

TH
m 731

A MANUAL OF ADMINISTRATION
FOR A SUMMER CHURCH PROGRAM IN THE INNER CITY

by

KAY LOUISE MOLDENKE

B. A., Hartwick College

A Project

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, N. Y.
March 1962

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

18529

TABLE OF CONTENTS

PREFACE

INTRODUCTION

	Page
A. What is the "Inner City"?	4
1. The Term Defined	4
2. The People Who Live There: Their Characteristics and Needs	5
B. The Church in the Inner City	6
1. Its Role and Opportunities	6
2. Its Limitations and Risks	8
3. The Need for a Summer Program	9
C. The Purpose of the Manual	9

CHAPTER I

ADMINISTRATIVE PLANNING

A. Organizational Set-up	13
1. Advantages and Limitations of a Multi-Parish Venture	13
2. Formation and Duties of the Executive Committee	15
3. Personnel Practices	17
4. Qualifications and Functions of the Director	18
5. Job Descriptions	20
6. Additional Administrative Personnel	21
a. Program Director	21
b. Business Manager	24
c. Secretary	26
d. Treasurer	26
e. Housemother	26
f. Chairman of Kitchen Committee	27
7. Total Structure and Relationships	28

Giff

42552

April, 1962

B.	Preliminary Steps	28
1.	Determining Objectives	28
2.	Type of Program Best Suited to Reach Objectives	28
3.	Setting the Dates and Hours	31
4.	Ages to be Included	32
5.	Staff Needed	33
6.	Selection of Curriculum	35
C.	Finances	41
1.	Drawing Up A Budget	41
2.	Sources of Funds	42
a.	The Participating Congregations	42
b.	Registration Fees	43
c.	Other Gifts	43
3.	Savings and Checking Accounts	44
4.	Treasurer's Reports	44
D.	Legal Procedures	45
1.	Incorporation	45
2.	Insurances	46

CHAPTER II

THE SUMMER STAFF

A.	Recruitment	49
1.	Publicity and Sources	49
a.	Listing in Booklets on Summer Job Opportunities	49
b.	Letters to College Chaplains	50
c.	Visits to Colleges and Seminaries	50
d.	Other Non-Local Sources	51
e.	Congregational Enlistment	52
2.	Applications and References	53
3.	The Personal and Campus Interview	54
4.	The Contract Agreement	55
B.	Disciplines	56
1.	Devotional	57
a.	Personal	57
b.	Corporate	57
2.	Intellectual	61
3.	Personal	62
C.	The Staff Manual	64

D.	Maintenance	66
1.	Housing	66
a.	Fire Regulations and Notification of the Police	67
b.	Facilities, Equipment, and Supplies	68
c.	Cleaning	70
2.	Meals and Food	71
a.	Kitchen and Dining Area	71
b.	Meal Provisions	72
c.	Menu Planning and Food Purchasing	72
d.	Preparation and KP Duty	75
3.	Transportation	75
4.	Health	76
E.	Training	77
1.	Pre-Summer	77
a.	Bibliographies	78
b.	Curriculum Materials	78
c.	Printed Helps	79
d.	Training Course for Local Staff	79
2.	Orientation Week	80
a.	Essential Elements of Training	81
b.	Scheduling	84
c.	Leadership	84
d.	Service of Installation	85
3.	In-Service	86
a.	Library	86
b.	Workshops	87
c.	Staff Meetings	87
d.	Supervisory Observation	88
e.	Conferences	90
F.	Reports and Records	92
G.	Placement of Staff	94

CHAPTER III

DEVELOPING THE PROGRAM

A.	Publicity	97
1.	Newspaper	97
2.	Photography	98
3.	Flyers	98
4.	Letters	99
5.	Posters and Bus Placards	99

B.	Facilities and Equipment	100
1.	Room Arrangements	100
2.	Audio-Visual Equipment	101
3.	Additional Supplies	104
C.	Registration	105
1.	Registration Fees	105
2.	Registration Forms	106
3.	Pre-Registration	107
4.	Importance of Accurate Bookkeeping	108
D.	Daily Schedule for the Children	109
1.	Components	109
a.	Worship	109
b.	Study	111
c.	Service	112
d.	Recreation	112
2.	Timing	113
E.	Special Events	114
1.	Trips	114
2.	Parent Nights	116
F.	Evangelistic Visitation	116
1.	During Summer	116
2.	Follow-Up	118

CHAPTER IV

POST PROGRAM REQUISITES

A.	Clean-Up, Inventory, and Storage	121
B.	Final Reports	122
C.	Evaluation	123
D.	A Service of Praise and Thanksgiving	124
E.	Looking Ahead	125

APPENDIX

BIBLIOGRAPHY

PREFACE

This manual in large measure is the result of two summers' experience with the Lutheran Neighborhood Summer Program of Jersey City, New Jersey.

Envisioned and begun in faith by the Rev. Ronald Soderquist, former pastor of Trinity Lutheran Church in that city, the Program began in that congregation in 1959 with 10 volunteer staff members serving 180 children. Each of the succeeding years has seen growth and expansion under the hand of the Lord. In 1961 four congregations participated, staffed by 33 fulltime volunteers and ministering to 486 children and their families. It was the writer's privilege to assist in planning and administering the Program during the 1960 and 1961 seasons, one year as parish worker of a participating congregation and the second year as Program Director.

Special indebtedness is expressed to Pastors Hanson, Liles, Luger, and Menges for their encouragement and help in making suggestions on the materials to be included in this manual and for their cooperation in supplying the writer with publicity materials and Executive Board minutes of the 1962 season.

INTRODUCTION

INTRODUCTION

"Fruit and vegetables are handled in cases or baskets, each fruit separated from the others by straw or a twist of paper, so that there is no chance of their spoiling. But man lives in bulk like loose produce, coal, turnips, phosphates--flattened, compressed, smothered, crushed by the weight of all his fellow beings."

-Pere Loew

A. What is the "Inner City"?

1. The Term Defined

It is estimated that by 1980 most metropolitan communities will merge into 14 gigantic "strip cities" comprising 60% of the total American population. Today 35% of the total population growth in the United States is in the "inner city". It is used as the port of entry by a large percentage of the approximately thirty million people who move each year from one place to another.¹

What is it like? How may it be defined?

The inner city is a section that most people pass through by train or bus or car and never really see. It is the name widely used to indicate that area of the city where the accumulation of social needs is the

.

1. G. Paul Musselman, The Church on the Urban Frontier, Greenwich, Seabury Press, 1960, pp. 2f.

greatest. It may be on the outskirts, across the tracks, out by the steel plant, or close by the mill. It is wherever the poor and needy live, no matter what the geographical location.

In its more narrow sense, it is an area near the heart of the city, revealed by a pattern of concentric circles formed by the growth of our larger cities and the development of the economic and social life of the people. It includes the slum area, the older foreign settlements, perhaps a vice area and a skid row, and the beginning of the Negro district. If one moves out a little farther, it might take in the workingmen's homes, the older immigrant groups, the two-flat section, and the continuation of the Negro belt.¹ However, zonal descriptions cannot be applied with any rigidity for there can be many qualifying factors in the individual city.

2. The People Who Live There: Their Characteristics and Needs

"... the refugees from mid-twentieth century America, the uprooted, the socially and economically deprived, the new stream of non-European immigrants."²

.

1. Kenneth D. Miller, *Man and God in the City*, New York, Friendship Press, 1954, pp. 100f.
2. Erwin E. Prange, "The Mission of the Church in the Urban Age", *American Lutheran*, March, 1961, p. 6.

This is a description of the continuous horde of humanity surging into the inner city. "They are the crowds that drift with all the winds that blow, and are caught up at last in the great hurricanes."¹ Mobility, loneliness, overcrowding, rootlessness, secularism, anonymity, disruption, struggle--these are terms which vivify the plight of the inner city dweller. More often than not, he is restless, exhausted, disillusioned, wistful, and lost.

There is within the city man a hunger for meaning, a hunger for a cause, a hunger for God. Many have some suspicion of their condition and are seeking for release, for sight, for riches, for identity, for love. They are seeking for Christ.² The unreached "crowd in from everywhere holding out their hands to ours. The horrible possibility is that Christians will look directly upon those eloquent hands and not see them."³

B. The Church in the Inner City

1. Its Role and Opportunities

"There is a ferment among the masses of city

.

1. Walter Lippmann in Frank L. Irwin, *The Theory of Camping*, New York, A. S. Barnes & Co., 1950, p. 21.
2. Prange, *op. cit.*, p. 9.
3. C. Kilmer Myers, *Light the Dark Streets*, Greenwich, Seabury Press, 1957, p. 76

people that makes the task of reaching the unreached not so much an unsoluble problem as a magnificent opportunity."¹ Too long the yeast has been content to sit apart from the dough. The church must be willing to get down into the life of the community, to work in, to act upon, to leaven its world. It must be willing to risk, to suffer, and to be crucified. The goal of every parish should be peace, salvation, wholeness, unity, and health for the community it encompasses. "People must come to understand," says Father Myers, "that a parish not in tension is not, in our day, a Christian parish."² His all-inclusive definition of a parish is "God's way of meeting the problems of the unloved."³

There are one hundred million unchurched people in the United States today. Two-thirds of them live in urban centers. It is predicted that the 1960 census will show an average of five hundred people a day who have been dropped from the roles of organized religion just in the five boroughs of New York City alone.⁴ These are people who need to be redeemed.

.

1. Miller, op. cit., p. 91.
2. Myers, op. cit., pp. 149f.
3. Ibid., p. 126.
4. Musselman, op. cit., p. 55.

2. Its Limitations and Risks

The penetration of the inner city is extremely costly in manpower. This is no place for misfits, for the sickly, for the weak in faith. "In the minds of too many, inner city work is regarded as the Siberia of ecclesiastical preferment, when in reality it must be presented as a vocation to which new men will commit their lives."¹

In terms of response, the work is difficult and slow. Too long the inner city dweller has been neglected by the church. Love, though desperately wanted and now proffered sincerely, must first be tested and proved. It takes weeks, months, and sometimes years to break down the suspicion and distrust we Christians have been centuries in building.

In material resources, the inner city church is impoverished. Many mission boards hesitate to pour funds and staff into a situation where there is little possibility in the near future for comparable returns. The time has come for the standard of success required from a parish in the inner city to be "service as in a hospital, rather than financial stability as in a business."² It must cast its bread upon the waters in con-

.

1. Ibid., p. 3.

2. Ibid., p. 2.

fidence that "an outlet of service is the essential precursor of an inlet of grace."¹

3. The Need for a Summer Program

No one who knows the inner city in the summer will question the inadequacy of the usual two-week vacation church school. Apartments are sweltering, pavements are steaming, mothers are working, children are idle, and delinquency soars. There is need to give the children something more than a fleeting glimpse of the Saviour.

C. The Purpose of the Manual

The purpose of this manual is to provide practical assistance to an inner city congregation or group of churches who desire to serve the people of their community in the name of Christ and to bring the Gospel to bear on their lives. While of necessity a manual of this nature must be factual and the spiritual emphasis seemingly overshadowed by mundane matters, the writer firmly believes that any undertaking such as described and expanded in these pages must be steeped in prayer from beginning to end, with wholehearted dependence upon the Holy Spirit and a going forth on faith by all concerned, else it will

.

1. Ross Sanderson, *The Church Serves the Changing City*, New York, Harper, 1955, p. 250.

assuredly fail. Divine guidance should be sought for every step along the way and freedom should be felt to follow the leading given by the Spirit rather than the pages of this manual. Prayer groups within the congregations should hold the needs of the Program constantly before the Lord.

The limitations of this manual are recognized. It is intended as a guide only. As the writer grows and has wider experience, undoubtedly there will be changes and revisions. Should programs of this nature multiply throughout the Church, it is probable that a complete structural change would be necessitated, particularly in the procedures of recruiting and financial support.

Materials in the appendix are included as samples of what one Program has done and are not necessarily entirely recommended by the writer. Some of the promotional materials, for example, lack a definite and strong Christian witness and stand, making the Project appear almost as any settlement house program. It is intended that the type of summer church program described in this manual will be both kerygmatic and didactic in emphasis, seeking to proclaim the Good News of God's redeeming love in Christ to all men and providing nurture and instruction in the Christian faith and life. To do this there must be love expressed in action and the wit-

ness of the fellowship of the Christian community.

It is the writer's fervent prayer that both those who minister and those who are ministered unto may find Christ to be more real and be led to a fuller commitment to His Lordship in their lives through such a summer church experience.

CHAPTER I

ADMINISTRATIVE PLANNING

CHAPTER I

ADMINISTRATIVE PLANNING

"Unless there is a white hot nucleus of Christians on fire for God at the center of the parish's life and activity, it is hard to see how any advance can be made."

-Joost de Blank

A. Organizational Set-Up

1. Advantages and Limitations of a Multi-Parish Venture

Leiffer believes that if the responsibilities of evangelical Christianity are to be adequately met in the inner city, it can only be on the basis of intra and inter-denominational planning and support.¹ Too often both denominational leaders and local congregations have thought in terms of individual churches only. The multiplicity of churches even of the same communion within several blocks in our large cities, struggling and competing--some of them on verge of closing their doors and most of them ineffectual and without impact on the community--is stark witness to the need for developing a new urban strategy. In a conference in Cincinnati in September, 1959, twenty clergymen from inner city Episcopalian churches agreed that unless dioceses make a

.

1. Murray Leiffer, *The Effective City Church*, Nashville, Abingdon, 1955, p. 112.

radical reassessment in their attitude toward the missionary opportunity in urban areas, the city will be lost to the Church.¹

Concerted effort and cooperation between several congregations in a given area can provide a more far reaching ministry than is possible by any alone. There must be devotion to a common mission and a willingness to sacrifice personal gain for the greater good of the Kingdom. It is suggested that a single congregation consider with neighboring parishes the possibility of uniting for an extended summer church program. This might well be the first step to larger cooperative work and service. Each of the congregations would serve as a center, maintaining its own identity and preserving a relative amount of freedom, yet still being a part of a unified and coordinated whole. A similar program might be held simultaneously in each of the congregations or a specified ministry assigned to each.

The major limitation of this type of multi-parish venture is the difficulty of coordination. The problem of staffing **also** must be considered. However, there are potentials of involving a fellowship of faith that reaches beyond the local community and city and em-

.

1. Musselman, op. cit., p. 1.

braces the entire church-at-large, for no situation is an island to itself. There are Christian brethren far and near who are willing to sacrifice, to serve, to pray, and to give, once they have seen a vision of the need.

The congregations that feel the compulsion and leading of the Holy Spirit to establish a summer church program in the inner city must be firm in faith, given to prayer and hard work, and have unshakable trust in the sufficiency of the Lord. This does not mean foolish charging ahead, but intelligent planning and preparation.

2. Formation and Duties of the Executive Committee

The first step after church councils have given approval for participation of their congregations should be the establishment of an Executive Board or Board of Directors to whom is delegated the responsibility of establishing and maintaining the Program. The Board should consist of the pastors of the congregations involved and at least one lay member from each church. It should include dedicated Christians, some with business experience and sound educational principles, others with considerable leisure time to devote to the interests of the Program. Meetings ought to be held monthly from September to January and thereafter bimonthly or weekly as need directs. It is well to give open invitations

to some of the meetings so that members of the congregations feel involved in the planning.

Although no two Boards will have exactly the same functions, the following should undoubtedly be included in the responsibilities:

- a. Establishing and clarifying the basic objectives and purposes of the Program.
- b. Planning the formal organization and structure.
- c. Formulating and maintaining standards.
- d. Establishing the staff disciplines.
- e. Appointing an Executive Director and other administrative personnel and delegating authority to the same.
- f. Selecting dates and deciding on ages to be included.
- g. Determining the type of program needed.
- h. Making a decision concerning registration fees.
- i. Determining salaried and volunteer jobs.
- j. Establishing the budget, securing the necessary funds, and supervising all financial and business matters.
- k. Formulating personnel policies and practices.
- l. Assisting in the enlistment of the summer staff.
- m. Seeing that the necessary facilities and material resources are available to adequately conduct the Program.
- n. Assisting with promotion and public relations.
- o. Evaluating the Program periodically.
- p. Visiting, supervising, and participating in as many of the summer activities as possible.

3. Personnel Practices

These in large measure will grow out of the objectives of the Program. Unless there is a sound personnel policy and unless a reasonably large number of the staff return each year, it is almost impossible to build and improve the Program from year to year.¹ Set forth in writing, the personnel policy should include:

- a. Qualifications and job descriptions for each staff member.
- b. Procedures for selecting and orienting new staff members.
- c. Standards for evaluation of work.
- d. A comprehensive program of staff supervision.
- e. Provision for in-service training.
- f. Stipulations on remuneration.
- g. Arrangements for contracts, termination of service, and dismissals.
- h. Provisions for insurance and medical care.
- i. Regulations on time-off.
- j. Provisions for room and board.
- k. Arrangements for staff meetings and individual conferences.
- l. Plans for staff advancement.

.

1. E. DeAlton Partridge in Hedley S. Dimock, ed., Administration of the Modern Camp, New York, Association Press, 1952, p. 85.

4. Qualifications and Function of the Director

The Executive Director should be a member of the year-round staff. Since good leadership is an important key to a good program, it is essential that the Director possess a high degree of Christian maturity, emotional stability, executive and administrative ability, and knowledge of educational methods. Second only to his spiritual stature should be his genuine interest in and ability to relate to people.

Webb lists a series of questions for self-evaluation by directors which point up some of the personality traits that result in effective administration and leadership. Summarized, they include the predisposition and ability to:

- a. Accept failure as well as success.
- b. Delegate responsibility and let go.
- c. Control one's anxieties.
- d. Ask for and accept criticism.
- e. Divert praise from oneself to the proper staff member.
- f. Avoid competition with the staff.
- g. Admit mistakes openly.
- h. Sublimate personal interests for the good of others.
- i. Like each member of the staff in spite of his shortcomings.

- j. Give sincere praise in public and criticism in private.
- k. Know the chief interest and aims of each staff member.
- l. Be fair, impartial, and open-minded.
- m. Permit experimentation and avoid the I-told-you-so attitude if it fails.
- n. Check the burning of physical and emotional energies before the blowup stage is reached.
- o. Seek advice if a fresh start seems needed.
- p. Experiment with new ideas.
- q. Have a dynamic working, changing, and evolving philosophy that has God as its core and that holds personalities sacred.¹

Effective executives accept their staff as having personal worth, dignity, and capacity to do their assigned jobs. They are enthusiastic themselves and transmit this vitality to their staff, providing an atmosphere which is warm and friendly. They are available for consultation when it is needed and are basically positive and supportive in the counselling they give.

The Director, among other things, would be responsible for:

- a. Training and supervising staff members.
- b. Conducting staff meetings.

.

- 1. Kenneth Webb, *Light From a Thousand Campfires*, New York, Association Press, 1960, pp. 198ff.

- c. Maintaining high standards for program, health, safety, and leadership.
- d. Coordinating all activities, organization, and government.
- e. Keeping accurate records and making periodic reports to the Executive Board.
- f. Administering the income and expenses in accordance with the budget.
- g. Acting as a clearing house for problems and policies.
- h. Maintaining high morale among staff and children.
- i. Making evaluations and recommendations at the end of the season.¹

He should draw up a regular year-round calendar so that step by step preparations can be made at the proper times. Reimann's book includes an excellent calendar which can serve as a sample and be adapted to local needs.²

5. Job Descriptions

The Executive Director as well as every other administrative and summer staff member should have a complete written job analysis. This in no way limits the initiative of the worker, but rather promotes greater efficiency. Verbal descriptions, on the other hand,

.

1. Good Counselors Make Good Camps, New York, Girl Scouts of the United States of America, 1955, p. 13.
2. Lewis Reimann, The Successful Camp, Ann Arbor, Univ. of Michigan Press, 1958, p.

lead to misunderstanding, confusion, and frequent overlapping. The reader is referred to Camp Administrative Forms and Suggested Procedures in the Area of Personnel, a manual published by the American Camping Association, in which there is detailed treatment of written job descriptions, including their advantages and steps in their development. Suffice it to say here that each should include:

- a. The title of the position.
- b. The person to whom responsible.
- c. The general responsibilities.
- d. The specific duties.
- e. The qualifications.¹

Staff members should be told that there will probably be other responsibilities from time to time that are not listed in the description.

6. Additional Administrative Personnel

a. Program Director

Second in importance to the Executive Director in the educational activities is the Program Director.

In some situations, it might be feasible to combine the two into one. However, in the majority of cases it is

.

1. Camp Administrative Forms and Suggested Procedures in the Area of Personnel, Martinsville, Indiana, The American Camping Association, 1956, p. 7.

recommended that they be separate. The position is a responsible and strategic one and a trained person should be sought. Where possible, the Program Director ought to be available at least on a part-time basis during the spring to assist with preliminary planning.

In the event that one of the participating congregations has a parish worker or Director of Christian Education on its staff, she might also serve as Program Director. If not, it might be conceivable that the denominational home mission board would consider sending in a trained worker for the summer months so that the Program could be undergirded. If synodical lines are crossed, some aid from each body ought to be requested.

Consideration should also be seriously given to the possibility that eventually a Program Director could be called by the participating churches or by the Project to give a year-round multi-parish ministry.

The main responsibility of the Program Director lies in the area of organizing, coordinating, and directing the daily activities in each of the churches. Specific duties might be broken down in this manner, assuming pre-seasonal availability:

1. Pre-summer

- a. Attending regular meetings of the Board.
- b. Investigating possible curricula and making recommendations on same.

- c. Setting up an orientation program in consultation with the Board and securing leaders for it.
- d. Offering opinion on acceptance of any or all applicants.
- e. Suggesting and coordinating possible methods of teaching the chosen curricula.
- f. Assigning summer staff according to interests and abilities and contacting them concerning the curricula.
- g. Compiling a library for use by the staff.
- h. Preparing for own orientation week sessions.
- i. Mimeographing materials for use during orientation week and for as much of the program as is possible.

2. During the summer

- a. Supervising the total teaching program with aid toward smooth and efficient operation.
- b. Reviewing lesson plans for the first two weeks.
- c. Holding departmental staff meetings weekly.
- d. Visiting and observing each class or special group activity at least twice.
- e. Scheduling supervisory conferences after each visit.
- f. Being available for counselling on specific teaching problems as the need arises.
- g. Assisting with special program plans, such as Parent Nights.
- h. Mimeographing additional materials as needed.

b. Business Manager

For efficient handling of routine business affairs, a Business Manager is a must. This position may or may not be combined with that of Treasurer. Book-keeping and typing are highly recommended educational qualifications. In addition there should be sound judgment, tact, and accuracy in details. Responsibilities might include:

1. Receiving income, paying bills, and keeping accurate records of receipts and expenditures.
2. Ordering and purchasing all supplies and equipment, including staff food.
3. Seeing that accurate records and inventories are kept.
4. Keeping all equipment in good working condition and seeing that it is available when needed.
5. Chartering buses and caring for details in regard to excursions.
6. Dispensing supplies.
7. Acknowledging donations of foodstuffs from merchants, financial contributions, and all other gifts.

A requisition blank should be devised whereby staff members can make requests for supplies and equipment, at the same time indicating the purpose for which the material is to be used. The Business Manager should know thoroughly what supplies and equipment are on hand in each center and which of these can be loaned and

shared on a cooperative basis with the other churches. He will thus know, when a requisition is made, if it is available or whether a substitute can be secured.

It might be advisable to work out definite details as to how much authority the Program Director and the Business Manager should have in making decisions on purchases or rather whether such matters should always be approved by the Executive Director. In any event, it is well to have one person in sole charge of doing the buying. Itemized records of quantities and costs should be kept of all purchases.

Those in charge of registrations at each church should turn over all receipts to the Business Manager daily and totals should check with the ledger sheets of the personal accounts. Likewise additional payments, for example, excursion fees, if these are not included in the registration, should be handled in this manner.

The Business Manager should periodically submit accurate financial records and approved bills to the Treasurer of the organization. Whether or not he himself has authority to write checks and make major payments will depend upon the structure determined by the Board. Definitely he must be allowed a working petty cash fund.

c. Secretary

Shorthand experience would be a valuable asset for this office. Accurate and detailed minutes should be kept of each Board meeting. It is recommended that they be mimeographed and mailed to each member of the Board so that there will be no question as to the business that transpired and the decisions that were made.

If possible the secretary should also be available to assist the Director with his correspondence. This can be a great time consumer, especially when there are personal letters to be written to twenty-five or thirty applicants.

Duties again should be defined clearly in writing for this as well as every office and position.

d. Treasurer

Essential to every organization that handles funds is the office of Treasurer. Responsibilities should be established carefully, particularly as regards the relationship between this office and that of the Business Manager. As mentioned earlier, in small organizations both may be assumed by one and the same individual.

e. Housemother

If at all possible, a middle-aged woman with some experience in home-making should be secured for this position. It might be that a housemother at a college would

be willing to serve in this capacity for the Program and when recruiting on campuses, this need should be presented.

Her duties would perhaps include:

1. Supervising the setting up and taking down of the dormitory.
 2. Arranging chore duties and seeing that they are efficiently carried out.
 3. Planning meals, if this is not handled by a dietician or the chairman of the Kitchen Committee.
 4. Administering the dormitory discipline.
 5. Being available for counselling when needed.
- f. Chairman of the Kitchen Committee

Experience in quantity cooking should be a prerequisite for this position as well as such personal qualities as enable a free and warm working relationship with the members of her committee. Her responsibilities would lie in these areas:

1. Operating within an established food budget and requisitioning purchase of food supplies.
2. Organizing and supervising the kitchen workers.
3. Checking orders against invoices and storing and shelving supplies.
4. Keeping a daily record of all menus, amounts of food used, etc.
5. Consulting with staff on special dietary problems, if such exist.
6. Making an inventory of food supplies and kitchen equipment at both the beginning and end of the season.

7. Preparing a report on the season's experience in food service for the Director or Business Manager.¹

7. Total Structure and Relationships

A definite chain of responsibility should be set up in the organizational structure of the Program. This is extremely important, for misunderstanding and confusion can result when a staff member does not know to whom he is directly responsible or when he feels responsible to several persons at one time. The staff organization should be charted in line order and copies given to all workers. Housemother, dietician, office staff, kitchen workers, and maintenance personnel are sometimes overlooked in such charting. It is well to remember that they are as important to efficient operation of the Program as those directly concerned with the educational phases. All should feel themselves part of a real family team, serving together to realize the purposes of the Program.

B. Preliminary Steps

1. Determining Objectives

Basic to program planning, of course, are the objectives. They serve primarily three functions: to

.

1. Elmer F. Ott in Dimock, op. cit., p. 183.

give direction, to determine the selection of activities, and to evaluate outcomes.¹ In the beginning, they are probably more general, stemming from the fundamental purpose upon which the Program is being established. It is essential that all in any way connected with the Program, including the parents of the children, have an understanding of what these goals are. Frequently, indeed usually, not all who are concerned have the same objectives. The staff, of course, should concur, although motivation will differ, but parents and children themselves might have entirely different ideas as to what is to be accomplished. They have a right to know before they enroll that this is a specifically Christian program, carried on in and for the name of Jesus Christ, and no apologies must ever be made for this. Many will look upon the daily activities as a "baby-sitting service" for working mothers; others will grasp it as an opportunity to "keep the children off the streets"; some will look upon these weeks as a "vacation"--a chance to have some "peace and quiet"; for some it will be "cheaper than sending the kids to camp"; a few will hope that "maybe the Church can do something for Johnnie". Through publicity, interviews with parents, and

.

1. Harvie J. Boorman in Dimock, op. cit., p. 123

visits into the homes the true objectives of the Program should be made known.

In formulating the purposes and goals, the Board should consider four areas: the children, the community, the church, and the staff. To become effective, of course, objectives must be individualized to meet the needs of each person. To accomplish this requires much time, patience, understanding, and love.

Those desiring help in crystallizing objectives will find the aims of the Lutheran Neighborhood Summer Program for children, community, church, and staff included in their manual which is found in the appendix. The writer suggests these as a guide only. Naturally, goals will differ according to situations and will never remain static.

Perhaps no better, concise statement of purpose can be made than that by one Roman Catholic priest who defined the objective of his city parish in this way:

"We are not trying to patch up the ills of the world around us; we are trying to rebuild it completely. For that we need real militants who will fill the surroundings with the spirit of Christ, so that men will want to know and follow this Christ. We are not interested in gaining recruits for our church services, but we are passionately interested in gaining recruits for Christ."¹

.

1. Abbe Michonneau, *Revolution in a City Parish*, Westminster, Maryland, Newman Press, 1950, p. 100.

2. Type of Program Best Suited to Reach Objectives

How long should the Program be? Can the objectives best be reached in four or six weeks? Should it be morning and afternoon? What about evenings? Four or five days a week? These are matters which must be decided by the individual Project after much careful thought and prayer. The Jersey City churches have found it thus far satisfactory to have a six-week program plus one week of staff orientation. Mondays are spent by the staff in spiritual renewal and preparation. The children attend Tuesdays through Fridays, mornings and afternoons.

Whatever the time arrangements, however, it is suggested that worship, study, service, and recreation be integral parts of the daily schedule.

3. Setting the Dates and Hours

Dates for the Program should take into consideration the closing day of public schools and the opening date in September. There are advantages both for and against having it immediately after school closes. Some will prefer to give the children a week or so on both ends. Others will want the Program to begin before the youngsters get interested in other activities. Hours, too, should be considered carefully. It is important to utilize the day's time wisely. How long a lunch hour should be allowed?

When should the children be dismissed in the afternoons? How early should they come in the morning? (They will be there an hour sooner anyway!) All of these things must be taken into account.

4. Ages to be Included

What ages ought to be included? For the program that is just beginning, it is well not to be too ambitious. It is suggested that it be limited to children aged three through twelve. Older youth can serve as helpers and assistants. Some groups may think the nursery child is too young, but those who have exerted the necessary patience and love with three year olds know well the response to God that is many times evidenced and expressed. It is probably wise, however, to have these children, as well as the four year olds, come only in the mornings. Fatigue is especially great in the days of highest heat and humidity, and these ages particularly need proper rest.

It is felt that the area of youth work in the inner city church is not within the confines of a program such as is being presented here. This is not to say that it is not needed. It desperately is. However, the writer believes that it is a special ministry which requires a totally different approach than that carried on with children. It also needs a qualified, trained staff that understands the tensions and needs of inner city youth and is

able to relate effectively to them. Father Myers comments:

"The job of the Church vis a vis teenagers in a neighborhood like this is three-fold. Efforts must be made to break up gangs; groups of youngsters must be helped in their efforts to stay away from involvement with gangs; and the Church should seek to preserve in groups those positive reasons why youngsters group together in the first place. . . . If a parish attempts any one or more of these courses of action, it must know what it is doing and be prepared to take all the risks. . . . It is fatal to both parish and neighborhood to make a start and then give up in despair."¹

3. Staff Needed

Some estimate should be made of possible enrollment. This, coupled with the number of churches involved, should help determine the total number needed on the teaching staff. Ideally, there should be one staff member for every eight children. However, it is probably more realistic to say that when the summer is over the ratio will have been closer to one for every fifteen.

Needs for the educational program divide themselves into several categories: teachers, evangelists, and specialists in crafts, music, and recreation. It is conceivable that there will be overlapping. Everyone, for example, should be expected to do evangelistic work, although it is possible that someone may be enlisted to do this full-time.

.

1. Myers, op. cit., p. 146.

Webb lists these qualifications of a good counselor and they should be required in large measure of every staff member:

- a. Love for and ability to mingle with children.
- b. A sympathetic understanding of children's needs.
- c. Ability to stimulate and motivate enthusiastic participation.
- d. Capacity to accept responsibility and hard work.
- e. Mature judgment.
- f. Emotional stability.
- g. Robustness and health.
- h. Selflessness.
- i. Self-confidence.
- j. Ability to settle down to a routine living without friction.
- k. Ability to adapt readily to all conditions and situations.
- l. Good personal appearance.
- m. Exemplary conduct.
- n. Contagious enthusiasm.¹

To be added, of course, and placed first is personal commitment to Jesus Christ as Lord and Saviour.

A general job description for a program staff worker might include:

.

- 1. Webb, op. cit., pp. 154f.

- a. Reading recommended materials and doing at least some preparation before arrival.
- b. Participating in orientation training.
- c. Completing general planning before the program for the children begins.
- d. Preparing conscientiously for each day's work.
- e. Meeting and talking with parents who register children and oftentimes visit.
- f. Calling in the home of each child for the purpose of evangelism.
- g. Learning everything possible about each child in his care and keeping a record or profile of each throughout the summer.
- h. Participating in evaluation at the close of the season.
- i. Attending all staff meetings.
- j. Faithfully keeping records and making the required reports.

The specific responsibilities should be worked out for each leader and given him in written form. It is advisable also for the Director to make up a weekly time schedule for each staff member, allowing in it sufficient time for preparation and indicating free hours.

6. Selection of Curriculum (a)

Prange writes:

"Sunday School literature which assumes that children live in houses, come downstairs for breakfast, and play out in the yard is mostly out of date for millions of youngsters growing up in the cliff dwellings of our modern cities."¹

.

1. Prange, op. cit., p. 6.

This is quite true. Finding a curriculum suitable and vital for inner city situations is difficult. At best, what is chosen will have to undergo adaptations. But this is true in most parishes outside the city also. It is to be hoped that those responsible for selecting study materials will not be restricted to considering only their own denomination's curricula. Rather, materials from several denominational and non-denominational presses should be carefully studied. If vacation church school curriculum is selected, it may be necessary for a six-week program to use two courses, since the usual vacation school material is geared for ten days only. Week-day church school units might also be considered.

C. Ellis Nelson, professor at Union Theological Seminary in New York, has developed helpful criteria for evaluating curriculum in Christian Education. Though rather lengthy, the writer feels his suggestions are of such value that they should be given several pages at this point:

1. Concept of Christianity

- a. Curriculum as an application of belief

1. What is Christian Education according to this curriculum?
 2. By what means is this concept of Christian Education to be realized?
 3. Does the curriculum give specific goals and objectives?

4. Is the curriculum consistent with the stated goals and objectives?
- b. Specific teaching about, or experiences arranged to convey, a concept of the Bible, the Church, God, and Man.
 1. How is the Bible used in the curriculum?
 2. What parts of the Bible are used?
 3. Is Biblical material consistent with the stated purpose of the curriculum?
 4. Is the Bible utilized so that the learner will use it devotionally?
 5. What is the method of Bible study?
 6. Does the curriculum interpret and explain the worship life of the Church?
 7. Does the curriculum interpret and explain the sacramental life of the Church?
 8. Does the curriculum seek to involve the student in the total life of his local church?
 9. Does the curriculum intend to involve the learner in the work of the local congregation, such as, stewardship, evangelism, service?
 10. How is the heritage of the Church used?
 11. Describe and evaluate the concept of God, of Christ, and of the Holy Spirit conveyed by the curriculum.
 12. How is the concept of man as a sinner developed?
 13. Is adequate moral guidance given to shape the content of conscience?
2. Concept of Education
 - a. The learner
 1. Are the planned experiences meaningful to the learner?

2. Can the learner adapt the experiences for his own situation? How is this done? Is there guidance for the teacher to do this, or must the learner work it out for himself?
3. Are individual abilities and talents utilized in a planned way?
4. How are the learner's interests and needs utilized?

b. The learning process

1. Can the learner participate in the learning process? To what extent and how?
2. Is the classroom experience related to the experience the student is having outside?
3. Does the curriculum encourage continual learning on the part of the student? If so, how is this done?
4. Does the learning process relate the learner to people and situations as well as to ideas and facts? How?

c. The leader

1. Are adequate directions given the teacher, with allowance for adaptations?
2. Is general leadership training expected or developed as part of the curriculum?
3. Can voluntary teachers carry out the designed leadership role?

3. Curriculum Design

a. Grading and grouping

1. What is the grading scheme--closely, group, departmental?
2. Does the material allow for variations in grading? How?

3. Does the material allow for maturity differences within a common age or grade level?
4. Is the group utilized as a learning experience?
5. Is material supplied for all age levels?
6. Is the material supplied for all needs of all age levels?

b. Instructional materials and activities

1. Is the pupil's workbook adequate for the purpose?
2. Is there a clearly defined relation between the pupil and the teacher material? Is this related to the planned classroom experience?
3. How much instructional material is not supplied? Can it be readily obtained?
4. Are the materials comprehensive?
5. Do the materials have a proper balance of topics and experiences?
6. Do the materials present a planned sequence? If not, are suggestions given for relating one lesson or experience to another?
7. Does the curriculum provide for coordination with other agencies and activities in the local church community?

c. Home and family life

1. How is the home utilized as an educational agency?
2. What materials are supplied for the home and are they consistent with the role of the home in Christian education?
3. What provision is made for parent education?

[It is good to recognize what the curriculum does in the area of the home, although for many inner city children references often made in curriculum to the family and home may be totally beyond their comprehension or experience.]

d. Community

1. What awareness does the curriculum show for problems people face in the local community? Are they worked into the teaching situation?
2. What awareness is shown for national and worldwide social and ethical problems?

e. Audio-Visuals

1. Are adequate illustrations and art work suggested? Are they provided or easy to obtain?
2. Are the illustrations and suggested non-projected pictures appropriate to the age level?
3. Do the visual aids convey impressions and images compatible with the material?

f. Music

1. Are the songs graded to the capacity of the age level?
2. Are music experiences (other than songs) suggested or provided?

g. Worship

1. What place is given to group worship?
2. Is worship integrated with the planned learning experience?
3. What is the suggested relationship between the regular church worship and the instructional period and departmental worship?
4. Are adequate materials provided for worship?

h. Evaluation

1. Are evaluation devices built into the curriculum?
2. Is the teacher given help in evaluating his work with suggested tests, rating scales, criteria for judging growth, anecdotal records, etc.?

3. Does the curriculum encourage the users to record and send suggestions and reactions to the proper editors?

- i. Readability

1. Is the material written at the proper level of comprehension?
2. Is the material interestingly written?

- j. Format

1. Is the printing appropriate for the age level?
2. Is the size and shape of the materials attractive and usable? 1

This criteria guide should be of immense help in the selection of the materials to be used for the basic study of the Program. They should be ordered early to insure delivery and the quantity based on conservative estimated enrollment. Additional pieces can usually be obtained quite easily if needed. Dated materials, if over-ordered, can not be returned for full credit.

C. Finances

1. Drawing Up a Budget

The budget should be given careful study and prayerful thought. For a Program just beginning, with nothing to go on, an approximate budget is not easy to determine. Size of staff and estimated enrollments are an aid, however. The expense side of the budget might include these broad categories:

.

1. C. Ellis Nelson, "Criteria for Evaluating Curriculum in Christian Education," unpublished, undated.

- a. Salaries and honoraria.
- b. Staff maintenance.
- c. Administration.
- d. Publicity.
- e. Curricula and educational supplies.
- f. General

The detailed items which would be included in any particular category would depend upon local circumstances.

"Budgets often take on the uncertain eloquence of 'frozen policy'."¹ Expenditures should be studied from year to year in terms of the ratio spent in the various classifications in order to determine whether the purposes of the Program are being effectively implemented. An actual budget is included in the appendix.

2. Sources of Funds

Considered together with the estimated expense budget should be the estimated source of income. Totals of both should tally. Essentially, there are three major means of income:

- a. The participating congregations.

The churches involved should be able to include in their annual budgets an allocation toward the Program. The Executive Board might approach each congregation for

.

1. Charles Hendry in Dimock, op. cit., p. 238.

a suggested amount or this could be left entirely to the individual church.

b. Registration fees.

These will be dealt with in the third chapter.

c. Other gifts.

1. Churches, Sunday Schools, individuals, etc.

Some denominations and synods explicitly prohibit a congregation from appealing for funds directly to other congregations, and this is sometimes understandable.

However, it is wonderful what the Lord can do through friends and interested persons who hear of the need. Many times congregations, Sunday schools, week-day classes, and missionary groups are led to share in the support of the Summer Program through the presentations and challenge given by these individuals. Colored slides should be taken during the Program and a script or tape recording made which can be loaned to all who request them.

A personal acknowledgment should be written immediately to every contributor, and within a month after the Program is over a summary report should be sent to these persons that they, too, might give thanks for what the Lord has accomplished through their gifts of love. Their names should be kept as a permanent mailing list and information sent them on the next year's Program as it is available.

Members of the congregations also ought to be allowed the opportunity to contribute personally. Sometimes it is sufficient just to place an offering plate for this purpose in the rear of the church during the Program and a few weeks before.

2. Foundations and agencies

These often make grants for worthwhile causes and the possibility of securing aid for the Program should be investigated.

3. Allocations from the denominational bodies

The board of home missions of the denomination and/or the Synod should be approached for whatever aid they might be able to give. Obviously, if summer programs on this scale become widespread, changes in regard to financing probably will be necessitated.

Efforts to obtain contributions on a continuing basis are extremely important, especially when expenses far exceed the income from registration fees.

3. Savings and Checking Accounts

A savings and checking account should be opened as soon as possible for the safekeeping of funds and as a convenient means of dispensing the same.

4. Treasurer's Records

Financial management needs to be built upon

sound business procedure. A basic concern is accurate and honest accounting for all cash taken in and all monies disbursed. The treasurer or business manager should never permit himself to become careless by depending upon memory when funds are given him or by juggling figures to make records jibe. A bookkeeping system should be established with the help of a trained accountant, if possible. The treasurer should make reports at each Board meeting and prepare an itemized, mimeographed financial report at the end of the season after all bills have been paid. All monies down to the penny should be accounted for under proper classification. Ledlie and Eckford have written an excellent chapter on financial management in Dimock's book which will be helpful on this subject.¹

D. Legal Procedures

1. Incorporation

As a necessary protection for the participating congregations and the individuals involved, it is advisable to incorporate at the earliest possible date. The legal expense involved is negligible in comparison with the benefits afforded. It also facilitates banking procedures, the opening of accounts with supply houses, and

.

1. Ledlie and Eckford in Dimock, op. cit., pp. 156-181.

other business transactions. A title for the organization must be chosen and should be a part of the letterhead of the Program stationery.

2. Insurances

The resources of the Program are hardly sufficient to absorb the losses that might occur from any number of causes during the season. Of greatest importance, of course, is accident coverage for the children and for the staff. This can usually be obtained from a company that deals in camp insurance. Premiums range from twenty-five to fifty cents a person per week. It is based on the actual number of children and usually may be computed at the end of the season. Depending on the policy, it covers cost of necessary medication, hospitalization, and x-rays for all injuries sustained during the normal operation of the Program. It does not cover staff members on their free time and this should be made very clear in the contract, as has been mentioned before.

Investigation should be made to be certain that all buildings used by the Program are covered by fire insurance and that all vehicles serving as conveyors of persons carry proper coverages. This means that all private cars employed for bus use must be specifically covered by liability policies. Otherwise, an accident which involves a person who has paid for being carried,

as might occur on excursion trips, will be found outside of the responsibility of the insurance underwriter.¹

Care must be taken also that vehicles operated by non-owners be covered by non-ownership liability. Caution is given against allowing staff under twenty-five to drive a vehicle whose insurance does not make provision for this.

If protection is not carried for theft or loss, this should be made known both to the parents of the children and to the staff members at the beginning, to avoid any misunderstanding later on.

Whether or not the paid staff members should come under Social Security is something that also must be determined.

.

1. Ledlie and Eckford in Dimock, *ibid.*, pp. 178f.

CHAPTER II
THE SUMMER STAFF

CHAPTER II

THE SUMMER STAFF

"We shall be as fishermen engaged in the greatest of all engagements: that of taking men alive."

-Joost de Blank

A. Recruitment

1. Publicity and Sources

Promotional materials should emphasize the challenge to witness to the Lordship of Christ in the inner city and the opportunity for participation in a true Christian koinonia experience. It should be in attractive format and printed professionally, if at all possible.

The best source for staff members is an enthusiastic staff from the year before. However, there are several other sources from which workers may be recruited. Whether or not all of these avenues are pursued depends upon the total number of staff needed.

a. Listing in booklets on summer job opportunities.

The National Council of Churches yearly publishes a booklet entitled "Invest Your Summer", listing a variety of service opportunities throughout the country. Sponsoring groups must submit essential information by early September for inclusion in the following summer's brochure. This means that before the current season is

over, needs for the following summer should be quite accurately estimated. Because of the wide distribution of this booklet to universities throughout the land, this source should not be overlooked. It has the advantage of contacting potential applicants of a diversified background that the denominational school does not necessarily reach.

- b. Letters to chaplains or student pastors in denominational colleges and seminaries.

Names and addresses of both the institutions and the chaplains can usually be found in the official year-book of the Church. Full information on the nature and needs of the Project should be included with the request that the material be posted on a student bulletin board and/or the appeal conveyed orally.

- c. Visits to colleges and seminaries.

A far more effective means of recruitment is to arrange with the school for one or two of the members of the Executive Board to visit the campus. If the request is made early enough in the school year, chapel time can usually be obtained for presenting the needs to the students. Colored slides from the preceding year's Program, particularly showing staff life, have proven advantageous. Arrangements also can be made for meeting with interested persons either in informal groups or individual conference. Where there are students on the campus who have already served in the Project, some of

the preparation for the visit can be made by them. Visits, if possible, should be made during January or early February, and an itinerary should be planned that makes the wisest use of time and finances.

d. Other non-local sources.

The possibility of enlisting a staff member from overseas should not be overlooked. Many are in the United States as students and guests and might welcome the opportunity to participate in a summer service project of this nature. Inquiries should be addressed to the International Division of the National Board of both the Young Men's and Young Women's Christian Associations, to International House in New York City, and to the denominational overseas mission board. Several denominations also have an exchange program with the church abroad in the form of work or study fellowships. The possibility that the Project might be considered an area or center under a program of this nature should be investigated.

Public school teachers and college professors are usually available during the summer months and provide trained leadership which can be a real asset. The official magazine of the church is probably the best means of communication to this source, either through a block announcement of the need or through a well-written article on the Program.

e. Congregational enlistment.

Primary source of staff in so far as is possible should be the indigenous church. Leiffer has said with validity that a church never comes nearer the ideal of transforming the community in which it is located than when most of its leaders come from the parish about the church. Imported leadership never quite belongs to the institution and the rank and file members are likely to feel that it is superimposed and regards itself as superior.¹ This can be a real danger unless the congregations are made to feel and assume their responsibilities. For reasons mentioned earlier, in many areas it is extremely difficult to secure commitments for teaching throughout the duration of a six or eight-week program. However, this does not preclude enlisting members for shorter periods. "Leadership ability exists among the masses of the people, ready and eager to be tapped. It must be sought out, cultivated, and trained."² All should be challenged with the high calling and privilege of service for Christ. As they labor side by side with dedicated Christians from all over the country, there should develop an increased understanding of what it means to be the Church, the Body of Christ, and members individually one of another.

.

1. Leiffer, op. cit., p. 169.

2. Myers, op. cit., p. 138.

2. Applications and References

An application form should be prepared, suited to local needs and designed to provide essential data on a candidate. As a bare minimum it should include these items.

- a. Name
- b. Address (home and school)
- c. Age
- d. Church membership
- e. Educational background
- f. Specific experience with children
- g. Age group with which applicant is interested in working (including second and third choices)
- h. Specific job for which applicant is applying
- i. Statement of general health (including physical disabilities, restrictions in diet, etc.)
- j. Special abilities and skills (in the form of a check list, with some means of indicating degree of proficiency)

With the completed form, the applicant should include a summary statement of his personal faith and Christian experience as well as a statement of his reasons for desiring to participate in the Program. These are particularly helpful in indicating something of the applicant's spiritual maturity. A recent photo should also be requested.

Three references, not in the applicant's family, should be given, including his pastor, an employer, and a professor or other adult.

The Executive Director should write to each person suggested as a reference, indicating something of the nature of the demands and rigors of the work and enclosing a reference form. Although time and effort would be involved, forms made out specifically for the pastor and for the employer could get at particularizations which blanket forms do not cover. The third form could be more general in nature.

3. The Personal and Campus Interview

Where geographically feasible, all applicants should be interviewed before being accepted. This should be done by the Director or by an authorized person on the Board. An interview supplies information for both parties that can come in no other way and affords opportunity for exchange of ideas and exploration of topics of mutual importance. It should be planned carefully.

One of the advantages of the recruitment visits to colleges is that it makes possible personal interviewing of some who most assuredly will apply. The interviewer should be able to furnish the student with details concerning staff needs and job requirements and should have literature on the Program and an application form to leave with him.

At no time should an applicant be pressed to accept the position. Although those connected with the

Program are understandably enthusiastic, care must be taken not to exaggerate or oversell the situation the staff member is likely to encounter. It is easy also when dealing with the inner city to overpaint the negative aspects and conditions of the community. While no dishonesty is intended in these matters, it can lead to disappointment and disillusionment when the worker arrives on the field.

4. The Contract Agreement

Standards should be set up for evaluating references, training, experience, and health. Enough stress cannot be laid upon securing dedicated, emotionally mature Christians. Time is too short and the problems and needs of the children and families in the inner city too abundant to have to devote time to adjusting a seriously disturbed staff member.

Candidates who are accepted should be notified as soon as possible by the Director and should be provided at that time with the personnel practices of the Program. It is important for the staff member to have this written assurance of all arrangements.

It is likewise important that the Program have the staff member's statement that he understands the policies, and his signature indicating his agreement to them.¹ Therefore, a written contract should be drawn up in dupli-

.

1. Catherine T. Hammett, A Camp Director Trains His Own Staff, Martinsville, Ind., American Camping Association, n. d., p. 12.

cate, one copy to be signed by the staff member and the other by the Executive Director. It should at the minimum include the dates for arrival and departure, a statement concerning acceptance of the conditions of service, a clause specifying the remuneration to be given, and space for parental signature for staff members who are under twenty-one years of age.

B. Disciplines

The objective of the Summer Church Program for its staff members should be that they "attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,"¹ and that they proclaim and teach the Word of the Lord to the people of the community. Admittedly, this is not easy to accomplish in any situation, for Christ has said that "the gate is narrow and the way is hard that leads to life, and those who find it are few."² It is even more difficult for the Christian who is working in a hot and crowded city where temptations and tensions are many and where the long, hard hours of work take an especially heavy toll spiritually, psycho-

.

1. Ephesians 4:13

2. Matthew 7:14

logically, intellectually, and physically. Added to this is the necessity of rapid adjustment to communal life with a heterogeneous staff from many areas of the country. Only a strict regimen will prevent serious difficulties and possible collapse of the Program.¹

The Manual of the Lutheran Neighborhood Summer Program of Jersey City further suggests that these disciplines be self imposed

" . . . or to be more accurate, each staff member needs to yield to, and be led by the Spirit in these matters, for the sake of all concerned. . . . it is hoped that this Spirit-led discipline within each may be dominant, so that the administration of discipline from the directors may be held at a minimum. To use Paul's words: 'The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness,'² self-control; against such there is no law.'"

1. Devotional

a. Personal.

Each staff member should be urged to make time both in the morning and evening for:

1. Quiet time
2. Bible reading
3. Prayer, including intercession

If possible, a room should be designated in the living quarters solely for this purpose and no talking should be

.

1. Staff Manual, Lutheran Neighborhood Summer Program of Jersey City, unpublished, 1961, p. 7.
2. Ibid.

allowed in it. This private devotional life should be in addition to the assembling together of the group. It should be suggested that intercession be made for each staff member and for the children and their parents in the parish to which the individual is assigned. The need is great for learning how to pray men into the Kingdom.¹

b. Corporate.

1. Monday mornings

Only those who have experienced it can fully appreciate the absolute necessity of setting aside one day for feasting upon God in preparation for the week's work. The structure of this day can not and should not be rigidly fixed in a manual of this nature. Each Program in its planning should seek and follow the leading of the Spirit for its own situation. However, a schedule is suggested here for those who desire it, with Mondays designated as the day of preparation.

Awakening	- 9:30 A. M.	Complete silence
9:30 A. M.	-10:15 A. M.	Holy Communion
10:15 A. M.	-11:25 A. M.	Bible study
11:25 A. M.	-11:30 A. M.	Break
11:30 A. M.	-12:00 noon	General discussion

From the moment of awakening, strict silence should be observed, with the exception of the worship responses, Bible study, and discussion period. It may be necessary for the staff members responsible for preparing the meals at times to break this silence, but these occasions should

.

1. Ibid.

be kept to a bare minimum. Needless to say, letter writing, radios, and other unnecessary noise are out of order on these mornings. This discipline is not easy, but the results produced are of great importance.¹ Staff members have testified that it was the empowering and refreshing of the Spirit on this day that enabled them to meet the challenges of the week. They likewise have expressed special gratitude for the discipline of silence and for the Holy Communion. One of the participating churches should be designated as the meeting place for this day, and the entire staff be gathered together.

2. Tuesday through Fridays

Each succeeding morning, Tuesday through Friday, it is perhaps better to have each church staff meet separately in its own building for devotions. The schedule will be determined by the time of the children's arrival, but it should be planned that a full hour be given to this devotional preparation. The staff members should alternate in leading, choosing whatever form of worship they desire, Scripture and prayer, however, being integral parts. The remainder of the hour might be spent in the private reading and discussion of a study book,

.

1. Ibid., p. 8.

such as Andrew Murray's With Christ in the School of Prayer and Dietrich Bonhoeffer's Cost of Discipleship, or, in any way that the staff feel would be most profitable for their spiritual growth.

3. At supper, Monday through Fridays

After the usual offering of thanks, either before or while the meal is being eaten quietly, a chapter of Scripture, selected and read by a staff member, would be fitting.

4. Daily prayer

Some staffs have, on their own initiative, arranged to meet for prayer at an appointed time later in the day when the complete staff is together again. This has been done at various times--just prior to the evening meal or immediately following, before the group disperses. It should not be compulsory and is something that should spring spontaneously from the group themselves.

Likewise both men and women have found tremendous blessing in shared prayer in their respective dormitory groups before retiring. It is usually not possible for the entire dormitory to be together for this--some may be out, others already sleeping--but the wind of the Spirit has been felt to sweep over these small bands of praying Christians in mighty and wonderful ways.

Although it might seem impossible in communal

living to find the quiet and privacy for two or three to gather together, staff members have given testimony of awakening during the night and of kneeling together in the darkness by their cots. Here some of the most intimate of communions with Christ have taken place. "One never knows where the Holy Spirit may come into a relationship or a company, and give it His own stamp of meaning and power."¹ Furthermore, says Shoemaker, "the hours when one lives in the stream of the Holy Spirit are the creative, energized, almost miraculous times when one knows firsthand the power of the Living God, flowing in and through him."²

Prayer must be the powerhouse of the summer church Program, the Holy Spirit the dynamo. Without this utter dependence upon God by all concerned, every effort and undertaking is for naught.

2. Intellectual

Depending again on the scheduling of the day, the lunch hour can afford opportunity for significant discussion and learning, either during the meal or immediately following. This is especially true where there is an hour and a half break between the morning and afternoon program.

.

1. Samuel Shoemaker, *With the Holy Spirit and With Fire*, New York, Harper Bros., 1960, p. 110.

2. *Ibid.*, p. 15.

Some pastors choose to devote this time to informal instruction in Christian doctrine. Others have spent it assisting staff members to answer specific theological questions that have been asked them by the children, or in discussing problem situations. Some time, of course, should be given for relaxation and for setting up for the afternoon session.

Pastors and staff members can have frequent opportunity for stimulating discussions throughout the summer. Sometimes the way is provided by occasionally setting aside an afternoon or evening on a week-end for an open house at one of the parsonages.

Other intellectual disciplines are discussed later in this chapter.

3. Personal

Much will be learned of what is necessary under the personal discipline by experience from year to year. However, there are some basic disciplines that should be established at the outset.

All staff members should be expected to be on schedule. Last minute rushing is not conducive to a good frame of mind for worship, teaching, or dealing with others.¹

.

1. Ibid., p. 8.

Because of the necessity for adequate rest and as a safeguard to health, hours should be established when the staff must be in bed with light out and quiet. It is not unreasonable to expect this to be 11:00 P. M. when teaching must be done on the following day. It should be remembered also that proper sleep is important on the night preceding the morning set apart for silence and spiritual preparation. Later hours may be given on week-ends.

The Program has a responsibility for the well-being and safety of the staff, including those over twenty-one. Anyone who knows the big city well realizes the dangers that are inherent in its life. It is different in many ways from the small towns and farming communities from which many of the staff will come, and they need to be made aware of this fact at the outset. Possible problems should be anticipated before they arise. Christian youth have a tendency to be extremely altruistic. Many find it difficult to believe that anyone would have anything but the highest of motivations and intentions. Many, too, have a wholesome innocence and naivete that are not to be despised. If tactfully handled in Christian love and concern, no embarrassment or resentment need be felt at having to be told some of the bold facts of life as they exist in special concentration in our urban areas.

Some definite decisions should be reached regarding dating. It is strongly suggested, on basis of ex-

perience, that there be no blind dating, and this term should be clearly defined. It is well to confine dating to week-ends so that there is no danger of social life interfering with the performance of duties.

Many secular camps regulate the smoking privileges of their staff members and prohibit the use of alcoholic beverages. A Christian project should do no less and, indeed, its standards should be higher. Staff members should know before they sign the contract what the Program's discipline is in this as well as in the other areas that have been discussed. Discipline of the women should be the responsibility of the housemother and for the men the Executive Director or other especially appointed man.

C. The Staff Manual

A staff manual provides one of the best means of being sure staff members have all the basic information necessary for orientation to their new experience. It may be compiled in the early spring and mailed to all applicants as they are accepted or it may be given out upon arrival. There are decided advantages, however, in having the manual in the staff members' hands before the summer. For one thing, it can answer many questions which they need to know before they arrive and can save a great deal of correspondence. It may include the following

topics:

1. Short history of the Program and brief resume of preceding year.
2. Goals and objectives.
3. Staff disciplines.
4. Map of the community.
5. Outline of the daily schedule.
6. Suggested bibliography for advance reading.
7. Chart of the organization of the staff, indicating persons to whom each is responsible.
8. Orientation Week schedule.
9. Records and reports required, with samples of each.
10. Housing arrangements:
 - a. Quarters
 - b. Closet space
 - c. Linens
 - d. Laundering
 - e. Keys and hours when doors are locked
 - f. Cleaning and other chores
11. Job analysis sheets for cleaning, meal preparation, table setting, dish washing.
12. Meal schedule and kitchen privileges.
13. Clothing to bring.
14. Insurance provisions.
15. Medical arrangements.
16. Program library facilities.
17. Cashing of checks.
18. Use of telephones.
19. Free time policy, including hours when men must leave place of women's residence.

20. Mailing address and location of Post Office.
21. Regulations regarding visitors.
22. Invitations to lunch, dinner, etc. in homes.
23. Sunday worship.
24. Names, addresses, and phone numbers of the permanent staff. (Names and addresses of the summer staff should be sent out as soon as completed.)

The manual should be in such form that supplementary pages may be easily affixed, as, for example:

1. KP and chore duty sheets.
2. Mimeographed materials distributed during Orientation Week.
3. Suggestions and helps as the Program progresses.
4. Inspirational items.

Do not, however, expect the staff to read long pages of solid typing after they arrive. They will be more than busy from the first minute. The manual should be kept as concise as possible, while yet including all that is essential.

D. Maintenance

1. Housing

The type of housing necessary will be determined by the size of the staff. However, every effort should be made to secure separate but dormitory housing for both men and women. The advantages of this communal living cannot be emphasized too strongly. It fosters a closeness that cannot be realized when staff members are dispersed

throughout the parish.

The housing needs should be made known early in the community and be the subject of earnest prayer. Often there are public buildings that are not used during the summer months. The parish houses of churches also sometimes stand vacant. Inquiries should be made concerning possible availability and the facilities inspected for their adaptability to dormitory needs. For two summers the Lutheran Project in Jersey City has been privileged to use the facilities of Temple Beth-El as housing for its women and as a refectory for the entire staff. Located centrally to all four participating congregations, it has been ideally suited for these purposes. The deep gratitude the staff feels toward the Rabbi and members for their overwhelming generosity and helpfulness can never adequately be expressed.

Another possibility for housing might be the rental of one or two vacant apartments in a building in the area, if such could be obtained for a two-month period. This has been done by the East Harlem Protestant Parish in New York for its summer workers.

a. Fire regulations and notification of the Police.

As a precaution against fires, as soon as housing facilities are found, the Fire Department should be notified and told of the arrangements. Many cities have

fire regulations concerning the housing of persons in public buildings. The Fire Chief will undoubtedly wish to inspect the building and to make suggestions as to the best possible emergency exits. Fire fighting equipment should be available and conspicuous. A fire drill should be held soon after occupancy.

The Police Department should also be notified so that no undue alarm is caused and that routine checks may be made periodically.

b. Facilities, equipment, and supplies.

Housing quarters should include adequate space for healthful living and should be properly ventilated. Safety requirements for emergency exits should be met. There ought to be a sufficient number of toilets and wash stands, at least one for every eight persons, and facilities for showering as well. The women in particular will want to do a great deal of hand laundering. Some provision, therefore, should be made for drying space. In order that maximum privacy be afforded, sleeping quarters should be able to be completely shut off from other areas of the building. Windows, if not equipped with shades or drapes, should be covered in some other way. In this regard, two or three coatings with a paste made with household cleanser has proven more effective than glass wax. All outside doors and windows should have locks. While the Program cannot assume responsibility for lost or

stolen articles, reasonable protection should be afforded the staff's personal property.

The housemother should have the privacy of a room to herself. If possible, also, one room should be set aside for an infirmary.

The congregations should be canvassed for cots and roll-away beds which can be spared for the duration of the Program. The Red Cross has been found willing to loan disaster cots on condition that they be available should an emergency occur. Members of the congregations ought to be able to provide sufficient numbers of pillows and blankets. A list should be kept of all articles borrowed and each item tagged. It is advisable to rent pillow slips and sheets from a linen supply service, since this takes care of laundering also. The cost is nominal in comparison with the benefit derived.

Living quarters should contain a telephone both for emergency use and for convenience. Personal calls should be at the expense of the individual.

A chair might be provided by each cot for personal effects and a rack or other means for hanging clothes easily accessible. Orange crates or a chest of drawers in the bathroom might suffice for holding cosmetic and toilet articles. Hooks or lines are needed for towels and washcloths.

Although perhaps considered a luxury, a dehumidifier would be a tremendous boon to health and morale. This is particularly true if a basement area is employed for housing. High humidity coupled with wet clothes and often used showers produces a perpetual dampness that makes for dank and unhealthy breathing. It is sometimes impossible under such conditions for towels to dry out between usage.

The following supplies should be available in the place of housing and storage space designated for the same:

- Toilet tissue
- Paper towelling
- Soaps and cleaning solutions, including disinfectant
- Small paper bags for sanitary napkins and a disposal can for same
- Wastepaper baskets
- Pails, mops, brooms, dustpans
- Abundant supply of old rags
- Ironing board and iron

A periodic check should be made for items that need to be replaced.

c. Cleaning

The staff should assume responsibility for the cleaning and care of the living quarters, bathrooms, kitchen, and dining areas. Periodic, organized cleaning plus individual neatness will aid in the comfort of all. It will also cut down on possibility of roaches and rodents. Weekly schedules with assigned responsibilities will greatly facilitate the handling of this routine, but essential

household chore. A job analysis should be worked out so that the staff knows exactly what is to be included in the cleaning. Some things will need to be done daily, others twice a week and weekly.

2. Meals and Food

a. Kitchen and dining area.

If at all possible, all meals should be prepared and served in one of the buildings used for housing. The kitchen ideally should provide:

- Rodent-proof walls, floorboards, and cabinets
- Refrigeration for milk and perishables
- Clean, dry storage for bulk food
- Facilities for washing and storing pots and pans
- Dustfree storage for dishes and tableware
- Equipment for cooking and preparing food for thirty to forty persons
- Ventilating fans
- Daily garbage disposal

An ample supply of dish rags, scouring pads, soap, and clean dish towels should always be on hand. Dishes, silverware, and cooking utensils should be inventoried before the season starts and the sources clearly listed and marked on each piece so that there is no confusion at the end of the Program. The dining area should be easily accessible to the kitchen and contain sufficient number of tables and chairs for the entire staff and occasional guests. Rolls of paper for table cloths, napkins, and paper cups should be ordered wholesale and replaced as needed.

b. Meal provisions.

All food should be provided by the Program with the exception of meals eaten by the staff on their own. No food should be removed from the kitchen unless it is for official use. Snacks ought to be made available and clearly marked so that there is no danger of eating food intended by the dietician for future meals. It is strongly suggested that the staff be required to eat all week-day meals with the Program and that individual invitations be accepted on week-ends only. Sign out sheets should be posted for week-end use.

Because of the necessity of meeting rigid time schedules during the week, it is advisable to have meals served at set hours. Time should be allowed for adequate preparation and clean-up. The week-end schedule could be somewhat more flexible.

c. Menu planning and food purchasing.

While staff members who indicate special interest in nutrition may be responsible for planning breakfast, lunch, and week-end meals, it is suggested that a skilled dietician plan the evening meals during the week so that a balanced diet is assured. Quantity cooking is not easy and requires careful estimating if there is to be sufficient food and no waste. Books on nutrition and quantity cooking are available from public libraries, the United States Government Printing Office, and usually gas and

electric companies. A careful record should be kept for future use of daily menus and numbers served. Meals should be varied and not repeated on the same days of the week.

It is also advisable to keep either weekly or bi-weekly food records, listing by article the units brought forward, purchased, used, and on hand. This will enable a running inventory to be kept. If meals are planned by the summer staff, food needs and menus should be turned over to the dietician or chairman of the kitchen committee at least a week in advance for approval and purchasing.

On basis of quantities consumed during the current year, bids might be obtained from grocery firms and food purchased wholesale for the coming season. This would eliminate a great deal of time and energy expended in shopping piecemeal and would cut down on costs as well. Ott suggests that it is

" . . . advisable to establish a continuing relationship to one or two dependable wholesalers of groceries and meat. . . . The amount to be ordered for delivery at any one time should depend upon the availability of storage facilities.

"Orders for groceries, including canned goods, should cover from one-half to two-thirds of what is needed for the entire season. Arrangements can be made for delivery prior to the opening of camp and at intervals throughout the season of such quantities as can be stored at one time. . . . Number ten cans should be ordered for economy."¹

He also warns against buying fresh meat in large quan-

.

1. Ott in Dimock, op. cit., pp. 187f.

titles for storage when refrigeration can not be kept below 34°. ¹

A month or so prior to the beginning of the Program requests might be made in the congregations for certain foodstuffs--large tins of fruit juices and packaged cookies, for example. This gives every member an opportunity to share in the Program and release funds for other expenditures.

Surplus government foods might also be available. Efforts should be made to secure contributions from chain stores, milk companies, and other concerns that frequently make donations.

Ott suggests that

"Toward the end of the season caution should be exercised in buying, to prevent carrying large inventories over into another year. This is particularly wise in respect to open cases of cereals and dry groceries. Usually arrangements can be made with wholesale firms for the return of unopened boxes of canned goods.

"Deliveries to the kitchen and the storeroom should be checked carefully against invoices. It is surprising how often shortages in deliveries show up. . . . Duplicates of delivery invoices, signed by authorized persons, should be filed. . . for checking against original bills." ²

All food purchasing should be handled by the Business Manager or other authorized person in conjunction with the dietician and complete records kept of quantities

.

1. Ibid., p. 187.

2. Ibid., p. 189.

and costs of each item.

c. Preparation and KP duty.

Because of the rigors of the daily schedule, it is well to have volunteers from the congregations prepare the evening meal Monday through Friday. The chairman of the kitchen committee, as suggested earlier, should be in charge, seeing that each meal is cared for and that a key woman is appointed in each congregation to recruit assistants. The chairman, however, need not always be present. It is probably easier if each congregation is responsible for a week at a time.

All other meals should be prepared by the staff. Lunches should be packed the night before and grouped according to churches. Special KP sheets should be prepared with staff designated for table-setting, dishwashing, breakfast and lunch preparation. Responsibilities should be clearly defined. Week-end meals can be handled with more freedom and the staff themselves may wish to work out their own arrangements.

3. Transportation

The Board should reach agreement on the extent of transportation allotment to be made for travel to and from the location of the Project. It is suggested that round-trip bus transportation be paid, but that, if necessary, a limitation be placed on the farthest distance from

which full cost can be given. Those driving by car should be reimbursed for bus travel and allowed so much per mile for each additional passenger. If a list of the staff and their home addresses is sent out a few weeks prior to Orientation Week, car pools perhaps can be arranged. Transportation forms similar to those in the appendix should be sent out with the contract and returned as soon as possible. Volunteers from the congregations should be enlisted to meet buses, trains, and planes.

Should local bus transportation be necessary during the course of the Program, the staff member should be reimbursed. However, it is to be expected that reasonable distances be covered on foot.

4. Health

Precautionary measures should be taken to insure the health and well-being of each member of the staff. The services of a licensed physician should be assured and transportation and telephone available at all times. Basic first aid supplies should be on hand in the places of housing and at each church. In addition, a thermometer and essential medicines should be in the dormitories. The Program physician will be able to make recommendations on what is needed.

The entire staff should be fully covered by accident insurance while participating in activities of

the Program. If health and hospitalization are not covered by the Program, this should be clearly stated in writing and included as part of the contract so that no misunderstanding may ensue. It may be felt wise to secure a release, signed by the staff member and duly witnessed, absolving the Program from responsibility for any accidents occurring during off-time periods, even though use of the Program facilities and property may be involved.

Perhaps in lieu of health insurance, the Program could agree to a certain amount for each staff member for payment of prescriptions should special medication be prescribed in case of illness, with the stipulation that anything beyond that amount must be paid by the individual.

E. Training

1. Pre-Summer

Once the staff is completed, the Director should keep in touch with every staff member by mail. Hammett suggests that correspondence may form a major part of the training of the staff before arrival.¹

Furthermore she says:

"Correspondence helps set the tone of relationships which will be carried on in supervision later; correspondence will help the counselor

.

1. Hammett, op. cit., p. 12.

know something of the Director's way of work. A letter may be friendly, informal, and still be informative and businesslike."¹

a. Bibliographies.

A list of books should be sent to each staff member as soon as the application is approved, with the suggestion that as much reading as possible be done in preparation for the summer's experience. Since many of the staff will be in areas where the books are unobtainable, the Project should invest in a dozen or more of the best and have them available for loan by mail as well as for the permanent library. The bibliography should include books in the following categories:

1. General references on the inner city
2. Case studies in metropolitan communities
3. Racial understanding
4. General children's work in the church
5. Specific age group references
6. Personal spiritual growth

While advanced reading is urged, it is well not to have it required. Some will desire and be in a position to do more than others.

b. Curriculum materials.

Assignment of staff to particular age groups

.

1. Ibid.

is an occasion for prayer, for without personal interviews and even with them, it is difficult to know where an individual can best serve. Application and reference forms should be carefully studied and the staff member's own preference given every consideration. Assignments can not be made until the staff is complete and even then they can only be tentative, since sometimes enrolments do not come in as anticipated and a last minute change in age grouping is necessitated. The staff should understand that while such a change is not expected, it is nonetheless a possibility and their willingness to adapt to an emergency should be requested. However, moving ahead in faith that the assignments will be permanent, curriculum materials should be sent to the staff so that they will have time to familiarize themselves with the lessons and do as much advance preparation as possible.

c. Printed helps.

From time to time additional resources may be sent: material on special duties and responsibilities, inspirational items that encourage growth and build morale, and information on late developments. These may be mimeographed and personal notes added.

d. Training course for local staff.

Staff from the local congregation have an added advantage. They can be available for a pre-summer training course and the opportunity should not be lost. If

enlistment is done early, a six-week leadership class can be held in the spring for teachers and interested persons from all participating churches. Subject and content might be determined by the group themselves, based on their felt needs. It could be centered on the curriculum to be taught, the characteristics and needs of the child, methods of teaching, or the Bible itself. Indeed, the desire might be for helps in personal spiritual growth. The study of the Acts of the Apostles or of the person and work of the Holy Spirit could be vital and empowering as they look ahead to their summer service.

2. Orientation Week

An intensive training period "on location" immediately preceding the opening of the season has so fully proven its value that it can be considered almost indispensable in staff training and supervision. Dimock writes:

"Its dividends are evident throughout the season in the heightened spirit and competence displayed by the staff. To omit it because of the cost probably signifies administrative shortsightedness or astigmatism, unless, first, there are no new staff members or only a few, and second, the staff is available as a unit for substantial training before coming to camp."¹

He goes on to cite some of the major values of an orientation program:

- a. New staff members are able to acquaint themselves with facilities and environment before

.

1. Dimock, op. cit., p. 106.

the children arrive.

- b. The experience helps the staff to achieve a sense of "at-homeness" and unity among themselves as a team.
- c. It stimulates a feeling of readiness for the season's work.
- d. The staff can effectively become sensitized to the objectives and purposes of the Program before work is begun and not when the summer is half over, as is sometimes the case.
- e. There can be more concentrated orientation in the policies, regulations, and methods of the Program.¹

While the length of the training program may vary, a week is recommended. Reimann cautions that in this orientation period "an easy rapport should be achieved between director and counsellors, so that freedom of expression will not be frozen by a dogmatic attitude on the part of the director. . . . The director should be open to suggestions and should not dominate the decisions."²

a. Essential elements of training.

Insofar as is possible, the orientation should effectively combine theory and observation with actual practice. Hammett suggests nine elements that should be included in this training period. Some of them will undoubtedly have been covered in the staff manual, but it is well to see them in toto so that none are overlooked.

.

1. Ibid.

2. Reimann, op. cit., p. 123.

The week's training should help the staff member

1. Know the locality, facilities, objectives, and ways of work of the Program.
2. Know his own job.
 - a. His responsibilities to the children, the other staff members, etc.
 - b. Equipment for his use.
 - c. Other staff members available to help him.
3. Feel secure in his job.
 - a. Know arrangements and policies.
 - b. Know who supervises him and how it is to be done.
4. Know the relation of his job to the total Program.
5. Know the routines for using equipment and facilities and for requisitioning supplies.
6. Know the children with whom he will be working--their backgrounds socially, economically, culturally, and religiously.
7. Know about records and reports.
8. Know the staff responsibilities and limitations.
 - a. At the center.
 - b. In the community.
 - c. On trips with the children.
9. Have a chance to work both with the entire staff and with sections of it to formulate objectives, plans, and ways of work.¹

Since Hammett is not writing for a Christian camp, the noticeable omission is emphasis on worship and the devotional life, which should be an integral part of

.

1. Hammett, op. cit., pp. 10f.

every day, not only during the orientation but throughout the entire season. In this first week together as a staff, a fitting book for devotional study as a group might be Bonhoeffer's Life Together. Other specific components of the week will be determined by local needs, but could include:

1. Church assignments
2. Introduction to the local parish, including a tour of the church and instruction in the use of its AV equipment
3. An outline of the total Summer Program
4. Introduction and discussion of the curricula
5. Urban church orientation
6. Workshop in teaching methods
7. Lesson planning on a departmental level
8. Demonstration classes
9. Instruction in record keeping
10. Creative activities workshop
11. Theory and practice in visitation evangelism
12. Distribution of flyers (see chapter III)
13. Pre-registration party
14. Methods and materials for worship
15. Lesson planning
16. Basic first aid instruction
17. Discussion of trips and recreational activities
18. Lesson planning

b. Scheduling.

Irwin points out that "a person's efficiency drops sharply after two continuous hours of theory and discussion."¹ Rubin sets up an orientation program involving three hours in the morning and afternoon and two and one half hours in the evening, but divides theory and practice in such a way that the schedule does not seem too heavy.² Care must be taken to provide ample free time for the staff to become settled and take care of personal needs. Flexibility should also allow for individual and group conferences with the Director or with the pastor of one's congregation. The main thing to guard against is wearing out the staff before the summer begins! Recreational activities should be planned that give opportunity for real relaxing--perhaps a trip to a beach or lake.

It might be well to schedule an evening when the entire Executive Board could come to dinner so that they and the staff might become acquainted.

c. Leadership.

To obtain the best leaders for Orientation Week, plans must be made early. Many are engaged months in advance. It is not necessary, of course, to go outside of the local community for leaders. It will depend on the

.

1. Irwin, op. cit., p. 97.

2. Robert Rubin, The Book of Camping, New York, Association Press, 1949, p. 37.

nature of the needs and the availability of trained personnel. Bogardus, in selecting leadership for staff orientation, asks:

1. "Is his knowledge and experience trustworthy? Does he know his field?
2. Can he communicate his ideas to others in a way that is interesting?
3. Does he understand that he is to assist leaders with THEIR program and at the points at which they wish help? He is not expected to tell them WHAT to do (unless he has been asked to do that) but HOW to do what they have decided to include in the program.
4. Is his point of view in line with what is Christian? This is important so that he will not antagonize those who need to learn from him.
5. Has he been supplied with information about the situation in which he will participate? Does he know exactly what the leaders will expect of him, the way in which he is expected to fit into the training program to make his best contributions?"¹

Travel expenses for these leaders should be paid and letters of appreciation sent. A small honorarium may be given if the budget allows.

e. The service of installation.

On the Sunday preceding the opening of the Program a service of installation should be held in each of the participating churches during the morning worship.

.

1. Ladonna Bogardus, Planning the Church Camp for Juniors, New York, NCCA., 1955, p. 47.

At that time all who are in any way serving actively in the Program should present themselves at the chancel rail. This group would include those women assisting in the preparation of meals, too. The service should have real substance and meaning and should involve the entire congregation. The Project may choose to write their own or to adapt to their own situation a prepared one such as is found in the appendix.

3. In-Service

a. Library.

Every project should have a library of materials that will help the staff member as he prepares for his work. It should be centrally located, perhaps in one of the dormitories, and might comprise the books given in the bibliography, standard reference works, various translations of the Bible, story books for use with the children, creative activity materials, and audio-visuals, such as flat pictures, flannelgraphs, and filmstrips. Insofar as is possible, these resources should be correlated with the lesson materials. Hammett suggests that during the orientation period there be exhibits of books containing material on the subject under discussion, so that the staff will know what is available for future help.¹

.

1. Hammett, op. cit., p. 28.

One or two of the staff might be assigned as librarians and a system of borrowing devised.

b. Workshops.

Orientation Week is not a cure-all for every problem and situation that can arise. The staff will discover areas in which they need more training as the summer goes on. Provision should be made for workshops and discussion periods weekly, based on the expressed needs of the group. Suggestions may be given on weekly evaluation and report sheets, through personal conferences, or at staff meetings. With the assistance of the staff, the Program Director should plan the hour so that it will be most beneficial to the majority.

c. Staff meetings.

At least one meeting weekly should be held when the entire staff is together for the purpose of discussing plans, programs, and problems that may have arisen as far as the total Program is concerned. At these general staff meetings, weekly events should be considered and schedules made. Suggestions, recommendations, and criticisms might also be made and discussed by the group at this time, with a view toward strengthening the current program. The meetings, while informal, should have some plan and a record ought to be kept of what transpires. Opportunity for congregational staffs to discuss localized situations and the needs of individual children may be

afforded during lunch periods.

d. Supervisory observation.

Irwin comments, ". . . supervision is a form of teaching and its successful use depends upon the skill of the Director and his assistants. Its purpose is to aid the counselor in doing a better job."¹ It also should form a substantial part of the Program Director's responsibilities.

One of the most valuable of all supervisory techniques is observation of the teacher with his group. Dimock defines the values:

1. It provides first-hand, objective information on the group and the leader's relationship to it.
2. It enables the supervisor to observe the methods being used.
3. It helps to create understanding and a good working relationship between the supervisor and the staff member.
4. It enables the supervisor to see the teacher's situation as it really is, not merely as the teacher thinks or reports it to be.
5. It allows the supervisor to identify individuals in the group who need special help.
6. It provides concrete materials for the supervisory conference.
7. It furnishes data by which the teacher can be evaluated.

.

1. Irwin, op. cit., p. 101.

8. It provides important data for determining objectives and content of other supervisory techniques, as, for example, the staff meeting.
9. It helps to measure the effectiveness of a specific aspect of the total program.¹

It is important that careful preparation be made for the supervisory observation. Available records on the children in the group as well as on the teacher should be reviewed. If it is felt advisable, a definite list of things to look for might be made. This, of course, would vary from group to group, but might include items on the physical setting that are either conducive or unfavorable to the learning situation; on the teacher-group relationship; on the techniques of leadership used; on the content of the session and its probable effect on the learners.²

Arrangements should be made with the staff members so that they will be prepared for the observation. In some cases, it is also necessary to prepare the children. No time can dogmatically be set for the length of the observation. Suffice it to say that it should be long enough to yield a complete picture and a proper perspective of what is happening. A few observations that penetrate below the surface are much more effective than

.

1. Dimock, op. cit., pp. 108f.
2. Ibid., p. 110.

a large number of casual, unprepared-for observations.¹
 Their frequency will vary both with the competence of the worker and the nature of the activity.

No writing should be done by the supervisor during the observation, but data should be recorded as soon afterwards as possible while it is still fresh in the mind. This will provide the basis for discussion at the follow-up conference. Under no circumstances should the supervisor disagree with decisions or actions of the teacher in the presence of the children. If criticism is needed, it should be given in private and the teacher helped to see what procedure he should have followed.

e. Conferences.

A part of the in-service training requires that both the Executive and the Program Directors be available to the staff members at all times. The staff should be made to feel that frequent consultations are desirable.

"The individual conference or interview focuses on the specific needs and problems of a specific staff member with his specific group or other responsibility. No matter how much may be done through precamp training or staff meetings in camp, the individualization of all these training experiences requires the individual supervisory conference."²

.

1. Ibid.

2. Ibid., p. 111.

Personal conferences may grow out of these situations:

1. The request of the staff member
2. The initiation of the Director
3. A regularly established procedure
4. A supervisory observation
5. Need for evaluation

Ideally, a personal conference should be held at least every two weeks. This avoids any feeling of being "called on the carpet" and enables the Director to offer assistance in planning without waiting for failures to occur. It also gives opportunity for expression of fears, weaknesses, and hopes, and may serve, too, for the purpose of evaluation and growth.

The evaluation conference should be carefully planned. It is not fair to the staff member to wait until the final week for it. Dimock suggests that for an eight-week camp the first evaluation may take place after a week or ten days, the second at the end of the first month, and the final one at the close of the Program. This eliminates any chance of the counselor saying at the end of the season: "I wish I had known about this sooner so that I could have done something about it."¹ At all times some recognition, approval, and encouragement

.

1. Ibid.

should be given. Criticism should always be constructively and tactfully given. The staff member should be helped to make his own analysis of the situation and its needs, with view toward discovering basic causes. Concrete plans and suggestions should then be discussed.

The wise Director and the pastor also will arrange their work so that they can associate informally with the various members of the staff in an effort to understand their individual needs. Many of the staff will bring with them their love affairs, their insecurities, and their family problems. These should be dealt with understandingly and with Christian love and sensitivity. Opportunity for a real counselling ministry is here and it should not be taken lightly.

It goes without saying that prayer together should be an important part of every personal conference. The Spirit of Christ should pervade and His presence be felt at all times. Unlimited resources are available to the Christian who in faith reaches out and claims the sufficiency of His Lord and Master. Both the supervisor and the summer worker must recognize and accept this grace.

F. Reports and Records

Reports requested from staff members should take into consideration the value as over against the time

involved in filling them out. If little use is to be made of them, they should be eliminated. However, on the other hand, if properly used and consistently kept, they can be very valuable.

During Orientation Week the staff should be told:

1. What records they are expected to keep.
2. Those they will be expected to use or have access to.
3. The purpose of each and the methods for keeping.

They should fall into at least these divisions:

1. Records on the individual child and his family: registration, pupil profile, family visitation.
2. Statistical reports: attendance, calls made in homes, etc.
3. Evaluations: Orientation Week, weekly progress reports, problems, and suggestions for improvements in the Program.

Accuracy and systematic keeping of records should be stressed. If one person fails to record in the area of statistics, for example, it renders useless all of the rest. Definite time should be allotted in the staff member's schedule for the completion of reports, and the individual to whom he is to give them should be made clear. Some will be required daily, some weekly, others at the end of the season.

.

1. Hammett, op. cit., p. 11.

G. Placement of Staff

This is an extremely important matter. There are a great many factors to be considered. It is essential, for example, that there be a harmonious working relationship within each church staff group. There should be, insofar as is possible, complementing of both personalities and talents and a spiritual unity that enables the individuals to deal redemptively with each other. A great deal of prayer must be behind and in the assigning, that it might be Spirit-directed, according to God's own choosing.

The staff should be informed of their placement early in Orientation Week, so that they can begin to plan accordingly. In fact, there is probably no reason why the staff members cannot be informed of their particular church placement even before the summer, if it has already been determined. It is helpful if the pastor can meet with his staff during the orientation period to acquaint them with something of the history of the congregation, its present needs, and its special problems, since these will be different in each church situation. The staff, of course, should become familiar with the physical plant as well.

Churches where largest registration is expected should be given more help. One teacher should be assigned

to each church for each age grouping. How close the grading is will be determined by the number of teachers available, the estimated enrollment within each year span, and the room arrangements which can be made. Additional teachers should be provided in age groupings where the greatest number of children are anticipated. Helpers should be assigned tentatively with the condition that they be willing to serve wherever the need is greatest. This might conceivably change from time to time.

In making the assignment, it is advisable to place one or two older and experienced teachers in each church, and to place the strongest staff in the congregation whose situation is deemed the most difficult. It is well to have at least one male staff member in each congregation. Provision should also be made for an organist in each church and a fairly even distribution of pianists is likewise desirable.

CHAPTER III
DEVELOPING THE PROGRAM

CHAPTER III

DEVELOPING THE PROGRAM

"Two things a master commits to his servant's care: the child and the child's clothes. It will be a poor excuse for the servant to say at the master's return, 'Sir, here are the child's clothes, neat and clean, but the child is lost.'"

- John Flavel

A. Publicity

1. Newspaper

Good promotion is necessary to interest both the members of the parish and the unchurched of the community. Newspaper publicity is probably the most far reaching. Significant steps in the early planning stages should be covered in the local newspaper and a news photographer called in for outstanding developments. One word of caution is given here and that is that there is an unfortunate proneness in inner city work to look upon the problem of race as one of programming. Hopefully all readers of this manual will concur with Father Myers that "It is pitiful when a settlement house displays a symbolical Negro or two when the press is around taking pictures."¹

.

1. Myers, op. cit., p. 110.

2. Photography

Another avenue of publicity involves the enlistment of a competent photographer who can take both black and white pictures and colored slides for projection. It is well to determine beforehand the story that is to be told. Indeed professional filming demands that the script be written before the shutter is ever snapped. This eliminates haphazard picture taking and waste of film and in the long run assures a better story sequence.

One set of slides should be made on staff life to use in the next year's recruiting and another on the overall program, the latter done for educational and promotional purposes by missionary circles in congregations throughout the country. They are excellent also to show or send for loan to a church group that has been supporting the Program by prayer and gift. It is recommended, too, that a special script and perhaps a smaller set of slides be made up that can be used with children. Many times Sunday school classes and vacation church schools are looking for special projects to which to send either useful supplies or financial aid.

3. Flyer

An attractive flyer or brochure should be

printed in large quantity -- perhaps fifteen or twenty thousand -- to be distributed personally throughout the community. This sounds like a formidable job but with careful mapping of streets, vast areas can be covered by children and teen-agers. The summer staff should also spend some time in this distribution, for it is an excellent way for them to become familiar with the neighborhoods. It is best in areas where the front doors of the apartment buildings and projects are unlocked to deliver them to the doors. Otherwise they must be placed in mailboxes. A check should be made with the local post office to determine if permission is required for doing this.

The flyer should contain all of the relevant information, including time, dates, places, registration cost, and something about the Program itself. Parents should be requested to go to the church closest to them to register their children.

4. Letters

This affords a personal means of contact at least with the members of the congregation and Sunday school and those on the prospect mailing list.

5. Posters and Bus Placards

It will greatly aid in quick identification of

the Program if these include a similar picture or carry out a similar theme to that on the flyer. The cost of placing cards in the local busses is not great, but it is well, if funds are limited, to restrict it to a line that runs through the neighborhood of the churches. Posters should be placed in as many places of business in the area as possible, and like the placards should be printed professionally.

Other means of publicity that can be used include bulletin inserts, bulletin notes, radio announcements, and telephoning.

B. Facilities and Equipment

1. Room Arrangements

Ideally, of course, each class should have a room for itself. In most inner city churches, however, this is impossible, so the best use of the available space should be made. This may mean partitioning off a large room by screens or curtains in order that several classes may be accommodated. Several excellent sources are available that give guidance on physical arrangements and on the problem of class groupings under these conditions.¹

.

1. See especially Adair and McCort, *How to Make Church School Equipment*, Philadelphia, Westminster, 1955.

With a little imagination, it is amazing what can be done to transform drab surroundings into attractive, cheerful places for study. Clutter should be removed and the rooms made orderly. The lives and homes of many of the children are in enough disarray without the church adding to it by an impression of confusion.

Limitations of teaching and working space often make considerable adjustment necessary in lesson and activity planning. It is important, therefore, that the staff know early what room or nook they will be occupying. They will want to spend some time before the opening day in arranging it as they desire.

2. Audio-visual Equipment

a. Blackboards and bulletin boards.

It is to be hoped that blackboards or a substitute such as large news print pads can be provided for each class from at least the primary age on. In some cases portable blackboards can serve as room dividers.

There should also be wall space or masonite which can serve as a bulletin board or area for hanging pictures and drawings. Curtain dividers may even be used for this purpose.

b. Flat pictures.

A file in the Program library should provide good illustrative flat pictures as well as some of the masterpieces of religious art. As soon as the curricula themes are known, effort should be made to secure paintings which correlate with them. Sometimes it is possible to borrow these from seminary and public libraries. It should be remembered, though, that a few well chosen pictures are of far more value than many mediocre prints. Since they must perhaps be divided among several churches, in some cases duplicates might be included. Because photos and illustrations of contemporary life in curriculum materials depict white, suburban middle-class society, it is good to supplement occasionally with pictures with which the children can more readily identify.

a. Filmstrips, films, slides.

It is advisable for a committee to sit down with study materials soon after they are selected to see what films, strips, and slides are suggested for use in conjunction with them. Occasionally there is a filmstrip which has been produced specifically for the curriculum series. In this case, each church should have a copy. The Audio Visual Resource Guide gives excellent annotated listings and should be consulted before renting any materials which cannot first be previewed.

Naturally, audio-visual equipment must be available and in good working order. It should basically include:

- a slide and filmstrip projector
- a sound motion picture projector
- a record player

Instruction should be given to the staff as to operating procedures. It is probably well to limit the running of motion picture machines to one or two responsible persons in each church.

A film should never be used as a time consumer or as a substitute for teacher preparation. In a classroom situation, it should be used only if it is the best possible teaching method at that point. To be most effective, it should be previewed by the staff before presentation to the children and should be accompanied by discussion both before and after the showing.

Careful scheduling is necessary if one visual aid is to be used by all of the congregations. This sometimes necessitates the transporting of equipment as well. Also, in many class situations it is impossible to darken the room and departmental or entire group showing may have to be arranged. The committee should weigh very carefully the value of the film as over against the labor and time necessary to provide for its showing.

Because considerable money can be spent in this area, it is well to place it as a specific category in the budget. There is, however, the possibility of borrowing strips from other congregations and several synods and denominations have film libraries on a free rental basis. The number of free film distributing centers is now legion and there is always the temptation of seeking them out because they are free. With the exception of travelogues and nature films which can possibly be used in connection with a mission study or a unit on God's world, their subject matter is usually totally unsuitable and their use is discouraged.

There are other audio-visuals that might be mentioned. Phonograph records, for example, can be used to advantage, particularly with nursery and kindergarten children, and also creatively with older children. The limits of the manual, however, do not permit further development.

3. Additional Supplies

Items not available in the congregation should be purchased if possible before the orientation program begins since time then is at a premium.

Standard articles should be ready for use in each church on the opening day and ought to include

Bibles	Staples
Chalk and eraser	Pencils
Paste	Waste baskets
Paper clips	Brooms
Paper cups	Paper towels
Paper punch	Mats or rugs
Paper	Crayons
Scissors	Straight pins
Scotch tape	

As mentioned elsewhere, requisition slips should be used for special needs as the Program moves on.

C. Registration

1. Registration Fees

The Executive Board must determine whether or not a registration fee is to be charged. Undoubtedly discussion can be held for both sides. However, the writer believes that in an extended summer program of this nature a charge is justified. While one does not think in terms of the church's "charging admission," nonetheless that which is offered is costly and precious and something should be sacrificed in order to obtain it. Scholarships, of course, should be made available to those who otherwise would be unable to pay the full amount -- especially in case of large families -- although the family should be encouraged to give what they can.

The Lutheran Neighborhood Summer Program for the past two years charged \$8.00 for the six week period for children aged five to twelve who were eligible to attend for the full day, and \$5.00 for those three to four years old since they did not return in the afternoon. These costs were deemed nominal and in most cases the full amount was received. An additional fifty cents was charged for each of the four day-excursions out of the city in order to defray the cost of chartering busses. Parents were urged, of course, to register their children for the entire period, but a weekly rate of \$1.50 and \$1.00 was offered also, depending on age. This information is included as a guide. Obviously conditions will determine the decision in other summer program situations.

2. Registration Forms

These can best meet needs if they are designed especially for the individual Program. Mimeographing should suffice for printing them. Essential data to be included would be name, address, phone, birth date, school grade, church attended, name and address and phone of person to be called in case of emergency, class to which assigned, and weeks for which registered. A code should be used to indicate the church in which registered. A

parent should always register his child in person, in order that accurate information be obtained and financial details arranged.

3. Pre-registration

It is always helpful to have in advance a fairly accurate indication of the number of children for whom to plan. Pre-registration does aid in this, although probably the largest number of children will enroll during the first two or three days that the Program is in progress. However, pre-registration also enables the opening day to commence without undue confusion and delay, assuring a goodly nucleus for the teacher to begin with. The earliest registration is perhaps done in the Sunday School. During orientation week, registration might be held nightly. A pre-registration party is also suggested and serves several purposes: it brings parents together and registers children, it generates anticipation and enthusiasm for the Program, it gives all a chance to become acquainted informally, and it affords the staff an opportunity to feel their way in what to many is a totally new experience.

It is advisable to have one or two persons designated as registrars in each church. The pastor should probably be one of these since he is in a better position than others to make scholarship arrangements. This gives

him also an immediate contact with the parent.

Pre-registration parties, incidentally, should be held in each church. More children can be reached this way.

4. Importance of Accurate Book-keeping

Care should be taken that a registration card is made out for each child and that accurate indication is given of the weeks he will attend. The cards should be made up in duplicate, one to remain at the church, the other to be kept by the Director. The teachers should have separate sheets or cards upon which to record attendance.

Registration, of course, will continue throughout the Program as the community becomes aware of its presence and work. It is difficult to say whether or not a registration quota should be made. Sometimes a class can become so large that possibility for effective teaching is lost. Children might be channelled then to the class of the nearest age group to their own or to one of the other churches if the distance is not too far. Then again, since there are always a few who can not or do not attend for the whole period, new children coming in sometimes balance the drop-outs. Average attendance rather than actual enrolment should be considered when deciding whether or not to close registration in some classes.

A separate card should be kept on each child to record the financial arrangements and payments made. A

receipt should always be given whenever monies are received, and accuracy in the keeping of accounts is of prime importance. Toward the end of the season, parents who are not paid in full according to arrangements may be reminded of the amount that is outstanding.

D. Daily Schedule for the Children

1. Components

It is difficult to see how any well rounded program of Christian education and nurture seeking to minister to the total man could be without these four essential elements: worship, study, service, and recreation. Naturally, their development in the summer program will depend upon the goals and objectives established at the outset. The writer feels that considerable freedom should be given in working out specific aspects of the daily schedule within this basic framework.

General methods and means will vary from year to year. Always there should be an openness which permits change and discontinuance of an idea that has not worked out after a sufficient trial period. Always, too, there should be growth from the mistakes that are made.

a. Worship.

Of the importance of worship, Leiffer writes:

"Other functions may be duplicated by secular organizations, but the church alone conducts services for the corporate worship of God. . . . City dwellers in particular need the elevating experience of worship. One who has not lived in the impersonal atmosphere of the city--where concrete replaces lawns and trees, where factories shut off the sunset, and where the noise of traffic substitutes for the song of birds and wind in the trees--cannot comprehend the dulling effect of all this on the spirit. . . . Here in the worship service they can be lifted out of their cluttered, man-made environment, into the presence of the God who set the stars in their courses and laid the foundations of the world."¹

The children as a corporate body should be allowed the privilege daily of worship in the sanctuary. For those in the Lutheran Church this should consist of the liturgical service. Until the writer had shared in this worship experience with children morning after morning and had witnessed the growing joy of the Spirit in these young lives over six consecutive weeks, she would not have believed that the liturgy could be meaningful to those so young.

"All glory, laud, and honor
To Thee, Redeemer, King;
To whom the lips of children
Made sweet hosanna ring."²

Whether through interpretation by God-fearing men or the direct breathing of the Holy Spirit, there was a consciousness for many of something of the drama of redemption and the experience of being in the presence of the Almighty.

.

1. Leiffer, op. cit., pp. 181f.
2. Hymn #86, Common Service Book of the Lutheran Church, Philadelphia, The United Lutheran Church in America, 1919.

In addition to this more formal expression of worship given to God in the sanctuary, there should be opportunities for informal experiences of God within the framework of the remainder of the day's activities. They should be both spontaneous and planned and suited to the specific needs of the age groups.

The children should be allowed the privilege of giving for the work of the Kingdom. An offering, therefore, might be received as part of the morning worship and designated for a missionary cause. The offering project could be associated with a special mission study during the Program so that the children would have a personal involvement with Christians in far-away places.

b. Study.

The curricula will largely determine the content here, of course, although as has just been mentioned, there is fine opportunity for supplementing it with a study of the work of the Church either at home or abroad.

Since for many children these weeks will mean their first contact with Jesus Christ as a loving Saviour, there is real responsibility placed upon those shaping the Program and upon every staff member to see that He is presented in all the fulness of His love. Christ must be both taught and lived. For some these contacts may well be their last for many years. There is great mobility within the

inner city and it is not unusual for a family to be here today and gone tomorrow. The Church must make the most of the time. Therefore it is urged again that the Gospel be taught in all of its truth and purity.

Since curricula has been discussed at length in an earlier chapter, little more will be said here. It is wise to schedule the major study periods in the mornings when minds and bodies are the freshest and when the temperature is coolest.

c. Service.

The range of possibilities here are unlimited. Opportunity should be given for service both in the immediate community and within the home. Because ideas for projects are so very numerous, the writer leaves it to the creativity of the individual Program, together with staff and children, to find appropriate ways to express their faith and love in action.

d. Recreation.

This, too, has its proper place when a part of the whole. Young bodies need release of energy and movement. Probably insofar as the Program is concerned, the major opportunity for recreation would be afforded on the days when the children are taken out of the city--if this is included in the scheduling. It would hardly seem, therefore, that any other large segment of time should be devoted to it, although brief recess periods could be given.

2. Timing

One of the greatest dangers involved in setting up and conducting a summer program is that time proportions will be overlooked. It is surprising how quickly and unconsciously a program can be deflected from its original course. Those responsible should sit down periodically and ask themselves just how much of the total time with the children is really being spent in each of the four classifications that have been given. Is it in proper proportion according to the objectives and goals that were set? Usually, if there is any serious overbalance, it is in the area of recreation. It is often necessary to help staff members realize the implications of this. They are under the constant pressure of their children--particularly the older ones--to spend the afternoons at a playground. This might be permissible from time to time, especially if there is no all-day excursion in a particular week. However, recreation must never be allowed to take chief place with the other elements subordinate. Abbe Michonneau, with no intent to depreciate the positive values of wholesome re-creating, has a well taken point when he insists:

" We are fooling ourselves when we depend on methods which have nothing to do with Christianity. . . . Whether we intend it or not, many a youth who comes into our gyms or game fields thinks that he is taking part in something religious. . . . We are fooling our young people

when we let them think they are really Christians whereas they are not."¹

It is entirely possible, if care is not taken, that a two-week vacation church school give more time to teaching the Word of God than a six-week summer program in the inner city church.

E. Special Events

These may be many. Two are suggested.

1. Trips

The children should be afforded the opportunity of an occasional all day excursion out of the city. Trips should be well planned and destinations determined at least a month in advance of orientation week. One member of the permanent staff should be in total charge and the summer workers should know who it is. He should visit the site so that he is aware of all necessary details. He should then map the location and mimeograph it together with other pertinent information and distribute it to the staff members. This should be done for all trips and the materials should be given out during Orientation Week, if possible.

Permission slips should be distributed several days before the planned trips and strict enforcement observed by all staff members and pastors in regard to the

.

1. Michonneau, op. vit., pp. 55f.

deadline for return of these slips. If additional cost is expected from the parent for transportation, the amount should be indicated in the instructions and returned with the slip. These regulations avoid the last minute embarrassment of having insufficient bus space.

Where there are to be special activities such as swimming or boating, separate permission should be received from the parent authorizing the child's participation. Incidentally, where there are several hundred children, boating presents a real hazard in addition to an indeterminable delay when boats are few. The writer does not recommend their use. However, in the event that a Program will choose to include boating, care must be taken that there is a counselor with a life saving certificate and experience in handling a boat with every group that leaves the shore.

Many times parents will want to go along on these excursions and a nominal fee should be charged them for this privilege. Because of the difficulty of supervision over an entire day and because they tire so easily, children under five years of age should not be permitted to take part in these trips unless a parent or responsible adult over twenty-one accompanies them and takes complete charge.

2. Parent Nights

Perhaps twice during the summer, depending on the length of the Program, an evening should be set aside when parents can share more fully in the experiences of the Program at the particular church where their children are attending. Sometimes a convenient point is provided for this at the end of each curriculum.

It is strongly recommended that the evening begin with worship in the sanctuary, according to the form the children have been using. The remainder of the evening may be spent visiting the classrooms, seeing what the children have been doing, and sharing in an informal refreshment period. A short program might be presented on one of the evenings, but it should be kept short. In most circumstances it loses meaning because of any combination of factors, like noise, heat, confusion, already tired children, and excessive length.

F. Evangelistic Visitation

1. During the Summer

Michonneau writes:

"We work with children too much and not enough with families. More often than not it is his anti-Christian family that has the preponderant influence on him."¹

.

1. Michonneau, op. cit., p. 69.

A concentrated, evangelistic visitation must be carried on continuously throughout the Program in the homes of the children. There is no substitute for personal work.

"We must show them a Christianity that is lived, not joined. We must show them Christ in all His love, all his grandeur, all his beauty, so that they will come to him and make him the source and end of their daily lives. That is our goal. We will do it not by activities, but by our words, our deep convictions, our unglossed presentation of his Gospel. We must show them what Christianity is and what it demands."¹

Two evenings a week should be required of every staff member and at least one visit in the home of every one of his pupils. Training should be given during orientation week and opportunity provided periodically for sharing and questions throughout the summer. For many this will be a new experience and they will need special help in steering the conversation to things of the Spirit. Once they have discovered the joy that comes from sharing Christ in a person-to-person relationship, many find two evenings a week insufficient.

A careful record should be kept of every visit made and pertinent information recorded (though not in the presence of the family). Many of the families will be active Christians in a church already and no proselytizing should be done. Others will have but a nebulous relationship and they must be helped to realize their need for a

.

1. Ibid.

commitment of heart and life to Christ.

Members of the congregation should share in these evangelistic labors also. On second visits to families that are unchurched, a member of the congregation might accompany the summer staff worker. This would provide a point of contact when the out-of-town staff are no longer present.

On evenings of visitation, it is advisable to push the supper hour ahead at least one-half hour, so that an early start can be made. It must be remembered that some will be detained because of dish washing and lunch preparation for the morrow. Special prayer should be held as a group prior to going forth to witness.

2. Follow-up

Unless there is an on-going evangelism thrust on the part of pastors and people, there is a serious weakening in the summer's effectiveness. Homes for any reason unvisited during the Program should be visited first in the fall and a continuous ministry of the Word given. This involves more than verbal declaration. It is well to keep in mind the admonition of Joost de Blank:

"It is useless to profess anxiety to convert people to Christianity if we do not interest ourselves in such a matter as whether they have a roof over their heads."¹

.

1. Joost de Blank, The Parish in Action, London, A. R. Mowbray & Co., 1954, p. 97.

In the eloquent words of which he is so capable,
Father Myers writes:

"It is only through love offered again and again that a person becomes alive and in movement toward his destiny. . . . Not to know even the love of man is the condition of thousands who pass along our city streets."¹

For the Christian, he continues,

". . . to follow the way of love means to leave one's self open to the hostility of the unloved. The parish Christian must be willing to submit even to crucifixion at the hands of the angry. The joy of the Resurrection is known in the moment when the other responds with love to the love that is offered. This event, often repeated, is the history of a parish in the Church of God."²

.

1. Myers, op. cit., p. 19
2. Ibid.

CHAPTER IV

POST PROGRAM REQUISITES

CHAPTER IV

POST PROGRAM REQUISITES

"The Church ceased to be an unknown building reserved for those who understood those things, but [it became] the beating heart of the neighborhood.

-Joost de Blank

A. Clean-up, Inventory, and Storage

The day after the closing of the Program should be devoted to general clean-up, inventory, and storage. Church facilities should be thoroughly cleaned and all remaining supplies to be carried over to the following year assembled in one place for inventory and storage.

By far the major cleaning will be required at the places of housing, and it is necessary to have a definite system worked out so that there is no uncertainty as to what individual responsibilities are. The house-mother should be the supervisor in this area and should make every effort toward efficiency and conservation of time. Cots and beds must be dismantled and together with blankets and pillows delivered to their proper owners. Floors and bathrooms must be scrubbed. All housekeeping supplies also must be gathered, inventoried, and cartoned for storage.

The chairman of the kitchen committee should

see that dishes, silverware, and cooking vessels are counted, sorted, and returned to the congregations or individuals loaning them. Canned foodstuffs may be held over for the following year, but also may be donated together with all perishables to a welfare institution. The entire kitchen should be cleaned, including refrigerator and stove. In general, the entire living and eating quarters should be left in as immaculate a condition as possible. With everyone doing his share, the clean-up is not as formidable as it might at first seem.

B. Final Reports

All staff members should be allowed time in the final week for the writing of reports and completion of all records. These should be turned over before leaving to the Director for summary and presentation to the Executive Board.

All bills should be paid as quickly as possible, inventories and values of left over foods and supplies recorded in detail, and the budget balanced. Hopefully, there will be no deficit. Expenses from then on should be applied to the following year's budget. The business manager and the treasurer should work closely together in these final tabulations. A detailed report should be written by the treasurer indicating actual income and expenditures as over against the proposed budget. An auditor should be

engaged, as good business practice, to approve the books.

C. Evaluation

During the final week the Director should hold personal conferences with each staff member for the purpose of evaluation, as has before been mentioned.

However, it is imperative that a definite period be set aside by the entire staff for the purpose of together evaluating the past experiences and making recommendations for the future. Results should be judged in light of objectives to determine whether or to what extent the goals were achieved. Many of the results, of course, will never be known and likewise many of the goals may take a lifetime to achieve. Each phase of the Program should be gone over step by step and free discussion held with the view toward growth and improvement. A mimeographed agenda for each staff member would serve to steer the thinking. The secretary should take detailed minutes at this session.

A meaningful way of closing the season for the staff would be to spend one or two days in retreat, away from the city. After a difficult and exhausting summer, a time of relaxation and refreshment is really needed before starting on the long trip home. For the first time there could be freedom from the pressure of responsibility

and opportunity rather for looking back in reflection on all that the Lord has done. Evaluation could take place in this setting without hurry. Most staff members are understandably anxious to get home. However, if they were led to anticipate this retreat during the weeks and knew that it was a required part of the program as was the orientation, it should be accepted quite naturally.

It is possible to find quiet retreat spots where food can be catered. This is recommended, for complete release from these responsibilities would be a welcome change. The schedule should be loosely structured to allow for personal solitude as well as togetherness.

The staff should disperse to their several homes from this place. An alumni newspaper might serve to keep the staff knit together throughout the year and to inform them of new Program developments.

D. A Service of Praise and Thanksgiving

Regardless of whether or not the staff retreats, a service of praise and thanksgiving should be held. It could be held individually by each congregation and/or the entire staff might choose to gather alone for this purpose. It could be and should be the climax of all that has gone before, and should be bathed in prayer for continued sowing and harvesting of the Word in the future weeks and months.

E. Looking Ahead

No sooner is one season over than another begins. The Executive Board should meet in September to hear the report of the summer ended and to begin plans for the next. Thus that which was begun on faith is sanctified by the Holy Spirit. In a very real sense the summer church program in the inner city must be continuous and on-going. The children and families must not be forgotten. Those who are Christians in other communions will go back to their own churches. The Program should be grateful for the privilege of having been able to share in the Gospel with them and to have helped them in their Christian growth and lives. Others with less obvious commitment should be referred to the pastors of the churches to which they claim affiliation. These pastors should be informed of the contact with the family through the Program and their further evangelistic efforts requested. Those who are totally unchurched should be the special objects of redeeming love. With renewed prayer and zeal the inner city church must heed the compelling commission of the Lord to "go out quickly into the streets and alleys of the towns and bring [Him] in the poor, the crippled, the blind, and the lame."¹

.

1. Luke 14:21 NEB

"I simply argue that the Cross be raised again at the centre of the market place as well as on the steeple of the church. . . . Jesus was not crucified in a Cathedral between two candles, but on a Cross between two thieves; on the town garbage heap; on a crossroads so cosmopolitan that they had to write his title in Hebrew and Latin and in Greek (or shall we say in English, in Bantu, and in Afrikaans); at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where he died and that is what he died about. And that is where churchmen should be and what churchmen should be about."¹

.

1. George MacLeod, Only One Way Left, Glasgow, Scotland, The Iona Community House, 1956, p. 38.

BIBLIOGRAPHY

A. FOR BOOKS:

Bowman, Clarice, *Spiritual Values in Camping*, New York, Association Press, 1954.

_____. , *Worship Ways in Camp*, New York, Association Press, 1955.

Chapman, Margaret, *The Established Camp Book*, New York, Girl Scouts of America, 1946.

Clark, Dennis, *Cities in Crisis*, New York, Sheed, 1960.

de Blank, Joost, *The Parish in Action*, London, A. R. Mowbray & Co., 1954.

Dimock, Hedley S., *Administration of the Modern Camp*, New York, Association Press, 1948.

Drought, R. Alice, *A Camping Manual*, New York, A. S. Barnes & Co., 1943.

Ehle, John, *Shepherd of the Streets*, New York, Sloane, 1960.

Goodrich, Lois, *Decentralized Camping*, New York, Association Press, 1959.

Hunt, George Laird, *Rediscovering the Church*, New York, Association Press, 1956.

Irwin, Frank, *The Theory of Camping*, New York, A. S. Barnes & Co., 1950.

Joy, Barbara Ellen, *Camping*, Minneapolis, Burgess Publishing Co., 1957.

Kean, Charles D., *The Christian Gospel and the Parish Church*, Greenwich, Seabury Press, 1953.

Kincheloe, Samuel C., *The American City and Its Church*, New York, Friendship Press, 1938.

Kloetzli, Walter, *The City Church - Death or Renewal*, Philadelphia, Muhlenberg, 1961.

- Leiffer, Murray, The Effective City Church, Nashville, Abingdon, 1955.
- Loew, Pere, Mission to the Poorest, London, Sheed & Ward, 1950. ✓
- MacLeod, George, Only One Way Left, Glasgow, Scotland, The Iona Community House, 1956. ✓
- Michonneau, Abbe, Revolution in a City Parish, Westminster, Maryland, Newman Press, 1950. ✓
- Miller, Kenneth D., Man and God in the City, New York, Friendship Press, 1954.
- Mitchell, Grace, Fundamentals of Day Camping, New York, Association Press, 1961.
- Musselman, G. Paul, The Church on the Urban Frontier, Greenwich, Seabury Press, 1960.
- Myers, C. Kilmer, Light the Dark Streets, Greenwich, Seabury, 1957.
- Riemann, Lewis, The Successful Camp, Ann Arbor, Univ. of Michigan Press, 1958.
- Roberts, Guy L., How the Church Can Help Where Delinquency Begins, Richmond, John Knox Press, 1958. ✓
- Rubin, Robert, The Book of Camping, New York, Association Press, 1949.
- Sanderson, Ross, The Church Serves the Changing City, New York, Harper, 1955.
- Shoemaker, Samuel, With the Holy Spirit and With Fire, New York, Harper, 1960.
- Southcott, Ernest W., The Parish Comes Alive, New York, Morehouse-Gorham, 1956. ✓
- Trecker, Harleigh, New Understandings of Administration, New York, Association Press, 1961.
- Webb, Kenneth, Light From A Thousand Campfires, New York, Association Press, 1960.
- Webber, George, God's Colony in Man's World, New York, Abingdon, 1960.

Williamson, Margaret, Supervision--New Patterns and Processes,
New York, Association Press, 1961

B. FOR ARTICLES:

Frange, Erwin E., "The Mission of the Church in the Urban
Age," American Lutheran, March, 1961. X

C. FOR BOOKLETS, MANUALS, AND PAMPHLETS:

Adair and McCort, How To Make Church School Equipment,
Philadelphia, Westminster, 1955.

Bogardus, LaDonna, The Church Day Camp, Chicago, NCCA., 1955.

_____. , Planning the Church Camp for Juniors, New York,
NCCA., 1955.

Camp Administrative Forms and Suggested Procedures in the
Area of Personnel, Martinsville, Indiana, The
American Camping Association, 1956.

Good Counselors Make Good Camps, New York, Girl Scouts of
the United States of America, 1955.

Hammett, Catherine T., A Camp Director Trains His Own Staff,
Martinsville, Indiana, The American Camping
Association, n. d.

D. UNPUBLISHED MATERIALS:

Nelson, C. Ellis, "Criteria for Evaluating Curriculum in
Christian Education", for Religious Education
Course, Union Theological Seminary.

Staff Manual, Lutheran Neighborhood Summer Program, Jersey
City, New Jersey.

APPENDIX

Estimated 1961 Budget
Lutheran Neighborhood Summer Program
15 Clendenny Ave.
Jersey City, N.J.

Expenses

Staff

Salary

Program Director, Miss Kay Moldenke	\$ 500
Sextons of four churches	60

Food for staff meals	1,200
----------------------	-------

Transportation

of volunteer staff from homes to Jersey City and return	2,500
local	150

Travel expenses involved in recruitment of staff	300
---	-----

Program

Supplies	675
----------	-----

Printing & publicity	250
----------------------	-----

Postage	30
---------	----

Telephone	25
-----------	----

Insurance for pupils in program	400
---------------------------------	-----

Trips	2,000
-------	-------

Athletic program	200
------------------	-----

	<hr/>
	\$ 8,290

Income

Budgeted item from the 4 congregations	\$ 1,100
--	----------

Registration fees	2,500
-------------------	-------

Other gifts: churches, boards, agencies	4,690
---	-------

	<hr/>
	\$ 8,290

OPPORTUNITY FOR SUMMER SERVICE

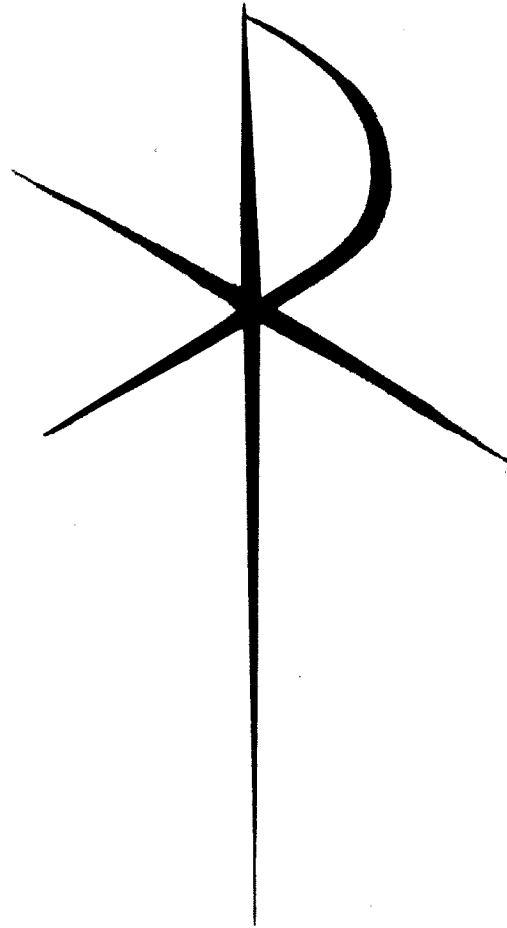
- WHAT:** A summer program in an interracial, inner city neighborhood where children play on hot sidewalks all summer long.
- WHERE:** The Program will be conducted through the Parish Centers of four Lutheran Churches in Jersey City, New Jersey.
- WHEN:** The Program will run from June 26, to August 11. The staff will spend the first week in Jersey City in an intensive orientation and training program under experienced leaders in all areas of Summer Program activities. This orientation will include visits to other Church and Settlement House programs in the Metropolitan area.
- WHO:** The Program will be staffed by college students and graduates giving their summer for the work of the Church and by volunteer workers from the congregations and the community. The college student and graduate staff is expected to number twenty five (25) men and women.
- LEADERSHIP:** The Program will be under the direction of Pastors Ronald Soderquist, John Menges, William Luger and Edward Hansen, as well as an experienced Parish Worker, Miss Kay Moldenke.
- PROGRAM:** The Program will serve some 500 neighborhood children, from many ethnic and religious groups in morning and afternoon hours with religious education, Bible Study, arts and crafts, music, drama, athletics, recreation, and trips. Staff members will have an opportunity to visit in the families of the children.
- OBJECTIVES:** To provide a far reaching Christian witness and ministry in this declining urban community. To win the unchurched to Christ and His Church.
- COST:** The only cost to the college student or graduate staff members will be their transportation to the Program centers in Jersey City and home again, and their spending money. The Program will provide all living expenses of the staff members. If a well qualified applicant encounters financial difficulties, some assistance may be available.
- STAFF PROGRAM:** A special program of staff worship, study and fellowship will be conducted for the enrichment of the personal faith and life of each staff member.

If you are a college student or graduate and are willing to give your summer, we invite you now to consider this opportunity.

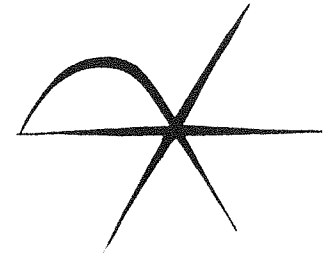
WRITE TO: LUTHERAN NEIGHBORHOOD
SUMMER PROGRAM
124 Grant Avenue
Jersey City 5, New Jersey



STAFF RECRUITMENT
1962

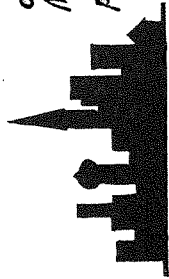


LUTHERAN
NEIGHBORHOOD
SUMMER
PROGRAM

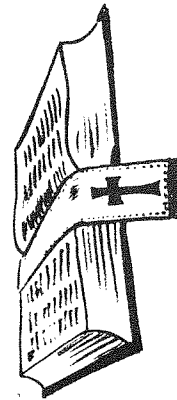
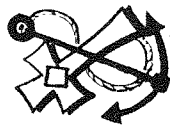


Christ is the Lord.....from rural villages to great cities to all of creation. The L.N.S.P. is dedicated to the proclamation of the Lordship of Christ.

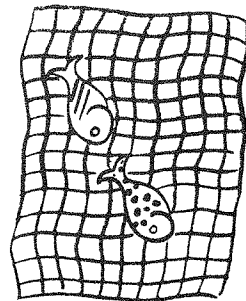
The City.....where the people are; the congregation of the Nations. The L. N. S. P. reflects the call of the apostle Paul in recognizing the Mission of the Church to reach all peoples with the Gospel message.



The Christian Community.....Christ's organism actively testifying to the Gospel. The L.N.S.P. gathers students from various sections of the land into a communal situation consecrated to the proclamation of the Lordship of Christ.



Teaching.....that they might grow. The L. N. S. P. is concerned with the nurturing of children in the Christian faith.



Evangelism.....that they might hear. The L.N.S.P. reaches into the homes of the children with the message of Christ.

Operation

Financed by the four participating congregations, the U.L.C.A., the A.L.C., private donations and pupil registrations, the Lutheran Neighborhood Summer Program is staffed by volunteer helpers from Lutheran Colleges and congregations in the East and Mid-West. The Program continues for seven weeks including an extensive orientation week. The Program assumes the cost of room, board and transportation for the volunteer workers.

Location

The Lutheran Neighborhood Summer Program is a joint operation of four Lutheran Congregations in Jersey City, New Jersey. Jersey City with a population of 300,000 people, is located in the metropolitan New York area. It is an industrial area exhibiting the ethnic, social, and political upheavals typical of the Eastern inner city.

Contract

The undersigned agrees to the conditions of service for the period June 24 - August 12, 1962 as outlined in the Goals and Disciplines established for the Lutheran Neighborhood Summer Program of Jersey City, New Jersey. The undersigned likewise understands that accidents occurred during any part of the official program are covered by insurance. Minor illness up to \$10 per person will be paid by the Program as well. However, hospitalization is the responsibility of the applicant.

parent's signature

(Parent or Guardian signature
is required if applicant is
under 21.)

staff member

Executive Director

- - - - -

Contract

The undersigned agrees to the conditions of service for the period June 24 - August 12, 1962 as outlined in the Goals and Disciplines established for the Lutheran Neighborhood Summer Program of Jersey City, New Jersey. The undersigned likewise understands that accidents occurred during any part of the official Program are covered by insurance. Minor illness up to \$10 per person will be paid by the Program as well. However, hospitalization is the responsibility of the applicant.

Parent's signature

(Parent or guardian signature
is required if applicant is
under 21.)

staff member

executive director

Applicant (and parent, if required) should sign both the upper and lower portions of this page and return it intact with Application and Additional information forms. When application is approved the upper half will be returned to you, signed by the Executive Director.

TRANSPORTATION ARRANGEMENTS

Please complete this form as soon as your plans are complete and mail to:

The Rev. Edward Hanson, Exec. Director
Lutheran Neighborhood Summer Program
2681 Hudson Boulevard
Jersey City 6, New Jersey

HOW ARE YOU COMING? Bus _____ Car _____ Train _____ Plane _____

WHEN ARE YOU COMING? Day _____ Hour _____

AT WHICH TERMINAL? Greyhound Terminal Jersey City _____
Greyhound Terminal Newark _____
Greyhound Terminal 34th St. _____
New York _____
Greyhound Terminal 50th St. _____
New York _____
Trailway Bus Terminal New York _____
Port Authority Bus Term. N.Y. _____

Grand Central New York _____
Penn. R.R. Sta. New York _____
Newark R.R. Sta. _____

East Side Airline Terminal N.Y. _____
Newark Airport _____

Other _____

DO YOU WISH TO BE MET? YES _____ NO _____

Please read the section in the Manual on Transportation Arrangements carefully.

SIGNED _____

_____ name

Estimated Travel Expense Form

1. This form is to be filled out and returned with your application and Additional Information Sheet.
2. Regardless of what method of transportation you are planning to use it is important that you fill in the amount it would cost if you travel by bus. Get this cost from your local bus ticket agent.

A. Approximate mileage from point of departure _____ to

Jersey City, ^{city} New Jersey

_____ miles

B. Approximate mileage from Jersey City to point of return

_____ city _____ state

_____ miles

C. Estimated total round trip mileage

_____ total miles

D. Cost of round trip bus fare

\$ _____

3. Check method of transportation you are considering using

☐

bus

☐

train

☐

air

☐

car - will not pick up others

☐

car - will pick up others

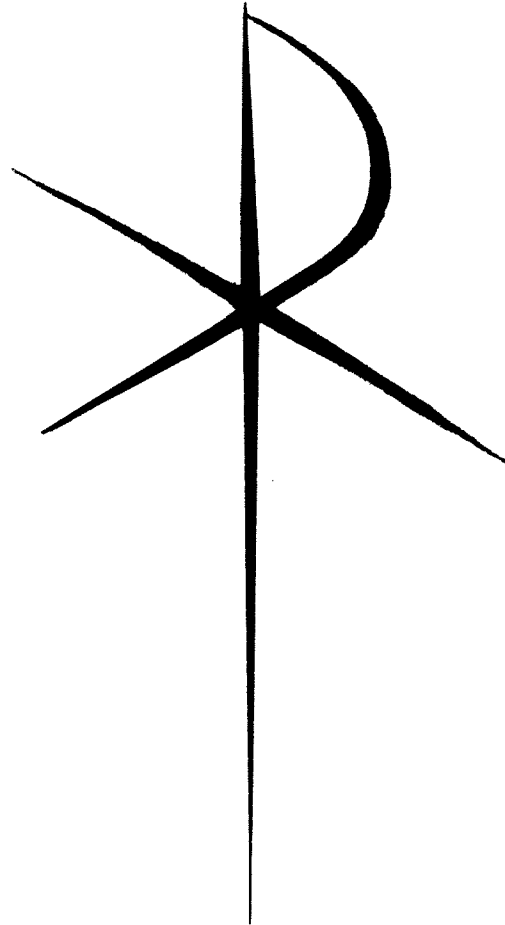
Note - Because of limitations on the financial resources of the Program, the travel subsidy may not be applicable beyond the 1,200 mile distance of Jersey City. Persons beyond this distance will be given consideration - but we may not be able to afford the cost of bringing you here.

4. If you are beyond the 1,200 mile limit please state below whether you would be able to pay all or a portion (how much?) of this additional cost.

*

Do not write in this space

Decision reached by Director and permanent staff



**LUTHERAN
NEIGHBORHOOD
SUMMER
PROGRAM**

AIMS OF THE LUTHERAN NEIGHBORHOOD SUMMER PROGRAM

A. GOALS FOR THE CHILDREN IN THE PROGRAM

That they may grow into every kind of health and maturity - - spiritual, emotional, and physical.

We believe the child consciously or unconsciously develops a more Christian way of life, and a more dynamic and real relationship with his Saviour, through several avenues of growth, including:

1. His relationship with his teacher, who seeks to love and accept him in the spirit of Christ
2. The teaching of God's Word, the learning of Christian hymns, practice in prayer, and other Christian disciplines
3. The opportunity to work with his hands, to play, and to study in a Christian environment of relationships.

We recognize that while our eventual goal for every child is that he may grow into maturity in faith in Christ, our immediate goals may be different for children with different immediate needs. For example, if a child comes who is rather obviously emotionally disturbed-- who has a father who beats him and a neglectful mother-- then his immediate need is to find a warm and meaningful relationship with staff members. He needs to experience that adults can love and accept him as a human being. This experience will prepare him so that he is able to accept the love of God in Christ.

In other words, we are person-centered in our goals. We do not think of goals in terms of how many Bible verses are memorized, or how much material is covered, or how many children are in attendance.

In dealing with children, therefore, who evidence their own inner unhappiness by disorderly behaviour, talking back to teachers, or by other kinds of "problem" conduct, our attitude is one of seeking to understand the source of their problem behaviour rather than taking a punitive attitude.

This does not mean that the staff member permits himself to be "run" by the children. But it does mean that his goal is the growth of the child, not the perfectly disciplined group.

B. GOALS FOR THE FAMILIES FROM WHICH THE CHILDREN COME

Goals for parents and other relatives of the children in the Program are based on the assumption that the families usually have many unmet needs. For example, many homes are fragmented, with only the mother raising the children. In other homes, both parents work, and the children are receiving a minimum kind of care. In some homes an older sister is expected to assume nearly all the duties of a mother. Harshness, drinking, economic hardships are common foes of the child's well-being.

Many of the parents and other relatives are unchurched. Some hold only nominal membership in a congregation.

Therefore, we would express our goals for the families in this way:

1. We seek to learn about their needs, spiritual and social, through visitation by the Staff. Detailed information will be noted by the visitor on a Visitation Card.
2. We then determine how we may respond to those needs.

This may involve several visits by Summer Staff members and by the local pastor. Hopefully, many families will learn to trust one of the Lutheran churches through these relationships and will respond to our invitations to worship.

It is possible that a few families living near one another might form a Bible study group through these visitations.

3. Our ultimate goal for the entire family is for them to have a mature faith in Christ and a living relationship with the Church. However, we recognize the need for a deep understanding and sympathy with their life-problems, and the frequent necessity of patiently leading them to this ultimate goal by gradual stages. The first stage is usually a happy child running home from Summer Program, and then a pleasant visit by a concerned staff member. Please notice, however, that this is only the first stage.

C. GOALS FOR THE COMMUNITY (PARISH)

Through the Summer Program, in all our publicity and relationships, we seek to witness to Christ to the entire community.

We will therefore cultivate positive relationships with all persons whom we meet. The staff member is never an anonymous person in Jersey City. The clerks at the local drug store, supermarket, and newsstand will soon know that you represent the Lutheran Neighborhood Summer Program, and a good or bad opinion will be formed in their thinking.

Staff coming from certain sections of the country will usually not find the clerks and others as friendly and as personal as "back home." Congested areas such as this contain more than their share of hostility feelings and a general distrust of people.

Therefore, a Staff member can best communicate his concern for the community by acting instead of reacting. For example, if a clerk snarls at you and you snarl back, that is reacting. You have permitted the clerk to determine your behaviour. But if you are natural and friendly, regardless of the other person's unpleasantness, then you are acting in a Christian manner, motivated from within yourself, regardless of outside influences.

Every contact-- people sitting on the stoop as you walk by in the evening, store clerks, neighbors, children's parents, the janitor-- every contact is significant as you seek to make an impression for Christ upon the community.

Another example: So much good will has been created in the Community through our Summer Programs that in five years at Trinity Church there has not been a single instance of vandalism -- and this is an extremely congested area with teen-age gangs, etc.

D. GOALS FOR THE STAFF

It is assumed that Staff members volunteer to work for seven weeks, without pay, for a number of reasons. Individual staff members may feel and express their motivations in various ways. We do not expect-- and would even deplore-- all staff members expressing their motivations for coming in a certain stereotyped manner.

An individual Staff member, for example, may feel that he has come for a cluster of reasons, such as:

"Hearing about the needs in this Program, I want to help meet those needs; it is a natural result of my faith in Christ to be concerned about other people."

"I am not sure what vocation I want to choose. I hope this summer's experience will help me know what I want to do."

"I think it will be exciting to see and enjoy the sights and cultural life of New York City."

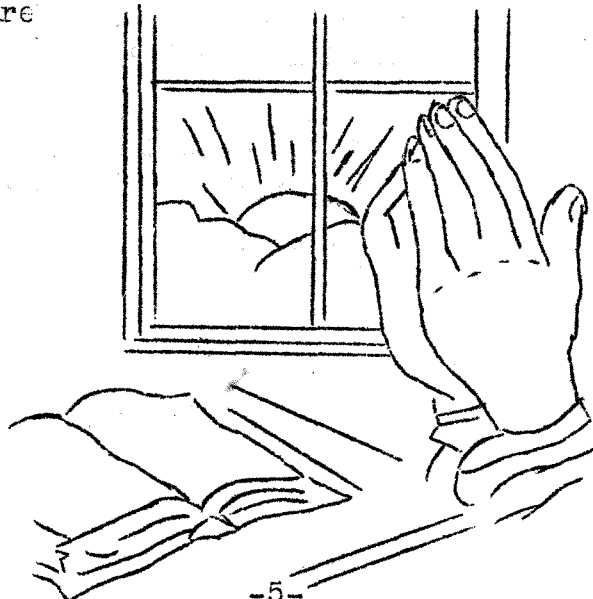
"I look forward to working with students from many states and colleges in this kind of work-project."

"One of the appeals of the Program to me is the provision for intellectual and spiritual growth of the staff members."

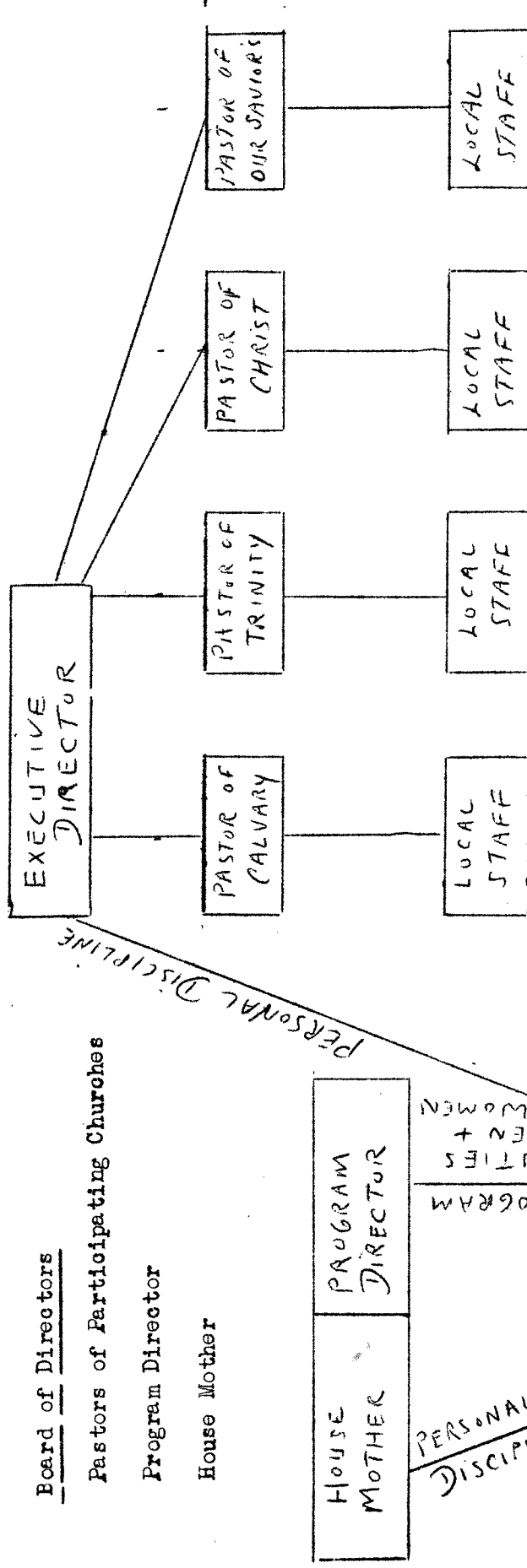
However, the Program is concerned for the following goals for every staff member without exception:

That he will grow

- in love and knowledge of God's Word
- in his capacity and inclination to pray
- in acceptance of himself as a person, and insight into his own character and personality, including the courage to divest himself of some illusions which all of us carry about ourselves--either that we are better than we really are or worse than we really are
- in his capacity to get along with people in a natural unpretentious way
- in confidence in his God-given abilities and talents and in himself as a useful person of integral worth
- in his understanding of people of other races and religious backgrounds and the shedding of both conscious and unconscious prejudices towards groups of people
- in intellectual honesty regarding his faith in Christ, his understanding of the organized Church, and of our culture



SUPERVISORY STRUCTURE OF THE SUMMER PROGRAM



1. In the local church the Pastor is responsible and in his absence of whatever duration there will be one adult member of that congregation in charge.
2. The personal discipline of women staff members will be the responsibility of the House Mother. If necessary, the matter will be brought to the attention of the Executive Director.
3. The personal discipline of the men will be directly under the supervision of the Executive Director.
4. If serious staff difficulty arises, the matter will be brought before a meeting of the Summer Program Directors. Whatever action seems best for the total program will be taken, the last resort being the termination of the staff member's contract.

STAFF DISCIPLINES

The objective of the Summer Program (and indeed for all of life) is to enable the staff to grow in the stature of Christ and to make an impact for our Lord upon the community.

These objectives are not easy to attain in any situation. "For the gate is narrow and the way is hard that leads to life, and those who find it are few." (Matt. 7:13)

It is even harder to attain these objectives in a situation like our Summer Program because:

1. We are working in a hot and crowded city in which there are many temptations and tensions.
2. We are operating with a volunteer staff drawn from many areas of the country.
3. The Program demands many long hard hours of work and will often make heavy demands upon the participants: spiritual, psychological, intellectual, and physical.

Therefore, only a strict regimen will prevent serious difficulties and possible collapse of the Program. It should be understood that this discipline should be self-imposed, or to be more accurate, each staff member needs to yield to, and be led by the Spirit in these matters, for the sake of all concerned. While we know that all of us need to grow in grace, it is hoped that this Spirit led discipline within each will be dominant, so that the administration of discipline from the directors may be held to a minimum. To use Paul's words: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law."

A. The Devotional Discipline

1. Personal

We strongly urge each staff member to make time both in the morning and in the evening for 1. Quiet time 2. Bible reading 3. Prayer, including intercession.

At the Temple one room has been set aside strictly for this purpose. No talking (even about the Bible - or even a greeting) shall be permitted in this room. It is strictly for meditation and prayer and quiet reading of the Scriptures. Staff living outside the Temple (men) are urged to work out an arrangement so that their room may be used for this purpose at least twice a day. This individual devotional life is to be in addition to our "Assembling together". Prayers should include intercession for each staff member and for a portion of the children and their parents in the parish to which you are assigned. Mimeographed lists will be made available for this purpose. Let us learn how to pray men into the Kingdom.

2. Corporate

Monday Mornings

This day will be a time for feeding upon God in preparation for the week's work. The entire morning from the moment of awakening will be observed in strict silence, with the exception of the worship responses and the discussion periods. Talk during the times of break shall be confined solely to the Bible passage under study or the discussion topic. This discipline is not easy, but it produces results of great importance. Needless to say, radios or any unnecessary noises are out of place on Monday mornings.

The schedule on Monday will consist of:

awakening to 9:30 A.M. Complete silence
9:30 A.M. - 10:15 A.M. Holy Communion
10:15 A.M. - 11:15 A.M. Bible discussion
11:15 A.M. - 11:20 A.M. Break (silence except for Bible discussion)
11:20 A.M. - 12 noon General discussion
12 noon - 1:00 P.M. Lunch period
1:00 P.M. - 4:00 P.M. Weekly lesson preparation

Tuesday through Friday Mornings

Except for Orientation Week these devotions will begin at 9 A.M. in the local Congregation. They will be about ten minutes in length. Members of the staff will use what ever brief type of service they desire, prayer and scripture being integral parts. This will be followed by about twenty minutes private reading of a study book and a half hour discussion.

At Supper - Monday through Friday

After the usual offering of thanks, the first moments of the meal will be eaten quietly as a chapter from the Bible, selected by the staff, is read.

B. The Personal Discipline

Schedules and Times All staff members are expected to be on schedule. Remember that last minute rushing is not conducive to a good frame of mind for worship, teaching, or dealing with others. So that adequate rest may be provided for all, staff members are to be in bed and quiet by the time the lights are put out by the house - mother.

11:00 P.M. on Monday through Thursday

12:00 Midnight on Sunday

2:00 A.M. on Friday and Saturday nights

Dating Dating is permitted on Friday evening, Saturday and Sunday. There shall be no blind dating. Blind dating is going on a date with a person you do not know.

Smoking is not permitted:

1. In the sleeping quarters
2. While the staff is with the children (including trips with the children and home visitations)
3. During any devotional period, including the quiet times at the beginning of meals when scripture is being read.

The use of alcoholic beverages is not permitted during the entire seven weeks of the Program.

Transportation Arrangements

Transportation expenses to and from Jersey City will be covered as follows:

Each staff member will be allowed the cost of bus transportation, except those coming by car pools.

In the case of a car pool, each driver will be allowed the cost of bus transportation for himself, plus 1¢ per mile for each additional staff member.

A list of staff members and their home addresses will be sent at a later date. Those planning to drive are encouraged to contact those living near them to arrange for car pools.

* Note - Because of limitations on the financial resources of the *
* program, the above subsidy toward transportation may not be appli- *
* cable beyond a 1,200 mile distance of Jersey City. Persons beyond *
* this distance will be given consideration - but we may not be able *
* to afford the cost of bringing you here. If you are in this cate- *
* gory and could pay any or all of your transportation beyond the *
* 1,200 mile radius please be sure to state this on your estimated travel *
* expense form. All persons should send in their estimated travel exp *
* form with their application form. *
* *****

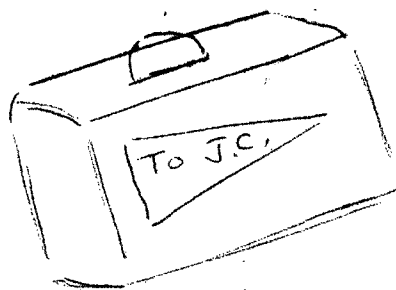
If you come by car, proceed directly to the Church of Our Saviour, 15 Clendenny Avenue, corner of Bergen Ave.

A travel form is attached to this manual. Please fill it in and return to us as soon as your travel arrangements are complete.

If you wish to be met, indicate the terminal at which you will arrive and the time. Those flying into LaGuardia or Idlewild will be met at the East Side Airlines Terminal in Manhattan. If you come in at Newark Airport, we will meet you there, since it is quite close to Jersey City.

If you are coming by Greyhound, Newark is closer than New York. It may be however, that your bus will stop in Jersey City. Please check on this.

Date of Arrival: Staff members should plan to arrive on Sunday or Saturday before Orientation Week.



Housing

Housing for the women will be at Temple Beth El, 2419 Hudson Blvd., corner of Harrison Ave. Roll-away beds and cots are being provided by the Red Cross and members of the four congregations. Adequate bathroom facilities are available, including shower and bath.

The men will be housed in individual homes.

Don't forget to thank your hosts for their generosity. The Program as a whole has and will express their gratitude, but a personal "Thanks" means so much more.

Please remember to turn off lights when not in use - both at the Temple and at the churches.

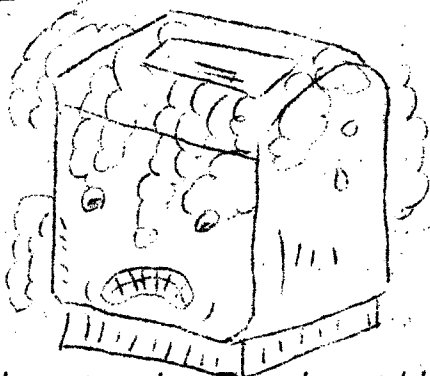
Closet Space

There are no closets in the Temple. One of the rooms will be used for this purpose. It is suggested that women staff members bring a minimum of clothing. There are likewise no bureaus. Please keep in mind as you pack that you will be living out of a suitcase.

Linens

Sheets, pillows, and blankets will be furnished and laundered by the Program. Staff members must provide their own towels.

Laundering



For those wishing to do more than hand laundering, laundromats are located in the neighborhood at 25¢ per load and 20¢ for drying.

An iron and ironing board will be available at the Temple.

Keys

A key to the Temple will be provided for each church group. The Temple will be locked at all times at night and whenever all staff members are absent. But the Program cannot be responsible for any loss.

Cleaning and other Chores

All staff members will be expected to assist in the cleaning and care of the living quarters, kitchen, and bathroom so that they at all times are neat and clean. Remember that this, too, is an opportunity to give Christian witness.

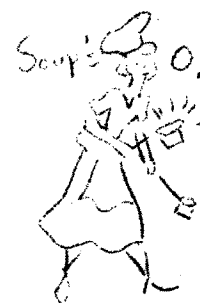
Meals

Food will be provided by the Program. Meals will be prepared by the staff with the exception of the supper meals on Monday through Friday, which will be cared for by a committee from the congregations.

Breakfast and supper will be eaten at the Temple each day. The staff is responsible for preparing sandwiches for lunch Monday through Friday to be eaten at the respective churches where staff members are assigned.

Hours for meals are as follows:

Breakfast	7:30 A.M.	Monday - Friday
	hour depending on the group for Saturday and Sunday	
Lunch	12:30 P.M.	Each day
Supper	6:00 P.M.	Each day



Meals eaten on your own are at your personal expense. No food should be taken out of the Temple, unless it is for an official trip of the staff. Food for snacks will be provided so that no desserts should be eaten between meals. If it is certain food is leftover it may be eaten.

Luncheon and dinner engagements with parents of children should be limited to the weekends.

Clothing

Again we urge you to bring a minimum of clothing because of lack of storage facilities.

Dresses or skirts and blouses are to be worn by women staff members at all times when "on duty", with the exception of the Friday trips when pedal pushers or slacks may be worn. No shorts may be worn on these trips.

Be sure to bring your bathing suit.

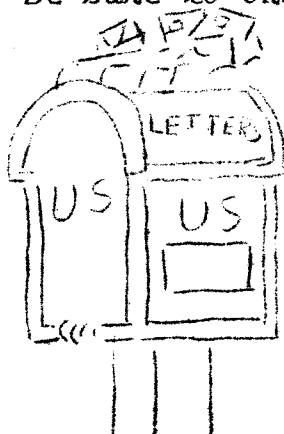
Mail

All mail to you during the Program should be addressed:

c/o Lutheran Neighborhood Summer Program
15 Clendenny Avenue
Jersey City 4, New Jersey

A post office is located at the corner of Bergen and Harrison Avenues.

Mail call will be at 5 P.M. at the Temple

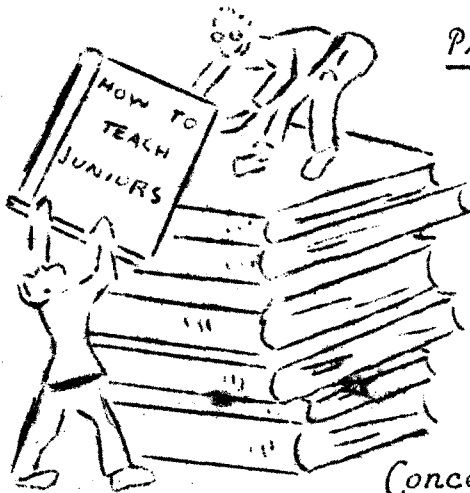


Insurance

All staff members are fully covered by accident insurance while participating in the Program. The staff is not insured for accidents occurring off the premises of the Program during free time. Health insurance and hospitalization are not provided by the Program.

Cashing Checks

You are encouraged to bring Travelers' Checks since they may be cashed nearly anywhere at any time. However, personal checks will in all probability be able to be cashed in the bank where the account of the Lutheran Neighborhood Summer Program is held. Should any difficulty be encountered, the pastor of each congregation will be happy to take your check to his bank for cashing.



Program Library Room

A library will be housed at the Temple.

You will find books for reading to the children as well as flat pictures.

Books and pictures may be signed out for one week periods.

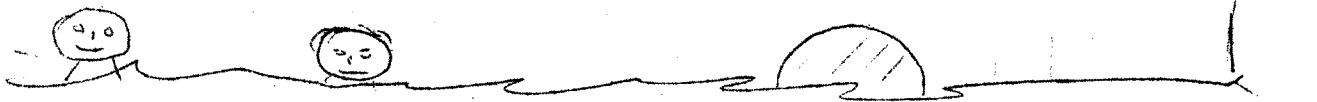
Concerning Sunday Worship

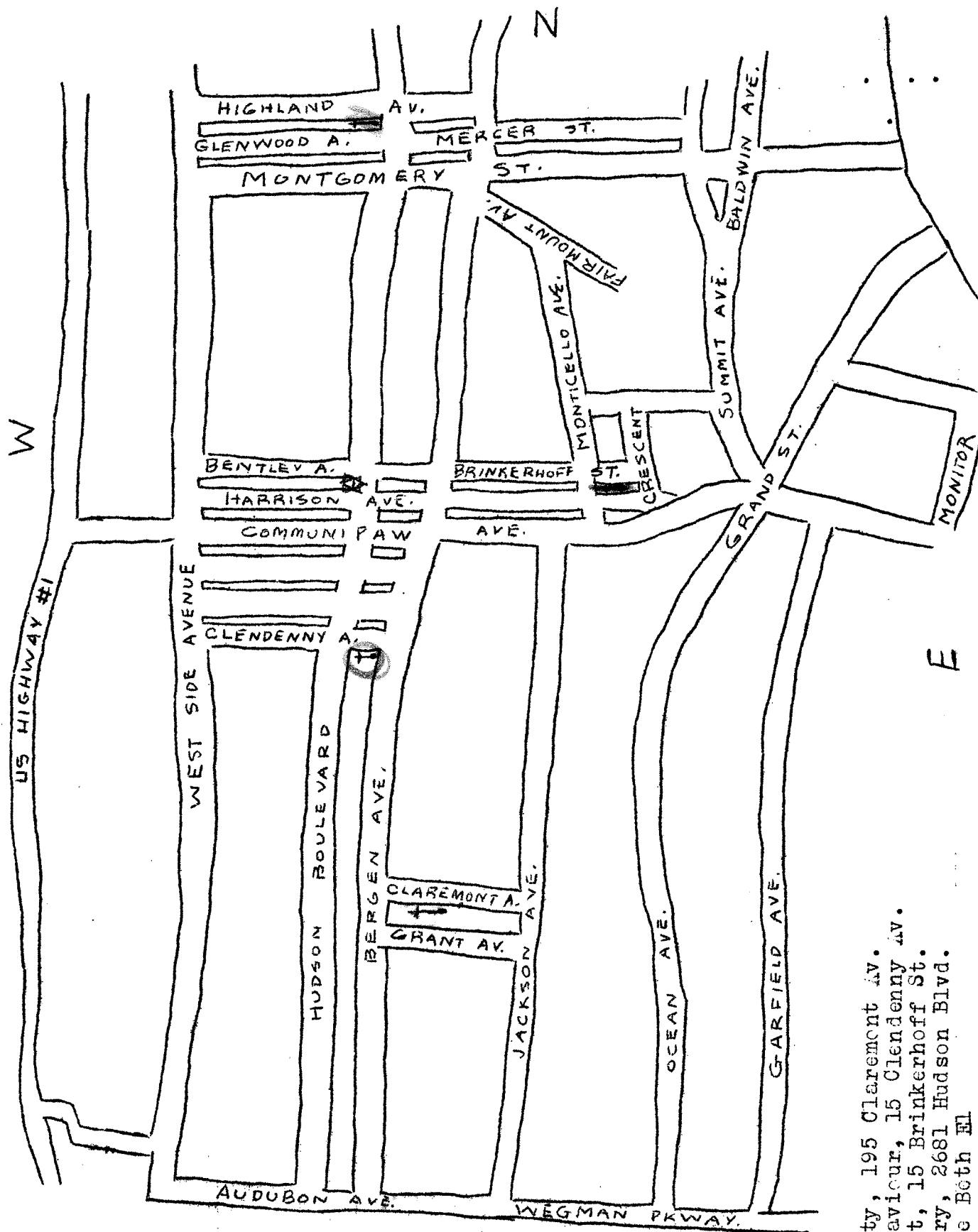
The staff is encouraged to worship on Sundays at the church in which they are working.

Free Time

Friday evening, Saturday and Sunday afternoons and evenings are your own. For your convenience we are compiling a packet containing a New York subway map, brochures on places of interest for visitors in the Metropolitan area, and listings of special summer activities and art exhibits. This will be given you upon arrival.

Please do not make any advance personal plans for Orientation Week, unless it be for Sunday afternoon and evening. The program is full and each staff member is expected to participate in all of the sessions, workshops, services, field trips, and recreation activities that are planned.





MAP OF AREA

Yellow--Trinity, 195 Claremont Av.
 Brown --Our Saviour, 15 Clendenny Av.
 Red --Christ, 15 Brinkerhoff St.
 Green --Calvary, 2681 Hudson Blvd.
 --Temple Beth El

THE SERVICE OF INSTALLATION

The Lutheran Neighborhood Summer Program

The Service of Installation

(Following the reception of the offering and the singing of the offertory the workers of the Program, including those from the Congregation and from other Congregations who are serving here this summer, will present themselves at the chancel rail. This group includes persons serving in any capacity. The rest of the Congregation will fully participate in the prayer responses together with the staff. All prayers are prayed in unison.)

Pastor: Let us remember our Lord's love for the city.

"And the Lord answered Jonah - 'And should I not pity that great city, in which there are more than a hundred and twenty thousand?'"

"And when he drew near the city he wept over it."

Prayer in unison: Lord help us to see how precious this city is in Thy sight. Help us to see not only its streets and buildings, its beauty and its problems - but to see ourselves as placed here in this corner of Thy world to do Thy will. Remove from us defeatism and the self pity of which we have often been guilty and enable us to meet the task before us as sons of Thy Kingdom.

Pastor: Let us remember Jesus' love for the masses of people.

"And when he saw the crowds he had compassion upon them - he taught them - he healed them - he fed them - he prayed for them."

Prayer in unison: Save us Lord Jesus from small thinking. Save us from thinking only of our small flock within the Church. Save us from withdrawing into ourselves. Enable us to see our Parishes anew - to realize that within a few blocks of our Churches that there are thousands who have never experienced Thee, the living Lord.

Pastor/ Let us remember that in the great masses each individual is precious in the sight of God.

"It is not the will of my Father that even one of these little ones should perish. There is joy in heaven over one sinner who repents."

Prayer in unison: Lord - as we seek to do Thy will we find ourselves busy. Help us that we may not be too busy to see the face of each person and the need behind each face. Especially do we pray Thee to make us sensitive to the needs of the children with whom we are called to work. Teach us to remember names - to know people - their homes their joys - their sorrows. Remove from us any sense of judgement and help us to express thy saving and winning love.

Pastor: Let us remember our marching orders from the Lord-

"Go make disciples of all men!"

"Go into the lanes and highways and compel people to come in."

Prayer in unison: Dear Lord shake us from the complacency of waiting for persons to come into the Church and acting as though it was their fault for not coming when we have failed to go. Make us faithful stewards of the holy commission.

Pastor: Let us remember our Lord's promise to us when we do His will.

"Go - make disciples - Lo, I am with you always."

"One sows - another waters - but God gives the increase."

"I can do all things through Christ who strengthens me."

Prayer in unison: Dear Jesus, our Church means a great deal to us. But Thou hast told us that anyone that seeks to keep his life shall lose it. Remove from us any sentimentality - a dreaming about days gone by and show us in this day the ways and means that are needed to reach a dying world. Give us faith to venture - to dare - to walk upon turbulent waves confident that thou wilt supply the means - in Jesus Name -

Pastor: Let us remember that the Church as a whole and we as individuals must change our ideas and patterns so that Christ can work through us.

THE SERVICE OF INSTALLATION

The Lutheran Neighborhood Summer Program

The Service of Installation

(Following the reception of the offering and the singing of the offertory the workers of the Program, including those from the Congregation and from other Congregations who are serving here this summer, will present themselves at the chancel rail. This group includes persons serving in any capacity. The rest of the Congregation will fully participate in the prayer responses together with the staff. All prayers are prayed in unison.)

Pastor: Let us remember our Lord's love for the city.

"And the Lord answered Jonah - 'And should I not pity that great city, in which there are more than a hundred and twenty thousand?'"

"And when he drew near the city he wept over it."

Prayer in unison: Lord help us to see how precious this city is in Thy sight. Help us to see not only its streets and buildings, its beauty and its problems - but to see ourselves as placed here in this corner of Thy world to do Thy will. Remove from us defeatism and the self pity of which we have often been guilty and enable us to meet the task before us as sons of Thy Kingdom.

Pastor William G. Luger
Phone DE 2-1179

Pastor Donald Liles
Phone HE 5-2876 or DE 2-9452

LUTHERAN
NEIGHBORHOOD
SUMMER
PROGRAM



PROGRAM

WORSHIP

Daily prayer and praise to God.



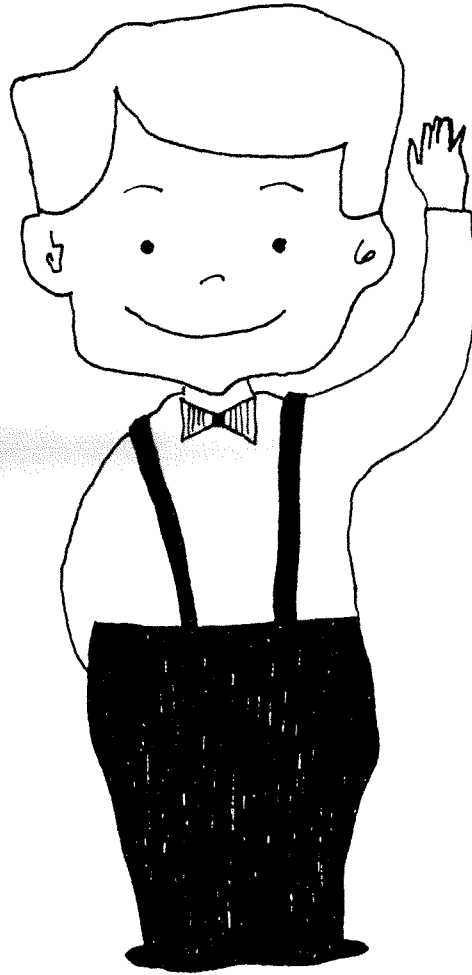
ARTS & CRAFTS

Creative expression by each child in painting, drawing, and craftwork.



MUSIC & DRAMA

Sacred music, fun songs, plays, speech choirs, and other drama forms.



BIBLE STUDY

Learning to know God's Commandments and to love God's Word.



TRIPS

Trips by bus or boat out of the city to parks, lakes, the zoo, etc. Open to children having finished kindergarten. Younger children may go, if accompanied by a parent.



GAMES

A variety of sports and games.



A DEDICATED STAFF

Thirty full-time staff members including college students, teachers, parish workers, pastors, and musicians will be assisted by thirty-five part-time volunteers.

PROCEDURE FOR REGISTRATION

1. Fill out the application blank on the back of this sheet. Please print.
2. Sign your (parent or guardian) name at the bottom of the application.
3. Bring the application to your neighborhood Lutheran Church:

The cost is \$1.50 per week, or \$8.00 for the entire six weeks (which includes all trips). For pre-school children the cost is \$5. for the six weeks. This should be paid at the time of registration. Scholarships are available for those needing it.

APPLICATION BLANK

LUTHERAN NEIGHBORHOOD SUMMER PROGRAM

Family name

Address

Phone Person to be contacted if necessary during program hours

At phone

Address

Child Sex

Birth date Grade completed.

Child Sex

Birth date Grade completed.

Child Sex

Birth date Grade completed.

Parent's Signature

Registrations must be presented in person by the parent or other adult at the parish center. This may be done at the Get-Acquainted Party on June 30th from 1:30-3:30 P.M. or any evening June 26-June 30 from 6:30 - 8:00 P.M.

SUMMER PROGRAM

DATES:

July 5th through August 11th, Tuesday through Friday.

MORNING: 10:00 A.M. - 12:00 Noon, ages 3 through 12 years.

AFTERNOON: 2:00 P.M. - 4:00 P.M., those who have completed Kindergarten through 12 years.

THE SPONSORING CHURCHES ARE:

Calvary Lutheran Church
2681 Hudson Boulevard
Pastor Edward R. Hanson
Phone HE 2-6938 or HE 5-2997

Christ Lutheran Church
15 Brinkerhoff Street
Pastor William G. Luger
Phone DE 2-1179

Our Saviour Lutheran Church
15 Clendenny Avenue
Pastor John Menges
Phone DE 3-1819

Trinity Lutheran Church
195 Claremont Avenue
Pastor Donald Liles
Phone HE 5-2876 or DE 2-9452

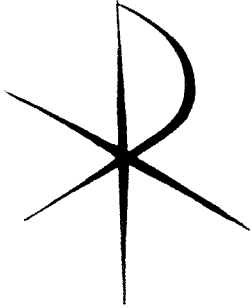
LUTHERAN NEIGHBORHOOD SUMMER PROGRAM



REPORT TO CONTRIBUTORS 1961

Thanks to you

for helping us.....



The Visiting Volunteer Staff from:

Minnesota	8	Wisconsin	2
Pennsylvania	5	Iowa	1
North Dakota	3	Kansas	1
Ohio	2	New Jersey	1
West Virginia	1		

*The Four Jersey City Churches, their pastors
and local helpers.*



To Serve.....

**LUTHERAN
NEIGHBORHOOD
SUMMER
PROGRAM**



For six weeks, from 10 A.M. until 4 P.M. we offered a rich program of study, fellowship, and varied activity.

We served 486 children in our community.

Average daily attendance:

morning - 284
afternoon - 223

(Pre-school children attended only in the morning.)

Christian Science, Orthodox,
"Other Protestant," Jewish,
Unitarian and Moslem. 89

Church Membership of the Children Enrolled

No Church

76

Baptist

90

Roman Catholic

57

Methodist

63

Lutheran

64

Unknown

47

Four Jersey City Churches were centers for the 1961 Program

*Calvary Evangelical Lutheran Church
2681 Hudson Boulevard*

*Christ Evangelical Lutheran Church
15 Brinkerhoff Street*

*Trinity Evangelical Lutheran Church
195 Claremont Avenue*

*The Evangelical Lutheran Church of Our Saviour
15 Clendenny Avenue*

Our Program Themes: *"The Ten Commandments" and "Jesus, Our Saviour"*

Each staff member visited in the homes of the children and shared with them and their parents the convictions of their hearts.

Visits totaled nearly 400 during the six weeks of the program.



Far from the city, staff and pupils enjoy some moments of relaxation.

On every trip five or six buses brought the boys and girls and their cheerful leaders to places of summer time enjoyment. Each was a memorable experience of true fellowship.



To Staten Island, New York -

A visit to the zoo, a pony cart ride, a picnic in the park, and a ferry boat ride across New York Bay.

To Bear Mountain Park, New York

Hiking, nature study and swimming.

To Wachung Mountain Reservation,
New Jersey

Boating and hiking.

To Cheesquake State Park,
New Jersey

Picnicking, outdoor activity, and swimming.

And so, our sincere "Thank you" -

*Lutheran Neighborhood Summer Program
15 Clendenny Avenue
Jersey City 4, New Jersey*