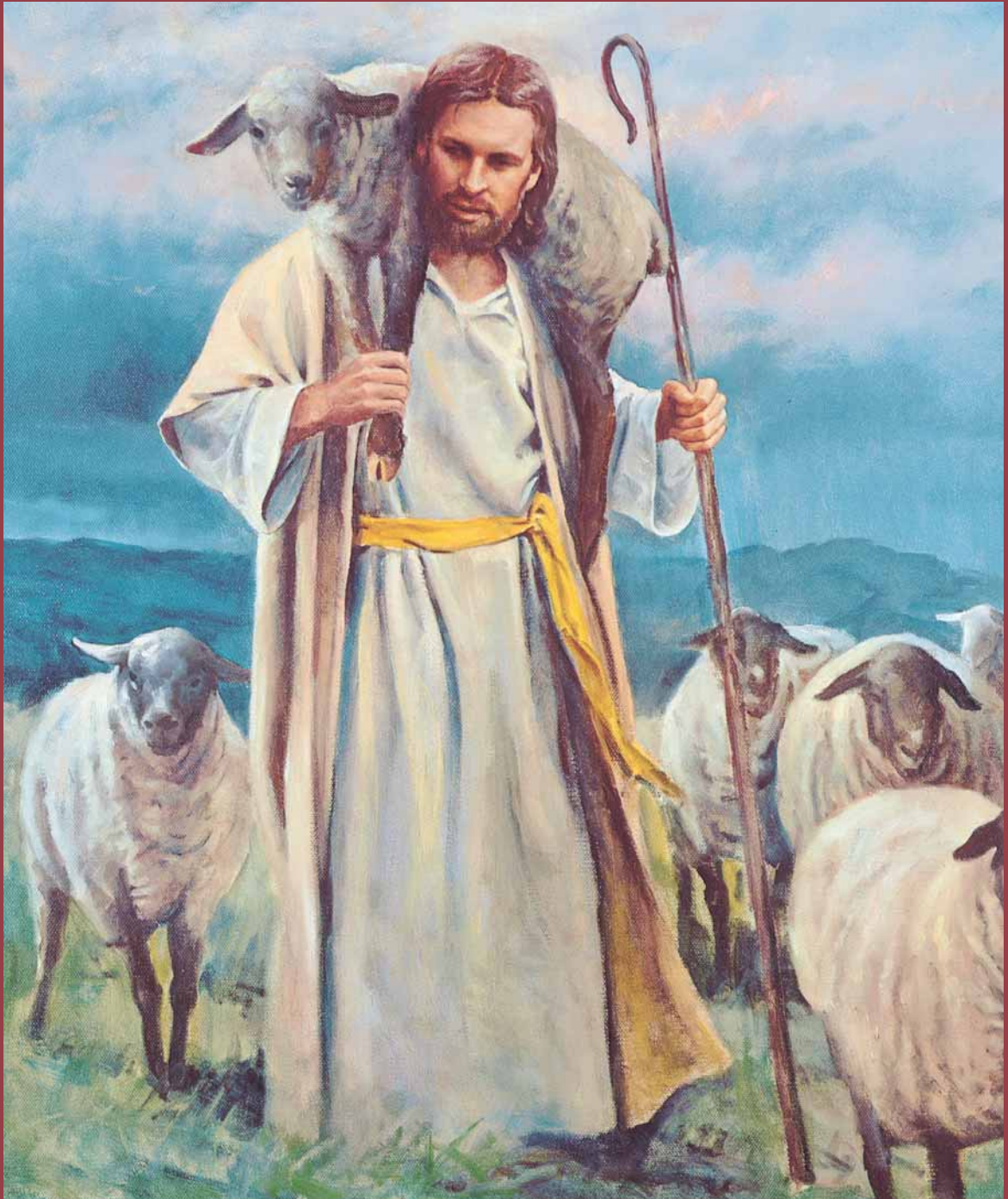


# ADMINISTERING APPROPRIATELY

*A HANDBOOK FOR CES LEADERS AND TEACHERS*



THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
CHURCH EDUCATIONAL SYSTEM

# *A*DMINISTERING APPROPRIATELY

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*A Handbook for CES Leaders and Teachers*

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Prepared by the  
Church Educational System

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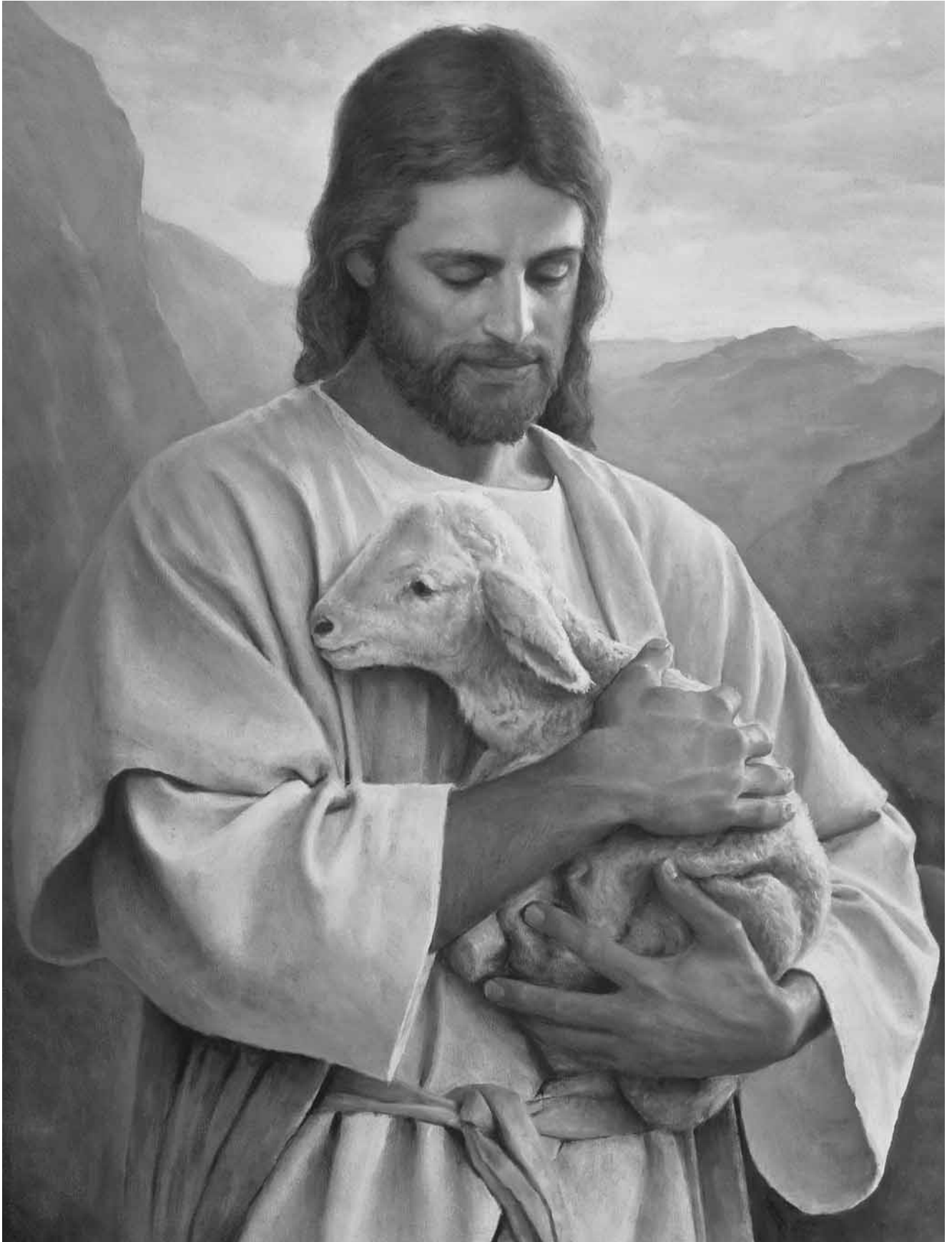
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# Principles of Administration in the Church Educational System

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*The commission of leaders and teachers in the Church Educational System is to live the gospel, teach effectively, and administer appropriately. Each aspect of this commission is essential to meeting the objective of religious education. While teaching is the primary function of individuals in CES, administering appropriately is a vital part of every assignment. Elder Gordon B. Hinckley,<sup>1</sup> then a member of the Quorum of the Twelve Apostles, expressed the relationship between teaching and leading when he declared, “Effective teaching is the very essence of leadership in the Church” (as cited by Jeffrey R. Holland, in Conference Report, Apr. 1998, 31; or Ensign, May 1998, 26).*

*The purpose of this handbook is to emphasize gospel principles essential for fulfilling the commission to administer appropriately. Effective administration in CES is governed by correct principles. Elder Boyd K. Packer of the Quorum of the Twelve Apostles explained, “There are principles of the gospel underlying every phase of Church administration” (“Principles,” Ensign, Mar. 1985, 8). Gospel principles are unchanging and can be applied in varied circumstances. By their very nature, true principles expand vision and establish expectations of ideal performance. The principles in this handbook serve as standards by which CES leaders and teachers assess personal development and professional growth.*

*All who administer in CES need to periodically assess and improve their capability, regardless of their levels of experience. The influence of the Holy Ghost is essential as we seek to emulate the Savior’s perfect example.*

*This handbook is divided into two sections—the first addresses basic principles of administration and the second emphasizes fundamental administrative skills. While not all principles and skills of administration are given consideration in this handbook, those presented are considered essential to fulfilling the commission to administer appropriately.*

*This section of the handbook will focus on the following six areas of administration:*

- Administer appropriately in the Church Educational System.
- Assist individuals, families, and priesthood leaders.
- Administer using true principles.
- Understand CES assignments, programs, and materials.
- Develop divine potential and promote professional growth.
- Become a Christlike leader.

## Notes

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1. “How to Be a Teacher When Your Role as a Leader Requires You to Teach,” General Authority Priesthood Board Meeting, 5 Feb. 1969.

## Administer Appropriately in the Church Educational System

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*If leaders and teachers administer appropriately, each administrative duty will be done to assist Heavenly Father in His great work of inviting all to “come unto Christ, and be perfected in him” (Moroni 10:32; see also D&C 20:59).*

### Administering Appropriately

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To administer appropriately in the Church Educational System is to assist the individual, the family, and priesthood leaders in accomplishing the mission of the Church by—

- Providing Christlike leadership (see p. 18).
- Administering in a manner that is consistent with gospel principles and CES policy (see p. 8).
- Acquiring and using essential administrative skills (see p. 21).
- Managing information, programs, and resources (see p. 24).

CES leaders and teachers are accountable to the Church Board of Education through appointed leaders (see p. 5); they are also to assist local priesthood leaders by enrolling, teaching, and serving students in approved CES programs.

Administrative duties, performed appropriately, lead to greater opportunities to minister to the needs and wants of individuals (see Mosiah 18:29). Each administrative duty is performed for the spiritual purpose of blessing individuals. Leading and serving personnel, preparing budgets, completing reports, caring for Church property and resources, ensuring safety, overseeing programs, and participating in councils are all essential administrative duties. Each duty contributes in a significant way to meeting the objective of religious education.

**Administrative duties, performed appropriately, lead to greater opportunities to minister to the needs and wants of individuals.**

***“Through your administration they may receive the word” (D&C 90:9).***

### The Objective of Religious Education

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The mission of The Church of Jesus Christ of Latter-day Saints is to assist in the work of our Heavenly Father by inviting all to “come unto Christ, and be perfected in him” (Moroni 10:32; see also D&C 20:59). The objective of religious education grows out of that mission.

The objective of religious education in the Church Educational System is to assist the individual, the family, and priesthood leaders in accomplishing the mission of the Church by—

1. *Teaching students the gospel of Jesus Christ as found in the standard works and the words of the prophets.*
2. *Teaching students by precept and example so they will be encouraged, assisted, and protected as they strive to live the gospel of Jesus Christ.*
3. *Providing a spiritual and social climate where students can associate together.*
4. *Preparing young people for effective Church service.*

### The Commission of CES Leaders and Teachers

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To accomplish the objective of religious education, all CES leaders and teachers are given a commission<sup>1</sup> to—

1. *Live* the gospel.
2. *Teach* effectively.
3. *Administer* appropriately.

Every CES administrator is also a teacher and is expected to teach effectively by both precept

***While the primary function in CES is teaching, leaders and teachers also have administrative responsibilities.***

and example. Elder Gordon B. Hinckley, then a member of the Quorum of Twelve Apostles, declared: “Effective teaching is the very essence of leadership in the Church. Eternal life . . . will come only as men and women are *taught with such effectiveness* that they change and discipline their lives. They cannot be coerced into righteousness or into heaven. They must be led, and that means teaching” (as cited by Jeffrey R. Holland, in Conference Report, Apr. 1998, 31; or *Ensign*, May 1998, 26). While the primary function in CES is teaching, leaders and teachers also have administrative responsibilities, and they are expected to carry them out appropriately.

### **Basic Duties and Responsibilities**

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Each aspect of the commission of CES leaders and teachers includes the performance of some

basic duties and responsibilities (see appendix, pp. 39–40). Basic duties and responsibilities expected of CES leaders and teachers are described in this handbook and in *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (2001; item 34829). These CES handbooks are based upon gospel principles addressed in the standard works and the words of the prophets. Duties and responsibilities addressed in these handbooks form the foundation for assessment and training in CES. Leaders and teachers should identify and apply gospel principles as they strive to meet the objective, fulfill their commission, and perform basic duties and responsibilities.

### **Notes**

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1. See *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (2001), 6–9.



## Assist Individuals, Families, and Priesthood Leaders

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*Teaching students the gospel of Jesus Christ as found in the standard works and the words of the prophets is the primary way CES assists individuals.*

*While teachers should be concerned and understanding when counseling students, they should never try to assume the role of parents, priesthood leaders, or professional counselors.*

*Leaders and teachers should be sensitive to the family, Church, educational, and employment responsibilities of students.*

*The objective of religious education in the Church Educational System is to assist individuals, families, and priesthood leaders in accomplishing the mission of the Church. The effectiveness of such assistance is dependent upon establishing and maintaining appropriate relationships with them.*

### Assisting Individuals

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Teaching students the gospel of Jesus Christ as found in the standard works and the words of the prophets is the primary way CES assists individuals. Teachers assist individuals by providing an example of living the principles of the gospel so others will be encouraged, assisted, and protected as they strive to live the gospel of Jesus Christ. Teachers also assist individuals by helping them learn how to read and study the scriptures for themselves so they can feel the Spirit teaching them the important truths of the gospel.<sup>1</sup> Teachers should also encourage individuals to seek counsel from parents and priesthood leaders.

The primary role of CES leaders and teachers is to teach the gospel using the approved curriculum, answer routine questions that arise from normal classroom discussions, and encourage students to seek counsel, when needed, from appropriate sources. In addition, leaders and teachers should be prepared to give information and encouragement on educational opportunities.

Students often look to leaders and teachers for counsel. When students seek counsel from a CES leader or teacher regarding transgression or seek to make what might be considered a confession, the leader or teacher must encourage them to go to their priesthood leader. While teachers should be concerned and understanding when counseling students, they should never try to assume the role of parents, priesthood leaders, or professional counselors.

When leaders and teachers encounter appropriate moments to counsel individual students, they should listen for understanding, promote self-reliance, and strive to meet the same objective as when teaching groups of students in classes (see pp. 36–37).

Along with assisting individuals by teaching the gospel of Jesus Christ as found in the standard works and the words of the prophets, leaders and teachers also assist by providing a spiritual and social climate where students and teachers can

learn, associate, and be edified together and by preparing young people for effective Church service.<sup>2</sup>

It is critical that CES leaders and teachers be familiar with and carefully follow local laws regarding responsibilities and liabilities for reporting abuse. Information on responding to and reporting abuse should be discussed periodically during inservice meetings.

***Elder Boyd K. Packer said, “In the Church we must have teamwork in education— . . . teamwork like oxen yoked together, side by side, pulling together.”***

(Equally Yoked Together [address delivered at regional representatives’ seminar, 3 Apr. 1975], 1.)

### Assisting Families

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Parents, with the assistance of Church leaders, have the primary responsibility to teach their children the gospel of Jesus Christ; to oversee their social development, interpersonal relationships, and dress and grooming standards; and to answer their doctrinal questions.

CES leaders and teachers primarily assist families by teaching students the gospel of Jesus Christ as found in the standard works and the words of the prophets, emphasizing the doctrinal importance of the family and the high priority that family members and family activities deserve. When scheduling classes and planning activities, leaders and teachers should be sensitive to the family, Church, educational, and employment responsibilities of students.

CES leaders and teachers should avoid giving students counsel or information that could be construed as contrary to the gospel-centered

**Leaders and teachers can also assist parents by communicating pertinent information about their child's performance in class.**

counsel they have received from parents and priesthood leaders. Elder Boyd K. Packer of the Quorum of the Twelve Apostles taught that “fathers are responsible to preside over their families” and that others should “not be too quick to counsel them [the children] and solve all of the problems. Get [the father] involved. It is [his] ministry” (in Conference Report, Apr. 1978, 139; or *Ensign*, May 1978, 93).

Leaders and teachers can also assist parents by communicating pertinent information about their child's performance in class, such as attendance, punctuality, conduct, academic performance, or credit. Seminary leaders and teachers should periodically issue report cards. Institute leaders and teachers should be available and responsive to questions and concerns from parents. In addition, relationships with parents can be greatly strengthened by occasional phone calls, letters, or conversations that express deserved praise and commendation.

### Priesthood Leaders

All programs within the Church Educational System operate under the direction of priesthood leaders. Priesthood leaders and CES leaders (including CES stake representatives) have various responsibilities as they work unitedly to provide religious education for the youth and young adults of the Church.

The Church Board of Education, composed of the First Presidency and other General Authorities and Church officers, oversees the operation of seminaries, institutes of religion, adult and continuing education, and elementary and secondary education programs of the Church Educational System. To give direction to priesthood leaders and CES personnel, the board defines the objectives of these programs and oversees the operation of seminaries and institutes of religion worldwide.

Locally, each seminary and institute of religion operates under the direction of an assigned stake president. The stake president directs the seminary and institute programs in his jurisdiction according to policy and local needs. The stake presidency encourages and monitors seminary and institute participation of eligible stake members. If a seminary serves more than one stake, the Area

Presidency appoints a stake president to be chairman of the local CES board of education. If an institute serves more than one stake, the Area Presidency appoints a stake president to be chairman of the institute of religion advisory council.

Each bishop and his counselors personally encourage all youth ages fourteen through eighteen or in grades nine through twelve to participate in seminary and all college students ages eighteen through thirty to participate in institute classes. Young adults who are not students but who live in the immediate area of an institute building may also be invited to participate in institute.

Specifically, local priesthood leaders have the following responsibilities:<sup>3</sup>

- Identify all youth and young adults eligible for seminary or institute of religion programs.
- Take an active role in encouraging all eligible youth and young adults to enroll in CES programs, and then monitor such enrollment.
- Recommend and certify the worthiness of those appointed to be CES teachers, leaders, or student leaders.
- Certify the worthiness of students to graduate from seminary or institute.
- Preside at graduation exercises.
- Regularly include CES matters on the agendas of leadership meetings.
- Support the religious education of youth and young adults and encourage other priesthood and auxiliary leaders to do the same.

### Assisting Priesthood Leaders

CES leaders at all levels should be prepared to provide the necessary information and materials to assist priesthood leaders regarding CES programs. Policies for CES programs are provided in the *CES Policy Manual: U.S. and Canada* (2001) and the *Church Handbook of Instructions, Book 1: Stake Presidencies and Bishoprics* ([1998], 113–18). Every contact with priesthood leaders by CES leaders and teachers should be done with a genuine desire to assist those who preside and direct the CES programs in their area. Generally, such assistance comes by appropriate

**All programs within the Church Educational System operate under the direction of priesthood leaders.**

ways of communication, respecting leaders' time, giving brief and specific reports, and focusing on the needs of individuals.

To assist priesthood leaders, CES leaders have the following responsibilities:

- Counsel with priesthood leaders as they decide which type of CES programs to offer.
- Report enrollment and completion information to the appropriate priesthood leaders.
- Appoint and release volunteer CES teachers and leaders, after consultation with appropriate local priesthood leaders.
- Provide inservice training for other CES teachers and leaders.
- Obtain approval for all CES program activities from the assigned stake president.
- Budget for and pay the costs of seminary and institute programs, including CES buildings, teaching materials, and needed equipment for CES buildings.

Priesthood leaders in each stake should be assigned a local CES stake representative with whom to coordinate all programs. CES stake representatives are usually the main contact between CES and local priesthood leaders. They should maintain close communication with priesthood leaders. CES stake representatives are generally employed teachers or leaders. Seminary principals and institute directors share the responsibility with these appointed CES stake representatives to assist local priesthood leaders.

In non–released-time areas this representative is usually the CES coordinator. In areas where several stakes are served by one seminary or institute, after consulting with the seminary principal or institute director, the CES area director should appoint a stake representative to each stake. The careful selection and training of CES stake representatives are essential. Normally, individuals in their first year of employment should not be appointed as CES stake representatives.

The CES stake representative has three primary functions:

1. Establish an excellent working relationship with the priesthood leaders of the assigned stake.

2. Assist priesthood leaders in identifying and encouraging all eligible youth and young adults to participate in seminary and institute of religion programs.<sup>4</sup>

3. Provide information regarding all CES programs—regularly and as requested.

To accomplish these three functions, CES stake representatives have the following responsibilities:

- Work closely with local priesthood leaders to ensure that religious education programs are functioning properly in the local area.
- Assist local priesthood leaders in producing accurate and complete seminary and institute potential student lists.
- Assist local priesthood leaders as they enroll youth and young adults in seminary and institute classes.
- Inform priesthood leaders of those enrolled and not enrolled, particularly soon after a term begins.
- Inform priesthood leaders of attendance and completion status of students.
- Keep the CES representatives to the local CES board of education (usually the senior seminary principal) and to the institute of religion advisory council (usually the institute director) informed on important matters.
- When invited, attend the local CES board of education meeting and institute of religion advisory council meeting.
- When invited, attend stake leadership meetings where CES matters are on the agenda to be discussed.
- Certify which students have met the requirements for graduation and, under the direction of the local priesthood leaders, assist in planning and carrying out graduation exercises.
- Assist in identifying potential volunteer seminary or institute teachers and arrange for their appointment and training by appropriate CES leaders.
- Provide priesthood leaders information regarding all CES programs (see pp. 11–12), including seminary and institute of religion

***Priesthood leaders in each stake should be assigned a local CES stake representative with whom to coordinate all programs.***

***Seminary principals and institute directors share the responsibility with these appointed CES stake representatives to assist local priesthood leaders.***

programs, CES adult and continuing education programs, the Perpetual Education Fund (where implemented), Church universities and colleges, the gospel literacy program, and programs for students with special needs.

- Share with CES administrative personnel any information, feedback, and concerns from local priesthood leaders regarding CES programs.

### **Notes**

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1. See *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (2001), 32.

2. See *Teaching the Gospel: A Handbook*, 4–6.

3. See also *Church Handbook of Instructions, Book 1: Stake Presidencies and Bishoprics* (1998), 113–18.

4. See *CES Policy Manual*, Administration Policies: Seminary: Encouraging Seminary Enrollment; Administration Policies: Institute of Religion: Encouraging Institute of Religion Enrollment.

## Administer Using True Principles

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*Administration in the Church Educational System is appropriate when it is based upon principles found in the standard works and the words of the prophets.*

### True Principles

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Gospel principles, as taught in the standard works and by prophets, are unchanging and apply to all cultures and all times. Appropriate administering is based on gospel principles. Elder Richard G. Scott of the Quorum of the Twelve Apostles explained: “Principles are concentrated truth, packaged for application to a wide variety of circumstances. A true principle makes decisions clear even under the most confusing and compelling circumstances. It is worth great effort to organize the truth we gather to simple statements of principle” (in Conference Report, Oct. 1993, 117; or *Ensign*, Nov. 1993, 86).

As CES programs are established in many nations and cultures, assignments to administer are delegated to a greater number of leaders and teachers. Customs and traditions are important to many people. When a custom or tradition is not in harmony with gospel principles, however, it should be abandoned.<sup>1</sup>

President Spencer W. Kimball taught: “Jesus operated from a base of fixed principles or truths rather than making up the rules as he went along. Thus, his leadership style was not only correct, but also constant” (“Jesus: The Perfect Leader,” *Ensign*, Aug. 1979, 5).

Elder Boyd K. Packer of the Quorum of the Twelve Apostles taught: “Procedures, programs, the administrative policies, even some patterns of organization are subject to change. . . . But the *principles*, the *doctrines*, *never* change” (“Principles,” *Ensign*, Mar. 1985, 8).

The Prophet Joseph Smith’s inspired statement “I teach them correct principles, and they govern themselves” (quoted in John Taylor, “The

Organization of the Church,” *Millennial Star*, 15 Nov. 1851, 339) applies to CES leaders.

Elder Boyd K. Packer also taught:

“True doctrine, understood, changes attitudes and behavior.

“The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior” (in Conference Report, Oct. 1986, 20; or *Ensign*, Nov. 1986, 17).

When leaders recognize needs, they provide necessary help to those they lead by acting on and teaching related doctrines and principles.

### Learning True Principles

---

Elder Richard G. Scott counseled members of the Church: “As you seek spiritual knowledge, search for principles. Carefully separate them from the detail used to explain them” (in Conference Report, Oct. 1993, 117; or *Ensign*, Nov. 1993, 86). Learning and applying true principles is not always an easy process. It requires exercising faith and experimenting upon the word of God (see Alma 32:27).

Gospel principles can be learned by communicating

directly with our Father in Heaven in prayer and by studying the standard works and the words of the prophets. Principles are also found in CES handbooks and in other Church-produced materials. Individuals may also learn true principles through their own experiences in living the gospel, observing others, and being taught by leaders and teachers. True principles are found in the standard works and in the words of the prophets.

### Applying True Principles

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Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught that “if the Lord reveals a doctrine, we should seek to learn its principles and strive to apply them in our lives” (*A New Witness for the Articles of Faith* [1985], 492). As

**“A true principle makes decisions clear even under the most confusing and compelling circumstances” (Richard G. Scott).**

**“I teach them correct principles, and they govern themselves” (Joseph Smith).**

**“If the Lord reveals a doctrine, we should seek to learn its principles and strive to apply them in our lives” (Bruce R. McConkie).**

***Elder Boyd K. Packer taught, “There are principles of the gospel underlying every phase of Church administration.”***  
(“Principles,” *Ensign*, Mar. 1985, 6.)

**Leaders and teachers must consider the doctrines and principles associated with a particular issue and then apply them in making a decision or resolving a problem.**

individuals learn correct principles, they will be motivated and guided by the Holy Ghost to apply them. Considering which doctrines and principles apply to a given situation helps individuals both govern their lives and make wise administrative decisions. For example, when delegating assignments, a leader should consider such doctrines or principles as the diversity of gifts, individual accountability, and nurturing growth through participation.

While CES does provide certain policies and procedures, it does not attempt to provide specific rules or policies that dictate every detail. Leaders and teachers must consider the doctrines and principles associated with a particular issue and then apply them in making a decision or resolving a problem.<sup>2</sup>

Even when a policy is stated or a program is in place, it is important to understand the associated doctrines and principles so that the policy is appropriately applied or the program appropriately administered. Bishop Glenn L. Pace, then a counselor in the Presiding Bishopric, reminded us:

“As great as the various programs of the Church are, they carry with them a potential danger. If we are not careful, it is possible to get so wrapped up in the plan that we forget the principles. We can

fall into the trap of mistaking traditions for principles and confusing programs with their objectives.

“Programs blindly followed bring us to a *discipline* of doing good, but principles properly understood and practiced bring us to a *disposition* to do good” (in Conference Report, Apr. 1986, 28–29; or *Ensign*, May 1986, 23–24).

Even when leaders and teachers understand and abide by what is established, there will be occasions for exceptions to practices, programs, procedures, policies, and organizational patterns within CES. In those times when exceptions need to be made, gospel doctrines and principles should guide decisions. Before adaptations are made, leaders and teachers should counsel with CES leaders and councils (see p. 22) and local priesthood leaders (see p. 5).

#### Notes

1. See Richard G. Scott, in Conference Report, Apr. 1998, 112; or *Ensign*, May 1998, 86.
2. See *CES Policy Manual: U.S. and Canada* (2001), Administration Policies: Safety, Health, and Environment; Human Resource Policies: General CES Employee Policies: Integrity on the Job.

## Understand CES Assignments, Programs, and Materials

*Understanding CES assignments, programs, and materials will increase effectiveness in doing the Lord's work in the Church Educational System.*

### CES Assignments

The Lord declared through the Prophet Joseph Smith, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence" (D&C 107:99). CES leaders and teachers should understand their specific assignments and how they relate to other people and other assignments.

To help them learn their specific duties, CES provides leaders and teachers with handbooks, manuals, guides, and inservice training. Studying these materials, participating in training meetings, and counseling with supervisors are essential. Leaders and teachers should also ponder and pray about their responsibilities.

CES assignments include the following:

- *Church Educational System Administrator—Religious Education and Elementary and Secondary Education.* Under the direction of the Church Board of Education, the Church's religious, elementary, and secondary education programs are supervised by the CES administrator. Under his direction, full-time CES representatives (such as assistant administrators, area directors, and coordinators) are assigned to give leadership throughout the world. The administrator is supported by an *associate administrator*, who gives general oversight and coordination.
- *Assistant administrators.* Working under the direction of the Church Educational System

Administrator—Religious Education and Elementary and Secondary Education, each assistant administrator is assigned responsibilities for certain CES programs, personnel, and facilities. He coordinates CES matters with priesthood leaders and with

representatives from other Church departments.

- *Area directors.* Working under the direction of an assistant administrator, each area director is responsible for the CES programs, personnel, and facilities in his area. He coordinates CES matters with area and stake priesthood leaders and with representatives from other Church departments. Under the direction of the area director, many locations also have *country directors* who are appointed to give leadership to specific countries within an area.
- *Coordinators.* Working under the direction of an area director, each coordinator administers

various CES programs. He appoints and releases volunteer seminary and institute teachers and leaders, as recommended and approved by stake and ward priesthood leaders. He trains, assists, and visits teachers and leaders, giving feedback and serving as a mentor. Some coordinators also teach institute classes, direct institute programs, lead inservice, or serve as a CES stake representative.

- *Stake supervisors.* Under the direction of a coordinator, many locations also have stake supervisors, who are not full-time employees but who are appointed to give leadership to specific stakes within an area. A stake supervisor may assist with administrative

*"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence" (D&C 107:99).*

*To help them learn their specific duties, CES provides leaders and teachers with handbooks, manuals, guides, and inservice training.*

**Elder Joseph B. Wirthlin taught:**  
**"See every assignment as a blessing, regardless of how small or routine it may seem. Complete each one as well as you can, always striving to do more than is required or expected. Recognize that you are acting for the Lord."**

*(In Conference Report, Oct. 1988, 44; or Ensign, Nov. 1988, 35).*

tasks, such as appointing teachers, providing inservice training, conducting classroom observations, assisting in planning and carrying out graduation exercises, and completing reports and records.

- *Institute directors.* Institutes of religion are supervised by an institute director, who is responsible to the area director and the stake and ward priesthood leaders for institute programs, personnel, and facilities. An institute director's responsibilities include teaching institute classes, overseeing classroom instruction and teacher training, administering aspects of the Perpetual Education Fund (where implemented), providing an appropriate social and spiritual climate at the institute, developing a harmonious working relationship with the adjacent educational institution, conducting assessment, preparing and using reports and records, overseeing finances, caring for physical facilities, promoting safety, and supervising staff.
- *Seminary principals.* Released-time and daytime seminaries are supervised by seminary principals who are responsible to the area director and stake and ward priesthood leaders for seminary programs, personnel, and facilities. In addition to supervising CES programs and personnel, their responsibilities include teaching seminary classes, overseeing classroom instruction and teacher training, providing an appropriate social and spiritual climate at the seminary, developing a harmonious working relationship with adjacent educational institutions, conducting assessment, preparing and using reports and records, overseeing finances, caring for physical facilities, promoting safety, and supervising staff.
- *Teachers.* In addition to teaching students, each teacher performs administrative and leadership tasks as assigned by his or her supervisor, such as grading student performance, completing accurate and timely reports, and taking proper care of Church property and resources (see *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (2001), 7–9). Teachers may also be invited to assist with leading inservice or

advising students appointed to leadership assignments.

- *Missionaries.* A missionary with a CES assignment may be called upon to serve in a number of the previously discussed capacities. Missionaries often serve as coordinators or support institute programs under the direction of an institute director (see above descriptions).
- *Secretaries.* A secretary provides vital assistance in nearly every administrative duty associated with each CES assignment. Secretaries primarily support CES teachers and leaders in managing information, programs, and resources. (See pp. 24–25.)
- *CES stake representatives.* In addition to an assignment as a leader or teacher, some CES employees also serve as a CES stake representative. Stake representatives are generally the main contact between CES and local priesthood leaders. In areas without released-time seminaries, this representative is usually the coordinator. In areas where several stakes are served by one seminary or institute, seminary principals and institute directors share and coordinate with appointed stake representatives the responsibility to assist local priesthood leaders. (See pp. 5–7.)

## CES Programs

Programs in the Church Educational System include the following:<sup>1</sup>

- *Church-owned universities and colleges.* Church-owned colleges and universities, such as Brigham Young University, Brigham Young University—Idaho, Brigham Young University—Hawaii, and LDS Business College, are operated under the direction of the Church Boards of Trustees.
- *Elementary and secondary schools.* The Church Educational System operates a few elementary and secondary schools staffed by employees and Church-service volunteers and missionaries. In these schools, students receive both secular and religious education.
- *Institutes of religion.* Institute programs are provided for college students and are adjacent to colleges and universities. Young adults ages



***CES leaders at all levels should be prepared to provide the necessary information, materials, and training to assist teachers, individual students, parents, and priesthood leaders.***

eighteen through thirty who live in the immediate area of an institute program are invited to participate. At many institutes of religion, student organizations—such as Institute Men’s Association and Institute Women’s Association<sup>2</sup>—are organized and function under the direction of the local institute of religion advisory council.

- *Seminaries.* Released-time, daytime, early-morning, and home-study seminary programs are provided for youth ages fourteen through eighteen, or those in grades nine through twelve.
- *Perpetual Education Fund.* Under the direction of priesthood leaders and working with other Church departments, CES leaders and teachers assist in administering the Perpetual Education Fund. In areas where the Perpetual Education Fund is implemented, CES leaders and teachers provide information and assistance for eligible students.
- *Continuing education.* In the United States and Canada, CES continuing education is a resource to priesthood leaders and members to provide continuing religious education opportunities for youth and adult members of the Church. CES continuing education sponsors programs such as Know Your Religion, Education Week, Education Day, Especially for Youth, adult religion classes, and other family, youth, or scripture-related seminars. These programs are primarily administered by the Division of Continuing Education at Brigham Young University. Tithing funds are not used to support continuing education programs. Participants are charged a fee so that these programs are self-sustaining.

CES stake representatives provide information to priesthood leaders regarding all CES continuing education programs. Outside Idaho and Utah, CES coordinators administer adult religion classes in their areas and assist priesthood leaders in understanding, organizing, and maintaining them. In these cases CES coordinators take responsibility for processing reports, records, and fees associated with adult religion classes. Adult religion

classes are generally for those age thirty-one and over who are not college students and for married nonstudents of any age.

- *Gospel literacy.* The gospel literacy program is an ongoing effort to help individuals learn to read and write so they can better understand the gospel and participate in all aspects of gospel living. When requested to do so by a stake president, the CES stake representative provides literacy training and materials for stake Relief Society leaders who supervise the program.
- *Special needs.* Special needs is a general term used to identify students with intellectual, emotional, or physical impairments.<sup>3</sup> In localities with high concentrations of Latter-day Saints, the area director, in consultation with the assistant administrator, may appoint advisers to assist with special needs. These advisers are generally full-time CES personnel or volunteers who have had training or experience in special education.

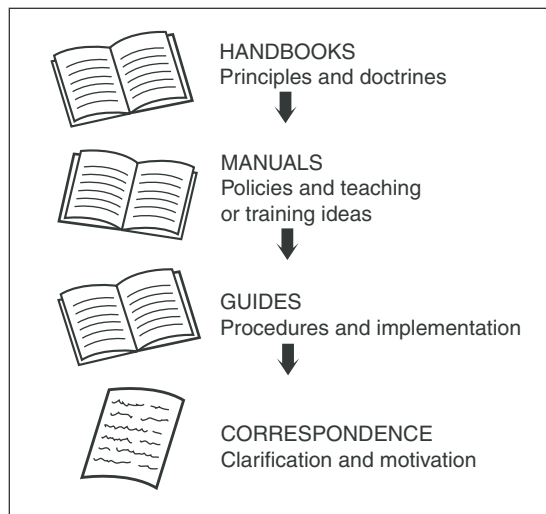
CES leaders at all levels should be prepared to provide the necessary information, materials, and training to assist teachers, individual students, parents, and priesthood leaders regarding CES programs. Policies regarding each CES program are provided in the *CES Policy Manual: U.S. and Canada* (2001).

## CES Materials

Everyone who receives a CES assignment should be provided with necessary materials and be trained in their use. Before publication, CES materials are reviewed by the Church Correlation department to maintain doctrinal purity and to avoid unnecessary duplication of programs and materials.<sup>4</sup> These correlated materials are listed in CES and Church catalogs and manuals.

Principles, policies, procedures, and guidelines for CES programs are found in CES handbooks, manuals, guides, and other correspondence. CES leaders and teachers should study and follow the information addressed in these materials to effectively perform their duties and responsibilities. The relationships between handbooks, manuals, guides, and correspondence are shown in the following illustration:

***CES leaders and teachers should study and follow the information addressed in these materials to effectively perform their duties and responsibilities.***



The following materials are helpful in administering appropriately in CES:

- *Handbooks.* The following handbooks are among the fundamental documents in defining the CES objective and the commission of teachers and leaders. Such handbooks emphasize gospel principles and doctrines relating to the CES objective and commission.
  - *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (2001; item 34829)
  - This manual, *Administering Appropriately: A Handbook for CES Leaders and Teachers* (2003; item 35953)
  - Section 12, “Church Educational System,” in *Church Handbook of Instructions, Book 1: Stake Presidencies and Bishopsrics* ([1998], 113–18; also available in *CES Policy Manual: U.S. and Canada*, 71–80).
- *Manuals.* CES manuals help define policy, identify important principles to emphasize, and provide suggested teaching or training activities. Manuals are based upon the principles and doctrines taught in the handbooks. Some of the primary CES manuals include the following:
  - *CES Policy Manual: U.S. and Canada* and *CES Policy Manual: Outside U.S. and Canada* (2001) provide policies to ensure a uniform method of operation.
- *Seminary teacher manuals* provide principles to look for and suggested teaching activities to assist teachers in preparing lessons for seminary courses.
- *Seminary student manuals* provide reading charts, introductions to the chapters or sections of scripture, helps for understanding the scriptures, and questions and activities to help students discover, think about, and apply principles of the gospel found in the scriptures.
- *Institute teacher and student manuals* provide historical background, prophetic commentary, principles to look for, and suggested teaching activities for approved institute courses.
- *Teaching the Gospel: A CES Training Resource for Teaching Improvement* (2000; item 35306), part of the teaching improvement package (TIP), is a training manual that assists inservice leaders.
- *Guides.* Various guides give specific practical suggestions to assist leaders and teachers as they implement the information contained in the manuals. The following are examples of some CES guides:
  - *A Guide to Quality Seminary Graduation Exercises* (2001; item 32372)
  - *Disabilities Guide* (2001; item 35257)
  - *Institute of Religion Guide: U.S. and Canada* (2001; item 34550)
  - *Early-Morning Seminary Guide: U.S. and Canada* (2001; item 35959)
  - *Home-Study Seminary Guide: U.S. and Canada* (2001; item 35960)
  - *Institute Men’s Association Guide* (2001; item 35249)
  - *Institute Women’s Association Guide* (2001; item 35250)
- *Other correspondence.* CES administration uses the *Coordinator*, memos, and other correspondence to provide additional information, announcements, requests, motivational items, and clarification of policy, as needed.

In addition to printed materials, CES provides audiovisual and electronic products, such as the following:

- Media presentations on video or DVD that support the seminary courses.
- *CES Teacher Resource CD* (22018) provides teachers and leaders with searchable electronic forms of seminary and institute of religion handbooks, manuals, and guides.
- Electronic versions of CES materials, training, and technical support are available at *ldscs.org* for leaders and teachers to access.

## Notes

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1. See also *CES Policy Manual: U.S. and Canada*, Administration Policies: Seminary; Administration Policies: Institute of Religion.
2. See *Institute Men's Association Guide* and *Institute Women's Association Guide*.
3. See *Disability Guide* (2001).
4. See *CES Policy Manual: U.S. and Canada*, Administration Policies: Curriculum.

## Develop Divine Potential and Promote Professional Growth

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*All of Heavenly Father’s children are accountable for their effort and progress in developing their divine potential by improving performance, acquiring knowledge, perfecting attitude, and building character.*

### Divine Potential and Professional Growth

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All people are children of Heavenly Father and have the potential to become like Him (see Acts 17:29; Ephesians 4:6; Hebrews 12:9). The great plan of happiness teaches that all people are of great worth (see D&C 18:10), have the Spirit of Christ to know good from evil (see Moroni 7:16), are free to choose between right and wrong (see 2 Nephi 2:27), and that God’s purpose in the plan is that His children have joy (see 2 Nephi 2:25).

Understanding the great plan of happiness helps individuals develop their divine potential and promotes professional growth. An understanding of the worth and divine potential of each soul helps leaders and teachers guide others to Jesus Christ.

Elder Boyd K. Packer of the Quorum of the Twelve Apostles posed the following question about analyzing and improving ourselves as teachers, “What finer study could we undertake than to analyze our ideals and goals and methods and compare them with those of Jesus Christ?” (*Teach Ye Diligently*, rev. ed. [1991], 22). All assessment and training in CES should ultimately assist individuals to “come unto Christ, and be perfected in him” (Moroni 10:32; see also D&C 20:59). Assessment and training are essential in personal development and professional growth for CES leaders and teachers.

### Accountability for Personal Development

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Each individual is accountable to God for the effort and progress he or she makes in personal development. Elder Neal A. Maxwell of the Quorum of the Twelve Apostles observed:

“Even when free of major transgression, we can develop self-contentment instead of seeking self-improvement. . . .

“Given the relevancy of repentance as a principle of progress for all, no wonder the Lord has said to His servants multiple times that the thing of greatest worth would be to cry repentance to this generation!” (in Conference Report, Oct. 1991, 42; or *Ensign*, Nov. 1991, 32).

The doctrine of accountability emphasizes that individuals are responsible to learn their duties, act in their assignments in all diligence, improve upon their talents, and seek to gain other talents

(see D&C 107:99; see also D&C 82:18). Individuals are held accountable for their words, works, and thoughts (see Alma 12:14). As individuals come unto Heavenly Father through Jesus Christ, they become more like the Savior in knowledge, performance, attitude, and character.

Elder Henry B. Eyring of the Quorum of the Twelve Apostles taught, “Those who have planted the good word of God and have served faithfully invariably have awakened in them a great desire for self-improvement” (*Education for Real Life* [CES fireside for young adults, 6 May 2001], 2). Personal development results from learning and applying gospel principles, acquiring desired skills, reflecting on current assignments, and trying new ideas.

***The Lord promised:  
“If men come unto me I will show unto them their weakness. . . . Then will I make weak things become strong unto them”  
(Ether 12:27).***

***Understanding the great plan of happiness helps individuals develop their divine potential and promotes professional growth.***

***All assessment and training in CES should ultimately assist individuals to “come unto Christ, and be perfected in him” (Moroni 10:32).***

***As individuals perform well in basic duties and responsibilities in CES, they fulfill their commission and meet the objective of religious education.***

***The primary responsibility for personal development rests with the individual.***

***Priesthood leaders, CES colleagues and supervisors, students, families, and others can also be invited to provide assessment and training.***

As members of the Church, leaders and teachers in CES have a *covenant* relationship with the Lord. This covenant relationship includes a willingness to serve God, obey His commandments, sacrifice all that we have for the truth's sake, and consecrate our time, talents, and means to build up God's kingdom on earth. In addition, CES employees have a *contractual* obligation with the Church and with the Church Educational System. Part of this professional, contractual obligation is to develop professionally by becoming better teachers and leaders, by striving to meet the objective of religious education and fulfill their commission, and by following policies and guidelines established by the Church Board of Education (see "Priesthood Leaders," p. 5).

As individuals perform well in basic duties and responsibilities in CES, they fulfill their commission and meet the objective of religious education. Basic duties and responsibilities are identified by Church and CES leaders and in CES materials, such as this handbook and *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (2001; see appendix, pp. 39–40). Based on identified local needs and local priesthood direction, CES leaders may further define duties and expected levels of performance for those they lead.

Leaders primarily emphasize gospel principles relating to basic duties and responsibilities. Individuals should take initiative in applying to their current assignment the principles that are addressed in CES handbooks. Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve Apostles, encouraged, "I would hope that all would seek to develop skills and abilities with which to make a contribution to the world in which they live" (in Conference Report, Apr. 1967, 53).

### Seeking Help from Others

Seeking help from others and reporting to leaders are essential in personal development. Because the primary responsibility for personal development rests with the individual, leaders and teachers should routinely assess their own progress (see "Assess Teaching and Administering," pp. 31–32). The Apostle Paul counseled individuals to

"examine yourselves" (2 Corinthians 13:5).

Although CES leaders should regularly provide assistance, leaders and teachers should also take initiative in seeking help by pursuing counsel, training, and feedback. Priesthood leaders, CES colleagues and supervisors, students, families, and others can also be invited to provide assessment and training. Some of the ways to seek help from others include the following:

- *Inservice training.* An individual's area director, supervisor, inservice leader, and local training council should be invited to direct inservice training to areas of needs expressed by the individual. In addition, CES sponsors professional development conferences, workshops, seminars, and courses.
- *Observations.* An individual's supervisor or colleagues should be invited to observe an individual's teaching or leading to provide feedback and encouragement. Students' observations should also be solicited in various ways. Teachers and leaders should also plan to observe others, enabling them to learn and acquire necessary knowledge and skills relevant to their assignments.
- *Formal assessment instruments.* An individual's supervisor, peers, and students should be invited to provide feedback through formal assessment instruments.
- *Interviews.* Supervisors should be invited to conduct performance appraisal or other progress interviews to set goals, make plans, receive reports of assignments, and review progress with individuals.
- *Mentors and colleagues.* All CES leaders and teachers have opportunities to be mentored by their colleagues. In some CES settings prospective or newly hired teachers are assigned a mentor from among their colleagues (see p. 34). Assigned mentors and other colleagues provide individuals with informal assessment, training, and support. Mentors can share personal insights, experiences, and ideas, review goals and progress, give appropriate feedback, and allow individuals to observe their leading or teaching.

***Each CES leader and teacher should seek opportunities to report to and receive counsel from his or her leader.***

## **Reporting to Leaders**

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Each CES leader and teacher should seek opportunities to report to and receive counsel from his or her leader. When individuals report on the CES programs and assignments they are appointed to, they should discuss their professional growth and personal development,

where appropriate. They might share identified areas for improvement and humbly invite help, instruction, and counsel about plans for further growth and development. For CES leaders and teachers, reporting on accountability is an important part of developing toward divine potential and promoting professional growth.

## Become a Christlike Leader

*Those who seek to lead others unto Christ should strive to emulate the Savior's example of perfect leadership.*

*The life and teachings of Jesus Christ constitute an unsurpassed example of leadership.*

*The first step in the process of becoming a Christlike leader is to accept Christ as the ideal—the one perfect being who ever walked the earth.*

*The prophets of this dispensation have taught and modeled the leadership of Jesus Christ.*

### Christlike Leadership

To become Christlike leaders we should seek for and nourish the gift of administration (see D&C 46:15). We begin to cultivate this gift by analyzing ourselves and looking for ways to improve. The life and teachings of Jesus Christ constitute an unsurpassed example of leadership. As individuals study the life and teachings of the Savior, it is profitable to consider His example as a leader.

The Savior once asked, “What manner of men [and we might add, women] ought ye to be? Verily I say unto you, even as I am” (3 Nephi 27:27). The question might be asked, “What manner of *leader* ought we to be?” As we study the life of the Savior it is profitable to ask questions like the following:

- What qualities did the Savior exhibit as a leader?
- How did these leadership qualities influence those whom He led?
- In what ways can I apply these leadership qualities in administering more appropriately?

The first step in the process of becoming a Christlike leader is to accept Christ as the ideal—the one perfect being who ever walked the earth. Next, we must have a desire to become like Him. Alma taught that God grants “unto men according to their desire” (Alma 29:4). Finally, we must seek to emulate the character of the Savior. President David O. McKay said, “By choosing him [Christ] as our ideal, we create within ourselves a

desire to be like him” (*Man May Know for Himself: Teachings of President David O. McKay*, comp. Clare Middlemiss (1967), 408).

### Attributes of Christlike Leadership

The scriptures teach the attributes of Christlike leadership. Doctrine and Covenants 4 identifies

some of the attributes of the Savior's divine character: “Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence” (v. 6). Regarding these attributes in section 4, President Ezra Taft Benson said: “These are the virtues we are to emulate. This is the Christlike character” (in Conference Report, Oct. 1983, 61; or *Ensign*, Nov. 1983, 42). Moreover, the prophets of this dispensation have taught and modeled the leadership of Jesus Christ. We can learn much about how the Savior

leads by studying the lives and teachings of the prophets. The principles addressed in this handbook are based on the proposition that in CES every leader and teacher is striving to emulate the divine character of the Savior.

President Spencer W. Kimball taught that the Savior “really does embody all those virtues and attributes the scriptures tell us of” (“Jesus: The Perfect Leader,” 7). President Kimball pointed out a few leadership attributes and skills the Savior demonstrated perfectly (see “Jesus: The Perfect Leader”):

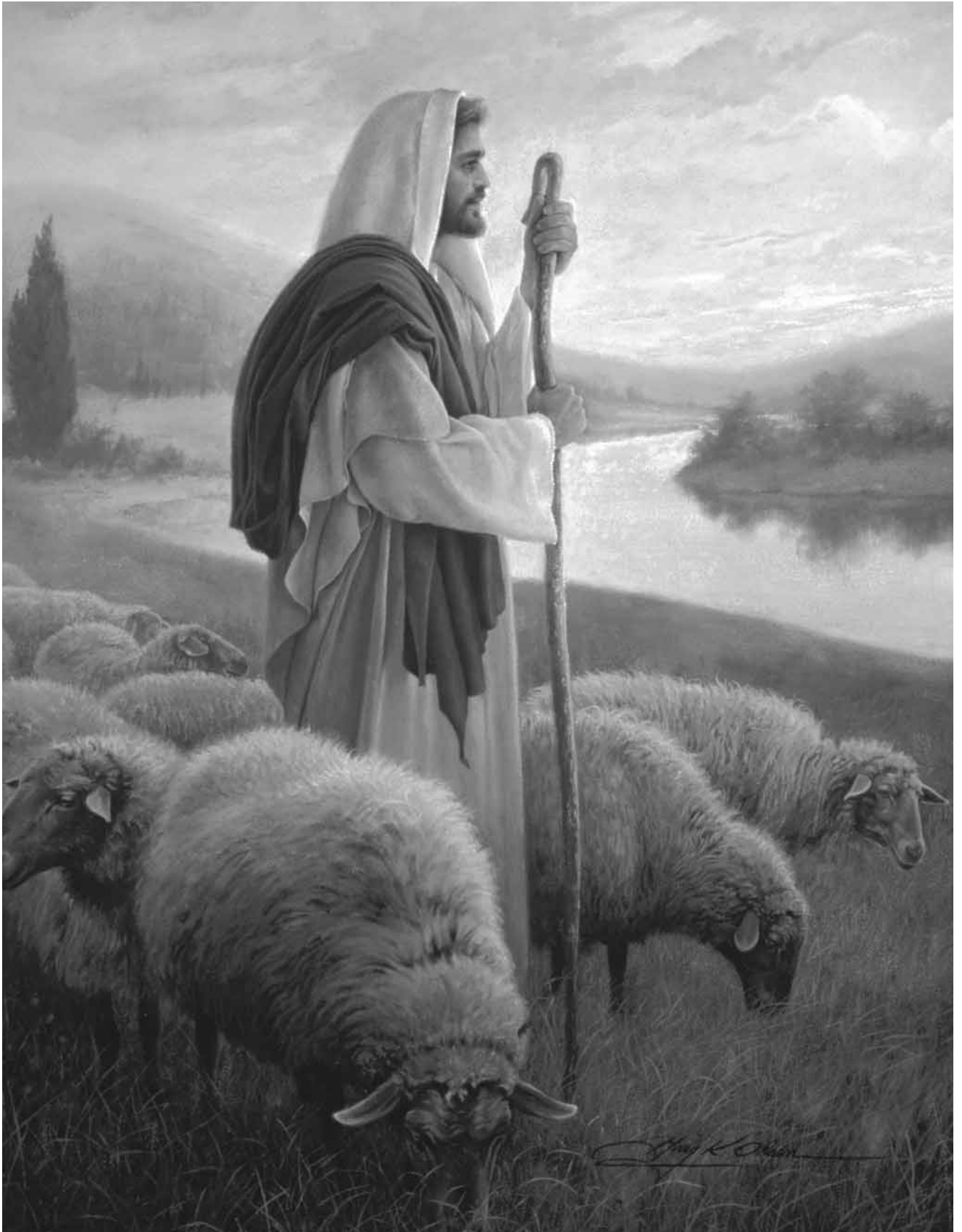
- “Jesus operated from a base of fixed principles or truths rather than making up the rules as he went along” (p. 5; see John 5:19; 8:28; 12:49).
- “He walked and worked with those he was to serve” (p. 5; see 1 Nephi 11:31; Matthew 9:11–13; Mark 10:13–16).

***President Spencer W. Kimball taught, “We will find it very difficult to be significant leaders unless we recognize the reality of the perfect leader, Jesus Christ, and let him be the light by which we see the way!”***

*(“Jesus: The Perfect Leader,” Ensign, Aug. 1979, 7.)*

- “Jesus was a listening leader” (p. 5; see D&C 67:1; Mark 5:35–36).
- “Jesus was a patient, pleading, loving leader” (p. 5; see John 21:15–17; Jacob 5:46–47; 3 Nephi 10:3–6).
- “Jesus loved his followers, he was able to level with them, to be candid and forthright with them” (p. 5; see D&C 3:1–10; 95:1; Luke 22:31–32).
- “Jesus’ leadership emphasized the importance of being discerning with regard to others, without seeking to control them” (p. 6; see D&C 121:37, 39; Moses 3:16–17; John 8:1–9).
- “He gave [his disciples] important and specific things to do for their development” (p. 6; see Matthew 26:17–19; John 21:4–6; D&C 95:13–17).
- “Jesus was not afraid to make demands of those he led” (p. 6; see Matthew 5:48; 19:16–21; 1 Nephi 17:8).
- “Jesus believed in his followers, not alone for what they were, but for what they had the possibilities to become” (p. 6; see John 1:35–42; D&C 78:17–18; Moses 6:31–32).
- “Jesus gave people truths and tasks that were matched to their capacity” (p. 6; see D&C 1:24; 19:21–22; 110:11–16; Joshua 5:12).
- “Jesus taught us that we are accountable. . . . A good leader will remember he is accountable to God as well as to those he leads” (p. 6; see John 17:12; Jacob 1:19; Ezekiel 33:2–6; 34:2–6).
- “Jesus also taught us how important it is to use our time wisely” (p. 6; see Mark 1:35; Luke 10:38–42; Ecclesiastes 3:1–8; D&C 60:13).





# Skills for Administering Appropriately in the Church Educational System

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*Administering in any organization is a complex task. A summary of the writings of the numerous experts who study administrative methods and skills would fill volumes. The skills addressed in this section are those considered essential for administering appropriately in the Church Educational System. Mastering administrative skills is best accomplished as leaders and teachers apply underlying gospel principles and minister to individuals' needs and wants (see Mosiah 18:29). Without applying gospel principles, even the most skillful leader will not succeed.*

*This section of the handbook addresses seven fundamental administrative skills:*

- Use councils and committees.
- Manage information, programs, and resources.
- Make wise and timely decisions.
- Delegate responsibilities.
- Assess teaching and administering.
- Provide training.
- Interview and counsel.

## Use Councils and Committees

**A council is a group of individuals organized under a leader who has decision-making authority.**

**Committees are organized to make recommendations and provide input to help leaders make decisions.**

**Councils and committees help fulfill the divine instruction to solve problems and seek solutions in the Lord's way.**

*Through using councils and committees in the Church Educational System, decisions and plans can be made to accomplish the objective of religious education throughout the world.*

### Using Councils and Committees in CES

From the beginning, God established councils (see D&C 121:32) for the purpose of helping “to bring to pass the immortality and eternal life of man” (Moses 1:39). The Lord has not revealed all the specifics about how these councils were conducted, but the scriptures do teach principles that apply to councils in the Church.

Councils are organized at every level in the Lord's Church. President Stephen L. Richards said, “I don't know that it is possible for any organization to succeed in the Church . . . without adopting the genius of our Church government . . . , [which] is government through *councils*” (in Conference Report, Oct. 1953, 86).

Within the Church Educational System, a council is a group of individuals organized under a leader who has decision-making authority. Councils typically have specific responsibilities, such as training personnel, providing programs, or giving direction to individuals. These types of councils perform an important role in CES administration.<sup>1</sup>

Similar to councils, committees are organized to make recommendations and provide input to help leaders make decisions. Committees can also be organized to carry out tasks and fulfill the work of leaders and councils.

Among other things, councils and committees carefully identify and prioritize needs, analyze current issues, suggest possible solutions,

strategically plan programs or events, and coordinate and schedule activities.

Benefits of using councils and committees include the following:

- Promoting wise decision-making by drawing upon the combined strength, wisdom, talent, and experience of all council members
- Expanding vision and motivation
- Promoting greater harmony and assistance in implementing decisions

- Preparing individuals for future leadership responsibilities

Councils and committees help fulfill the divine instruction to solve problems and seek solutions in the Lord's way (see Exodus 18:18–22).

### The Responsibilities of Council and Committee Leaders

The success of councils and committees is dependent upon leaders and members fulfilling their roles. Council and committee leaders must be

willing to bring issues or questions to the group for help in determining resolutions. Elder M. Russell Ballard of the Quorum of the Twelve Apostles explained that “the best leaders are not those who work themselves to death trying to do everything single-handedly; the best leaders are those who follow God's plan and counsel with their councils” (*Counseling with Our Councils* [1997], 20).

As councils and committees meet, it is helpful for the leader to outline the objective, issue, or task at hand. Items to consider should be prioritized. Meeting agendas can also be helpful in avoiding the effect of poor time management. Problems may more easily be addressed if they

***President Stephen L. Richards, a former member of the First Presidency, said, “If you will confer in council as you are expected to do, God will give you solutions to the problems that confront you.”***  
*(In Conference Report, Oct. 1953, 86.)*

are formed into questions that the council or committee seeks to answer.

Leaders should encourage a climate of openness in meetings by allowing everyone opportunity to raise questions, voice concerns, and offer suggestions. The leader should encourage reluctant members for such input. It is also important for the leader to make sure every opinion is valued and given due consideration. After sufficient discussion, a decision must be made by the leader. Typically, a council or committee leader asks for a vote of support or concurrence.

**Leaders should encourage a climate of openness in meetings by allowing everyone opportunity to raise questions, voice concerns, and offer suggestions.**

## The Responsibilities of Council and Committee Members

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When selecting council or committee members, leaders will often benefit from seeking members with a diversity in age, experience, ability, and perspective. Diversity among council or committee members can promote a broader understanding of the matters at hand. As part of a council or committee, the leader and each member can prepare to address the matters at hand by pondering the scriptures and the words of the prophets, reflecting on related past experiences, and praying for guidance. Suggested solutions should be based on gospel principles. If members prepare properly, councils and committees can be settings where unity is established and where everyone participates in moving the work forward.

Council and committee members are expected to share their thoughts and feelings as well as listen to those of others (see D&C 88:122). In the initial stages of discussion it is not necessary for everyone to agree. Elder Dallin H. Oaks of the Quorum of the Twelve Apostles said that the leaders of the Church “are not always in agreement, but they are always in harmony. . . . The leaders manage their differences of opinion in the Lord’s way, with mutual respect and without contention” (*The Lord’s Way* [1991], 150).

**Once a decision is made, every council or committee member should willingly sustain the decision in word and deed.**

Listening for understanding is important for councils and committees to function effectively. Members should usually listen at least as much as they speak. Elder M. Russell Ballard said, “This is the miracle of Church councils: listening to each other and listening to the Spirit!” (in Conference Report, Apr. 1994, 34; or *Ensign*, May 1994, 26).

The work among council and committee members should be characterized “by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge” (D&C 121:41–42). Council members should remember that they are to serve and strengthen others.

Elder M. Russell Ballard taught, “When we act in a united effort, we create spiritual synergism, which is increased effectiveness or achievement as a result of combined action or cooperation, the result of which is greater than the sum of the individual parts” (in Conference Report, Oct. 1993, 103; or *Ensign*, Nov. 1993, 77). When principles of effective councils are followed, it becomes possible to move forward unitedly under the direction of the Spirit. Plans and decisions that have the support of the entire council or committee can more easily be accomplished (see D&C 107:27–31).

After council or committee members share thoughts and feelings and listen for understanding, a decision is made by the council or committee leader. Once a decision is made, every council or committee member should willingly sustain the decision in word and deed.

### Notes

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1. See *CES Policy Manual: U.S. and Canada* (2001), Administration Policies: Seminary: Seminary Operations; Administration Policies: Institute of Religion: Institute of Religion Advisory Council; Institute of Religion Operations.

## Manage Information, Programs, and Resources

**Ultimately, all management efforts in CES should result in blessing the lives of individual students, families, priesthood leaders, or other CES leaders and teachers.**

*As leaders in the Church Educational System manage information, programs, and resources, they help to meet the needs and bless the lives of individual students, families, priesthood leaders, and other CES leaders and teachers.*

Effective management is the wise use of means to accomplish a desired end. Leaders manage information, programs, and resources to help meet needs. Ultimately, all management efforts in CES should result in blessing the lives of individual students, families, priesthood leaders, or other CES leaders and teachers.

### Managing Information

**Information is usually managed through reports, records, and other correspondence.**

Leaders and teachers effectively manage information when they *gather, organize, analyze, communicate,* and use information to make wise decisions. Information is usually managed through reports, records, and other correspondence.<sup>1</sup>

Part of *gathering* helpful information is seeing that it is accurate and timely. The value of any information is dependent upon it being correct. Accuracy should be verified by the individual submitting the information before it is supplied to leaders.

To ensure that reports and records are *organized* into the most useful and uniform fashion, CES provides the format and forms for most reports and records.

Leaders and teachers *analyze* information to make appropriate decisions. Information may be used to analyze the following:

- Enrollment and attendance trends and projections
- Personnel placement needs and issues
- Expenditure trends and projections

- Program successes
- Acquisition, maintenance, and use of physical facilities, equipment, materials, and other resources

Once information has been gathered, organized, and analyzed, CES leaders and teachers need to *communicate* such information to the appropriate individuals. CES leaders should be careful to maintain appropriate confidentiality when communicating information and related decisions.

*Using* accurate and timely information assists leaders and teachers in making wise decisions as they strive to meet the objective of religious education. Leaders and teachers should seek direction from the Lord as they consider needs and how to provide help. It is important to remember that in CES enrollment reports, every number and statistic represents one of our

Heavenly Father's children. Moroni taught that after individuals were baptized, "their names were taken, that they might be remembered and nourished by the good word of God" (Moroni 6:4). Correct reports help identify those who may need special attention.

**President Spencer W. Kimball reminded us: "We often complain at statistics and reports, but after all is said, we must have reports. Otherwise, how can we ourselves know what is going on, what progress is being made?"**

(The Teachings of Spencer W. Kimball, ed. Edward L. Kimball [1982], 489.)

### Managing CES Programs

CES programs are designed to help the Church accomplish its mission; therefore, they should be developed wisely with a long-term perspective. Capable leaders help to instill and maintain vision of a program's potential. The Lord revealed through the Prophet Joseph Smith that "the gospel [shall] roll forth unto the ends of the earth . . . until it has filled the whole earth" (D&C 65:2). The Church Board of Education has directed that wherever the Church goes, CES programs will follow.

**The Church Board of Education has directed that wherever the Church goes, CES programs will follow.**

**Planning for CES programs requires continuous forecasting of needs.**

Leaders have the responsibility for effective management of all Church Educational System programs within their area of responsibility (see pp. 11–12). These programs should operate according to established policies, guidelines, and procedures. CES programs should be kept simple to understand and to administer. The primary focus of CES programs should be religious instruction.

Planning for CES programs requires continuous forecasting of needs. This is done in part by using the information collected from reports and records. Objectively forecasting needs assists priesthood and CES leaders as they seek to provide potential students with greater opportunities for quality weekday religious education. It also assists leaders in identifying needed facilities, personnel, and funding.

**Leaders and teachers should remember the sacred nature of tithing funds, which are the source of CES budgets and resources.**

### Managing Resources

The most important resource in the Church Educational System is people.<sup>2</sup> Managing human resources includes striving to become Christlike leaders (see pp. 18–19), promoting professional growth (see p. 15), using councils and committees (see p. 22), making wise and timely decisions (see pp. 27–28), delegating responsibilities (see pp. 29–30), assessing teaching and administering (see pp. 31–32), providing training (see pp. 33–34), and interviewing and counseling (see pp. 36–37).

In addition to managing human resources, leaders and teachers also wisely manage other resources, such as facilities and property, equipment and supplies, curriculum, and other materials. Leaders and teachers should remember the sacred nature of tithing funds, which are the source of CES budgets and resources. President Gordon B. Hinckley reflected: “I keep on the credenza behind my desk a widow’s mite . . . as a . . . constant reminder, of the sanctity of the funds with which we have to deal. . . . They are to be used with care and discretion for the purposes of the Lord” (in Conference Report, Oct. 1996, 69; or *Ensign*, Nov. 1996, 50). Tithing funds are allocated to CES by the Church Board of Education to strengthen those who participate in CES programs.

**Leaders and teachers demonstrate, by precept and example, appreciation and respect for dedicated facilities and properties.**

To better utilize and manage the resources of the Church, CES works in cooperation with other Church organizations. For example, CES leaders are encouraged to pursue the joint use of facilities and properties between CES and other Church organizations. CES leaders are appointed as building agents for the facilities associated with the CES programs they supervise. Building agents work with local Facilities Management Groups and other CES leaders to oversee cleaning, landscaping, utilities, maintenance, and repair of buildings and to determine related budgetary needs. The Facilities Management Department of the Church provides and maintains CES facilities at a level of quality approved by CES. The Facilities Management Department schedules projects to minimize the disruption of CES programs.

CES facilities provide a place where the Saints can be nurtured with the word of God and participate in other wholesome activities. These facilities are to be properly cared for.<sup>3</sup> President Gordon B. Hinckley taught: “Wherever one of our buildings is found, it ought to say to those who pass, ‘The people who worship here are people who believe in cleanliness, order, beauty, and respectability’” (in Conference Report, Sept.–Oct. 1995, 74; or *Ensign*, Nov. 1995, 54). Leaders and teachers demonstrate, by precept and example, appreciation and respect for dedicated facilities and properties.

In addition, leaders should know and actively employ principles of safety in the workplace. They should also be aware of appropriate responses in cases of emergencies (see *Emergency Response Guide* (2000)). Safety and emergency response training is provided through local CES leaders.<sup>4</sup>

CES provides a variety of equipment and supplies. Equipment should be used for the approved intent, treated with care, and serviced regularly. Supplies should be adequately stocked and kept up-to-date.

The Church Educational System provides curriculum and other teaching materials to assist teachers. Leaders encourage teachers to fully utilize approved materials.

**Notes**

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1. See *CES Policy Manual: U.S. and Canada* (2001), Administration Policies: Enrollment and Completion Reports.
2. See *CES Policy Manual: U.S. and Canada*, Human Resource Policies.
3. See *CES Policy Manual: U.S. and Canada*, Administration Policies: Physical Facilities and Real Estate.
4. See *CES Policy Manual: U.S. and Canada*, Administration Policies: Safety, Health, and Environment.

## Make Wise and Timely Decisions

*As leaders and teachers understand gospel principles associated with a particular decision, seek inspiration, obtain counsel from helpful sources, and follow some fundamental steps in decision-making, their choices will be in harmony with the purposes of the Lord.*

***It is essential to understand the underlying gospel principles inherent in a particular decision.***

### The Importance of Wise and Timely Decision-Making

Making wise and timely decisions is one of the most important things we do. Poor decisions inhibit progress. CES leaders face many situations that require wise decisions to be made: hiring, placement, performance appraisals, program development, training, curriculum, budgeting, enrollment, development and care of physical facilities, and acquisition of properties. These decisions affect CES, the Church, and the lives of individuals. Wise decisions should be based on gospel principles. It is, therefore, essential to understand the underlying gospel principles inherent in a particular decision. CES leaders should understand the sources for help and some fundamental steps in wise decision-making.

***Leaders should counsel with the Lord in all their doings, and He will direct them for good (see Alma 37:37).***

***President Ezra Taft Benson taught: “Wise decisions are the stepping stones of progress. They are the building blocks of life. Decisions are the ingredients of success. For individuals and institutions, they mark the way of progress.”***

(God, Family, Country: Our Three Great Loyalties (1974), 143.)

### Sources of Help

As CES leaders prepare to make important decisions, they should seek inspiration and counsel from the following sources:

- ***The Holy Ghost.*** CES leaders should counsel with the Lord in all their doings, and He will direct them for good (see Alma 37:37). Those who “come boldly unto the throne of grace” will “obtain mercy, and find grace to help in time of need” (Hebrews 4:16). Moroni taught that “by the power of the Holy Ghost ye may know the truth of all things” (Moroni 10:5).
- ***The scriptures.*** To understand gospel principles it is important to have an understanding of the scriptures. “Feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do” (2 Nephi 32:3).
- ***The words of the prophets.*** In addition to the standard works, leaders should seek counsel from the words of the prophets as given in Church conferences and publications.
- ***The Church Board of Education.*** All CES programs operate under the direction of the Church Board of Education (see p. 5). CES leaders and teachers should be familiar with the counsel from the board. Their counsel is communicated to CES leaders in Church and CES handbooks, manuals, guides, and correspondence (see pp. 12–14).<sup>1</sup>
- ***Priesthood leaders.*** Local priesthood leaders serve as members of the local board of education (see p. 5). Priesthood leaders are appointed to chair the local board of education and the institute of religion advisory council. Priesthood leaders give counsel and direction in decisions relating to CES programs.
- ***CES leaders, councils, and colleagues.*** Each CES leader and teacher has an immediate supervisor to counsel with. It is also wise to know what other CES leaders, councils, and colleagues have done in making decisions on similar matters (see “Using Councils and Committees,” p. 22).
- ***CES handbooks, manuals, guides, and correspondence.*** CES leaders face many situations that have also arisen in the past. Previous situations have influenced policy and procedure. It is wise to refer to current



instructions and policy as part of decision-making (see “CES Materials,” pp. 12–14).

## Fundamental Steps in Wise and Timely Decision-Making

Following are some fundamental steps in wise and timely decision-making:

1. *Define and clearly understand the problem.* A clear understanding of the problem increases the likelihood of successfully implementing appropriate solutions. Leaders should consider questions such as the following:
  - What is the fundamental issue to be decided?
  - Is this the real problem, or is there a deeper issue that is causing the problem?
  - Who will be affected?
  - When does it need to be solved?
  - Why solve it?
  - What will it take to solve it?
  - What previous experiences may be related and should be considered?
  - Are there additional problems inherent in the considered solution?
2. *Collect and analyze facts.* It is important for leaders to carefully gather, analyze, and prioritize information surrounding any particular situation (see “Managing Information,” p. 24). Often, poor decisions result from gathering insufficient facts or from seeing the problem from a limited point of view.
3. *Evaluate possible solutions.* There are often several solutions for a given problem. A leader

**President Ezra Taft Benson said,**  
**“Decisions should be timely. Sometimes a lack of decision on a point is actually a decision in the opposite direction.”**  
*(God, Family, Country, 135.)*

should carefully consider the strengths and weaknesses of viable solutions before deciding on a course of action.

4. *Make a timely decision.* All decisions should be pursued prayerfully, seeking the will of our Heavenly Father. President Ezra Taft Benson, while serving as President of the Quorum of the Twelve Apostles, counseled: “Decisions should be timely. Sometimes a lack of decision on a point is actually a decision in the opposite direction. We need to make up our minds. . . .  
 “. . . Get the facts, be sure of the basic principles, and weigh the consequences. Then decide!” (*God, Family, Country*, 147–48).
5. *Carry the decision into action with plans and assignments.* Decisions must be implemented. To be valuable, decisions must be transformed from a plan into results. This is done by identifying a plan of action, making specific assignments, and appropriately delegating responsibilities to others (see “Delegating Responsibilities,” p. 29).
6. *Communicate with those affected.* Decisions, plans, assignments, and responsibilities should be communicated to those involved.
7. *Follow up and reevaluate.* Follow-up is critical to ensure that the decision is being properly acted upon. As circumstances change, there comes a time to review and begin the decision-making process again.

### Notes

1. See also *Church Handbook of Instructions, Book 1: Stake Presidencies and Bishopsrics* (1998), 113–18.

*A clear understanding of the problem increases the likelihood of successfully implementing appropriate solutions.*

*Follow-up is critical to ensure that the decision is being properly acted upon.*

## Delegate Responsibilities

**Delegating responsibilities helps leaders multiply their efforts.**

*When leaders and teachers wisely delegate responsibilities by drawing upon others' abilities and resources, they will multiply their efforts, build relationships of trust, and provide opportunities for growth, leadership, and motivation.*

### Delegating Responsibilities

Wise delegation of responsibilities is essential to effectively administer in the Church Educational System. Jethro warned Moses that he would “wear away” if he did not delegate responsibilities to “able men” (see Exodus 18:13–27). Long before his martyrdom, the Prophet Joseph was diligently preparing those who would continue to lead the Church after he was gone by delegating responsibilities to them.

**Wise delegation requires prayerful preparation and spiritual direction on the part of the giver and the receiver.**

Delegating responsibilities helps leaders multiply their efforts. Although delegation may initially require more of a leader's time, in the long term it often saves time. Delegating also helps leaders draw upon the abilities and resources of others. It helps them recognize the worth of others. It helps build relationships of trust between the leader and the one receiving the assignment. Delegating responsibilities helps individuals have opportunities for growth through participation, develops them for future leadership, and helps motivate them in their assignments.

**President Ezra Taft Benson said, Jesus “gives us the master example of good administration through proper delegating.”**

*(God, Family, Country: Our Three Great Loyalties (1974), 135.)*

### Giving and Receiving Assignments

Elder James E. Faust, then a member of the Quorum of the Twelve Apostles, taught, “One of the first principles we must keep in mind is that the work of the Lord goes forward through assignments. Leaders receive and give assignments. This is an important part of the necessary principle of delegating” (in Conference Report, Oct. 1980, 50; or *Ensign*, Nov. 1980, 34).

When giving assignments, leaders must first prayerfully determine what to assign and whom

the assignment should be delegated to. Leaders must also determine how to best delegate assignments and how to effectively follow up. Like gospel learning, wise delegation requires prayerful preparation and spiritual direction on the part of the giver and the receiver.

Within CES, leaders may delegate the following types of assignments:

- Assisting priesthood leaders
- Interviewing to gather information for placement decisions
- Managing programs
- Promoting enrollment and completion
- Advising student leaders
- Mentoring others
- Providing inservice training
- Conducting assessments
- Preparing records and reports
- Maintaining physical facilities

### Steps in Effectively Delegating Responsibilities

Effective delegation includes the following basic steps:

1. *Clearly outline the assignment prior to giving it.* To allow individuals liberty to grow and make their own decisions, leaders should generally delegate assignments for specific, attainable results. When preparing to outline an assignment, leaders might ask themselves “What results are expected?” or “What should happen?” or “What standard of performance is expected?” They should also ask themselves “When is the assignment to be completed?” and “What resources might help the individual in completing the assignment?”
2. *Prayerfully determine who should be given the assignment.* Assignments and opportunities should be given to each

***The leader should ensure that the person understands the assignment, its purpose, the available resources that may help, and the time set for completion.***

member of a faculty. Individuals may benefit in their professional growth through such assignments. Likewise, giving assignments to those with particular talents, experience, or ability can benefit the whole group.

3. *Communicate with the person to explain the assignment and its purpose.* When giving an assignment, the leader should ensure that the person understands the assignment, its purpose, the available resources that may help, and the time set for completion. The leader should then find out if there are any questions about the assignment and should ask the person whether he or she is willing to accept the assignment as explained. When possible, it is best to allow the person to help develop the specific plans to carry out the assignment. He or she should be encouraged to prayerfully determine how best to accomplish the desired results. Finally, those receiving assignments should be sure they clearly understand the delegated assignment,

what is expected, and what time or other limits there are for completion. Individuals should continue to seek clarification from the leader until the assignment is understood.

4. *Allow the person to complete the assignment.* Individuals should be given the liberty to take their own initiative in completing the assignment. Leaders should be available and should provide assistance, advice, and encouragement as needed but not interference.
5. *Periodically ask the person to report on the assignment.* Leaders should periodically ask individuals to report on their labors in completing the assignment. The leader should be willing to accept the person's best efforts. Genuine expressions of gratitude should be offered. The leader should give special attention to whatever good was achieved. He or she should help the person feel comfortable to ask questions. If necessary, a leader should help clarify expectations and redirect or renew efforts to complete the assignment.

## Assess Teaching and Administering

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*Personal and professional assessment of knowledge, performance, attitudes, and character encourages development toward fulfilling divine potential and promotes professional growth.*

**Assessment includes measuring by comparing what is expected with actual achievement.**

Assessment is the process of evaluating or appraising based upon a standard. Assessment includes measuring knowledge (understanding), performance (actions), attitudes (feelings), or character (attributes) by comparing what is expected with actual achievement. In the gospel sense, assessment is part of the process of developing divine potential. All individuals should regularly assess their own progress in becoming more like the Savior.

**Assessment is part of the process of developing divine potential and is essential for developing professionalism in CES assignments.**

Assessment is also essential for developing professionalism in CES assignments. Assessment for CES leaders and teachers centers upon basic duties and responsibilities related to *living* the gospel, *teaching* effectively, and *administering* appropriately.

Leaders and teachers should continually assess their own gospel *living*. Priesthood leaders hold the keys to judge in matters of gospel living. They provide a worthiness clearance for full-time teachers and administrators each year. CES leaders assess gospel living for personnel only as it relates directly to professional assignments.

**Assessment should focus upon the basic duties and responsibilities of CES leaders and teachers.**

CES leaders assist individuals primarily in assessing their effectiveness of *teaching* and appropriateness of *administering*. Assessment also helps leaders make decisions in such areas as hiring, placement, and program development. Ultimately, assessment in CES helps identify how well the objective of religious education is being met.

### What to Assess

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Assessment should focus upon the basic duties and responsibilities of CES leaders and teachers as

taught in the standard works, the words of the prophets, and in CES materials. Basic duties and responsibilities for teaching effectively are addressed in *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (2001). Similar duties and responsibilities for administering appropriately are addressed in this handbook. The principles and skills emphasized in these handbooks are the basis of assessment in teaching and administering (see appendix, pp. 39–40).

### How to Assess

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Assessment of leaders and teachers can be conducted through such means as spiritual discernment, classroom observations, formal assessment instruments, informal exchanges, and interviews. Functioning together, these provide individuals and their leaders with an awareness of strengths and areas needing improvement.

Formal assessment instruments are provided for CES leaders and teachers to measure progress in fulfilling basic duties and responsibilities. Those using formal assessment instruments should be cautious that such instruments are administered

fairly. They should also be sensitive to the inherent limitations of the instruments when interpreting results from such measures.

Some areas of assessment are easier to measure than others, such as a student's enrollment, attendance, and course completion; a teacher's accuracy and timeliness of reports; or a leader's timely acquisition of operating materials and supplies. Many other important duties and responsibilities are more difficult to measure, such as a student's willingness to live what is taught, a teacher's effectiveness in teaching by

**Elder Joseph B. Wirthlin said, “Mortal experiences give us the opportunity to assess what we are doing with our lives. All help us school our souls and strengthen our characters in preparation for that final interview.”**  
*(In Conference Report, Apr. 1997, 20; or Ensign, May 1997, 17.)*

the Spirit, or a leader’s empathy for those he or she serves. Therefore, in addition to formal measures, assessment in CES is often conducted through informal exchanges. These exchanges may be with priesthood leaders, CES colleagues and supervisors, students, or with an individual’s parents, spouse, and family members.

*Communication and follow-up are enhanced when both formal and informal assessments are documented.*

When informal exchanges take place between an individual and his or her leader, the leader should listen with care and sensitivity. Leaders should commend individuals for their strengths and offer encouragement in areas needing improvement, thus edifying those he or she leads. When necessary, leaders should kindly but directly advise individuals in what may be hindering their effectiveness (see D&C 121:43; Proverbs 6:23). It is helpful when a written record is provided to individuals expressing commendation and identifying areas in which they might improve. When receiving reports on assignments, leaders should also seek feedback concerning areas where they might improve their leadership. In addition to scheduled instances for reporting on assignments, leaders should welcome opportunities for those they lead to seek counsel from them.

*For assessment to be most beneficial, related training opportunities should be sought or provided to help individuals in their development.*

Pondering and seeking spiritual discernment are most important in assessing our own teaching and administering. The Lord has said, “If men come unto me I will show unto them their weakness.” After the Lord shows individuals their areas of weakness, faith and humility allow the Lord to “make weak things become strong unto them” (Ether 12:27).

When assessing an individual’s knowledge, performance, attitude, or character, we should follow principles that lead to edification. Those conducting assessments should follow such principles as building relationships of love and trust (see Mosiah 23:14–15), remembering the worth of souls (see D&C 18:10–16), speaking the truth in love (see Ephesians 4:15–16), seeking to

strengthen others (see D&C 108:7; Luke 22:32), and serving compassionately (see Jude 1:22). When conducting assessments we should guard against personal preference or bias, faultfinding, unnecessary comparison with others, and any influence of pride.

As individuals strive to promote professional growth and develop their divine potential, assessment helps to clarify standards, identify areas of strengths and needed improvement, and provide edifying feedback (see Alma 34:33; D&C 82:18).

Communication and follow-up are enhanced when both formal and informal assessments are documented. Accurate documentation may be provided through results of formal instruments, completed reports, notes made during observations, or other correspondence. Where possible, information gathered through assessment should be shared with the individual being assessed. Accurate documentation of employee performance is often required by law to protect the employee and the employer.

## Training to Assessed Needs

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For assessment to be most beneficial, related training opportunities should be sought or provided to help individuals in their development. After individuals participate in training, assessment based upon the objectives should again be conducted to evaluate the impact of the training. Individuals and their leaders should use follow-up assessment to answer questions such as the following:

- What impact has training had on the individual’s knowledge, performance, attitude, or character?
- In what ways has training influenced the way the individual lives, teaches, or administers?
- How well are individuals prepared to fulfill the duty or responsibility addressed in the training?

## Provide Training

*When leaders and teachers provide training that addresses correct principles and fundamental skills, they better enable others to invite all to “come unto Christ, and be perfected in him” (Moroni 10:32; see also D&C 20:59).*

*As individuals, leaders, and councils prepare training, they must first decide what principles or skills should be addressed, based on assessment.*

*One way to decide what training is needed is to analyze the three parts of the commission: live the gospel, teach effectively, and administer appropriately.*

*After individuals, leaders, and councils decide what principles or skills to address in training, they must decide how to effect the training.*

### Training in the Church Educational System

Although *teaching* and *training* have much in common and the terms are often appropriately used synonymously, training generally refers to instruction that moves beyond acquiring knowledge to improving abilities. Training in the Church Educational System intends to improve an individual’s ability to apply correct principles and to use fundamental skills. Training frequently includes practice exercises that help to confirm the degree of mastery under a set of given conditions. Practice exercises also help individuals receive clarifying feedback and plan ways to apply the principles and to use the skills.

**Elder Henry B. Eyring said, “If you . . . gave no training or did not watch to see that the training was enough, you failed them and the Lord.”**

*(In Conference Report, Apr. 2000, 83; or Ensign, May 2000, 68.)*

### Why Provide Training

Training helps Church Educational System leaders and teachers promote professional growth and develop their divine potential. Training in CES helps leaders and teachers better understand and meet the objective of religious education and fulfill their commission to live the gospel, teach effectively, and administer appropriately (see p. 2). Training also provides renewal, motivation, and helps foster cooperative associations.<sup>1</sup>

### What to Train

As individuals, leaders, and councils prepare training, they must first decide what principles or skills should be addressed, based on assessment. Decisions about training are determined through

such means as spiritual discernment, classroom observations, formal assessments, informal exchanges, reports on assignments, administrative direction, and expressed needs (see “Assess Teaching and Administering,” pp. 31–32).

One way to decide what training is needed is to analyze the three parts of the commission: *live* the gospel, *teach* effectively, and *administer* appropriately. A leader can identify areas for

training by comparing expected performance with actual performance for each aspect of the commission.

Training in each of these areas is based upon what is emphasized in the standard works, by the Church Board of Education and other Church leaders (see “Priesthood Leaders,” p. 5), by CES administration, and in CES materials, such as handbooks, manuals, guides, and other correspondence.

Training in CES focuses on principles, doctrines, abilities, and skills associated with the objective, commission, and basic duties and responsibilities (see appendix, pp. 39–40). Training occasionally offers enrichment in other areas of interest.

### How to Train

After individuals, leaders, and councils decide what principles or skills to address in training, they must decide how to effectively provide the training. All training should be conducted in harmony with gospel principles under the influence of the Holy Ghost. Training should encourage individuals to make personal application and provide opportunity for accountability.

Effectively addressing *principles* or *doctrines* in training generally includes such elements as defining, illustrating, analyzing, applying, and reporting progress. Effectively addressing *skills*

or *practices* in training often includes defining, modeling, practicing, providing feedback, incorporating into one's assignment, and reporting progress.

Generally, training is more effective when a variety of illustrations or approaches are demonstrated so that individuals are free to apply the principle or skill according to their personalities and circumstances. When illustrating a principle or modeling a skill, a specific application or method is typically presented. When only a single illustration or model is provided, training may appear to endorse the approach as the only way to apply a principle or to use a skill.

Training should generally be principle-based. President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, taught: "A principle is an enduring truth, a law, a rule you can adopt to guide you in making decisions. Generally principles are not spelled out in detail. That leaves you free to find your way with an enduring truth, a principle, as your anchor" (in Conference Report, Apr. 1996, 22; or *Ensign*, May 1996, 17).

Training in principles and skills occurs at the individual, faculty, area, and systemwide levels. To work strategically, training plans should be regularly communicated between the various levels.

## Who Trains

Individuals are ultimately responsible for their own professional growth and personal development. Leaders and teachers can assist individuals by providing training through inservice meetings and informal exchanges.

CES leaders are responsible to oversee the training of those they lead. They are often assisted by others within their realm of leadership to provide assessment, expertise, design, or delivery of the training.

The CES Administrator and assistant administrators oversee training in the Church Educational System. They are assisted by other central office personnel.

Area directors oversee training in their area. They assess needs, plan, and direct training with the assistance of training councils, seminary

principals, institute directors, coordinators, and stake supervisors.

Under the direction of the area director, institute directors, seminary principals, and coordinators assess needs and oversee training for those they lead. They are assisted by inservice leaders, stake supervisors, committees, and mentors who plan and administer training at faculty, group, and individual levels.

## Evaluating the Impact of Training

For training to be complete, leaders and teachers should evaluate whether the training has fulfilled the intended objectives or goals. For instance, if training is planned to help teachers better direct class discussions, an evaluation of this intended outcome should be conducted following the training. Likewise, if training is planned to help teachers and leaders promote student enrollment in and completion of classes, this outcome should be evaluated. Depending upon the scope and formality of the training, such evaluation may be conducted in various ways. Evaluating the impact of training is a necessary step in the training cycle.

## Mentoring Others

In some settings, prospective or newly hired teachers are assigned a mentor to assist with training.<sup>2</sup> CES leaders select mentors who reflect the values of the organization and should assist mentors in their duties. These mentors should take initiative in assisting those they serve. Ultimately, a mentor influences not only the teacher but also the teacher's current and future students.

Mentors meet with individuals regularly to review goals and progress. Where possible, they regularly observe one another's classroom teaching. Where appropriate, the mentor may introduce the teacher and his or her spouse to local priesthood leaders. Mentors should seek opportunities to encourage, commend, question, and share perspectives. At times it is appropriate in mentoring to offer correction while showing loving concern for personal development. Appropriate mentoring is more likely to occur where relationships of love and trust have been established between colleagues.

*Under the direction of the area director, institute directors, seminary principals, and coordinators assess needs and oversee training for those they lead.*

*For training to be complete, leaders and teachers should evaluate whether the training has fulfilled the intended objectives or goals.*

*Mentors should seek opportunities to encourage, commend, question, and share perspectives.*

**Notes**

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1. See *Employee Guide* (2001), 21.
2. See Neal A. Maxwell, *Jesus, the Perfect Mentor* (CES fireside for young adults, 6 Feb. 2000);

*CES Policy Manual: U.S. and Canada,*  
Human Resource Policies: Professional  
Development Opportunities: CES  
Apprenticeship.



## Interview and Counsel

*When principles of effective interviewing and counseling are followed, increased edification, motivation, and communication result.*

**Formal interviews in CES assist both leaders and teachers by promoting professional growth, personal development, program development, and improvement in gospel teaching.**

Much good can result from both formal and informal interactions when principles of effective interviewing and appropriate counseling are applied.<sup>1</sup> Formal, private interviews are conducted by leaders in CES with other leaders and teachers they lead. In addition, leaders and teachers have frequent informal conversations in many settings. In these formal and informal communications some form of counseling usually occurs.

### Interviewing

Formal interviews in CES assist both leaders and teachers by promoting professional growth, personal development, program development, and improvement in gospel teaching.<sup>2</sup> Interviews provide opportunities for leaders and teachers to review strengths and areas of needed improvement.

Following are some of the formal interviews used in the Church Educational System:

- Assignment or program reporting
- Interviews with missionaries who have a CES assignment
- Placement interviews
- Performance appraisals
- Probation or warning interviews
- Termination interviews

Performance appraisal interviews are held at least annually with each leader, teacher, and secretary. At the beginning of each academic year, the supervisor should make personnel aware of the appraisal process. Appraisal interviews should focus on basic duties and responsibilities within the CES commission.

Leaders and teachers are regularly asked to report to their leaders regarding their assignments, personal and professional development, and the development of programs they supervise (see “Reporting to Leaders,” p. 17).

The area director, or his representative, should regularly interview missionaries who have a CES assignment and review their work, respond to their needs, continue their training, encourage them, and express appreciation.

### Counseling

During formal interviews and in other informal communications, it is appropriate for CES leaders and teachers to counsel with each other about teaching effectively and administering appropriately. To effectively counsel others, we must first listen attentively, and then carefully consider any advice or recommendation before it is given. Leaders should be

sensitive to and recognize that individuals may be reluctant to counsel freely and openly because of the leaders’ position. When the one being counseled senses that the counselor’s motives are love and a sincere desire to help, the counsel given is more likely to be well-received and applied.

### Principles of Effective Interviewing and Counseling

Among the many significant principles and skills of effective interviewing and counseling, the following are particularly important for CES leaders and teachers: preparing spiritually, listening for understanding, promoting self-reliance, commending and correcting, and keeping confidences.

1. *Preparing spiritually.* As with all aspects of the Lord’s work, interviewing and counseling

***President N. Eldon Tanner, a former counselor in the First Presidency, said, “It is important that those we interview realize that . . . we love them . . . and are interested in their welfare and in helping them succeed in life.”***

*(In Conference Report, Sept.–Oct. 1978, 59; or Ensign, Nov. 1978, 41).*

**Appraisal interviews should focus on basic duties and responsibilities within the CES commission.**

**To effectively counsel others, we must first listen attentively, and then carefully consider any advice or recommendation before it is given.**

are more effective when both participants have prepared themselves spiritually.

2. *Listening.* Interviewing and counseling require a great deal of listening. They must not be dominated by the leader's comments, but should provide ample opportunity for the one being interviewed or counseled to share feelings, observations, and goals. This can be accomplished by asking appropriate questions and then listening for understanding. Effective interviewing and counseling can foster an increase in both the quality and the quantity of future communication between the participating individuals.

***The Lord counseled,  
“Strengthen your  
brethren in all your  
conversation” (D&C  
108:7).***

3. *Promoting self-reliance.* Each individual is ultimately responsible for his or her own effectiveness and improvement. Leaders, teachers, and students should seek to be aware of their own areas of needed improvement rather than wait for them to be pointed out by leaders. Individuals should also call upon personal resources before asking others to solve their problems. Elder Boyd K. Packer of the Quorum of the Twelve Apostles once said, “I think an emotional dole system can be as dangerous as a material dole system, and we can become so dependent that we stand around waiting for the Church to do everything for us” (“Self-Reliance,” *Ensign*, Aug. 1975, 86).

Although CES leaders and teachers receive much inservice training at faculty, area, and systemwide levels, they should “be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

“For the power is in them, wherein they are agents unto themselves” (D&C 58:27–28).

4. *Commending and correcting.* A leader's genuine, specific expressions of appreciation for the person being interviewed should be a part of any interview or counseling opportunity. President Gordon B. Hinckley has said:

“Rather than making cutting remarks one to another, could we not cultivate the art of complimenting, of strengthening, of encouraging? . . .

“Responsibilities have been divinely laid on each of us . . . : to bear one another's burdens, to strengthen one another, to encourage one another, . . . and to emphasize that good.

There is not a man or woman who cannot become depressed on the one hand, or lifted on the other, by the remarks of his or her associates”  
*(Standing for Something: Ten Neglected Virtues That Will Heal Our Hearts and Homes* [2000], 104-5).

The Lord counseled, “Strengthen your brethren in all your conversation” (D&C 108:7). Elder Neal A. Maxwell of the Quorum of the Twelve Apostles has said, “We should, therefore, without being artificial, regularly give deserved, specific praise” (*All These Things Shall Give Thee Experience* [1979], 78).

Equally as important as giving praise is the giving of needed correction and perhaps even reproof. Giving correction without also giving offense requires that the interviewer not merely speak the truth, but that he speak “the truth in love” (Ephesians 4:15). Correction should be timely and specific (see D&C 121:43). To withhold needed correction is not a manifestation of love; such correction requires moral courage. When needed correction is withheld, ultimately CES, the individual, and students suffer.

5. *Keeping confidences.* Through the course of interviews and informal communications, CES leaders and teachers become aware of many matters that are both personal and important. When ecclesiastical leaders become aware of such matters in their Church callings, they are obligated by their calling to maintain confidentiality. CES leaders and teachers are similarly obligated to keep such information confidential, sharing information only with

***Leaders, teachers, and students should seek to be aware of their own areas of needed improvement rather than wait for them to be pointed out by leaders.***

***To withhold needed correction is not a manifestation of love.***

those who need to know, and only after permission is granted. The ability to keep confidences is critical to the success of the Church Educational System. Failure to be trustworthy in such matters results in severe damage to relationships and to our work.

CES leaders and teachers must carefully follow local laws regarding responsibilities and liabilities for reporting abuse. Information on responding to and reporting abuse should be discussed periodically during inservice meetings.

## **Notes**

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1. See *Employee Guide* (2001), 4.
2. See *CES Policy Manual: U.S. and Canada* (2001), Human Resource Policies: Full-Time Teachers and Administrators: Requirements for Employment; Human Resource Policies: Full-Time Teachers and Administrators: Annual Performance Appraisal; Human Resource Policies: Secretaries: Annual Performance Interview.

## Appendix: Some Basic Duties and Responsibilities

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*The objective of religious education in the Church Educational System is to assist the individual, the family, and priesthood leaders in accomplishing the mission of the Church, which is to invite all to “come unto Christ, and be perfected in him” (Moroni 10:32; see also D&C 20:59). To accomplish this objective, CES leaders and teachers are given a commission to live the gospel, teach effectively, and administer appropriately.<sup>1</sup> Training and assessment in CES addresses basic duties and responsibilities associated with the three parts of the commission. Each individual must identify and incorporate many gospel principles when striving to fulfill the commission. Among the most basic duties and responsibilities for each part of the commission are those discussed below.*

### Live the Gospel

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The following are among the basic duties and responsibilities for leaders and teachers, as emphasized by Church and CES leaders for living the gospel:

- Love the Lord and your fellow men.
- Live worthy of and seek the companionship of the Holy Ghost.
- Be worthy of and hold a temple recommend.
- Learn and live by gospel principles and doctrines as found in the standard works and the words of the prophets.
- Maintain honesty and integrity.
- Nurture family relationships.
- Maintain proper relationships with others.
- Maintain an atmosphere free from the spirit of contending, competing, criticizing, or complaining.
- Accept and magnify Church callings.
- Meet all financial obligations.
- Follow the counsel of the leaders of the Church relating to living the gospel.
- Teach students the gospel of Jesus Christ as found in the standard works and words of the prophets (see handbook, pp. 3–5).
- Maintain doctrinal purity (see handbook, p. 4).
- Teach students by precept and example (see handbook, p. 5).
- Provide a spiritual and social climate (see handbook, p. 5).
- Prepare young people for effective Church service (see handbook, pp. 5–6).
- Invite the Spirit during lesson preparation and lesson presentation (see handbook, pp. 12–13).
- Help students accept their role in gospel learning by stimulating readiness, maintaining participation, and aiding with application (see handbook, pp. 13–15).
- Assist students with limited abilities or with disabilities (see handbook, p. 15).
- Effectively decide what and how to teach (see handbook, pp. 20–23).
- Establish and maintain an appropriate setting for learning (see handbook, pp. 24–28).
- Acquire and effectively use scripture study and teaching skills (see handbook, pp. 32–43).
- Help students acquire and effectively use scripture study skills and memorize key scriptural passages (see handbook, pp. 32–35).
- Testify of gospel principles and doctrines (see handbook, p. 34).
- Follow and encourage others to follow the counsel of the leaders of the Church and CES leaders relating to teaching effectively.

### Teach Effectively

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The following are among the basic duties and responsibilities for teaching effectively, emphasized in *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (2001):

- Teach the gospel by the Spirit in a way that leads to edification (see handbook, p. 2).

## Administer Appropriately

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The following are among the basic duties and responsibilities for administering, emphasized in this handbook:

- Assist individuals, families, and priesthood leaders in accomplishing the mission of the Church (see pp. 4–7).
- Assist with student enrollment and encourage completion (see p. 6).
- Administer using true principles (see pp. 8–9).
- Understand CES assignments, programs, policies, and materials (see pp. 10–14).
- Develop divine potential and promote professional growth (see pp. 15–17).
- Provide Christlike leadership (see pp. 18–19).
- Use councils and committees effectively in CES leadership (see pp. 22–23).
- Manage information, programs, and resources (see pp. 24–25).
- Make wise and timely decisions (see pp. 27–28).
- Delegate responsibilities wisely (see pp. 29–30).
- Assess teaching and administering (see pp. 31–32).
- Provide training (see pp. 33–34).
- Interview and counsel appropriately (see pp. 36–38).
- Follow and assist others in following the counsel of Church and CES leaders relating to administering appropriately.

### Notes

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1. See *Teaching the Gospel: A Handbook* (2001), 3–4.

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