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THE CHURCH'S MINISTRY AND THE TEACHING OF READING
TO EDUCATIONALLY DISADVANTAGED CHILDREN

By

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INTRODUCTION

INTRODUCTION

The church in disadvantaged areas is forced to rethink its mission. She must find new patterns of bringing to people the reality of God's love and of the salvation which has been granted through Jesus Christ.

Many of the current patterns of church life are unable to meet the challenge of the city. It is often the custom to regard the things of this life as alien to the things that are spiritual. Churches which believe that everything God has ordained is spiritual are accepting the challenge presented by the inner-city, and instead of withdrawing and admitting complete failure they are looking to God for His patterns of ministry.¹

An example of the church accepting the challenge and finding new patterns of bringing to people the reality of God's love is found in the remedial reading programs being organized in many churches. Remembering that their Lord "came that they may have life, and have it abundantly", the church is trying to meet the needs of those in her midst who may be deprived of the possibility of an abundant life because of a lack of quality education.

This paper is a logical outgrowth of the author's own experience as Director of the Reading Program of The Elmendorf

¹See Appendix I for a definition of the inner-city. The terms disadvantaged area and inner-city are used interchangeably by the author.

Reformed Church in the East Harlem area of New York City.

Chapter I will present the theological foundation for the church's action in the education of people in disadvantaged areas. The chapter will discuss the Nature of the Gospel, the Nature of the Church, and the Mission of the Church.

Chapter II will present some of the problems a church may face in conducting a reading program.

Chapter III will contain a strategy for the church's ministry in meeting the educational needs of the disadvantaged.

The major sources of information for both chapters II and III are questionnaires, interviews, readings, and the author's own experience.

CHAPTER I

THEOLOGICAL BASIS FOR A READING PROGRAM

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THEOLOGICAL BASIS FOR A READING PROGRAM

A theological basis for a reading program in the church is to be found in the Nature of the Gospel, the Nature of the Church, and the Mission of the Church. The following chapter discusses these three topics as they relate to such a ministry. The discussion is based on material selected from the Bible, from classnotes of Bible courses taken at the Biblical Seminary, and from the writings of various theologians.

The Nature of the Gospel

In the beginning verses of Paul's letter to the Romans he claims that the gospel is from God, and that it is the fulfillment of God's promise of redemption made through His prophets in the Scriptures. For Paul and the early Christians "the Scriptures" meant our Old Testament. The meaning of the Gospel cannot be fully understood without a view of the total Bible story.

Creation.--From the very beginning of the Bible we see God revealing who He is in His acts of creation. We see that God's purpose for creation was accomplished as He created the heavens and the earth and called all He had made good. Man was made in His own image--a personal, spiritual being capable of a personal relationship with God. Man as a person is capable of

being inspired and motivated. God's love and concern for man is shown in His acts of providing him with a companion and putting them in a garden to take care of it. God reveals that He is indifferent to no area of man's life. Man's economic life and his family life are objects of His concern.

The fall.--The very fact of creation determined the kind of relationship that would exist between God and man. God is Creator and man is creature. God is Sovereign and knows what is best for man, but He gave man the freedom to choose what his relationship with God would be--whether it would be a relationship of faith and obedience or one of distrust and rebellion. God's love and concern that man should have life is shown in the fact that He warned man that disobedience would lead to death.¹ God wanted a relationship of love with man that would result in man's freely trusting and obeying Him, but man chose to rebel. He sought to usurp God's position by determining himself how his desires and needs were to be gratified. The relationship he chose was one of distrust and rejection, and Adam's sin had its harmful effect on all mankind and the entire universe.²

Redemption.--The redemption theme which runs through the Bible begins immediately after the Fall when God goes in search of man in spite of man's act of rejection.³ Judgment comes, but God gives a message of hope when He reveals that victory over sin will

¹Gen. 2:17.

²Gen. 3:16-19.

³Gen. 3:8,9.

come through the seed of the woman.¹ It is interesting to note that God did not lose His concern for man's physical needs, for the Bible states that "the Lord God made for Adam and for his wife garments of skins, and clothed them".² The story of redemption as told in the Bible means the redemption of the whole man--both physical and spiritual. The redemptive process is revealed to us in the Bible in terms of the covenant relationship which God establishes with His people.

The covenant is a sign of God's commitment to a promise. It is God's movement toward man; a movement of gracious activity on the part of God to redeem unworthy man. He reveals Himself as a righteous God who promises blessing for obedience, but cursing for disobedience--yet He is always seeking to redeem man from the curse. God's concern for the redemption of the world is shown throughout the Old Testament as He covenants with His people. He makes a covenant with Noah and sets His bow in the clouds as its sign.³ He establishes His covenant with Abraham, Isaac, Jacob and then the whole Hebrew race. In God's process of working with select individuals He is always concerned with the redemption of all people. God's chosen people distrust and forsake Him again and again, but God's unchanging concern, faithfulness and power are revealed repeatedly as He takes the initiative and acts to carry out His redemptive purpose in spite of man's rebellion.

When God's people forsake Him, His judgment comes, but He

¹Gen. 3:15.

²Gen. 3:21.

³Gen. 9:11-17.

never deserts them in judgment. He seeks them, teaching them His will through prophets such as Amos, Hosea, Isaiah, Jeremiah, and Micah. God's words in Hosea reveal His yearning after those who reject Him--"How can I give you up! . . . How can I hand you over! . . ." ¹ And God does not give them up. He goes with His people into exile giving the prophet Ezekiel a message of hope. ² He promises them a new covenant which will overcome their failures and reestablish them as His people. The new covenant which God promises through Jeremiah and other prophets will be a spiritual covenant written on men's hearts. ³ God's promise of a new covenant was fulfilled in the coming of Jesus Christ. ⁴ The new covenant is like the old in that it is designed for the welfare of society as well as for the individual. The New Covenant of forgiveness is non-racial and non-physical. It is made to new people on new conditions. The Church now becomes the people of God through whom He works out His purposes for the world.

The covenant shows us a God of love who reveals Himself in event and act--a God who was always preparing the way for the giving of Himself in the life of His Son Jesus Christ. In the human life of Jesus God Himself got involved in His creation. He sent Jesus Christ to do what man could not do--to live in complete obedience to His will. Jesus revealed the greatness of God's love in the fact that ". . . though he was in the form of

¹Hos. 11:8.

²Ezek. 36:26-28.

³Jer. 31:31-34.

⁴Heb. 10:5-18.

God, [He] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant¹

Jesus faced the same sort of problems faced by man--weariness, disappointment, grief, loneliness, hunger, rejection, desertion by friends and family, temptation, physical pain--yet in all things He overcame.

. . . Here was a working man, yet one who was perfectly free, who had not been enslaved by society, economics, law, politics, or religion. Demonic forces had existed then as now. They had sought to destroy him but they had not succeeded.²

Jesus freely exposed Himself to man's freedom--a freedom which allowed man to betray Him and crucify Him.

True, he had been strung up on a cross and tormented with the hell of pain; but he had not broken. The weight of law and of prejudice had borne down on him but failed to crush him. He had remained free and alive, as the resurrection affirmed. . . .³

Jesus' life was the supreme expression of God's love-- "the love that is passionate kindness, other-centered rather than self-centered, greater than all the laws of men."⁴

When Christ was on earth with His disciples He united them in one fellowship, led them, taught them, comforted them, answered their questions, quieted their fears, reproved and warned them, and supplied all their needs. When the Holy Spirit came in a

¹Phil. 2:6,7.

²Ernest Gordon, Through the Valley of the Kwai (New York: Harper and Brothers, Publishers, 1962), pp. 137, 138.

³Ernest Gordon, Through the Valley of the Kwai, p. 138.

⁴Ibid.

special way at Pentecost He became for them all that Jesus had been. The Holy Spirit is Jesus Christ living and working within the very lives of those who believe and obey God. The believer knows that Christ is involved in his human experience now, and He is able to deliver him from hopelessness and despair now.

Implications for teachers in a reading program.--Teachers will sometimes be tried by children who come to the reading classes filled with distrust and rebellion. These children will have no concept of God's love as revealed in Jesus Christ, but the Christian teacher will never forget that God is at work and can change an attitude of distrust and rebellion to one of faith and obedience.

In a sense we can say that each teacher has a covenantal relationship with the child God has placed in his care. He remembers that the child as a person is more important than the program. He is created in the image of God and is capable of being inspired and motivated. The teacher will show faithfulness and love toward the student even when he fails or shows no seeming progress in his work. He will attempt to discover who this person is. It is often easier and quicker to deal authoritatively with the external misbehavior of a child than it is to respond to him as a person and try to find out what causes the misbehavior.

A retarded child in one reading program refused to follow the instructions of the teacher. Whenever the teacher left him he would stubbornly do as he pleased, disregarding any instructions he had been given. The teacher in an effort to find out the reason for the student's rebellion against any authority took him aside. After a few minutes of general conversation they began

discussing the student's problem in reading.

Teacher: Have you always had trouble in reading?
Student: Yes.
Teacher: What grade did you like in school?
Student: Kindergarten.
Teacher: What did you like about Kindergarten?
Student: Playing, drawing, learning things.
Teacher: What about First grade?
Student: Ugh!
Teacher: Was it hard?
Student: I got hit by a car, and I guess it knocked all my brains out.
Teacher: How old were you when that happened?
Student: Four. I guess my brains got knocked out. That's why I can't learn.
Teacher: Did anyone ever tell you that?
Student: My mother and my brother.

Further conversation revealed the student's resentment of his brother, because he always bossed him.

Through a conversation this same teacher had with another student she discovered that people kept telling him he was slow, but in his eagerness to let the teacher know that he could do something well he burst out, "but I can ride my bike real fast," and followed this with the story of an experience he's had which proved his point.

Teachers who know their personal worth and value in the sight of God will not lose opportunities to teach these children who have a low estimation of themselves their value as persons in God's sight. They will also help children to realize that they are responsible to God to make the best use of the abilities and opportunities He has given them.

Wrong attitudes won't be changed overnight. Often the teacher will feel that he has failed, but the power to redeem is in God's hands. The teacher is required to be faithful.

The Nature of the Church

The New Testament uses many images to describe the Church. In the following pages several images are discussed which are relevant to a program of reading in the church.

Household of God.--Many of the children who participate in a program of reading will have no family in the traditional sense. Their goals and standards will be set by the group in which they live. The Church, as a family where they are cared for and accepted, will witness to them concerning the meaning of the love of God the Father.

Paul in writing to the church at Ephesus says that through Christ we have access in one Spirit to the Father, and we are no longer strangers . . . but members of the household of God.¹ As children are brought into this household of God they will come to understand what it means to be in the true family of God where people are bound together by a firm belief that they all have one God and Father.²

Children who have no sense of belonging, who lack the security of knowing they are loved and accepted as they are, will come under the influence of Christian teachers who, through Jesus Christ, have been adopted into the family of God as sons and heirs.³ These teachers will be able to testify to this fact and help the children realize that this sonship is possible for them also.

¹Eph. 2:18,19.

²Eph. 4:6.

³Gal. 4:5-7.

Some children who come to reading programs are called latchkey children, because they are always seen with a key strung around their necks. Parents of these children are seldom home, and when they are, the children may be shoved out of the apartment to find companionship on the street or in the apartments of compassionate neighbors who are often people of the church. These children long for attention from the teachers in reading classes, and when classes are finished are reluctant to leave the church. The Church has an open door of opportunity through the reading program to draw such children into the Family of God and help them know a Father who will never forsake them or cast them out.

The body of Christ.--Paul stresses the fact that men have different gifts, but they are all given by the same Spirit and used of God in His service in different ways. Although God works through men in different ways it is the same God who achieves His purposes in them all, and each man is meant to use his gift for the common good. Paul goes on to list the various gifts explaining that as men use these gifts together they are the body of Christ.¹ United as one they can do the work of Jesus Christ in the world. A person cannot be part of the body of Christ and live in isolation. The image of the body of Christ emphasizes that the entire Christian family is one, and that the Church exists only as each Christian unites with others in using his God-given gifts for the upbuilding of all.

In a program of reading in the church this figure of the body of Christ is especially meaningful. Often in this service

¹I Cor. 12:4-27.

many different gifts are needed to minister to the needs of children who come for help. In agreement with Paul the gift of love should head the list, for many of these children come from an environment where the only kind of love they know is a warped, twisted kind far from the Christian ideal stated so beautifully by Paul in I Corinthians 13. These children need love, self-confidence, self-esteem and a home where they are really wanted. As they are gathered into the Christian family, the individual members of the body of Christ can be used to meet some of these needs.

Other gifts of Christians can also be used. Many churches besides teaching reading are providing homework help for school children. A white Christian college student who is studying civil engineering volunteers to teach mathematics one evening a week, a Negro Christian high school teacher also gives an evening a week in this same program to help children with homework. People from a white suburban church come to an inner-city church weekly to work beside Negro mothers helping children with their reading. In a program such as this we see the unity of Christians as they experience the meaning of being one body in Christ. They are part of a Church which is not a human organization, but a God-created community of those who through Jesus Christ are united in fellowship and service with God and with one another.

In a program like this we see a Christian unity which transcends all differences of race and joins men together in love. Barriers are torn down between men and churches in a ministry which can be an answer to Jesus' prayer that those who believe in Him

may be one so that the world may believe that the Father has sent Him.¹

Thus in comparing the Church to a body this magnificent concept of the Church is seen. It is made up of many different parts all working together. Each part is essential, no matter how unimportant it may feel or look, for each part is bound by God into the working whole. The lifeblood of the Church is the special love known by Christians which expresses itself in working together in orderliness for the growth of all.²

Christ as the head of the body.--The Church is the body of Christ, but Christ is the head of the body. Paul tells us that God had made Christ the head over all things for the Church which is His body.³ Christ is spoken of as the head of the Church, His body; and the Church is said to be subject to Christ.⁴

The Lordship of Christ over His Church is vividly portrayed in the book of Revelation, where the Christ of the churches is a glorified and omnipotent Christ alive forevermore with the keys of death and the grave in His hands. Christ is in the midst of His churches acting as their judge, critic and counselor. He approaches each church according to her needs, and there is nothing about them that passes His understanding.

The careless assembly at Ephesus sees Him as inspector;

¹John 17:21.

²William Bean Kennedy, Into Covenant Life (Richmond, Va.: The CLC Press, 1963), I, 154.

³Eph. 1:22,23.

⁴Eph. 4:23,24.

the oppressed Christians of Smyrna, threatened by persecution, know Him as the risen Lord whom death could not destroy; and the lax church at Pergamum sees Him with the sharp two-edged sword of judgment. He is the observer of the churches walking constantly among them to keep them from failure, to watch over their weakness, preserve their usefulness, and give them His counsel and support.¹

The Church is often accused of being irrelevant. A man of forty-five from Central Harlem made the following comment:

--Churches don't mean us no good. We've been having churches all our lives under the same conditions, and look at the condition we're still in. The church must not have meant anything. See, when you go to church you don't learn how to read and write, and count, at church. You learn that in school. See what I mean? So what good the churches doing us? They are not doing us any good! You could build some factories or something in Harlem and give our people some work near home. That would do us more good than a church.--²

A reading program in the church may be one way in which the churches in disadvantaged areas can show the people that they are doing them some good. This may seem to be a strange way of obeying the command of Christ to Witness, but a careful study of the Book of Acts reveals that the Holy Spirit's leading and guidance were often contrary to human values as related to social structure.

¹Merrill C. Tenney, Interpreting Revelation (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1962), pp. 123, 124.

²Harlem Youth Opportunities Unlimited, Inc., Youth in the Ghetto, A Study of the Consequences of Powerlessness and a Blueprint for Change (New York: Century Printing Co., Inc., 1964), p. 341.

At each turning point in the developing life of the Church it is the risen Christ who is represented as intervening and directing His people into the way of His purpose. The church in the Acts did not guide herself so much by the teaching of the Lord. The church allowed the Lord to guide her. She was less concerned with what Jesus had done and about the doctrine that the Lord had risen than she was with her present experience of what the risen Jesus was doing in her midst.¹

In opportunities to meet educational needs, as in other areas of need, the Church should allow the Lord to guide her. Going back to Paul's letter to the Ephesians we are told that there is one body, one Spirit, one Lord, one faith, one baptism but many differences of gifts, duties, and responsibilities. Yet all of them are necessary for the building up of the body of Christ that we may "grow up in every way into him who is the head, into Christ."²

A reading program developed and carried on under the direction of Christ the head of the Church is a means of proclaiming the redeeming love of God in Christ in the actual situation of men's living. As the Church fulfills such a mission actively, creatively, imaginatively, she can trust the Holy Spirit to use this service of love to add to the Church such as should be saved.

¹Bruce Kenrick, The New Humanity (London: Collins Clear-type Press, 1958), p. 78.

²Eph. 4:1-15.

The vine and the branches.--Another helpful image to describe the Church which is especially relevant as we think of those involved in a church reading program is that of the vine and the branches.¹ Jesus emphasizes the fact that His followers must abide in Him in order to bear fruit. This is true of any program that the church carries on, and workers in a reading program must realize that a life of abiding, unbroken fellowship with Christ is essential as they seek to help those they teach. The figure of the vine and the branches suggests that the Church is always dependent upon God in Christ for its life, and she will bear fruit in relation to her dependence upon Him for her life and power. The New Testament Church believed, prayed, and worked knowing that Someone was at work besides human beings.

Jesus' word "abide" refers to the close relationship the believer has with His Lord and with one another. There is a fellowship of Christians that is an expression of the oneness we have in Christ, but the purpose of the Church is not fulfilled when we simply enjoy Him and other Christians. Jesus taught that we are called to serve. We must bear fruit or we are cut off. "By this is my Father glorified, that you bear much fruit and so prove to be my disciples."²

¹John 15:1-16.

²John 15:8.

The Mission of the Church

The Church's Mission is given to her by Jesus when He commands her to go and make disciples of all nations . . . teaching them to observe all that He has commanded.¹ Christ also commanded His followers to be His witnesses throughout the entire earth.²

"As thou didst send me into the world," Jesus prayed, "so I have sent them into the world."³ The Church is to continue to work with the Christ who comes to save men by bearing witness to His salvation.

The question the Church faces is how to carry out her witness to the salvation of Jesus Christ.

Witness through words.--The Church thinks first of witnessing in terms of preaching. This is important, for when men hear the Gospel preached they are led to belief in Christ through the power of the Holy Spirit.

In a reading program in the church it is hoped that the teachers' lives will be so filled with love for Christ that this reality will reveal itself naturally in their talk to the children. Because they know that God is real and important, they will at times talk simply and directly about Him.

The opportunities for spoken witness may not be as many as in other religious education programs, but the needs of the

¹Matt. 28:19,20.

²Acts 1:8.

³John 17:18.

children can always be brought before God in intercessory prayer. Intercession is an important action of witness for those involved in a church reading program.

Witness through action.--If the Church of Christ is to witness effectively she must be willing to learn from Christ. Jesus by His words and actions made clear that faith is not an attitude that is apart from human activity. He pronounced woe on the scribes and Pharisees for paying their tithes but overlooking the things which carry far more weight in the Law-- justice, mercy and good faith. "It is these you should have practised without neglecting the others,"¹ He declares. The basic principle involved in Jesus' washing of the disciples' feet was that one ought to do that which contributes to the welfare of a fellow disciple no matter what is involved. Jesus' parable concerning the judgment again stressed the fact that His followers must be on call for meeting situations as they arise. Christ is wherever there is suffering of any kind, and His followers are expected to be there also. "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."²

From Abraham's experience on to the present day God has shown that in the lives of His people faith cannot be separated

¹ Matt. 23:23, The New English Bible.

² Matt. 25:35,36.

from works.. The essential note of Jesus' whole ministry was action.

Jesus' words were misunderstood until he died and rose again. Stephen's martyrdom underscored his powerful witness in words. The upright and loving lives of the early Christians forced the people of the Empire to listen to their message.¹

Today too there is no other way for the Church to accomplish her mission than by the way of the Christ who came into the world, humbled Himself, and took upon Himself the form of a servant. Very little is of value in the witness of the Church until the crucified Christ is seen in the lives of Christians. God's people must participate in the lives of their injured brothers before they can call them to the hope of a transformed life.²

Witness through love.--As we have already indicated, witnessing to Jesus Christ does not mean merely saying certain words about Him, or performing certain rituals without regard for how we live our lives. We must live our faith--not just talk about it. Paul tells us that Christ gave us the "ministry of reconciliation,"³ and ministry means service.

¹William Bean Kennedy, Into Covenant Life, II, 237.

²The way of the cross often means a willingness to give up old patterns. An inner-city church received some badly needed help for its reading program when members of a Women's Mission Society in a suburban church decided to give up their old pattern of money making projects and give themselves in personal service to those in need instead.

³II Cor. 5:18.

But there is no ministry in Christ's name without love, the kind of love with which Christ entered into the deep relationships of life. Christ was open to all men. He had time for all men. He exposed Himself in love to the good and bad, the high and the low. If the Church is to follow her Lord in His relationship to the world she will not stand in judgment against the world with an attitude that says, "We will accept you if you will come and be like us." Rather the Church will have an attitude of unconditional acceptance which has its source in the fact that the believer is unconditionally accepted by God.

Many Christians are willing to give to good causes, but they are not willing personally to enter into the pain and suffering of involvement. They forget Christ's teaching of the Good Samaritan who willingly let his concern and love for his needy brother upset his own plans and schedules.

To become involved in a reading program will mean that plans and schedules will be interrupted. Teachers will be called upon to love the unlovely, to manifest a spirit of forgiveness, peace and acceptance in the face of hostility from those who are quite unsympathetic with their way of life. However, the believer who loves God and knows that his whole life is dependent upon God who loves him will be willing to be all things to all men in order to win them to Christ. He will have faith to believe that the love of Christ flowing through his life can transform his relations with those he has been called to serve.

Witness through social action.--Christianity finds expression in healing, politics, preaching, agriculture, economics and art. God made the world and commanded men to have dominion over the earth. He is the God of a people and a covenant. He put into effect social legislation and political laws, giving the people a land and a government. His prophets insisted that God would not accept the religious observance of people who practiced injustice. God's law for Israel revealed His nature. It was concerned with all of life--government, property, hygiene, agriculture, sacrifice, and worship. God's concern with the things of this world caused Him to take flesh and blood on earth and carry His humanity through death to heaven. God's love for men reveals itself in this concern for their total well-being.¹

That which concerns God must be the concern of His Church. The Church cannot be quiet when injustice is being done.

Christians may be called to fight evil individually in business or social life or they may join other Christians in outright protest or quiet pressure against wrong. When necessary, the Church must use corporate action or pronouncements as effective weapons for God.²

In many places people are being unjustly deprived of

¹Bruce Kenrick, The New Humanity, pp. 104, 105.

²William Bean Kennedy, Into Covenant Life, II, 241.

quality education. A church can establish her own educational institutions to meet the needs of those who are suffering because of this injustice, but she performs a greater witness and service when through corporate action with other churches she puts pressure on those in authority to upgrade education for all people. When conditions are such that a reading program in the church is no longer necessary, she will be flexible enough to turn to other means of witnessing through action.

Summary

The purpose of this chapter has been to set forth a theological foundation for a program of reading in the church. We began with a discussion of the Nature of the Gospel, realizing that in order to understand the Gospel we must consider the whole Bible story. Beginning with Creation we saw God's love revealed in His concern for the whole man. This love continued to be expressed after the Fall when God moved toward man promising redemption. Redemption was carried out in terms of a covenant relationship between God and man which was fulfilled in the coming of Jesus Christ. Through His life, death and resurrection a new covenant was established and through the coming of the Holy Spirit God and Christ are always present and active in the individual, the Church, and the world. As God had been faithful to His commitment to man, His servants are also called to be faithful both to God and man.

Next, we discussed the Nature of the Church using various images from the New Testament such as the household of God, the

body of Christ, Christ the head of the body, and the vine and the branches. These all stress the unity of the Christian community, the various gifts which are all needed and used together, Christ's presence in the midst of His churches, and the necessity of a close relationship with Christ in order to bear the fruit which is required of all His followers. We saw the relevance of these images in connection with a reading program as children who do not know family life are brought into the family of God and find love and acceptance. Also in a reading program people of various races and with various gifts unite in service under the direction of the Holy Spirit.

Then we considered the mission of the Church. It was given to her by Jesus Christ who told her to make disciples of all nations and be witnesses throughout the earth. The Church carries on this witness through words, prayer, and a faith which results in works and social action to meet whatever situations arise. We said that there can be no ministry in Christ's name without love, and in a reading program teachers are called upon to follow Christ's way of love.

In conclusion we saw that God's concern for the total well-being of man must also be the concern of His Church. Christians are called upon to fight injustice individually or corporately wherever they find it.

CHAPTER II

AN ANALYSIS OF PROBLEMS IN CHURCH RELATED PROGRAMS
IN DISADVANTAGED AREAS IN NEW YORK CITY

CHAPTER II

AN ANALYSIS OF PROBLEMS IN CHURCH RELATED PROGRAMS IN DISADVANTAGED AREAS IN NEW YORK CITY

The following chapter dealing with problems in connection with a reading program is based on information secured from questionnaires, interviews, various readings and the author's own experience.¹ Questionnaires were sent to the following reading programs being conducted in New York City: St. Edward's Reading Center, Chambers Memorial Baptist Church Reading Club, American Friends Service Committee Reading Program, Good-Shepherd-Faith Church Tutoring Program, East Harlem Protestant Parish Reading and Tutorial Program, Good Neighbor Community Center Reading Program, and The Elmendorf Reformed Church Reading Program.²

The purpose of the questionnaires was to secure information which would help churches determine whether or not a reading program would be appropriate to their neighborhood, and if so to give them some guidance in this kind of ministry.

In order for a church to develop an effective reading program she must be aware of some of the problems involved.

¹See Appendix III for questionnaire.

²See Appendix II for addresses of programs.

The problems discussed in the following chapter concern pupils, teachers, parents, the public schools, financial assistance, and the curriculum to be used in a reading program.

Problems Involving Pupils

Philosophy behind the program.--The church needs to decide whether to emphasize prevention or remedy in her program.

Distinctions need to be made between practices which are primarily preventive and developmental and those which are essentially compensatory and remedial. At the junior high school level academic retardation may be so severe that programs must be mainly remedial in nature, to compensate for past school failures. With the younger child in nursery, in kindergarten, or even first grade, measures are more likely to be preventive in nature, designed to prepare the pupil for school achievement and the avoidance of remedial procedures.¹

The questionnaires revealed that one-half to two-thirds of the students included in these reading programs are of elementary school age. Some junior high students were enrolled, but only a few high school students.

Programs for young people.--The drop-out problem in large cities is a very serious one with about half of the pupils dropping out before graduation and in poorer areas the figure may be as high as 75%. Many of these young people come from broken homes where parents show little interest in their welfare.²

¹A. Harry Passow (ed.), Education in Depressed Areas (New York: Bureau of Publications, Teachers College, Columbia University, 1963), p. 276.

²Ford Foundation, The Society of the Streets (New York: Office of Reports), pp. 22, 23.

Many drop-outs have left because of academic failure. They will have trouble finding work in a society where opportunities are dwindling for unskilled laborers and a thorough education is required by most employers. Does the fact that few high school students take advantage of help in remedial reading indicate that the church has lost her opportunity to reach people who need remedial help if she does not get them at an early age? What kind of program will help these young people?

Programs for children.--Almost all early readers in disadvantaged areas who have trouble in reading are limited in experience and vocabulary. Many of them have had little or no experience with books. They lack experience with people, places, and things. Manipulative skills involving the muscles in the hands have not been developed because of a lack of playthings.

These children often come from large families and crowded conditions, and parents do not have time to talk to them. They lack motivation and are damaged in their self-esteem.

In Central Harlem it was found that children were not learning. Data revealed that the major deterioration took place between the third and sixth grades. This led to the belief that under-achievement was the result of an accumulation of deficiencies while in school. It was felt that the major reason why these Central Harlem pupils fall below their grade levels is that "substandard performance is expected of them."¹

Recruitment.--The church must determine how she is going

¹Haryou, Youth in the Ghetto, pp. 237, 239, 240.

to recruit students for the reading program, and where and how to publicize the program. Will it be necessary to limit enrollment because of limitations regarding facilities and teachers? Does she wish to use the program as a means of evangelism, seeking to draw into the Christian community those who have no church connection, or does she wish to use it as a means of upbuilding for those children who are already involved in some other Religious Education program of the church? Will the program be limited only to those who are below grade level in reading or will the program be a reading improvement program for all children regardless of their reading ability?

Attendance.--Table 1 shows that the reading programs included in the survey differ in size, for they range from an enrollment of twenty pupils to sixty. The difference in size is not so significant as the fact that the average attendance in the majority of cases is smaller than the enrollment. Attendance at Church reading programs will not be compulsory, and often students and parents will place little importance on regularity in attendance. Some programs have a high pupil turnover. Ways will have to be found to meet these problems.

TABLE 1
ENROLLMENT AND ATTENDANCE OF READING PROGRAMS
INCLUDED IN SURVEY

Number of Program ¹	Number Enrolled	Average Attendance
1	60	55
2	20+	15-20
3	45	55
4	60+	55
5	50	30
6	30	20
7	40	18

Ethnic groups.--We see from Table 2 that various ethnic groups are represented in these reading programs. Racial prejudice is a factor which will at times affect the human relations of those in the program. We also see from Table 2 that those needing help are mainly from two minority groups. The church will have to decide if the reading program is the only or the most effective way in which she can try to meet the needs of minority groups who are not receiving quality education. Children who come from foreign language backgrounds are involved in these reading programs. Will the instruction given to these children be the same as that given to other children who do not have this problem?

¹See Appendix II for names of Reading Programs that correspond with these numbers.

TABLE 2

ETHNIC DISTRIBUTION OF STUDENTS
INCLUDED IN THE SURVEY

Number of Program	Negro	Puerto Rican	White
1	33%	67%	. .
2	90%	10%	. .
3	20%	80%	. .
4	100%	. .	. .
5	Some	Some	Few
6	39%	60%	1%
7	100%	. .	. .

Weekly schedule.--In arranging a schedule for the reading program those in charge should be mindful of the other programs of the church. The church reading program may be ineffective if its schedule is not adjusted to the time when students are free to come. When the public schools in New York City began their after-school help for children, attendance fell off in some reading programs. The church needs to be aware of what is going on in the public schools.

Some parents do not wish to have their children out after dark. This presents a problem in winter when it gets dark very early.

Other services besides reading.--Teachers in reading programs are often approached by parents who seek other help besides schoolwork. One mother wanted to know whether the church gave help

in speech. Often children are emotionally disturbed and cannot do their schoolwork. High school students seek help, because they desire a college education but lack the means of meeting the financial obligations. A reading program does not meet the needs of children who have trouble with mathematics and other school subjects, or who cannot study at home because of overcrowding and noise. Again the church must know the people she is seeking to serve and adjust her program to meet their needs. She must decide what services she can adequately render.

Records.--A decision must be made regarding what tests and materials should be used to determine the level of reading ability of the child coming for help. Should the church do any testing or should this be left up to the schools? One church director said they were advised by a nearby public school principal not to test the children, because the school usually does this so much better and would be glad to furnish this information to the church. Often there is quite a turnover of teachers in a church reading program and if no records are kept for the child, follow-up work is very difficult for the next teacher. The ruling body of the church often wants reports regarding the effectiveness of the program, and means must be found to measure to some extent the results of instruction.

Discipline.--Educationally deficient children in disadvantaged areas have often been passed from one grade to another without regard to whether they are acquiring the essential academic skills. These children become discipline problems, or they

become listless and withdrawn.

There are children who seem to be angry at everything and everybody. In some cases this is due to lack of close parental care. When the child does not receive the love and affection he needs, he feels insecure and fearful. These feelings may be expressed in hostility. The child will try to prove he is not afraid by acting tough. Many children have not had experiences with adults which would teach them appropriate behavior. Such children become disruptive influences in reading classes.¹

Pupils in disadvantaged areas may try to break a new teacher by testing him in various ways. They may try to find out how intelligent he is, how much he will put up with, and how much they can get away with. The progressive approach with its emphasis on permissiveness and creativity is usually not a part of the disadvantaged child's culture and will have little effect in meeting this kind of problem. A more structured approach may be necessary.

Listening.--Many of these children find it difficult to concentrate very long in a verbal situation. They cannot listen to long speeches. They may go through the motions of doing their work but are indifferent to it and easily distracted. Some children are dreamy and the teacher finds it almost impossible to get them to concentrate or look at their work for even a few minutes.

¹Haryou, Youth in the Ghetto, p. 198.

Psychologists are beginning to discern that the disadvantaged child's inattention may be a high skill, the result of intensive training. When a child lives with many people in a few rooms separated by thin walls from other households, his ears become skilled at not hearing, his eyes at not seeing.¹

Speech.--In disadvantaged areas the amount of speech between parent and child may be very little. The child often comes from a home where the parents believe he should be seen and not heard. Many have not had good speech patterns to follow. They cannot understand what the teacher says. They are not accustomed to having someone read to them. Their experiences have been very limited with few if any trips, visits, toys, and books. These children may have trouble expressing themselves, and fear of failure may prevent them from volunteering in class. They may be uncommunicative, because they have had so much past failure. Teachers by tone of voice, facial expression, and word of mouth may have given them the impression that they are so stupid it is useless to try.

Religious instruction.--The questionnaires showed that most of the children in the reading programs were active in some church program. Either they were in the Sunday School or Released Time classes of the church sponsoring the reading program, or they were active in some other church in their neighborhood. Roman Catholic children as well as Protestant were included in some

¹Bernard Asbell, "Not Like Other Children," Redbook (October, 1963), p. 115.

programs.

Is the fact that a church is conducting a reading program to meet a real need enough of a witness? Has the church gone far enough when she only provides the best help she can for children who need help in reading? Is it necessary to include formal teaching from Biblical materials in order for such a program to be regarded as evangelistic?

Problems Involving Teachers

Recruitment.--One of the questions which must be considered as a church seeks volunteer help for its reading program is where to recruit this help. Is the purpose of the program to train local leadership only, or should teachers be brought in from outside sources? If the disadvantaged area is predominantly non-white, members of the congregation may resent dependence on white leadership. Yet it may be impossible to get all the needed help from one congregation.

The survey revealed the number of teachers involved in the program varied from two to forty-five. There was not a racial balance among these teachers, for Table 3 shows that many programs depend mostly on white help.

TABLE 3
ETHNIC DISTRIBUTION OF TEACHERS
INCLUDED IN THE SURVEY

Number of Program	Negro	Puerto Rican	White	Others
1	10%	. .	90%	. .
2	100%	. .	. .	. .
3	7%	. .	93%	. .
4	25%	. .	75%	1 oriental
5	Some	Some	Few	. .
6	39%	60%	1%	. .
7	33%	. .	67%	. .

One program director ran into difficulty when she accepted help from women in a white suburban church without first consulting the ruling body of her church. Some of the people of the church were concerned with the kind of Negro image the suburban people would take back to their own churches. They felt the reading program was the responsibility of the congregation and only teachers from the church should be involved in the program.¹

Qualifications of volunteer and director.--What should be the educational requirements of the director? Should the church begin a reading program before they have a person with training in education available to direct it? Is the minister

¹See Appendix IX, Case Study, "A Problem in Supervision in a New York Inner-city Church."

qualified to direct such a program? How much education should volunteers be required to have? Should all of the staff be professing Christians?

Orientation of teachers.--Many directors and volunteer teachers bring with them a rigid middle-class value system that is quite different from that of the child. What can be done to overcome this communication gap which exists between the middle-class teacher and the disadvantaged child? The survey showed that volunteer help included mothers and fathers from the church, people from the immediate neighborhoods, high school students, college students and faculty, retired teachers, people from synagogues, suburban churches, political clubs, the Protestant Federation, Seminaries, and various church groups--especially Young Adult groups.

Some volunteer teachers will have decided opinions regarding methods of teaching reading. A volunteer first grade teacher from the suburbs was eager to use her own methods in teaching certain reading skills. The director knew that these methods were not approved in the public schools in the area. They were also different from those used in the basic materials chosen for the reading program.

What kind of training can be given that will meet the needs of a group of volunteer teachers with such wide differences in education and experience?

Problems Involving Parents

Many parents of disadvantaged children stay away from schools. They may have been drop-outs, or their experiences may have been unpleasant. Often these parents are uncomfortable in the presence of a teacher. In such cases the teacher will have to take the initiative in establishing relationships between the school and the home. Ways must be found to get information about what is taking place in the school to these parents.

Parents who are not involved do not know what is taking place in the reading program and cannot reinforce what the teachers are doing with their children.

Many parents in disadvantaged areas are poorly educated. Because of their own experiences of failure they may have a low level of aspiration, and this may contribute to a similar attitude on the part of their children.

Problems Involving Relations With the Public Schools

Churches in disadvantaged areas became aware of the need of reading programs in the church when they realized that schools were not adequate to their task. Educational goals of the minority groups were far below those of the white society in which they were living. Many fifth and sixth graders could only read on a third grade level and too many third graders were stumbling through basic pre-primers. Children of the church were unable to read the Bible, participate in church services, or do

the work expected of them in Christian Education programs. Young People were unable to get jobs, and requests for help in reading were coming from children and parents.

Sometimes the public schools in disadvantaged neighborhoods are vastly inferior and are not making the most of the potential that these children and their parents bring. When the church joins in a community-wide, united approach to pressure those in authority to take action to correct educational injustices, teachers and principals may feel that this is a personal attack on their work.

Sometimes churches get involved in social issues for selfish reasons, because their rights have been denied, rather than because they have been motivated by their faith. They make an automatic response and act before they have really considered what they are doing and why.

A director of a reading program wishing to cooperate with the schools may find that the principals and teachers become defensive when he visits them. They may consider the church reading program an indication that they are not doing a good job.

Problems Involving Curriculum

One of the criticisms in regard to curriculum used in schools in disadvantaged areas is that it is watered-down, because teachers have low expectation regarding the abilities of the youngsters they teach. Often textbooks do not reflect the contributions of the Negro and other minority groups to our society.

Most of the textbooks are about things and experiences completely unrelated to those of the disadvantaged child. Children are not challenged to learn to read when so many of their reading materials deal with children who are not like them.

Problems Involving Financial Assistance

The majority of the reading teachers are volunteers and receive no pay. The directors of the reading programs surveyed are paid, and some programs pay their part-time college student help and clerical help.

Some churches are not able to finance a reading program by themselves. One church which had begun a reading program with a part-time director felt it desirable to expand the program and have a full time director. This required more money than they could afford to pay, and they needed help from outside sources. Because of the stereotypes of dependence that are in the minds of many outsiders, some members of the congregation felt that a program which they could not finance themselves should never have been started.

Summary

The purpose of this chapter has been to point out various problems which a church must consider as it begins a reading program.

Problems Involving Students

Philosophy behind the program.--The church must decide whether to emphasize prevention or remedy.

Programs for young people.--In view of the high percentage of drop-outs what kind of programs are best for young people?

Programs for children.--What kind of programs can be provided for children who have difficulty in reading because of limitations in experience and vocabulary, and because of low expectation on the part of teachers?

Recruitment.--How and where should students be recruited, and how should the program be publicized?

Attendance.--How can regular attendance be encouraged, and a high student turnover be avoided?

Ethnic Groups.--What can be done about the problem of racial prejudice? What kind of instruction should be given children with foreign language backgrounds?

Weekly schedule.--How does the reading program schedule fit into other scheduled church and school programs?

Other services besides reading.--What can be done to help children who are troubled with other problems--emotional, subjects other than reading, etc.

Records.--What tests should be used? What kind of records should be kept for each child?

Discipline.--What kind of approach should be used with children who misbehave because they have not acquired essential

academic skills or have not received the love and affection they need.

Listening.--What methods should be used for children who find it difficult to concentrate?

Speech.--How can children who have trouble expressing themselves because of lack of experiences or fear of failure be encouraged to speak?

Religious Instruction.--Is it necessary for the church reading program to include formal religious teaching from Biblical materials?

Problems Involving Teachers

Recruitment.--Does the church want to emphasize indigenous leadership or should help be recruited from many sources?

Qualifications of Volunteer and Director.--What should be their educational and religious requirements?

Orientation of Teachers.--How can the communication gap between a middle-class teacher and the disadvantaged child be overcome? What can be done to train teachers with such wide differences in education and experience?

Problems Involving Parents

How can parents become involved in the program? How can effects upon children because of the parents' lack of an adequate education or low level of aspiration be overcome?

Problems Involving Relations With the Public School

How can misunderstandings which may arise as a church joins in social action to improve schools be avoided? What can be done to enlist the cooperation of teachers and principals of schools in the area?

Problems Involving Curriculum

The main problem in connection with curriculum is to find materials that are interesting and related to the experiences of the child.

Problems Involving Financial Assistance

Problems involving financial assistance become acute when the congregation is not able to finance the reading program alone. Some congregations in disadvantaged areas are unwilling to accept outside help because of the stereotypes of dependence on the part of outsiders.

CHAPTER III

STRATEGY FOR A PROGRAM OF READING IN THE CHURCH

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STRATEGY FOR A PROGRAM OF READING IN THE CHURCH

This chapter is based on information secured from questionnaires, interviews, various readings, and the author's own experience. It gives information and recommendations regarding the problems presented in Chapter II. It is hoped that these recommendations will prove helpful to those beginning a reading program or already conducting one.

Recommendations are made regarding pupils, teachers, parents, the public schools, curriculum, and financial assistance.

Recommendations Regarding Pupils

Philosophy behind the program.--One of the factors entering into a decision by the church regarding preventive or remedial practices should be the age of the majority of the people she serves. One minister stated that his church emphasized programs for young people, because there were so many of them in his congregation.

Programs at higher levels are necessary, but preventive and remedial programs for children at early age levels appear to be more effective. Much damage can already be done before the child reaches school age. Congregations should discover

possibilities for church action in providing pre-school education for children in disadvantaged areas. The longer the disadvantaged child stays in school, the further behind he gets. His retardation is evident at the third or fourth grade level when the education program changes from emphasis on the skills of basic reading, writing, and arithmetic to content areas which build on concepts and language.

Programs for young people.--In an effort to meet their needs one congregation adopted fifty school drop-outs. Its members found that the congregation's style of life was being transformed as a result of meeting these young people face to face, visiting their homes and the schools they formerly attended, and trying to find jobs for them.¹

The Mott Haven Reformed Church in the Bronx has taken bold action to meet the educational needs of its youth. Fifteen to eighteen teachers are involved in an after school homework program from 6:00 to 9:30 p.m. Tutoring is an important part of this program. The church cooperates with the Protestant Council and the New York City Youth Board. A hired social worker is available five days a week to anyone who needs help in the neighborhood. Information is distributed regarding narcotics, social hygiene, and the responsibility of the congregation in relationship to the Public Schools. Children released from Rockland State Hospital or Riverdale Home for Boys are referred

¹J. Archie Hargraves, Social Action (February, 1964). p. 32.

to the church. The pastor visits their parents to help in any way possible. The pastor also has conferences with parents and teachers regarding the education of the young people.¹

Realizing that God is concerned with the total personality, the Mott Haven Reformed Church has begun a Social Self-Improvement Program for Junior and Senior High Students.

In this program the individual grows as a Christian social being, and all that is taught is meant to be related to expressed Christian growth and character. Records are kept on the individual growth of each person. The program is very structured, concrete and rigid, for to the young people in that community this means that people are concerned about them. However, the limits are relaxed as the young people show growth. The program relates the behavior of the members to home, peers, and the church. It prepares young people for the changes taking place in their world today. Growth has been seen in all areas of their life--physically, emotionally, intellectually and spiritually.

Members must read books, magazines, and newspapers from an approved list. They must compare opposing points of view and hand in written reports. They must also read from books on etiquette and manners, and from a magazine in the field of their special interest. The members are taken on field trips to the

¹All information about the Mott Haven Reformed Church was obtained from an interview with Dr. Carl Thomas, minister of this church in New York City, May 1, 1964.

theater, art gallery, museums, or other places of their special cultural interest. They take one day trips to local colleges and week-end trips to colleges in other cities. They must develop one talent in addition to athletics.

There is one sponsor to every two members. These sponsors who build a big brother or sister contact make visits to both home and school. Home visits are made two times a month.

If a member does anything that is contrary to the behavior being taught in this program they receive a demerit. Twenty demerits in an eight week period means a member must choose another activity since he has not shown that he belongs in this kind of program. Demerits which are set by the sponsors measure the growth of the members. They see their faults in comparison with their peers, for each week the demerits are reviewed before the group and members have a chance for rebuttal. Pressure for improvement is sometimes brought to bear within the group. Demerits are received when young people are not home by 10:30 p.m., when parents do not know where the member is, when the fifty cents weekly dues are not paid, when a member attends parties that are not sponsored or approved, when written reports are late or in bad form, when a member goes anywhere contrary to what the group is trying to achieve, and when the home reports disobedience to parents or other unsatisfactory behavior.

Programs for Children.--Pre-school programs for three and four year olds should aim at developing ability in the use

of both mind and body. They should learn to be observant in regard to what they hear and see. They should be growing in their ability to understand and follow directions. Pre-school children need opportunities to look, listen, and touch. They need to work with materials they can manipulate such as blocks and puzzles. Musical experiences, dramatic play, nature and science studies will all give them experiences which will help them in their adjustment to school classroom situations.

Because impoverishment in experiences affects the child's ability to learn in abstract situations, a cultural enrichment program for younger children would be valuable. A cultural enrichment program could include concerts, plays, films, puppet shows, athletic events; and field trips to the local library, TV studios, hospitals, museums, zoos, planetariums, parks, art exhibitions, and industrial plants.

Some churches have a friendly Church program in which families from churches in the suburbs or country take children from disadvantaged areas into their homes for a week or more every summer. This is often a very valuable enriching experience for both the child and the host.

Sometimes teachers place too much emphasis on oral reading. Children need to learn to enjoy getting meaning from silent reading. The child should read silently and then discuss what has been read. Parts that he does not understand can be read aloud.

Some students will need intensive work in all the basic

areas of language skills, including vocabulary development, dictionary work, test-taking and study skills, spelling, written expression, and extensive reading and discussion of books.¹

Children will be motivated to learn if they have happy, satisfying educational experiences. The materials used should deal with real experiences in the lives of these children and be related to their interests. In teaching reading the teacher should find ways of drawing on these experiences in the lives of her students and make use of their natural curiosity.

The damaged self-esteem of a child who has failed can be built up as the teacher talks with him, establishing a friendly personal relationship right from the beginning. The child will be aware that some human being is concerned and interested and cares about him. He will sense the motives of the teacher and recognize a sincere friend.²

Children who have experienced defeat in school will profit from a church reading program where there are different teachers, surroundings, and techniques. A stimulating atmosphere and a firm belief on the part of the teacher that all children can learn will increase motivation. Children will come with individual differences in experience, skills, and attitudes. These may make teaching difficult, but they do not mean that the child

¹Haryou, Youth in the Ghetto, p. 445.

²Fanny Livshee, Speech given before volunteer teachers at a training session of the Volunteers of Shelters, Inc., New York, January 15, 1964.

cannot learn. These children can be taught, and the teacher should expect a high standard of pupil performance.

Recruitment.--Limit your program according to the number of teachers available and the adequacy of your facilities, then use the kind of publicity which will reach those whom you can adequately serve. Little help will be given students if a reading program is poorly structured and does not have adequate facilities, supplies and personnel.

If the program is to be limited only to those below their grade level in reading, care needs to be taken regarding the way in which this limitation is stated. Often parents do not want to admit that their children need help in reading, or they are misled by the fact that their child reads well orally. This does not necessarily mean that he understands what he reads, for in tests these children are often found to be one or two grades below in reading comprehension. One church program accepted any children who wished to come, regardless of reading ability. At a congregational meeting held to decide certain procedures regarding the future of the reading program a mother stated that she thought the program should be limited to those who had difficulty in reading. The next week two children were absent. The director, who knew the need of those children for remedial help in reading, spoke to the mother concerning their absence. The mother replied, "I thought I'd take them out so there would be more room in the program for those who really need help."

There are a number of ways in which reading programs in the church secure members for enrollment. Some secure all their members for enrollment through referrals from the public schools. Others secure pupils through promotion in the Church School, publicity through the church bulletin, announcements at the church worship service, visits to homes, and letters. Many pupils bring their friends. Others are reached through personal contact of church staff members with neighborhood children. Pupils are also referred to the program by teachers in Sunday School or other Christian Education programs in the church.

It is better to begin with a small program which can be carried on effectively than to recruit more children than the church can handle. Quality is more important than quantity, and a good program will be its own publicity as satisfied parents tell other parents and teachers.

Attendance.--Enlist the cooperation of the parents. Through letters and meetings with the parents stress the importance of regular attendance if the child is to be helped. Some programs inform parents at the beginning that children who are absent six times consecutively will be dropped from the program to make room for another child.

When a child has been absent several times, the teacher should inform the parent by phone, letter or home visitation. Children sometimes skip classes without the parent's knowledge and parents often appreciate being informed about it.

Honor rolls or awards encourage good attendance. The personal interest of teachers for each child will be another important

factor in encouraging regular attendance. This personal interest on the part of the teacher is expressed in genuine concern when a child is ill, in being present to greet the child when he arrives, and in being regular in his own attendance.

Ethnic groups.--The program should provide deepening insights and skills in human relations in addition to teaching reading skills. Human relations problems often prevent advancement in learning.

Where the problem of race relations is a factor in a reading program, role-playing, open-ended stories, films and problems which arise in the lives of the children themselves can be used to bring about understanding. The teacher's own attitudes regarding race will influence the children. An attitude of low expectation because a child is of a different race than that of the teacher, or a paternal attitude toward people of another race can all reveal a prejudice of which the teacher himself is not aware. Consistent behavior in relationships with all children and other teachers will do much to help improve human relations.

When minority groups are not receiving quality education in the public schools the church has a responsibility to become involved in social action to remove this injustice. The church should find out what groups in the community, within the church or outside, are working for better education and should participate with them.

English is a foreign language to children who come from homes where Spanish or the language of some other country is spoken. These children will have to be taught English as a

foreign language is taught. Use books with many pictures. Have the child read the pictures by naming the things in the picture, telling what the picture means, and what the people feel. Help him express his own feelings. Give him the words for everything he touches. Each day interject new words to increase his vocabulary and review the old. Make the meaning clear by pictures and demonstration. Have the children keep lists of the words they learn with their meanings. Repetition is always important in teaching, but especially in helping children from foreign language backgrounds. Review many times, using a variety of methods, until the child remembers what he has been taught.

Weekly schedule.--The director of a reading program should be aware of other established programs in the church and work out his program so that it will not jeopardize other religious education programs. If it is necessary to have the reading program conducted at the same time as some other church program this should be discussed with those responsible for the overall religious education program of the church to avoid misunderstanding.

The questionnaires revealed that the length of the instruction periods varied from forty-five minutes to two hours. In some cases the decision as to the length of the period was left up to the tutor. One program had one and one-half hours of individual instruction, and the last half hour the pupils were divided into groups of eight to ten for spelling contests.

TABLE 4
WEEKLY TIME SCHEDULES OF PROGRAMS
INCLUDED IN THE SURVEY

Number of Program	Mon	Tues	Wed	Thurs	Fri	Sat
1	3:00- 8:00	3:00- 9:00	3:00- 8:00	3:00- 9:00	3:00- 6:00	. .
2	3:30- 5:30	3:30- 5:30	3:30- 5:30	3:30- 5:30	3:30- 5:30	. .
3	Once a week or more depending on wishes of tutor and student					
4	. .	. .	6:00- 9:30	. .	. .	9:30- 5:00
5	. .	3:00- 5:00	3:00- 5:00	3:00- 5:00	. .	10:00 12:00
6	One hour Monday through Thursday					
7	3:30- 6:00	. .	3:30- 6:00	. .	3:30- 6:00	. .

The variety in schedules as revealed in Table 4 shows the necessity of flexibility in arranging schedules that are most suitable to the church involved. Attendance in one reading program decreased as a result of the after school study center programs in the public schools. The director, aware of the fact that most of the school programs gave help to children in the third grade and above, began putting more emphasis on providing help for first and second grade children. The church also added an evening program to give tutoring to children needing help with homework.

Other services besides reading.--A church may not have within its congregation people who are qualified or have the time to volunteer the kind of specialized help that parents request for their children. It may be that retired teachers or social workers from the church or from suburban churches may be able to give help in speech or emotional problems. When this kind of help is not available the church should have on hand directories giving information regarding special services to those who need help.¹ The fees for these services are often based on the ability of the client to pay. The church should also contact the school the child attends to see if the teachers are aware of the problem, and whether or not they have services to meet this need.

The church should have on hand catalogs from accredited colleges and universities and information regarding scholarships. Individual counseling relationships should be established with youth in disadvantaged areas to inform them about employment opportunities and job requirements, and to give those contemplating a college education guidance in selecting the right courses in High School. The church should also be alert to prevent students who have a potential for higher education from making wrong decisions regarding their High School education. Students going to a vocational High School may regret

¹In New York City such directories are available from the Community Council of Greater New York, 225 Park Ave. South, N.Y. 10003; and the New York City Youth Board, 79 Madison Ave., N.Y. 10016.

this decision later when they realize that the work they'd really enjoy doing requires a college education.

Study Hall programs can be formed to help children with mathematics and other school subjects not covered by the reading program. Here practical training can be given dealing with completion of job applications, note-taking, and letter-writing. The church can also provide quiet places for the children to do their studying.

Records.--The church should have some means of testing children to determine their reading ability when they enter the program, but the results of these tests should not be considered final. For various reasons children may not be working up to their ability at the time of testing. It may be wise to use a number of methods of testing the children. Standardized tests can be used, then the teacher can let the child read materials on his grade level as revealed by the test. If such material is either too easy or too hard for the child, he should be retested.

The tests used by programs included in the survey were the Stanford Achievement Test, Gray Oral, Roswell-Chall, STEP Reading, Science Research Associates tests, Gates Reading Survey, and Gates-McKillop Reading Diagnostic test. One program uses a professional testing agency at admission and does no re-testing.¹

¹See Appendix VIII for addresses of some of these tests.

Records should be kept for each child.¹ Information that can be kept in a child's folder can include test results, records of attendance and a biographical data sheet including his name, address, age, grade, reading level, comments on home environment, and general personality. Tutors in some programs leave a record of the work accomplished in each session with suggestions for further work.

Effectiveness of the program can be measured by testing children periodically. If the church has a summer reading program it is good to test them at the beginning and at the end of the summer. Questionnaires sent to parents are also helpful in evaluating the effectiveness of the program.²

Parents replying to questionnaires regarding the value of one reading program unanimously felt that the program had been of some benefit to their children. They expressed their satisfaction in the improvement of their children's spelling, pronunciation, increased vocabulary and attitude toward reading. One mother said her son liked to come to church for reading because of the familiar surroundings. Another mother wrote, "It has helped Roger so much. Now he will even read the Bible some and before this Reading Club he would not try to read the Bible." Another mother wrote, "Gary is correcting everybody in their speaking."

¹See Appendix VII for registration forms.

²See Appendix IV for sample of Questionnaire sent to parents.

Teachers are also made aware of weaknesses in the program through questionnaires sent to parents. One mother wrote, "She has learned more words, but she doesn't understand them when she reads them."

The following letter written by Miss Ida Smith, a teacher in the New York City Public Schools, influenced the ruling body of one church in their decision to continue the reading program which had been conducted on a trial basis during the summer.

I feel that the remedial reading program is a tremendous service to the community. As a public school teacher I have had the experience of futilely trying to put ideas across to students whose understanding and imagination are hopelessly limited. I feel that the problem essentially lies in the fact that the students can't read and have no interest in reading. . . . It is almost impossible to hold the interest of such students in anything for any length of time. School becomes too much of a challenge for them and they begin to hate it. . . .

Miss Smith's letter continues explaining how the reading program helps the children become more interesting individuals. She concludes by stating--

I feel that the program should definitely be continued in the fall, and I am willing to help carry it out as successfully as possible.

She has been true to her word, giving freely of her time and ability to help children in reading and mathematics.

Discipline.--The teacher should handle behavior problems immediately, firmly and with fairness.

Teachers should know facts about child growth. They should know what children are like and adjust the program and materials accordingly. The routine should be unvaried with a few simple, clearly defined rules that are consistently enforced. The teacher

should explain why these are necessary in order for the pupils to learn.

Behavior problems may result from physical disabilities. Teachers should be alert to the possibility that a child has not had proper food or sleep. A misbehaving child may be having difficulty seeing or hearing.

Many of the children who come to reading programs have not acquired enough skill in reading to be able to work independently. The teacher must remember that these children can learn if they are taught. "If it is assumed that a child cannot learn, and if he is treated as if he cannot learn, he will not learn."¹ These children should receive individual help from a teacher who respects them and has faith in their ability to learn.

There may not be enough volunteer help to give individualized instruction to each child in the reading program. If group instruction is necessary, the groups should be kept as small as possible. There will be fewer behavior problems if groups are small and materials are interesting, challenging and within the ability of the child.

Many of these children have been deeply hurt in the past. They have known little of love, appreciation, belonging, praise, acceptance, achievement, accomplishment, success, and of feeling needed and important. These needs must be met if the children are to behave well. Remedial work in discipline takes patience,

Haryou, Youth in the Ghetto, p. 431.

gentleness, love and understanding. The teacher should not stop a good approach in discipline because it doesn't have immediate effect. Time is just as necessary in the recovery from emotional hurts as it is in the recovery from physical illness. Here basic attitudes on the part of the teacher are more important than teaching methods. Teachers who are scornful, tough or cynical when dealing with behavior problems will probably do more harm than good. The soft, naive teacher also is ineffective.

The teacher should enjoy working with children. He should respect them and be patient and straight-forward. He should act in a simple, dignified fashion and be willing to learn as well as teach. He is an adult and should not try to have a "buddy-buddy" relationship with his pupils.

A sense of humor is important. The following incident illustrates a teacher's wise use of humor.

A teacher on entering the classroom found an uncomplimentary sketch of himself on the blackboard; the length of the nose in particular indicated the pupil's intention to ridicule him. After an appreciative look the teacher shook his head in disagreement, erased the nose, and replaced it with a longer and still more ridiculous one. This resulted in relieved laughter from the class and no more caricatures.¹

A sense of humor will help the new teacher whom children are trying to break. He should be self-confident, realizing that the behavior of the children will change when they come to know him as a friend.

¹Rolf E. Muuss, First-aid for Classroom Discipline Problems (New York: Holt, Rinehart and Winston, Inc., 1962), p. 31.

When a child misbehaves, the teacher should be more concerned about the child than the act. The teacher should take the child aside to chat with him, to look and listen. Children will talk freely to a teacher when they sense understanding and goodwill. Teacher expectation has a surprising effect on pupils. A teacher who trusts children and has faith in their ability to behave will be the kind of teacher children will try to please.

Caution must be taken in reporting misbehavior to parents. A director of a reading program was discussing with the pastor what procedure to take regarding a child who had stolen. The pastor told her that if the father found out about this he would beat the child unmercifully. Children who are constantly beaten at home are often suspicious of the teacher, expecting the same treatment from him when reprimanded. The parents may even tell the teacher to hit their child when he is bad. These children will take longer to respond to kindness and understanding, but they appreciate a teacher who deals with misbehavior himself instead of reporting it to the parents.

Many teachers demand unreasonable achievements of themselves. They set too high a standard for both themselves and the children, thinking they're no good unless there is always perfect order.

A teacher is a human being. He cannot always be calm. Everyone who lives with children gets angry at times. There are many pressures on the teacher both within and without. He has sore spots that make him see red when someone touches them. He has good days and bad. Children will not be damaged beyond repair

if occasionally the teacher becomes upset and speaks as he honestly feels at the time. The child will not suffer if the teacher firmly says, "No more of that!"¹

Discipline is needed, but all discipline should be tempered with love.

C. Kilmer Myers expresses an attitude which should be basic for any teacher who volunteers to teach in a reading program.

Following love's way in attempting to reach across the barrier of personal and social sin to the depths of another person is the long, often agonizing way. But it is only through love offered again and again that a person becomes alive and in movement towards his destiny. . . . 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.²

This response of love on the part of a hostile child may express itself in a changed attitude toward his studies as he seeks to please a teacher who has won his respect. A fourth grade boy, whose tests showed him to be reading on a second grade level, came to the reading classes determined not to study. While other children were reading he kept bouncing a rubber ball. Through the individual attention given by an understanding teacher he soon began doing his work. A year later his tests showed a gain of three years in reading comprehension.

¹James L. Hymes, Jr., Behavior and Misbehavior (Englewood Cliffs, N.J.; Prentice-Hall, Inc., 1961), pp. 50, 51.

²C. Kilmer Myers, Light the Dark Streets (New York: Doubleday and Company, Inc., 1961), p. 24.

Listening.--The teacher will remember that no one learns everything by one exposure and with these children it will be even more necessary to use much repetition. Often disadvantaged children are confused and bewildered by what the teacher says. The teacher must be careful to use language that the child can understand. The teacher should relate the work the child is doing to that which he has experienced and knows to be real so he will want to listen. Methods of learning by doing are effective with children who have not learned to listen. The teacher should use a variety of methods to make the child an acting participant.

Speech.--Children are imitators, and many will soon imitate the correct speech patterns of the teacher. Children who are afraid to volunteer to speak may find it easier to do so if the teacher uses visual aids followed by discussion. Every effort should be made to encourage these children, and when the slightest effort is made it should be appreciated and praised.

A teacher will at times feel that a child should know something about which he seems to be ignorant and cannot understand. His patience will be tried as the child keeps making the same mistakes. At such times the teacher may thoughtlessly discourage the child by the tone of voice he uses or by what he says. These children may have gone to minority group schools where teachers and principals had a low opinion of their learning ability. They may never have been taught the things that children in the same grades in white middle-class schools have been taught. Inferior work may have been accepted resulting in continued poor work by the student.

The teacher should try to understand the causes for the child's low achievement and be patient and kind as she helps him correct deficiencies in his education.

Religious instruction.--The churches involved in reading programs feel that this is an important outreach into the community and has implications for evangelization although there is no formal teaching of theology.

The church must remember that the main purpose of the program is to teach reading. The reading program is not a gimmick for getting children into the church to pressure them into becoming Christians. Jesus healed bodies, because they needed healing, and the act itself glorified God.¹ The fact that the church sees a need and ministers to it is a witness in itself. One mother said when a church began to provide children with help in their homework, "This is an answer to prayer."

However, many of the children who come to reading classes will be seriously troubled by circumstances in their own lives. These children can find strength and comfort from the teachings of the Bible, and those conducting a reading program may want to use the Bible or graded Bible storybooks to supplement the other materials used in their curriculum.²

Reading programs in the church may want to publicize other religious education programs and invite parents and

¹Matt. 15:29-31.

²See Appendix VIII for graded Bible storybooks.

children to come. Brief worship services held at the beginning or end of the reading classes with both teachers and children present help children sense the oneness of the Christian family.¹ New teachers and students can be introduced at this time and concern can be shown for students or teachers absent because of illness.

The nature of some reading programs will be such that children and teachers cannot gather together at one time, but there should be a climate and atmosphere that will instill in the children an awareness of God.²

The church will have to make her own decision regarding the kind of witness she wishes to bring to the children who come to reading classes. She will witness in some way, and the fact that no mention is ever made of God may give the children the impression that even the church thinks He's not important enough to talk about. In some situations it may be well that the church's best witness can be made in providing skilled teachers in reading and excellent educational materials. In another situation the church may go beyond this to give verbalized religious instruction,

¹Worship periods should be very meaningful to the children. A short Scripture passage can be discussed. Prayers should be short and relevant to the needs of the children. Songs that the children especially enjoy can be sung.

²In one reading program the children were using their skill in reading to try to understand the Bible verse, "God is our refuge and strength, a very present help in trouble." (Psalm 46:1). The teacher asked the group to explain what it meant that God is a very present help in trouble. A little first grade girl called out, "God is here."

as Jesus did after the feeding of the five thousand when He pointed those who were seeking Him only for the physical needs of this life to that which would give them eternal life.¹

Recommendations Regarding Teachers

Recruitment.--The survey showed that one church had the services of an experienced public school teacher who was willing to organize and direct the reading program. Another program was started by a Union Seminary student on the church staff who was very much interested in the reading problems of youth. Other churches were able to recruit help from individuals in suburban churches and other organizations in the suburbs or in the city by presenting the need through letters or personal contact.

When a church is considering beginning a reading program she should learn all she can from other churches and organizations who are already conducting reading programs. Then the program should be interpreted to the congregation. The church should decide whether to depend on indigenous leadership only or whether to accept any capable help offered as an opportunity for inter-racial and inter-cultural understanding and appreciation. Perhaps the congregation will want to use both indigenous leadership and outside help but will want to keep a balance between the two groups.

Many Senior Citizens have a certain warmth that gives children a feeling of security. They also have the wisdom and patience that children need, and could be of help in reading programs.

¹John 6:25-27.

The Presbyterian Senior Services, a multi-service center supported by the Presbytery of New York City has a Volunteer Foster Grandparent Program. Volunteers from this program are pledging themselves to help children with their reading.¹

The East Harlem Protestant Parish Reading Program has used many different kinds of volunteer help. They have this to say about the people who give their time to the reading program.

Of the forty who came this fall, the majority were students themselves--ten college or seminary students; twelve senior high school students from the Scarsdale Congregational Church who came in regularly with their adult leaders (they were invaluable in the teaching of Algebra, Geometry, French and Spanish because for them it was still fresh); three mothers from the East Harlem community; three business men, one of whom comes all the way from New Jersey for three different two-hour sessions; six girls from the Brearley School who come on Thursday to work with the younger children; two ex-school teachers who live in the co-op in the neighborhood; and four women from the Central Presbyterian Church on Park Ave. They are a remarkable group and they obviously enjoy themselves. They also learn that East Harlem children, as children, everywhere, are eager to learn when someone really cares.²

Women's Guilds of suburban churches could be encouraged to give this kind of service in place of their usual activities. People from the suburbs who offer their services in reading programs for disadvantaged children are soon aware of the fact that they are receiving as much or more than they are giving. Many come with misconceptions regarding the people and community, for

¹Florence Byron, "A Lesson of Love for Youngster and Oldster," Concern (December, 1963), pp. 4, 5.

²Newsletter, January, 1964, East Harlem Protestant Parish, New York City, p. 4. (Mimeographed.)

publicity has often exaggerated the danger and evil existing in the inner-city while mentioning very little about the positive aspects. The misconceptions and fears of suburban volunteer teachers are soon erased as they come to know the Christians here--people whose faith has been tested repeatedly as they keep striving for justice in the face of one disappointment after another. People from the suburbs work with adults of the inner-city who are just like them and with children who are like their children. Soon the oneness for which Christ prayed becomes a reality as Christians from different races get to know each other personally and together serve in a ministry that helps individuals fulfill their potentials as children of God.

Qualifications of volunteer and director.--Directors of reading programs should be college graduates. It is desirable that they have training in the field of education and some experience in teaching. All the Directors of the programs included in the Survey are college graduates. Many have Masters Degrees and have had experience in teaching before beginning work with the Remedial Reading Program they are directing at the present time.

In most of the reading programs no special educational qualifications or teaching experience are required. One church requires that each teacher be interviewed by the director of the program and then by the Church Board. Decisions as to whether or not a volunteer is acceptable are usually made by the director. Directors are usually more concerned in the attitudes of the teachers than in their educational backgrounds. One Reading Club put it

this way, "Tutors come from all backgrounds--from secretaries to senior citizens, from actors to executives. The only requirements are a love and a concern for these children."¹

The author thus far has assumed that the director and teachers in a church reading program will be Christian. If we are realistic we must realize that it is not always possible to get a Christian director who is well-qualified educationally, and one who has a love and understanding of children. A non-Christian may be better qualified in both regards, and the church may decide that it is desirable to hire a non-Christian to direct their program. If we believe that the God who created the universe is sovereign, then He has control over all His creation and is not confined to working out His purposes only through Christian people. The question the church must ask in each case is what does God wish them to do. Perhaps the most potent evangelistic witness in her community would be her concern and action in meeting a critical educational need, and to do so effectively she may need to turn to willing non-Christians to aid her in this service. Christians at times must join with secular people who are sensitive to human needs in working together at a common task.

However, the church must remember that some disadvantaged children who come to the church for reading are surrounded by an environment in which crime and violence are common. They may be influenced to do wrong because "Everyone else does it." These

¹From a mimeographed sheet giving facts about the Reading Club of the Church of the Master, 360 West 122nd Street, New York City.

children have great spiritual needs, and if these are ignored the church may be educating them to be better criminals. The very nature of the church requires that she witness both through spoken word and through acts of service and love. Neither of these means of witness should be neglected in church reading programs in disadvantaged areas where both physical and spiritual needs are so great.

Jesus taught His disciples much by His companionship, and in these reading programs where so much stress is laid on the importance of the friendly personal relationship of the teacher and the child the influence of a dedicated Christian teacher can be an important factor in the spiritual and intellectual growth of the child.

Orientation of teachers.--The communication gap which exists between the middle-class teacher and the child can be overcome if the teacher has some understanding of the background and experience of these children. The following books are helpful for getting a better understanding of the children in culturally disadvantaged areas.

Conant, James B. Slums and Suburbs. New York: McGraw-Hill Book Co., Inc., 1961.

Davis, Allison. Social-Class Influences Upon Learning. Cambridge, Massachusetts: Harvard University Press, 1961.

Passow, A. Harry (ed.). Education in Depressed Areas. New York: Bureau of Publications, Teachers College Columbia University, 1963.

Riessman, Frank. The Culturally Deprived Child. New York: Harper and Row, Publishers, 1962.

Since volunteer teachers involved in the reading programs vary so greatly in age and experience it is difficult to provide a training program to meet all their needs. Much of the orientation given volunteers is informal. Personal conferences between the director and individual teachers, demonstration classes, workshops, and mimeographed materials on the teaching of reading are all used. Some programs arrange for their teachers to be instructed by a well-qualified director of another Reading Program. This is followed by periodic conferences at least once a month with teachers and director. These conferences may include discussions of problems encountered in the program as well as fundamental techniques in working with children. One program provides help for volunteers through three or four two hour lecture and discussion sessions, followed by individual guidance. Another reading program uses junior and senior high school students with the understanding that they will attend teacher training classes once a week. These classes are taught by the director and are from 30 to 45 minutes long. The director and volunteers have supper together on the evening the classes are held.

The East Harlem Protestant Parish was assisted in setting up its Remedial Reading Program by a member of the Garden City Church on Long Island, who was the director of Remedial Reading for the Long Island schools. An instructor in this field at Teachers College was hired to aid them in the use of materials and techniques. The East Harlem Protestant Parish found that

¹See Appendix VI for letters to teachers.

these experts reinforced their belief that most of the children needed encouragement, personal attention, and continuing exposure to the English language and that intelligent, dedicated volunteers would readily learn to give this help.¹

Directors should explain to the teachers the proper use of the course of study and the reason the church chose to use these materials. Volunteer teachers who wish to use methods other than those used in the basic materials will usually cooperate if they know that the ruling body of the church has approved of the materials being used and if they know that the methods used are those used in the public schools in the area.

Individual programs often feel the need of help and could benefit from some coordination with similar programs in the city. Perhaps one church could be a training center for other churches, and a central body could gather information about reading programs to pass on to other churches.

Recommendations Regarding Parents

Two of the programs in the survey reported that they have very little contact with parents. Some of the programs encouraged parents to visit the Reading Club while in session. Some programs hold "Open House" for parents of participating children to acquaint them with the purposes and methods of the program. Contact with parents is made through letters sent

¹News Letter, January, 1964, East Harlem Protestant Parish, New York, p. 3. (Mimeographed.)

through the mail or with children. Personal contact is made at church meetings or when parents come in to talk with teachers. Some home visitation is done, but this is often limited because of lack of time. Evening meetings with parents are planned. One Reading Program had individual parent-teacher conferences when reports were handed out regarding the progress each child was making in his reading.¹

Contact with the public schools is very necessary if the church is going to be of help to the parents in interpreting to them the work of the school and informing them about what is taking place in education. Parents often feel more at ease in the atmosphere of the church, and Public School personnel are often very happy to speak to parent groups there. One program was making plans to have the Reading Coordinator from the Public Schools speak to a group of parents in the church.

Research has shown that most parents of culturally deprived children want their children to do well in school and are eager to help the teacher.²

It is important that the teacher does not confine himself to getting in touch with parents only when the child has misbehaved or is doing failing work. These parents seldom hear that their children have achieved and teachers should take advantage of any opportunity they have to write letters home describing a success.

¹See Appendix IV for letter of invitation and Appendix V for reports.

²Frank Riessman, "Some Suggestions for Teaching the Culturally Deprived," NEA Journal (April, 1963).

Some of the methods used by schools to involve parents can also be adapted for church reading programs.

Children can be lifted up from the negative influences of home and neighborhood by enlisting help from the homes and neighborhoods themselves. Teachers can visit homes urging parents to come to school meetings to learn how to help their children by encouraging study. Study places can be arranged in libraries, churches, and community buildings, and parents of crowded homes urged to take children there. Homework assignment booklets can be distributed to children. Parents can be asked to inspect the child's homework and sign the booklets each week.¹

At the very beginning parents can be asked to sign a "Parent's Pledge of Cooperation." They can be advised how to help their children schedule homework time, how to provide proper facilities and atmosphere for home study, and how to be firm with their children about finishing homework. These "Hints for Helpful Parents" can be printed and distributed.²

Adult education classes in the church can help meet the needs of parents who are concerned for their children's welfare but are too poorly educated themselves to provide for it adequately.

Grace Church in Chicago discovered that many who live in the nearby Ida B. Wells housing project could not read and

¹Bernard Asbell, Redbook (October, 1963), pp. 118, 120.

²A. Harry Passow, Education in Depressed Areas, p. 339.

write. At the same time that the staff of Grace Church began to look for a teacher to help these adults, the city's Board of Education and the Cook County Department of Public Aid were seeking a place to hold adult classes. The two search parties were brought together at a community council meeting. Two classes were started at Grace Church under the auspices of the three bodies: the city's Board of Education providing the teachers; the welfare department, technical assistance; the church, heat, light, and equipment.¹

Altogether eighty-five men and women, of all ages are in the classes. One teacher teaches adults third, fourth, and fifth grade English grammar. Another teacher helps parents and grandparents learn to read the same news supplement their children and grandchildren read at school. In another room seventh and eighth grade mathematics is being taught.²

These people were drop-outs in their youth and are now among the eight to eleven million American adults who are functionally illiterate--they cannot read well enough to decipher street signs, subway maps, instruction sheets, newspapers, or job applications.³

These people are learning something besides skill in school subjects. From the open doors and concern of the church

¹Mildred Hermann, "In a Chicago Church Adults go Back to School," Concern (April, 1963), p. 30.

²Ibid.

³Ibid.

they come to know that the church understands their needs and welcomes them.

Recommendations Regarding Relations with the Public Schools

When the church joins in a community-wide united approach to pressure those in authority to take action in correcting educational injustices, the pastor of the church and director of the reading program should visit the nearby schools to explain and interpret to them the church's need for participation. Many principals and teachers are also unhappy about such injustices and are anxious to see improvements made.

The church has a real task of interpreting her social action so that her people understand their faith in relation to the issue. The fact that the church is participating should make a difference. Her approach should be different from that of a secular organization. The congregation should come together to look at the problem as Christians. Then they will go out to face the issue in terms of their faith.¹

Cooperation with area Public Schools is important. Directors of church reading programs should contact the area Superintendent of Schools to explain their program and ask permission to visit the schools in the neighborhood. The Superintendent may then write letters to the principals of the schools concerned

¹Personal interview with Julio Flores, Coordinator of Cooperating Christian Churches of East Harlem, April 30, 1964.

to inform them of the intended visit of the director.

Reading teachers, Guidance Counselors, and Principals are often eager to help and can give valuable suggestions and materials. It is necessary to become familiar with the methods of teaching reading used in the Public School so the Reading programs in the church will not conflict with those of the schools. Teachers often refer youngsters to the church reading programs, and some offer to help teach during vacations or after school.

The survey showed that when directors and ministers have visited the nearby schools and talked to the principals, guidance counselors, and Reading Improvement Teachers, the response has been good. Teachers of church programs have been permitted to observe reading classes in the Public Schools, attend Parent Association meetings, and have received helpful suggestions and materials as well as personal help from public school teachers in their church reading programs. Guidance counselors have been especially interested in the programs, and sometimes test data are furnished by the school.

Recommendations Regarding Curriculum

Disadvantaged children can be encouraged to aim high. A child usually does what is expected of him, and the teacher should expect and work for more from these youngsters. Materials chosen for the reading program should be interesting to these children and challenging.

Four of the reading programs in the survey use the Science Research Association Kits as their basic course of study. This material is well-liked by the children, and easy for an inexperienced teacher to learn to use. Other programs use basal readers that are also used in private and public schools to teach reading. Some of those used are the Row-Peterson and Ginn series of basal readers, and the McCall-Crab readers. Other materials used are Winston Arithmetic Practice Books, Turner-Livingstone Workbooks, Dr. Seuss books, Dolch Teaching Aids, Webster's New Practice Readers, Reader's Digest Reading Skill Builders, and books to teach phonetic skills. Students are helped with homework in some programs. Story-telling, conversation, games, and the reading of library books are also part of many reading programs.¹

All of the reading programs have library facilities of their own or are developing a library with reference books and books of enjoyment. Often church groups donate books for this purpose. Some reading programs have received books from the public schools. Public libraries will furnish lists of books which are suitable to children living in disadvantaged areas.

¹See Appendix VIII for names and addresses of materials which can be used in reading programs.

Recommendations Regarding Financial Assistance

The church must decide how the program will be financed. In a disadvantaged area the church has opportunities for many special ministries. Some of the people feel that it is better to limit their ministry rather than accept so much outside financial help that they sell out to an image of total dependency.

As one congregation was discussing whether or not to continue a reading program which would necessitate asking for outside financial assistance, a young Negro woman used this illustration in favor of the program:

If a man finds a good place to start a business and has the skill to do it but no money he'll find someone to lend him the money. Each has something the other one needs and by working together both are benefited.

She then applied this to the congregation's opportunity. They were in a place where a particular ministry was needed and they had the facilities and personnel to carry on this ministry. Other churches who did not have this opportunity could share in it by giving financial aid and both congregations would benefit.

Often in situations such as this, inner-city churches need to realize their responsibility to be in communication with other congregations so they can share their faith with them. Many people from suburban churches who come to know Christians in the inner-city have remarked that their faith has been strengthened because of their association with a people whose faith is so real and active.

SUMMARY

The purpose of this chapter has been to make recommendations and to give information which will be helpful to churches, directors, and teachers involved in a reading program.

Recommendations Regarding Pupils

Philosophy behind the program.--Decisions regarding emphasis on preventive or remedial practices should consider the age of the majority of the people the church serves. Preventive and remedial programs at early age levels appear to be more effective, because the longer a disadvantaged child stays in school, the further behind he gets.

Programs for young people.--The church should be concerned that young people grow in all areas of their lives--physical, emotional, intellectual, and spiritual. The Social Self-Improvement program of the Mott Haven Reformed Church tries to meet these needs.

Programs for children.--Pre-school programs should aim at developing ability in the use of both mind and body. Cultural enrichment programs are valuable. The friendly personal relationship between teacher and students helps build up a child's self-esteem. Getting meaning from silent reading should be emphasized as well as other basic language skills. The teacher should have a high opinion of the child's learning ability.

Recruitment.--Programs should be limited to the number of teachers available and the adequacy of facilities. Some churches

secure members for enrollment through referrals from public schools. The program can be publicized through the church bulletin, church worship service, letters, personal contact, and pupils and parents involved in the reading program.

Attendance.--Enlist the cooperation of parents. Honor rolls and the personal interest of the teacher encourage good attendance.

Ethnic groups.--Teach insights and skill in human relations. Use many visual aids, and much repetition and review with children from foreign language backgrounds.

Weekly schedule.--The Director of the reading program should be in communication with those in charge of other church activities and programs, and cooperate with them in arranging a schedule. He should be aware of public school programs so as not to duplicate what they are adequately doing.

Other services besides reading.--The church should have on hand directories giving information regarding special services to those who need help. Study hall programs provide children with a quiet place to study and give homework help. Counseling relationships give help to high school students.

Records.--Some means of testing is necessary to determine the reading ability of children entering the program. A folder of pertinent information regarding each child should be kept on file. The program can be evaluated by tests and by questionnaires sent to parents.

Discipline.--The teacher should handle behavior problems immediately, firmly and with fairness. The child's physical and

emotional needs, ability, interests and growth all need to be considered. Individualized instruction is an aid to good discipline. Some qualities in a teacher which contribute to good discipline are love, concern and respect for children, self-confidence, straight-forwardness, a sense of humor, an awareness of individual differences, and faith in the child. Teachers are human and should not demand unreasonable achievements of themselves or of the children.

Listening.--Use much repetition and language children can understand. Make the child an active participant.

Speech.--Visual aids followed by discussion give children something to talk about. Teachers should not discourage children by the tone of voice they use in response to their efforts.

Religious instruction.--The main purpose of the program is to teach reading, but the needs of the whole child need to be considered. In some situations the church's best witness can be made in providing skilled teachers in reading and excellent educational materials. In another situation the church may well go beyond this to give verbalized religious instruction.

Recommendations Regarding Teachers

Recruitment.--A decision should be made by the church whether to depend on indigenous help, outside help, or both. Teachers can be recruited from a variety of sources including high school, college and seminary students and teachers; mothers; business men; retired teachers; and Senior Citizens. These

people come from both the city and suburbs to help in the reading programs.

Qualifications of volunteer and director.--Directors should be college graduates and training in the field of education is desirable. Volunteer teachers should have a love and concern for children. The church may need to turn to willing non-Christians to aid her in the reading program. However, the spiritual needs of the children in the reading programs must not be neglected.

Orientation of teachers.--Books, personal conferences, demonstration classes, workshops, discussions, and mimeographed materials can all be used in training teachers.

Recommendations Regarding Parents

The cooperation of parents can be secured by means of home visits, letters, meetings. Adult education of an elementary or high school level is sometimes given for those who dropped out of school in their youth.

Recommendations Regarding Relations with the Public Schools

In discussing the relationship of the church to the public schools it was suggested that if the church decides to take action toward correcting injustices in education this action should be carefully interpreted to both the congregation and the school. It is advisable to contact the area superintendent before visiting the schools.

Recommendations Regarding Curriculum

The curriculum used with the children should be interesting and challenging and within their ability to understand.

Recommendations Regarding Financial Assistance

The church must decide how the program will be financed. There are many possibilities for the spiritual growth of both inner-city churches and outside congregations when they join together in ministering to the needs of the educationally disadvantaged.

APPENDIX

APPENDIX I

DEFINITION OF THE INNER-CITY

The term "Inner-city" came to be used for the area near the center of the city, which formerly had been characterized by large homes of the well-to-do, but which now had been taken over for use as multiple dwellings and allowed to deteriorate until slum conditions prevailed. Today the term "Inner-city" can no longer be used just to refer to a geographical area near the center of the city, which is characterized by adverse conditions. Instead the term "Inner-city" has come to designate an area with certain physical, psychological and social conditions, regardless of the area's geographical relationship to the center of the city.¹

In the field of physical characteristics the following traits seem to be common to all the areas.

- (1) A definite deterioration of buildings and homes.
- (2) An appearance of having been by-passed by progress and growth.
- (3) Inadequate public services, such as garbage pick-up, trash removal, street maintenance, and street lighting.
- (4) Considerable evidence of multiple use of buildings and the adaptation of buildings to uses other than those for which they were constructed.²

The stamp of the "Inner-city" can be seen most clearly in the psychological and social factors of the areas. Some of these characteristics are:

- (1) A sense of frustration expressed by an "I don't care" attitude.
- (2) A desire, both conscious and unconscious, to "escape" but with little knowledge or ability to achieve such an escape.
- (3) A flight of indigenous leadership from the area.
- (4) A high degree of mobility.
- (5) An alarming number of school drop-outs.
- (6) A low level of educational attainment.
- (7) An increased amount of emotional instability.
- (8) A disregard for social control.³

¹Dean S. Collins, "How Can Inner-City Churches Identify With Their Respective Communities?" A Second Message for Presbyterians Revealing Challenging Insights About the Inner-City Church. Board of National Missions, The United Presbyterian Church, U.S.A. (Mimeographed Address), p. 1.

²Ibid., p. 2.

³Ibid., pp. 2,3.

APPENDIX II

READING PROGRAMS INCLUDED IN THE SURVEY

1. St. Edward's Reading Center
14 East 109th Street
New York, New York
2. Reading Club
Chambers Memorial Baptist Church
219 East 123rd Street
New York, New York
3. Reading Program
American Friends Service Committee
East Harlem Project
94 East 111th Street
New York, New York
4. Tutoring Program
Good-Shepherd-Faith Church
152 West 66th Street
New York, New York
5. East Harlem Protestant Parish Reading and Tutorial Program
2050 Second Avenue
New York, New York
6. Good Neighbor Community Center Reading Program
115 East 106th Street
New York, New York
7. Reading Program
Elmendorf Reformed Church
171 East 121st Street
New York, New York

APPENDIX III

Questionnaire Sent to the Reading Programs Included in the Survey

To _____

From: Adeline Sybesma
Elmendorf Reformed Church
171 East 121st Street
New York, New York 10035

The data requested below are needed for a paper I am writing on "The Church's Ministry and the Teaching of Reading to Educationally Disadvantaged Children." The purpose of the study is to find ways in which a church can minister to those who need help in reading.

Your cooperation in furnishing this information would be greatly appreciated. I would also be grateful for any printed materials which will give additional information.

GENERAL INFORMATION

Name of Reading Program _____

Sponsored by _____

Director _____

What are the factors that brought your church into the Remedial Reading Program?

Approximate number of years your program has been operating _____

Weekly Schedule:	<u>Days</u>	<u>Hours</u>
	Monday	_____
	Tuesday	_____
	Wednesday	_____
	Thursday	_____
	Friday	_____
	Saturday	_____

TEACHERS

How many? _____

Sources from which you get teachers _____

How recruited? _____

Educational qualifications:

High School graduates _____ College _____

High School Students _____

What kind of training is provided for your teachers? _____

What experience in teaching have they had?

Church School _____ Public School _____ Other _____

Number of volunteer help _____

Number of paid staff _____

Qualifications of Director _____

Ethnic groups represented: Approximate proportion of each:

Negro _____ Puerto Rican _____ White _____ Others _____

PUPILS

Enrollment:

Methods used to secure members for enrollment:

Public School referrals _____ Promotion in church school _____

Publicity through church bulletin _____ Worship service _____

Home visits _____ Letters _____

Number of children enrolled _____

Organization of children:

How divided for instruction:

Individual instruction _____

Group instruction _____

How many children per teacher for group instruction?

Ethnic groups represented: Approximate proportion of each:

Negro _____ Puerto Rican _____ White _____ Others _____

Church relationship _____

AGES: Elementary _____ Junior High _____ High School _____

Adults _____

Approximate average attendance _____

INSTRUCTION

Length of Period _____

What curriculum are you using? _____

Is there any religious instruction given? _____ If so,

what is the nature of such instruction? _____

What tests are used? _____

What kind of records are kept for each child? _____

Library Facilities _____

PUBLIC RELATIONS

What contact do you have with parents? _____

What relationship does the Reading Program have to the entire church program?

What relationship does your program have with the public schools or other community agencies?

OTHER COMMENTS

APPENDIX IV

Letters to Parents

Sample of a letter sent to parents at the close of a Summer Reading Program:

TO PARENTS OF CHILDREN IN THE ELMENDORF READING PROGRAM

As we come to the close of our summer reading program, it is important for you to be informed about the progress your child has made this summer. It is also very important to know how this interest in reading can be encouraged as school begins in September. Therefore, the teachers of your children are eager to have an interview with you. You are invited to come to the church--

Between 7:30 and 9:00 p.m. on Thursday, September third or Friday, September fourth.

We will look forward to seeing you. A full report will be given to you at that time. If it is impossible for you to come these times call me at _____, and we will make other arrangements.

Sample of a letter sent to parents asking their help in evaluating the reading program:

TO PARENTS OF CHILDREN IN THE ELMENDORF READING PROGRAM

We are coming to the close of our Summer Remedial Reading Program, and it is time to look back to see what has been done that is of value and what could have been done to make the program more worthwhile.

I feel that your opinion will be of great value as The Elmendorf Reformed Church considers whether or not to continue the Remedial Reading Program in the Fall. Would you please answer the questionnaire at the bottom of this letter? We want your opinions and suggestions.

PLEASE RETURN THIS QUESTIONNAIRE BY _____

Questionnaire:

Name of child _____

Do you feel this program has helped your child? _____

Would you list the improvements you have noticed if they have come to your attention?

Please list suggestions for ways in which the program could be improved or be more convenient in schedule?

Was the interest of your child maintained throughout the program?

Would you be interested in a program like this in the Fall or Winter?

Other Comments: _____

Signature of Parent

APPENDIX V

Sample of Forms used in Reporting Pupil Progress to Parents:

ELMENDORF REFORMED CHURCH READING PROGRAM

TO THE PARENTS OR GUARDIAN

Report of _____

Teacher _____

Irregular or tardy attendance interferes greatly with a pupil's progress. It is important, therefore, that the pupil be present and on time every day.

Attendance: Days enrolled _____

Days Present _____

Days Absent _____

In an environment of friendliness and encouragement, The Elmendorf Reformed Church Reading Program offers experiences which will help each individual child:

- To grow in Christian character
- To become a cooperative and responsible citizen
- To learn to weigh and choose true values and to think clearly and independently
- To strengthen resourcefulness and perseverance
- To get along well with other people
- To make the most of abilities and interests
- To develop the confidence, courage, and self-respect which result from genuine effort and which contribute toward success and happiness.

With these ideals for growing children in mind the program seeks to provide a stimulating program of activities in which the teacher acts as a helpful guide.

In the following report the items not checked indicate that the teacher has not had time to become well enough acquainted with the child's ability in that area to make a comment.

Report for use with Children above the First Grade:

	Is Doing Well	Needs to Improve
--	---------------------	------------------------

READING:

Reading orally

Reading with understanding

Reading for enjoyment

Locating information

Using the dictionary

WORK HABITS:

Getting to work promptly

Studying independently

Working steadily

Working neatly

Handwriting

Cooperation

Working with others

Concern for the welfare of the group

Taking criticism as an opportunity to learn

Profiting by suggestions

LISTENING:

Paying attention to teacher's comments

Following directions

	Is Doing Well	Needs to Improve
--	---------------------	------------------------

TALKING:

Speaking distinctly

Speaking correctly

Adequate vocabulary for his age

Teacher

Report for use with Kindergarten and First Grade Children:

	Is Doing Well	Needs to Improve
SOCIAL RELATIONSHIPS:		
Courteous		
Cooperative		
Shares responsibility		
Ability to lead		
Ability to follow		
SKILLS:		
Adequate vocabulary for his age		
Speaks distinctly		
Speaks correctly		
Counting		
Recognizes and names colors		
Memorizes		
Notices likenesses and differences in sounds of words and in pictures		
Participates in musical activities		
Converses intelligently		
Questions intelligently		
Listens well		
Enjoys books		
Tells stories from pictures		

	Is Doing Well	Needs to Improve
--	---------------------	------------------------

WORK HABITS:

Gets to work promptly

Works steadily

Completes tasks

Follows directions

Works neatly

Works independently

Teacher

APPENDIX VI-

Samples of Letters to Teachers Entering the Program

SUGGESTIONS FOR TEACHERS--ELMENDORF REFORMED CHURCH READING PROGRAM

Using the SRA Laboratory Kits

1. Children must read the Power Builder silently before reading it orally.
2. When the teacher has time, he should ask children if they have read orally. Be alert to the needs of the children. Some are too shy to ask for the help they need.
3. Children write only the number and answer for each exercise.
4. Children do all their writing in composition books--never on the Power Builders.
5. Children must ask permission if they wish to erase. Teachers put their initials by the word which has been erased.
6. Children may check their own work by using the answer keys. Children must never have the answer key when they are working on a Power Builder.
7. Teachers should occasionally recheck the work in composition books in the presence of the child to make helpful suggestions. If the child is making many errors the work is too difficult. Consult the Director regarding any change in Reading materials for a child.
8. Children may not erase after they get the key. Correct answers are marked with a check, errors are marked with an X, and the correct answer is written after the errors.

Suggestions for using the Reader's Digest Reading Skill Builders and New Practice Readers when tutoring.

1. Have the child read the story silently.
2. Exercises may be done orally with the teacher. If the child cannot answer an exercise correctly he should find the correct answer in the story and read it orally.
3. Work for good comprehension in silent reading.
4. Keep a record in the child's folder of the work done in these books.

File folders are kept for each child. If you have any comments to make about a child which might be helpful to another teacher who may work with the same child, please write them down and file them in his folder.

Dictionaries are available for the children to use, and they should be encouraged to use them.

Supplementary teaching materials are kept in the TV room and teachers should become familiar with them and feel free to use what will be most helpful to their students.

Make use of the Phonics Flash Cards and Phonetic Drill Cards when you notice a child has difficulty in sounding out words. The games can also be used to strengthen phonetic skills. There are boxes of flashcards for those having trouble with abstract words and other basic words. A book on the teaching of phonics is available from the Director.

Consult the Director regarding any questions you have about the children you teach and about the Reading Program. It is our hope that your experiences in helping these children will be very rich and happy.

Director

To: Teachers of the Elmendorf Reformed Church Reading Program

As you consider your work with the children who come here to be helped I'd like to have you think first about your own relationship to God. Bruce Kenrick in his book, The New Humanity, states that the Christian "is aware of the fact that God breaks through into history not so much through programmes as through people--people who are alive with the life of Christ".

Our first concern should be that we are "alive with the life of Christ", so that He can use us to meet the needs of the children that are placed in our care.

With this in mind I'd like to share with you some thoughts which Miss Fanny Livshee, former principal of PS 113, gave to a number of Volunteers of the Shelters, Inc. on January 15, 1964.

She emphasized the fact that youngsters who have experienced failure are damaged in their self-esteem. Therefore, it is important for teachers to build up a personal relationship with the children who are being taught by her. The child becomes aware that some human being is concerned and interested and cares about him enough to make a sacrifice of time for him. This will be felt by the youngster and you will be building the child's self-esteem. Build up in the child a confidence that he can learn. Children feel a sincere friend with an unerring instinct.

She also said that almost all early readers who have trouble in reading are limited in two things: (1) in experiences, (2) in vocabulary.

The point at which we begin is to begin talking with the child. Establish a relationship of friendliness. Interject new words and help the child understand the meanings. Perhaps the children could keep a list of the new words they learn. Discuss pictures--name things in the pictures. What does the picture mean to the child and how does it make him feel? Help the child experience the excitement that can be found in reading.

I'd like to emphasize the importance of what Miss Livshee said regarding building up within the child a confidence that he can learn. No matter how hopeless it may seem to you, remember that every child can learn something. Don't compare any child with another. Let him know that you love and accept him as he is and let God use you according to His purposes for the child. Prayer will be an important part of your work with each child.

Although we want the children to enjoy the time spent in our reading classes we also want them to learn that serious study can be a joyful experience. Help them to understand that they are here to study and work.

I would appreciate your suggestions regarding the Reading Program. Remember that we are still experimenting to find the best ways of meeting the needs of our children, and we need to share ideas and opinions with each other. Please feel very free to talk over with me anything about the program which you do not understand.

"So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled

to God. For our sake he made him to be sin who knew no sin,
so that in him we might become the righteousness of God.
Working together with him then, we entreat you not to accept
the grace of God in vain." (II Cor. 5:20-6:1)

APPENDIX VII

Examples of Registration Forms Used in Reading Programs

The following form is an adaptation of a form used in the Columbia High School Clinic, and is used by permission from Mr. Floyd Thomas Gullion.

Application for Service
St. Edward's Reading Center
14 East 109th St.
New York, New York

Attention: Floyd Thomas Gullion, Director
Telephone: EN-9-1140
Office Hours: 3:00 p.m.--9:00 p.m. (Mon.--Fri.)

Date _____

Name of Applicant _____ Boy _____ Girl _____ Age _____ Grade _____

Address of Applicant _____

Telephone _____ Place of Birth _____

Date of Birth _____

Father's Name _____ Place of Birth _____

Mother's Name _____ Place of Birth _____

Father's Occupation _____ Education _____

Mother's Occupation _____ Education _____

Health of Applicant _____ Vision _____ Hearing _____

Any Physical Defects _____

Other Children (List in Order)

Name	Birthdate	Sex	Health	Highest Grade Reached
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

Language Spoken in the Home _____

Do any of the other children have a reading problem? _____

Were you referred to the Reading Center _____ If so, by whom?

Previous help in reading? _____ When? _____ By whom? _____

Home and address of your School _____

Schools Previously Attended _____

Which Subject do you like best? _____

Which Subjects do you like least? _____

Have you ever repeated a grade? _____ If so, which grade? _____

What day(s) are you available for reading instruction? _____

Hours _____

Filled out by _____

Remarks: (Please use reverse side if necessary. Include scores on reading tests and intelligence tests if available.)

REMEDIAL READING--Begins October 5. Grades 1-6, Mon.-Fri.

This program is open to all children in church and community.

25¢ registration fee. Please indicate session preferred by using following code:

3:30 (come from school)-4:30 "1"

5:00-6:00 "2"

Other time by arrangement "3"

Parent's Name _____

Address _____ Apt. _____ Phone _____

Name	Grade	Session	Name	Grade	Session
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

STUDY HALL--Quiet place to study, do research, use typewriters for homework. Mon.-Thurs. 7:00-9:00 except Wed. 6:00-8:00.

SUBJECT TUTORING--Fee and Form same as for remedial reading.

Tutoring will be done during Study Hall hours in most cases.

Indicate subject in which help is needed.

Name	Grade	Subject	Name	Grade	Subject
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

Please return form with fee in an envelope to the church.

You will be contacted about specific times and other details where needed. If you have any question please call _____

Comment by parent _____

Parent's Signature

TEEN'S READING CLUB--ELMENDORF REFORMED CHURCH

Name _____

Address _____ Apt. _____ Phone _____

School attending in the fall _____

Grade entering in fall _____

What is your course of study? _____

Are you taking an academic course? _____

What do you want to do after high school? _____

In what areas do you think a reading club can help you?

What kind of books do you like to read? _____

Do you have a library card? _____

When was the last time you used your library card? _____

What do you like to do best in your spare time? _____

APPENDIX VIII

SOURCES OF MATERIALS WHICH CAN BE USED IN READING PROGRAMS

Materials for Courses of Study

Catalogs can be requested from addresses listed below:

The Continental Press, Inc.
Elizabethtown, Pa. 17022
(Books for Liquid Duplicators)

F. E. Compton Co.
Division of Encyclopaedia Britannica, Inc.
1000 North Dearborn Street
Chicago, Illinois 60610
(Reprints of Articles)

Garrard Publishing Company
Champaign, Illinois
(Dolch Supplemental Teaching Aids)

The Gelles-Widmer Co.
St. Louis 17, Mo.
(Word Sounding Flash Cards)

Initial Teaching Alphabet Publications, Inc.
20 East 46th St.
New York, N.Y.

Kenworth Educational Service, Inc.
P.O. Box 3031
138 Allen St.
Buffalo 1, N.Y.
(Kenworthy Teaching Aids--activity books, games, flashcards,
word and phrase sentence builders)

Linguistica
Box 619
Ithaca, N.Y.

Lyons and Carnahan
223-225 South Main St.
Wilkes-Barre 5, Pennsylvania
(Phonics We Use--Books A, B, C, D, E. Request Catalog of
Educational Publications for the Current Year)

Milton Bradley Company
Springfield, Massachusetts
(Flash Words, Phonetic Drill Cards, Link-letters, Alphabet
Picture Flashcards)

The Reader's Digest Services, Inc.
Educational Division
Pleasantville, N.Y.
(Reader's Digest Reading Skill Builders)

Science Research Associates, Inc.
259 East Erie Street
Chicago 11, Illinois
SRA READING LABORATORIES
Phonic Word Games--Reading Lab I
Reading Laboratories for the Primary Grades:
First Grade--Ia
Second Grade--Ib
Third Grade--Ic
Intermediate Grades
Fourth Grade--IIa
Fifth Grade--IIb
Sixth Grade--IIc
For Grades four, five, and six--Reading Lab Elementary
Edition
Secondary Grades
Grades seven through nine--IIIIa
Grades eight and nine--IIIIb
Grades nine through twelve (college prep)--IVA

Scott, Foresman and Company
Educational Publishers
19-00 Pollitt Drive
Fair Lawn, New Jersey

Teachers College Bookstore
Columbia University
525 West 120th Street
New York, New York 10027
(Teachers College Publications Catalog)

T. S. Denison and Company, Inc.
321 Fifth Ave. So.
Minneapolis, Minn. 55415
(Catalog for Elementary Schools)

Treasure Books, Inc.
1107 Broadway
New York, New York
(Workbooks)

Webster Publishing Division
McGraw-Hill Book Company, Inc.
1154 Reco Avenue
St. Louis 26, Missouri
Webster's New Practice Readers--Books A through G)

Whitman Publishing Co.
Racine, Wisc.
(Help Yourself Flash Cards and various workbooks)

Tests:

Gates-Pearson Practice Exercises in Reading
Bureau of Publications
Teachers College
Columbia University
New York, New York

Gates Reading Tests
Bureau of Publications
Teachers College
Columbia University
525 West 120th Street
New York 27, New York

McCall-Crabbs Standard Test Lessons in Reading
Bureau of Publications
Teachers College
Columbia University
New York 27, N.Y.

Standard Tests and Related Services
Harcourt, Brace and World, Inc.
New York, New York

Books

Addresses for books and pamphlets helpful to teachers and parents:

Dell Publishing Co., Inc.
750 Third Ave.
New York, New York 10017
Help Your Child Succeed in School by James J. O'Donnell,
Raymond J. Taylor and Paul J. McElaney (paperback)

Fearon Publishers, Inc.
828 Valencia Street
San Francisco, California
Reading Skills by Bernard Kingsley (Fearon Teacher-Aid Books.
Books can also be obtained at the Teachers College Bookstore
of Columbia University in New York)

Follett Publishing Co.
Chicago, Illinois
Living in the Kindergarten by Clarice DeChent Wills and
William H. Stegeman

Harper and Brothers Publishers
New York, New York
Creative Dramatics by Ruth Gonser Lease and Geraldine
Brain Siks

McCormick-Mathers Publishing Co. -
Wichita, Kansas

Building Reading Skills by Leila Armstrong and Rowena Hargrave

The New York Public Library
New York, New York

Books About Negro Life for Children by Augusta Baker

Public Affairs Pamphlets
22 East 38th Street
New York, New York 10016

Understand Your Child From 6 to 12 by Clara Lambert
3 to 6 Your Child Starts to School
How to Discipline Your Children

Scott Foresman and Co.
Educational Publishers
19-00 Pollitt Drive
Fair Lawn, New Jersey

100 Good Ways to Strengthen Reading Skills (A booklet of practice exercises to use with Middle-Graders who need special help in reading)

Teachers College Bookstore
Columbia University
525 West 120th Street
New York, New York 10027

Reporting to Parents by Ruth Strang
Catalog of Free Teaching Aids by Gordon Salisbury and Robert Sheridan

U.S. Department of Health, Education, and Welfare
Office of Education
Superintendent of Documents
U.S. Government Printing Office
Washington, D.C. 20402

Teaching Young Children to Read

Addresses for books helpful to children:

Alfred A. Knopf
New York, New York

Barto Takes the Subway by Barbara Bremer and Sy Katzoff

American Book Co.
New York, New York

Webster's Elementary Dictionary

Doubleday and Co., Inc.
Garden City, New York

Rosa Too Little

Encyclopaedia Britannica, Inc., Dept. 80 F-
425 N. Michigan Avenue
Chicago 11, Illinois
Britannica Junior

Harcourt, Brace and World, Inc.
757 Third Ave.
New York, New York
Two is a Team by Lorraine and Jerrold Beim

Random House, Inc.
New York, New York
Dr. Seuss's ABC
Hop on Pop by Dr. Seuss

Standard Publishing Co.
Cincinnati, Ohio
Basic Bible Primer--I Learn to Read About Jesus
Basic Bible Reader, Grade 1--I Read About God's Love
Basic Bible Reader, Grade 2--I Read About God's Gifts
Basic Bible Reader, Grade 3--Bible Adventures
Basic Bible Reader, Grade 4--Bible Heroes

William Morrow Co.
425 Fourth Ave.
New York, New York 10016
White Patch a City Sparrow by Olive L. Earle

Magazines for Teachers

Grade Teacher
Darien, Conn.

The Instructor Magazine
Owen Publishing Company
Instructor Park
Dansville, N.Y.

International Journal of Religious Education
Box 303
New York, New York 10027

The Reading Teacher
International Reading Association
5835 Kimbark Avenue
Chicago, Ill.

Song Books

Alleluia! Hymnbook for Inner-city Parishes
Cooperative Recreation Service, Inc.
Delaware, Ohio

Rejoice and Sing
Cooperative Recreation Service, Inc.
Delaware, Ohio

APPENDIX IX

Case Study

A Problem in Supervision in a New York Inner-city Church:

The Inner-city Church was overtaken by the change of the city and was left in 1957 with a reduced membership of about 25. In 1957 the Board of National Missions of the denomination came to their assistance to help them in their outreach into the community, and the Rev. A, who had previous experience in inner-city work, became pastor of the church.

During these years of ministry some 175 people have become members of the church and the Sunday-school enrollment is 275. The majority of these are Negro with some Puerto Ricans and a few white English speaking members.

A reading program was begun in the summer of 1963 under the direction of Miss B, a former public schoolteacher. All volunteer help during the summer came from people within the congregation of Inner-city Church.

From the beginning of the Fall program Miss B faced the problem of securing enough volunteer help to carry on an effective program. During the summer Miss B had suggested to Mrs. C, one of her volunteer teachers and the president of the Woman's Guild, that the Guild might like to take on the reading program as a project. Miss B did not approach the president of the Women's Guild about this again when the Guild meetings began in the Fall, but took it upon herself to ask many of the women of the Guild and others to help teach. She was acquainted with many of the people of the church, because she had participated in many church activities--attending the Worship Services, Sunday School, Prayer Meetings, the March on Washington, and teaching in the Vacation Church School. Most of the people asked said that they could not help. Some of the mothers who helped with the summer program were now working in the schools or elsewhere. When others were asked to help they were either working or had small children at home that needed their care. The member of the staff who helped during the summer had another job and was no longer available. Some of the mothers who were helping faithfully became ill and had to drop out. Mrs. C also asked to be excused because of her work in the schools and other leadership responsibilities in church and community. Because of her desire to have dependable help Miss B began accepting outside offers. She told Rev. A when a new teacher, a furloughing missionary from India, began helping.

On November 17th Miss B attended an anniversary meeting of the East Harlem Protestant Parish. At the Seminar on Issues in Education she met Mrs. D, the wife of a minister of a white church in New Jersey which was of the same denomination as the

Inner-city Church. Mrs. D said that she and several women of her church were at this Seminar to learn more about the Inner-city work and to see if the Guild of their church could find something to do to help. Miss B told her to have them come over to the Inner-city Church and help with the reading program. Miss B told Rev. A about this when she saw him the next day. Several days later Mrs. D called Rev. A and asked if she could bring several women to observe the reading classes. Three of them came on Monday, December 2nd. Miss B briefly explained the reading program to them, and put them to work immediately. When they left they promised to come from 3:30 to 4:30 every Monday. Mrs. D took with her samples of the reading material being used to show other women in an effort to recruit more workers. After the women and children had gone Miss B called Mrs. E, wife of one of the Church Board members, to ask her to help on Wednesday. Mrs. E had been helping with the reading program, but lately had been irregular. It was often difficult for her to come, because she couldn't always find someone to care for her children. Miss B told her of the added help from New Jersey and how happy she was that the women from New Jersey had agreed to help every Monday. Mrs. E was also happy that they had this additional help.

Wednesday afternoon while Miss B was preparing for the reading classes, Rev. A came to ask her if she planned to stay for the evening prayer meeting. She answered that she did. He asked if she would be willing to meet with the Church Board to explain to them about the outside help they were getting for the reading classes. He said that someone had expressed a concern about the Negro image these white women would bring back to their congregation as a result of their work with these children.

After the reading classes Miss B began talking to Mrs. E about the women who were helping from New Jersey. Mrs. E then told of her husband's opposition to this. She said that she did not agree with him, and she was happy that they were helping. Mrs. E said that her husband had recently attended a meeting with white men, and the prejudice exhibited there had sickened him.

At the Church Board meeting the following were present:

- Rev. A--His son had attended the reading classes during the summer, but he dropped out in the fall when the classes became large. A good student.
- Mr. F---The Intern. He and his wife had both helped with the reading program
- Mr. G---Sunday School Superintendent. His wife had been asked to help with the reading classes, but refused because she works. His daughter was a good student and attended the classes.
- Mr. H---His children attended the classes, They are good students.
- Mr. I---His wife was asked to help but refused because she takes care of children of someone who works.

Mr. J---He has no children.

Mr. E---Treasurer of the church. His wife helped. His daughter attended during the summer, but is a good student and dropped out when classes became large. The E's are always hospitable to white people who attend or work in the church. During the summer Miss B lived with Mrs. E's sister and was included several times in the E's family picnics.

Mr. K---None of his family have been involved in the reading program.

Mr. L---His wife cannot help because she works in the schools.

Rev. A asked Miss B to tell the Church Board about the extra help they were having in the reading classes. She explained how it came about that the women from the New Jersey church were helping and concluded by saying that she felt this was an answer to her prayers for more help. Mr. E was then asked for his opinion. He felt strongly that the women of the Inner-city Church should do the teaching and that outside help should not be used. He said that the Women's Guild should be told that this was their responsibility, and that either they should teach or it would be necessary to get the outside help. He also seemed to feel that the reading program might be getting too much emphasis in the overall work of the church. Rev. A asked for opinions from others in the group. Mr. G said that he knew how difficult it was to get volunteer help. Mr. F also mentioned the fact that recruiting help from the people in the church was very difficult. Mr. J was afraid that if they accepted help from the outside learning on the part of adult members would be stifled. He seemed to agree with Mr. E's position. Mr. K also felt there was danger that members of the Inner-city Church would not take their responsibility in the reading program if outsiders came in to help. Rev. A said that he did not like to make this an either-or proposition. He felt there was a possibility for valuable growth in understanding between these two congregations by means of this contact. He was aware of the danger involved if the women came with wrong motives. He also thought that there should be a balance kept between outside help and help from within the congregation. He brought out the fact that the outside help did not replace any help they already had for they could continue accepting help until they had a one to one teacher-pupil relationship. Rev. A also said that he preferred this kind of help to rummage, and other material gifts that the church had been accepting.

Miss B said that she had hoped that adults of the two races working together would promote better understanding. She said that if the help coming from New Jersey meant that the women of the church felt they were not needed she would rather do without the outside help, but she also felt that the Inner-city Church should not stifle the learnings possible for the congregation of the New Jersey Church through this experience.

Someone mentioned that in accepting this help they were helping the children. Mr. E said that he had real doubts this

was in the best interests of the children.

Miss B asked them to give her some direction regarding getting help for the reading program since she had also accepted help from her friend Mrs. M.

Rev. A suggested that the women from the New Jersey Church be invited to the Christmas party of the Women's Guild of the Inner-city Church on Tuesday, December 10th. At that time the two groups could have a time of fellowship, and since the Church Board had also been invited to this party the New Jersey women could meet the members of the Church Board. He would call Mrs. C, president of the Guild, and make the necessary arrangements.

This was agreed upon, and Miss B excused herself from the meeting.

When Miss B was preparing for the reading classes on Friday, Rev. A again came to talk to her about the problem discussed at the Wednesday evening Church Board meeting. Miss B asked him how he had discovered Mr. E's feelings. He said Mr. E had called to talk this over with him. Miss B shared with Rev. A what Mrs. E had told her regarding the unpleasant experience her husband had at the meeting he attended. Rev. A agreed that it had been ugly, and also that Mr. E had gone to the meeting against his better judgment. Miss B was wondering if the majority of the Church Board members shared Mr. E's feelings. Rev. A didn't think so. He mentioned that in the discussion after Miss B left Mr. I said to Mr. E, "What are you afraid of, man? We can't go down any farther. We've got to go up!"

Rev. A and Miss B both feel that from their own experience with the people of the Inner-city Church they have gained so much, and that interchange between churches is valuable.

Rev. A recognizes that the Inner-city Church has needs, but some are immediate and some are more toward the whole well-being of the church. Although the Negro has tremendous immediate needs, he is not willing to sell out to an image of total dependency for which he will be criticized by society.

Rev. A said that the Church Board told him Miss B should consult with them before accepting any more outside help. He had told the Church Board that he had been in on this from the beginning. He said that he might be wrong, but he felt it was important to accept any gift offered, because there was a need in the giver that had to be met and good always came from the experience. He reminded them that Miss B was there, because they had accepted her offer to help. He also told Miss B that the women of the New Jersey Church had been invited to the Women's Guild meeting.

When the women of the New Jersey Church came to teach Monday afternoon Miss B asked if they planned to come to the Guild meeting Tuesday evening. They didn't feel that they could make it.

Miss B told them she felt it important for them to be there. She explained briefly Mr. D's fears, and the desire of the Church Board that they get to know the church as a whole and not just the reading program.

Miss B also asked several of the Negro women teachers to be sure to be at the Guild meeting. She called Mrs. E, who first said she could not come, but when Miss B further expressed her desire that teachers of Inner-city Church be present in case the New Jersey women came she agreed to try to get there. Miss B also asked for prayer from interested friends.

Four New Jersey women, several teachers from Inner-city Church, and all Church Board members were present at the Guild meeting. Mrs. C, president of the Guild presided and led carol singing, Mr. I had charge of devotions and introduced the speakers of the evening. Rev. A gave closing remarks in which he welcomed the women of the New Jersey Church explaining that they were helping with the reading program.

After the closing benediction by Rev. A the group had an opportunity to become better acquainted while eating the meal the Women of Inner-city Church had prepared. Mrs. E and Miss B sat with the New Jersey women. Later Mr. E also joined this group.

Barriers were broken down and fears removed as these Christians from the Inner-city Church and the Suburban New Jersey Church met with open minds and hearts seeking to know each other personally as brothers and sisters in Christ. The women from New Jersey continued to share in the ministry of the Inner-city Church in the teaching of reading and found that this experience was a very rich and rewarding one.

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