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### ABOUT THE AUTHOR

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This book has been written in response to a request by the Director of Publications of the Sunday School Publishing Board to meet a need—and a demand—of the National Baptist constituency which has long been felt. We are, therefore, both pleased and proud that we can now advertise the fact that this need is not only recognized but will be met effectively through an appreciative and serious use of this publication.

**CHARLES E. HARVEY,**  
Assistant to Director of Publications

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# The Superintendent Takes a Job

by

HORATIO S. HILL

TOWNSEND



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## INTRODUCTION

Advances in science, the invention of the radio and television, progressive educational methods, competition in the field of sports and public amusement, are presenting a challenge and a threat to today's Church School.

Historically, the Church School began as a volunteer movement. Its workers have been those who felt the call to become Superintendents or teachers of Church Schools to help children and youth to discover Christ's wonderful way of living. What the volunteer lacked in a knowledge of the art and science of teaching was thought to be made up by a dedicated life and the teaching of the Holy Spirit.

The time has not arrived when volunteer Christian workers can be "pushed aside" as being out of date and no longer needed, but the hour has come for the Church to give more serious consideration to the training of its workers for their respective jobs.

Scientific method, skill and efficiency have become essential in our modern society. Such an achievement as the construction of a bridge across a great river, piloting a jet plane across the Atlantic, or sending a space ship to the moon requires scientific knowledge, skill and efficiency. And there is no reason to assume that such functions as administering the Church School, guiding children and youth in the learning and growing process, and teaching adults to live creatively can be carried on without the aid of scientific method. Certainly, skill will be needed in educational evangelism, in teaching Christian stewardship and the meaning of the ecumenical Church. If the Church School is to measure up to the demands of today, it too must keep pace with the changes of modern society. Therefore, the Superintendent must know more than his name and how to conduct the opening and closing exercises of his school.

It would be an imposition to expect the Superintendent on a voluntary basis to take enough time out of his busy life to serve as the "key" leader in directing the destiny of his Church School. Can we expect any time in the near future volunteer workers to function with precision and authority? Can Church Schools become the means of training in the Christian faith and the art of living together in a democratic society? Can we expect the Church School as it is now constituted to compete with such enterprises as the public school, recreation centers, theater, athletics and parks in attracting the attention of youth?

If an adequate answer is to be given to the foregoing questions the

Church School will need to adopt a new philosophy of Christian education:

*First*, the appointment of the Superintendent of the Church School must be made on the basis of his personal Christian experience, knowledge of the job to be done, capacity and willingness to prepare himself further for his work.

*Second*, dedication and training of other workers for their respective job must become a policy of the Church and no worker should be appointed to the staff of the Church School who does not show proficiency and skill in the work he is to do.

*Third*, the Church must undertake the responsibility of putting the Church School on a sound, educational basis . . . higher standards must be set for all workers, new levels and goals set up for the Church School generally, and an educational climate created to improve growth possibilities.

*Fourth*, a budget must be provided, if necessary, to secure extended service of the Superintendent, or the service of a part-time Director of Religious Education, and to purchase the equipment necessary for the successful administration of the Church School.

*Fifth*, attempts must be made to bridge the gap between the Church School and the community. The Christian message must be interpreted in relation to life, work and inter-personal and social relations.

*Sixth*, teaching concepts must be lifted from the mere question and answer process to the scientific approach, calling for experimentation and practice in the art of living.

These basic changes must be preceded by changes in educational procedures, both on the state and national level. Denominational leaders who earn the "salt of their bread" must set up desired goals to be reached in a definite period of time, and an educational achievement chart to help in measuring progress. Leadership training schools must bridge the gap between theory and practice through workshops, observation and laboratory schools, and by making provision for apprentice teaching. Textbooks must be written to meet the need of the local community and of the various cultural and national backgrounds.

The Superintendent who takes a job as the head of his Church School should be given a job analysis of the work he is to do, and he will pursue his task with hope, confidence and expectancy.

A committee should be organized to bring parents into the Church School as cooperating partners in the education of the child. The educational program of the Church should be co-ordinated so as to eliminate wasted efforts, and to make possible a more constructive program of Christian teaching

# THEOLOGY FOR THE SUPERINTENDENT

Modern man is disturbed by the fact that much of his life is a life and death struggle. He is left in the dark by teaching which is void of theological content and has no adequate answer to such questions as ... Is this old world in the hand of a dependable God? How did sin enter the world? What is meaning of right and wrong? How does it happen that one man's death marks the beginning of another man's success? Why is good always surrounded with evil? Must one community have misfortunes to bring success to another?

**THE PROBLEM OF GOD ...** Thus, man finds himself in a state of estrangement and at odds with God. The inability to relate God to history and to foresee better things to come within the framework of history has puzzled some of the best minds of the centuries. Is there any wonder that Schopenhauer found it difficult to understand how one could contemplate eternity without horror when one finds an hour in our society intolerable?

Man must look for better things to come either in history or beyond history. Where there is no adequate vision of God working out His plans for the fellowship of the redeemed and bringing them to fulfillment in history and beyond history, the results usually bring individuals and society to a state of disillusionment and despair. Silenus, who was also at odds with God, was in such a state when he wrote: "Oh wretched race of a day, children of misery, why do you compel me to say to you what it were not expedient for you not to hear? What is best for all is far beyond your reach; not to be, to be nothing. The second best for you, however, is soon to die."<sup>1</sup>

**LIFE WITHOUT PURPOSE AND MEANING ...** Theology has the task and responsibility of freeing modern man from his tensions and fears. If life is without purpose and only a joke, the sooner this fact is made known to this generation the better. And if there is a God who is concerned about the affairs of nations and cares about the hardships and suffering of men, that fact should also be known. If the creator of the universe has the destiny of the world in His hands and is in history working for the complete fulfillment of His promises beyond history, it is the task of theology to make this fact known to the suffering and the distressed.

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<sup>1</sup>*The Human Situation* by Dixon

**THEOLOGY IS NEEDED TO MAKE CHRISTIAN TEACHING EFFECTIVE** ... Christian educators are beginning to realize that the greatest failure of the Church School has not been the lack of an adequate program, but the lack of a Christian theology to make the teaching program effective. Can it be that the separation of theology from Christian education is partly responsible for our present world crisis, and for the suffering and predicament of modern man?

There seem to be three things wrong with the old theology as it related itself to the Church School:

First, too often it wears the cloak of a closed mind, and it is not open to new revelations.

Second, what it says about God and man and God's relation to history amounts to no theology at all.

Third, when it speaks, it speaks only of what man has to say about creation, about the fall of man, about war and strife, about the miraculous birth, and the resurrection of Jesus.

Christian teaching is in need of a theology which will tell what God has to say about His Word—creation—man—the Church—Christ—Holy Spirit—redemption and human possibilities.

Let us consider, then, what God has to say:

### **(1) ABOUT HIMSELF**

"I AM THAT I AM!" ... When Moses was called to go on a mission to Egypt to intercede for the emancipation of the Hebrew people, he asked of Him who had issued the call ... "What is your name? Who shall I say sent me?" The answer came back ... "I am that I am! Jehovah is my name, the God of history, of Abraham, Isaac and Jacob." God said further to Moses ... "If Pharaoh refuse my request, remember that I am in history actually engaged in working for the freedom of man, and remember that I shall be with you all along the way in your struggle and fight for freedom."

### **(2) ABOUT THE WORD**

**MAN MUST LISTEN!** "Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words I command thee this day shall be in thine heart." (Deuteronomy 6:4-6)

**MY WORD WILL NOT FAIL** ... My Word shall not return unto me void. The kingdom of this world shall become the kingdom of our Lord and His Christ, and He shall reign forever and ever.



"I AM WITH MAN IN HIS STRUGGLE" . . . I am not aloof from the world looking down on man with an eye of pity. I am right where man is in his conflicts, sickness and death, associated with him in the struggle against evil. Sooner or later light will shine in the darkness, a partial victory will be won in history against evil and injustice, and complete victory will be won beyond history because I shall always be with you in the presence of Jesus Christ.

### (3) ABOUT FALLEN MAN

**MAN CHANGED HIS IMAGE AND BECAME A SLAVE TO SIN** . . . Man who was made in My own image and likeness rebelled against Me, ate of the forbidden tree of knowledge, and by disobedience to My command caused sin to enter the world. I could have made him a puppet, but I wanted him to have the free exercise of his own will. It was the misuse of freedom that got him into trouble. In the exercise of his freedom evil took precedence over goodness and sin over righteousness.

**MAN IS DISTURBED** . . . The human mind is disturbed about the manner in which sin entered the world, and is pressing theology for an answer to the question of the meaning of sin and evil. Why did God make a world with the possibility of sin? Why doesn't God do something to prevent the spread of sin and moral corruption in the world? The answer to these questions is partially found in Genesis . . . the creation story. On the one hand man is somewhat like God, while on the other, he is subject to temptation, is weak and easily persuaded to do the wrong, and is desirous of becoming God. Eve spoke with keen insight when she said to Adam . . . "You will be like God, knowing good, and knowing evil." (Genesis 3:5) As Brown has correctly observed, "'You will be like God.' There is the fundamental temptation. We are created to live as God's children and to make Him the center of life, and instead we want to play the part of God ourselves."<sup>2</sup>

### (4) ABOUT THE CHURCH

"And I say unto you, thou art Peter, upon this rock I will build my Church and the gates of hell shall not prevail against it." Both the Old and New Testaments point to the fact that the Church is God's own creation. Since God created the Church, it is an expression of His will and power, and where God is there is the Church. The Church is an organism of spirit releasing power, because God is there in the presence of the unbroken body of Christ.

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<sup>2</sup>*The Bible Speaks to You* by Brown

**THE CHURCH AS COMMUNITY ...** Fundamental to the survival of the Church is the fact that the Church is community. Where there is community, there will be found peace, true unity, and man living in fellowship and harmony with both God and man. In the words of Hunt, "True community is created when there is perfect obedience to the commandments—'Love the Lord thy God,' and 'Love thy neighbor.' The features of the community may now be summarized — man knows the meaning of responsible freedom, the sovereignty of God is assumed, responsible freedom is pursued with the goal in view of submitting to the will of God."

**THE CHURCH AS THE PEOPLE OF GOD ...** "It should be further said that groups which branch off into denominational divisions can never be called the true Church. For membership of the Church consists only of the people of God — those who have achieved community —the redeemed of the Lord, and those who accept community by submitting to the will of God and living in fellowship and harmony with their fellows."<sup>1</sup>

**WHY MAN NEEDS THE CHURCH ...** It is God's plan for the salvation of society. Man needs the Church for collective worship, common confession, the fellowship of the redeemed. It serves as a channel of inspiration for bringing others into the fellowship of the Kingdom where man meets God and Jesus for the enrichment of his life through worship.

## (5) ABOUT SALVATION

**THEOLOGY MUST TELL THE CHURCH WHAT TO DO TO BE SAVED ...** Since there are perils and conflicts within, theology should make haste and tell the Church how it can most truly and most completely be saved. It was the salvation of the nation that concerned the early Hebrews. Should the Church now concentrate on the salvation of the individual? Is it to be expected that the salvation of the individual will result in the salvation of society? Salvation is a growing, developing sort of affair. It has a beginning, but is without end. There is not much that the individual can do about his own salvation except to open the door of his heart to the overflowing love of God. Salvation begins when God discloses Himself, makes known His revelation as our own God, and comes to us in the person of Jesus Christ. But salvation does not end here. Because of the tendency toward sin and wrong the seeker must go to God daily in confession and repentance to ask forgiveness of his sin.

<sup>1</sup>*Ibid.*

**SALVATION—A PROCESS** ... When one acknowledges and accepts the Christ as Lord and Master; when the quality of one's life has been changed for the better; when one accepts community as a crowning and glorious experience, and when one lives by love, peace, justice and goodwill toward all, then one may know that one is in the process of being saved.

## (6) ABOUT CHRIST

**THIS MAN CALLED CHRIST** ... What is it that gives distinctiveness to the personality of Jesus Christ. What is there about this remarkable character that gave the world a new pattern for living, that changed the course of human history and revived the hope of mankind? Is it His miraculous birth, the story about His resurrection, His ability to raise the dead and heal the sick? He who looks for the answers to these questions in the manner of the birth of our Lord or in the empty tomb will surely be disappointed.

Paul Tillich was correct when he said ... "Christianity is what it is through the affirmation that Jesus of Nazareth who has been called the Christ, is actually the Christ, namely, He who brings the new state of things, the new Being." Christianity will march on as long as there is someone to make the assertion that Jesus is the Christ, and whenever there is no one to proclaim that Jesus is the Christ, Christianity dies.

If this assertion is accepted as valid, it will become clear what the Superintendent's message really is: it is the assertion that this Man, Jesus, is called The Christ. This Man called Christ identified Himself with the struggles, sins and sufferings of mankind, brings hope in the good news that the Kingdom of God is at hand. He who is called Christ makes it possible for His followers to be accepted into the royal family as sons of God. And He who is called Christ has prepared the way through His death on the cross for man, who was lost and living in a state of estrangement, to be reconciled to God.

The Superintendent who has accepted Jesus as The Christ ... the one who brings the 'new eon' and maker of all things new has a theology to live by.

# A SAMPLE JOB ANALYSIS OF A TYPICAL CHURCH SCHOOL

## (1) CHURCH SCHOOL SUPERINTENDENT

Moonlight Baptist Church, 97 Trinity Road, Los Angeles, California. Church has a membership of five hundred persons of average income in a community of five hundred thousand.

## (2) GENERAL SUPERINTENDENT—HENRY BROWN

In charge of religious development of children, young people and adults, in the Moonlight Baptist Church.

## (3) LOCATION

The Church is located in a congested section of the Swanson Creek community which is composed of several ethnic groups, including Puerto Ricans, Italians, Germans and Negroes. There is no central integrating force in the community. Standards of living are low. Crime and juvenile delinquency are on the increase, while Church attendance is lagging. Many of the old families are moving out into suburban communities.

## (4) PERSONAL EQUIPMENT

Superintendent Brown has a good religious background. Both parents were active workers in the Church and showed great interest in community activities. On his mother's side his grandfather was a minister who served for twenty-five years as minister of the First Community Baptist Church of Swanson.

Although Superintendent Brown completed only three years of high school work, he has read extensively and has a good grasp of what is happening in the world. Mr. Brown's formal religious training is rather limited, but he expects to complete the work of the Third Certificate of Progress in May of this coming year. He expects to receive further help by attending the State Sunday School Congress and the National Conference for Christian Workers.

## (5) WORKERS

Superintendent Brown has a volunteer staff of seventeen consisting of ten teachers, three divisional Superintendents, one secretary and three pianists. Four of the teachers have received the

Second Certificate of Progress from the Swanson Creek Community Training School, two expect to receive the First Certificate of Progress at the end of the coming year, four are young and inexperienced and have had very little training for their work. None of the workers have been in the habit of attending the State and National Congress ... none know very much about what is going on in the community beyond the four walls of their own Church ... four are partly prepared for their work, and the rest show a great need for improvement.

#### (6) WORKING CONDITIONS

The floor space available for classes is limited to the auditorium, the main basement and two additional small rooms. Maps, blackboard, visual aid equipment and Bibles are not available. Chairs for Beginners and Primaries are not suitable. The basement is dark and dingy and the pianos are usually in need of tuning.

#### (7) THE RESPONSIBILITY OF THE SUPERINTENDENT

##### a. Building a Fellowship

Nothing helps the Superintendent more in his work than a dynamic Christian fellowship. In Christian fellowship the word "togetherness" is spelled out and where there is "togetherness" success can be assured.

##### b. Planning the Program

From time to time the program will need to be enlarged and expanded. The Superintendent should constantly revise the educational program of his Church School in the light of the needs of the Church and community. The curriculum will be enlarged, new courses added, certain old courses eliminated.

Program planning should involve:

- ... Study and evaluation of denominational literature.
- ... The enrichment of denominational programs with supplementary material.
- ... Comparing own denominational literature with other denominational literature.
- ... Providing a wide variety of elective courses.
- ... Introduction of new courses designed to meet the basic needs of the various age levels.

... Provision for systematic Bible study for  
 ... young people and adults.

... Provision for parent study groups.

### (8) **PROVISION FOR TRAINING OF WORKERS**

That all hands be prepared for their respective jobs is of first importance to the Superintendent. He, therefore, plans a program for training his workers for increasing the output of the Church School. He will plan a program for giving guidance to young and inexperienced teachers; provide training opportunities for all workers; plan a series of workshops and workers conferences for the general improvement of the work of his school.

### (9) **TAKING STOCK OF HIS WORKERS**

Taking a number of courses in a leadership training school is not enough. Knowledge of scientific methods and the Bible will not suffice. What is more important is that something fundamental happen to the worker himself.

So, the question now is ... not merely how many books has the worker read on religious education, or whether he has received the First, Second or Third Certificate of Progress ... but also:

- ... What experience has he had with Christ?
- ... What has taken place in his life as a result of this experience?
- ... What are his feelings about God?
- ... What are the integrating forces in his life?
- ... What is it that he has to sell?
- ... How does he regard and treat other people?
- ... Does he know his liabilities and assets?
- ... Does he know the main source of his existence?

If the worker has had a vital Christian experience over and above knowledge of the Bible and knowledge of the science of teaching, then he will become a powerful force in the work of the Church School.

### (10) **COUNSELING**

There will be times when the worker will be handicapped by anxieties, worries, false illusions and other personal conflicts.

Such times as these present an opportunity for the Superintendent to play the role of a friend and counselor. It is important for the Superintendent to know when a worker—is in need of friendly counseling help. His inability to hold the attention of pupils, failure to live up to his best as a worker in the Church School, and a growing dislike for his job may be due to his own personal conflicts and difficulties. Friendly counseling may spell the difference between a dull, indifferent worker and one who lets the light of Christ shine through his personality.

### (11) INFORMATION

The Superintendent is not, of course, an "information bureau," but there is certain information which he should have ready at hand. He should be well informed on the latest books and magazines in his field; he should know where to send his teachers for the help he cannot give; and he should be familiar with the community resources that could be used in the development of his school.

### (12) REPORTS

Both the Church as a whole and the Board of Christian Education are entitled to a report on the school's achievements. Included in this report should be the growth or decline in Church School attendance, new staff members, treatment and disposition made of absentees and constant late comers, special projects undertaken, educational trips in or out of town, funds raised during the year for home and foreign mission, number of teachers receiving the First, Second and Third Certificate of Progress, number of special interest groups, types of curriculum material used, and a chart showing the general achievement of the school during the year.

### (13) FOLLOW-UP

The "pay off" comes to the Superintendent who has a follow-up plan such as following up late comers, absentee pupils and teachers, visits to Church School families, visits to new prospects in the Church and community, and contacts with the chairmen of the various committees of the Church School.

## WHAT THE SUPERINTENDENT SHOULD KNOW

The foreman in a factory knows the nature of the product which his firm turns out, the tools and machines needed in increasing output, and the workers who have been given specific assignments to get the work done. While the Church School Superintendent is not a supervisor in a factory that is engaged in manufacturing a material product, he has undertaken a far more important assignment—the business of building men.

The business aspect of his work is often overlooked. He is engaged in the big business of building community relations, developing attitudes, reconstructing experiences, substituting new customs for old ways of behavior, and teaching the Christian way of life.

This concept of Christian education is the heart of the Superintendent's work. He must so build the organization of his Church School and administer its program that the net result will be growth on an ever widening scale.

To gear the Church School to this magnificent task will involve:

- a. A new philosophy of Christian teaching;
- b. A broader concept of education;
- c. A more creative use of the Bible;
- d. A basic understanding of the principles of Christian growth;
- e. A functional approach to the administration of the Church School;
- f. A re-examination of the condition under which Christian growth takes place;
- g. A teaching coach to assist both pupils and teachers in the growth process, and
- h. An administrative program assistant capable of helping in re-orientating the staff of the Church School in the growth process.

It will not be assumed that the administrative assistant in charge of program will relieve the Superintendent of his responsibility for administering the entire program of his school. This assistant will be valuable in proportion as he is understood and appreciated by his



chief, given freedom under guidance in carrying out his duties, tools with which to work, challenged and inspired to move to higher levels of efficiency, regarded as a co-partner in the work of the Lord. The Superintendent should constantly remember that he, himself, has the chief responsibility for leadership and that his school will not move ahead of him. He should realize that he is engaged in a business that is highly scientific and technical and as head of the Church School business enterprise, there are certain things that he should and must know:

- ... He should know how to administer his Church School with economy and efficiency.
- ... He should know the process of educational and spiritual growth and be able to put his Church School on a sound educational basis.
- ... He should know the nature of the work he has been asked to do and the best means of getting the job done.
- ... He should know how to plan both a short and long-range program for his school and where to find good curriculum material.
- ... He should know how to help his teachers and other work—to grow. Even the most experienced should be helped to reach the maximum of efficiency.
- ... He should know what his workers can and cannot do, and how they can be inspired to do their best.
- ... He should know how to create an atmosphere in his school that will be friendly to good teaching.
- ... He should know how to make his school an arsenal for training in democratic Christian living.
- ... He should know how to make his workers conference contribute to the development of his school.
- ... He should know himself, his assets and liabilities.
- ... He should know the pathway to power — the power needed for his personal growth, as well as the growth of the members of his staff.
- ... He should know how to sell the program of Christian education to his Church and community.

## PREPARING FOR THE TASK

What preparation does the Superintendent make for what may turn out to be the greatest adventure of his life? Is he psychologically, emotionally, physically, intellectually and spiritually prepared for the big adventure in character building as the head of his Church School? Does he know where and how to start? Does he know who his friends are and where to find help? Does he know how to maintain poise and emotional balance. Does he know where he can find the power needed for his task? Does he know the adventure which he has undertaken may lead to suffering and hardship? Does he know how to tread the path which may lead to the cross?

Even though the Superintendent may have traveled widely, and notwithstanding the fact that his background in Christian education may be above the average, it will be necessary for him to make special preparation for his new adventure in the big business of character training:

### (1) A LIFE OF PRAYER AND DEVOTION

His own spiritual fitness is essential to his success. Before taking over his job, the Superintendent should ask . . . Is it well with my soul? Am I spiritually fit for the work which I have been asked to do? Am I physically fit for it? Is my personality of such nature that I can be used as an instrument in leading others to Christ?

Obviously, if these questions are to be answered in the affirmative, the Superintendent must live a life of constant prayer. Whether prayer is regarded as emotional, psychological or creative, it has had a tremendous influence upon the lives of men and nations.

When confronting some great crisis our Lord and Master had a habit of spending hours with God in fellowship and prayer.

Anarian Judson, before embarking on his missionary adventures to Burma, went to God in prayer. While looking ahead at some great task to be performed a finite person may discover that he is too weak to wrestle with destiny by himself, that his relations with others are not what they ought to be, that he is inadequate for his work, that he is lonesome in his present condition, that

life for him has ceased to have purpose and meaning in a non-related community.

During such hours of need when one is searching for an opportunity to grow in perception of the meaning of life and to maintain one's grip on the sustaining values of the universe, as Paul E. Johnson has observed: "It is characteristic for great religious souls, as Jesus and Gandhi, to go apart for hours of silence, wherein the meaning and purpose of life is clarified and the inner resources of the spirit are renewed. Yet this is done, not as a final retreat from noisy confusion of the city, but rather as a preparation by which to return with vision and strength to the responsibility of social life."<sup>3</sup>

There will come a time when the Superintendent will need to pray ... "Lord! Show me the way." ... when he will be overpowered by the feeling of inadequacy ... when it will appear that all roads to progress are closing before him ... when fear and anxiety may seem to be undermining his health, and when conditions essential to success will seem to be lacking. In such an hour as this, the Superintendent will pray for Divine guidance ... a deeper faith ... a broader vision ... steadfastness of purpose ... the renewal of strength ... dogged determination ... and power needed for the successful completion of his task. Such prayer will give the inner control needed, help in submitting his will to the will of God, give him a measure of satisfaction as his talents are used in carrying out his Father's will in administering the program of the Church School.

## (2) **ORIENTATION PERIOD**

If the Superintendent is to be successful in his new adventure as head of the Church School, the success will not be his alone. Whatever progress is made in pushing the Church School forward, the credit belongs to the Church as a whole. Inasmuch as this is true, it will not be out of place for the Superintendent to begin his work with an orientation period of a week or ten days, during which time plans of procedure will be presented, new staff members and special committees introduced, curriculum activities outlined, parish visitation plans announced, and plans for renewing the spiritual life of the Church presented.

Naturally, during this orientation period space will be allotted on the program for the Superintendent's inaugural address, at which time the hopes, feelings and aspirations of the membership of the Church will be wrapped up in a single package to

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<sup>3</sup>*Personality and Religion* by Paul E. Johnson

rally to the support of the Superintendent as he begins his new adventure in the big business of character building.

### (3) OBSERVATION AND PERSONAL INTERVIEWS

It is not to be expected that the Superintendent will attempt to do his job without turning to others for help. If this is his first experience as Superintendent, he will need to see a well organized progressive Church School at work; he will need **information** about administrative procedures; he will need to know how to keep his educational machinery oiled and running smoothly; and he will need to know how to relate the work of his Church School to the world mission of the Church. In order to obtain this information a block of time should be set aside for personal interviews with successful Church leaders, and for observing progressive Church Schools at work. This period of observation and personal interviews will pay big dividends in terms of giving the Superintendent the assurance needed for his work.

### (4) SELECTING THE CABINET

Who shall constitute the Superintendent's cabinet? As a general rule the various departmental heads automatically become members of the Superintendent's cabinet without the formality of discussion. Even though this policy is adhered to, provision should be made for the selection of others. There may be members of the Church who would make a valuable contribution to the cabinet in helping the Superintendent to map out a plan for the improvement of his school.

### (5) ORGANIZING FOR EFFECTIVE WORK

Literally speaking, it is the organization that gives vitality and life to any group, club, political society, Church or school. If the organization of a group is weak, little or nothing will be accomplished. Nine men on a baseball field do not make a baseball team ... but nine men organized for team work, each understanding what he is to do, can become a powerful baseball organization.

Team work, shared goals, common interests, understanding the part each is to play ... "togetherness" ... these are foundation stones needed in strengthening the organization of the Church School. It is the responsibility of the Superintendent as manager of his Church School organization or team to see to it that each member of his team knows what he is to do, giving to each

member the inspiration needed to live his life on a high level and use his skill to greater advantage in helping his team accomplish its purpose.

The organization of a Church School can never be a one man affair, nor can it be regarded as successful when the work is carried on by only two or three members. Since the organization of the Church School is like that of the human body, a highly specialized concern, the members of the organization must know how to think, work and act together in carrying out the function of the Church School. Dedication to common goals, clarity of purpose, sharing of experiences and ideas, consecrated team work, and a soul-stirring conviction will give the organization the frame of reference, the strength and power needed to make the Church School "click."

#### **(6) BUILDING A LIBRARY**

If tools are necessary in carrying out the function of an automobile factory, they are also essential to the successful accomplishment of the Superintendent's work. One of his first steps, therefore, should be to supply his Church School library with Bibles, dictionaries, books for record keeping, religious education magazines, and books on Christian Education dealing with the various departments.

# HOW THE ADMINISTRATIVE ASSISTANT PLANS FOR THE ON-THE-JOB TRAINING OF HIS WORKERS

The administrative assistant who assumes the responsibility for the on-the-job training of workers in his Church School is in a parallel position to a manager of a baseball team who is expected to increase the efficiency of his players. Those who elevated him to the high position of administrative assistant are expecting him to achieve success in the growth and development of men. He will be expected to develop an inspired and informed leadership that will be capable of using creative methods, and taking its full share of the work to be done.

Nobody should know better than the administrative assistant that unless there is an inspired and informed leadership, unless every worker is trained for his job, unless there is a systematic program for the continuous improvement of workers, unless there is a creative team spirit, and unless the work of all leaders is kept constantly under guidance, the job just won't get done.

One reason why the work of the Church School sometimes reaches the stage of desperation is that there is no recognized format or systematic plan for training workers in the local Church for their respective jobs. The following administrative assistant's Manifesto should serve as a guide in helping to prepare workers for their jobs:

## THE MANIFESTO

- ... Under God I am in the big business of growing men and women—men and women who will become faithful, law-abiding members of society, and worthy citizens of the Kingdom of God.
- ... Since this is a difficult task requiring knowledge of the laws of learning and the educative process, and skill in dealing with plastic growing life, I now hereby declare total war on unpreparedness, inefficiency and spiritual inertia in the Church School.

- ... I will, therefore, dedicate myself to the task of preparing on-the-job workers for the work which has been assigned to them. In the future selection of leaders, I will hold a personal conference with each prospective worker to ascertain his qualifications . . . (conversion, personal religious development, emotional maturity, academic background, reading habits, hobbies, wider interests, ability to get along and work with others, knowledge of the Bible, philosophy of Christian education, in-training in the psychology and methods of teaching.)
- ... I will attempt to build an educational climate to help my constituency achieve success in its task of "growing men." I will set up definite educational goals to encourage more creative effort through sharing in the fellowship of love, and making more meaningful every-day practice in Christian living through the reorganization and reconstruction of experience.
- ... I will set up such helpful devices as a workshop on effective teaching methods; a music workshop for improving music in Church School; a worship workshop to help make worship more meaningful; a curriculum workshop to evaluate lesson materials and show how they may be presented more creatively; a Bible workshop to give workers a more intelligent appreciation of the Bible and help them develop skill in using the Bible as a "living" Book.
- ... I will also endeavor to get more mileage out of my workers conference, and seek to provide opportunities for the growth of my workers through observation of good teaching procedures in laboratory schools, and for improving their own skill through apprentice teaching.
- ... I will strive to the best of my ability to make the congregation and the officers of the Church aware of their responsibility to assist the children, youth and adults of the Church and community in the learning and growing process.

A further word should be said about the administrative assistant in charge of the on-the-job training of workers:

- ... It will be his responsibility to provide adequate supervision to assist both the teacher and pupil in the reconstruction of experiences.

- ... He will help all workers to make an adjustment to the method of teaching which has as its primary aim—the growth of the pupil rather than the mere imparting of knowledge.
- ... He will plan an on-the-job training period to prepare all workers for assuming their new role in guiding pupils in the growth process.
- ... He will work out a scheme for testing the efficiency of workers on the job and a plan for measuring achievements in growth.
- ... He will observe both physical and social aspects of working conditions and determine whether workers work well alone or with others.
- ... He will test the efficiency of the on-the-job training to determine whether such training is resulting in better and more effective teaching methods.



## THE PROBLEM OF GRADING IN THE CHURCH SCHOOL

What measuring rod shall we use in grading in the Church School? Shall we follow the departmental or closely graded plan? How shall young people and adults be graded? The first thing that should be said in answer to these questions is . . . grading is essential. Since children, young people and adults are graded by nature, it is important that the Church School give due consideration to nature's plan.

If the maximum amount of growth could be assured by the grouping of Beginners, Primaries and Juniors together, separating boys from girls, men from women, then there should be no quarrel with those who follow such a plan. For after all, the Superintendent is in the business of "growing" men, and he must be ever conscious of his responsibility of creating the conditions that will make reasonable growth possible.

Three considerations have influenced departmental grading and the separation of male and female students. Those who favor departmental grading follow the uniform lesson plan in having all age levels study the same lesson material. Arguments in favor of this traditional approach are as follows:

- (1) The cost of literature can be more easily met by poor, struggling schools.
- (2) Group grading does not require experienced and trained teachers.
- (3) Group grading favors the school that has a teacher shortage.

The opponents of this plan base their opposition on the following claims:

- (1) Group grading is out of date and educationally unsound.
- (2) The extra cost of graded literature is justified on the ground that it is more conducive to growth.

- (3) Effective teaching under the group grading plan is impossible.

A word or two should be said about grading which has to do with the separation of the sexes. There are those who advocate such separation after the end of the junior grade. The reasons given usually run as follows:

- (1) There are certain biological problems that cannot be freely discussed in mixed classes.
- (2) Young people are more apt to show off and act silly in mixed classes than in groups where boys and girls are separated.
- (3) There are special subjects which are of special interest to boys but of no concern to girls, and vice versa.

There is another side to the question stated by those who favor mixed classes:

- (1) Inasmuch as boys and girls live together in the family, sing together in the Church choir, and inasmuch as the Church has the responsibility of teaching them how to live together in the community, there is no reason at all why mixed classes should not be regarded as an opportunity for developing wholesome attitude toward sex, an appreciation and respect for personality, and an understanding of the meaning and purpose of living.
- (2) Under the proper guidance and stimulation, young people will not be as apt to show off in mixed classes. Whether in mixed or separated groups much depends on the teacher's personality, skill in handling a group, and ability to guide pupils in the growing and learning process.
- (3) Young people have become accustomed to studying in mixed classes in public schools, and there is no reason to assume that mixed classes will not work in the Church School.
- (4) It should not be too difficult for the curriculum committee to provide a program of study which would be of general interest to all concerned.
- (5) Mixed classes should provide opportunities for adults to confront together some of the major problems of life, (and the problem of living together).

## SOME BASIC PRINCIPLES FOR CHURCH SCHOOL GRADING

Grading in the Church School, no matter on what level, should have as its principal aim the growth of pupils.

### GRADING YOUNG ADULTS

There is no set rule for grouping adults. Often young adults (ages 25 to 36) will need to get together to discuss such problems as marriage and the home, the meaning of the Christian faith, how to read and study the Bible, helping young children understand God, juvenile delinquency and the teenage problem, the liquor problem, child psychology and family worship.

### GRADING OLDER ADULTS

Adults above thirty-five should be grouped on the basis of interest and never on the basis of age, for it is psychologically unsound to deal with adults in the Church School on the age basis. And it is a mistake to assume that all adults above fifty-five will be happy in the golden age club. To the contrary, some adults above sixty feel young and spry, and because of their overflowing energy, creative minds and desire to achieve some unfulfilled dream, would feel more at home with the young people or young adults than with the golden agers.

### SPECIAL INTEREST GROUPING

The Church School should provide a wide variety of courses for those who do not find the help they desire in denominational lesson materials. The members of the young people, young adults and adult departments should be provided with an ample list of suggested topics to be checked. The responses to these topics should be studied by the curriculum committee, and pupils grouped according to their interests.

## PROMOTION IN THE CHURCH SCHOOL

What is the meaning of promotion in the Church School? What is the significance of passing children from one grade to another? What prejudices have they overcome? What attitudes have they developed? What habits of behavior have they formed? What body of materials did they learn before passing from the Primary Department to the Junior Department and from the Junior Department to the Intermediate Department? What skills did they develop in Christian living and getting along with others?

In answer to the above questions, it should be said that three general types of promotions have been called to my attention:

First, there are those who contend that the age of the pupil should be the sole determining factor. When the primary child reaches his eighth birthday that is a signal that he should be passed on to the Junior Department. No attempt is made to find out what knowledge he has accumulated, or what habits he has formed.

Second, in some schools a superficial examination is given, based on lesson materials covering a given period of time. This examination deals with information only and makes no attempt to ascertain what skills have been developed in Christian living.

Third, promotion is often based on the feelings and attitudes of the children themselves. Knowing how children react to being left behind when promotion time comes around, they are passed on to another grade.

So far as I have been able to observe, no satisfactory basis has been set up for promoting children in the Church School; no attitude or disposition developed on the part of children for taking Church School examinations, and no plan worked out by the Board of Christian Education for discovering what children of one class or department have learned before passing on to another class or department.

Before we can arrive at any satisfactory conclusion in regard to Church School promotion, some basic questions will need to be discussed:

- (1) What would be gained or lost if primary and junior teachers were promoted with their groups? Would such a promotion help children who have become emotionally attached to

their teachers? Would it be of best interest to all concerned for the teacher to remain stationary and not be promoted with her children? Why?

- (2) Does the lack of an adequate basis for promotion add strength to the claim that the most wasted hour is the hour spent in Sudday School?
- (3) How can we work out a plan for Church School promotion that will tend to put the Church School on a sound educational basis and at the same time maintain its present spiritual values? The thing that must be kept in mind in answering this question is . . . examinations and educational standards can never be substituted for spiritual growth, nor can the lack of examinations and educational standards.
- (4) Would Church School examinations be resented by pupils, teachers and parents because they make the Church School too much like the public school?
- (5) Is it reasonable to expect that the development in parents, teachers and pupils of a keener desire for moral progress and spiritual growth would cause them to welcome examinations as a means of making critical self analysis, testing the validity of teaching methods and measuring progress in getting along with people of one's own group and of other racial and cultural backgrounds?

### GUIDING PRINCIPLES FOR CHURCH SCHOOL PROMOTION

- (1) In reality promotion cannot be regarded as progress unless growth has taken place in a variety of ways.
- (2) When the promotion is regarded by the pupil as an important event and a recognition of spiritual growth, it will serve to challenge him to move to higher levels of Christian living, and the Church School staff to higher levels of educational efficiency.
- (3) The most important consideration in Church School promotion is not how many Bible verses or what body of materials have the pupils learned, but rather what behavior patterns have been formed, what habits have been developed, and what skills have been achieved in Christian human relations.

## THE SUPERINTENDENT TAKES A JOB

- (4) The machinery of promotion should never be more important than promotion itself.
- (5) Promotion should be an indication that the Church School itself at the end of a year of educational striving has reached another milestone in Christian social progress, and has set its aim for new goals and achievements in Christian living.

## THE SUPERINTENDENT'S STAKE IN THE TEACHING MINISTRY OF THE CHURCH

Both the Old and New Testaments are cold toward the distinction which the present-day Church makes between its preaching and teaching ministry. In the Old Testament due recognition was given to the message of the prophet, but there seemed to be a general understanding on the part of the wise men of the time that the ministry of teaching was needed to give nourishment, firmness and direction to those who received the preaching of the prophets.

Thus, after the Commandments and the laws were given to the children of Israel, God spoke to the Church saying:

Hear, O Israel: The Lord our God is one: And thou shall love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up. And thou shall bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the Lord thy God shall have brought thee into the land which He sware unto thy fathers, to Abraham, to Isaac, and Jacob, to give these great and goodly cities, which thou buildedst not."

—Deuteronomy 6:4-10

The New Testament also makes it clear that the Church must carry out its function of teaching as well as preaching:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and . . . lo, I am with you always, even unto the end of the world. Amen."

—St. Matthew 28:19-20

The man in the barber shop, the loiterer on the street corner and the busy housewife have all alike been impressed by the zeal of the door-to-door, house-to-house and street-to-street teaching ministry of Jehovah's Witnesses. During the last quarter of a century this sect has met with phenomenal success in increasing its membership and establishing its doctrine as a part of our American culture.

There is no way to dodge the issue. The Church must carry out its teaching ministry or die. Smart speaks to this point: "Teaching belongs to the essence of the Church and a Church School that neglects this function of teaching has lost something that is indispensable to its nature as a Church. It is a defective Church if it is lacking at this point, just as a Church in which the gospel ceases to be preached in its purity or a Church in which the sacraments cease to be rightly administered is a defective Church."<sup>4</sup>

Since the Church is to be judged by the effectiveness of its teaching program, if the minister is too busy to devote time to the educational program of the Church, and if there is no room for the teaching ministry of the Church, would it not seem that the Church has decided to carry out only half of its ministry?

Certainly, if the Church is under judgment for its failure to give itself over to the teaching ministry, it must assume a part of the responsibility for the perils which our modern society is confronting. There seems to be several reasons for this lag in Christian teaching or for its failure to move ahead on the educational front:

- (1) The Church body has not decided what to do about its educational program.
- (2) When attempts have been made to find an answer to this educational dilemma, too often the old stumbling block—"Christian education is too costly"—has stood in the way.
- (3) The great majority of ministers go to seminaries with just one thought in mind . . . to learn how to be a great preacher. Most seminary students take only two or three courses in Christian education.
- (4) The Official Board is on the fence in regard to the educational ministry of the Church.

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<sup>4</sup>*The Teaching Ministry of the Church* by James D. Smart



- (5) The religious sentiment has spared the inadequate teaching program of the Church from being subjected to criticism and being branded as an "educational misfit."
- (6) The Church has never come to grips with its own perils which lie within. It fails to live according to its true nature and to obey the teachings of Christ.

If we are to escape the perils now confronting the modern Church, steps must be taken to help it live true to its original nature . . . for its own good and self preservation.

In order to carry out its mission, the Church must be a teacher of the Word as well as the proclaimer of the truth. If any support is needed for this point of view, one need only to search the records of the prophets, Jesus, and the Apostle Paul.

As a preacher of the "Word" Moses issued the proclamation of God which led to the deliverance of the children of Israel, and as a teacher he delivered to them the Ten Commandments that they might be instructed in the Word of God.

As a preacher our Lord and Master issued a proclamation at the beginning of His ministry saying . . . "The Spirit of the Lord is upon me, because He has anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

As a teacher He looked on His disciples with tender compassion while sitting on the mountain side instructing them in the wisdom of the ages, saying . . . "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn for they shall be comforted. Blessed are the meek for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace makers: for they shall be called the children of God." (Matthew 5:3-9)

As a preacher Paul stood on Mars Hill and said . . . "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23)

As a teacher the Apostle spoke to the Romans thus . . . "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace

wherein we stand and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly." (Romans 5:1-6)

He who preaches without teaching is like the farmer who plants his corn and reaps a lean harvest, because the corn was not assisted in the growth process by the hoe, the cultivator and the plow. How long will the Church continue to lag behind in its teaching ministry? Isn't the shadow of darkness that is now upon us partly the result of an inadequate Christian teaching ministry? Do we expect to eliminate war by preaching only? Do we expect to build a just economic order by preaching without teaching? Can we expect the preached Word to bring about social intergration? Is the preaching of the Word sufficient to help one understand the meaning of Church membership? Certainly, learning how to live the Christian life requires more than preaching.

The need for an effective Christian teaching ministry is urgent. Delay in making room for this phase of the Christian ministry in the Church may bring about catastrophic results. The instructor's plow and cultivator's hoe are needed to weed out our prejudices, uproot our sins, eliminate our tensions, bring our sick and disturbed emotions under control. Preaching and teaching must go hand-in-hand to give strength to each other. James D. Smart struck the nail on the head . . . "Teaching without preaching alongside it to remind it of the common origin and common task of both, can very easily become a total falsification of Christianity. Equally unfortunate are the results when the ministry confines its attention to . . . the proclamation of the gospel; and ignores the task of teaching. Such a ministry fails because it refuses to follow the "Word" that is preached into the lives of the hearers and to take seriously the problems that the believer begins at once to meet in his response to the gospel and in his personal growth in the knowledge of God. The ministry thus becomes an oracular function in which the preacher's only responsibility is to declare the "Word" of God in sermons. He withholds himself from that more intimate contact with his people in which he might learn more accurately the character of the seed he has been sowing in their lives, by seeing what grows from it. He keeps at a distance from the minds of his people. No man knows rightly what he himself has said until he examines what men have heard from him and sees what consequences follow in practical life."<sup>4</sup>

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<sup>4</sup>*Ibid.*

If the 15,000,000 children who are unreached with the gospel message; the steady increase of juvenile delinquency, growing racial conflicts, tensions and restlessness on the international front, are indicative of the results of preaching without teaching, it behooves those who are concerned about preserving the spiritual heritage of our nation to make room for the teaching ministry in today's Church. Making room in the Church for the teaching ministry will involve a new attitude on the part of the pastor and the congregation toward the educational work of the Church; the training of a sufficient number of directors of religious education to help raise the quality of Christian teaching, and basic changes in the organization and administration of the educational program of the Church.

The preached Word must always remain a part of any civilization in its struggle for existence, for the gospel seed must be sown, God's proclamation to man must be issued, and the nature of Jesus Christ who became man to dwell in the midst of a sin-sick world, must be understood. Making clear to man the need for repentance is the function of the sermon, but the "how" of repentance remains for Christian teaching. The sermon pronounces the judgment of God upon individuals and groups for the sins of race and class hatred, but the work of preparing men and nations for living together as brothers is a task for Christian teaching.

The work of getting souls ready for harvest in the Kingdom belongs to both the preacher and the teacher. Both the preacher and the teacher are ever on the look-out for the emergence of the new individual, the new creation distinctly different from the old which preaching alone cannot bring to a productive harvest, but when the preacher and teacher work together, an abundant harvest can be assured.

## HOW DOES YOUR CHURCH SCHOOL RATE?

It is to be hoped that after reading the foregoing chapters, you are now ready to get down to business in the work of improving your Church School.

This self-rating scale will locate your strong and weak points and thus indicate where you should begin the task of improvement. You may want to concentrate for awhile on the problems in your Church School which have reached the danger point before moving to the less weighty problems. Don't hesitate to send or call for professional help, if you have a problem which you cannot master.

Your school is perhaps spotted with lights and shadows. "Poor" and "fair" are indicative of its shadows, while "good" and "excellent" point to its bright and shining lights. Indicate the quality of your school by checking "Poor," "Fair," "Good," "Excellent," on the lines to the right below:

	Excel- lent	Good	Fair	Poor
My Superintendent is adequately trained for his job.	_____	_____	_____	_____
My school has definite goals and standards and is a going concern.	_____	_____	_____	_____
My school has definite standards and requirements for its workers.	_____	_____	_____	_____
My school has a part or full-time Director of Christian Education.	_____	_____	_____	_____
My school has an efficient program supervisor to help the on-the-job teacher in the improvement of her work.	_____	_____	_____	_____
My school holds at least four workers' conferences yearly.	_____	_____	_____	_____

Promotion in my school takes into consideration the pupil's achievement and movement toward higher goals.

\_\_\_\_\_

My school is graded in such a way as to provide for the maximum growth of pupils on the various age levels.

\_\_\_\_\_

My school has a functioning Board of Christian Education which is fully conscious of its work and the job it has been asked to do.

\_\_\_\_\_

My School has a climate that is conducive to creative teaching.

\_\_\_\_\_

My school has a working plan for evangelism and spiritual renewal of the Church.

\_\_\_\_\_

My school has an adequate budget for getting the work of the Church School done.

\_\_\_\_\_

My school has such equipment as audio-visual aids, maps, Blackboards needed in helping teachers with their work.

\_\_\_\_\_

My school keeps all of its pianos tuned and in good repair.

\_\_\_\_\_

My school has a library with books and other materials suitable for meeting the needs of workers in every department.

\_\_\_\_\_

At least sixty-five per cent of my teachers have received the Second or Third Certificates of Progress.

\_\_\_\_\_

My school has an apprentice plan suitable for training young in-experienced teachers.

\_\_\_\_\_

My school has a well planned reading program for the guidance of its workers.

\_\_\_\_\_

My school has a practical plan for helping the on-the-job teachers through a teachers' workshop, laboratory school and observational teaching.

\_\_\_\_\_

My school has a creative committee on the use of religious drama in Christian teaching.

\_\_\_\_\_

My school has an active parents' committee to assist in carrying on its work.

\_\_\_\_\_

My school has graded worship and a functioning worship committee to plan the worship for various age levels.

\_\_\_\_\_

My school has efficient committees for planning the work of children, young people and adults.

\_\_\_\_\_

My school has an active committee on public relations and wider outreach.

\_\_\_\_\_

My school has a functioning committee on the life and work of the Church in the community.

\_\_\_\_\_

My school has a functioning committee on the world mission of the Church.

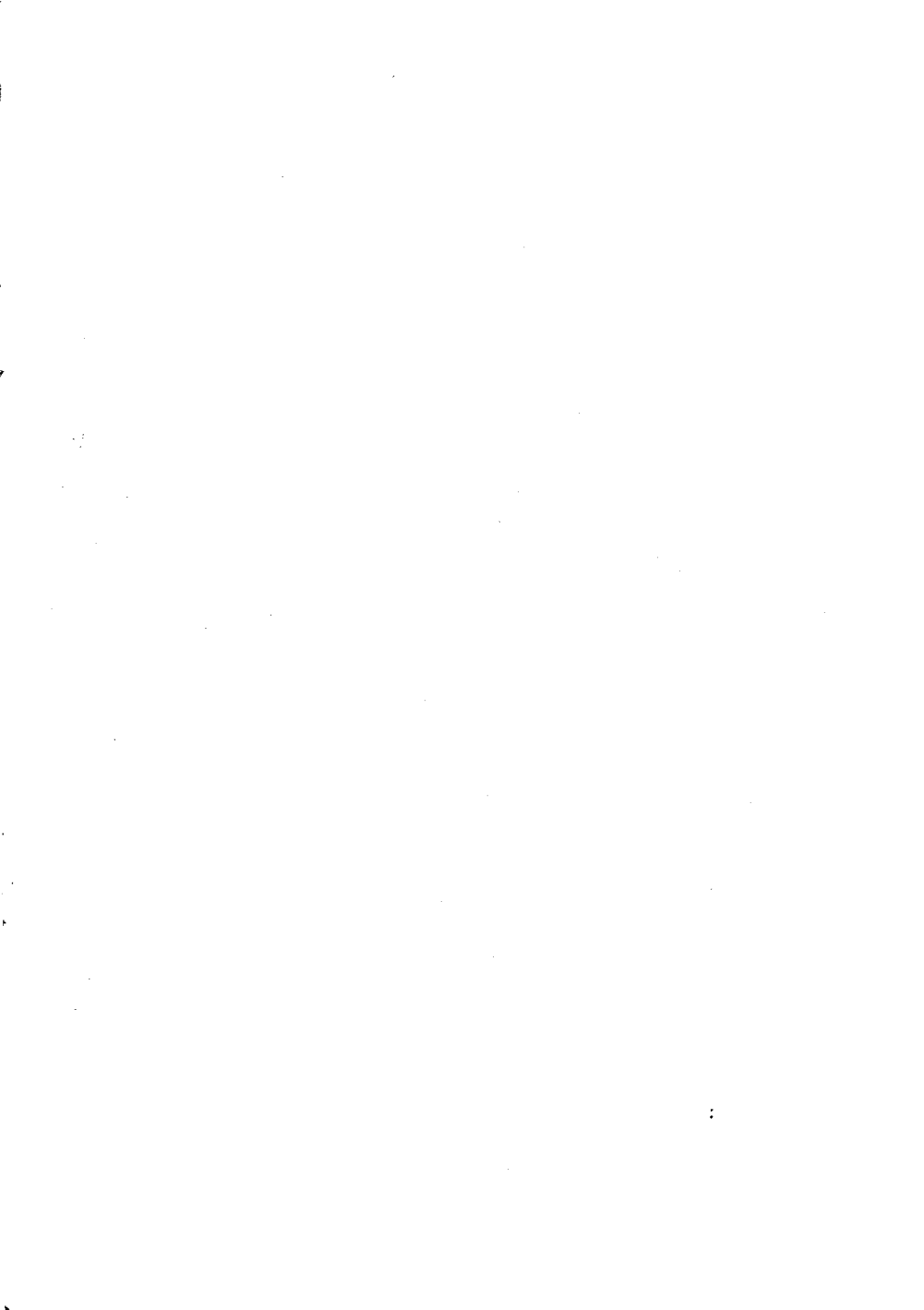
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My school has a functioning committee on the securing and enlisting of workers.

\_\_\_\_\_

My school has a functioning committee on curriculum research and the creative and scientific use of lesson materials.

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