A. 1. In your religious education program have you ever made a survey of the community as to needs and background?
Yes 20 No 25
2. If so did you use the findings in setting up the curriculum for the entire church? Yes 10 No 8
3. Have the results of the survey proven of real value to you? Yes 13 No 4
- B. 1. Are you your own director of religious education?
Yes 40 No 3
2. Did you have training in this field? Yes 31 No 13
3. Do you as pastor and director visit the various classes?
Yes 25 No 16
4. Do you teach a class? Yes 30 No 13
5. Do you make regular appearances before the entire Sunday School or the departments? Yes 31 No 10
6. Do you work with the Sunday school superintendent or council in the setting up of the curriculum and the selection of materials? Yes 40 No 2
7. Do you have leadership or teacher training classes?
Yes 22 No 20
- C. 1. Do you have a full time or paid director of religious education? Yes 2 No 0
2. Do you assist in the setting up of the curriculum and the selection of the materials? Yes 2 No 0
3. Do you visit the classes and group meetings which are under his charge? Yes 1 No 1

4. Do you make regular appearances before the Sunday School and other educational groups at which time you speak? Yes 0 No 2

5. Do you have leadership or teacher training classes? Yes 1 No 1

6. Do you have any part in this work? Yes 1 No 1

D. 1. List the teaching work you do in the church: Bible study, Catechism, Boy Scouts, etc.

In answering section D in the survey the following teaching activities were carried on by the pastor. Bible Study, 32; Catechism, 18; Membership, 4; Teacher Training, 4; Youth Round Table, 3; Afternoon Bible Class, Brotherhood, Outdoor living, Stewardship, Instruction in community Christian school, each received one mention.

2. Do you use any other material than that which is furnished by the denomination? Yes 41 No 2

3. Do you use any original material? Yes 26 No 15

4. Do you have any suggestions you feel would be of value in the setting up and administering of a religious education program?

Some of the major suggestions were: A unified program, local church board, trained teachers, Bible-centered, good equipment, week-day Bible class, visitation committees meeting weekly for calling, survey of community, use of related material throughout school, the keeping of objectives before teachers, and a monthly survey of work of education program and counseling with the teaching staff and organization.

One minister reported a "Sunday School superintendent

who usurps the rights of the faculty, the board of Christian Education, the Christian education director and everything else, "Lock, stock and barrel". His way of telling the pastor when he came on the field was to quote to him what some old preacher told him long ago. In substance it was "Don't ever let a preacher get his hands on the Sunday School".