

ST. MARK'S CHRISTIAN EDUCATION PROGRAM

A Report to the Co-Directors of Christian Education

Christian Education Dinners: Parishioner Conversations About St. Mark's Christian Education Program

St. Mark's is an open community, welcoming people wherever they are on their faith journey. We celebrate the gifts of God that empower us to engage boldly in the struggles of life and to care for others with love, justice and compassion. St. Mark's Mission Statement

Background

Earlier this year, Co-Director Don Lipscomb requested that we arrange dinner conversations to provide opportunities for parishioners to discuss the Christian Education Program at St. Mark's: What they valued, what they thought needed improvement, what the program could offer to enable St. Mark's to live into our professed "open community" ethos and what would assist members "to engage boldly in the struggles of life with love, justice, and compassion," as our mission statement declares.

We asked members to host the dinners, facilitate and record the discussions, and the Vestry, Pillar Heads and other parish leaders to attend and encourage others to participate. Kenn Allen, the Vestry, and the Co-Directors responded positively and actively invited parishioners to attend. Paul Abernathy strongly endorsed participation and was highly supportive of our efforts. Announcements were made on Sundays, notices were published in the church bulletin and on the church website, and signup sheets were posted. Parents of young children and recent newcomers not currently involved in the program were also invited.

Everyone was invited to join in the conversation:

Christian Education at St. Mark's has long been a vital complement to worship and key to creating a sense of community. For CE to keep pace with the changing circumstances and concerns of our lives, the program needs our periodic input. Is CE part of your life and the lives of your children at St. Mark's today? If so, why; if not, why not? How can it be more relevant and accessible for you in terms of course offerings, teaching methodologies, and class scheduling? At the same time, how do you see the CE program serving the parish as a whole? How can it help us "to be an open community ... and to engage boldly in the struggles of life with love, justice, and compassion," as our mission statement urges? How, can CE prepare us to engage more fully in the wider world? These are questions the CE directors are posing for facilitated discussion at community dinners to be hosted by parishioners in their homes. We welcome one and all, newcomers as well as longtime members – the CE program is for everyone and wants to hear from everyone.

Dinner discussions were hosted at ten homes located throughout the Washington area during the period March 12 to March 21, 2010. The discussions were guided by designated Facilitators and were recorded by Scribes; more than 120 parishioners attended.

Summary of the dinner discussions

Many useful and creative ideas were expressed as to what is working and what needs improvement in the Christian Education program. Participants spoke of what would attract them to become more engaged – or engaged at all - and what programmatic, logistical, financial and time issues prevented or limited their involvement. Some comments were mentioned frequently; others appeared to have been singular. The discussion format does not permit us to quantify these responses; rather, what follows is our attempt to identify common themes, guided by a close reading of the Scribes' notes, discussions with Facilitators and other dinner participants. Detailed excerpts from participant comments are set forth as an **Attachment** to this report.

The “Promise” of Christian Education: The dinner discussions affirmed that over many years Christian Education, as offered at St. Mark's, has left an indelible stamp on the character and ethos of this parish: the value we place on questions over answers; telling our stories and gaining insights from the stories of others; and taking responsibility for own spiritual direction and how we use the gifts we have been given to care for others with love, justice and compassion. By acknowledging vulnerabilities, and owning up to, and being able to forgive our too frequent tendencies to “miss the mark,” we hold the promise of becoming more empathetic to the human imperfections of others. Recognizing inherent tensions that inhabit everyday living, we can strive to respond more faithfully, acknowledging our dependence on the ineffable power that enables us to make sense of the mysteries of this life.

Central to the attraction of CE classes is the potential for community building: deep participation in classes facilitates intimacy and bonding, a palpable assurance of one's belonging to a special community grounded in the promise of faith. A well structured education discipline has the capacity to support us in the evolution of our life long spiritual journeys. The promise it offers is the possibility that we can become accountable to something greater than ourselves alone, however we experience the presence of a spirit of continuing creation that imbues our lives.

Also mentioned was the opportunity to explore issues of great importance in a group where participants could freely express themselves and reveal their struggles without judgment. Such experiences, most particularly growing out of the Confirmation and Life, Community and Faith classes, often led to long and deep friendships. These small class-based communities provided a base from which to explore entry into the wider church community. Participants favorably noted the variety of class offerings: functional and non-functional, short courses and courses with residential weekends, Biblical-centered and experiential life issue explorations. Similarly, they mentioned the benefits of both Catechesis of the Good Shepherd and functionally-led courses for children. Some expressed interest in exploring the benefits that might be gained from a greater understanding of the unique values and benefits to children that are derived from these distinct disciplines. Such discussions might serve to work through divisions that have arisen over the education of our children and thereby help enrich their educational experience. Other educational courses favorably mentioned included Education for Ministry (EFM) and the Guild for

Psychological Studies. For more details, see **Attachment: I. What participants said they like about/how they benefit from the Christian Education Program.**

The “Cost” of Christian Education: Participation in the Christian Education Program is not without its costs. In an increasingly hectic multi-tasking atomistic society, where we are pulled in all directions, we value our “free time” and want to invest it wisely. Attending, teaching, or supervising classes takes time, lots of time. Classes must vie in the marketplace of work, family, friends, and community for our time and commitment. Often working long hours, we want to spend time with our families, particularly as parents of young children. Other impediments are the high cost of retreat centers on residential weekends, particularly in the present economy for those with limited or fixed incomes. Consequently, it is increasingly difficult for program leaders to fully enroll multi-session classes, with one or two weekends, such as LCF. As a result, teachers and supervisors may expend wasted efforts in preparing for no-go classes, and the church, in some instances, may be obligated to pay for or forfeit deposits for unused retreat facilities.

While functional education has been the heart and tradition of the Christian Education program for many years, it is not universally attractive to all parishioners. For some, it is perceived insufficiently “Christian-centered;” some characterize it as psychological “naval gazing” led by teachers untrained to serve in such a role. Because teachers are insufficiently schooled in the Bible and Christian lore, some believe it is neglected in our classes. To others, critics missed the point – the power of the functional approach to Christian Education is all that is about how people, in fact, act on a day-to-day basis on their professed Christian values when they are up against it, living in the tension, caught between conflicting values. Not surprisingly, these countering views are often the result of one’s initial experience with functional education, the Confirmation or LCF classes. If their experience was unsatisfactory, they are often disinclined to take another functional course even if the first course was taken long in the past.

While not directly addressing these conflicting perceptions, the program has expanded its offerings in recent years to include both functional and non-functionally taught adult and Sunday School classes. However, questions were raised about how the types and subject matter of classes is determined. Some asked about how the Christian Education program is governed and Co-Directors are selected which suggests the need for more transparency in the program.

While there is high value received by those who are involved in the education program, there are considerable costs as well. Planning and teaching is labor intensive for teachers, supervisors, Co-Directors and program administrators, especially for Sunday school teachers who have year-long obligations to the program. Given different perceptions about Christian Education at St. Mark’s, involvement in the program is not without controversy; misunderstandings and hurt feelings are not unknown. Often, controversial issues are not directly aired, and hence not openly discussed and resolved.

Because of conflicting time commitments, efforts to provide initial and ongoing training to teachers, especially those new to the system, have not been successful. Unlike the music program, only limited staff support is provided on a regular basis to the program. Likewise, there is no standing Christian Education Committee to assure program continuity, provide training,

assist in the transition of Co-Directors who are replaced biennially, conduct long-range planning, elicit parish views about the variety and quality of class offerings, or otherwise develop ways to strengthen and better market the program.

Finally, the demographics of potential program participants raise significant questions. Older parishioners continue to find value and consequently continue to attend adult education classes, although their willingness and ability to attend classes scheduled at night is becoming a barrier. Children at all levels - a growing and vibrant part of our parish - are heavily enrolled in the Sunday School program. As one participant remarked, "We have a donut – plenty of kids and grey heads but where are the 20's and 30's?" This continuing lack of involvement by young adults and parents of young children leaves many concerned about the future of the program. Whether this is the result of unfamiliarity with the program, time and competing interests, lack of offerings that address their concerns, insufficient marketing, or other factors are subjects for further discussions. For more details, see **Attachment: II. What participants said they don't like/what gets in the way of their participation in the Christian Education Program; how things could be improved.**

Revitalizing the Christian Education Program: During the dinner discussions, participants offered some intriguing suggestions for might attract them and others to take more classes at St. Mark's. They ranged from alternative times – such as before the 5:00 Sunday service - and locations – classes at parishioner homes; camping retreats. Others suggested the need to better explain what the classes are about – as one person remarked, because there is insufficient information about the focus of classes offered, "I have to sign up blind." Another suggested an expanded use of the church website as an education information center. Yet another, in advance of class, teachers could create a blog about the course; during the class, class members could weigh in on the blog. For more details, see **Attachment: III. What participants said would make it easier and more tempting to take Christian Education classes.**

Participants also suggested a variety of classes they would like to see offered at St. Mark's, such as "Parents and Children--Moving Forward Together" (a class for parents and their children); "My Gifts, My Legacy;" "Things We Don't Talk about at church;" a drop-in discussion group (older teens/newcomers): "Making Sense of the Non-Sense of Life: Religious Implications of Stories Ripped from Today's Headlines;" "What is it to be a Matriarch, the Encore years;" "Women to Women" evenings once a month; same for men; "What Does it Mean to Call Yourself as Christian?"; "Living Single;" Short courses for men and women separately meet together for a weekend; "What Christian Education is All About;" functional classes focused on situations we'll all be encountering, like retirement, aging parents, parenting teenage children; Christian classes so I can understand my relationship to God; a class about the Shelter Project; "Losses and New Beginnings" and "The Sting of Death." For more details, see **Attachment: IV. What participants said about classes they would like to see offered.**

Supporting the Christian Education Program: Participants made suggestions for improving how the education program is structured, supported, and directed. Among these were creating a Christian Education Committee to provide continuity and support for the program; hiring a Christian Education Director; making the program more open and accountable to the parish; holding an annual Christian Education program meeting for the parish as required by the charter;

increasing teacher training; providing more office support in doing mailings, compiling lists of newcomers for use in class recruitment, etc.. For more details, see **Attachment: V. What participants said would improve the quality of the program and support its leadership.**

Our Recommendations

As excerpted in the **Attachment**, there were many helpful opinions offered during the dinner discussions that deserve careful consideration. They identify program strengths, areas needing improvement, and possible solutions. Among these, we strongly recommend consideration of the following actions because we believe they may hold the most promise for effectively addressing the issues most frequently raised during the dinner discussions:

1. **Create a Christian Education Committee/Board of Advisors.** An initial first step toward addressing the numerous comments made during the discussions may be to create a Christian Education Committee or Board of Advisors. There exists no standing Christian Education Committee to provide program continuity, enhance teacher training, conduct long-range planning, and develop ways to better market the program. Such a body could serve multiple functions, both to assist the Co-Directors and provide continuity in the operation of the program, an essential function given the turnover of Co-Directors every two years. It could make a significant contribution by assisting with some of the program-related responsibilities that the Co-Directors may not have sufficient time to address. The work of the Co-Directors is often daunting - class selection and scheduling, teacher and supervisor recruitment and oversight, monitoring classes, publicity and communications, preparing a class catalogue, parent-teacher relations, Sunday School curriculum development, retreat accommodations, budget, revision of the Charter and Bylaws of St. Mark's Christian Education Program, etc. – all with limited funding from the church. Given these many duties, extensive recruiting is required to fill these positions with experienced parishioners. A Committee/Board, composed of experienced education program leaders as well as those involved in other parish pillar programs, relative newcomers to third-agers, would help assure that the program benefits from the views of all segments of the parish. Such a group would also serve to make the program more open and accountable to the parish. One action would be to reinstitute the annual Christian Education meeting for the parish to discuss what's working, what needs attention, and any issues of special concern as specified in the current Charter.
2. **Employ a church staff Director of Christian Education.** Christian Education is the largest and most complex lay volunteer-led program in the parish. Because of their other responsibilities, only limited staff time is available to assist Co-Directors, supervisors, teachers and others involved in running the program. While a lay led program has enormous value, it is unreasonable to expect that parishioners, most of whom have full time jobs and parental responsibilities, have sufficient time to attend the myriad of details encompassed in effectively administering the Christian Education Program. As noted above, attention to these "details" often determine the success and quality of the program.

Like St. Mark's music program, which was formerly led by volunteers, we believe that the education program could greatly benefit from the experience of a dedicated staff

professional, especially in the area of teacher training. We do not envision the Director as displacing the Co-Directors. Obviously, to fit well at St. Marks would require any Director to fully appreciate the value of active lay leadership in the program which has served us well over many years. Rather, we see them as part of a team with their separate, distinct roles. Careful consideration would have to be given to apportioning the various responsibilities between the Co-Directors and the Director, as well as the clergy, clearly an ongoing, iterative process.

3. **Develop a plan for attracting new members and young families to the program.** As one discussion participant observed, new members and young families are the “donut hole” in participation in the Christian Education Program. Yet, they are the future Co-Directors, supervisors, teachers and class participants. Careful attention must be paid to this phenomenon and its causes not only for the future of the program but to assure that the program is able to identify and meet the present educational needs and preferences of this significant part of our community.

LCF and the Introduction to St. Marks are said to be essential “gateway” courses into St. Marks for newcomers. In recent years, some LCF classes have been cancelled because of a lack of sufficient enrollment. If increasing numbers of new members are not taking these classes, these gateway classes are not serving that purpose. We need to discover why it is occurring and what needs to be done. Two remarks from the dinners provide a clue: “The “old guard” pushes folks toward LCF, but it really was a transformative experience for me” and “LCF was an unbelievable experience. I didn’t want to take it but glad I did – it was one of the best things that ever happened to me.” If, as some have said, “there is a need to explain what functional education is” in order to attract new people to take this class, who is doing it and how is it being done? Since Intro class is much shorter than in the past, a regularly offered short course for newcomers specifically covering “What is Christian Education at St. Mark’s?” might fill this need.

4. **Consider alternative times, locations, and means and methods of teaching, and a greater range of classes to minimize costs and facilitate greater participation in classes.** Participants identified various barriers to taking classes at St. Mark’s - length of classes, inconvenient scheduling, conflicts with other church activities, and lack of parking. Older parishioners mentioned that they are reluctant to drive to church to attend classes at night. Some complained that little information was provided about what the courses were about.

Participants highlighted the importance of weekend retreats, both in the depth of sharing and in building trust and community. However, the fees charged by retreat centers were mentioned frequently as a deterrent to taking classes. At the present time, through voluntary contributions to the Penniman Fund, the LCF class is subsidized by covering the cost of the second weekend. Limited funds are also appropriated by the church for teacher training for the Catechesis Program and some scholarships are available for adult classes. The cost of our current program is a growing problem that must soon be addressed. Whether online technology can provide a viable alternative to the experience of face-to-face classes should

be considered. Holding classes in parishioners' homes located in different neighborhoods in the metropolitan area may attract those who find it inconvenient to drive to church in order to take a class.

Many class topics were suggested at the dinners that are worthy of consideration. If there was a common theme it was that "people are hungry to learn" and what they want to learn is both "more practical, functional classes focused on particular situations we'll all be encountering" and "more Christian classes so I can understand my relationship to God."

Conclusions

The purpose of this report is to inform those directly responsible for Christian Education at St. Marks, as well as the Clergy, Vestry, and other parish leaders of the views of those who participated in the March 2010 Christian Ed dinner discussions. Our hope is that this information will also engender discussions throughout the parish. A robust, responsive education program is vital to the life of the parish. We encourage parishioners to share their opinions and suggestions with our new Co-Directors. The creation of the Life, Community and Faith Class was the result of such parish-wide conversations. A wide ranging discussion of the Christian Education Program can occasion a similar opportunity for learning about the program, affirming what is valuable and fixing whatever needs improvement. The aim is that parishioners may find something of value that will support them wherever they are on their faith journeys. This can only strengthen the program.

Finally, we wish to thank the hosts, facilitators, scribes and participants in the dinner discussion groups for their thoughtful contributions as well as the outgoing Co-Directors, Don, Nadine, Heather and Brock, who reached out to solicit community opinion through this process. Their collective efforts will well serve the parish and Bobbi, Will, Penny, and Katherine, our new leaders of the Christian Education program.

Respectfully submitted,

Pete Eveleth
peveleth@loc.gov

Betty Foster
bettywesfoster@earthlink.net

Christian Education Program Dinner Discussion Coordinators

May 2010

Cc: Paul Roberts Abernathy, Rector
 Susan B. Pinkerton, Associate Rector
 Kenn Allen, Senior Warden

ATTACHMENT: Christian Education Dinner Discussions – Participant Comments

I. What participants said they like about/how they benefit from the Christian Education Program

- LCF class – changed – not as judgmental as formerly
- Want to preserve dealing with controversial issues in classes
- Built-in significant level of trust exists in these classes
- My men’s group emerged from a men’s class
- I welcome “functional education lite” classes, such art and music
- My closest friends are from our Confirmation Class
- When LCF really works there is great bonding and then you have a family in the church
- LCF provided depth in exploring issues
- Classes with weekends make for stronger bonds
- The “Tom & Ann” exercise brought the class together
- CE “expands my life” – serves as counterpoint to my work life
- Hearing others’ stories connects me to a larger “folk”
- CE courses are relevant to my life
- Love a safe place to learn about myself & God in relation to others – I want that kind of community
- Like class taught after sermon seminar about historical Jesus
- Teaching and supervising classes is highly rewarding; the teaching team is a class within a class – close friendships result; get to teach and learn from the Rector and other very skilled teachers
- As a teacher, I can explore my issues in greater depth than I would if I were just taking the class
- I feel like I make a significant contribution to the church as a teacher and supervisor
- I get to know new people coming into St. Mark’s
- Many of my closest friends at St. Mark’s are part of the Christian Ed program
- “Rolling Away the Stone” – great weekend
- Teaching “Children of Aging Parents” helped to build relationship with my siblings
- What I learned helped me to take that out into the world
- You hear in depth from people when you are taking LCF
- LCF was an unbelievable experience. I didn’t want to take it but glad I did – it was one of the best things that ever happened to me
- Our closest friends are from our Confirmation Class
- People are hungry to learn
- Children need the functional part, too. It seems to be working for kids
- People want to study the Bible
- I get more out of teaching than I do taking a class
- “Decalogue” was a great class – more of my brain is activated
- Func Ed seems rambling until something clicks, then you have an “aha!” – a new way of understanding, a different thinking process

- The “old guard” pushes folks toward LCF, but it really was a transformative experience for me
- Beauty of CE is its lack of dogma
- I learned to open up/options have been amazing
- Classes are the training ground for the battles of life
- Helps me make sense out of my life – a forum to explore my life and about others’ lives
- Keep learning, keep being challenged
- Functional education provides a structure, a safe place for people to talk about what really matters to them

II. What participants said they don’t like/what gets in the way of their participation in the Christian Education Program; how things could be improved

- Too much effort, time and money required (multiple observations)
- Don’t need class as therapy when it’s CE. Been there, done that. Want something more directly Christian format.
- Barrier is not understanding what classes are about
- Need to do away with the term “functional” because it gets in the way
- Don’t teach – no time - training not offered at convenient time
- What do you do when the class is over – what is the take away?
- Sunday school looking too traditional – looks like indoctrination
- Want a window into what’s going on in Sunday School class – wants PTA night
- Not taken classes lately – not my issues or something I can learn from – don’t feel stretched
- LCF didn’t have much substance, didn’t review the history of the church
- Too much work required of teachers to teach a functional class
- Don’t want to take classes requiring a weekend away
- Not clear what the classes are about
- Felt forced to be involved in Christian Education – consequently was not a good experience.
- “What is an Episcopalian” class was not consistent attendance, hence not a trust group
- Don’t understand the terminology; want insider nomenclature to go away
- Need to clearly define what Christian Education is at St. Marks
- Need more clarity on what is a “Christian community”
- Don’t feel supported; don’t have a feeling of real community at St. Marks; go elsewhere I have friends that make me feel confident
- Have baggage about “church” from childhood that gets in the way
- Need to explain what functional education is
- Need to learn by looking at how we act that points to our religion
- St. Marks naval gazing – too much introspection and not enough going out
- Want no more “reporting back” after meeting in small groups in classes
- I don’t feel excitement from the program
- Want classes to be more directly Christian
- Too much introspection, not enough going out

- Need more centralization of Christian ed. Program, more clarification
- Web site needs to be more informative – communicating of what’s going on is not working
- Watch out that the vocabulary we use is not turning people off
- Seems that there is an all or nothing involvement with no middle ground – SM is the church of the involved
- Can we incorporate God/Jesus into our dialogue? Desire to be more Bible-centric and designed by professional theologians
- Hoops/rules for leading classes – need some constancy
- Insufficient description of the focus of classes offered – have to “sign up blind.”
- People want to know where they will end up before they take the trip
- Would like to have the teaching team composed of teachers from different generations
- Sunday School teachers can’t attend Sermon Seminar
- St. Mark’s is somewhat of a secretive club
- Class was not a core group we met with regularly – thus we are less involved
- Func Ed is a mixed bag; the quality of facilitation is uneven. There are both good and bad classes. Lots of psychobabble

III. What participants said would make it easier and more tempting to take Christian Education classes

- Better descriptions of classes – problem with marketing of the classes
- Can LCF be repackaged so it can be easier to describe to potential participants?
- It takes a personal invitation to take the class, not just an email which a person can delete
- Make short, personal statements at announcement time
- In advance of class, teachers could create a blog about the course; during the class, class members could create/continue a blog about the class
- Better space for adults in basement, like adult size chairs
- To better reach different demographic groups, use the technology they use to communicate – one size doesn’t reach all
- Church should pay for the classes
- “Mission moments” during the service – share what we’ve learned through CE
- Publicize, by personal testimony, that taking/teaching classes offers a significant bonding experience
- Get to know people better by doing things together: incorporate this concept into the classes
- Have “home” classes throughout the metropolitan area not requiring people to have to drive to St. Marks
- More Sunday afternoon classes, perhaps a class preceding the 5:00 service
- Stress that functional education provides highly useful tools that can help decipher & demystify life’s problems
- Functional education should be the basis of more short courses for folks who are unable to take LCF because of \$ or time constraints
- Have some one-day classes – w/ pot lucks

- Website should be the one place to get all the answers about classes, who's teaching, who to contact, link to emails for signing up and learning more – list what's available by the month – helps with longer term planning
- Consider a camping/class retreat
- Personally interview those who aren't taking classes to discover what changes would have to be made in scheduling, etc. to get them to take classes
- Online classes like the online class for women
- Offer classes on Sunday morning when tour are already in church
- Provide child care from 9:45 – 10:45
- Teach class during time Children's choir meets
- Afternoon classes on Saturdays and Sundays
- I would like to see the Catechesis training done in a functional manner
- Shorter functional classes – one session, followed by a weekend, followed by a closing session
- Provide scholarships on gradual scale based on age and economic condition - it's embarrassing to ask for one

IV. What participants said about classes they would like to see offered

- "Parents and Children---Moving Forward Together" (a class for parents and their children)
- "My Gifts, My Legacy"
- "What is it to be a Matriarch?, the Encore years"
- "Things we don't talk about at church"
- Drop-in discussion group (older teens/newcomers): "Making Sense of the Non-Sense of Life: Religious Implications of Stories Ripped from Today's Headlines"
- Offer evening Women to Women once a month; same for men
- "What it is to be a Christian?" "What does it mean when you call yourself as Christian?"
- Short courses for men and women separately meet together for a weekend.
- "What Christian Education is all about" (w/o a weekend).
- "The Washington Post and the Bible."
- Women's Bible Study"
- Have a class before and after the Shelter Project
- "What separates us" – a functional course.
- I would volunteer to teach "The Sting of Death"
- Want more Christian classes so I can understand my relationship to God
- More variety
- Want children to learn the lore
- Want our community to have the capacity to entertain the ambiguities of life
- Creation of a community that accepts others
- Meet with younger members and parents of young children to find out what kinds of classes would interest them
- Bible and gospel oriented classes
- Bible stories that speak to practical applications in my life

- Provide time for parents to meet and discuss their issues
- Offer a class on anxiety – using the Anxiety/Sin categories
- “Losses and New Beginnings”
- As an elder, have increasing need to give back, share wisdom
- There is fragmentation of our congregation – I dream of some kind of class which would bring younger and older people closer together – an intergenerational weekend
- We need to focus on Ch. Ed. We need diversity. We need to have it all – more classes offered and more people taking classes.
- Rick Weber could do a beer brewing class
- “Trauma and Healing”
- “Living Single”
- “Me and My Money”
- Like to see more practical functional classes focused on particular situations we’ll all be encountering, like retirement, aging parents, parenting teenage children

V. What participants said would improve the quality of the program and support its leadership

- Hire a Christian Education Director – we have a music director
- It would be wonderful to have a CE Director
- The education program is complex and very time consuming – class selection, scheduling, recruiting teachers and supervisors, monitoring classes, publicity, class catalogue, etc.
- Co-Directors need more support to carry out their many responsibilities
- Make clear that classes are open to everyone
- Need more support from the office in doing mailings, providing lists of newcomers to contact, etc.
- Create a Christian Education Committee to provide continuity and support for the program
- Make the program more open and accountable to the parish – hold annual meeting for the parish as required by the charter
- There is a lack of continuity in CE. Perhaps we need an employee to direct and support the program
- Sunday school needs teacher training; an established, substantial, and developmentally appropriate curriculum; and class and teacher evaluations