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*This book presented by*

**Denton R Coker**



PRINCIPLES AND PRACTICES  
OF  
CHURCH LEADERSHIP

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A  
PROJECT OF  
THE CLASS IN LEADERSHIP  
IN THE  
FIRST SUMMER SCHOOL  
OF THE  
SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

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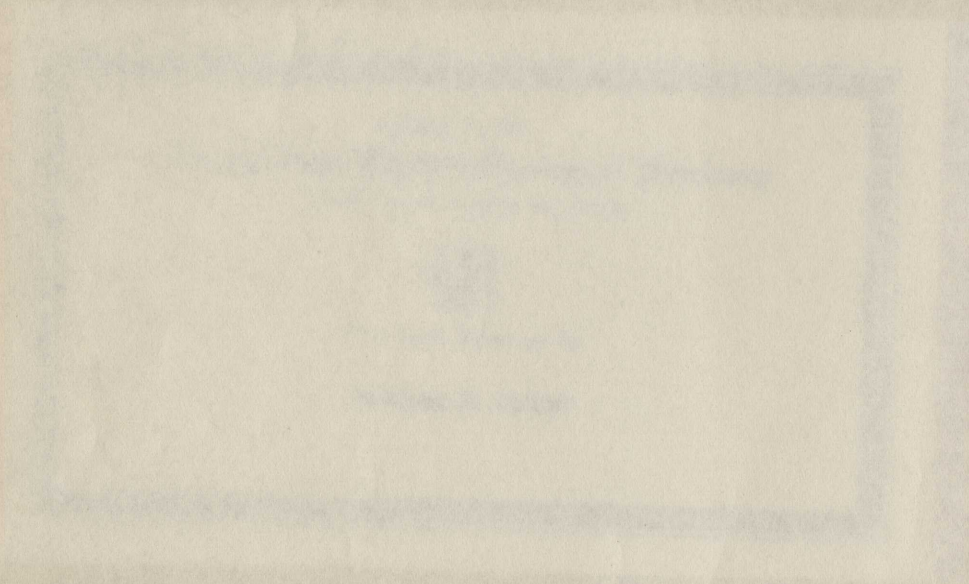
Sydney L. Stealey, President

Denton R. Coler, Associate Professor  
of Religious Education

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June 1951



## PREFACE

In the first summer session of the Southeastern Baptist Theological Seminary twenty-one students enrolled in the course CW 334 -- Leadership. Some of these students were in the regular seminary course; others were pastors and college teachers enrolled for the summer term only. Many of them had several years of pastoral and teaching experience, and all of them were graduates of recognized colleges and universities.

During the first few periods of our study in which we were discussing the minister as a leader, we became more and more aware of the minister's responsibility in developing other leaders in the local church to stand by his side and share the leadership role. At the suggestion of one of the members of the class and upon the wholehearted and enthusiastic approval of the other members of the class we decided to undertake to write a guidebook to help us do a better job in developing leaders in local churches we would serve.

The following pages are the fruits of our labors. We divided into six groups to do the research, define the problems, and set forth the hypotheses which we believe will be most helpful. Many hours of extra-class sessions were spent compiling the information and writing the brief chapters.

No claim has been made to the completeness of this brief guidebook, but if it is an inspiration to further study and greater achievement in this area, we will consider our efforts worthwhile. Much credit is due the students of this class who went above the call of duty in undertaking and carrying out this project. Also, much credit is due the many wives and friends who compiled, typed and proofread the many copies of this small book before it was ready.

Acknowledgements have been made in the footnotes and bibliography. However, it was not intended for publication, and no part of it may be reproduced without permission.

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Wake Forest  
North Carolina

Denton Coker



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## CHAPTER I

### LEADERSHIP AND THE GROUP CLIMATE

The farmer knows that the success of his crops depends to a large degree on the soil and the weather--the environmental conditions--as well as on his labor and skill. In the same respect a group leader must understand that the success of his harvest is dependent to a large degree upon the "environmental conditions" of his group as well as upon his personal ability, desire and hard labor. However, a basic and very human trait common to all of us is our desire to do something by ourselves and take pride in it. And so it is as we lead others, we like to think that everything is entirely our work. This is especially true of the status leader<sup>1</sup>, such as the minister, who has been given specific duties in working with groups.

This assumption could never be less true. We are all affected by the "environmental conditions" of the groups in which we participate. The small groups that illustrate our gregarious character are the homes from which we come, our neighborhood and our school, church or social agency in which we meet. These environmental conditions exist in even larger contexts: the town, the county, the state, the nation and the world.<sup>2</sup>

The prevailing values of our American society, and Protestantism in particular, are based upon democratic control. We have accepted this as the best method of deliberation. However, we as leaders and participants in groups have not always abided by the principles of democratic control--such as freedom to differ and yet be accepted, and respect for the rights and privileges of all individuals.<sup>3</sup> Thus we should bring ourselves to a new definition of "leadership" and "the group" to be consistent with our conception of democratic control and Christian principles.<sup>4</sup>

As a starting point, we may say, "Christian leadership is the art of influencing people to cooperate in those activities and enterprises which they come to believe will advance the causes set forth in the life and teaching of Jesus Christ."<sup>5</sup> The idea of group as a related field of interest is included in this definition along with group purpose or goals.

Underlying this definition is a basic concept we must understand. It is not in the field of group relationships, but has direct bearing upon them. It is the concept of group climate or atmosphere. This concept is often overlooked, but, nevertheless, is of major significance. If more church groups had a basic understanding of this important factor there would be less disintegration taking place. We have so often overlooked the establishing and maintenance of an undergirding warm, friendly and accepting atmosphere that we have been unable to accomplish the goals and purposes as prescribed by the Master.



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"The ideal group climate, like sunny dry weather, has a permissive and firm atmosphere, and it is as rare as the beautiful early summer days which we cherish so much."<sup>6</sup> It should not be so in Christian groups. The very spirit of Christ teaches us what is basic to all group atmosphere and that is UNDERSTANDING, a feeling of belonging, acceptance in which a person may disagree with another person and yet accept him wholly as a member of the group. This makes the group essentially cooperative in character, and thus, the members will seek to work cooperatively, constructively and productively toward group goals without accompanying fears that may exist in separate individuals. The group affords opportunity for growth in the lives of each member, growth that may help the individual to overcome immature reactions. It sets the mood of the group that is productive by spirited spontaneous and relaxed participation. Since it enables a group to be productive, it is necessarily purposeful.<sup>7</sup> It is a dynamic factor and must continually be sought after in all groups, even those that have developed good patterns of interaction.

The group leader is responsible for establishing this group feeling of belonging or acceptance. It means that he will seek to become a democratic and not an autocratic leader in every situation. It means that the leader will learn how to be objective in relation to the group concerning his personal needs, feelings, likes or dislikes. And in this objectivity it is essential that the group leader have a love of human beings which transcends his dislike of the behavior patterns of specific individuals.<sup>8</sup> Sometimes the leader will become the scapegoat for an individual's hostility, but nevertheless, he may keep democratic control without allowing personal feelings to enter.

In establishing a group, time must be spent by the group leader to develop this group climate and purpose. The group leader is responsible for creating a friendly, informal, comfortable atmosphere within the context of democratic control. This may take time but its rewards will be invaluable. After this group climate and purpose have been established the group will be in a position to make group decisions under the guidance of the leader. Trecker points out the main principles of good group leadership which must be carefully considered by every leader. They are, first, know your members; second, establish a good working relationship based on friendship and mutual confidence; and third, have your objective clearly in mind and be able to explain them to your members.<sup>9</sup>

The church groups have even more resources to establish good group climate and purpose. Prayer and hymn singing are examples of these Christian resources. It also may be good for the group to discuss its goals at the beginning of its meeting. In any event, when its dual goals of ultimate importance--to help persons grow and develop in relationship to God and to their fellow man<sup>10</sup>--are sought after in a vital and real manner, it must be done in the context of good group climate.



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## Disintegrating and Integrating Factors in Group Climate

In order to know and understand good group climate and purpose, one must know some of the factors which destroy group climate and some factors which go to create good group climate. When a group is able to look at these objectively some worthwhile results can be obtained. If a group knows the weaknesses which cause bad climate, they will be able to steer around these factors and prevent pitfalls. Then on the other hand if a group knows factors which will create good group atmosphere they will find themselves well on the road to success.

### Disintegrating factors.

1. Failure of the leader to encourage the group. In order to have a good group discussion, a leader must have the ability to encourage individuals to take part by having them express their views. Until these views are expressed, the leader has no way of knowing the thoughts or viewpoints of the group. In many cases the leader fails at this point because he is too interested in pushing through his own ideas and leaves little room for others to be interested. This causes the group to form an attitude of "Oh well, we'll just listen to him."

2. Undemocratic action within a group. This kind of action produces little results because of the manner by which the group participated. In this kind of climate it is usually a minority who develops and carries out projects and plans for the whole group. Everyone should be able to take part but instead only a few have expressed their views. This kind of atmosphere gives the feeling of being "left out" to many persons. When this happens, undemocratic procedures have prevailed.

3. Goals which are not challenging. Too often the case is of a group which has low goals and aims. When a goal is not high enough to challenge an individual he takes a lax attitude toward that goal. When this prevails there is little interest in the group as a whole. It is far better and to the advantage of the group to set goals which will be a challenge and cause the individual or group to put forth an effort to attain these goals.

4. Failure to expect any change in group. Many groups have the idea that there can be no change for them because there are never any new ideas worth while. Such an attitude does not stimulate the thinking of the group, it only deadens it.<sup>11</sup> Never to expect that a group or individual will change any ideas causes a feeling of discontent. No worthwhile ideas will be born in such an atmosphere. New light upon "set" ways can sometimes bring about good results.

5. Lack of acceptance of group members. In many groups there are those who have a feeling of being left out. They feel that their ideas and suggestions are not worthy of any consideration. In this kind of atmosphere there is the danger of cliques being formed. A person might



## Interpreting and Integrating Factors in Group Climate

In order to know and understand good group climate and purpose, one must know some of the factors which destroy group climate and some factors which go to create good group climate. When a group is first set up, it is often difficult to see what factors can be obtained. If a group knows the weaknesses which cause bad climate, they will be able to steer around these factors and prevent pitfalls. Then on the other hand if a group knows factors which will create good group atmosphere they will find themselves well on the road to success.

### Interpreting Factors

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feel that because he is not a member of this clique, he is not a worthy member of the group. Each person should be respected and given the same consideration as the next. Unless this is done an unwholesome attitude on the part of some will prevail and prove harmful to the group as a whole. "The leader should be able to stimulate and direct the activities of the group."<sup>12</sup> This would prevent minority groups from ruling.

### Integrating factors.

1. A balanced program is essential to group climate. "The members of any group possess a variety of skills and interests. Group projects, when broadly conceived, give each member an opportunity to find outlets for his unique combination of talents and abilities."<sup>13</sup> In the carrying out of group projects and activities, each member of the group is able to feel that he has a share in the group as a whole. It is the tendency of many groups to give too much responsibility to a minority rather than a majority. When places of responsibility are given to a minority, an unbalanced program is the result.

2. An atmosphere of friendliness is essential. If the leader regards himself as a co-worker who has special functions and his attitude toward others is sincere and respectful, he will produce a climate of friendliness and cooperation, informality and freedom.<sup>14</sup> In order for a group to do effective work, a good social climate must prevail. Without this social atmosphere the group is handicapped. A good friendly atmosphere will create a democratic unity and responsibility shared by all.

3. Common goals or motives are essential to good group climate. One of the hardest things to do is to get a group interested in something in which they themselves are not interested. This can be overcome by the group as a whole by having certain goals which each holds in common; and these goals, having been established, strive toward them. "The potential variety of goals is as wide as the range of human wants, desires and interests which may be shared by individuals."<sup>15</sup>

4. A spirit of democratic action is necessary for group climate. It is far easier for group members to take part in a group if it is one of democratic procedure. A group which is dominated by a minority does not have the interest of the whole group behind it. The purpose of the group is defeated if only a few take part. A good leader can create a feeling of "we-ness" rather than "I-ness". A group accomplishes little with an autocratic or laissez-faire performance. A democratic group accomplishes its goals and purposes and everyone has the opportunity to contribute to its success.

5. A feeling of productivity and accomplishment is necessary for healthy group climate. One of the most heartbreaking things for a group to experience is a feeling that no progress is being made. Accomplishments are not made by the group talking about what they are going to do but by taking action upon whatever their goals or aims are. Whenever a group sees that progress is being made, it is like a cool drink of water to a parched throat. It is refreshing and encouraging and



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gives strength. It also gives the group confidence in themselves as a group and confidence to face tasks they had thought too difficult.

For further study in these areas, refer to George C. Homan, The Human Group, Charles A. Ellwood, The Psychology of Human Society, Paul B. Mauer, The Church and Mental Health, and Weldon Crossland, Better Leaders for Your Church.

### Techniques of Developing Group Climate

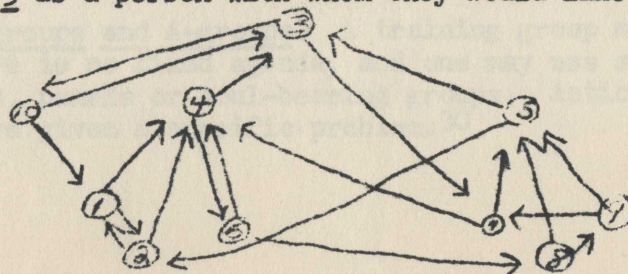
One of the most important aspects of developing a group climate is to instill within the mind of each individual a sense of belonging. To do this there must be a sense of acceptance, a feeling of responsibility, a permissive atmosphere and an understanding of others. This is to be developed by the leader and by each member of the group. However, it is the responsibility of the leader to strive to create or stimulate these conditions by planning and guidance. This portion of our paper deals with individual techniques to aid the leader in developing a group climate. These suggestions are not ends in themselves, but tools to be used for and by the group.

Discussion. The purpose of discussion is to develop straight thinking and understanding by the interchange of ideas. A "discussion is planned, but relatively informal, meeting in which those who attend are invited to join in purposeful talk about a topic or problem of mutual interest, under the guidance of a leader, chairman, or moderator."<sup>16</sup> A knowledge and understanding of "The Principal Parts of a Judgment or Practice"<sup>17</sup> will aid the leader to develop a well coordinated group discussion.

Sociograms. There are many forms of testing by sociograms as techniques useful to a leader of a group. The following are two suggested as a basic foundation in discussion.

1. The leader may devise a chart of circles representing each member of the group. By drawing a line following the interchange of ideas the leader may be able to determine the in-group out-group relations of each individual.<sup>18</sup>

2. "One of the technical devices for finding out how [members of a group] feel toward each other is the sociogram in which [members] are asked to indicate the persons with whom they would like to work."<sup>19</sup> By diagramming these selections the leader may determine which individual is the true leader of the group. The following example would clearly indicate that number three is the leader of the group. Note that 4 and 5 selected 3 as a person with whom they would like to work.





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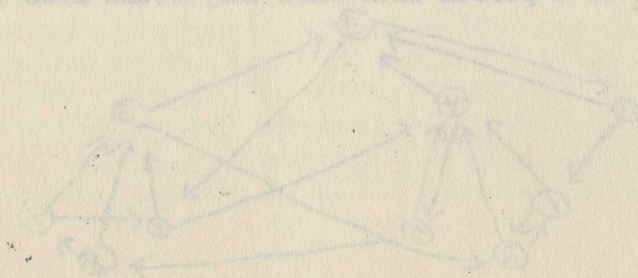
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Recreation. The purpose of group recreation is to have a shared experience of fellowship and fun. This shared experience should be carried into the planning of the recreation by the group.<sup>20</sup>

Drama. Through participation in the roles of various characters individuals have opportunity for character study which guides the members of the group in their capacity to understand others.<sup>21</sup>

A list of references, Bible dramas and religious plays may be found in the book Drama in the Churches.<sup>22</sup>

Choral speaking. In teaching Bible truths we stress interpretation of Biblical passages. Choral speaking not only adds to the vividness of a group study or worship service but with the techniques or oral interpretation it aids in the understanding of the Bible.<sup>23</sup> "The ability to read the meaning of the printed page is fundamental in every education pursuit."<sup>24</sup> The reference will aid the leader in this subject.

Role-playing. As in the presentation of a drama, role-playing is a technique of understanding the motivating influences of others. This is separate from dramatic presentations in that,

there must be no rehearsal. Role-playing has no point as a psychological aid if lines are learned in advance; a spontaneous, off-the-top-of-your-mind approach is essential. The players can draw up a plan in advance, of course, but one must formulate exactly what he is going to say.<sup>25</sup>

The purpose of role playing is to

develop imagination, tolerance, and the power to see yourself from the outside and other people from the inside, and so a way to reduce conflict and further agreement.<sup>26</sup>

Quaker meetings. The Quakers use nine major principles which are directed to a specific goal which is, "How can we settle this problem so that it will stay settled, so that it is settled right?"<sup>27</sup> The nine major principles are "unanimous decisions, silent periods, a moratorium (or cooling-off technique), participation, learning to listen, absence of leaders, nobody outranks anybody, consider the facts and keep the meeting small."<sup>28</sup>

Their meetings are specifically designed to keep the ego in its place, to encourage "we-feelings", discourage "I-feelings". Members try to think about the reaction of the group to the problem rather than about their personal reaction to it.<sup>29</sup>

Training groups and A-groups. A training group may be set up to air opinions. There is no fixed agenda, and one may use such techniques as the buzz groups, panels or soul-bearing groups. Action groups differ in that they are given a specific problem.<sup>30</sup>



8  
Recreation. The purpose of group recreation is to have a shared experience of fellowship and fun. This shared experience should be carried into the planning of the recreation by the group.<sup>20</sup>

Drama. Through participation in the roles of various characters individuals have opportunity for character study which enriches the lives of the group in their capacity to understand others.<sup>21</sup>

A list of references, Bible dramas and religious plays may be found in the book Living in the Church.<sup>22</sup>

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Their meetings are specifically designed to keep the ego in its place, to encourage "we-feelings", discourage "I-feelings". Leaders try to think about the reaction of the group to the problem rather than about their personal reaction to it.<sup>29</sup>

Training groups and A-groups. A training group may be set up to stir opinions. There is no fixed agenda, and one may use such techniques as the pass groups, panels or self-leading groups. Action groups differ in that they are given a specific problem.<sup>30</sup>



### Values of Group Climate

Climate greatly affects the development of flowers, crops and leaders. Thus far in this chapter we have discussed the meaning and achievement of good climate. May we now attempt to see how a good group climate helps in the development of leaders.

Suppose we listen in on the first meeting of the Board of Deacons at First Baptist Church after the yearly election of new members. The two new members we soon learn are quite different. One, a sales executive, quickly begins to inform everyone how he thinks it should be done. The other, a farmer, has nothing to say. The Chairman of this Committee has read widely in the field of group dynamics and in the past has helped maintain an excellent group climate. The other ten members have a strong belief in the democratic principles of group action. At this first meeting the sales executive tries to monopolize the discussion and push through his ideas. The farmer says nothing. The group does not accept the dictates of the over-zealous member, but does treat him fairly. The leader very politely reminds him that others must have an opportunity to speak. He calls on the timid one to give his opinions, and the group makes him feel his ideas are greatly appreciated. We have to leave and go away a bit discouraged, but in a few months we return and find that now the sales executive has come to practice democratic principles of group discussion. A man stands and confidently puts forth a motion. As we turn we are amazed to see that the confident spokesman is our once timid friend. We ask ourselves how did these apparently poor prospects develop into such fine examples of leadership. Dooty points out that "The atmosphere in which group discussion flourishes best might be characterized by the word 'respect!'"<sup>31</sup> This includes respect for the individual, the contribution and one's self. The sales executive was used to giving orders and depending on his own ideas, but while working with this group he learned that others also have good ideas and that these fellow members could be trusted to give consideration to his ideas. He soon discovered that criticism was given to help, not hurt him. No longer did our "bulldozer" friend think he knew it all, but he had learned to cooperate with others as he developed skill in the fine art of self-control.<sup>32</sup>

The timid member, on the other hand, had come to feel he was really liked and appreciated by his fellow deacons. As his suggestions were well received and he was encouraged to take an ever increasing part in the work of the church, his timidity was transformed into self-confidence; his fear to trust. In a healthy group the individual will develop his power of creativity.<sup>33</sup> When something is started in the mind of a man and he begins to wrestle with the problem, some real creative thinking takes place. This is especially true in the case of our timid friend who was encouraged by the group to make a worthy contribution.

Within a good group the member learns to solve problems and make discussion.<sup>34</sup> He is encouraged to look at all alternatives and points



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Within a good group the member learns to solve problems and make decisions. He is encouraged to look at all alternatives and points



of view before reaching a conclusion. The ability to solve problems and make decisions is certainly a need quality in a leader that a good group climate helps mold.

Very closely related to this is the aid given in developing personal attitudes and values.<sup>35</sup> The atmosphere encourages real thought and serious thinking. To change one's mind is not to lose face.

One is also helped in understanding himself and his feelings toward others as he takes part in a democratic group composed of understanding members. The wife of a seminary student became very outspoken against another member of the group who had had an unplanned pregnancy. After discussing it with the group she came to realize she was really jealous because she wanted to have a baby herself but was prevented from doing so because it was necessary for her to work.<sup>36</sup> The understanding and help of the group gave the girl added insight into her feelings for the other member and restored the harmony of the group. When one is emotionally mature enough to understand his feelings toward others he is in a much better position for leadership.

Perhaps, however, one of the greatest contributions in developing leaders made by a good group climate is in teaching the members to be good followers.<sup>37</sup> One cannot be a good leader until he has learned to be a good follower. In a well functioning group every member learns to follow as well as lead. He learns to respect others and cooperate with them, to recognize their value and to turn his thoughts away from himself and his status to the achievement of the group goal.

*Reference is made, pp. 24-25, pp. 4-6.*

*Reference is made to Work with Church Groups, p. 33.*

*Reference is made to Leadership in Religion, p. 65.*

*Reference is made to pp. 10-11.*

*Reference is made to Leadership with Young People, p. 10.*

*Reference is made to Leadership, How to Develop Better Leaders, p. 11.*

*Reference is made to Dwight L. Davis, Groups in Harmony and Tension, p. 11.*

*Reference is made to J. Edgar Hoover and Henry Lee Calkins, Handbook for Discussion, p. 3.*

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One is also helped in understanding himself and his feelings toward others as he takes part in a democratic group composed of understanding members. The role of a seminar student becomes very important against another member of the group who had an unexplained pregnancy. After discussing it with the group she came to realize she was really feeling because she wanted to have a baby herself but was prevented from doing so because it was necessary for her to work. The understanding and help of the group gave the girl added insight into her feelings for the other member and restored the harmony of the group. When one is emotionally mature enough to understand his feelings toward others he is in a much better position for leadership.

Perhaps, however, one of the greatest contributions in developing leadership made by a good group climate is in teaching the members to be good followers. One cannot be a good leader until he has learned to be a good follower. In a well functioning group every member learns to follow as well as lead. He learns to respect others and cooperate with them, to recognize their value and to turn his thoughts away from himself and his status to the achievement of the group goal.



## FOOTNOTES

<sup>1</sup>For a discussion of the role of status leaders in groups consult, C. A. Weber and M. E. Weber, Fundamentals of Educational Leadership, pp. 203-214.

<sup>2</sup>Rudolph Wittenberg, The Art of Group Discipline, pp. 16-17.

<sup>3</sup>For a discussion of democratic control consult, C. A. Weber and M. E. Weber, Fundamentals of Educational Leadership, pp. 3-14.

H. B. Trecker and A. R. Trecker, How to Work With Groups, pp. 9-19.

G. L. Coyle, Group Work with American Youth, pp. 133-158.

<sup>4</sup>For the purpose of this paper our remarks will be confined to church group situations.

<sup>5</sup>Denton Coker, Class lecture in Leadership (CW 352S), Summer 1957, Southeastern Baptist Theological Seminary, Wake Forest, N. C.

<sup>6</sup>Wittenberg, op. cit., pp. 44-45.

<sup>7</sup>Trecker and Trecker, op. cit., p. 23.

<sup>8</sup>G. Wilson and G. Ryland, Social Group Work Practice, p. 85.

<sup>9</sup>Trecker and Trecker, op. cit., pp. 4-6.

<sup>10</sup>M. A. Douty, How to Work With Church Groups, p. 33.

<sup>11</sup>Paul Pigon, Leadership or Domination, p. 65.

<sup>12</sup>Ibid., p. 105.

<sup>13</sup>C. Eugene Morris, Counseling With Young People, p. 10.

<sup>14</sup>Malcolm and Hulda Knowles, How to Develop Better Leaders, p. 12.

<sup>15</sup>Muzafer and Carolyn W. Sherif, Groups In Harmony and Tension, p. 192.

<sup>16</sup>J. Jeffery Auer and Henry Lee Ewbank, Handbook for Discussion Leaders, p. 5.

<sup>17</sup>Raup, Axtelle, Beene & Smith, The Improvement of Practical Intelligence.

<sup>18</sup>Mary Alice Douty, How To Work With Church Groups, p. 81.



1. For a discussion of the role of native leaders in group counseling, see A. A. Wicker and M. E. Wicker, Foundamentals of Educational Leadership, pp. 16-17.
2. For a discussion of democratic control concepts, see A. A. Wicker and M. E. Wicker, Foundamentals of Educational Leadership, pp. 16-17.
3. E. E. Trecker and A. E. Trecker, How to Work With Groups, pp. 2-12.
4. E. E. Trecker, Group Work With American Youth, pp. 133-138.
5. For the purpose of this paper our remarks will be confined to church group situations.
6. Gordon Baker, Class lectures in Leadership (W. 3232), Summer 1957, Southern Baptist Theological Seminary, Wake Forest, N. C.
7. Leadership, op. cit., pp. 11-12.
8. Trecker and Trecker, op. cit., p. 23.
9. E. E. Trecker and A. E. Trecker, Social Group Work Practice, p. 82.
10. Trecker and Trecker, op. cit., pp. 11-12.
11. A. A. Wicker, How to Work With Church Groups, p. 33.
12. Practical Steps, Leadership or Domination, p. 68.
13. Leadership, op. cit., p. 102.
14. Eugene Morris, Counseling With Young People, p. 10.
15. Lincoln and Linda Knowles, How to Develop Better Leaders, p. 12.
16. Lincoln and Carolyn W. Eberly, Groups in Harmony and Tension, p. 102.
17. J. J. Kelly and Henry Lee Eberly, Handbook for Discussion Leaders, p. 2.
18. Practical Steps, Leadership or Domination, p. 68.
19. Henry Allen Derry, How to Work With Church Groups, p. 31.



- 19Kimball Wiles, Teaching for Better Schools, p. 63.
- 20Mary Alice Douty, How To Work with Church Groups, p. 105.
- 21Ibid., p. 123.
- 22Floy Merwyn Barnard, Drama in the Churches, pp. 123-125.
- 23Mary Alice Douty, How to Work With Church Groups, p. 141.
- 24Sara Lowrey and Gertrude E. Johnson, Interpretative Reading, p. 5.
- 25Stuart Chase, Roads to Agreement, p. 100.
- 26Ibid., p. 99.
- 27Ibid., p. 51.
- 28Ibid., pp. 51-52.
- 29Ibid., p. 52.
- 30Ibid., pp. 83-98.
- 31Mary Alice Douty, How To Work With Church Groups, p. 82.
- 32C. H. Weber and Mary E. Weber, Fundamentals of Educational Leadership, p. 5.
- 33Ibid., p. 32.
- 34Paul B. Manes (Ed.), The Church and Mental Health, p. 81.
- 35C. Eugene Morris, Counseling With Young People, p. 9.
- 36Robert C. Leslie, "Group Experience and Communication in Inter-personal Relationships" in Religious Education, March-April 1955, p. 108.
- 37Weldon Crossland, Better Leaders For Your Church, p. 11.



39. Richard Wilson, *Testimonies for Better Schools*, p. 11.
40. Alice Doney, *How to Work With Church Groups*, p. 102.
41. Idib., p. 123.
42. Henry Marvin Bernard, *Drama in the Churches*, pp. 123-125.
43. Alice Doney, *How to Work With Church Groups*, p. 111.
44. Sigra Lowry and Gertrude E. Johnson, *Interpretative Reading*, p. 7.
45. Esther Chase, *Paths to Agreement*, p. 100.
46. Idib., p. 99.
47. Idib., p. 91.
48. Idib., pp. 91-92.
49. Idib., p. 92.
50. Idib., pp. 93-98.
51. Alice Doney, *How to Work With Church Groups*, p. 82.
52. R. Weber and Mary E. Weber, *Fundamentals of Educational Leadership*, p. 2.
53. Idib., p. 32.
54. B. James (Ed.), *The Church and Mental Health*, p. 51.
55. Wynne Morris, *Confronting With Young People*, p. 9.
56. Robert C. Leslie, "Group Experience and Communication in Interpersonal Relationships" in *Religious Education*, March-April 1952, p. 106.
57. Shepherd Crossland, *Better Leaders For Your Church*, p. 11.



## CHAPTER II

### LEADERSHIP AND THE COMMUNICATION OF PURPOSES AND PROGRAMS

A first century christian writer expressed the urgent need in his day for a clear presentation of the christian message in these words, "If the bugle gives an indistinct sound, who will get ready for battle?" It could be changed to say, "If the bugle gives an indistinct sound, who will get ready for anything?" Halford E. Luccock points out the great need in present day churches for a clear understanding, not only of the message of the preacher, but of the total church program.<sup>1</sup> In order, therefore to establish a coordinated church program which will best meet the needs and still be acceptable to the greatest number of the fellowship, one will do well to examine briefly certain factors essential to good communication and the purposes and programs of the church.

#### Communication

Nature of Communication. Communication has become one of the critical problems of our modern world. Every creative encounter in society involves three essentials: thought, expression and communication.<sup>2</sup> Thoughts and expressions lose most of their value to society if the communication of them breaks down. What is communication? For the purpose of this discussion, communication involves the transmitting of ideas and/or concepts from person-to-person through a medium of expression understandable by both participants.<sup>3</sup>

Obviously, if effective communication is to take place, there must be a spirit of community, for without at least a partial sense of community, where there is an acceptance of certain values and purpose of life, little or no communication can take place even though a universal language is present.<sup>4</sup>

Climate for Communication. Having said what we have above we might hasten to state the obvious. The community is the church—the local church where communication becomes so essential in christian growth and in efforts to work toward accepted goals. There can be no adequate communication within the church apart from a real concern for others. In the corporate concern of all its members, a church can produce the proper climate in which communication, and thus growth can take place.<sup>5</sup>

Lines of Communication. There are two questions concerning communication which are important to the church. They are: How shall a church maintain proper communication with its members and how should a church advertise? Dr. Dobbins states that all worthwhile publicity has three objectives: to attract attention, to develop interest, and to effect decision and action. These are also the objectives of a christian church. We have several lines of contact which each church should consider using to maintain adequate communication with all of its members.



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A first century christian writer expressed the urgent need in his day for a clear presentation of the christian message in these words, "If the people gives an indistinct sound, who will get ready for battle? It could be changed to say, 'If the people gives an indistinct sound, who will get ready for anything?' Hailford L. Hancock points out the great need in present day churches for a clear understanding, not only of the message of the preacher, but of the total church program. In order, therefore to establish a coordinated church program which will best meet the needs and still be accessible to the greatest number of the fellowship, one will do well to examine briefly certain factors essential to good communication and the purposes and programs of the church.

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Newspapers. First of all, newspapers are well circulated among church members, and it seems apparent that the local church would do well to use this medium of communication.<sup>6</sup> Wherever the newspaper has been used wisely, most fruitful and satisfactory results have been achieved, both by churches and other secular organizations.<sup>7</sup>

Church Paper. Another line of communication with the church membership is the church paper. The church paper seems to be one of the best answers to the problem of how to reach each member of the congregation with a calendar of the activities for the week, an order of Sunday services, periodic reports, recognition for achievement, and other general news of the work of the church.<sup>8</sup>

Church Bulletin. However, in the busy pastorate the church bulletin may have to suffice as the church paper, if the church is understaffed. If the workers do not have adequate time to do a thorough job with either the church paper or the bulletin, it is often inferior.<sup>9</sup>

Radio and Television. In many areas local radio and television stations are willing to give free time to religious news and other religious programs. Of course, the quality of these programs must be maintained at a high level, and the problem is that few of our churches have sufficient trained personnel to give a worthy performance on such programs.<sup>10</sup>

Other Media. Other communications that are available at every church might be listed as personal visits, denominational publications, various appropriate tracts, word of mouth, church organizations, church meetings, signs and billboards, as well as posters and photographs.<sup>11</sup> Direct correspondence and visual aids are also important means of communication. Nothing with dignity and value for promoting and propagating the work of the church and the kingdom of God should be overlooked nor neglected.

### Barriers to Communication

Certain barriers arise in the church which cause a breakdown in our attempt to communicate the purpose and programs of the church.

Lagging Churches. Many churches are lagging behind labor unions, governmental agencies and social institutions in their support of moral issues. Churches have failed to support the struggles of the industrial class in their attempts to do that which was right. All over the United States, including the South, organized labor has struggled for equality of job opportunity and freedom to public facilities for Negroes and others. Meanwhile, the churches have remained not only segregated, but opposed to integration in any form. Is it any wonder the workers are critical concerning moral judgments made about their struggles for justice and righteousness?

Mass Media Barriers. Radio, television, movies, newspaper, and books and magazines have served as a barrier many times to the communicating of the purpose of the church to the people. It is all but



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impossible to say what the total impact of mass media has had upon the minds and lives of our people, because much of this has served to draw the people away from the church. Consequently, the programs of our churches deserve some rethinking in the light of the influence of mass media upon the people.

### Overcoming Communication Breakdowns

A communication breakdown is somewhat different from the barriers we mentioned in the above section. Herein we are dealing with the individual leader who becomes a barrier to communication in his speaking and in his actions. A communication breakdown may be defined as the inability of the speaker to communicate his ideas, thoughts, plans, or purposes to another individual, or group of individuals. Some of the most common communication breakdowns by the individual speaker are:

Muddled Words. The speaker does not speak clearly, chews gum while talking, etc. Muddled words are also caused by sounds which drown out words such as passing trains, doors slamming, persons coughing, the sliding of chairs across the floor and other noises which interrupt the free flow of speech.

Abstracting. The speaker does not present the whole picture to the audience. It is impossible for everyone to see all there is to a view point or to a subject, but the speaker should present the whole picture as clearly as possible.

Words that Hurt. This could be a nickname, or names given to certain minority groups, or words which antagonize others.

Sphinx. Here is one who remains in a shell; a person who cannot say thank-you, please, good morning, or be complimentary to others.

Cloak of Authority. Here we have one who is authoritarian in manner; the person who has all the answers, an air of "allness."<sup>12</sup>

To communicate adequately to others, we should strive for personal improvement. "... communication from a Christian perspective always involves self-communication . . . knowledge alone is not enough. Personal skill and dedication to the task are likewise indispensable."<sup>13</sup> Some guiding principles which may be followed to help overcome communication breakdowns are listed by Laird and Laird as follows:

Ask questions to win cooperation. You have two ears and one mouth. Therefore you should use your ears twice as much.

Directness to reach into people's minds. Charm comes not from being superior to others, but in being deeply interested in them.

Earnestness overcomes opposition. The quickest way to embalm your future is to lose your earnestness.



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To communicate adequately to others, we should strive for personal improvement. . . . communication from a Christian perspective always involves self-communication. . . . knowledge alone is not enough. Personal skill and dedication to the task are likewise indispensable. Some guiding principles which may be followed to help overcome communication breakdowns are listed by Laird and Laird as follows:

Ask questions to win cooperation. You have two ears and one mouth. Therefore you should use your ears twice as much.

Directness to reach into people's minds. Charm comes not from being superior to others, but in being deeply interested in them.

Exhaustness overcomes opposition. The quickest way to exhaust your listener is to lose your enthusiasm.



Good-finding mobilizes ability. Thousands have ceased to try to do their best because they have been told only of their worst.

Harness criticism in a way to win appreciation. A pat on the back often eliminates the need for a kick in the pants.

Increase other's self-esteem to cultivate loyalty. The most priceless gift you can give to anyone is encouragement.

Get to know your people to generate harmony. If you want to learn how interesting people are, just get acquainted with them.

Lead your people. You have a lot more leadership in you than you have been using.<sup>14</sup>

These are but a few of the many principles that a leader may integrate into his own life, which will enable him to communicate more effectively.

We now come to another phase and that is the context of the message. The context of the message which the speaker is trying to convey to others is probably the most important aspect of his communication. This is emphasized by Smythe, when he writes that: "It is commonly believed that the explicit of the verbal message is the most important part of the communication, if not the only part worthy of attention. For my part, I would say, though I may be stressing the point, that I would rather pay careful attention to the context in which the verbal message is to be presented."<sup>15</sup>

The Training Union and Sunday School are the departments through which, Christians may be taught from God's word. They are the church's educational departments. The education program within the church is primarily a process of communication between the class, department, and church member. It can be said that education is, basically, a process of communication which takes place on a student-to-student basis as well as on a teacher-to-teacher axis. It is a reciprocal process which involves everybody in the class.<sup>16</sup> The goal for good communication is achieved; according to Benne, when, "... communication occurs within a context of participation in a joint quest for revelant, common, and valid meanings."<sup>17</sup> Only after the church leader creates the atmosphere and motives, through the democratic process, will the people under his leadership understand and communicate the purposes and programs of the church.

### Communicating the Purposes of the Church

In a spirit of inquiry man often asks himself, "Why do I exist?" For a good understanding of and whole-hearted participation in any church program this spirit should pervade every member of the group concerned in the program. Ideally, every church member should be acutely aware of the overall church objectives so that he may understand the church-wide program. Likewise, every member of a small group, a



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Training Union for example, should be clear on the group objectives. Two major problems encountered in clearly defined group purposes are: selection of proper objectives for a group, and the ability of the leader to communicate the purposes he has in mind to the group.

Just how does a group go about selecting its objectives? The problem is primarily a matter of classification. Church aims are often cataloged as a long list of specific functions, which has the effect of obscuring the basis issues. If, however, one recognizes that all group functions are subordinated to the total church aim, a clearer solution is suggested. One method is to establish a set of general objectives for each area of church services, such as religious education groups. Then specific aims can be classified according to areas of work. From this method of classifying purpose in a particular area of service or in a combination of areas. By analyzing the task within an area of service, specific goals for the group can then be more easily isolated. As an aid toward classifying group goals by this method, several of the key area of service are defined.<sup>18</sup>

The Church as a Christian enterprise is committed to the task of perpetuating the life and spirit revealed in Christ. Its emphasis is on spiritual objectives and its results are measured in spiritual growth.

The Church is a teaching enterprise, subordinating itself to the spiritual objective which is necessary to its achievement.

The Church is a living organism. As the gospel in action it ministers to human need and speaks up to the social issues of the day.

The Church is an organ of evangelism. Its primary mission is to teach the gospel of Christ and make it effective in individual lives. Despite the usefulness of area classification they are not completely valid in that they do not necessarily lead a group to set up goals representing the highest ideals of Christianity. The highest motive of the church is expressed thus, "The great objective in Christian education is the new person in Christ."<sup>19</sup> On this basis the only personal or group objectives adequate in a church program are those that seek to develop the individual "new life" fully in all realms. It can be concluded that even though a group should refer to any number of systems of classified purposes, and it is wise to do so, the main question is concerned with setting its goals, and here the question is, "Will the individual grow in Christ?" Several detailed objectives for evaluating a program in terms of personal growth that will aid the inexperienced are as follows:

"Foster an awareness of the reality of God in human experience and seek to develop a sense of personal relationship to him.

"Foster such an understanding and appreciation of the personality, life and teachings of Jesus will lead to an experience of Him as Saviour and Lord and a loyalty to Him manifested in daily life and conduct.



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"Foster an awareness of the reality of God in human experience and seek to develop a sense of personal relationship to him.

"Foster such an understanding and appreciation of the personality, life and teachings of Jesus will lead to an experience of Him as Saviour and love and a loyalty to Him manifested in daily life and conduct.



"Foster a progressive and continuous development of Christ-like character.

"Foster the ability and desire to engage in and contribute constructively to the building of a world order in which the spirit of Christ will be manifested in all human relationships.

"Foster the ability and desire to become intelligent and useful members of the churches and to participate actively in their world mission.

"Foster an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to its life.

"Foster a Christian understanding of life and the universe as well as the ability to see in them God's purpose and plan for the world.

"Foster an understanding and love of the Bible, and acceptance of the Bible as God's revelation, and an appreciation of others who have a record of Christian experiences."<sup>20</sup>

#### Communicating the Program of the Church

Our final point in this chapter is concerned with the program of the church. Crossland<sup>21</sup> indicates that the program of the church is concerned with worship and preaching, education, Christian fellowship and Christian service. The program of the church is the instrument that we use to put our beliefs across and to meet the needs of the individual.

<sup>20</sup>Charles W. Bower, *The Techniques of Handling People*, p. 140.

<sup>21</sup>Charles W. Bower, "Some Issues in Communicating the Education of Protestant Ministers", *Religious Education*, (November-December, 1952), p. 43.

<sup>22</sup>Wingell E. Foster, "Teaching Requires People in Action", *Interim-Bureau Council of Religious Education*, (June, 1952), p. 2.

<sup>23</sup>Kenneth S. Bower, "How Does Communication Take Place", *Religious Education*, (September-October 1953), p. 322.

<sup>24</sup>Wingell E. Foster, p. 14-15.

<sup>25</sup>Wingell E. Foster, *Christian Education in the Local Church*, pp. 4-12.

<sup>26</sup>Wingell E. Foster, p. 14-15.

<sup>27</sup>Charles W. Crossland, *Editor Leaders for Your Church*, p. 24.



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## FOOTNOTES

- <sup>1</sup>Halford E. Luccock, Communicating the Gospel, p. 15.
- <sup>2</sup>David H. C. Read, The Communication of the Gospel, p. 12.
- <sup>3</sup>Hendrick Kraemer, The Communication of the Gospel, p. 80.
- <sup>4</sup>Ibid., p. 83.
- <sup>5</sup>Edward T. Ramkdell, "Communication From a Christian Perspective," Religious Education (September, October 1955), p. 335.
- <sup>6</sup>Herbert F. May, Protestant Churches and Industrial America,
- <sup>7</sup>Richmond O. Brown, Practical Church Publicity.
- <sup>8</sup>William H. Leach, Church Publicity, p. 36; Stanley I. Stuber, Public Relation Manual for Churches, p. 79.
- <sup>9</sup>William H. Leach, Ibid., p. 36.; Stanley I. Stuber, Public Relation Manual for Churches, pp. 79ff.
- <sup>10</sup>Roland E. Wolsely, Interpreting the Church through Press and Radio, pp. 82-103; Brown, op. cit., pp. 104-112.
- <sup>11</sup>Brown, Ibid., pp. 76-85; 113-121; 118-139.
- <sup>12</sup>Class Discussion, under leadership of Dr. Wesley Wiksell, Louisiana State University, February, 1957.
- <sup>13</sup>Ramkdell, op. cit., p. 339.
- <sup>14</sup>Donald and Eleanor Laird, The Technique of Handling People, p. 160.
- <sup>15</sup>Dallas Smythe, "Basic Issues in Communicating the Education of Protestant Minister", Religious Education, (November-December, 1954), pp. 435..
- <sup>16</sup>Virgil E. Foster "Teaching Requires People in Action", International Journal of Religious Education, (June, 1957), p. 2.
- <sup>17</sup>Kenneth D. Benne, "How Does Communication Take Place", Religious Education, (September-October 1955), p. 332.
- <sup>18</sup>Halford, op. cit., p. 15.
- <sup>19</sup>Oliver De Wolf Cummings, Christian Education in the Local Church, pp. 8-18.
- <sup>20</sup>Ibid., pp. 18-19.
- <sup>21</sup>Weldon Crossland, Better Leaders for Your Church, p. 26.



1. Halford E. Lucock, Communicating the Gospel, p. 15.
2. David H. C. Reed, The Communication of the Gospel, p. 12.
3. Shannick Kinsner, The Communication of the Gospel, p. 60.
4. Ibid., p. 63.
5. Edward T. Hamdell, "Communication From a Christian Perspective," Religious Education (September, October 1955), p. 335.
6. Herbert F. May, Protestant Churches and Industrial America.
7. Richmond O. Brown, Practical Church Publicity.
8. William H. Leach, Church Publicity, p. 36; Stanley I. Steiner, Public Relations Manual for Churches, p. 32.
9. William H. Leach, Ibid., p. 36; Stanley I. Steiner, Public Relations Manual for Churches, pp. 1917.
10. Roland E. Welsely, Interpreting the Church through Press and Radio, pp. 82-103; Brown, op. cit., pp. 104-112.
11. Brown, Ibid., pp. 76-82; 113-121; 116-132.
12. Class Discussion, under leadership of Dr. Wesley Wimsell, Louisiana State University, February, 1957.
13. Hamdell, op. cit., p. 339.
14. Donald and Eleanor Laird, The Technique of Handling People, p. 160.
15. Dallas Smythe, "Basic Issues in Communicating the Mission of Protestant Ministers," Religious Education (November-December, 1954), p. 435.
16. Virgil E. Foster, "Teaching Peoples People in Action," International Journal of Religious Education, (June, 1957), p. 2.
17. Kenneth D. Banne, "How Does Communication Take Place," Religious Education (September-October 1955), p. 332.
18. Halford, op. cit., p. 15.
19. Oliver De Wolf Gumbert, Christian Education in the Local Church, pp. 8-18.
20. Ibid., pp. 18-19.
21. Sheldon Crossland, Basic Leaders for Your Church, p. 26.



## CHAPTER III

### LEADERSHIP AND THE CHURCH STAFF

#### Definition of Church Staff

Every church of any size needs a staff of full-time workers, each on a salary.<sup>1</sup> The establishment of a church office points toward the provision of a staff of workers trained for the accomplishment of technical tasks.<sup>2</sup> For further insight, let us consider Weldon Crossland's definition:

The church staff is generally defined as the total paid personnel, including the minister, who regularly render service to the church and receive compensation for it. From this definition it is clear that most churches--even the smaller ones who have only a minister, an organist, and a sexton--have a church staff.<sup>3</sup>

This definition can serve our purposes as a working definition on which we can base our discussion. Let us now consider the basic elements of a staff.

Many of the larger churches are finding necessary a "multiple ministry."<sup>4</sup> The chief tasks of each staff member supplement but do not duplicate those of other staff members; together they make a united whole.<sup>5</sup> There are as many variations of church staffs as there are numbers of churches. Each situation calls for its own particular adaptations. Hence, there are many kinds of staffs, composed of different numbers of persons, serving in varied capacities.

For the sake of brevity and for all practical considerations, we shall limit our constituents of the church staff to the following: (1) the minister or pastor, (2) the associate pastor, (3) minister of education, (4) secretary, (5) minister of music, and (6) the superintendent of buildings.

Usually the pastor-preacher is looked upon as the "chief of staff" in the church.<sup>6</sup>

His position would ordinarily make this desirable, if not necessary. However, he should always think of himself as "first among equals."<sup>7</sup>

The associate pastor assists the pastor in his manifold duties and preaches at frequent opportunities. Generally speaking, the minister of education is the person who assists the pastor and other church officers and helps promote all the organizations of the church.<sup>8</sup> The secretary is responsible for office duties, such as typing, filing, recording, answering the telephone, taking dictation, and writing letters.<sup>9</sup>

The minister of music is the person responsible for the total music program of the church, including the organization and training of choirs



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for the worship and chapel services.<sup>10</sup> The duties of the superintendent of buildings are manifold. He is the man responsible for the building itself, making sure that it is clean, heated, ventilated, lighted, attractive and otherwise conducive to a worshipful atmosphere.<sup>11</sup>

### Functions of the Church Staff

The Pastor. The pastor directs the staff which represents the executive branch of the church.<sup>12</sup> The pastor must lead the people in their spiritual life, religious education, evangelistic work, missionary work, and denominational work. Thus the duties of the pastor include the tasks of discipline, organization, administration, and leadership.<sup>13</sup> The pastor shall lead public worship, administer the ordinances, preach, be a good executive, guide leadership training, counsel, and cooperate with community services.<sup>14</sup>

The Associate Pastor. The associate pastor should preach with some frequency, take some part in the services each Sunday, and occupy the pulpit in the absence of the pastor. He should have definite portions of the pastoral visitation, relate himself to all the organizations of the church, and should seek in every way to cooperate with the pastor and relieve him of every unnecessary burden.<sup>15</sup> The efforts of the associate pastor shall be in mutual agreement with the pastor who is "chief of staff."<sup>16</sup>

The Minister of Education. He should do much background work such as carrying out the policies of the committee on education, contacting those who will do the necessary jobs, keeping and checking records, and outlining plans of procedure. He may be in charge of the youth groups and of the educational programs of many midweek meetings of groups of all ages. He should be concerned with the parent-child relationship.<sup>17</sup> He should serve the committee on education as advisor, promote the educational work, encourage leadership education and serve as guide and counsellor for children, youth, adults, and their leaders.<sup>18</sup>

The Secretary. The duties of the secretary according to Ir. Erdman are:

To the secretary is assigned the clerical work of the pastor and of the church office, including the constant correcting of the church rolls with their everchanging addresses of members, conducting correspondence, preparing weekly calendars, sending out notices to church officers, committeemen, and other workers, furnishing announcements and church news for the papers, answering telephone calls relative to church work, and giving any possible personal help and information.<sup>19</sup>

The secretary serves as receptionist and takes dictation.<sup>20</sup> She should possess a high esteem for her work. Dr. Dobbins expresses it as follows:



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The secretary serves as receptionist and takes dictation. 20 She should possess a high esteem for her work. Mr. Bobbins expressed it as follows:



The secretary should have a definite pride in her work, believing that it demands her best, and that no work goes out from the office as an ambassador of the church unless it is her very best. And that means among other things, letters without erasures, envelopes with the stamps placed straight (and no lipstick smears on the flaps), letter-perfect printed materials, and neat mimeographing which has been slip-sheeted.<sup>21</sup>

The Minister of Music. It should be the responsibility of the minister of music to provide worshipful music for all services of the church. He should be general director of the music program of the church. The minister of music should direct the choirs. He should co-operate with the leaders of the church in selecting appropriate music on all occasions.<sup>22</sup> The minister of music ought to organize groups of singers of various ages.<sup>23</sup> He should lead a program of music education for the entire church.<sup>24</sup>

The Superintendent of Buildings. The superintendent of building's duties are found in keeping the church clean and as comfortable as possible, keeping the rooms well arranged, caring for the lawn and shrubbery, having the doors unlocked at specified times, making necessary repairs, changing the bulletin board on time, and cooperating wholeheartedly with the church staff.<sup>25</sup>

The superintendent of the building, otherwise known as engineer, sexton, janitor, according to the size and location of the church, is engaged by and responsible to the board of trustees or building committee in consultation with the pastor. His is the job of keeping the church property clean and in good order. Any repairs which are beyond his skill he will call to the attention of the board. The lawns, including the trees and bushes, come under his supervision. He will be required to follow the schedule of church meetings, to make sure that the rooms are at the right temperature, and to have the doors unlocked at the specified times. He may have assistants to do the manual work while he acts as supervisor or he may do all the work himself, depending on the size of the building. The changing of the letters in the outside bulletin boards may be within his jurisdiction. He must see that the tables are set up for dinners, that the church is prepared for weddings, that the cards and pencils in pew racks are renewed regularly.<sup>26</sup>

### Relations of the Church Staff

The relation of the pastor to the other staff members is described by Crossland as follows:

The minister should have an important voice in selection of all staff members, since he as chief of staff must work closely with them, must co-ordinate their efforts and programs, must help compose their differences, and must generally unify the total staff efforts in relation to the total program of the church.<sup>27</sup>



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The Minister of Music. It should be the responsibility of the minister of music to provide worthwhile music for all services of the church. He should be general director of the music program of the church. The minister of music should direct the choir. He should co-operate with the leaders of the church in selecting appropriate music on all occasions.<sup>22</sup> The minister of music ought to organize groups of singers of various ages.<sup>23</sup> He should lead a program of music education for the entire church.<sup>24</sup>

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This means the pastor is the leader of the staff, but we must go on to consider what type of leadership is desirable. Some ministers make the mistake of belittling the work of their colleagues by assigning them the work of errand boys or clerks or by failing to give them direction.<sup>28</sup> As an executive, however, the pastor is the head of a team and not a dictator.<sup>29</sup> A wise pastor will not keep his co-workers under or brow beat them. He will encourage them.<sup>30</sup> Leadership of a staff calls for two principle qualities: businesslike efficiency and Christian consideration.<sup>31</sup>

Tensions may arise among staff members for a number of reasons. Sometimes they arise because the pastor seeks to lord it over the staff. This must be met by developing a sense of Christian team work.<sup>32</sup> They may also spring up from a lack of a clear understanding at the start.<sup>33</sup> Before anybody is called to the staff a basic philosophy should be agreed on and a written copy of the agreement placed in the hands of all concerned.<sup>34</sup> Friction often results because one or more staff members acts as if he were a soloist rather than a member of a trio or quartet. They should work together with the common purpose of scoring for the kingdom of God without regard for who carried the ball.<sup>35</sup> One writer lists such aims as jealousy, over-sensitiveness, destructive criticism, factionalism, selfishness, and disloyalty as chief causes of trouble.<sup>36</sup>

All of this points to the fact that the staff should function as a democratic group under the leadership of the pastor. Close co-operation and frequent staff meetings are essential to harmonious, effective work.<sup>37</sup> Each member should have a chance to grow in planning, creating, suggesting, and carrying out ideas. There must be a feeling of mutuality and common concern in the tasks, and yet no infringing.<sup>38</sup> Humility, adaptability, and loyalty should characterize those who work together.<sup>39</sup> Staff members should be familiar with and interested in all projects of the church and should discuss freely all differences of opinion. They should pray daily for each staff member by name. At staff meetings there should be prayer, an outlining by each member of future plans and unsolved problems, and an effort to work from the united judgment of the group. Written outlines for the other staff members of matters to be presented are desirable.<sup>40</sup>

The staff as a group, however, is not only interrelated. It is also related to the church which it serves. There should be a church staff committee to re-study the needs of the church in this area every three or four years.<sup>41</sup> There should also be regular reviews of the salary scale in the light of the quality of work being done and the changing financial strength of the church. This committee should also be responsible, working with the pastor, for the selection of qualified personnel.<sup>42</sup> In the case, at least, of the most important positions as that of the minister of education, there should also be a call by the church.<sup>43</sup>

As the staff is enlarged and strengthened there is always a danger that the group will monopolize the creative planning activity of the



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As the staff is enlarged and strengthened there is always a danger that the group will monopolize the creative planning activity of the



church. Therefore, they should bear in mind that they are not there to do more and more of the work. They exist to train capable laymen.<sup>44</sup> Each staff member should present not merely his own ideas but the ideas which come out of those groups with which he works.

In a Baptist church the relationship of the staff to the church will be channeled especially through the deacons, who are on the one hand also specially set apart as ministers as the etymology of the word itself implies and are on the other hand not dependent on the church for their financial support. For effective work it is essential that an atmosphere of mutual respect, consultation, and co-operation be maintained between these two groups. This means that the staff should not try to "get around" the deacons but should counsel with them about their problems and that the deacons should not try to "boss" the staff as they would their personal hired help.

In summary, the staff is a democratic group of leaders led by the pastor which is in turn merely a part existing to serve the larger democratic group of the local church. All should find their primary basis for cohesiveness in a common dedication to that cause which is too big to allow petty differences to get into the way and to that Lord who is too pure to be served by selfish or vain individuals, etc.



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## FOOTNOTES

- <sup>1</sup>Andrew W. Blackwood, Pastoral Leadership, p. 84.
- <sup>2</sup>Charles R. Erdman, The Work of the Pastor, p. 197.
- <sup>3</sup>Weldon Crossland, Better Leaders for Your Church, p. 106.
- <sup>4</sup>Gaines S. Dobbins, The Churchbook, p. 72.
- <sup>5</sup>Crossland, op. cit., p. 107.
- <sup>6</sup>Dobbins, op. cit., p. 74.
- <sup>7</sup>Ibid.
- <sup>8</sup>Garland A. Hendricks, How to Plan the Work of Your Church, p. 237.
- <sup>9</sup>Crossland, op. cit., p. 110.
- <sup>10</sup>Ibid., p. 109.
- <sup>11</sup>Hendricks, op. cit., p. 238.
- <sup>12</sup>Glenn H. Asquith, Church Officers at Work, p. 15.
- <sup>13</sup>Erdman, op. cit., p. 3
- <sup>14</sup>Crossland, op. cit., p. 109.
- <sup>15</sup>Erdman, op. cit., p. 199.
- <sup>16</sup>Crossland, op. cit., p. 110.
- <sup>17</sup>Randolph Crump Miller, Education for Christian Living, p. 284.
- <sup>18</sup>Crossland, op. cit., p. 110.
- <sup>19</sup>Erdman, op. cit., p. 198.
- <sup>20</sup>Crossland, op. cit., p. 110.
- <sup>21</sup>Dobbins, op. cit., p. 76.
- <sup>22</sup>Dobbins, op. cit., p. 17f.
- <sup>23</sup>Blackwood, op. cit., p. 97.
- <sup>24</sup>Crossland, op. cit., p. 109.



1. Andrew W. Blackwood, Pastoral Leadership, p. 81.
2. Charles E. Hurman, The Work of the Pastor, p. 197.
3. Sheldon Crossland, Better Leaders for Your Church, p. 106.
4. Lorraine S. Robbins, The Churchbook, p. 75.
5. Crossland, op. cit., p. 107.
6. Robbins, op. cit., p. 76.
7. Ibid.
8. Gerald A. Hendricks, How to Plan the Work of Your Church, p. 237.
9. Crossland, op. cit., p. 110.
10. Ibid., p. 109.
11. Hendricks, op. cit., p. 238.
12. Glenn E. Asaduth, Church Officers at Work, p. 15.
13. Hurman, op. cit., p. 3.
14. Crossland, op. cit., p. 109.
15. Hurman, op. cit., p. 199.
16. Crossland, op. cit., p. 110.
17. Randolph Crump Miller, Education for Christian Living, p. 261.
18. Crossland, op. cit., p. 110.
19. Hurman, op. cit., p. 198.
20. Crossland, op. cit., p. 110.
21. Robbins, op. cit., p. 76.
22. Robbins, op. cit., p. 77.
23. Blackwood, op. cit., p. 87.
24. Crossland, op. cit., p. 109.



<sup>25</sup>Ibid.

<sup>26</sup>Asquith, op. cit., p. 17f.

<sup>27</sup>Crossland, op. cit., p. 107.

<sup>28</sup>Erdman, op. cit., p. 198f.

<sup>29</sup>Miller, op. cit., p. 283.

<sup>30</sup>Andrew W. Blackwood, Pastoral Work, p. 210f.

<sup>31</sup>Blackwood, op. cit., p. 90f.

<sup>32</sup>Dobbins, op. cit., p. 74.

<sup>33</sup>Blackwood, Pastoral Work, p. 208.

<sup>34</sup>Crossland, op. cit., p. 107.

<sup>35</sup>Ibid., p. 106.

<sup>36</sup>Ibid., p. 112.

<sup>37</sup>Ibid., p. 105.

<sup>38</sup>Dobbins, op. cit., p. 76f.

<sup>39</sup>Blackwood, op. cit., p. 211.

<sup>40</sup>Crossland, op. cit., p. 113f.

<sup>41</sup>Ibid., p. 115.

<sup>42</sup>Ibid., p. 107.

<sup>43</sup>Dobbins, op. cit., p. 75.

<sup>44</sup>Crossland, op. cit., p. 105.



- 25 Ibid.
- 26 Account, op. cit., p. 171.
- 27 Crossland, op. cit., p. 107.
- 28 Erasmus, op. cit., p. 198.
- 29 Miller, op. cit., p. 283.
- 30 Andrew W. Blackwood, Pastoral Work, p. 210.
- 31 Blackwood, op. cit., p. 90.
- 32 Dobbins, op. cit., p. 74.
- 33 Blackwood, Pastoral Work, p. 208.
- 34 Crossland, op. cit., p. 107.
- 35 Ibid., p. 106.
- 36 Ibid., p. 112.
- 37 Ibid., p. 105.
- 38 Dobbins, op. cit., p. 76.
- 39 Blackwood, op. cit., p. 211.
- 40 Crossland, op. cit., p. 112.
- 41 Ibid., p. 115.
- 42 Ibid., p. 107.
- 43 Dobbins, op. cit., p. 75.
- 44 Crossland, op. cit., p. 105.



## CHAPTER IV

### LEADERSHIP DISCOVERY AND ENLISTMENT

Ask any pastor, "What is the greatest single need in your church?" and he will almost certainly reply, "competent, consecrated, dependable leaders."<sup>1</sup> There is often abundant leadership material, but it has not been brought under the mastery of Christ and to the service of the church. Frequently church leadership is of poor quality for the simple reason that nothing else seems to be available. The problem which many pastors face with the greatest sense of frustration is that of discovering and enlisting adequate leaders for the church's basic needs. Let us therefore set ourselves to the task of finding solutions to the problem.

#### What Tasks Need to be Filled?

Before the leadership committee or anyone can discover leaders they must be aware of the jobs or tasks for which they wish to secure leaders. They must secure a list of the jobs that are vacant in the church. The church should keep an accurate record of its personnel. By this we mean it should be aware of where the leaders are more urgently needed.

It would be well if the leadership committee would make a study or survey of the areas in the local church where service can be rendered. Many times the people are not aware of the opportunities of service which the church offers. If a complete or thorough study is given to this subject it will be discovered that there are varied areas in which service can be rendered. Dr. Crossland divides the tasks of the church into nineteen different areas of work. In his list he includes:

worship, preaching, music, christian education, youth activities, women's work, missions and benevolences, fellowship, property, finance, visitation, membership, counseling, public relations, community outreach, christian vocation and service, devotional life, secretarial, and ushering.<sup>2</sup>

One who is familiar with the work of the church only has to look at this list to see many opportunities of service included in each one. From all of these areas listed every person can find some service to render in which he is interested.

Once the areas of service have been listed and studied giving special attention to the weakest areas, the personnel should be studied in terms of their tasks and functions. It would be good to list the tasks or functions and by each of them list the workers engaged in this task. This would help the committee to see where their strength and weaknesses of leadership are. This would help them to know what kind of people to look for to help overcome their weaknesses. For example, if in this comparison they discovered only two people working in the area



# LEADERSHIP DISCOVERY AND DEVELOPMENT

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of visitation, they would know that this was one of their weaknesses. They would then know to look for a leader who is interested in visitation.

By keeping in mind the tasks that are to be filled the leadership committee can more accurately select the leaders for the job. If they know there is a lack of leadership in the nursery department they can select someone who is especially interested in babies. The leader should be chosen only for the jobs for which he is fitted. The tasks that are to be filled should determine the kind of leader one wishes to select. This makes the consideration of the tasks which are to be filled a very important one as it relates to discovering leaders.

A further expansion of what we have been saying is given by Dr. Crossland in what he calls "job analysis" and "personnel analysis." In making a job analysis, the committee on leadership asks and answers such questions as these:

- What is the purpose of this job?
- Where does it fit into the total program of the church?
- What other tasks are related to it?
- What are the chief duties of the chairman of this committee?
- How much time is involved in doing this task well?
- Can its program be expanded?
- What new features or projects should be added to the tasks of this committee?<sup>3</sup>

When the committee has answered these questions they will have a reasonably accurate idea of the kind of person they should nominate for any given position.

One means of pointing up the tasks that need to be filled and discovering the leaders to fill them is to request each member to fill out a talent card. As a sample for such a card, we include the material used by the Druid Hills Baptist Church, Atlanta, Georgia

#### MY SERVICE IN THE CHURCH

"We are laborers together with God." - I Cor. 3:9.

Since Jesus Christ has done so much for me I am willing to serve Him in one or more of the following ways if asked to do so. It is understood that my church will provide adequate training for any place in which I am willing to serve.

(Please check the places in which you have served or are willing to serve.)



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(Please check the places in which you have served or are willing to serve.)



General	Willing To Serve	Have Served
Personal Soul-winning-----	_____	_____
Visitor for Church-----	_____	_____
Car Transportation-----	_____	_____
Typing and Office Work-----	_____	_____
Mission Work-----	_____	_____
Library Work-----	_____	_____
Make Posters-----	_____	_____
Sing in Choir-----	_____	_____
Direct Singing-----	_____	_____
Sing Solos-----	_____	_____
Play Instrument (which)-----	_____	_____
Help With Meals-----	_____	_____
Welcome Visitors-----	_____	_____
Teach Study Courses-----	_____	_____
Serve as Usher-----	_____	_____
Direct Recreation-----	_____	_____
Direct Socials-----	_____	_____
Sponsor Athletic Teams-----	_____	_____
Make Telephone Calls-----	_____	_____
Direct Dramatics-----	_____	_____
Direct Visual Aids-----	_____	_____
Scouting-----	_____	_____
 Sunday School		
Department Preference-----	_____	_____
Superintendent-----	_____	_____
Associate Superintendent-----	_____	_____
Secretary-----	_____	_____
Teacher-----	_____	_____
Substitute Teacher-----	_____	_____
Class Officer-----	_____	_____
Vacation Bible School W.-----	_____	_____
Extension Visitor-----	_____	_____
Cradle Roll Visitor-----	_____	_____
 Training Union		
Department Preference-----	_____	_____
Director-----	_____	_____
Associate Director-----	_____	_____
Secretary-----	_____	_____
Union Officer-----	_____	_____
Leader or Sponsor-----	_____	_____
 W. M. U.		
Sunbeam Leader or Helper-----	_____	_____
G. A. Counsellor (which age)-----	_____	_____
Y. W. A. Counsellor-----	_____	_____
R. A. Work-----	_____	_____
W. M. S. Officer-----	_____	_____



Have  
Served

Willing  
to Serve

General

President Board-Manning  
Visitor for Church  
for Transportation  
Typing and Office Work  
Kitchen Work  
Library Work  
Make Posters  
Sing in Choir  
Direct Singing  
Sing Solos  
Play Instrument (violin)  
Help with Meals  
Organize Visitors  
Teach Study Courses  
Serve as Helper  
Kitchen Preparation  
Kitchen Details  
Sponsor Athletic Team  
Make Telephone Calls  
Direct Prayers  
Direct Visual Aids  
Meeting

Sunday School

Department Preference  
Superintendent  
Associate Superintendent  
Secretary  
Teacher  
Assistant Teacher  
Class Officer  
Visitation Bible School W.  
Kitchen Visitor  
Bible Hall Visitor

Training Union

Department Preference  
Director  
Associate Director  
Secretary  
Class Officer  
Leader or Sponsor

W. M. U.

Church Leader or Helper  
A. A. Counselor (which eye)  
W. A. Counselor  
A. A. Clerk  
W. M. S. Officer



Willing  
To Serve

Have  
Served

# Brotherhood

Officer

Committee

Member \_\_\_\_\_

## Hobbies

Special Abilities

Remarks

Signed

Date \_\_\_\_\_

Address

Phone

Age

Date of Birth

Month

Day

Year

Every Christian A Servant In The Master's Vineyard.<sup>4</sup>

### What Qualities Are To Be Looked For In Leaders?

Let it be understood that there is no standard by which it can be determined just what characteristics one may have before he can become a leader. There are some who have few talents but use them so wisely and diligently that they overcome the lack of other talents and become God's leaders of men. There are those who, though they are richly endowed, never develop into efficient workers in the church. Nevertheless, from the point of view of the church and the type of leadership that it needs, it does not appear to be out of order to consider those characteristics which one who aspires to become a leader should strive to attain.

Ordway Tead, in his book The Art of Leadership gives the ten following qualities as necessary in leaders:

1. Physical and nervous energy
2. A sense of purpose and direction
3. Enthusiasm
4. Friendliness and affection



Have  
Served

Willing  
To Serve

Brotherhood

\_\_\_\_\_

\_\_\_\_\_

Special Abilities

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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5. Integrity
6. Technical mastery
7. Decisiveness
8. Intelligence
9. Teaching skill
10. Faith<sup>5</sup>

Weldon Crossland, in his book Better Leaders For Your Church, points out some more qualities which a Christian leader might be expected to possess to a greater or less degree:

1. Loyalty to Jesus Christ
2. Love of Christ's Church
3. Devotion to the work of the church
4. Regular attendance at church
5. Christian habits and ideals<sup>6</sup>

It might also be said that a leader is thoughtful, tactful, sympathetic, and aggressive. He must be able to deal in large dimensions, because the world mission of the church is concerned with the largest unaccomplished task on earth. He must have ability to co-operate and determination to co-operate. He must be able to feed on difficulties and possess a gift of humor. The true leader knows men and is able to win their following and support. "Leadership is useless without followship."<sup>7</sup>

The times demand a vigorous and constructive leadership. The church is an organism, and in every worthwhile organism the elements of life, change and growth are present. The rate of its expansion is measured by the quality of its leadership.<sup>8</sup>

#### Where Can Leaders Be Found?

The leaders can be found by exploring the known areas of church life, each one of which will yield some of the gold of Christian leadership. The chief areas where they can be found are:

1. The membership of the church.  
A careful study, member by member, will reveal scores of potential leaders to the leadership committee.
2. Pastoral calling in the homes and offices by the minister will provide many promising leads.
3. Church school groups, especially young adult, adult, and youth classes, offer a rich source of leadership talent.
4. The chorus choir can often be drawn upon for directors of youth or children's choirs, as well as for the total musical program of the church.
5. Officials of former years who no longer hold office because of the plan of retirement through rotation should often be related again to the active official life of the church.
6. The ability and experience of new members can easily be discovered during the membership training class period as the minister presents the life and work of the local church.



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6. The ability and experience of new members can easily be discovered during the membership training class period as the minister presents the life and work of the local church.



7. Retired men and women provide an increasingly large reservoir of skilled and experienced leadership. Many of them possess ample time and talents to render a signal service in many areas of the church they love. Many former public school teachers are devoting one, two, or three days each week as a labor of love to the church school.
8. Those who have studied or taught in leadership training schools are available as denominational or interchurch leaders to teach in leadership training classes and to give addresses and counsel to individual churches concerning leadership problems.<sup>9</sup>

Within the membership of the average church is to be found a fair proportion of the capable people of the community. Very few of these will have had special training for Christian leadership. Overlooked are many who have potentialities which might be developed if they were properly enlisted.

Some churches have answered the question, "Where shall we find workers?" by saying, "In our present membership -- using capable people now on our church rolls." They have found helpers, (1) by a membership analysis to discover who among the parents, public school teachers, businessmen, secretaries, or day laborers are partially fitted at present to qualify for certain tasks; (2) by preparing young people for specific duties; (3) by discovering the possibilities of members coming from other churches or of new Christians; (4) by winning to the church, talented persons in the community.<sup>10</sup>

#### Guiding Principles in Enlisting Leaders

The crucial problem in enlisting church workers is motivation: inducing those who are capable of doing what needs to be done to do it; leading those who are already serving, but in a perfunctory fashion, to know the joy of throwing oneself into a task with complete abandon.<sup>11</sup>

1. Selecting leaders is a group responsibility.  
Leaders should be selected with three things in mind:
  - a. Their personal acquaintance with Christian life.
  - b. Their interest in people and ability to get along with them.
  - c. Their willingness to learn the skills of religious education.
 This means that the picking should not be done by one person but by a responsible group. The leadership committee should have this task.<sup>12</sup>
2. Challenge people to lead.  
People should not be begged to work but challenged to work. An important task of the administrator is to keep his teachers aware of the significance of the work they are doing. They should never be appealed to on the basis of helping the church out of a difficulty, but should be made to feel the seriousness of such work. They must know that you want



1. Many men and women provide an increasingly large reservoir of skilled and experienced leadership. Many of them possess unique time and talents to render a special service in many areas of the church they love. Many former public school teachers are devoting one, two, or three days each week as a labor of love to the church school.
2. Those who have studied or taught in leadership training schools are available as denominational or interdenominational leaders to teach in leadership training classes and to give addresses and counsel to individual churches concerning leadership programs.

Within the membership of the average church is to be found a large proportion of the capable people of the community. Very few of these will have had special training for Christian leadership. Overlooked are many who have potentialities which might be developed if they were properly utilized.

Some churches have answered the question, "Where shall we find leadership?" by saying, "In our present membership -- using capable people now on our church rolls." They have found helpers, (1) by a leadership study to discover who among the parents, public school teachers, businessmen, secretaries, or day laborers are partially fitted at present to qualify for certain tasks; (2) by preparing young people for leadership duties; (3) by discovering the possibilities of members coming from other churches or of new Christians; (4) by winning to the church, talented persons in the community.

### Leadership Potentialities in Existing Leaders

The greatest problem in existing church workers is motivation. Including those who are capable of doing what needs to be done to do it; leading those who are already serving, but in a perfunctory fashion; and over the joy of throwing oneself into a task with complete abandon.

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someone who will work creatively on the job, sharing in the planning, evaluating, making suggestions about changes, using all his abilities to the fullest that the task may carry meaning.

3. Develop a reservoir of leadership material.

Finding leaders is a long term job and not something to be put off until an emergency arises. An intelligent administrator keeps a close inventory of the kind of leaders needed and the number, looks into the future and estimates future work, keeps awake to potential leadership among young people and newcomers to the community.

4. Put leaders where they fit.

Those responsible for finding and appointing leaders need to become skilled at discovering the qualities of a person and informed regarding the demands of the different jobs of the church so they can fit the right people to the right responsibilities.

5. Place a time limit on assignments.

Putting a time limit on a job strengthens the appeal to many potential leaders.<sup>13</sup>

### Ways of Enlisting

Prayer is the first and most essential step, if we want to get the right person for the job. Prayer lifts this important quest out of the realm of mere formality or begging around. Prayer arms those chosen to approach the prospect with a call from God and the church.<sup>14</sup>

Keep an up-to-date list of potential church workers based on a continuous survey of the educational needs and the talents present in the congregation. Qualifications and interests of each person on it are carefully recorded opposite the name. The ones whose qualifications and interest best fits the vacancy are chosen. The group prays that God will guide them in their selection. Also the committee engages in prayer as to who should approach the prospect.

After the leadership committee has met and a particular person has been chosen, the next step is the personal interview. Many times a worker is won or lost through the interview. Careful preparation is necessary. This should include the securing and studying of all pertinent information about the prospective leader and listing the more salient points to be covered in the interview.<sup>15</sup>

The interviewer should be enthusiastic and have faith in what he is doing. Not infrequently, two interested persons go together for the interview, on the principle that two are more effective than one.<sup>16</sup> The interview should be a face to face proposition.

The presentation of the proposition should unfold logically step by step, and prayer should be made that God will guide and give success. First, hand him a blueprint of the job he is asked to take. For example, if seeking a teacher he should be informed:



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1. Regarding the needs and difficulties of the group he is asked to handle, as well as their potential assets.
2. That there will be lessons to prepare, which require more than one hour on Saturday night.
3. That his contacts with the class should go beyond the period of formal instruction on Sunday into the sharing of life in recreation, personal counseling, and service projects.
4. That the Sunday School is operated on the basis of a plan and that teachers work together with other members of the staff to attain certain common goals and purposes.
5. That the life and example of the good teacher is often more powerful than his class contribution.<sup>17</sup>

#### Whose Responsibility is the Enlisting?

The enlisting of new leaders is the task of every leader of the church. They should be constantly on the lookout for potential leaders. However, in most instances it is considered the task of the pastor and the leadership committee to enlist new leaders. Let us then look at the pastor and the leadership (nominating) committee as their tasks are related to the enlistment of leaders.

In the average church the pastor is the one who assumes the initiative in the selection of leaders. He must always remain awake and on the watch for potential leaders. A sustained effort on his part to furnish constructive guidance and develop a corps of qualified helpers will bear lasting fruit. It will produce a church solidly established and a group of workers increasingly capable of aiding him in carrying forward the tasks of the church.<sup>18</sup>

Next to the pastor, the leadership committee has the task of selecting or enlisting leaders. This committee has a year-round job and should be constantly on the watch for leaders. The committee should be chosen from among those men and women who know the church, who understand its program, who have a wide acquaintance in the congregation, and who enjoy the confidence and respect of the congregation.

There are different ways of selecting the leadership committee, but we would suggest the following in many instances. The pastor, meeting with the deacons, will recommend to the church three capable people to work with him in the selection of the Sunday School Superintendent, Training Union Director, W. M. U. President, and Brotherhood President. These, after their approval by the church, will assume their position on the leadership committee to nominate those to fill the other places of responsibility in the church and its organizations.

Other individuals also are chosen to interview the prospective leader. The chairman of the committee on education, the superintendent of the church school, or some other layman may be the right individual to enlist the abilities of the church school teachers. Their own enthusiasm, satisfaction, and joy are effective in influencing others to



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share this great work. Laymen do a superb piece of work in such causes as the financial crusade, visitation evangelism, and surveys. In brief, it could be said that the one person in the entire church most likely to secure the consent of the prospective leader, is the one to do the enlisting.

#### FOOTNOTES

- <sup>1</sup>Gaines S. Dobbins, Building Better Churches, p. 243.
- <sup>2</sup>Weldon Crossland, Better Leaders For Your Church, p. 27.
- <sup>3</sup>Ibid., p. 37.
- <sup>4</sup>Talent Card, Druid Hills Baptist Church, Atlanta, Georgia.
- <sup>5</sup>Ordway Tead, The Art of Leadership, p. 83.
- <sup>6</sup>Crossland, op. cit., p. 22.
- <sup>7</sup>Gaines S. Dobbins, Vitalizing The Church Program, p. 111.
- <sup>8</sup>Austen K. deBlois, The Church of Today - and Tomorrow, p. 29.
- <sup>9</sup>Crossland, op. cit., pp. 30-32.
- <sup>10</sup>Oliver deWolf Cummings, Christian Education In the Local Church, p. 159.
- <sup>11</sup>Ibid.
- <sup>12</sup>Robert R. Powell, Improving Your Church School, p. 93.
- <sup>13</sup>Ibid., p. 95.
- <sup>14</sup>Price H. Gwynn, Jr., Leadership Education in the Local Church, p. 33.
- <sup>15</sup>Hedley S. Dimock and Harleigh B. Trecker, Supervision of Group Work and Recreation, p. 60.
- <sup>16</sup>Crossland, op. cit., p. 55.
- <sup>17</sup>Gwynn, op. cit., p. 41.
- <sup>18</sup>Cummings, op. cit., p. 44.



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<sup>8</sup>Amster K. deHoff, The Church of Today - and Tomorrow, p. 29.

<sup>9</sup>Crossland, op. cit., pp. 20-21.

<sup>10</sup>Oliver deWolf Cummings, Christian Education in the Local Church, p. 152.

<sup>11</sup>Ibid.

<sup>12</sup>Robert R. Powell, Improving Your Church School, p. 93.

<sup>13</sup>Ibid., p. 92.

<sup>14</sup>Price H. Gaym, Jr., Leadership Education in the Local Church, p. 33.

<sup>15</sup>Hadley S. Bunch and Harleth S. Trecker, Supervision of Group Work and Recreation, p. 60.

<sup>16</sup>Crossland, op. cit., p. 22.

<sup>17</sup>Gaym, op. cit., p. 11.

<sup>18</sup>Cummings, op. cit., p. 11.



## CHAPTER V

### LEADERSHIP TRAINING

#### Orientation and Information

Randolph Miller states, "The clue to Christian education is the re-discovery of a relevant theology which will bridge the gap between content and method, providing the background and perspective of Christian truth by which the best methods and content will be used as tools to bring the learners into the right relationship with the living God who is revealed to us in Jesus Christ, using the guidance of parents and the fellowship of life in the church as the environment in which Christian nurture will take place. I believe this clue rests in the picture of Jesus as a teacher in the Gospels."<sup>1</sup> James Smart states, "Christian education exists because the life that came into the world in Jesus Christ demands a human channel of communication that it may reach an ever-widening circle of men, women, and children, and become their life."<sup>2</sup>

It is obvious that such a program will require as Dr. Gaines S. Dobbins states, "competent, consecrated, dependable leaders."<sup>3</sup> Many churches lack good leaders because they provide little or no training for church members qualified to become leaders. The purpose of this study is to propose a program for training qualified and consecrated leaders in the local church. There should be in each church a standing committee responsible for the provision of facilities and personnel for leadership training as follows:

1. Carrying on a program of orientation aimed at familiarizing potential leaders with essential information.
2. Offering courses in leadership training, teacher training and Bible study, and special classroom techniques.
3. Evaluating the interest, attitudes, abilities, and aptitudes of potential leaders through the testing and classification of prospects.

Basic concepts and aim of teacher training. Stout gives a good aim, "the inclusive purpose is to develop right attitudes and ideals, to cultivate intelligent interests, to impart fruitful knowledge and to develop useful skills."<sup>4</sup> Grim and Michaelis give as the basic goals in teacher training, "Self realization, human relationships, economic efficiency, and civic responsibility."<sup>5</sup> Applying these to the program of religious education and simplifying them one can set up basic concepts:

1. Individual responsibility: Just as every Christian has rights and privileges, so he has duties and obligations. A failure to fulfil them endangers his religious freedom.
2. Awareness of need: The Christian teacher cannot allow himself to become ignorant of the needs of those Christians around him. Christians who ignore the lives of others are desperately close to losing their own way.



3. Individual growth: No individual is in himself complete. He must be aware of the progress being made in his group and the world at large. We need intelligent understanding of the interests and purposes of all religious endeavor no less than our own.
4. Organizational loyalty: To recognize the role played by the Southern Baptist denomination within the limits of its policies and commitments and, that its effectiveness depends upon its continued maintenance at all times.
5. Internal efficiency: All organizations strive for maximum efficiency within their capabilities. It should be the general objective of every church to develop a well organized leadership program that will at least show some obvious effective progress at all times toward this maximum efficiency.

Subject areas for orientation: (Note: It is difficult to cover all areas in a program of information and orientation. At best the material is suggestive and by all means not all inclusive. Facilities available at each church will determine the degree of emphasis given to each area and the best available medium for presentation.)

Notes state the following areas of orientation in Religious Education:

1. The cultural and religious setting of Religious Education.
2. The materials and methods of Religious Education.
3. Agencies and organizations for Religious Education.
4. Directing Religious Education.
5. Agencies for Co-operation in Religious Education.
6. Wider perspective of Religious Education.

A general application of these areas to meet the needs of the Southern Baptists would result in an information program of infinite value to prospective teachers and leaders. Some suggested categories are:

1. Foundation and structure of the Southern Baptist Convention.
2. Educational organizations of the Convention.
3. The role of the local church in the educational program.
4. The role of the church member.
5. Historical background and development of the Baptist faith.
6. Keeping abreast of world events.

Techniques for carrying out an orientation program: Oral and written. The only topic discussed under the oral method is the conference; however, others could be added:

1. Group discussions and forums.
2. Orientation area lectures.
3. Audio visual aids (slides and film). The Educational Council in the Baptist audio visual aids division carries a complete list of teaching aids available through the Baptist Book Stores.



The written material is divided into three categories to ensure that certain policies and regulations are not overlooked.

1. Check off list: a complete check list of schedule requirements, records, special duties, announcements, and information on supplies and equipment.
2. Pamphlets, local mimeographed materials, and if possible a church handbook.
3. Bulletin boards
  - a. Select material that is interesting, timely, and comprehensible to teachers.
  - b. Change the material on the bulletin board as topics, problems and teacher interest change.
  - c. Secure the active help of teachers in keeping the bulletin board neat, up to date, and interesting.
  - d. Arrange material artistically, with appropriate labels. Keep it unified, simple, and uncluttered.<sup>8</sup>

### Training Teachers to Teach

Leadership education is indispensable to anyone who would serve Christ and his Church worthily. What is leadership education? "Leadership education is a process of developing persons for positions of responsibility in the church by helping them to enrich their personal lives and discover and develop the skills which they will need in guiding others in Christian living."<sup>9</sup> This definition comes from the Department of Administration and Leadership of the National Council of Churches. One of the most important factors in successful teaching and leading is the right kind of preparation. We shall look especially at the teaching program of the church, ever remembering, however, that any phase of church leadership is of utmost importance.

How to train leaders. The minister, the chairman of the board of education, and the superintendent of the Sunday School are the key personalities in any training movement. The best place to start training any leader is in the enlistment interview. In this interview the one who is enlisting the prospective leader should describe to him the area in which he is to serve; indicate its importance; and name those who will be associated with him on his committee or in his group. The minister, or leader who contacts other leaders, should encourage the new leaders in the spiritual values of life; encourage prayer.

Retreats and assemblies for leaders may prove to be of inestimable value. Such talks and discussions on subjects such as prayer, forgiveness, love, faith, church attendance, stewardship, and other phases of personal Christian life may re-create the Christian leader as he faces life and his church with new courage and vitality.

The assembling of a good leadership-education library is a project which requires intelligent study and might cost much money. It is an investment, however, that will pay large dividends if used wisely.



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(ne of the best investments any congregation ever makes is for the continued in-service training of its minister. The education of all Christian leaders will always be a continuing and unfinished process. This training is never completed because experience, as well as success and failure, is constantly challenging them and calling them on. The Spirit of God is ever ready and willing to lead the true leader on to greater things.

### What is Involved in Preparation

Personal preparation. This is a three-fold preparation: body, mind, and spirit. Let us consider very briefly each of these separately.

1. There is a need for the teacher or leader to prepare himself by keeping himself physically fit for the task for which he is called, ever remembering that his body is the temple of the Holy Spirit.
2. The mind should be prepared by a background of Bible knowledge and an eagerness to learn more. His mind should ever be kept from prejudice, false pride, and self-will. Isaiah says, "Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee."<sup>10</sup>
3. A genuine experience of religion is essential.

Specific preparation. This is also three-fold: people, Bible and plan.

1. The leader should prepare himself by studying the individuals whom he will teach or lead. Know something about their individual needs.
2. Study the Bible. Study aids are good, but there is no substitute for the Bible.
3. Make a plan. The time that the Sunday School teacher spends in planning is time well spent in that the confidence and assurance received pay large dividends to his teaching skills.

### Conditions Which Affect Good Teaching

In addition to study and preparation, let us consider order, environment, and well-planned assembly programs as conditions which affect good teaching. And these points could apply to Sunday School, Training Union, the teaching of study courses, or any part of the teaching program of the church.

Order. Good order promotes good teaching. The teacher himself should know the meaning of quietness, order, and serenity. The writer of the Psalms says, "Be still and know that I am God."<sup>11</sup> There is a very real connection between the hush of reverence and the hush of God.<sup>12</sup> God is the God of Order, and orderliness in itself possesses high educative values. Loveliness and order go together. It follows, therefore, that good order promotes good teaching. The mind works best when there is least friction.



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Favorable environment. Much importance is attached to the environment of teaching and learning. The building is a significant factor. Even a one-roomed church may possess elements of beauty and dignity. A well-kept building is a decided asset to good teaching.

Well-planned assembly programs. Itself a valuable teaching instrumentality, the program should be regarded as a means of creating an atmosphere in which it will be easier for the teachers to teach and the pupils to learn. From a well-planned and reverent program of music, prayer, Scripture reading, comment, all gathered around an appropriate theme related to the purpose of the teaching period to follow, the teacher and the class will find themselves in a frame of mind conducive to fruitful teaching and learning.

### Techniques and Methods

Several techniques and methods are listed and briefly discussed. The teacher who really desires to have a part in doing Kingdom service will vary his methods, ever praying for the very best possible results.

Stimulate class participation. This stimulation may be mental or physical or both. One learns by doing, and very often we have overlooked this basic principle. This does not mean disorderly conduct nor does it mean a lack of planning. Successful teachers of little children seek to secure responses in as many ways as possible--through singing, marching, repetition, use of crayons, and similar devices.

Encourage inquiry. Many people hesitate to ask questions in Sunday School class for fear that they will expose their ignorance. Yet the teacher who invites questions, even questions of doubt, is far more likely to clear up difficulties than the teacher who does all the thinking and talking or who discourages interruptions.

Tell stories. The Bible is full of stories, and we think at once of Jesus and his Masterful use of parables. Children remember stories. And adults do, too.

Conduct a discussion. Discussion is not debate, but rather the uncovering and sharing of facts and opinions in the effort to arrive at an agreement.

Make a talk or lecture. Sometimes this method, and this alone, will give the mental stimulation that is needed for that particular lesson. The teacher who knows something worth telling, and tells it attractively and effectively, will help those with open and inquiring minds.

Direct a project. This is an old and a new method. Teachers are now rediscovering the value of setting up a real project, problem, or enterprise, suited to the interests and needs of the class, and then guiding them to finding truth and perhaps rendering a Christian service.

The teacher must use method. What is method? It has come to mean mode, order, or procedure in accomplishing an end and achieving a desired result.<sup>13</sup> Method means system--regularity in arrangement and orderliness



Favorable environment. Much importance is attached to the environment of teaching and learning. The building is a significant factor. Even a one-roomed church may possess elements of beauty and dignity. A well-kept building is a decided asset to good teaching.

Well-planned assembly programs. Itself a valuable teaching instrumentality, the program should be regarded as a means of creating an atmosphere in which it will be easier for the teachers to teach and the pupils to learn. From a well-planned and reverent program of music, prayer, Scripture reading, comment, all gathered around an appropriate theme related to the purpose of the teaching period to follow, the teacher and the class will find themselves in a frame of mind conducive to fruitful teaching and learning.

Techniques and Methods

Several techniques and methods are listed and briefly discussed. The teacher who really desires to have a part in doing Kingdom service will vary his methods, ever praying for the very best possible results.

Stimulate class participation. This stimulation may be mental or physical or both. One learns by doing, and very often we have overlooked this basic principle. This does not mean disorderly conduct nor does it mean a lack of planning. Successful teachers of little children seek to secure responses in as many ways as possible--through singing, marching, repetition, use of crayons, and similar devices.

Encourage inquiry. Many people hesitate to ask questions in Sunday School class for fear that they will expose their ignorance. Yet the teacher who invites questions, even questions of doubt, is far more likely to clear up difficulties than the teacher who does all the thinking and talking or who discourages interruptions.

Tell stories. The Bible is full of stories, and we think at once of Jesus and his Masterful use of parables. Children remember stories. And adults do, too.

Conduct a discussion. Discussion is not debate, but rather the uncovering and sharing of facts and opinions in the effort to arrive at an agreement.

Make a talk or lecture. Sometimes this method, and this alone, will give the mental stimulation that is needed for that particular lesson. The teacher who knows something worth telling, and tells it attractively and effectively, will help those with open and inquiring minds.

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in procedure. And for the leader of people--for the spiritual lives of people-- there must be regularity, orderliness, and a very keen sense of responsibility.

### Testing and Classification

The purpose of testing. Testing and classification are procedures which are not often associated with religious education on the local church level. However in meeting a problem one must consider the merit of any possible help in solving it.

F. M. McKibben suggests these purposes of testing: (1) to develop higher standards, (2) to determine the needs and problems of individuals and groups, (3) to measure achievement and development and (4) to diagnose teaching and learning difficulties.<sup>14</sup> The specific purpose of testing in this training program is (1) to discover interests, (2) to determine attitudes and (3) to measure knowledge of relevant subject-matter.

The right approach. It is essential that the spirit prompting a testing program is "that of a scientist who seeks the facts, who refuses to assume, to guess and to proceed by chance wherever it is possible to do otherwise."<sup>15</sup> Before attempting to utilize the possibilities of testing as a help in training good leaders it is suggested that the Leadership Training Committee should

1. Study its own situation to discover the extent, if any, to which tests and measurements have been used and if they have, to what extent.
2. Determine at what points in the programs measurement can be used and outline the steps that should be taken in testing.
3. Study the potential leaders to discover the extent to which their experience to participate.
4. Use tact in approaching the potential leaders in order to secure their cooperation and enroll them in the suggested program.

### The Area of the Testing Program

Knowledge of material. Within this group are two types--information tests which test actual knowledge regarding subject or item and comprehension tests which reveal the extent to which information is understood.<sup>16</sup> Examples of these type tests are (1) The Northwestern University Religious Education Tests<sup>17</sup> and (2) The Laycock Test of Biblical Information.<sup>18</sup> This type of test is designed to determine knowledge and comprehension of the Orientation and Classroom training material.

Determining attitudes. Perhaps the most satisfactory and scientific method for measuring attitudes is that devised by L. L. Thurstone. In these scales the individual is asked to check as many statements as he fully endorses and his position on the scale is determined by the average scale value of the statements he endorses.<sup>19</sup>



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These tests may be developed by the supervisor of the testing program in collaboration with his staff and would have to do with motives of service, attitude toward races, etc.<sup>20</sup> Chave and Thurston have an "Attitude Toward the Church" scale (University of Chicago) which may be helpful in compiling attitude tests. The Houghton Mifflin Company publishes a simple test called "A Study of Values"<sup>21</sup> which may prove helpful.

Discovering interests. Super distinguishes four major interpretations of interests associated with four chief methods of obtaining data: Expressed interests--by verbal profession, Manifest interests--evidenced by participation, Tested interests--measured by objective test of vocabulary (ex. Michigan Vocabulary Profile Tests) and Inventories interests--measured by lists of activities or occupations to which the pupil responds.<sup>22</sup> He states that "interest determines the direction of effort and ability the level of achievement."<sup>23</sup> Other interest tests are the Thurstone Test of Mental Alertness (adult)<sup>24</sup> and the Kuder Preference Records, Form B. Vocational (adult).<sup>25</sup> Of special importance are the sections on Computation, Persuasion, Literary, Musical, Social Service and Clerical.

### The Uses of Testing

Testing, like a religious census, will prove its worth only when put to use. The immediate use of testing is to classify and place leaders according to ability and interests. Five major classifications are suggested: ADMINISTRATION, TEACHING, SECRETARIAL, MUSICAL and RECREATIONAL. The training committee must consider the possibility of transferring vocational abilities into the sphere of religious leadership. The Interest tests used in conjunction with Rating Scales (analysis of traits or characteristics) should provide an efficient method for measuring probable leadership ability.

### Types of Tests

Chave suggests the following types of tests which are especially applicable to this particular field of testing: Questionnaire, Analytical Schedules, Rating Scales, Score Cards, Multiple Choice Tests, Attitude Scales, Descriptive Records and Conduct Tests.<sup>26</sup>

### Sources

1. The University Testing and Service Bureau  
Cornell University  
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2. Testing Center  
Northwestern University  
Evanston, Illinois



3. Testing Center  
Princeton University  
Princeton, New Jersey

4. Testing Center  
University of Chicago  
Chicago, Illinois

5. Division of Christian Education  
N.C.C.C.U.S.A.  
New York, N. Y.

6. Association Press  
347 Madison Avenue  
New York, N. Y.

7. California Testing Bureau  
206 Bridges Street  
New Cumberland, Pa.

8. The Psychological Corporation  
522 Fifth Avenue  
New York, N. Y.

9. World Book Company  
441 Peachtree Avenue, N. E.  
Atlanta 8, Georgia

10. Science Research Associates  
57 W. Grand Avenue  
Chicago 10, Illinois

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20 Nassau Street  
Princeton, New Jersey

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3. Testing Center  
Princeton University  
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University of Chicago  
Chicago, Illinois
5. Division of Christian Education  
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## FOOTNOTES

- <sup>1</sup>Randolph C. Miller, The Clue to Christian Education, p. 15.
- <sup>2</sup>James D. Smart, The Teaching Ministry of the Church, p. 108.
- <sup>3</sup>Gaines S. Dobbins, Building Better Churches, p. 243.
- <sup>4</sup>John E. Stout, Organization and Administration of Religious Education, p. 160.
- <sup>5</sup>Paul R. Grim and John V. Michaelis, The Student Teacher in the Secondary School, p. 16.
- <sup>6</sup>Philip H. Lotz, Orientation in Religious Education, p. 7.
- <sup>7</sup>Paul R. Grim and John V. Michaelis, op. cit., pp. 437-41.
- <sup>8</sup>Ibid., pp. 193-94.
- <sup>9</sup>Weldon Crossland, Better Leaders For Your Church, p. 62.
- <sup>10</sup>Revised Standard Version, The Holy Bible, Isaiah 26:3.
- <sup>11</sup>Ibid., Psalms 46:10.
- <sup>12</sup>Gaines S. Dobbins, The Improvement of Teaching in the Sunday School, p. 119
- <sup>13</sup>Ibid., p. 95.
- <sup>14</sup>F. M. McKibben, Improving Religious Education Through Supervision.
- <sup>15</sup>Ibid., p. 203.
- <sup>16</sup>McKibben, op. cit., p. 193.
- <sup>17</sup>Division of Research, School of Education, Northwestern University, Evanston, Illinois.
- <sup>18</sup>Association Press, 347 Madison Avenue, New York, N. Y.
- <sup>19</sup>Ernest John Chave, Supervision of Religious Education.
- <sup>20</sup>McKibbens, op. cit., p. 196.
- <sup>21</sup>The Houghton Mifflin Company, New York, N. Y.
- <sup>22</sup>Donald E. Super, Appraising Vocational Fitness by Means of Psychological Tests.







<sup>23</sup>Georgia S. Adams and T. L. Torgerson, Measurement and Evaluation.

<sup>24</sup>Science Research Associates, 57 W. Grand Avenue, Chicago 10, Illinois.

<sup>25</sup>Ibid.

<sup>26</sup>Chave, op. cit., p. 309.



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## CHAPTER VI

### LEADERSHIP GUIDANCE AND SUPERVISION

In the twentieth century with its complex civilization, its scientific advancements, its skeptical attitudes and the many interests that tend to draw people away from the church, nothing less than the best methods of instruction will make real the values of religion and bring them into the lives of our people today. Untrained teachers and leaders in our churches today cannot help being unequal to the task set before them. However if they have a supervisor to whom they can go with their problems, this at the outset will give two minds to the problem, and the art of leadership can be learned from supervised practice.

The public schools have found and proved the values of supervision. Modern supervision means that the best persons available are selected to be supervisors in religious education and these persons share in the planning, objectives and carrying out of a program to attain certain goals. We are using the word supervisor in this discourse for want of a better word, but we do not advocate that the person holding this position should be called by this title, since in our industrial world it has come to mean one who is checking on your work, but a more suitable title may be used such as director or co-ordinator.

#### The Nature of Supervision

In general supervision has to do with the improvement of religious education. Frank McGibben defines supervision as "A technical term used to describe those activities and efforts designed to improve the effectiveness of the educational process."<sup>1</sup> In describing the nature of supervision it might help us to look at some things which supervision is not.

First, supervision is not administration, and it is not teaching. These are closely related but there is a definite distinction between the three. The story is told of a supervisor who felt that he had found the solution to the whole problem by cutting a hole in the door of each classroom in order that he might look in on the classes. The leader or teacher would look upon this as spying, and this type of supervision would definitely cause resentment on the part of the leader.

Second, supervision is not mere fault finding or criticism. A criticism should not be offered or made unless the supervisor is ready to suggest a solution, or at least another method that might be tried, which might correct the mistakes that are being made. In other words criticism should be friendly and constructive.

Third, supervision is not the art of visiting groups and casting a genial influence. Some leaders state that about all the supervisor does is to break into the class and pat some child on the head and smile beamingly on the pupils. A friendly attitude on the part of the supervisor is of course important, but in itself it does not constitute



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Third, supervision is not the art of visiting groups and creating a social influence. Some leaders state that about all the supervisor does is to break into the class and put some child on the stand and smile pleasantly on the pupils. A friendly attitude on the part of the supervisor is of course important, but in itself it does not constitute



supervision. A supervisor should have regular meetings with his leaders and teachers and work and counsel with them on their problems.

Listed below are some of the helpful things that a supervisor may do to improve the religious education work of his church.

1. Encouragement, sympathy and favorable comment
2. Helpful valuable suggestions
3. Friendly constructive criticism
4. Demonstration teaching
5. Definite course of study
6. Inspiration
7. Help on project teaching
8. Providing materials
9. Outlining work, drills, tests
10. Encouraging initiative on the part of leaders
11. Conducting teacher or leadership training courses
12. Measuring and evaluating progress
13. In-service training

### Objectives of Supervision

To see the need for objectives in supervision we need only to get in mind the real purpose of religious education. One author states its purpose in this manner:

The purpose of religious education is to help individuals and groups to reduce their tendencies to drift aimlessly, to make them dissatisfied with being driven by others, to show a better way than following static codes, and to interest them in the goals that ever move on as they are pursued.<sup>2</sup>

It is evident from this definition that the worker in the church who occupies a role as supervisor must make some attempt at setting before himself and the group some sort of objectives. To the reader this phrase, "some sort of objectives" may seem to be somewhat nebulous; because in most situations where objectives are set up they are rigid and well defined. But in the field of religious education this may or may not be so; in that, one situation may lend itself to a rigid set of objectives and another situation require objectives that are always being re-evaluated and changed. As one writer has expressed it:

Each situation will vary in its needs and in its possibilities and both general and detailed concrete objectives (whether for a school, class, or other organization), must relate to the human situations rather than abstract religious theories.<sup>3</sup>

From this it can be seen that some objectives will be very general and only give direction, while others will be specific and serve as goals toward which the group will work.<sup>4</sup>

The fact that some situations will not lend themselves to a definite rigid set of objectives is no excuse for the supervisor or the group to



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The fact that some situations will not lend themselves to a definite rigid set of objectives is no excuse for the supervisor or the group to



put them out of the picture altogether. The supervisor should have continually in mind the stabilizing of some objectives in the thinking of the group.<sup>5</sup> With this in mind let us give a sample list of general objectives to act as a guide to the reader who is in search of some aid in setting up some objectives for a program of religious education. These are put forth by Mr. P. H. Vieth, Chairman of the Research Department of the International Council of Religious Education:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relation to him.
2. To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ.
3. To foster in growing persons a progressive and continuous development of Christ-like character.
4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and brotherhood of man.
5. To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.
6. To develop in growing persons the ability and disposition to participate in the organized society of Christians -- the Church.
7. To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.<sup>6</sup>

At first glance there seems to be little or no difference between objectives and principles. To many a principle is as elusive as some objectives, and this is true, in many situations.<sup>7</sup> To me the main difference is in the direction of the two, a principle comes out of past experience and an objective is what we desire in the future. Let us notice a definition that one writer gives of a principle:

By a principle we merely mean an observed uniformity in events, objects, or situations that has been formulated into a statement. A principle is a characteristic common to a number of objects, situations, or events.<sup>8</sup>

In other words a principle is formulated because it was observed from experience that if a certain procedure was followed the desired results usually came about. An objective comes about when the ideal situation is imagined and the changes needed to make the present situation become like the ideal situation are set up as objectives. It will be seen from their origin that in most cases the principles are the more trustworthy; thus, they act as the guides for the progress of the work. It may be put this way, the group and the supervisor are like a ship on the sea, the destination is like objectives, and the system of navigation that directs the ship toward its destination could be likened unto the principles. Many writers in the field of religious education have drawn up lists of principles for supervision. Here we will only list one of the shorter listings of sound principles of supervision:



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1. Supervision should be a co-operative enterprise of supervisors, teachers, and pupils.
2. The supervisor and those supervised should possess a common understanding of their task.
3. Supervision should be democratic.
4. Supervision should follow a well-organized plan.
5. Suitable and effective devices should be used.
6. Supervision should be scientific.<sup>9</sup>

### Practical Procedures in Supervision

A full discussion of the practice of supervision would be too extensive to include in this brief study. Listed below is a compilation of some of the practical procedures as described by E. J. Chave and others:<sup>10</sup>

Preparatory conferences to set the stage for supervision.

1. Gain sanction and support of an official group within the church.
2. Develop a sense of need for supervision among workers.
3. Develop an interest in supervision among the supervisors.  
(S. S. Supt., T. U. Director, etc.)

Observation of the activities.

1. Supervisor should always be invited.
2. Should be systematically recorded. (Sample forms)<sup>11</sup>
3. Types of activities to visit -
 

Classes	Worship periods
Work projects	Social and recreational events

A listing of significant factors of the situation.

1. Time element
2. Leader's preparation
3. Pupil interest level
4. Leader-pupil relationship
5. Participation level
6. Physical aspects of the room
7. Relativeness of activity to needs of the pupil

A personal conference with the leader observed previously.

1. Employed personnel should always be available to volunteer workers
2. Sometimes there should be several previous visits to activity
3. Leader or worker should be complimented on good points of work
4. Relaxed atmosphere
5. Free expression
6. Confidential
7. Not too long
8. Usually more than one conference needed

Group conferences are also important

1. Develop group spirit
2. Evaluate the work of the group
3. Discuss needs of the group
4. Set goals and objectives



1. Supervision should be a co-operative enterprise of super-  
visors, teachers, and pupils.
2. The supervisor and those supervised should possess a common  
understanding of their task.
3. Supervision should be democratic.
4. Supervision should follow a well-organized plan.
5. Activities and effective devices should be used.
6. Supervision should be scientific.

Practical Procedures in Supervision

A full discussion of the practice of supervision would be too  
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some of the practical procedures as described by H. J. Davis and others: 10

1. Preparatory conferences to set the stage for supervision.
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(S. S. Pope, T. W. Thurston, etc.)

1. Observation of the activities.
2. Supervision should always be invited.
3. Goals be systematically recorded. (Sample forms) 11
4. Types of activities to visit -  
Classes  
Work projects  
Social and recreational events  
Training periods

1. A listing of significant factors of the situation.
2. Time element
3. Leader's preparation
4. pupil interest level
5. leader-pupil relationship
6. Participation level
7. Physical aspects of the room
8. Relationship of activity to needs of the pupil

1. A personal conference with the leader observed previously.
2. Employed personnel should always be available to volunteer workers
3. Sometimes there should be several previous visits to activity
4. Leader or worker should be complimented on good points of work
5. relaxed atmosphere
6. free expression
7. Confidential
8. Not too long
9. Usually more than one conference needed

1. Group conferences are also important
2. Develop group spirit
3. Evaluate the work of the group
4. Discuss needs of the group
5. Set goals and objectives



## 5. Types of group conferences:

- Church council
- Christian education committee
- Sunday School officer's and teacher's meeting
- Sunday School worker's monthly conference
- Training Union officer's council
- Training Union officer's and worker's conference
- Departmental and class meetings
- Various other group meetings

### Techniques for follow-up of constructive plans

1. Post personal and group conferences
2. Post observations
3. Tabulate results at frequent intervals
4. Re-evaluation of objectives and principles periodically

### Make clear each proposed step and its possibilities.

1. Free discussion in the group
2. Outline of a plan of action
3. Testimony from experts
4. Results from other situations
5. Visual aids
6. Set goals and keep them before the group

## Solving Problems of Conflicts in Personality

In the churches of today, there are probably ninety-five per cent, or more, of the church leaders who are cooperative, eager, and willing to do God's work in their church. They are eager to work, easy to work with, and when trained for their tasks they perform superbly. However, the perfect feeling is not always present. Thus we have conflicts. Let us at this point examine some of the causes of conflict. They can be listed as follows:<sup>12</sup>

1. The one who as chairman promises to do a job but doesn't perform.
2. The one who takes the work of the church non-seriously.
3. The person who insists on being consulted on every church matter, and is unhappy when his opinion is not asked for or followed.
4. The one who consistently opposes.
5. The worker who has the "tradition bug."
6. The person who doesn't give an inch, and holds on to the last.
7. A general statement--most of the conflicts arise from simple misunderstandings.<sup>13</sup>

In addition to the above, there are going to be problems which come because of the immaturity, fears, anxiety, or ill health of the leaders. In accordance with this, seriously maladjusted people ought not to be in leadership roles.<sup>14</sup>

In dealing with conflict, such as these, the closeness of the working relationship is very important. The closer the existing relationship the quicker the awareness of conflicts, hence, the quicker the conflict is



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remedied. If a conflict is detected the person involved should feel free to come to the one in charge, who in turn will, or should, demonstrate a sympathetic ear. He is ready to listen with an open mind to the conflict.

When conflict is present it can be detected by the attitude of the individual, through personal observation and through information from others. To get at the cause of the trouble tact and depth of judgment on the part of the supervision is required. There should be frank talk with the express purpose of removing the cause of conflict, and to establish once more good working relationships.<sup>15</sup> Without hesitation outside help, namely, that of an experienced counselor, or, a more experienced pastor, should be sought to insure the fact that the supervisor does not get beyond his depth in dealing with more serious problems.

More particularly when conflict arises between an indifferent or troublesome official, the minister and the nominating committee should be ready to face the problems together. "Rarely needs any situation to become dangerous if handled with tact, with wisdom, with Christian spirit by the nominating committee." All through the process prayer in the spirit of "Thy Will Be Done" must be had.<sup>16</sup>

In a more particular situation, let us move to dealing with conflicts which come about due to the lack of interest in the work.

The following are ways of dealing with conflicts that arise from lack of interest:

1. Follow church law with meticulous care, and with thorough discussion determine all changes by a unanimous vote of the nominating committee.
2. Activate inactive leaders through a counseling interview with the chairman.
3. Provide for an associate chairman to assist the inactive chairman. "I have held this chairmanship a long while, and I feel it is time someone else took over."
4. Promote or transfer an inefficient chairman.
5. Establish the principle of rotation of chairmanship.

If none of these work, the following can be done:

1. The removal of the ineffective leader through the work of the nominating committee.
2. Strive to keep the problem official in the church. At this point the minister should especially remember that conflicts are often in people who are frightfully frustrated and baffled and who live under difficult home conditions which cause them to reflect this uneasiness and tension in daily life. "They need the help of the minister and their church."

"Let the minister, who is the good shepherd of the sheep, make it his special concern and cross to lead all the problem members of his church forward into the abundant life which Christ provides in the fellowship of the church."<sup>17</sup>



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#### FOOTNOTES

<sup>1</sup>Frank M. McKibben, Improving Religious Education Through Supervision, p. 15.

<sup>2</sup>Ernest John Chave, Supervision of Religious Education, p. 46.

<sup>3</sup>Ibid., p. 64.

<sup>4</sup>Ibid., p. 46-47.

<sup>5</sup>Ernest John Chave, Supervision of Religious Education, p. 47.

<sup>6</sup>Ibid., p. 49-50.

<sup>7</sup>Hedley S. Dimock and Harleigh B. Trecker, The Supervision of Group Work and Recreation, p. 21.

<sup>8</sup>Ibid.

<sup>9</sup>Frank M. McKibben, Improving Religious Education Through Supervision, pp. 49-55.

<sup>10</sup>Ernest John Chave, Supervision of Religious Education, pp. 36-45.

<sup>11</sup>Ibid., pp. 79-101.

<sup>12</sup>Weldon Crossland, Better Leaders for Your Church, p. 97.

<sup>13</sup>Milon Brown, Effective Supervision, p. 179.

<sup>14</sup>Hedley S. Dimock and Harleigh B. Trecker, The Supervision of Group Work and Recreation, p. 139.

<sup>15</sup>Brown, op. cit., pp. 180-181.

<sup>16</sup>Dimock and Trecker, loc. cit.

<sup>17</sup>Crossland, op. cit., pp. 102-103.



FOOTNOTES

- <sup>1</sup>Frank M. McKibben, Improving Religious Education Through Supervision, p. 12.
- <sup>2</sup>James John Chaves, Supervision of Religious Education, p. 60.
- <sup>3</sup>Ibid., p. 61.
- <sup>4</sup>Ibid., p. 12-17.
- <sup>5</sup>James John Chaves, Supervision of Religious Education, p. 67.
- <sup>6</sup>Ibid., p. 12-20.
- <sup>7</sup>Madley S. Dimock and Harleigh B. Trecker, The Supervision of Group Work and Recreation, p. 21.
- <sup>8</sup>Ibid.
- <sup>9</sup>Frank M. McKibben, Improving Religious Education Through Supervision, pp. 12-22.
- <sup>10</sup>James John Chaves, Supervision of Religious Education, pp. 36-42.
- <sup>11</sup>Ibid., pp. 72-101.
- <sup>12</sup>Isabel Crossland, Better Leaders for Your Church, p. 27.
- <sup>13</sup>Isabel Brown, Effective Supervision, p. 172.
- <sup>14</sup>Madley S. Dimock and Harleigh B. Trecker, The Supervision of Group Work and Recreation, p. 122.
- <sup>15</sup>Brown, op. cit., pp. 180-181.
- <sup>16</sup>Dimock and Trecker, loc. cit.
- <sup>17</sup>Crossland, op. cit., pp. 102-103.



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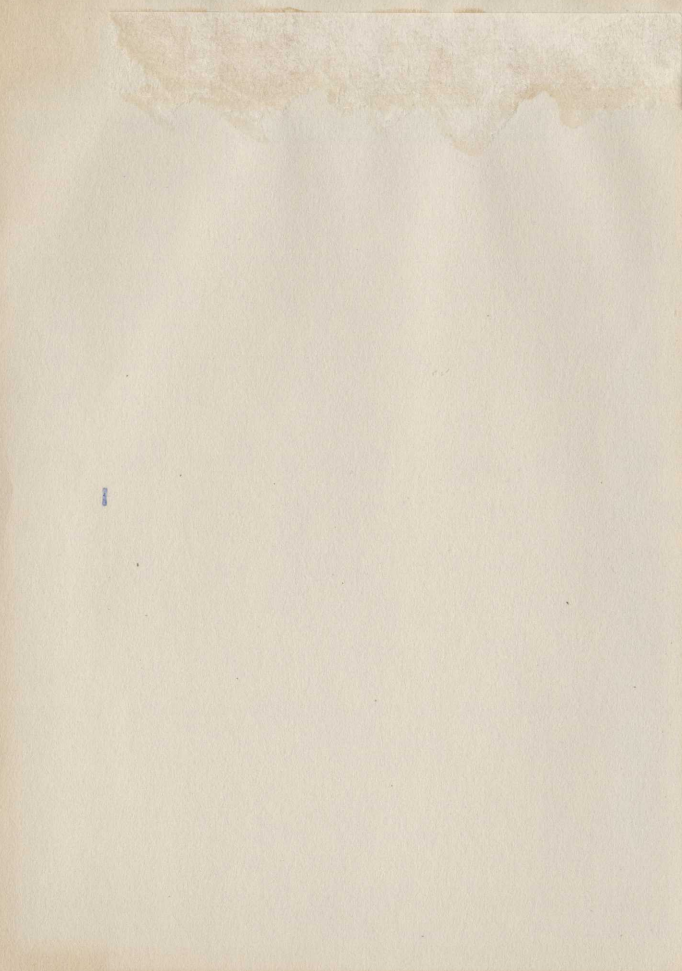


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