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Bishop Lucius H. Holsey and Christian Education in the C.M.E. Church

Larry Fryer

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BISHOP LUCIUS H. HOLSEY And
CHRISTIAN EDUCATION IN THE C. M. E. CHURCH

A SENIOR ESSAY SUBMITTED TO
THE DEPARTMENT OF CHRISTIAN EDUCATION

IN PARTIAL REQUIREMENT FOR
THE DEGREE IN MASTERS OF RELIGIOUS EDUCATION

BY
LARRY FRYER

ATLANTA, GEORGIA
OCTOBER, 1982
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INTRODUCTION

All workers in Christian Education, under the omniscient eye of Almighty God are responsible for the Christian nurture of those committed to their care. These are special people, humbled by an awesome responsibility and inspired by a unique opportunity. They have the golden chance to work with people in the wonderful world of Christian Education. No one comes closer to the work of Jesus Christ, while he was on earth, than the Christian Educator.

The Christian Educator, as you may find in this paper, is a person who plans, administers, directs, supervises, and nurtures. Bishop Lucius H. Holsey is an example of this kind of person. He was a forerunner in the Christian Education movement of the Colored Methodist Episcopal Church (Now Christian Methodist Episcopal Church).

This paper will give some highlights of his contributions to Christian Education. It will also give a brief outline of the growth of the Christian Education movement from the time of Bishop Holsey to the present.

To continue to fulfill goals of Christian Education which Bishop Holsey established, is the task of all Christian educators.

If they are dedicated enough, the task before them can be
accomplished and the mission of teaching others about the Church and its purpose in the world will become clearer and the goals more attainable. Jesus asked that you "learn of me;" in doing so, we can fulfill His request on earth and in a broader sense assure the world of God's over-all plan of salvation and teachings through CHRISTIAN EDUCATION.
Lucius H. Holsey is one of the most notable Black churchmen that the state of Georgia has produced. In the year of 1871, he was appointed pastor of Trinity C.M.E. Church in Augusta, Georgia. Two years later, at the age of 41, he was elected Bishop at a special General Conference held in Augusta. In 1881 Holsey was a leader in the founding of Paine College in that city.

In 1898, Bishop Holsey led a financial drive to build the first brick building on the Paine campus. In an effort to make this goal a reality, he wrote and had published a book entitled: *Autobiography, Sermons, Addresses, and Essays of Bishop L. H. Holsey*. Proceeds from the sale aided in the construction of the Haygood Memorial Hall on the campus of Paine College.

This great educator was born in Georgia, near Columbus, in 1842, and at that time Lucius Holsey was a slave of James Holsey, who was also his father. This educator was a gentleman of classical education, dignified in appearance and manner of life. He represented that old antebellum class of southern aristocracy.

His mother was named Louisa and was of pure African decent. His father was named 'Alex' who was an African of the Africans. He was short, thick-set and of a stubborn and massive build. He lived nearly one hundred years. The Bishop's mother was very religious, exemplary person who belonged to the M. E. Church South.
After some years had passed she (his mother), died. He soon
became property of Mr. T. L. Wynn, who lived in Sparta, Georgia.
Lucius later lived with Col. R. M. Johnston until the emancipation
of the slaves. The thing that struck the writer about Lucius Holsey
and slavery was that it seemed that the man enjoyed being in bondage.
He said, "Slaves ought to feel good that whites keep them in bon-
dage." Could such a feeling of security expressed by Holsey come
from being a "House Servant."? Maybe his security lay in the assur-
ance that God would see after him and this assurance could have led
to his ministerial calling.

From his youth he had the inner feeling of the call to preach.
It was February, 1868, under the Pastorage of Rev. A. J. Garrell,
that he made this call known at the quarterly conference in Sparta,
Georgia. From this city his career as an educational leader and his
long life dedicated to the glory of God was to take root.

Not too long from that period of time, the desire to read be-
came an ever growing interest for him. This is what he said, "As
soon as I arrived in Athens, I felt an insatiable craving for some
knowledge of books, and especially I was anxious to learn to read the
Bible."¹ Although it was a danger for him to learn to read, he had
some kind "masters" who allowed him those rare opportunities to study:
To aid in his learning he purchased Webster's Blue Back Speller, a
common school dictionary, Milton's Paradise Lost, and a Bible.

¹George E. Clary, Paine College, An Account of Its Beginning,
p. 11.
These works were his full literary world, and he used them well.

Because he was a very determined man, he learned to read and write a little in only six months. If he heard any words from his fellow masters, he would retain them until he returned home to get his dictionary and look up the meaning. Truly, this was a great leader in our history and for education he was sure to be counted among the top as a prominent Christian Educator as we shall see further.

His slavery days seem not to be tarnished by the racist experiences he had. Instead of being bitter he grew to appreciate what had been done for him and soon came to a comfortable conclusion as to how he could use those talents and the white man to his own advantage. Now the original idea of Holsey was to get white people to believe in him, and through this he could help educate Negroes in order that they might be ready to return and make conquest of Africa.

As a result of that idea, these desires, wishes, and unfulfilled dreams were to come true. By virtue of his being elected Bishop in 1873 in Augusta, Georgia, at this first historical conference, the hope of building men educationally and spiritually marked its beginning. By March 19-26, 1873, the Bishop was requested to develop a plan for establishing an educational institution. All of this laid the ground for his ultimate purpose in life.

The philosophical stand of Holsey was that he stood by his financial and educational plans with strong discipline. He believed
that education was next in importance to the Christian religion and elevating the standards of the church was strictly required. This created for him a desire to learn and advance in Christian education, hoping that it would support one not only educationally, but spiritually and financially. He knew that it prepares one to understand the many facets of the Bible effectively and sufficiently with deep concentration on becoming abled bodied men who wanted to know more about God and ways to spread His gospel in an organized way.

Foundationally speaking, in Augusta, Georgia on January 6, 1869 the church was born. The Colored Annual Conference, Methodist Episcopal Church South met and from this meeting Christian Education soon became a focus of attention. Holsey on December 16, 1869, became a leading member of The Committee on Education that developed at this time. This committee launched the beginning of the development of Christian education to a degree.

It was out of the church that Christian education was established and had begun to take root. As a member of the M. E. Church, South Holsey felt it was important that the gospel be spread with seriousness and organization of its affairs be administered with expert executive authority, and that the salvation of souls be a number one priority. It was after the Civil War that the C. M. E. Church had begun.

As we move further into the life and times of Bishop Holsey, we come to January 4, 1871 when the Conference on Education and the
Committee on Sunday School became meaningful and created the kind of prestige and stature that would not only make it recognizable in sacred or connectional societies, but in secular circles as well.

As this great venture in Christian education had begun to unfold, Holsey stood out as a forerunner. Excerpts from the reports of the committee on education support this idea. The Sunday School Committee, of which Rev. Holsey was a member, recommended that the Colored Methodist Episcopal Church should use the Sunday School literature of the Methodist Episcopal Church, South, "as far as it was "applicable to our wants," and that every preacher should instruct the Sunday School "to subscribe at once for the two children's periodicals published by the great author Dr. A. G. Haygood, vis; The Sunday School Visitor, and the one called Our Little Children" as mentioned in the work of Holsey entitled Holsey the Incomparable on page 26. On the first day of the fifth session of the Georgia Annual Confernece, Reverend Holsey was appointed a member of the Committee on Education and Statistics. The work of every committee on which Holsey served was, in the main, his handiwork. As a result of his great ability to work effectively on the Committee on Education there were historical events, resolutions and accomplishments that took place.

The educational work of the Colored Methodist Church had its beginning in 1869, one year before our First General Conference. A Committee on Education was established and L. H. Holsey was a member of this committee. This was the most crucial period because, this work began before The Colored Methodist Church officially organized.
The Georgia Colored Conference met in Augusta, Georgia on January 4, 1871, and L. H. Holsey's report on education read thusly:

"Whereas, we believe that education is next in importance to the Christian religion.... therefore,

Resolved, first that as a means of elevating the standards of the church, we strictly require our ministers before admission into traveling connection, to pass an examination in the ordinary branches of an English Examination, that we recommend the erection of suitable houses as soon as possible in which high school privileges may be obtained and where our ministers can be more thoroughly educated in the ordinary branches and in the primary lessons of theology."^2

In December of 1872, at the Georgia Annual Conference, the following report was made by the Committee on Education stating why it was very important and necessary for the church to provide an education for Blacks. As a Christian educator Holsey read and felt thusly:

"We, your Committee on Education, feeling deeply impressed with the need of a more liberal and general diffusion of education, more especially among the ministers of our race, beg leave to submit the following report: First, whereas, in the providence of God, we are now blessed with the inestimable privilege of freedom of thinking, working, and doing for ourselves. And second; whereas, we believe we would be committing a sin before God and man should we fail to improve the talents with which an all wise Creator has endowed us, and doubly so, should we allow ourselves to become teachers to the blind, ourselves being without sight, And, third; whereas, our youths of both sexes are now drinking freely of the fount of learning, making it, therefore, almost a necessity, else we, instead of being an aid and light on the road to the cross become a hindrance and a stumbling block in their way, therefore, be it:

Resolved, that we urge it as the duty of every member of this Conference to use every available means in his power for encouraging education

in all of its branches, more especially to those studies recommended by the Bishops.

Resolved, that we submit to this Annual Conference the need of a College or an Academy where our youths can be more properly fitted for usefulness and more fully perform the service of God."3

From this report Holsey's report aroused an interest in Education and awakened the minds of the Church but nothing really developed until 1879. Although in 1873 Bishop Miles did make an effort to establish a church school in Louisville, Kentucky for the purpose of training men for the ministry. He made a payment of $8,500 on property and appealed to the church for $50,000 to complete the project, but to no avail. But at the third (3rd), General Conference, held in Louisville, Kentucky upon recommendation by Miles, the C. M. E. Church approved the establishing of one school, Central University, on the Louisville property. It was also understood that Bishop Miles was entrusted to be the Educational Agent of our church for the purpose of raising funds to construct the school. His efforts failed, and in 1876, the property was lost due to delinquent payments. Without the consent of the General Conference, Miles proceeded to construct a school in Sardis, Mississippi, which also failed or folded. This failure was due to insufficient funds as sighted in the work of William R. Johnson, Developing The Educational Ministry of The Local Church. Although the sincere efforts of Bishop Miles failed, there still stood another individual who had great achievements in economical affairs. Bishop L. H. Holsey was noted for his wizardry in handling financial situations. The strong constitution of the man kept his dream very much alive.

3Ibid., p. 28.
In the summer of 1882 after Bishop Holsey had spoken at the General Conference of the M. E. Church, South, in Nashville and as a result, a great work was about to happen. The Paine Institute at that time now Paine College became a reality. It is not shocking to know that only a few of the colored people approved of it, and the men of his own "faith and order" were against it more-so than those outside of his faith. He could not allow this to stop his dream from coming true. He demonstrated his desire to build the educational facility by placing the first dollar on the table for its (Paine's) construction. As a great leader in education in the early 1900's he was elected to Who's Who in America for his work to get Bishops, Rev. Morgan Calloway, D. D., then the Vice-President of Emory College, and Rev. George W. Walker of the South Carolina Conference of the M. E. Church, South to come to Augusta and help in the organization of the school. Because of his never ending support for Christian education, the welfare of others, the church, the Sunday Schools, the winning of souls of men and women, he became a prominent figure in American history. Bishop L. H. Holsey gave his life to a dream that became a reality and it is still in operation in Augusta, Georgia. The beautiful campus, the large student enrollment, a faculty of abled professionals have since its beginning come to celebrate a CENTENNIAL of Christian Service - Paine College 1882-1983.

The Commission on Education had its beginning in May, 1890, at the 7th General Conference. This conference was held in Little Rock, Arkansas, with Elias Cottrell becoming the first commissioner of education. However, there have not been any recorded duties performed
by Commissioner Cottrell according to my knowledge. Of course we can never overlook the year 1914 in our many efforts to spell out a beginning time for this important work, because it was at this time that the "C. M. E. Church after several minor educational developments from 1874 to 1914, did begin a very productive Board of Education and elected a man by the name of Dr. James A. Bray as General Secretary."  

Bray's significant contributions brought about unprecedented changes to secular education in the C. M. E. Church. For Example: Financial appropriations were secured for each C. M. E. Church School and some of the schools were: Central University, a high school in Sardis, Mississippi, Homer Seminary which later became known as Homer College and others.  

In the work of C. H. Phillips, The History of the Colored Methodist Church, it is recorded on page 146, that organized efforts in the field of Christian Education in our Church have a long and glorious history. The new present Board is the lineal descendent of five different Boards. These Boards have given up their names, but their lives flow on as an endless stream in the life and work of the present General Board of Christian Education.  

One of the most important General Boards is the General Board of Christian Education. This Board has charge of the schools and churches of our denomination as well as the whole program of Religious Education and youth work.  

4 1914 Quadrennial General Conference Minute of the Colored Methodist Episcopal Church, 1915, pp. 83 and 355-356.  

5 James A. Bray, Fifth Quadrennial Report: (May 2, 1934), pp. 8-10
The responsibilities of the Board of Christian Education are as follows:

1. Promotion of Children's Work
2. Providing Proper Material and Supplies
3. Supervision of Vacation Bible School
4. Organization of Mission Sunday Schools
5. Promotion of Youth Conferences and Conventions
6. Publication and approval of Literature
7. Promotion of Leadership Training Work
8. Promotion of Regional Schools

It can be noted that the above duties indicate the significance of the Board's smooth operation. The efficient production and implementation of this Board is a necessity at all times.

It is also a responsibility, according to the doctrines and disciplines of the C. M. E. Church, to seriously train young people in Christian living and to enable them to enrich their lives through worship, Bible Study, discussions, Christian service, and recreation. It is of great importance that the Board help them solve personal and social problems in the light of the life and teaching of Christ. Lastly, the Board should offer them opportunities for self-expression and exercise in the duties, functions and responsibilities of the Church.

It is considered that these duties are in accord with the work of Holsey and meet the needs and expectations of the young people and the demands of the times. Since Bishop Holsey's time young people
have been given more responsibility and authority in planning and carrying out their programs as successfully as possible.

EDUCATORS ROLE AND CHRISTIAN EDUCATION IN C. M. E. CHURCH

The purpose of the Board of Religious Education is to help develop Christian character, through Sunday (Church Schools), Epworth Leagues, training schools, and other teaching and character building agencies of the church as expressed primarily in the C. M. E. Discipline.

Christian educators are like the "Father of Education" Bishop L. H. Holsey. They work for the betterment of the whole church, thus creating an interest-learning effect about God and Christian work.

What constitutes real Christian education is an unsolved problem. It has been many centuries, to be sure, that the churches have taught the people, but is teaching the same as educating? Moreover, is teaching by the churches, called Christian teaching, in a sense proper and fitting? The question still remains, what, or rather to what extent, is the total effect upon the personality of pupils? In respect to this education (?) and Christian (?) - the churches are at sea.

In some fashion a definition or conclusion to this ever present question of Christian education may be drawn to build a bridge across the sea of confusion:
Facts like these contradict, in an important particular, the prevalent view of what Christian Education is and does. The general assumption is that it merely spreads to others, and applies what we already know, or what we hold as a conviction or a standard. But in fact it is in its own right an experiment through which the meaning of "Christian" unfolds to us. 6

With this thought in mind, some type of understanding is attainable. Yet! it should not be forgotten when one encounters such a problem that the above quotation may be of service or help. Dr. J. Jackson, a professor of Christian Education at the I. T. C., in Atlanta, Georgia explains Christian Education in these terms: "Christian Education is that one ministry, which undergirds and supports all the other ministries of the Church."

Not only would one want to know what Christian Education is, one is also interested in knowing or finding out who is an educator.

These persons as were those during Holsey's administration, are dedicated that they plan, administer, direct, supervise and impart Christian nurture. These people are placed in three groups:

A. Planners and Policy Makers: This body is represented by the various boards and committees, namely; General Board of Christian Education, Regional Committees,

Annual Conferences Board of Christian Education, and Local Church Board of Christian Education, just to name a few, are responsible for strategy and policy making.

B. **Administrators of Christian Education:** These are the persons who take the plans and policies of the Boards or Committees and put them into action. The directors function as the Episcopal Directors of Christian Education, District and Local Church Directors and Annual Conference Directors.

C. **Workers and Supervisors:** This group may include the Christian Youth Fellowship, Directors of Children's Work and other departmental functions. These are the Christian Educators who must plan, administer, direct and supervise the programs of the Church.

These are the persons who aid in making the Christian Education Programs function properly. Without some type of system or organization the Church would become stagnated in its purpose and have agendas for Christian Church growth.

It has been stated recently that organized efforts in the field of Christian Education in our Church have a long and glorious history.
The organization and administration of the educational work of the Church have moved forward along parallel lines from May, 1914 to May, 1954. The General Conference Board of Education had as its primary concern the development of the educational institutions of the Church. During the thirty-six years of its illustrious history, the work of the Board was under the direction of three General Secretaries, namely: the late Bishop James A. Bray, 1918 to 1934; the late President W. A. Bell, May 1934 to May, 1936; and Bishop Bertram W. Doyle, May, 1936 to May, 1950. 7

The educational work of the local Church had its organizational beginning in two boards, namely: The General Conference Sunday School Board and the General Conference Epworth League Board.

The Epworth League Board, the older of the two, was merged with the General Sunday School Board to form the General Board of Religious Education in May of 1934. A diagram in the back of this work will illustrate further.

The General Sunday School Board was organized in 1918, with the late Dr. John Wesley Gilbert as its first Secretary. He soon was stricken with illness and Dr. J. A. Lester served as an associate. As time progressed Dr. Martin served as General Secretary of the Board of Religious Education until his death, December, 1934.

Later as the years had come and gone a better definition of Christian Education in the C. M. E. Church bloomed. In the General Conference of 1954, at Memphis, Tennessee, the Dr. L. Q. Brown was elected second General Secretary of the General Board of Christian

7 William R. Johnson, Developing the Educational Ministry of The Local Church, p. 12.
Education. Because his death was "untimely" there was a 1958 election, which gave his assistant Rev. C. D. Coleman that position. The Board had a stronger and more ambitious man who had new strategies to develop ideas that would interest all ages.

At Philadelphia, Pennsylvania in May, 1974, the General Conference noticed someone they must have had Christian confidence in. Rev. W. R. Johnson, Jr., was chosen as the fourth General Secretary of the Board. He was serving as Director of Higher Education with the Board, until Dr. C. D. Coleman was elected to the episcopacy.

It was under this Conference (The General Conference Meeting: Kansas City, Missouri) that the year, 1950 gave to the Christian Methodist Episcopal Church that experience which would join two bodies: The Department of Education with the Board of Religious Education to form the General Board of Christian Education. This Board, which was at the time new, would be divided into two segments, namely: Division of Schools and Colleges; and Division of General Christian Education.

A particular responsibility of the General Board was to "generally superintend" the affairs of all the colleges and schools of the C. M. E. Church; to see that all of the bodies in the connection be chartered properly; and to safeguard all property interests of the schools.

This statement was made concerning the responsibilities of the Board:
These expectations of the General Board have proven too much of a task in light of the Board for carrying on the General Educational work of the denomination, such as Sunday Schools, C.Y.F. Programs, Leadership Training Classes and Institutes. Because of this, the 1966 General Conference asked that all bodies of learning be placed under the General Board. 8

SUPPOSITIONS IN CHRISTIAN EDUCATION

As has been stated by the General Director of Christian Education, Dr. Johnson:

"Christian Education must be grounded and rooted in the Bible. That is to say - The presuppositions of any program of Christian nurture must be theologically sound. It must be based really on the Church's understanding of God, man and the world. This means that the pastor, as well as the laity, must come to know what it means to be a part of or a segment of the body of Christ in relationship to and with God."

There must be some type of developed theology that would, perhaps, question the roles of the local Church in the salvation not of those (elected to glory?), but the whole world. This brings to mind, what has been God's role in the Black experience; that ask what does this determination or decision say to each C. M. E. Church which concerns itself directly or indirectly with the characters that are to be portrayed in Christian Education's destination in society?

This type of theology would seek to know what is or has been God's role in the history of the Black experience and how He has used this experience to "mold a particular people."

8William R. Johnson, Education In The History Of The C. M. E. Church, p. 14.
It would seem to the writer, as it does to other Christian Educators, that the C. M. E. Church could be a servant and "suffering" body of believers who have come out of the groanings of slavery to the joys that the Reconstruction period was expected to have had.

We, as a people, as a Church, as a Black body of individuals, should not ever forget that the local Church's educational ministry can be developed only when this new understanding of God, man and the world form some kind of relationship that would bring into existence, a harmony or the harmonies that incorporate the mind, body and soul to pursue Christian Educational advancement for all God's children.

It seems to me as if there is an effort to find the clue or meaning to Christian Education. And I would agree that a good or precise definition is sought after. For some reason theology is trying to be placed at the center of the meaning of Christian Education. It is hard to put one's finger on the exact answer, realizing that there are difficulties in every endeavour anybody or organization undertakes.

R. C. Miller explains in his terms the pressing issue of Christian Education:

"The major task of Christian Education in today's society is to discover and impart the relevance of Christian truth. The one missing thing or should I say, topic in the educational scheme is theology. Theology properly interpreted, gives the answer to most of the demanding educational problems of the day."

-17-
Clues and other techniques suggest probable answers to define Christian Education even with the use of indoctrination, but the answer we want has not yet come to satisfy our expectations. The answer that everyone will agree with will never happen in a lifetime; yet, someone will always be opposed to a meaning of certain terms. It does not mean that one should stop trying to find suitable answers to pressing questions. This statement may give extra light to Christian Education:

The answer is that theology is not the center. The center of the curriculum is a two-fold relationship between God and the learner. The curriculum is both God-Centered and experience-centered. Theology is 'truth-about-God-in-relation-to-man.' In order to place God and man at the center of the Christian Educational method, we must have adequate knowledge of the nature and working of both God and man, and of God's relationship to particular pupils. 9

It is evident then, that the basic source book of Christian Theology is the Bible. Our concern for theology as the background for all Christian Education, is the relationship between God and man. It should not be forgotten in our Christian experience, that the source of all authority and all freedom and knowledge is of God. And from that, the theological and sociological understandings are better compared, as they relate to Christian Education.

GOVERNING AND ORGANIZING OF LOCAL CHURCH PROGRAMS

There have been great persons who have helped shape the world of Christian Education in order that others may learn and become leaders in this vast steadily growing reality. Such pioneers in this venture are: Desiderius Erasmus (1466-1536), who was a Christian humanist; John Colet (1467-1519), a student of canon and civil law at Oxford, who lectured on the Epistles of St. Paul

and other books of the Bible; Ignatius Loyola (1491-1556), who founded the Society of Jesus, a Spanish gentleman who served first as page at the court of Ferdinand and Isabella. He was soon converted and became a priest. Others were such greats as Count Nicolaus Ludwig Zinzendorf (1700-1760), a reformer of religious education and author of two thousand hymns, and finally, Fredrich Daniel Ernt Schleiermacher (1768-1834), who felt education is an art which deals with one department of ethics. "No theory of education can be satisfactory which is not based on a theory of the Good, for it is the purpose of education to produce a moral being who will eventually identify himself - the State, the Church, the knowledge which men possess and share, the intercourse they have with one another through commerce and social life."

From the above pioneers one can see just how early Christian educational understanding had gracefully come to express its fine fruits for our religious growth. The essential function of a specialist, like those above, aid in the erasing of doubt of Christian Education in the Church.

The administrative tasks, which only an efficient director of Christian Education can perform, is vital to our Church, its witness and growth. Here are six steps that give significance in the type of person(s) wanted to work in such a capacity. (1) A person who will compose the Quarterly Conference, (2) That person who must have Christian Education ability in organizing the local boards, (3) The Director of Christian Education becomes head of the local Board, (4) That a Christian Educator be elected at each

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Episcopal district, (5) That qualifications of the Director of Christian Education be defined, and (6) That official or the officials of the local Church assess the salary of the Director of Christian Education.

It is not popular to plan "any old" program. This humble servant, the Christian Educator, has to keep in mind that educational ministry is ministry, educational ministry is developed locally, and educational ministry emphasizes systematic study. With these thoughts in mind, he/she is then ready to take on the awesome responsibility—the administration of Christian Education.

Primarily, the work of the board is to be organized into three divisions: Children, Youth and Adults.

Let us look briefly at two questions that cover the area we are concerned about.

1. How is the Local Board of Christian Education structured? Christian Education is to be a program of the entire congregation, developed locally for the purpose of meeting the needs and concerns of the people on the local level.

2. What is the membership of a local Board of Christian Education? Those elected are the chairpersons, vice-president, secretary, and treasurer. There should also be elected a chairperson of division of children's work, and so forth.
One must come to some conclusion that these Boards have endless problems that exist without answers to them or can't always be resolved.

It is not always easy to come up with plans for educational ministry, not even in the local Church. The task includes looking for and using people who are both knowledgeable and dedicated to the development of an effective and meaningful educational ministry for the Church.

As Bishop Coleman stated in his work:

The Board can get off to a good start by selecting as its members people with ability and good judgement who are whole heartedly devoted to the Church and the cause of Christ. Members of the Board of Christian Education should believe in sound educational methods and be willing to study. They should be chosen because of their general fitness for the task and their interest in the whole job of Christian Education. 11

QUALIFICATIONS AND STEPS IN EVALUATION

Furthermore, members of this C. M. E. Department must contribute to the renewal of the educational ministry. This means or this can be done by the use of four important factors that must happen if the administration of the educational ministry is to survive.

1. The leadership must do these two things: Move from dependence to intradependence.

2. In developing its educational ministry, the leadership must seek to move from a static definition to interpersonal pro-

11 C. D. Coleman, Christian Education In The Christian Methodist Episcopal Church, p. 10.
cesses, which means it must no longer put its emphasis on job analysis, but rather people.

3. All Boards must work for the total welfare of the educational ministry of the Church.

4. As looked upon internally, the Church's educational ministry must seek to move from a control to responsible position in educational development. What this means is, the responsibility of the groups, boards or departments should be held accountable to the Board of Christian Education, for their part of the administrative services.

In light of these steps, constructive educational ministry is quite possible and results in moving to continued new goals.

The most important qualification of all is Christian experience. Only a person who has genuine Christian character can really help to lead others in Christian growth. And one who knows from which it (Christian Education) sprung can better tell others of it and its purpose. To reach the deepest understanding of Christian Education, whether in history or at the present, one must begin with Christianity itself and proceed thence to education. "For Christian education did not come to being as a body of devices set us apart from a living Church. Rather, Christian education flows forth out of something far greater than itself, that is, out of a living religion."¹²

Other qualifications are the ministry of Christian Education should have leadership ability, love for the people, the potential for growth, dedication, manners and appearance.

The evaluators are teachers, counselors nad other designated educators of the local Church. Evaluation includes self-evaluating, the administrator, and administrative groups. The Board of Christian Education evaluates educational courses, and finally, the local Church as a whole, will aid in making this process one of success.

There are steps that are always of great importance when evaluating.

1. Identification - The area or program that needs evaluating.
2. Decision - It must really be a commitment of one's self.
3. Schedule - It is always important to set aside a time in the group's agenda for its affairs.
4. Definition - There must be a clear description of what is to be evaluated.
5. Responsibility - People must be enlisted for any of the special tasks in connection with evaluation.
6. Criteria - Standards of evaluation must be defined or refined. This means to examine the goals which are established, and if necessary, restatement of goals in terms of
7. Design - There must be specific plans or a specific plan and tools for the data that are to be discussed and carried out.

8. Data Gathering - Ask questions and collect information for good educated answers to Christian Education.

9. Interpretation - To make or get good sense out of the information gathered to see how patterns, trends, strengths, failures, successes, and needs to have a good educational ministry.

When making evaluations, one cannot neglect children. The most formative influence in education in the past thirty years has been the information provided by the psychologist who deal with 'how children think,' and the ages at which these thoughts may develop.

Harms has three-fold classification in relation to children.

A. The fairy-tale stage 3 to 6, suggest they make no distinction between religion and fairy-tales.

B. The realistic stage 7 to 12, suggest that children religious thoughts seem to be influenced by the fact that they are then learning rapidly about the nature of the material world.

C. The individual stage 12 through adolescence.
They do not advance into the third stage, because interpretations of religion are developed. And all of them do not complete a course of religious growth.

In this analysis, it can be determined that the need for evaluation is good, interesting and informative, so that the needs of all are met with a strong desire for learning. Religious Education is important in that:

The Education Act of 1944 made collective worship and religious instruction in accordance with an agreed syllabus obligatory in both county and voluntary schools; no other aspect of the curriculum was so specific in the act.13

Before concluding this part of the paper, it is good to notice one of the most interesting educational programs in the C. M. E. Church. A Vacation Bible School is a School of Christian Education for all ages conducted by the Church. It was originally called a Vacation Bible School because it appealed primarily to children and youth who were on vacation from the public's school.14

This specific organization has molded the minds of many because it sure did exceptional things for those who sought after theological discernment through Christian Education.

As stated earlier, the upcoming pages are going to deal mainly with programs, curriculums, church education programs, developmental programs, and resolutions in Christian education.

Some particular programs in the Church are sports, audio visuals,

13Gene A. Getz, The Vacation Bible School in the Local Church, p. 15.

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speakers, talent shows, and many other educational and non-educational activities. The importance of the programs are not just to express the existence of Christ, but to create interest in the church-school, directing its efforts in building attendance and a desire to grow wholistically. With these types of thoughts in mind, the Christian Education programs at the Church have a chance to survive.

**CHURCH EDUCATIONAL PROGRAM, PLANNING AND RESOLUTIONS**

The C. M. E. programs, are more than three-fold. Theologies, Philosophies, Church history and mission are only a few of the facets that are a part of the administration of Christian Education programs. But one should not overlook the many reasons as to why these different studies exist. Studies are done or executed so that each person on every level may be reached.

The doctrines and studies of the educational programs in a Church bring to mind, the Episcopal Director of Christian Education. The Director directs training programs, organizes and directs an episcopal program for children, youth an adult ministries, develops programs and submits budgets for Christian Education programs. He discovers, enlisted and trains leaders for all phases of Christian education. He/she also aids in determining new goals, objectives and program ideas. Although these are just a few of his many tasks, they help to make the whole Christian education program broad enough to cover the needs of the people engaged in them.

Sometime surveys can be a crippling agent rather than a healing agent. I took an unofficial survey of some persons around the Atlanta complex, to see how they felt about Church programs. The younger people said "We don't thing the older ones want us to do
anything, but sit back and watch them get all the glory."

There have been means to stop this type of attitude. From resources of Christian Education in Dr. Jackson's class, there were several steps that could be very useful in involving everybody: (1) Clarification of mission goals of your congregation (2) Looking at the Church School and (3) Choosing a specific curriculum. Only three were listed. From these one has an idea of what we do not have. Efforts have been made to secure additional information, but to no avail.

If one would want a better understanding of the curriculum program, these are five steps that could help a Church organization or plan to become successful.

1. Learn the objectives
2. Think about your learners
3. Select learning experiences
4. Review materials
5. Check resources

When planning, one should remember that people who enter our Churches come from a threatened, frustrated, and confused society sometimes. Social institutions in which a person may have placed himself crumbled because of loss of confidence. "The cherished ideas of yesteryear are no longer true today." What can I do? He cannot escape from the world, and yet he may no longer feel at home in it. He is in the world and true enough he has to deal with it and his ever present obstacles.

Being influenced and shaped through his experiences, he falls
victim of life's currents, and finds himself standing alone in the
stream of life. But if any program or person is going to be a
success, there should be arrangements made to fight the swift currents,
so that finding meaning in what is done, removes the darkness and
sits hope "in the marvelous light."

For Example: From this type of awareness settings may be made. Here in a community which is considered trans-
ient but eternal, one is able to find his own true identity, life's meaning, his redemption. These benefits only come when the setting is re-
lated or meet the needs of his/her life style. 15

The planner and policy makers represent the various boards and committees, namely: General Board of Christian Education, Religious Committees, Local Churches and others plan strategy and make poli-
cies for the on-going processes of Christian Education, which sets certain standards for the revamping of old programs and invention of new ones geared for today's young people. Especially if it is
musically based, then they are satisfied.

After taking a look at what a setting should include, another segment of planning comes to mind, and it is methods for learning. From this, one of the most disturbing things is the system of Chris-
tian Education. It is viewed in that we have changed remarkably
through the years. In "light of that" we tend to teach the way we
were taught twenty, thirty or forty years ago.

If one is to use certain methods to enhance the Christian Edu-
cation program on a local level, these six questions are addressed, Gilbert did conclude to say, "I think it is far more important what
I teach than how I teach."

15 W. Kent Gilbert, As Christians Teach, (Philadelphia: Fortress
Press, 1962) p. 72
1. It is, the Christian Education program, consistent with the educational objectives? Answer: If we proceed in a way that is inconsistent with or runs counter to our aim; we cannot hope to accomplish what we set out to do.

2. Is it the best tool for the job? Answer: A method may be one way of accomplishing an end without being the best way.

3. Does it involve the learner? Answer: If one is to learn, he must be involved in a teaching-learning process.

4. Is it suited to the age level? Answer: Time is a precious commodity in Christian education and it is hardly wise to expend it upon activities which are unsuited to the age level of the pupil.

5. Does it take too much time? Answer: Since time is a factor, the teacher should try to estimate the amount of time which may be required by a proposed method.

6. Is it practical in our situation? Answer: It is practical unless a group(s) meet in certain areas to perform a certain activity and confusion causes the activity to be abandoned, due to menace known world-wide: Non-cooperation.

Many methods are used and questions asked in order that one might come up with the proper method. In any given situation, many questions are asked and many are left unanswered. But there are some resolutions to some of the problems that may create disorder in local Christian education settings. In limiting our activities, yet making them interesting and meaningful, we could possibly close the gap that causes these disharmonies.

Here are a few resolutions:

Whereas, the Board of Christian Education needs to have an operational fund for the purpose of communications and other necessary expenses:
Be it resolved that the Annual Conference provides the Board with a budget in accordance with paragraph 393.9 of the Discipline.

Whereas, it is true that many pastors and others send an encourage their young people to attend Leadership Training School, however, it is also true that some pastors don't send anyone to the Leadership School:

Be it resolved that all pastors make every effort to support the Leadership School, by sending their youth to attend it.

Whereas, the literature and other publications of the Leadership School are vital for a program of Christian Education.

Be it resolved that a committee be appointed to select literature which is appropriate for each age group.

Whereas, the ages of the youth sent to the Leadership School range from 12 to 18; and whereas, with difference in age goes a difference in maturity.

Be it resolved that the youth be divided into classes according to age.

As we continue to look at resolutions for local Church programs, one of significant importance comes to mind. That particular program is Christian Education. We shall look at some resolutions designed not only to enhance youth involvement, but adult participation as well.

Whereas, the total activity of the local boards of Christian Education has been limited to Sunday School and Christmas and Easter programs;

Be it resolved that the local programs of Christian Education be broadened to include a regular course of study involving Training Classes, Bible Studies, and Seminars.

Whereas, the emphasis of Christian Education has been youth activities,

Be it resolved that the pastors and local directors of Christian education plan and implement a program of Christian Education that would include adult activities.

Whereas, education is very much an essential part of Christian growth, and whereas experience is also a part of being educated.

Be it resolved the youth officers who were elected or those being elected in the Conference, participate in the planning of the
Georgia Annual Youth Conference.

The operation of such programs or resolutions as those mentioned thereto, can aid in developing a very fine educational, exciting venture for all persons who want to take part and learn Christ and other Church functions as well.

Every member of the Church is affected by its Christian education agenda. It is not arranged to meet only a few people, but rather it aims at covering the entire age group - economically, socially and spiritually. It is realized that everyone is not pleased with its Church's Christian structure. But some steps must be taken if any program is to be drafted and worked out. This is simply done by looking at the needs of the Church. In doing so, if all are on one accord, then these goals and objectives have a chance to grow and work successfully.
CONCLUSION

In order for any local Church to have an effective and meaningful program in the area of Christian education and in order for any local Church to fulfill its educational ministry, it is necessary to know and understand what is asked of Christian educators in this fast moving society. This paper has suggested plans for strengthening the work of Christian educators and helping them to accomplish their mission of teaching others about the Church and its purpose.

Bishop Holsey paved the way for the Christian Methodist Episcopal Church to organize and execute an effective program of Christian Education. However, the Church must still be ready to make the needed changes in our educational system so that it can continue to be an active participant in the overall educational process. This must be done, not only on the local Church level, but on the national and international levels as well. R. C. Miller states:

"The failure of the Church to grasp the purpose of Christian Education and to impart Christian truth is a fundamental weakness in practically all educational theory."

The Churches must not fail to fulfill the purpose of Christian Education if it can refine its goals and objectives, doing this will enable it to create a good theologically sound program for the Church and its mission in the world. That mission is to educate the whole person for the service of God and man.
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tr>
<td>1869</td>
<td>Committee on Education formed for Black Constituents of M.E.C. South</td>
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<td>1886</td>
<td>Commission on Education formed in M.E.C. South</td>
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<td>1890</td>
<td>Commissioner of Education, C.M.</td>
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<td>1898/1902</td>
<td>Epworth League formed, C.M.E.</td>
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<td>1914</td>
<td>Gen. Board of Education formed, C.M.E.</td>
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<td>1918</td>
<td>Gen. Board of Sunday School formed, C.M.E.</td>
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<td>1934</td>
<td>The Board of Religious Education</td>
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<tr>
<td>1950-</td>
<td>The Board of Christian Education to present</td>
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