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PASTORAL LEADERSHIP IN THE PROGRAM OF
CHRISTIAN EDUCATION IN THE
LOCAL CHURCH

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A Thesis
Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York
New York, N.Y.
April 1944

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INTRODUCTION

PASTORAL LEADERSHIP IN THE PROGRAM OF
CHRISTIAN EDUCATION IN THE
LOCAL CHURCH

INTRODUCTION

A. Statement of the Problem

That education has always been a primary method in the propagation of religion is a well known maxim. However, it is also true, as Karl R. Stolz puts it, that

"Religious education, scientifically conceived, formulated, and promoted in the Protestant Churches of America, is the creation of recent times."¹

In one century, Christian religious education has grown from a small organization operating within but not as an essential part of the church, to a movement which includes the entire church.

It is the purpose of this thesis to make a study of the pastor and his relation to this program of Christian education in its various stages of growth; and as a result of this study, to determine what should be his relation to, and his place of leadership in the total program of the local church; and finally, to determine whether theological seminaries are preparing men who are capable of

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1. Karl R. Stolz, Historical Development of Religious Education in America, Chap. I in P. H. Lotz and L.W. Crawford, Studies in Religious Education, p. 31.

filling this place of leadership.

B. Significance of the Problem

Young men leave theological seminaries every year to go out and serve in the local churches of our country. Older men trained in the recent and distant past are giving themselves in service to God in His church. These men have the tremendous task of providing leadership for the most potent educational institution in existence - the Church of Jesus Christ. The older men for the most part were trained under a system which in the curriculum gave a minor place to Christian education. The younger men were trained in colleges and theological seminaries which recognize that Christian education is a primary factor in the church of tomorrow and yet, by misplaced emphasis, foster the attitude that education is a subdivision of the total program of the local church.

The increased emphasis upon the church as a school makes it essential that the pastor recognize his task as educational, that he know what constitutes this educational responsibility and that he prepare himself to cope successfully with these problems whether in the small church where he is the only paid worker or in the large church where he may supervise and direct the work of assistants.

C. The Method and Sources of the Study

In the first chapter the purpose of the study will be to discover what has been the pastor's relation to the program of Christian education in the local church during its various stages of growth. As progress is made in this study any indication that the church has modified its view of the educational program will also be noted. On the basis of the conclusions of this chapter with regard to the pastor's relation to the educational program and this program's relation to the entire church program, a study will be made in the second chapter of the pastor's place of leadership in the organization and administration of the total program in the local church. In the third chapter a job analysis for the pastor will be made on the basis of the needs of an integrated program, and finally, a survey of the catalogues of ten representative theological seminaries will be studied to determine whether or not they recognize and are preparing men for the educational task that awaits them in the local church.

Writers who are considered to be authorities in the field of organization and administration of Christian education and its history will be used in this study. The bibliographies of these writers will be referred to for further references. Such books as those of Harry C. Munro, Henry F. Cope, Walter S. Athearn, Lotz and Crawford, H. G. W. Smith, Nevin C. Harner, and the International Curriculum Guide, will be used.

CHAPTER I

A HISTORICAL STUDY OF THE PASTOR AND HIS
RELATION TO THE PROGRAM OF CHRISTIAN EDUCATION

CHAPTER I

A HISTORICAL STUDY OF THE PASTOR AND HIS RELATION TO THE PROGRAM OF CHRISTIAN EDUCATION

A. Introduction

During the latter half of the eighteenth century an institution was founded that was destined not only to shape the individual lives of millions, but also, to bring to the very church itself a new concept of its work and method. That institution was first called, "The Sunday School". Today, in order that the name might be definitive, it is known as the "Sunday Church School", and as such is only a part of the total educational program of the local church.

It is the purpose of this chapter to make a study of the pastor and his relations to the program of Christian education through this period of transition from a religious school outside of the church to the new concept of the church as a school and of its method as educational.

Writers in Christian education for the various periods as well as later writers who accurately reflect the atmosphere and attitudes of earlier phases will be studied to determine the trends of each period, particularly with reference to the role of the pastor. Those

writers who are considered to be authorities will be studied.

B. The Initial Stages of Christian Education

1. Origins in England

The institution that was destined to cause theologians, pastors, and educators to rethink their concepts of the church and her work had many beginnings under the auspices of many individuals before it came to the attention of the general public.

Robert Raikes, the first to report to the public the results of his experiences with the Sunday schools, was a layman of moderate circumstances, the owner, editor, and publisher of a Gloucester newspaper. It was in this newspaper on November 3, 1783 that he first told the story of his three-year experiment with the Sunday school. His editorial received national notice, and as a result similar experiments were begun all over England. Two years later, in 1785, there was founded under the leadership of William Fox, a Baptist deacon, a Society for the Establishment and Support of Sunday Schools throughout the Kingdom of Great Britain. Before the year 1800, hundreds of thousands of children were attending Sunday schools in

England and Scotland.¹

This movement in England for which Raikes, a layman, may be credited, "not as its inventor, still less as its maker, or perfecter, but as its prophet"² has been described as:

"a plan for ameliorating the degradation of a maladjusted industrial order, through the elementary moral and religious instruction of factory working children, in schools held on Sunday, promoted by lay initiative, supported by lay philanthropy, taught by lay service, usually paid, and utilizing as needed and available, the assistance of the clergy and the shelter and public services of the church."³

The enthusiastic supporters of this new program of Christian character education were not the clerical forces. The clergy, for the most part, opposed the constructive work that was being done by laymen of vision and charity. It was not until the middle of the nineteenth century that the church in England accepted the Sunday school as a part of its work.

2. Origins in America

The Sunday school which was in England "the

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1. Cf. William F. Lloyd, Sketch of the Life of Robert Raikes and of the History of the Sunday School.
Edwin W. Rice, The Sunday School Movement and the American Sunday School Union.
J. Henry Harris, Robert Raikes, the Man and His Work.
G. Webster, Memoir of Robert Raikes.
J. C. Power, Rise and Progress of the Sunday School.
2. Henry F. Cope, The Evolution of the Sunday School, p.50.
3. Edmund M. Fergusson, Historic Chapters in Christian Education in America, p. 112.

beginnings of popular education"¹ was in America strictly religious in character from the beginning. This was largely due to the complete separation of church and state which was part of the American theory of government, and also to the increasing secularization of the general weekday education.²

After the first storm of opposition, due largely to the English attitude, the Sunday schools were created and maintained by the individual churches. As early as 1790 the Methodist Conference in Charleston, South Carolina exhorted its membership to "labor" "to establish Sunday schools" "to instruct poor children".³

It is evident, however, that the Sunday school was encouraged by the clergy largely because of the opportunity it provided for lay service in the local church. As the history of the Sunday school movement is studied, the striking thing is that it is for the most part a lay movement. The conventions were essentially for and by laymen with the assistance of a small number of ministers who were interested in the possibilities of the educational movement.⁴

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1. J. R. Green, Short History of the English People, Vol.II.
2. Cf. Lewis G. Pray, The History of the Sunday School and of Religious Education from the Earliest Times, p. 198.
3. Arlo Ayres Brown, A History of Religious Education in Recent Times, pp. 70, 166, 172.

3. The Birth of Modern Religious Education

The last half of the nineteenth century was a period of great and significant activity in the field of general education. It came as a result of the work of such men as Pestalozzi, Froebel, Herbart, Horace Mann, Henry Barnard, and other pioneers of educational method and theory of the first half of the century. It was in this atmosphere of intense interest in general education and in the child that modern Christian education was born. Of Horace Bushnell (1802-1872) who has been called "the morning star of the movement", Karl R. Stolz says:

"This eminent theologian, preacher, city-planner, and foremost citizen of Hartford, Connecticut, where he labored for a generation, published his epoch -creating work, Christian Nurture, in 1846. The title itself is an inspiration and suggests the spirit and ideal which should animate and control religious education. The specific purpose of this book was to expand, elaborate, and establish the thesis, 'That the child is to grow up a Christian and never know himself as being otherwise.'"¹

Following also upon the emphasis on teacher training in secular education by Horace Mann in New England there came a like movement in Christian education for the training of Sunday school teachers. John H. Vincent was the pioneer "who in 1857 took the lead in the intelligent, organized, and purposeful training of teachers in

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1. Stolz in Lotz and Crawford, op. cit., p. 31.

and for the Sunday school."¹ This teacher training was largely an interest of laymen. Men such as Jacobs, Eggleston, Pardee, and Wells were the zealous promoters of improved methods of Sunday school work.

One other great advance in Sunday-school work which was introduced in this period by the visionary Rev. John Vincent and the layman, B.F. Jacobs, was the International Uniform Sunday School Lessons. This is recognized as "one of the most significant events in Sunday school history".²

In this period which gave birth to the theoretical basis of Christian education as we conceive of it today, we find that "the idea of the Sunday school as a layman's movement, independent of any denominational authority was held through all these years by the majority of leaders".³ International and state associations were controlled by laymen, although clergymen were often in executive positions.

With the period of transition which extends approximately from 1900 to 1930 it is noted that there were two powerful organizations operating within the church. The first was the Sunday school, designated as the educational phase of the church and under the direction of

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1. Fergusson, op. cit., p. 122.
2. Brown, op. cit., p. 70.
3. Ibid., p. 70.

laymen who confer together with leaders of other Sunday schools locally and nationally. These conventions, meeting for the benefit and under the leadership of laymen, determined the policies and practices of the local Sunday school. The second of these organizations was the church proper, under the supervision of the pastor. His work was with the adults and consisted largely of pastoral work and preaching. He met with other ministers of similar denomination and in these meetings were determined the policies and practices of the church. Cope, writing as late as 1907, characterizes the period of transition as well as the period of beginnings when he says:

"The need of the present is pastors who will appreciate the school, who will realize that from the school comes the church, that the school is making Christians during the only time of life in which any large numbers are made, who understands (sic) that it is better to keep one young life with its unused stores of usefulness for the kingdom, than to win back many worn-out lives."¹

C. The Period of Transition in Christian Education

The new spirit of the twentieth century is the key to this period of transition.² Bower writes:

"Since the beginning of the twentieth century, however, the scientific spirit, which is so characteristic of our age and which has so profoundly affected public education, has begun to

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1. Cope, The Modern Sunday School in Principle and Practice, p. 51.
2. Cf. Harry C. Munro, The Director of Religious Education, p. 4.
Cope, The Modern Sunday School in Principle and Practice, p. 26.

penetrate religious education. . . Under its influence the nature of religious behaviour and its control are being studied, the genetic development of religious experience is being charted, the materials of religious instruction are undergoing organization, a technique of method is being worked out, the conditions of teaching are being standardized and teachers are being scientifically trained for the task of directing the development of the religious life of the young."¹

In this maze of technical vocabulary the average pastor was at a disadvantage for "the pastor has not had training as a teacher". He was ignorant both of general pedagogy and of religious pedagogy. He was trained to preach and that is quite different from learning to teach."²

There is an indication also of the pastor's attitude in the early days of this transition in the following quotation from a book written by Henry A. Cope, General Secretary of the Religious Education Association in 1907:

"He is very unwise if he affects to despise gatherings of Sunday school workers as being 'perhaps useful but altogether amateurish'. A pastor may often learn more by attendance on a conference or institute where earnest, practical people are engaged in study and discussion, than he could acquire in many days of stretching his feet under a desk. He will be surprised to discover

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1. William C. Bower, The Educational Task of the Local Church, p. 114.
Cf. International Council of Religious Education Pamphlet, Christian Education Today, pp. 7, 8.
2. Cf. Cope, The Modern Sunday School in Principle and Practice, p. 54.

the amount of work being done by the Sunday school people." And again: "The pastor cannot afford to neglect the modern works on religious psychology; there are a half a dozen of these that ought to be in every minister's library. He cannot afford to go without the works discussing the moral and religious education of children; he needs the books which deal with the Sunday school as an educational institution."¹

W. H. P. Faunce, then President of Brown University, delivered the Lyman Beach lectures at Yale University in 1908. The lectures were entitled The Educational Ideal in the Ministry. In speaking on the direction of religious education, he says:

"Yet this is the part of the church work for which the average preacher has neither training nor aptitude nor inclinations. With all possible respect to Hebrew scholarship we ask: Might not the seminary take some of the time now devoted to 'Hiphils' and 'Hophals' and put it into mastery of the work of an educational director? Is it a true perspective to conduct prayer meetings and funerals and weddings, and allow no time for study of the history and methods of religious education?"²

Apparently it was largely due to this situation that those interested in religious education came to the conclusion that an educational expert was needed for proper administration and supervision of the work of the Sunday school.³

The ignorance and disinterestedness of the min-

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1. Cope, The Modern Sunday School in Principle and Practice, p. 59.
2. William H. P. Faunce, The Educational Ideal in the Ministry, p. 202.
3. Cf. Cope, The Modern Sunday School in Principle and Practice, p. 44.
Cf. Cope, Religious Education in the Church, pp.239-240.

ister in regard to educational procedures and the desire for experts combined to create institutions known as schools of religious education in many of the seminaries and universities of our lands in the first decade of the twentieth century.¹

By 1912 the new profession, religious educational experts, was well under way. Cope reports that there were at that time forty-six directors of religious education working in churches in the United States.² He writes of the increasing demand for "trained experts in religious education" due to the recognition of the importance of the educational activities of the church. At first, paid superintendents in the Sunday school were sufficient but with the realization that the educational work of a church included far more than the Sunday school, the demand was for men of more expert knowledge than could be expected of the "better kind of superintendents". This new concept of the educational ministry of the church, Cope declares, required a "special ministry prepared specifically for educational service, as competent as that in any trained profession, able to bring about the educational efficiency of the church and its unity in this respect with all the educational experience of its pupils".

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1. Cf. Cope, *Organizing the Church School*, pp. 35, 36.
Cf. Stolz in Lotz and Crawford, p. 45.
2. Cf. Cope, *Efficiency in the Sunday School*, p. 32.

He begins the conclusion to the chapter on Educational Engineers with these significant words: "The churches are also responding to this new concept of a dual ministry."¹

Before considering the place of the minister in regard to Christian education in this dual relationship with the director of religious education, it is necessary that the changing emphasis in the place of the Sunday school be noted.

With the exception of one who was a prophet, George A. Coe, the Sunday school remained for the leaders, until 1908, a definite department of church activity, the school of the church or the teaching agency of the church. "Its purpose may be briefly stated as the execution of the duty of the church in religious education."²

Coe, however, in his book, Education in Religion and Morals called for a correlation of all educational functions of the church.

But it was not until 1908 that action was taken. An example is the General Assembly of the Presbyterian Church which in that year determined "that there should be organized a school of the church embracing all educational activities within the church".³

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1. Cope, Efficiency in the Sunday School, p. 33.
2. Cope, The Modern Sunday School in Principle and Practice, p. 30.
3. Fergusson, op. cit., p. 175.

In 1910 another essential feature was added, "A committee or board of religious education which shall have general oversight of all the educational activities of the church."¹

The need for "a broader vision of the educational work of the church"² was evident. That vision seemed to be that of a church school whose agencies were the Sunday school, the services of worship, the directed activities and forms of service, and organized study and play.³

Under this theory the board of religious education functioned much as would a board of elders. "Their greatest function will consist in the appointment of a director of religious education. With the appointment of this officer the initiative shifts to the educational expert and the function of the board thereafter should be limited to the criticisms, approval, or rejection of the policies initiated by the director."⁴

The present concept of the Christian educational program in relation to the church was introduced by

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1. Religious Education Magazine, June 1910, p. 140.
2. Cope, Efficiency in the Sunday School, p. 27.
3. Ibid., p. 21.
This is also the thesis of: Bower, The Educational Task of the Local Church; Brown, History of Religious Education in Recent Times; W. A. Harper, An Integrated Program of Religious Education; John E. Stout, The Organization and Administration of Religious Education; Walter A. Squires, A Parish Program of Religious Education.
4. Bower, The Educational Task of the Local Church, p. 34.

Cope in 1923. He puts aside the theory of the Sunday school as an appendage of the church and also the theory of a church school with the Sunday school and other groups as agencies of this school. He writes:

"We do not have two things, a church and a school; we have but one, a church which uses the educational method. Moreover, elements of the educational method appear in practically all that a church does."¹

"Every church a school in Christian living" was the motto of a great church school convention of four thousand delegates which was held in Toronto in 1930. This is the true goal of the church.²

In order to consider the dual relationship of the pastor and the director of religious education, it is necessary also to know the place of each in the program of Christian education. The place of the pastor has already been discussed.

The director of religious education is not an assistant pastor in the usual sense of the term. He is an expert advisor and the executive head for all the educational work of the church. Usually the director holds authority in his special field coordinate with the authority of the pastor. He is sometimes called associate pastor. "In view of the fact that they have had equal

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1. Cope, Organizing the Church School, p. 19.
2. Fergusson, op. cit., p. 172.
Cf. Munro, The Director of Religious Education, Chap. 3.
Cf. International Curriculum Guide, Book VI, p. 16.

professional standing with the pastor. He is an educator, a specialist in the church, interpreting and guiding all activities under the educational method and ideal."¹

Bower writes, "He is in no sense to be considered an assistant pastor; he is an educational expert, and the executive officer of the board of religious education."²

In 1923, when Cope was proclaiming that the "elements of the educational method appear in practically all a church does" and that we have no longer "a church and a school but a church which uses the educational method",³ Squires wrote a book dedicated to:

"the Directors of Religious Education in the Protestant Churches of America. Pioneers in a calling which is new in our day, they are in the midst of a movement which is restoring the teaching ministry of the early church to its rightful place in the Christian program of world conquest."⁴

Cope in the above-mentioned book writes of the director:

"The director is the minister of education. His relations to the church are the same as those of the pastor. Usually he is responsible to a special board or committee of religious education.

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1. Cope, Religious Education in the Church, p. 252.
2. Bower, The Educational Task of the Local Church, p. 35.
3. Ante, page 18.
4. Squires, A Parish Program of Religious Education.

His relations to the pastor are that of an associate worker. . . . He will organize into unity with the school system all the educational work of the church. To other organizations he will be directly related in order to develop their educational possibilities. . . ." His duties are conceived to be "to organize all the teaching work outside of the pulpit." His discharge may be only "by action of the church board of religious education, never at the will of the minister nor of any other individual".¹

In view of the emphasis upon the work of the church as educational and the work of the director of religious education as organizer, supervisor, and executive of all educational activities, it is evident that the minister was a minor factor in the dual leadership policy. Conflict in such a plan for dual leadership would seem to be inevitable. Munro recognizes this in his book entitled, The Director of Religious Education:

"It is hardly to be expected that a distinct and new profession could develop alongside a profession with the standing of the ministry without at least a slight sense of uneasiness on the part of the latter. Particularly is this true when the new profession necessarily deals with institutions in which the ministry has long enjoyed exclusive professional authority and leadership. Furthermore, it is the avowed conviction and policy of the new profession that its function is to introduce a method of religious leadership which will ultimately reconstruct the total church program. There is rather more than an implication that the profession of the ministry itself, with all its centuries of standing, may be quite profoundly affected by the successful application of the new method. The ministry would indeed be endowed with a peculiar professional consciousness, to see all this impending yet to say to the

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1. Cope, Organizing the Church School, pp. 63, 64.
Cf. Marion Lawrance, The Church School Blueprint, p. 38.

new profession, 'Come on, the field is yours.'¹

Beginning in 1930, consequently, there is evident a tendency to defend the "new profession" rather than to make greater demands on the church and its pastor.² This finds a twofold expression. First, the director's work is delimited until he stands in a relationship to the minister that is conducive to cooperation and fellowship. Secondly, the pastor as the educational authority is seen as the real solution to the educational problem of the average church.³

The transitional period thus closes with the pastor as the recognized leader of the total program of the local church, which has educational elements in its every part. Munro summarizes the place of the director at the close of the period in these words:

"The outlook for the profession is perhaps not so bright today as it was supposed to be a decade ago in its early stages. It was easy then to visualize the sweep of the new profession until

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1. Munro, *The Director of Religious Education*, pp. 20, 21.
2. This is evident even as late as 1939. W. A. Harper wrote a book at that time entitled, The Minister of Education in which he portrays "partly from experience and partly meditation" a minister of education. He is called to a church that is in a serious state of decline. The pastor is perplexed and turns to him for the solution. The relationship between the two men is well defined. The minister of education is at all times "under the direction of the pastor". And yet, throughout the book one has the feeling that the pastor is little more than a figurehead, the director having the answer to every problem, the pastor approving his suggestions. In three years the minister of education brings new life to the church.
3. Cf. Munro, *The Pastor and Religious Education*.

a director of religious education should be deemed as indispensable as a pastor to the local church program. This is a highly improbably dream."¹

D. The Present Period in Christian Education

The keynote of the present period is expressed in one of a series of books published in 1935 by the International Council of Religious Education, entitled, The Organization and Administration of the Church:

"Those churches which can afford to do so, employ leaders in addition to the pastor. Sometimes they are thought of as associate or assistant pastors but often there is a director of religious education. With a unified program and a unified organization should there be a director of religious education? If it be true that the educational program is synonymous with the total church program, it is obvious that all leaders are directors of religious education. Hence, there should be no one person carrying that title. At the same time, there is a need for specialization among leaders, especially in large churches. The pastor cannot carry the whole load and there needs to be a division of responsibilities. But a distinction should not be made between leaders in religious education and leaders of other aspects of the program; the allocation of function should be determined by some other differentiation."²

One must conclude, therefore, that the profession of director of religious education was a temporary expediency in the on-going program of the church during a period when ministers and seminaries were not awake to

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1. Munro, The Director of Religious Education, p. 40.
2. International Curriculum Guide, Book VI, p. 39.

the necessity of training men for an educational ministry.¹

However, the problem of leadership has not been solved for even yet there is an appalling lack of interest in the educational approach to the total program of the church on the part of the clergy.² This may be due to the policy evident in the curriculum of many theological seminaries. Christian education is confined to a comparatively small part in the total program of study.

Nevertheless, writers of recent years are unanimous in their views on the relation of the pastor to the program of Christian education. He holds the "strategic place".³ "If religious education goes forward it will be through the ministry and not in spite of it."⁴ "The success of . . . Christian education movement depends . . . on the Christian ministers of America."^{5 6}

If we are to maintain the new concept of the work and method of the church as educational, it will be

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1. This may be inferred from Nevin C. Harner, *The Educational Work of the Church*, p. 19.
2. Cf. DeBlois and Gorham, *Christian Religious Education*, pp. 365, 375.
3. Harner, *op. cit.*, p. 9.
4. Munro in Lotz and Crawford, *op. cit.*, p. 569.
5. DeBlois and Gorham, *op. cit.*, p. 375.
6. This is basic to: Harner, *op. cit.*; *International Curriculum Guide*, Book VI; Lotz and Crawford, *op. cit.*, Chap. 25; J. M. Price, *Introduction to Religious Education*; I. C. R. E. Pamphlet, *Christian Education Today*; Munro, *The Church as a School*, *The Pastor and Religious Education*, *The Director of Religious Education*; Luther A. Weigle, *The Teaching Work of the Church*.

necessary to make a new analysis of the work of the pastor. This will require a reconsideration of his place (1) in the organization and administration of such an integrated program; (2) in the training of leadership for such a church-wide educational program; (3) and in the supervision and counselling of all of the age groups in the church.

The pastor of the local church in the present period must be an interested, qualified, and capable educator who is an integral and necessary part of the total program of the church which is educational in its truest sense.

E. Summary

It was found in this chapter that the Sunday school began as a lay, philanthropic movement in England and that it met with opposition from the clergy in its early years.

In America, the school was also seen as a lay movement, yet recognized by the churches from the beginning. The pastor's attitude was condoning rather than encouraging. Bushnell was seen as the "morning star" of the modern religious education movement; however, laymen remained as leaders of the movement, with ministers lacking an appreciation of the possibilities of the Sunday church school.

The transitional period was found to be the

crucial time when the quality and place of general education rose to new peaks and when Christian education found its place not as one phase of the work of the church but as the work of the church. The pastor in this period was first seen as disinterested and ignorant of the educational processes and then as sharing his traditional place of leadership with one who was expert and qualified to lead the church into this new educational program. The new profession found that dual leadership was not the answer and two solutions appeared; first, that the director work under the supervision of the pastor; and secondly, that the pastor be the educational leader of the total program of the church.

In the present period it was seen that although there is too often a state of indifference on the part of the clergy, nevertheless, the pastor as the leader of the total educational program of the local church is essential to the success of that program.

CHAPTER II

THE PASTOR AND THE ORGANIZATION AND ADMINISTRATION
OF THE INTEGRATED PROGRAM OF
CHRISTIAN EDUCATION

CHAPTER II

THE PASTOR AND THE ORGANIZATION AND ADMINISTRATION OF THE INTEGRATED PROGRAM OF CHRISTIAN EDUCATION

A. Introduction

The organization and administration of the average Protestant church is in a chaotic condition. This is due to the many departments, groups, and auxiliaries which have been created to meet particular needs and have accumulated to the confusion of the leaders of the church.¹

This problem of unification is the major task of the minister who accepts the conclusions of the first chapter of this study; namely, (1) that the work and method of the total program of the church is educational; (2) and that the pastor must be the leader of the total program of the local church.

Organization is defined as:

"the vehicle which carries the program toward its goal. It provides the machinery for cooperative effort on the part of persons. It is not itself the goal, but is the means of achieving the goal. Organization in the church exists for the sake of the Christian religion, not for its own sake. Whenever it becomes an end in itself it no longer justifies its existence. If it fails to carry its load it has itself become a load."²

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1. Cf. Harner, op. cit., pp. 54 - 60.
2. I. C. R. E., International Curriculum Guide, Book VI, p. 27.

Administration is defined as:

"organization in action. Organization is nothing more than a plan on paper until persons put it into operation. When in operation, it should carry the program."¹

It is the purpose of this chapter to discover what the integrated program is, to determine what type of organization is adapted to carry this program toward its goals, and to ascertain the leadership necessary for the administration of the integrated program.

In this chapter authors who recognize the need for integration in the local church program and discuss the organization and administration of this program will be studied. On the basis of this study a plan of organization for an integrated program will be proposed.

B. The Integrated Program

1. Its Origin and Present Status

Beginning in 1923 the prophets of religious education began to cry out against the disunity and lack of coordination within the local church as well as in the larger inter-denominational and non-denominational organizations.²

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1. I. C.R. E., International Curriculum Guide, Book VI, p.38.
2. Cf. Cope, Organizing the Church School; Harner, op. cit.; Lotz and Crawford, op. cit., Chap. 27; Munro, The Church as a School, The Pastor in Religious Education, Chap. 5.

The realization of the need for organizational integration within the church was born with the realization that it should be unified, using educational methods and procedures throughout to accomplish its purposes.

Therefore, at the present time the integrated program, which is understood to include all of the activities within the local church, is the goal and ideal of the leaders in Christian education .¹

2. Objectives in the Integrated Program

From the Protestant Reformation through the nineteenth century the general aims of Christian education were biblical and evangelistic. The purpose of Bible teaching was always to the end that men might be led to God through Jesus Christ.²

Since the beginning of the twentieth century "with the development of modern child study, psychology and modern educational theory"³ there has been an increased interest in the exact statement of aims that recognize the results of these developments in education.

In February 1930, the International Council of Religious Education adopted a group of objectives for the

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1. Cf. Price, op. cit., Chap. 23.
W. A. Harper, Minister of Education.
2. Cf. G. W. Fiske, Purpose in Teaching Religion, pp. 44,45.
G. W. Fiske, Aims and Motivation of Religious Education,
Chap. III in Lotz and Crawford, op. cit., p. 77.
Price, op. cit., p. 26.
3. Fiske in Lotz and Crawford, op. cit., p. 77.

program of Christian education. These objectives are an advance not only in their clarity but also in their recognition of the work of the church as essentially educational.¹

These objectives were restated by the Council in 1940 in a publication entitled Christian Education Today which is a statement of the basic philosophy underlying its work. They give a "definite sense of mission and direction" to a program that would otherwise be characterized by confusion and ineffectiveness. They are:

- I. "Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.
- II. Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to an experience of Him as Saviour and Lord, loyalty to Him and His cause, and will manifest itself in daily life and conduct.
- III. Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character.
- IV. Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.
- V. Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians -- the church.
- VI. Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family and

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1. Cf. I. C. R. E., International Curriculum Guide, Book I.
Paul H. Vieth, Objectives in Religious Education.

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

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

VIII. Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible as effective guidance to present experience."¹

3. The Pastor and the Integrated Program

It is evident that the responsibility for the integrated program rests largely upon the pastor. In his place of leadership, if he is far-sighted, visionary, and conscious of his work as an educator, he will be able to enlist the entire church constituency in a program of integration and unification.

Nevin C. Harner, in his book The Educational Work of the Church, which recognizes the pastor as leader, outlines a procedure that is divided into three stages in this process of creating an integrated program. He writes that the first task is that of discovering the needs and desires of the people. This survey of the people will be supplemented in the second stage by taking "stock of what the church. . . is now doing". Information from these two sources placed side by side will not only reveal the places where the program is failing to meet the

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1. I.C.R.E. Pamphlet, Christian Education Today, pp.16,17.

needs, but will also reveal overlapping and duplication. The third stage and the most important is the laying of "plans for doing what ought to be done". In this process every phase of the church's activities will come under the closest scrutiny of the pastor and those working with him. It may require the elimination of auxiliary organizations that have outlived their usefulness. It may require the addition of organizations to meet particular needs in the total program. The worship services, the Sunday, weekday, and vacation church schools, and the young people's organizations will all be closely related in the total program of the unified church.¹

C. The Organization of an Integrated Program

1. Early Organizational Plans

Preceding the introduction of the integrated program the plans for organization of the church were characterized by disunity and confusion. Conflicting loyalties between organizations were a result of the lack of an integrated organizational plan. These conflicting loyalties resulted in a problem for the individual as to the proper division of his time, talent, and money. In most cases the church suffered for it was considered to be

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1. Cf. Harner, *op. cit.*, pp. 40-53.
I.C.R.E., International Curriculum Guide, Book VI,
p. 25.

the possession of the pastor whereas the other organizations belonged to the lay people.¹

From a study of the plans of organization presented by lay leaders and others in the early days of Christian education it is evident that they allowed for little or no unification or cooperation because the work of the church was not seen as one unified program.²

2. Recent Organizational Plans

The suggested plans of organization of recent date have been attempts at unity based on a recognition of the need for an integrated program within the church. The reasons why these attempts at unity of organization have failed will be seen as two of these plans are considered. The first may be called "The Congregational Plan". It recognizes the need for correlation and, therefore, forms a pastor's cabinet composed of officers of every organization within the church. It has the advantage of being easy to start because it will require no sacrifice on the part of any organization within the church. It has the disadvantage of being unable to judge the value

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1. Cf. Harner, op. cit., p. 58.
2. This is evident in such books as: Walter S. Athearn, The Church School, Chap. 3; Bower, The Educational Task of the Local Church, Chap. 3; Cope, The Modern Sunday School in Principle and Practice, Chap. 4; Efficiency in the Sunday School, Chap. 5; The Modern Sunday School in its Present Day Task, Chap. 4; Lawrance, How to Conduct a Sunday School, Chap. 3; The Church School Blueprint; Squires, op. cit., Chap. 5.

of any organization in an objective manner due to the presence of loyal defenders of each group. Also it fails to unify the church except in a superficial manner.¹

A second plan may be called "The Board of Christian Education" plan.² This plan differs from early suggestions for a board of Christian education in that this board is intended to unify the educational tasks of the church. This plan, therefore, recognizes that the church has an educational task and appoints a committee to discharge that responsibility.³ The church is unified thus by viewing Christian education as one task among many. This plan raises the problem as to whether a board of Christian education does not make "an unsound assumption in thinking of Christian education as one task among many which a church may perform".⁴ Harper, too, calls attention to this inconsistency when he writes:

"A few of our more progressive churches and a great many forward looking leaders in the religious education movement regard the total work of the church as educational and consequently do not think there should be a special committee on religious education, but that the Official Board or the Session, or whatever the governing, policy-making body of the local church may be, should care for the program of religious education, unifying the preaching

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1. Cf. Harner, op. cit., pp. 60-63.
2. Cf. Harner, op. cit., pp. 64-67.
Cf. I.C.R.E., International Curriculum Guide, Book VI, p. 33.
3. Cf. W. A. Harper, Integration in Religious Education, Chap. 27, in Lotz and Crawford, op. cit., p. 604.
4. Harner, op. cit., p. 68.

service, worship, counseling, fellowship, activities of all kinds, the library, leadership, as well as the so-called instructional processes into a single impact on behalf of education in the local group."¹

The fallacy of comparing a board of religious education to a board of education for public education, as is often done², is evident. The board of Christian education is a committee within a church whose total program, aim and method is educational, and it is placed organizationally or practically on a level with the ruling body of the church. The board of education is the governing body of an educational institution.

The International Council of Religious Education in 1935 proposed two plans of organization for an integrated program which recognize the three basic principles of organization: simplicity, flexibility and democracy. Under the first of these the board of deacons, working under the official board, is responsible for the educational work with all age groups within the church. Their responsibility is delegated to committees for each age group. The second plan is an expanded form of the first. A central governing board supervises and is responsible for the planning of the general policies of the church and

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1. Harper, The Minister of Education, pp. 56-57.
2. Cf. Ira A. Morton, How and by Whom the Organization, Administration, and Supervision of Religious Education is to be Achieved, Chap. 26, in Lotz and Crawford, op. cit., p. 596.

the general outlines of the total program and for the supervision of sub-committees to whom responsibility for the various age groups and activities of the church has been delegated.¹

3. The Proposed Plan of Organization for the Integrated Program

In each of the suggested plans there has been the difficulty of making drastic changes in the established governing bodies of the local churches. These changes require in some cases an act of the denominational body. In other instances, a change in the membership of the local governing body would be required in order that men might be included who have an educational mind-set with a knowledge of the essentials in a program of Christian education.

The proposed plan of organization for an integrated program requires no changes in the established governing bodies. It has this advantage in addition to the advantages suggested in each of the International Council plans.²

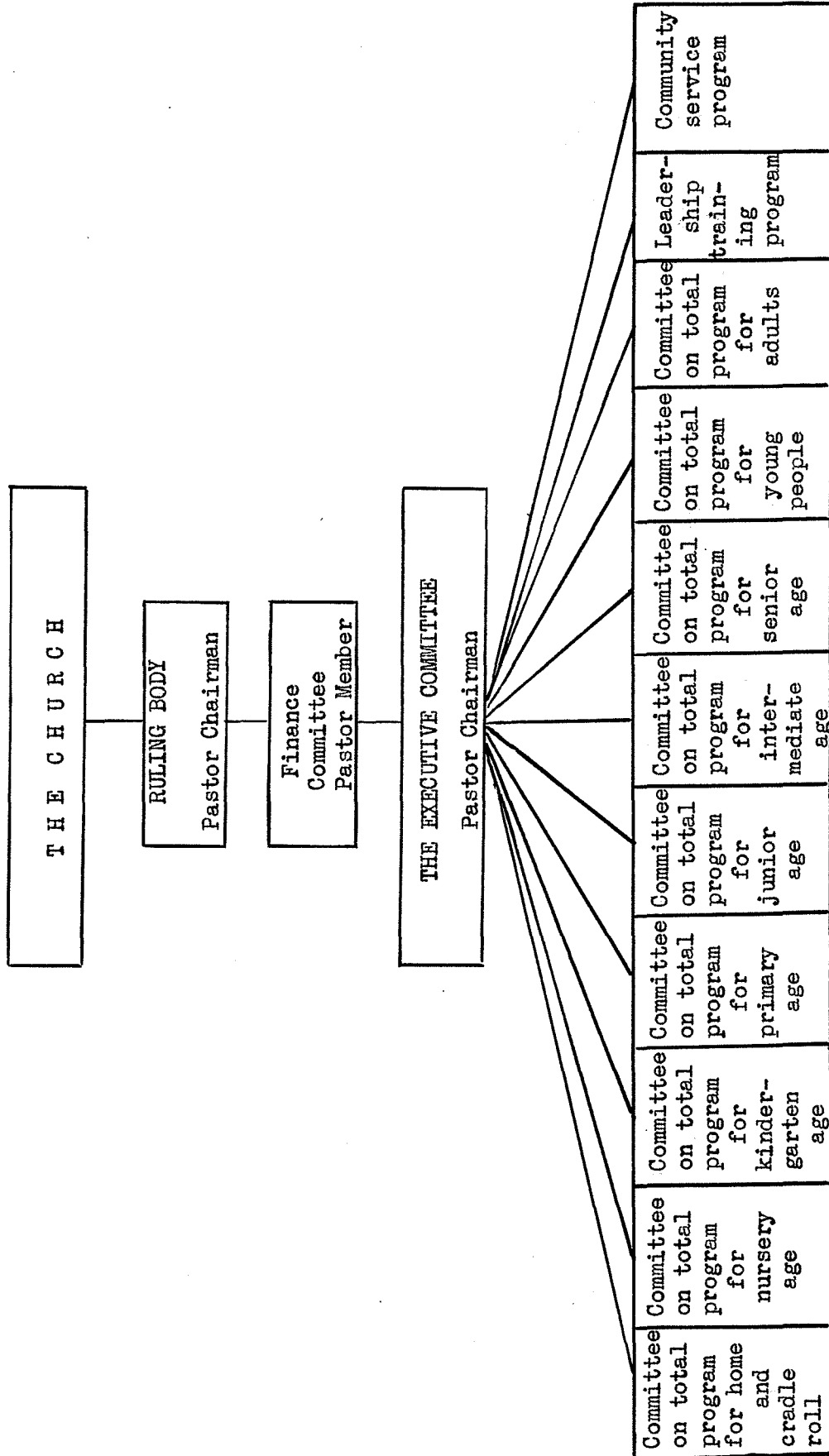
a. The Church

The local church is composed of a membership

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1. Cf. I.C.R.E., International Curriculum Guide, Book VI, pp. 31-33.
Cf. Harner, op. cit., pp. 68-72; Munro, The Pastor and Religious Education, pp. 202-204.
2. Post, p. 37.

A PROPOSED PLAN OF ORGANIZATION FOR AN INTEGRATED PROGRAM



of growing persons who with their families cover every age level.

b. The Established Governing Bodies

The elders, deacons, finance committee, trustees, etc. are names of groups included in the governing bodies of the various churches depending largely upon the denomination. For example, in the Presbyterian Church the Session is composed of active elders elected by the church. The responsibility of this group is called "the spiritual welfare of the church". The Session is the final authority of the church. It receives and dismisses members. Under the proposed plan it rules as a result of information received through the Executive Committee. The trustees or finance committee have the responsibility of the "material welfare of the church". Under a unified plan it is composed of active elders and several elected members-at-large. This group, which is responsible for the finances and the properties of the church, is under the direction of the Session and the suggestions of the Executive Committee.

c. The Executive Committee

It is this integrating committee that is added to the church organizations that makes possible a program of unified purpose. The organization of an executive committee does not require the alteration of the established ruling bodies elected by the congregation. The

membership of the executive committee will include the Session, the finance committee and the chairmen of the committees for the total program for each age group. It is advisable also to include certain members-at-large. It is the purpose of this committee (1) to survey the total church program for each age group; (2) to make critical evaluation of this total program (this is possible because the members are not bound by conflicting loyalties to individual organizations); (3) to suggest changes to increase the unity and efficiency of the program on the basis of this evaluation; (4) to determine policies and programs of organizations that cut across committee lines.

d. The Individual Committees

The individual committee would ordinarily be composed of five to ten members who are not only interested in the particular age group but also qualified. These members might be elected by the executive committee or by the individual committee, subject to the approval of the executive committee. At the outset the pastor or a qualified committee might appoint them. The chairman of each committee would be elected by the members of the committee or appointed by the executive committee. In the older age level representatives of the group itself might be included in the committee. The sole purpose of the individual committee is to provide an integrated and fully

rounded program of instruction, worship, expression and fellowship for the members of the particular age group. It would be the responsibility of the committee to make certain that there is no duplication of work or program within their age group. It would also be the responsibility of the individual committee to recruit workers and to encourage their enlistment in leadership training.

e. The Pastor

It is natural, in such a unified organization for an integrated program, that the pastor occupy the place of leadership. He is chairman or moderator of the elders. He is a member of the finance committee. He is chairman of the executive committee. He is an ex-officio member of each of the individual committees.

f. A Suggested Outline for the Monthly Meetings
of the Executive Committee

- (1) Discussion of the worship services including a report from the minister and the Session.
- (2) Discussion of the Sunday church school including a report from the superintendent and the committee chairmen who are concerned.
- (3) Discussion of the church finances including a report of the finance committee.
- (4) Discussion of the music program and opportunities including a report by the music chairman and the committee heads who are concerned .
- (5) Discussion of leadership training including a report by the minister and the committee heads who are concerned.
- (6) Discussion of the weekday church school including a report by the superintendent and the committee heads who are concerned.

- (7) Discussion of the recreational and social activities including a report and discussion of plans.
- (8) Discussion of the scouting program including a report by the committee heads who are concerned.
- (9) Discussion of the vacation church school including a report by the superintendent and the committee heads who are concerned.
- (10) Discussion of community service.

While this is an outline for the monthly meeting of the executive committee it is likely that this would be used in its entirety only on few occasions. Undoubtedly, at each meeting there would be some special emphasis depending on the time of the year or on the particular part of the program that is in need of general consideration.

D. The Administration of an Integrated Program

1. Two Principles of Administration

There are two principles of administration in an integrated program of educational work for the total church constituency. The first "is to make some one individual responsible for each unit of the program" in order that responsibility for plans past and future might be centralized. The second "is that responsibility should be distributed as widely as possible in order that qualified people might participate or be led to participate in the building of an integrated program in the local church."¹

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1. Cf. I.C.R.E., International Curriculum Guide, Book VI, p. 38.

2. The Pastor and the Administration of an Integrated Program

On the basis of the conclusions of the first chapter the pastor should be the executive and supervisory head of the entire church program. As the International Curriculum Guide states:

"This does not imply that he is to be an autocratic ruler, but that he is to take primary responsibility in guiding all groups and individuals in the church in working democratically together toward common purposes and on the basis of commonly developed plans."¹

The greatest problem which the pastor faces is that of the training of workers for service. The "inner circle" can be the solution to his problem of leadership. Thus Harner suggests:

"The minister, like all other men, is strictly limited in the amount of time and energy he can devote to his calling . . . he can multiply his usefulness greatly by surrounding himself with a corps of faithful and competent laymen who will become, as it were, under shepherds of the flock."²

3. The Pastor and His Salaried Assistants

In the larger churches the pastor will, in most cases, be assisted by salaried workers. If he has been trained in theology and education as an "educational pastor" and if he "will conceive of his church as a school

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1. I.C.R.E., International Curriculum Guide, Book VI, p. 6.
2. Harner, op. cit., p. 189.

in Christian living, and himself as an educational statesman, a spiritual engineer, the organizer and supervisor of an educational program"¹ he will not need what has been known as a director or minister of religious education. He will have instead an assistant to whom he may assign certain functions, thereby lightening his own load and thus making full educational supervision possible. Undoubtedly, in the larger church it will be desirable to employ leaders for certain age groups who have been trained specifically for work with that group. Such leaders would also be assistants to the pastor, acting in his behalf and under his jurisdiction through the executive committee in the direction of the program for the particular age groups.

4. The Pastor and the Volunteer Leadership

On the minister will fall the

"particular responsibility of enlisting, training, supervising and inspiring voluntary lay workers. For no church can hope to do its work with professional leadership alone. No matter how clearly the minister or other professional leaders may see the task and the varied agencies for accomplishing it, the realization of their vision is conditioned by the quality and quantity of lay workers available. The lay workers should carry a great responsibility is of the very genius of the Christian religion and is a potential source of great power to the church. If the full value of the enlistment of large numbers of lay folk in this task is to be realized they must be carefully

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1. Munro, The Pastor and Religious Education, Chap. 25, in Lotz and Crawford, op. cit., p. 570.

chosen and fitted for their work. The motivating, enlisting, and educating of these persons for the various positions constitutes one of the most crucial problems in the whole work of the church."¹

E. The Summary

It was seen in this chapter that the chaotic condition in the organization and administration of the local church program presents itself as one of the first problems of a pastor who considers his function to be that of the educational leadership of an integrated program in the local church. It was discovered that the cry for an integrated organization arose at the same time that the religious education leaders began to proclaim that the church was an educational institution.

The objectives of the integrated program were seen to include all of life in all the "growing persons" whom the church reaches.

The responsibility for the integrated program was found to rest largely upon the pastor who by survey, planning, and evaluation can lead his people to a unified church program. It was discovered that prior to the unification of the program and method of the church the organization was characterized by disunity. Plans of organization that allow for an increased unity were studied and seen to fall short. The fallacy of a board of Chris-

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1. I.C.R.E. Pamphlet, Christian Education Today, pp.18, 19.

tian education was also revealed. Two advanced plans of organization were studied and on the basis of these and others a unified plan was proposed and its workings discussed.

Finally, the responsibility of the administration of the integrated program was found to rest on the pastor. It was seen that as he fulfills his task as executive head he will need assistance which will be largely voluntary, even in the larger church where salaried assistance will also be needed. Therefore, he must be capable as a recruiter and trainer of volunteer leadership.

CHAPTER III
THE PREPARATION OF THE PASTOR FOR
HIS PLACE OF LEADERSHIP
IN THE PROGRAM OF CHRISTIAN EDUCATION
IN THE LOCAL CHURCH

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A. Introduction

It will readily be recognized that if the conclusions of the preceding chapters are accepted there will necessarily be a new conception of the scope of the work of the pastor in the total program of Christian education in the local church.

"This conception of the church as a school in Christian living. . . means a new job analysis for the minister. It requires that he develop new skills, that he prepare himself for new relationships, that he orient himself to a new type of church program."¹

It is the purpose of this chapter to make this job analysis on the basis of the needs of the integrated program of Christian education. Furthermore, it is the purpose of this chapter to survey the latest catalogue

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1. Munro in Lotz and Crawford, op. cit., p. 566.

of each of ten representative theological seminaries¹ to discover whether or not they recognize and are preparing men for their educational task in the local churches. For purposes of comparison, a catalogue for the year 1920-21 for each seminary will also be studied.

There have been few books written that actually regard the whole work and method of the church as educational. As a result, there have been few books written that consider the place and work of the pastor as "the executive and supervisory head" of the total program of the church. Three were found to be outstanding in their consideration of the whole problem of the pastor in an integrated program; namely, the books of Nevin C. Harner, H. G. W. Smith, and Harry C. Munro. These were used, therefore, as the basis for the job analysis, supplemented by the International Curriculum Guide and Christian Education Today.

Each of these books approaches the problem from

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1. These theological seminaries were chosen (1) from the membership of the Association of Theological Seminaries, (2) because of their larger size and enrollment, (3) to represent the larger denominations, as well as the schools that are undenominational in character. The following are the seminaries chosen: Biblical Seminary in New York, Garrett Biblical Institute, Lutheran Theological Seminary, Hartford Seminary Foundation, McCormick Theological Seminary, Princeton Theological Seminary, Southern Baptist Theological Seminary, Union Theological Seminary in New York City, Union Theological Seminary in Richmond, and Yale Divinity School.

a different viewpoint. Therefore, while there is certain agreement in the basic assumption that the pastor should know Christian education and that he must be the real head, there is very little overlapping of material presented. However, each writer considers the pastor and his relation to the problem of integration in the program and in its organization and administration; each also includes in the pastor's responsibilities the work with the children, the young people, and the adults of the church, as well as the problem of leadership training.

B. The Job Analysis of a Pastor in a Local Church
With an Integrated Program

1. The Pastor's Place in the Integrated Program

That the responsibility for the integrated program rests largely on the pastor has been noted.¹ However, a quotation from Munro's book, The Pastor and Religious Education will sum up the unity of the program and the pastor's relation to it. When we see Christian education as the

"basic method by which the church undertakes to realize any of its legitimate and worthy aims we see that its educational program is so intimately related to its total program that the two become indistinguishable. There is but one program. It is the total program of and for the whole church and it is soundly educational in the broad sense throughout. The church becomes a school in Christian living and its only program is one of educa-

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1. Ante, p. 31.

tional aims and methods. It is inconceivable to separate the pastor from any phase of this program. It is his responsibility and concern throughout."¹

Thus, it is evident that if the pastor is to be able to reach all of his people, including children, young people, and adults, he must know what constitutes a soundly educational program that is unified in aims and methods. Furthermore, he must know how to lead his people into such a program. It is required that as he finds deficiencies in the existing program, that he know the means by which these deficiencies may be met. For example, if a vacation or weekday church school is needed the pastor must know, not only how to set up such a school but also what should be included in the program and how the whole should be administered and integrated in the larger unified program of the church. He "will seek improvement in his total program by seeing to it that the best available materials are in use by his workers and that these materials are so organized as to promise a unified and cumulative experience for the students".² To do this he must know how to evaluate materials and how to organize them into a unity.

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1. Munro, The Pastor and Religious Education, pp. 206, 207.
2. Ibid., p. 22.

2. The Pastor and the Organization and the Administration of the Integrated Program

This has been fully discussed in Chapter II.

Nevertheless, it shall be said that it is necessary for the pastor to know the organization needed to carry an integrated program and the best means of developing that organization effectively in the local church.

3. The Pastor and the Children of the Church¹

The church has always maintained a Christlike attitude toward her children and yet she has failed to meet the needs of the child. As Harner puts it:

"Through the greater part of its history the church has had no separate organization for children; Through the greater part of its history it has made no provision for them in its services; through the greater part of its history it has made no place for them in its buildings."²

This author then directs attention to five reasons why the church must concern itself with its children:³

"The church must concern itself with children out of sheer desire for self preservation.
The church must concern itself with children because even more than formerly they need the spiritual guidance which it has to offer.
The church must concern itself with children in order to make its resources count for the most.
The church must concern itself with children and

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1. Cf. Harner, op. cit., Chap. 4.
H. G. W. Smith, The Pastor at Work in Christian Education, Chap. 5.
Munro, The Pastor and Religious Education, Chap. 4.
2. Harner, op. cit., pp. 82, 83.
3. Ibid., pp. 85-91.

a proper provision for them in order that it may not lose caste in their eyes. The church must concern itself with children for the sake of its own soul."

Certainly, the church has a responsibility to its children which must not be neglected. For the minister "as the official leader of a congregation this conviction involved a rethinking of his task, a re-allocation of his time,,and perhaps the cultivation of some abilities hitherto neglected".¹

The implication is apparent. If the pastor is to be the educational director of the entire program of the church he must be prepared to cope with the problems that relate to child life. This involves not only a love for children but also a knowledge of the child and its needs. It involves a study of the mental, physical, psychological, and spiritual development of the child. It involves a knowledge of the Christian educational approach to the child as regards both the content and technique of teaching.

4. The Pastor and the Youth of the Church²

The importance of the work of the pastor with the young people of the church rests upon two factors:

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1. Harner, op. cit., p. 91.
2. Cf. Munro, The Pastor and Religious Education, Chap.3.
Smith, The Pastor at Work in Christian Education,
Chap. 5.
Harner, op. cit., Chap. 7.

first, it is the youth upon whom the church depends for leadership in the future; second, it is the church that is best able to minister to his needs in the turbulent years of adolescence. Again quoting Harner:

"The years of twelve to twenty-three constitute the most important 'becoming' period of all of life. An individual enters them as a child; he comes out a full grown man or woman. He enters them single; he comes out married or well on the way to marriage. He enters them without a vocation or scarcely a serious thought of one; he comes out, normally, established in his life work. He enters them as a mere candidate for personality, drawing not only food and shelter but also the very ideals of life from parents and older friends; he comes out with a life philosophy of his own - good, bad or indifferent. It is during these years that the three great choices of life are normally made - a life work, a life mate, and a life philosophy. How important it is that during these crucial years an individual should find a minister of the Christian religion constantly at his right hand."¹

And yet, despite the cruciality of these years and the necessity for the pastor and the church to minister to its young, declares Munro,

"the average church has its total program so organized, its minister's functions and relationships so defined, and its youth so related to its program, as to make it next to impossible for the minister to do what he should be expected to do for and with youth."²

The organization and the program of the church can be so arranged, however, so as to bring the pastor

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1. Harner, op. cit., pp. 152-153.
2. Munro, The Pastor and Religious Education, p. 50.

into congenial and effective relations with his young people.¹ This requires that the pastor supply the basic leadership in the entire program, and that he carefully and conscientiously cultivate the friendship of his young people. It requires that the pastor accept the responsibility of seeing to it that the "youth program of his church is vital and worthwhile".²

"The pastor has accepted definite educational responsibility. He has set out to work with young people rather than for them. He has eliminated the artificial and divisive distinctions between "church" and those agencies in which young people find most of their religious activities and guidance. He has placed large responsibility on youth and has depended primarily on religious activity rather than listening to sermons and lectures as the means by which youthful Christian personality grows. There is probably an educational solution to the youth problem in every church and community if the pastor is educationally minded enough to find it."³

Again, the implications are apparent. If the pastor is to be the educational director of the entire program of the church and if he is to reach and keep his young people, he not only must know them and their physical, mental, emotional and spiritual problems, but he must also be able to cope with these problems. It is required that he "equip himself with as thorough a book knowledge of adolescent psychology, the simpler insights

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1. Munro, The Pastor and Religious Education, p. 50.
2. Ibid., p. 76.
3. Ibid., p. 77.

of psychiatry, and the art of counseling with individuals as he can possibly obtain".¹ It is required that he know how to bring true worship into the experience of the youth. In his dealings with the youth organizations it is required that he know how "to put his richer experience at their disposal without dictating or 'stealing the show'. This is one of the finest of the fine arts, and one of the hardest to master. But when proficiency in it finally arrives the way is at last open into the heart of the youth organizations and into the hearts of the young people themselves".²

5. The Pastor and the Adults of the Church³

The Christian education of adults is basic to the whole problem of the pastor.

"The Christian education of adults is important from the viewpoint of the world's needs. . . . The Christian education of adults is vital because of their own need for growth in Christian experience. Continued religious growth is as important, and stagnation as tragic, in adulthood as in youth. The religious education of adults is important because men and women are largely in control of the communities in which children and young people live and of such institutions as the home, the church, and the school of which children and young people are members. For the sake of those who are younger,

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1. Harner, op. cit., p. 186.
2. Ibid., p. 183.
3. The authors deal with the problem of adults in sections on leadership training and parent education through the home. Cf. Munro, The Pastor and Religious Education, pp. 162, 163; Harner, op. cit., Chap. 8 and 9; Smith, op. cit., Chap. 6.

therefore, as well as for their own sake and that of the social order itself, adult Christian education is of paramount importance."¹

In contrast to this place of importance which adult education should have in the life of the church, Benjamin S. Winchester wrote in 1931, "It is not strange that religious education of adults has held a minor place in the thinking and planning of the educational leaders of the churches during the past twenty-five years" due to the great emphasis on the education of children and youth".² Since 1925, however, there has been an increased interest in the Christian education of adults. Among other evidences of this, "there was increasingly manifest a determination on the part of leaders to discover and to set forth regulative principles and laws that should govern, in a positive manner, the processes of adult religious education". In this connection also the presentation of controlling objectives, motives, methods and workable educational policies became involved.³

The reaching of the home, the education of parents, and the education of young married couples are discussed by Harner as mediums through which the adult of the church may be reached by the pastor.⁴

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1. I.C.R.E., International Curriculum Guide, Book I, p. 52.
2. Benjamin S. Winchester, The Adult Movement and Religious Education, Chap. 26, in Lotz and Crawford, op. cit., p. 354.
3. Cf. DeBlois and Gorham, op. cit., pp. 336-358.
4. Cf. Harner, op. cit., pp. 217-240.

The implications for the pastor are apparent. It is required that he be acquainted with the distinctive problems of a mental, physical, emotional, and spiritual nature that face the adults of his church. It is necessary that he know the educational policies and principles involved in reaching them. As he deals with problems of marital life it is necessary that he have such knowledge of the field as will aid him in dealing with these problems in a Christian way.

6. The Pastor and the Leadership Training Program of the Church¹

The importance of and the place of the pastor in training voluntary leaders in the church has already been noted.²

The pastor's task begins with motivation. He must be able to bring the message and life of the church to the people in such a way that they will feel a sense of "ought" in regard to service in the church. He must be able to enlist these people for service, choosing carefully those in whom he sees latent abilities. He must be able to educate them for the position or responsibility for which they are best suited. And last, he must be capable as a supervisor in order that the individual

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1. Cf. Smith, op. cit., Chap. 6.
Munro, The Pastor and Religious Education, pp. 162, 163.
Harner, op. cit., Chap. 8.
2. Ante, p. 43.

will grow through service. ¹

C. The Training Provided by Theological Seminaries to Prepare Pastors for Their Task of Educational Leadership in the Local Church

In order to determine whether or not theological seminaries are preparing men for the educational task which is before them in the local churches, a study was made of the catalogues of the ten representative seminaries chosen.² To discern evidences of any growth in religious education the catalogues for the year 1920-21 and for the current or a recent school year were examined.

In 1920-21 seven of the seminaries had a department of religious education of some nature. Three of these offered but one course and this in connection with work in pastoral theology. Four of the seven seminaries had no requirements in religious education. The three remaining required one course. Those required were, for example, Biblical Psychology and Pedagogy; Foundations in Religious Education; History and Organization and Administration of the Sunday School; Study of the Departments of the Sunday School.

The catalogues of recent years reveal a great increase and strengthening of the departments of religious education. In the twenty-year period there were estab-

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1. Cf. I.C.R.E. Pamphlet, Christian Education Today, p. 19.
2. Ante, p. 48.

lished departments of religious education in each of the seminaries which had had none. The requirements on the theology majors in the departments of religious education reveal an increased interest in some seminaries. Only two now have no requirements in the field. Five require one course and three require two courses. The courses which are required are, for example, The Organization and Administration of Religious Education; The Educational Work of the Church (given in three seminaries); The Sunday Church School; Principles of Religious Education; Philosophy of Religious Education; Theory of Religious Education.

It is evident, however, from this survey of the catalogues of this group of seminaries which are representative of the best of the seminaries in America that while the fact of the educational approach to the work of the church may be accepted in theory, it is not accepted in the training of the pastors. In general, men are not being trained for the tremendous task of providing leadership for the most potent educational institution in existence - the Church of Jesus Christ.

D. Summary

In this chapter in order to discover the demands upon the pastor in the integrated program, a job analysis was made for him. His need for knowledge regarding the integrated program and the organization and administration

of that program was evident. In this study it was also evident that he must know the physical, mental, emotional and spiritual development of his children, young people and adults, with all that this demands in knowledge of the educational approach to them. His responsibility for the program of leadership training was seen. As the result of a survey of seminary catalogues it was noted that while there is manifest a growing interest in Christian education, men at the present time are not being prepared adequately for the task of providing leadership in an integrated educational program because they are not being made ready to meet the demands involved in that task.

GENERAL SUMMARY AND CONCLUSION

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In the first chapter Christian education was seen as having its beginning outside of the church and under lay and philanthropic sponsorship.

The progress and growth of the Christian education movement through the transition period to the present time was seen to be rapid and great. Whereas, it began outside the church, today it is the work and method of the church.

The pastor's attitude toward this movement during its early years was for the most part revealed to be either antagonistic or condoning. Later, because of his disinterestedness and ignorance of educational processes, he was left out of the new movement. As Christian education became a part of the work of the church the pastor was compelled to surrender this part to one who was qualified and expert in the field of education. However, this plan for dual leadership of the church was seen to be unsatisfactory and as a result, the pastor again became the leader of the total program of the church which was seen to be educational.

Underlying the second chapter were two basic assumptions now held by Christian educators. First, the work and method of the church is educational; secondly, the pastor must be the leader of the total program. The

place of the pastor in the organization and administration of the integrated program was studied. It was evident that if pastoral leadership is to be achieved and if an integrated program is to be developed, the chaotic condition of the organization and administration of the average church program will be the first problem of the pastor. A plan of organization which recognizes the need for integration and the place of leadership of the pastor was proposed and discussed. It was found that the responsibility for the integrated program rests largely upon him. It was also seen that as executive and supervisory head, unification of the organization and administration to carry the integrated program also rests upon the pastor.

In the third chapter on the basis of a job analysis the pastor's work as leader of an integrated educational program was outlined. He was seen as leader of all groups and of every phase of the work of the church. Finally, a survey of catalogues of a selected group of theological seminaries was made. This revealed that the seminaries are not preparing men for places of leadership in a total, integrated program in the local church.

As a result of this study one significant conclusion may be drawn. The theological seminary has within itself the power to create a ministry that is conscious of the educational character of the work of the church.

If the pastor is to provide the leadership in the local church for an integrated program that is educational in its aims and methods, it is essential that the theological seminaries prepare him by training and practice through a balanced curriculum that gives proper emphasis to the educational approach to the total church program.

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