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Lutheran Youth Groups in Action

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LUTHERAN YOUTH GROUPS IN ACTION

A Survey of Selected Young People's Societies

in the Lutheran Church-Missouri Synod

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A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

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by

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June 1950

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TABLE OF CONTENTS

TABLE OF CONTENTS

iii

CHAPTER I

INTRODUCTION

A. Purpose of this Study

The purpose of this study is to collect, analyze, and interpret information regarding the Young People's program in a limited number of congregations of the Lutheran Church-Missouri Synod. Although this is not a nation wide survey, the amount of material obtained is sufficient to present a bird's eye view of what is happening in the Youth Program of the Church.

B. Scope of this Study

1. Area Included

The study is confined to youth in Lutheran Churches-Missouri Synod living in St. Louis, Missouri; Ft. Wayne, Indiana; Chicago, Illinois; Hammond, Indiana; Milwaukee, Wisconsin; Denver, Colorado; Detroit and Mt. Clemens, Michigan; and rural parishes in central Illinois and Macomb County in Michigan. The great majority of these young people were members of churches in the St. Louis area. The number of youth is as follows:

	City	Rural	Total
Senior[1] Boys	244	44	288
Senior Girls	314	30	344
Junior[1] Boys	297	46	343
Junior Girls	399	51	450
Total	1254	171	1425

The number of congregations from which these young people
were members are forty city and ten rural.

2. Young People in the Study

a. Age

A breakdown of the age level shows that fourteen and fif-
teen year old youth has a greater representation than any oth-
er age level.

TABLE 1

NUMBER OF YOUTH ACCORDING TO AGE

Age	Number	Age	Number
13	66	22	55
14	208	23	48
15	233	24	52
16	153	25	15
17	133	26	16
18	112	27	12
19	96	28	9
20	115	29	5
21	76	30	11

Thirty-seven questionnaires which were filled out by members
over thirty years old were not used in this study. Although

[1]In this survey "senior" refers to the ages from 18-30
and "junior" includes the ages from 13-17.

there is no definite record, the author feels that these fi-
gures show the average age groupings in the Lutheran youth
societies.[2]

b. Schooling

All the youth attended high school, except twenty; some
of these might have failed to check this question. On the
college level it is interesting to note that 123, or nineteen
per cent, have attended college or are attending at the pre-
sent time. This seems to show that the program takes college
youth into consideration. The major fields of college train-
ing fall in this order: general, engineering, teaching, so-
ciology, etc.

c. Family Backgrounds - Family Life

The families of these young people can be classed as
average Americans in the economic realm, but not in the re-
ligious field. Sixty-two per cent of the fathers work in the
factory or on the farm. The religious set-up shows that eigh-
ty-eight per cent of the parents are Lutherans. Of the remain-
twelve per cent, ninety families have only the father or mother

[2]There was no selection of youth as to which persons
should fill out the questionnaire. All members present at
the meeting had the opportunity to fill out the questionnaire.
The reason that a definite average cannot be established is
due to the fact that several members failed to list their
age, and thus the entire questionnaire was not used.

a Lutheran, and in fifty-seven homes the youth's parents are
not Lutherans. As for the spiritual life of these families,
sixty-four per cent do not have family devotions.[3] Dr. Wal-
ter A. Maier in his broadcast of October 9, 1949 said: "We
are told that whereas forty-five years ago one-half of the
Christian families of our country had time for daily house-
hold worship, that proportion has dropped to only ten per
cent." Thus the Lutheran families are above the national
average, but they are not what they should be when one consi-
ders that the Lutherans claim that they are a Bible Church.
Doctor Henry Wind points out that the Church can bring the
Gospel to bear most effectively upon the problem of human sin
by endeavoring with all means at its disposal to restore the
family home to its rightful place as the center of Christian
worship and the nursery of truly functional religion.[4] The
Church faces a great challenge in re-fostering the use of
family devotions, since no other agency is as important as
the family in influencing the behavior of the individual.
Psychologists also emphasize the significance of family life
in influencing individuals.[5] Family discussions indicate that

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[3]One thousand, three hundred and eight families included
here. Four hundred and seventy-four checked "yes"; eight hun-
dred and thirty-four checked "no".

[4]H. F. Wind, "The Family," Christian Growth Manual (Chi-
cago: Walther League, 1948), p. 17.

[5]E. D. Partridge, Social Psychology of Adolescence (New
York: Prentice Hall Inc., 1938), p. 189.

the atmosphere in the home does not always tend toward secularism. Table 2 shows that the Sunday sermon plays a very important part in the discussions of the family and that Bible Class discussion, in proportion to the number that attend Bible Class, ranks high and adds strength to the plea that there should be better attendance at Bible Class. The Bible Class attendance on Sunday morning is encouraging for the Juniors with sixty-seven per cent in attendance. Seniors, however, have other interests at this time; only twenty-nine per cent are found in Sunday morning Bible Class. Table 3 divides the age arrangement according to city and rural youth. No definite conclusion can be established. The number of children in 1,184 families shows an average of 3.32 children per family.[6]

TABLE 2

THE NUMBER OF FAMILIES THAT DISCUSS THE ITEMS AS LISTED ON THE QUESTIONNAIRE[7]

768	Sunday Sermon
380	Bible Class Discussion
377	Walther League Discussion
408	Sermon over Radio
1020	General Happenings
42	Other (sports, finances, politics, work, school, church affairs, cars)

[6]In these families there were 160 families with one child and two families with thirteen children.

[7]Twelve hundred and thirty-six young people filled out this phase of the questionnaire.

TABLE 3

BIBLE CLASS ATTENDANCE

	Number of Youth	Yes	No	Sunday School Teacher
Senior Boys (city)	222	67	142	13
Senior Boys (rural)	39	13	26	0
Senior Girls (city)	294	79	165	50
Senior Girls (rural)	26	12	10	2
Total	581	171	353	67
Junior Boys (city)	286	185	99	2
Junior Boys (rural)	47	25	20	2
Junior Girls (city)	295	211	74	10
Junior Girls (rural)	48	32	15	1
Total	676	453	208	15

d. Interests

In order to find out whether the youth of the church fol-
low any particular scheme in recreational interests a check
list was made for them to mark according to their choice.
Each individual was asked to check three of eighteen items ac-
cording to preference using numbers 1, 2, 3, and these numbers
were to be used only once. Since many young people did not
answer this question in the prescribed procedure, only about
a thousand answers could be used. As shown in Table 5 parti-
cipation in sports leads the parade of interest for boys and
girls; social dancing comes second for the girls, and hunting
is second choice for the boys. In the listing of special
hobbies, youth thinks so much of sports that this form of ac-
tivity receives the greatest number of votes. However, only
twenty-two per cent list hobbies of any kind.

TABLE 4

SPECIAL HOBBIES AS LISTED

Senior Boys		Senior Girls	
13	Photography	13	Sports
9	Stamp Collecting	10	Knitting
8	Sports	9	Sewing
8	Woodwork	9	Photography
4	Drawing	8	Singing
3	Music	7	Scrapbooks
3	Radio	6	Music
3	Electric Trains	5	Collecting
2	Art		souvenirs
2	Bowling	4	Reading
2	Writing	4	Embroidery Work
2	Record Collection	3	Stamps (Collecting)
2	Flying	3	Art
1	Poetry	3	Salt and Pepper
1	Guns		Shakers (Collecting)
1	Collecting Post Cards	3	Record collection
1	Cars	2	Collecting China
1	Mechanics	2	Making rugs
1	Observing People	1	Playing cards
1	Collecting Salt and	1	Sleeping
	Pepper Shakers	1	Eating
		1	Collecting bells
		1	Collecting hankies
			and bookmarks
		1	Acting
		1	Cooking
		1	Collecting Post cards
		1	Foreign Correspondence

TABLE 4 (continued)

Junior Boys		Junior Girls	
35	Sports	27	Sports
13	Stamp Collecting	19	Music
12	Air Plane Building	10	Card Collecting
11	Woodcraft	6	Roller Skating
9	Model Railroad	4	Dancing
7	Hiking	4	Stamp Collecting
6	Bowling	4	Movie Stars
6	Painting	3	Singing
5	Music	3	Photography
5	Collecting Bottle Openers	3	Records
		3	Collecting Small Figures
4	Radio	3	Pen Pals
4	Collecting Post Cards	3	Drawing
2	Camping	2	Taking Care of Children
2	Collecting Records	4	Cooking
1	Rifles	2	Collecting Wrappers
1	Collecting Butterflies	2	Stamps
		2	Collecting Dolls
		2	Raising Pets
		2	Collecting Pictures
		2	Reading
		2	Art
		2	Scrap Book
		1	Fishing
		1	Modern Ballet
		1	Professional Dancing
		1	Sewing
		1	Autographs
		1	Collecting Salt and Pepper Shakers

TABLE 5

RECREATIONAL INTERESTS[8]

	Senior Boys			Junior Boys		
	1	2	3	1	2	3
Extra-curricular activities in school	14	8	8	21	24	5
Moving Pictures	17	27	18	20	18	23
Dancing (Social)	23	14	13	6	13	16
Square Dancing	15	10	9	7	12	9
Cards	1	6	14	5	9	11
Gambling			4			
Smoking	9	4	6	3		
Use of Alcohol		5	5	2		
Hunting	18	12	12	33	15	15
Fishing	11	25	19	15	33	24
Reading	9	6	9	6	11	9
Sewing			1			
Cooking	1	1	3			
Housework		1				
Music (Participating)	14	18	9	12	9	7
Sports (Participating)	63	31	11	79	19	18
Music (Listening)	22	20	22	9	9	8
Sports (Spectator)	22	21	29	18	26	17
Total	239	209	190	236	198	162

[8]The figures opposite the recreational interests indicate the number of times the items were checked with either a 1, 2, or 3.

6

TABLE 5 (continued)

	Senior Girls			Junior Girls		
	1	2	3	1	2	3
Extra-curricula activities in school	20	4	10	34	37	16
Moving Pictures	33	24	28	22	42	30
Dancing (Social)	44	29	30	45	31	31
Square Dancing	19	34	31	28	25	20
Cards	19	34	14	3	10	8
Gambling			3			1
Smoking	3	1	3			1
Use of Alcohol		1	3			
Hunting		2		2	4	3
Fishing		3	2	1	4	1
Reading	29	23	22	23	24	29
Sewing	23	22	25	7	19	14
Cooking	14	21	11	9	9	17
Housework	10	10	10	7	9	7
Music (Participating)	30	14	13	49	17	25
Sports (Participating)	45	25	16	71	36	21
Music (Listening)	38	28	38	18	25	14
Sports (Spectator)	31	18	22	22	21	18
Total	342	282	271	341	303	256

In the American Youth Commissions' Dallas study only nine
per cent of the youth mentioned hobbies or cultural activi-
ties as among their three principle leisure-time activities.[9]
Whether the Lutheran youth are above average is hard to say.

e. Social Connections

The social activity of the youth in this survey is on
the average level of American youth. In regard to membership
in other clubs, the girls seem to be more socially minded
than boys as shown in Table 6. School clubs and sport organ-
izations have greater drawing power than any other type of
organization.

In associating with people and dating with the opposite
sex, the youth in the church follow the general trend in the
nation. The juniors and seniors in high school (age 15-17)
are most date conscious. Girls start dating earlier in life
than boys (Table 7). With the frequency of dating as indica-
ted in the table there should not be too many old maids in the
church. As far as it could be determined, nine boys and
eight girls stated that they were married.

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[9]"Time on Their Hands," Recreation, XXXV (September,
1941), 362.

TABLE 6

TYPES OF OTHER CLUBS THAT YOUTH ATTENDS

Senior Boys	Senior Girls	Junior Boys	Junior Girls
4 Sports	17 Choir	61 School	149 School
4 Choir	10 Social	23 Boy Scouts	19 Choir
4 Social	9 School	12 Y.M.C.A.	14 Sports
4 Gamma Delta	8 Card	11 Sports	15 Bowling
3 Boy Scouts	7 Bowling	10 Rifle	17 Girl Scouts
3 Men's Club	5 Sorority	8 Choir	15 F.H.A.
2 L.L.L.	5 Gamma Delta	8 Social	11 Social
2 School	4 Y.W.C.A.	7 Bowling	7 Roller Skating
2 Booster	4 Sports	4 Sea Scouts	8 Y Teen
2 Ushers	2 Girl Scouts	3 Photography	5 Music
2 Y.M.C.A.	Leader	3 Roller Skating	5 Red Cross
2 Naval Reserve	1 L.W.M.L.	1 Dancing	5 Sorority
1 A.A.L.	1 Drama	2 Marine Corps	4 Dancing
1 Photography		(Reserve)	4 Card (Canasta)
1 Voters			3 Drama
1 Bowling			1 Y.W.C.A.
1 Fraternity			9 4 H

TABLE 7

ASSOCIATION WITH OWN SEX

	Sr. Boys	Sr. Girls	Jr. Boys	Jr. Girls
Yes	234	324	298	317
No	7	3	6	6
Frequency:				
Often	115	149	207	202
2 or 3 Times a Week	16	49	31	37
Weekly	30	35	29	37
Occasionally	4	36	12	18
Seldom	20	19	4	21

ASSOCIATION WITH OPPOSITE SEX

	Sr. Boys	Sr. Girls	Jr. Boys	Jr. Girls
Yes	227	304	186	213
No	18	23	121	102
Frequency:				
Weekly	56	37	57	46
2 or 3 Times a Week	37	46	19	21
Frequently	45	84	29	18
Seldom	66	51	76	106
Occasionally	0	0	6	11

TABLE 8

ATTENDANCE AT MEETINGS

	Business				Social			
	Every Time	Most of Time	Occasion-ally	Never	Every Time	Most of Time	Occasion-ally	Never
Sr. Boys 255	162	69	19	5	156	67	27	5
Sr. Girls 317	201	97	19	0	195	96	26	0
Jr. Boys 311	157	118	33	3	144	129	38	0
Jr. Girls 317	166	128	22	1	164	123	29	1
Total 1200	686	412	93	9	649	415	120	6

14

3. The Youth Leaders in the Study

The youth leaders in this study are the men and women whom the writer interviewed to gain information about their responsibility in the program. Concerning the fifty leaders, only five have received special training in youth work. These people may be classified under the following headings:

      35 Pastors
       8 Parochial School Teachers
       3 Laymen
       2 Women (Social worker, Teacher)
       2 Seminary Students

4. The Youth in the Churches

The size of the congregations ranges from 110 communicants to 2,144. The average number of youth in the congregations from the ages of 13 to 24 is twelve to twenty-one per cent of the souls in the congregations. When the potential youth (ages 13-24) of a congregation is listed, sixty per cent are on the membership rolls of the Young People's Societies, and of the sixty per cent, forty-seven per cent are active in the program. In the city congregations, fifty-seven per cent of the total youth are in the Society; of these forty-four per cent are active. In the rural congregations seventy-four per cent of the total youth are in the Society; of these fifty-nine per cent are active. Table 9 shows the difference between city and rural congregations.

TABLE 9

YOUTH IN THE SOCIETY

Rural   City

26% not in Society

74% in Society

43% not in Society

57% in Society
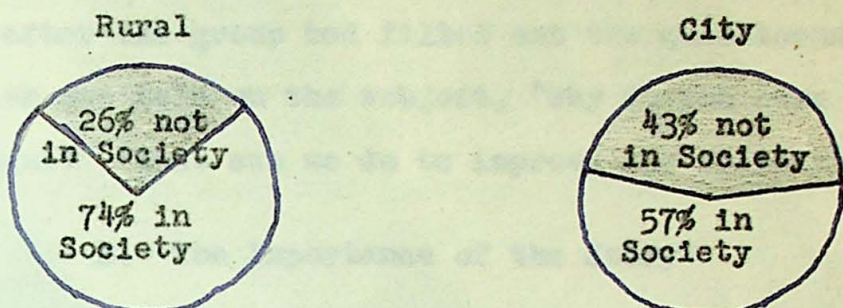
C. Method of Gathering Data

Three methods were used in gathering the material: use of questionnaires,[10] personal interviews with the leaders, and the visitation of societies at the time of their business meeting. The "member" questionnaire was either sent by mail or delivered in person by the writer after an interview with the youth leader.[11] The questionnaires were then given to

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[10]The following books were used to help the author prepare the questionnaires and conduct the interviews: Alfred Kinsey, Sexual Behavior in the Human Male (Philadelphia: W. B. Saunders Company, 1948), pp. 35-52. William A. Neiswanger, Elementary Statistical Methods (New York: Macmillan Company, n.d.), pp. 60-80. H. M. Bell and M. M. Chambers, How to Make a Community Youth Survey (Washington, D.C.: American Council on Education, 1938). Many of the students at Concordia Seminary, St. Louis gave a helping hand in preparing the groups for such a program of testing.

[11]The "member" questionnaire is listed in Appendix A; and the "leader" questionnaire, listed in Appendix B, served only as an outline for the interview with the youth leader.

the members of the societies to be filled out during the meeting.[12] In fifteen youth groups the writer conducted the survey and after the group had filled out the questionnaires a discussion was held on the subject, "Why do you come to Walther League?" "What can we do to improve our society?"

D. The Importance of the Study

The conditions that confront American youth today can not be ignored. The problems are multiplying faster than at any other time in human history. The wrong influences that are pressing upon the young people of today - and most of them are of recent development - are changing the entire moral structure of America. Some of these wrong influences are: less home and religious influence, the unworthy ethics of the struggle to win in athletics at the cost of ideals, lowered standards of manners and dress, the bombardment of harmful advertising, and laxity in regard to practices that used to be held in disrepute.[13] The speed with which new songs and dances spread across the land is evidence of the way commercial amusements can influence young people's interest. Besides, modern youth has a great amount of leisure

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[12]According to all reports, sufficient time was allotted for youth to fill out questionnaire.

[13]B. B. Wygant, "How Can We Help Young People," School and Society, LXX (December 17, 1949), 400.

time.[14] Dorothy Canfield Fisher truthfully states:

It needs only an ordinary intelligent person of
experience willing really to look at the situation
to be staggered by the unwisdom of the preparation
for life we give our young people, ignoring in it
as we do the paramount importance to them of how
they spend their free hours.[15]

Delinquency rates show that the period from sixteen to adult-

hood is the most critical time.[16] The purpose of American

education is to train young people for a constructive use of

leisure, as well as to develop the personality; but Link[17]

points out the futility of present-day education. The plight

of youth is serious. These young people are faced with a

number of problems: employment, establishment of the home

and the relation of the sexes, the matter of recreation, and

the relationship of parents.[18] In addition, the period of

youth is the period of drive toward independence and freedom.

Youth in its struggle wants to know the answers to various

problems such as sex, course of study to follow, the right

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[14]Dimock found that 16 year old boys had more than thir-
ty-eight hours per week during which they were reading, being
entertained, playing, traveling, amusing themselves or watch-
others play. This is nearly six hours a day.

[15]Youth and the Future, edited by Floyd W. Reeves (Wash-
ington, D.C.: American Council of Education, 1942), p. 263.

[16]Partridge, op. cit., p. 232.

[17]Henry C. Link, The Rediscovery of Morals (New York:
E. P. Dutton and Company, 1947), p. 154f.

[18]Nevin C. Harner, Youth Work in the Church (New York:
Abingdon-Cokesbury Press, 1942), p. 171.

religion, and many other questions.

One of the most significant trends in America today is the universal interest in youth. Educational leaders are becoming more conscious of the tremendous positive role they can play in helping the youth of the nation. High schools across the country are taking definite steps toward adapting education to the many and varied needs of young people.

> Step one - these schools are making a determined effort to find out the problems of their students.
> Step two - in light of these findings they are revising their curricula and other features of their program.[19]

In the last six months a renewed interest has been taken in fostering a deeper understanding and appreciation of the needs and problems of youth, as a glance into the following magazines would indicate: The Journal of the National Education Association, School and Society, Higher Education, and The Journal of Higher Education.

In the last decade the U. S. Government has been very active in giving assistance to young people. President Truman's recent appointment of another Youth Commission shows that the government is earnestly placing its hope for the future in the youth of today. The Mid-Century White House Conference on Children and Youth to be held the week of December

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[19]H. H. Remmers and Lyle M. Spencer, "All Young People Have Problems," The Journal of the National Education Journal, XXXIX (March, 1950), 182.

3, 1950 is another indication of the government's interest in youth work. The Maryland Youth Survey of 1937 and the Dallas Study were also under the auspices of the government. On November 7, 1949, the annual conference of the Alliance for Guidance of Rural Youth met at Washington, D.C. This group is concerned with the practical idea of using community organizations to improve the prospects of rural youth.[20]

Finally, the American Churches are realizing their position in aiding perplexed youth. Too often the work had been regarded only for the future and not for the present. For many years churches had shown a leakage running into the thousands annually, and many of these losses took place between the ages of 15 and 25. Harner points out that twenty-five million youth or more are looking to the church and the synagogue for spiritual guidance.[21] And because of this the youth leaders in the American churches have revamped their programs, church leaders are taking a greater interest in youth work, congregations are increasing their facilities, and church periodicals have youth issues, youth departments, stimulating articles on youth work, and stories to meet the needs of youth. Bible study plans for youth are being innaugurated and the publishing companies are issuing a fine vari-

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[20]M. M. Chambers, "Highlighting the Future of Rural Youth," School and Society, LXXI (March 11, 1950), 145.

[21]Harner, op. cit., p. 11.

ety of books and booklets which deal with the youth program
in the church. Nevertheless, there is still much room for
improvement. A report by the editors of the Lutheran Com-
panion is food for thought for all church workers.

> At the Governors Conference of the U.S., it was
> pointed out that young adults are a major area
> of concern. In Minneapolis we are told there
> are sixty per cent unchurched. The most unchurched
> age-group of all is this group, 18-24 year olds.
> Is there a correlation between the Church's lack
> of concern for young adult work and the stagger-
> ing toll of unchurched in this same group? [22]

In the Lutheran Church-Missouri Synod, the youth program
under the title of the Walther League has made great strides
forward in recent years. A glance at the work shows the es-
tablishment of Lutheran Service Volunteer (LSV) schools in
1944 for special training in youth work, the Christian Growth
Conferences in 1948 for training youth to realize that they
are to function co-operatively as members together of the
body of Christ, and the Youth Workers' Conference in 1948
for leadership training. In 1949 the Walther League office
created the position of a regional Youth Worker, and in 1950
they will offer for the first time a fellowship to a graduate
of Concordia Seminary, St. Louis. Walther League Institutes
are being held in various cities to discuss the problems of
youth work with leaguers from the various churches. Camp Life
also plays a very important part in the League program. The

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[22] The Lutheran Companion, LVII (December 7, 1949), 15.

League owns and operates Camp Arcadia in Michigan and issues
a Summer Camp Manual; and most districts of the League have
District Camps for their youth. The first Camp Workers' Con-
ference was held in St. Louis on February 13 and 14, 1950.
In the field of literature the League publishes the Cresset,
the Walther League Messenger, the Bible Student, the Workers
Quarterly, Christian Growth Topics, District Officers Bulle-
tin, and many other pamphlets and booklets to help the youth
leaders and the young people themselves.[23]

This brings us to the need for surveying youth. In ord-
er that the program of the schools, the government, and the
churches will not falter, various surveys must be taken.
This will afford an up-to-date picture of what the situation
actually is. This is an indispensable requisite to intelli-
gent planning for progress.[24]

The survey will provide a factual basis from which com-
parative planning can swing into operation. Partridge points
out that the statistical approach can help to provide a basis
for understanding the relationship between individuals and

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[23]Information regarding the Walther League program and
and material may be found in ABC of Youth Work published by
the Walther League in 1949, or by writing the Walther League
Office, 875 North Dearborn Street, Chicago, Ill.

[24]M. M. Chambers and H. M. Bell, How to Make a Community
Youth Survey (Washington, D.C.: American Council on Education,
1938), p. 2.

groups.[25] Howard M. Bell, member of the Staff, American
Youth Commission, Washington, D.C., feels that youth attitudes
are very important.[26] In church work Swearingen maintains
that surveys have resulted in uncovering several vital issues
that can not be overlooked.[27]

In this world of constant change, young people must be
given the proper preparation to meet new situations and
to adjust themselves. This is where the Youth Program in the
Church can do its share. The method of surveying youth will
be one of the means to help the cause. It is hoped that this
survey will be a contribution.

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[25]Partridge, op. cit., p. 20.

[26]Howard M. Bell, "Youth Think About Their Problems,"
High School Journal, XXIII (March, 1940), 107. "To listen
to what youth have to say about such matters as what consti-
tutes an effective program of education and recreation does
not, of course, carry with it the obligation to respect and
act upon all suggestions they made. For our part we soli-
cited and recorded their opinions and attitudes, not because
we believe them to be peculiarly profound, but because we
are convinced that, in the development of educational, re-
creational, or other youth programs, they are too valuable
and significant to ignore. If we are to make our youth pro-
grams attractive and satisfying we will do well to consider,
among other things, the tastes, enthusiasms, prejudices, and
aversions of the young people whom they are intended to serve."

[27]T. T. Swearingen, Planning for Young People in the
Church (St. Louis: Bethany Press, 1944), p. 44.

CHAPTER II

EDUCATIONAL PROCEDURE IN THE GROUPS

On the basis of the "member" and "leader" questionnaires
we now turn to the discussion of educational procedure, the
program situation, the influence of the program on the active
members, and the role of the youth group in the church. In
this chapter the educational procedure will be centered around
the questions: What are the courses of study? What are the
results of the methods used in teaching?

A. The Courses of Study

The leaders' answers to the question: "What courses of
study or teaching guides have been used?" leave the impres-
sion that the men in the field are not sold on the topic sug-
gestions that come from Walther League headquarters (Table
10). Many of the leaders complained that the League materi-
als were written on such a high plane that they did not meet
the needs of youth. However, none of these men could point
to a specific example.

TABLE 10

COURSES OF STUDY IN USE

17	Walther League Topics
21	Own Choice
10	Walther League and Own
1	Catechism and Bible
1	Bible

It would seem that a greater emphasis should be placed upon
a combination of Walther League topics and topics of indi-
vidual choice. Table 11 lists the subject of topics in order
of repeated occurrence. These are the topics that have been
used in the last six months. Some of the leaders are en-
deavoring to discuss youth's everyday problems, but nine men
declare that many meetings have NO topic.

26

TABLE 11

TOPICS IN USE

9 Many meetings without Topics
8 Dancing
8 Marriage
7 Mission studies
6 Series on Stewardship
5 Question Box
5 Courtship
4 Christian and Community
4 Liturgy
3 Lodge
3 Family Worship
2 The Importance of School
2 Dating people of other faiths

The remaining topics were mentioned only once.

Marriage to Catholics
Recreation
Function of the Church
Mixed Marriages
Christian and Money
D. P. Film
Call of the Cross Film
Communion
Prayer
Race Relationships
Christian and Home
Christian and Education
Trip to Germany
What God means to me
My Church and Self
How I can serve the Church

Lutheran Union
Friends
Amusements
Introduction to the Bible
What is the W.L.?
Synod, What is it?
Inspirational Talk
Teachings of the Lutheran
    Church
History of Old Testament
Lord's Prayer
The difference in Religion
Reading of Phillips'
    version in parallel with
    King James

Each group was asked to check ten discussion activities for great, moderate, or slight emphasis. A score of three was given to the "great", two to the "moderate", and one to the "slight" checks. By adding the scores the order of emphasis was obtained.

TABLE 12

DISCUSSION ACTIVITIES

Senior Boys - 241[1]

618 Prayer
609 Bible Study
592 Practical Christian
    Problems
574 Christian Principles
544 Christianity in Business
    World
507 Sex Education
499 Race Problems
477 Community Responsibilties
457 World Problems
447 Vocational Problems

Senior Girls - 295[1]

835 Prayer
754 Practical Christian Pro-
    blems
752 Bible Study
728 Christian Principles
725 Christianity in Business
    World
609 Race Problems
581 Sex Education
529 Community Responsibilities
516 Vocational Problems
516 World Problems

Junior Boys - 271[1]

680 Prayer
652 Bible Study
631 Practical Christian
    Problems
606 Christian Principles
581 Christianity in Business
    World
533 Sex Education
528 Vocational Problems
524 World Problems
524 Race Problems
482 Community Responsibilities

Junior Girls - 335[1]

912 Prayer
859 Bible Study
830 Christian Principles
800 Practical Christian
    Problems
732 Race Problems
725 Christianity in Business
    World
695 Vocational Problems
626 Sex Education
602 Community Responsibilities
560 World Problems

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[1]The figures refer to the number of youth that checked this phase of questionnaire. Twenty per cent failed to check the question adequately or not at all.

Prayer is first with all age groups, and Bible Study ranks second for all except Senior girls. In the fifty congregations, eleven have Bible Study in the League while forty-two have Bible Study on Sunday morning. Two congregations do not have Bible Study on the Junior level, and four do not have a class for the Senior age level. Since there is a strong desire for Bible Study, a deficiency in the League program is quite evident. This is further substantiated by the fact that of the 477 that were not satisfied with the method of teaching, 381 mentioned methods of change. In these changes forty-three suggest that they add Bible Study. In suggesting improvements under the heading of Christian Knowledge, thirty-eight young people mention more Bible Study or more topics based on the Bible. A fifteen year old girl who belongs to a society that has Bible Study remarks, "Bible Study has become monotonous. I wish we could have more interesting discussions on the less popular chapters in the Bible." When a group is denied the opportunity of deciding upon the method it wants to use in presenting its topics, it also loses an opportunity for an experience in the values of group problem-solving.[2] There is a sound psychological principle to the effect that if one wishes to interest people in a program, one can do so by giving them a part in it.[3]

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[2] O. H. Theiss, Let's Talk It Over (Chicago: Walther League, 1949), p. 11.

[3] Nevin C. Harner, Youth Work in the Church (New York: Abingdon-Cokesbury Press, 1942), p. 88.

B. The Teaching

1. The Method Used

Several facts are pertinent when considering the teaching methods that are in operation in the societies. The overall picture tends to mark the lack of variety in regard to the method of approach. It is unbelievable, but twenty leaders always conduct the discussion themselves, without the assistance of members or outside speakers.

TABLE 13

THE TEACHING METHOD

	Yes	No	Often	Occasionally	Rarely
Leader always conducts discussion	20	13	11	4	2
Outside Speakers	11	22		9	8
Members lead topics	14	25	2	5	4
Panel Discussions	10	35		2	3
Open Forums	12	35			3

Only ten leaders give material in advance to their group, and of these ten, seven work in rural congregations. This material included:

6 Questions for consideration at next meeting
2 Mimeographed outline
2 Thoughts pointing to discussion topic

The outside use of educational activities is also kept at a minimum. Fifteen leaders make use of field trips. This can be broken down under the following headings:

           5 Visit factories and tours of city
           4 Visit other churches
           3 Visit radio stations
           4 Attend Concordia Seminary Lyceum
           2 Visit historical spots
           1 Attend seminar on Lutheran unity

Audio-visual aids in the form of educational films are used

only by three leaders. Of the fifteen meetings which the

author attended personally, only two groups had a type of wor-

ship that had any connection with the topic for the evening.

Four societies had no worship of any kind, not even prayer,

hymn, or Scripture reading. In the article "Worship in Soci-

ety," the Rev. A. R. Kretzmann is very realistic and points

out some helpful suggestions.[4] Because of poor teaching me-

thods too many societies are not receiving a program that is

conducive to profitable learning.

2. The Results of the Methods and the Use of Materials

     Man is always interested in results. This is especially

true when leaders take a glance at their program and methods

of operation. The use of surveys aids such a study. The re-

sults of the teaching program in church youth societies are

very enlightening. Unfortunately, in a general survey such

as this, the effect of the program on the young people can

only be measured in a limited way; but the opinion of youth

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[4]A. R. Kretzmann, "Worship in Society," Workers Quarter-
ly, XXI (April, 1950), 5. See also H. T. Stock, Church Work
With Young People (Chicago: Pilgrim Press, 1929), p. 96ff.

does reveal some interesting facts. The members of the soci-
eties were asked whether they ever discussed topic discussion
material outside of the meeting. A check list was given to
be answered with a "yes" or a "no". The positive outweighs
the negative in every case.

TABLE 14

DISCUSSION WITH OTHER PEOPLE
AS THE RESULT OF TOPIC DISCUSSIONS[5]

	Yes	No
Non-Lutherans	623	568
Non-Walther Leaguers	609	502
Walther Leaguers	932	259
Members of Family	953	238
Church Members	635	556

How powerful this witness is cannot be measured, but it would
seem that the positive replies indicate a healthy situation.
This view is altered when a further examination reveals that
234 young people did not answer this question; 932 speak to
members of the family about the topic (yet only 377 families
talk about the Walther League discussions);[6] out of 1,184 that
answered the question, "Do you like the method used in Bible
Study or Topic Discussion?" 471 gave a negative reply; 477
are not satisfied with the approach (Table 15); twenty-three
per cent claim that they do not obtain information at the
society which helps them in solving their Christian problems

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[5]One thousand, one hundred and ninety-one answered this
question.

[6]See Table 2. This seems to indicate that there is a
discrepancy in youth's answers.

and living a Christian life.[7] Sixteen young people said, "We have too many topics outside of the religious sphere." This thinking on the part of youth should shock all the youth leaders referred to in this study. Two of the leaders stated that the spiritual idea on topics has been left out in the cold. They open the meeting with prayer and that is the extent of the religious aspect. Before any definite conclusion can be reached, another survey of this phase of the work must be taken. Finally, the teaching method prevents the individual from asking questions, since eleven per cent suggest as improvement an opportunity for discussion. Yet eighty per cent claim that they are not afraid to ask questions and the remaining twenty per cent give the following reasons why they are afraid:

37	Too timid
34	Shy - bashful
25	Can't express myself
21	People might laugh at me
15	I am self conscious
13	I don't know
12	Fear of being wrong
12	Afraid of embarrassing self
6	Not too well acquainted

A few statements made by youth in this connection are worth mentioning. A Junior girl wrote: "If we could discuss the meaning more, it would be better." A Senior boy: "More talk with, less talking to." Junior boys: "I don't know, but hearing the same stuff over and over again bores me. We have no

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[7]See Chapter IV.

discussion. Could you get our Bible class teacher to change. Get speaker a little younger. Our present speaker doesn't understand our problems. More discussion on my level and not all kinds of difficult terms." Senior girls: "A selection of pertinent practical problems of interest to young people and presented in well prepared topics. Correlate topics to level of practical application to environment." Perhaps the advice of the psychologist should be passed on to many of the group leaders.

> Whenever possible subject matter should be approached through the emotions and imagination, rather than through impersonal logic. Adolescents are stimulated by anything in which there is a bit of romance.[8]

TABLE 15

THE RESULT OF METHOD USED IN TEACHING

	LIKE THE METHOD			SATISFIED		
	Number[9]	Yes	No	Number[9]	Yes	No
Sr. Boys	244	153	91	244	145	99
Sr. Girls	297	179	118	290	161	129
Jr. Boys	320	193	127	316	191	125
Jr. Girls	323	188	135	323	199	124
Total	1184	713	471	1173	696	477

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[8] J. H. Knappe, "Training and Holding the Newly Confirmed," Lutheran Outlook, XV (March, 1950), 72. The author quotes but does not give source.

[9] The number refers to those who answered question.

3. Ways for Improvement

Although a very small percentage listed ways of improvement, there was no lack of ideas on the part of these young people about the solution either through their own help or through the aid of others. Three hundred and eighty-one dissatisfied people[10] listed 568 ways of improving the educational side of their program. The most popular suggestions for improvements are: the opportunity to discuss, the use of better and practical topics, the adding of more topics, and the active participation of all members (Table 16). It must not be forgotten that 713 young people liked the method used, that 696 were satisfied, and that 241 did not answer this question. Youth may be satisfied, but this does not mean that the program is meeting the needs. The fact that 477 are not satisfied shows that there is room for much improvement. The list recorded in Table 16 gives much food for thought to all youth leaders.

In answer to the question: "How do you think that the program in your group under the heading 'Christian Knowledge' can be improved?" youth again on the whole seems to be satisfied, but there are still 351 who have suggestions; and these suggestions follow in a pattern similar to the list in Table 16.

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[10]Four hundred and seventy-seven were dissatisfied; only 381 gave suggestions for improvement.

TABLE 16

SUGGESTIONS FOR IMPROVEMENTS

63	Discuss more	6	Too dry and factual
42	More of it	6	Debates
40	All take an active part	6	More skits
34	Topics more interesting	4	Leader better prepared
30	Chance to express own opinion	4	Too many topics outside of religious sphere
26	More group discussion	4	Members voice opinion as to what to discuss
24	Get Bible study into program	4	Better topics
23	Panel Discussions	4	Getting right down to it
20	Topics pertaining to every day life	4	Bring in modern affairs
		4	Discussion to meet needs
18	Discuss on my age level	4	More facts and speeches instead of reading
16	Discuss more practical problems	3	More down to earth problems discussed
15	More direct Bible reading		
15	Guest speakers once in a while	3	Variety in presentation
		3	Discuss something we select
12	More planning	3	Pastor should conduct topic
12	Opportunity to speak up	3	Have some topics
12	Teen age problems	3	Missionary discussions
12	Assign topics to members	3	Do not get members to lead topics
11	Visual Aid		
11	More practical application	2	Hold Bible study elsewhere
10	Discuss some of our immediate problems	2	More study before discussion
		2	Start with problem and discuss on basis of Bible
9	Make it shorter		
8	I don't know	2	Less stiff and formal
8	More variety	2	Give more examples
7	Smaller groups	2	Get people who know more about topic
6	Bible quiz		
6	Get a better leader who is more interested		

TABLE 17

CHRISTIAN KNOWLEDGE IMPROVEMENTS

35 Study the Bible more	4 Don't let the Ex. Board do all the planning
32 More topic discussions of everyday problems	4 Okay
29 Need more of it	4 Shorter discussions
22 Satisfied	4 Discussions more to the point
18 Get everybody into the discussion	3 New and different topics, not the same old thing
17 Better planned	3 How about following our suggestion
16 More group discussions	
13 More cooperation	3 Let each person take a topic
12 Topics more interesting	
12 More outside speakers	3 Get away from vague history
10 I don't know	3 Topics should be held at beginning of meeting
10 Better topics	
9 More information on Walther League program	3 More religious discussion
7 Learn more what we teach	3 Use of helps to make Bible study more interesting
6 More variety in presentation	2 Get speakers down to our level
6 More variety in topics	2 Shorter
6 Better leadership	2 Panel and round table discussions
6 Showing more Christian movies	
	2 More topics that deal with Christian problems
6 Better planned Bible study	
5 Topics could be picked by us to some degree	2 Frequent reading of the Bible
	2 More opportunity for personal discussion
4 Start on time	
4 Opportunity for discussion	2 More order in meetings
4 Topics that interest all	2 Longer time for discussion
4 Leader show more interest in presentation	2 More working with Christian literature
4 Learn about other churches	2 Listen more

Young people want the opportunity to express themselves.[11]
They want topics that deal with their every day problems.[12]
Variety must be added to the program to help hold their inter-
est.[13] That is the contribution which youth submits toward
a better means of instruction.

C. Summary

In some cases the courses of study and the topics used
strike home and produce favorable results. Sad to say, how-
ever, Bible Study is not receiving the attention that it
should; and many leaders do not take into consideration the
interests of youth.

The teaching methods lack variety. **Manual for Youth**
Groups suggests the following: speakers, discussions (infor-
mal, panel, forum, town meeting), interviews, reports of in-
vestigations by committees, question boxes, book reviews,

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[11]A fifteen year old girl wrote, "By having more discus-
sion rather than so much of the teacher's views without stu-
dent participation." A twenty year old boy wrote, "Interest
in the group should be surveyed, results should be applied and
used in all three departments."

[12]Four members wrote: "More down to earth with the em-
phasis on communal interest. Advance consideration of entire
group prior to topic discussion. Topics should deal with prac-
tical Christian problems and in such a manner as to encourage
group participation. Have discussions applicable to our
daily lives, not above and beyond our reach."

[13]A Senior girl wrote: "By constantly striving for a
new manner of presentation. This would give renewed interest
each time a different presentation was made."

radio programs and skits, dramatic sketches, exhibits, moving pictures, maps, charts, check lists, questionnaires, field trips, etc.[14]

The results of the educational program are no doubt encouraging in some congregations, but the general picture reveals that there is room for much improvement in the educational approach. Youth wants discussion. Youth desires a greater emphasis on spiritual training. To assist youth leaders in the field of discussion and religious training a study of the following books is helpful: Let's Talk It Over by O. H. Theiss, Youth Work in the Church by Nevin C. Harner, Group Discussion in Religious Education by Harrison Sackett Elliott, Manual for Youth Groups, Better Meetings for Young People's Society by Harry Thomas Stock, The Christian Education of Older Youth by Alleen Moon.

Many young people are dissatisfied with the educational program in their society. They have many suggestions for improvements. Naturally the question arises, "Why are these improvements not going into operation?" No doubt the fault lies with the young people themselves and their attitude toward religion, the church, and the youth leader in the church.

A few general suggestions for consideration are here listed:

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[14]Manual for Youth Groups (New York: National Council Protestant Episcopal Church), p. 21ff.

1. The outline of the program should be such as
   to lead both the leader and member always to
   think in functional terms.

2. The needs of youth should be known.

3. The changing interests of youth cannot be
   neglected.

4. Committee should sit down with the leader and
   discuss the program.

5. A tentative program should be outlined on the
   basis of the needs and interests of youth.
   This in turn is presented to the group for
   addition or subtraction.

6. Different methods should be considered; variety
   is essential.

7. Use of teaching method that will produce best
   results.

8. Integration of Bible Study into the general
   program.

9. Scripture readings, prayers, even the use of
   a form of worship, and Christian service should
   be integrated with the topics.

CHAPTER III

THE PROGRAM SITUATION IN THE GROUPS

No church can succeed in its youth program simply by bringing young people together for a good time; the whole enterprise must be guided toward the development of the entire person. The program must be developed to achieve the major objective of the young people's group.[1] In the previous chapter a study was made of the educational procedure in the groups on the basis of the topics and Bible Study. The learning process does not stop at this point, but carries over into every phase of group activity. An examination of program operation will afford us the necessary information.

A. Setting Up The Program

The planning of any youth program deals with the task and purpose at hand, but the method of approach in such program planning must consider certain procedures to obtain the greatest value. No definite procedures can be advanced. Only a number of suggestions can be offered. The question, "Who should set up the program?" is of primary importance. The entire outcome hinges upon the answer. In this survey we learn that a variety of methods are in use (Table 18). The impres-

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[1] Manual for Youth Groups (New York: National Council Protestant Episcopal Church), p. 20.

sion given is that the entire group has little opportunity
to take part in the planning, or that many individuals refuse
to take part. True, twenty-two congregations report that the
executive board and the league set up the program; but here
is what is happening in many cases. The leader and executive
board meet several times and present their findings to the
group. The group is then to make changes. The group, however,
says little or nothing because of the method of presentation
and the feeling that their opinion would mean nothing.[2] Some
of the leaders stated that they had a hard time to get youth
to plan their program. Alleen Moon suggests a remedy:

> If a group of young people have been unaccustomed
> to having a part in planning their group activi-
> ties, it will be best to make a small beginning
> and gradually increase their responsibility as they
> are able and willing to accept it.[3]

The greatest values for training in Christian living can be
fostered only when all members of the group get together and

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[2] Of the fifteen meetings that the author attended, he
had many opportunities to speak to the young people. Many
gave the impression that whatever the executive board decided
would be the program of the society. In three of the meetings
the executive boards were presenting the program findings.
(In these three cases the leader had informed the author that
the group as a whole decided on the program). The method of
presentation was very dogmatic and gave little opportunity for
the group to speak up. It cannot be determined definitely
how many other groups operate in similar fashion. Many of the
young people mentioned that a clique "ran the show." This is
also brought out in the questionnaires (Chapter IV).

[3] Alleen Moon, The Christian Education of Older Youth
(New York: Abingdon-Cokesbury Co., 1943), p. 59.

plan the program. Although there may be an occasion when a group will assign its problems to a committee in order to save time, or for some other valid reason, it will sacrifice the many values and the great opportunities of group participation.[4]

TABLE 18

PROGRAM PLANNERS

11 Executive board "foists" on group
22 Executive board and league
2 Committee foists on group
8 Executive board sits down with pastor –
presents to group – group says little
3 Pastor sets up program
1 Executive board sits down with parish
planning council – plan is then
"foisted" on group
2 Group does when they meet

All needs and interests should find their way into the youth program of the church.[5] But just how much the actual needs and interests of youth are taken into consideration can not be determined. Only sixteen leaders have ever conducted a survey of interests in their group. This was done in the following way:

10 Mimeo interest finders
4 Verbal – private
1 Discussed need with parents and other
adult groups in Church
1 Bible class interest finder

[4]O. H. Theiss, Let's Talk It Over (Chicago: Walther League, 1949), p. 15.

[5]Swearingen, Planning for Young People in the Church (St. Louis: Bethany Press, 1944), p. 17.

O. H. Theiss insists:

> No group can afford to ignore the contribution
> of ideas and interests which even the least of
> one of its members may be able to make to the
> planning and conducting of its activities and to
> the solving of its problems.[6]

It is a standing rule that all good meetings should be
preceded by some concrete planning. Sad to say, twelve soci-
eties do not have executive board meetings to plan the next
meeting. The author was able to attend two of these meetings
and the outcome was very discouraging. In answer to the ques-
tion, "Why do you think more members do not belong to your
organization?" thirty-one young people said that their program
was not too well planned.

No set rule can be made as to how far in advance the
program should be planned. Most societies in this study find
that it is best to plan their program one month in advance
(Table 19). Three leaders thought that the best way to des-
cribe their schedule was with the word "haphazardly." It is
hoped that such haphazard planning does not happen too fre-
quently, but all too often this seems to be the case. Time
schedules dare not be so rigid that they will not allow for
frequent changes. Twenty-seven leaders favored the half-year
plan, but only three societies have this system.

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[6]Theiss, op. cit., p. 15.

TABLE 19

METHOD OF PROGRAM SCHEDULE

18   Monthly
16   Yearly
10   Quarterly
3   Half-year
3   Haphazardly

B. High Spots In The Program

The youth leaders were asked to list some of the high spots in their program (Table 20). The frequency of Christian service projects points to the tremendous help youth can give in building God's kingdom. A cheerful note is that only two leaders felt that their program is uneventful. The young people themselves were not asked the same question; but the ways for improvement which they suggest and the activities that they consider most important do point out that they want better planned service projects and more variety in the recreational program. Human nature, adult and adolescent, requires that life shall be free from drab sameness and insists upon different approaches and a multiplicity of methods. Therefore, sound educational theory demands variety and adaptability in program and approach.[7]

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[7]Harry Thomas Stock, Church Work with Young People (Chicago: The Pilgrim Press, 1929), p. 72.

TABLE 20

HIGH SPOTS IN THE PROGRAM

5 Plays
5 Christmas Caroling
5 Junior and Senior Banquet
5 Runs on equal plane
5 Attending rallies
4 Christmas party
2 Hallowe'en Party
2 Vesper Service with potluck
  supper once a month
2 Christmas display
2 Work for orphans
2 Reunion service
2 Help needy families
1 Summer week-end camp
1 Publication campaign
1 Wheat Ridge seals
1 International Convention
1 Camp
1 Sponsoring Basketball
1 Tournament
1 Fire-side chats
1 Material for shut-ins at
1 Christmas
1 Christmas and Easter breakfast
1 Workshop (mechanical arts)
1 Lecture every Sunday with
1 Vesper and Supper
1 Going to Old Folks Home
1 Ice Cream Social
1 Care of Family in Europe
1 Winter sports outing
1 Youth service
1 Special movies
1 Canvass
1 Banquet for those over 65
1 Inspirational talks

C. Social Fellowship (Recreation)

Young people in America today consider recreation a vital and important part of their life. Moon says, "Christian young people consider recreational leadership as unquestion-

ably a function of the Church."[8] This survey shows that
young people are very much concerned about the recreation pro-
gram in the church. Five hundred and forty-six young people
gave reasons for improvement under the heading of social fel-
lowship while under the heading of Christian service only 349
had an answer and under Christian knowledge only 351. In re-
ply to the question, "What activities do you look forward to?"
youth again placed recreation first (Chapter IV). This atti-
tude is similar to the results that Ziegler discovered in a
survey conducted in 1942.[9] Many of the leaders differ as to
how much emphasis recreation should receive in church societies.
This may cause some of the dissatisfaction of the youth.

According to educational and social leaders in this coun-
try, recreation has not always been used to its greatest ad-
vantage.[10] Recreation can be one of the most effective ways
of teaching; it provides the best possible learning exper-
iences because it enlists the interest and attention of the
young people.[11] The answers listed in Table 21 demonstrate

[8]Moon, op. cit., p. 110.

[9]Bob Tully, Social Recreation Primer (Elgin, Illinois:
Brethren Publishing House, n.d.), p. 61, quoted from Jesse H.
Ziegler, The Broken Cup, p. 96. "Today every boy interviewed
was in favor of church-sponsored recreation and ninety-two
per cent were in favor of using the church basement or adjoin-
ing hall for the purpose."

[10]See books by Moon, Theiss, Stock, and Slavson.

[11]Moon, op. cit., p. 111.

that in many cases the recreational program is not making
full use of its teaching potential. The absence of variety
is again one of youth's major complaints. The leaders are
not entirely at fault. A senior boy sums it up very nicely,
"Those people who gripe about the socials never want to do
any work to make them better."

In a particular type of recreation - square dancing -
there is divided opinion among the youth leaders as to its
use (Table 22). It should be pointed out that in some of the
leagues there is much misunderstanding on this whole subject,
which may be traced to a lack of adequate teaching. Many of
the young people are disturbed. The problem of social danc-
ing is also a vital issue with many youth. They are not satis-
fied with the church's stand. Forty-four suggest social danc-
ing to help improve the league (Appendix C), and forty-eight
claim that more members do not belong because there is no
dancing. Sixty cannot see anything wrong with dancing. This
question was not asked directly. Youth put it down on the
questionnaire under the area of "other information for im-
provement." Youth follows this chain of thought: We all know
that nine out of ten young people dance anyway - why not give
us a Christian surrounding - we will keep our thoughts clean.
Too often in this area, full explanation has not been given
by the church leaders. A fourteen year old girl writes an in-
teresting paragraph. She has been in the League for one year.

Is it good for the church not to allow dancing?

The kids will go to some other place which the
old fogies won't approve of and think is ter-
rible. Why not let the church have some social
fun? Most people do it anyway. The older people
get drunk or drink and don't think anything of
it. Then they come to church and complain that
the young people are just getting shocking and
terrible. Why don't they come to their senses
to think about some of the things they did in
their youth? Maybe a spirit from the past should
come back and remind them. I am sure then that
they would not object to the kids dancing.

The societies in the St. Louis area are sponsoring ath-

letic teams in church leagues as well as in independent

leagues. In many cases there is a fine spirit of Christian

fellowship. The program bogs down when several societies

draft players who are not members of the league; in three cases

the players were not even members of the church. This was a

violation of league rules. Such happenings do not help to es-

tablish Christian objectives.

TABLE 21

YOUTH'S SUGGESTIONS FOR IMPROVEMENTS

IN RECREATION[12]

61	More socials	5	Better sportsmanship
50	Variety in activities	5	Less spending of money
45	Better cooperation	5	More novel ideas for parties
43	Better planning		
40	Satisfied	5	Better entertainment
31	Better attendance	5	New ideas
25	Social dances (Add)	4	Excellent
16	More sports	4	Have athletic teams
15	Better facilities for recreation	4	More working together
		4	More rallies
13	Better leadership	4	More boys in organization
13	Add square dancing	4	Every one participating
13	More planning	4	More mature games
11	Better organized	3	Permit non-Lutherans to come in
10	Okay		
10	Having more outsiders come	3	Socials where group stays together
9	More information on Walther League program	3	Sports also for girls
		3	More socials at church
9	I don't know	3	Talk about what we would like to do
9	Doing things we want to do		
9	More mixers	3	More activity outside of church basement
9	Less coupling on socials		
8	More equipment	3	More things to do
8	Everybody participates	3	More promotion
7	No improvement	3	Educational recreation
7	Better games	2	More time
7	More suggestions from members	2	No fun the way it is
		2	Less of this and more of service
6	Invite other societies to come		
6	More recreation after business meeting	2	Things that are more interesting
6	Have tie-up between service, knowledge, recreation	2	Have regular social night
		2	Games too juvenile
		2	More enthusiasm
5	Get kids to be more friendly	1	Social events shouldn't interfere with church activities
		1	More help

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[12]Five hundred and forty-six young people made suggestions.

TABLE 22

YOUTH'S IMPRESSION OF SQUARE DANCING[13]

703	Good thing - fine
139	Don't like it
114	Don't see anything wrong with it
71	Don't see why church is against it
70	Okay
60	Better opportunity to become acquainted
53	Fun
38	Gains more kids for society
37	All right
17	Not in church building
14	Good once in a while
14	Wrong
10	We do it too much
9	If it is only square dancing
7	Fine if we take Jesus along
7	Should be continued
7	Hope it may encourage dancing (social) some day
6	More of it
6	Needs good supervision
5	If square dancing, why not social
4	Not as good as social dancing
4	You mingle with people and no evil thoughts occur
4	Increases fellowship
4	Energy outlet
3	Better than social dancing

D. Christian Service

Educational leaders stress the importance of projects for improving the learning process. A service project in connection with the topic study has marvelous training value.[14] The societies in this study are not making use of this method

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[13]One thousand, one hundred and sixteen answered this question. There was no check list. Youth could answer the question as the spirit moved them.

[14]Swearingen, op. cit., p. 22.

to its greatest advantage. (Table 23) Of the 349 that gave suggestions for improvement in Christian service, fifty-three suggest that they need to do more, thirty advocate more projects, and thirty want a better planned program. Only twelve societies in the last six months have had a service program that is integrated in one way or another with the study program. The material from Walther League headquarters has been advocating this approach for several years. A few direct statements of youth are worth listing:

Jr. Girl: Not a hit and miss system.
Sr. Girl: Leaguers haven't realized the importance here because there has been a lack of leadership in this phase.
Jr. Boy: Make projects more appealing - avoid idea of doing things just because it is good to do them.
Sr. Boy: More service to congregation besides things like printing bulletin, e.g. visiting sick and needy, carrying service beyond actual church body, and working in local community.
Sr. Girl: This is sadly neglected and anything could be an improvement.

E. Member Leadership

The procedure of electing group leaders (president, secretary, etc.) and their operation of the program are also effective means of training youth. On the whole the societies under observation made good use of democratic procedure as to the operation of the program in electing officers. A formal basis of organization is the best method.

TABLE 23

YOUTH'S SUGGESTIONS FOR IMPROVEMENTS

IN CHRISTIAN SERVICE[15]

53	Need to do more	4	Get activities in which whole society can partici-pate
31	Satisfied		
30	More projects		
30	Better planned	4	Could do more if we had more money
26	More group participation		
22	Help the congregation more	4	Canvass
		3	Visit hospitals
16	More participation by members	3	Tie-up between Recreation, Knowledge and Service
14	Not stressed enough	3	Make more interesting
12	Everybody should do plan-ning together	2	More mission activities
		2	We do too many unnecessary things
11	Help poor more		
11	I don't know	2	Meeting and filling demand that exists at home
12	More willingness to work by members		
		2	More planning
9	More personal contact in service projects with outsiders	2	Send out tracts
		2	Putting religious magazines in public places
9	More information on Walther League Program	2	We do enough
		2	Too much emphasis on socials
8	More interest shown by in-dividuals	2	Spend more time
		2	Money raising projects
8	More organization	1	System to create more in-terest in youth work
8	Do more local mission work		
7	We do nothing	1	Window display
7	Urge more to attend	1	Beneficial to others besides society members
7	Help the pastor		
6	Help a German family	1	Bring more people to church
6	Okay	1	Every member should have a chance to serve
5	Help others more		
4	More done - less speaking	1	Full time man to supervise
4	More variety	1	More work
		1	More encouragement

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[15]Three hundred and forty-nine stated improvements.

The societies in this study had excellent organizational structure, but there was one serious weakness. Too many societies do not have any form of rotation in regard to tenure of office. Many members do not serve on committees. This is a difficulty that confronts many leaders, nor is it an easy matter to solve. To meet the situation a leader ought to be well acquainted with the members of his society.[16] Tables 24 and 25 show what methods are in operation.

TABLE 24

METHOD OF SELECTING LEADER IN GROUP

  30 Nominating slate from executive
         board - group can add to list
   8 Committee presents slate - group
         can add
   4 Free selection - ballot
   2 Executive board with pastor appoints
   1 Council with executive board selects

TABLE 25

TYPES OF COMMITTEES

Social		Spiritual	
29	Chairman	27	Chairman
4	Standing committee	4	Standing Committee
2	Growth Chairman appoints committee	9	Pastor in charge
10	No standing committee, group selects a new one each month	3	No standing committee, group selects a new one each month

[16]Several of the leaders have done a remarkable job in adapting the program situation to take care of the training of all members. Some men divide the entire group into three or four large committees. Others have short term committees which have a specific task to perform, after which they are discharged.

TABLE 25 (continued)

General[17]
(There is a large variety of committees
to take over different phases of the work)

18 Committee appointed by the group
19 Committee appointed by executive board
5 Committee appointed by the president

F. The Youth Leader

1. His Task

The youth leader has one of the most difficult jobs in church work. Stock correctly points out that this is hard work and must not be taken on simply as "another extra." It must become a major interest.[18] The leaders referred to in this study have surely violated this principle. All complained that they did not have sufficient time to do a proper job. This work was more or less a side issue to their main job in life.

The relationship that exists between the leaders and the members is not very encouraging. Thirty-two leaders related that they did not call on their young people. Forty-one said that youth came to them for assistance with their personal problems, but of the forty-one, twenty-six complained that this did not happen frequently. This is where many a leader

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[17]The method of appointment is the usual procedure in the group. Naturally, no definite method can be followed.

[18]Stock, op. cit., p. 70.

felt that he was "missing the boat." In answer to the question, "To what extent do you know the individual needs of your youth?" the leaders again admitted a weakness (Table 26).

TABLE 26

LEADER'S KNOWLEDGE OF INDIVIDUAL NEEDS

24 Not very well
18 Vairly well
6 Best of my ability
2 This questionnaire helped

It is interesting to note that thirty-four leaders thought that the leaguers came more often for assistance with their personal problems than non-leaguers, and that twenty-one leaders believed that the officers in the league came more often for assistance with personal problems than the members of the league. A number of comments made by the leaders when the above question was asked shows that many of them are very conscious of the problem of their personal relationships with their members:

Spends time meeting members personally
Size of society too big an obstacle
Tries to be present where youth congregates
Goes out of her way to meet youth
Makes it a habit to know family set-up
Watches 'off the cuff' remarks
Tries to associate with them in their activities
Hasn't time for personal contact
Used standard personality tests a few years ago
Checks school environment, also work and home
Being one of them and yet their pastor
Make yourself available; few will come to the
   study; that's usually too formal for youth
Adapting discussion to teen-age problems
Going to high school plays, games; visiting
   school teachers; discussing youth interests
   wherever I am

2. What Youth Thinks About the Leader

The attitude of youth toward the youth leader is very important to the success of the entire program. His influence depends on his acceptance by the group, and therefore that acceptance is of considerable importance to all.[19] This study did not concern itself with the opinion of young people as to the primary attributes of a youth advisor,[20] but wanted to know whether young people thought that they were receiving enough assistance from their group leader. One thousand, one hundred and seventy-seven answered the question. Two hundred and eighty-six, or twenty-four per cent, gave a negative reply. Youth's idea of a leader's assistance is presented in Table 27. Their view harmonizes with the report given by Harner.[21] It is amazing that fifty-two suggest that the leader be present more often. Two leaders suggest that if they can remain with the group throughout the meetings, rapport increases. They suggest that one must stay with the group as much as possible. Leaders that run in and out and

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[19] Manual for Youth Groups, op. cit., p. 53.

[20] Nevin C. Harner, Youth Work in the Church (New York: Abingdon-Cokesbury Press, 1942), p. 177. In another survey youth lists these attributes of a youth adviser: Ability to understand and get along with people; splendid Christian character; interested in the things young people are interested in; likeable personality; sense of humor.

[21] Ibid., p. 178. In youth's estimation, the chief points on which adult workers fall down with young people are these: Too quick to criticize; old fashioned in their points of view; don't know enough about the things they try to preach; don't put enough time on preparation; boss us too much.

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show up only occasionally do more damage than good.

TABLE 27

YOUTH'S IDEA OF LEADER'S ASSISTANCE

52	Be present more at meetings	4	More practical
23	Show more interest	4	Closer contact
12	One that you can talk to	4	I don't know
11	No foisting of ideas	4	More participation
10	One that is more friendly	3	Be more serious
10	More help	3	More individual attention
14	More cooperation from pastor	3	More familiar with Walther League program
9	Encourage members to come		
9	See leaguers viewpoint	3	Trained in group techniques
8	Better prepared		
7	Have a regular leader	3	One who can be confided in
7	More conscientious leader		
6	Come during social	2	Someone who can lead
6	Give more suggestions	2	Go by majority, not by cliques
4	If he can't attend, don't call it off		
		2	Keep order better
4	Give us more time	2	Discuss on our level
		2	Come to Board meetings
		2	Not so slow in making decisions
		2	Leader looks down on us

G. SUMMARY

It is apparent that youth must be given greater opportunity to help plan their own program. All meetings should be well planned. The executive board works with the society of the league to establish a program that will meet the needs and interests of all members.

Youth wants variety in the program. The leaders are partly at fault, but the individual members too often fail to render assistance. The leader's job is to stimulate youth to action. This he has not always done, since he has been too busy with other jobs.

The Christian service and social fellowship programs need to receive greater emphasis in many of the societies. A closer integration of the entire program is in place.

In every society it is necessary for the youth leader to sit back and examine his society to see where changes can be made to achieve the major objectives of the group. In the over-all picture of this survey, the area of Christian service and the youth leader himself are the biggest problems

CHAPTER IV

THE INFLUENCE OF THE YOUTH PROGRAM ON THE ACTIVE MEMBERS

The purpose of the church's youth organization is to give young people actual experience in Christian living and to help them apply Christian principles to daily life situations. In his recent book Better Meetings for the Young People's Society, Stock truthfully points out that such organizations exist for a religious purpose and when they are watered down or made merely a counterpart of school clubs, they fail in an area that is uniquely their own.[1] In the last two chapters we noted several weaknesses in the educational procedure and program operation. Nevertheless, a youth program, no matter how strong or weak, can make some kind of impact upon the lives of the members.[2] In this chapter we are interested in knowing the force of this impact in the lives of youth.

A. Why the Youths are Members

The purpose of church youth organizations is to assist

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[1] Harry Thomas Stock, Better Meetings for the Young People's Society (Columbus, Ohio: International Society of Christian Behavior, 1948), p. 4.

[2] E. D. Partridge, Social Psychology of Adolescence (New York: Prentice-Hall Inc., 1938), p. 154. In summarizing the results of studies made in connection with group influence the author contended that individual human behavior is evidently influenced by the presence of others.

young people to increase their knowledge of Christ, to make Christ known among men, to develop an active faith in love, to cooperate in projects giving evidence of the faith within, to meet the problems of life, and to enjoy Christian fellowship in work or play.

To determine whether this assistance is being offered in every area, we have asked youth to give reasons why they are members. One thousand and thirty-two gave 1,888 reasons why they were members of the society. Twenty-eight per cent of the total questionnaires used did not have this question answered. A close examination of this list discloses that on the whole the members are receiving a training that is in line with the objectives of church organizations (Table 28). There is a strong emphasis on Christian fellowship and opportunity for enjoyment. Young people look to the society for an environment that will help them in their Christian living. One striking omission in their thinking, however, is the lack of emphasis on the Christian art of helping others. Most of the reasons given for their membership were purely personal preferences. This, of course, is not wrong in itself, but one would expect Christian young men and women to show a greater desire for Christian service. This may be due partly to the weakness in this area as cited in Chapter III. Many of the answers were short sentences, especially those that dealt with the social side of the program. True, sincere, and upright Christianity was manifested time and time again at all age levels.

TABLE 28

YOUTH'S REASONS FOR MEMBERSHIP

283	Christian Fellowship	8	Brings me in closer contact with God
148	Good clean fun	7	Keeps you in contact with church
109	Socials		
96	I like to be with kids my own religion	7	Have liked what it gives me
91	I like it	7	?
89	I like to be with kids my own age	6	Because I want to
79	Friendship	6	Topics interesting
79	Meeting fellow Christians	5	Learn how to get along with neighbor
78	Outlet for Christian knowledge	5	Good surroundings
71	Outlet for Christian service	5	Just a habit
57	I like the members of the Walther League	5	Don't forget what I learned
		5	Learn more about religion
56	To learn more about God	5	Because it is the only youth church group
52	Opportunity to serve God		
49	Gives me something to do	5	A very nice organization
42	Because I was confirmed	4	Because my brothers went
41	It's interesting	4	Because my sisters went
37	To learn what's going on at church	4	I like the meetings
		4	Because of the topics
32	Proper guidance	4	Don't know
25	It's my duty	4	Sports
23	It's goal to help others	3	Prepares you to be a better church member
21	Helps me stay out of trouble		
20	Parents say so	3	Like Christian atmosphere
19	To meet new friends	3	Keeps you off the street
17	Interested in the things it offers	3	Get to know church kids better
15	Feel it necessary for Christian growth	3	Learn more about Bible
		3	Help the church's program
15	Enjoy it	3	I believe in the principles of the league
14	Born, baptized and raised a Lutheran		
		2	Because fiancee belongs
14	Hold young people together	2	Its good for me
13	To learn something	2	Spiritual satisfaction
12	Like to take part in Church activity	2	Healthy activities
		2	Proper thing
11	To study God's Word	2	To set a good example
10	Recreation	2	Its a worthwhile club
8	Helps build Christian character	2	So that I can get out of the house
8	It's a church organization	2	Like to participate in discussion
8	Helps you stay interested in church activities		

leaders - to make topics as appealing as possible. This not only includes the actual presentation, but all the planning both on the part of the leader and the members. Youth were asked to check which activities they considered most important - Bible Study (Topics), Recreation or Sports, using numbers one, two, and three. Bible Study (Topics) received most of the first place votes with all age groups (Table 29). Recreation is second on the list except with the Junior boys. Sports rate very high with this younger group; in fact the majority of them place it above Bible Study (Topics).

TABLE 29

YOUTH'S RATING OF ACTIVITIES
ACCORDING TO IMPORTANCE

	Senior Boys		Senior Girls	
	City 208	Rural 42	City 244	Rural 26
Bible Study (Topics)	1.54	1.16	1.28	1.03
Recreation	2.11	2.30	2.09	2.16
Sports	2.35	2.54	2.63	2.81

	Junior Boys		Junior Girls	
	297	46	291	36
Bible Study (Topics)	1.69	1.4	1.49	1.19
Recreation	2.33	2.7	2.04	2.3
Sports	1.98	1.9	2.47	2.51

Youth rates Bible Study and topics as the most important activity. To what specific activities in the society do they look forward? Here is where "importance" is ignored. Care must be taken to notice that youth had every opportunity to list more than one activity.[3] Many of them did. Seventy-three

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[3]See "member" questionnaire, Appendix A.

listed topics, forty-eight mentioned Bible Study, six
thought of special topics, but 502 looked forward to the so-
cials. The training that youth receives in the organization
may be in line with the objectives as pointed out in the last
section, but youth certainly does not look forward to the
topics. Many will say that this is natural. This can be
granted to a certain degree, but the overwhelming percentage
that listed "socials" should cause some concern as to the pre-
sentation of the topics. Youth's expression on this phase of
the work substantiates the contention that topic work and Bible
study require a number of changes. Table 30 lists the choices
according to age groups. Sports again interest the young men.

When the members were asked to give reasons for their
choice of the activities to which they looked forward, thirty-
four per cent failed to give an answer (Table 31). Since the
returns are meager, no definite conclusions can be drawn. Many
of the answers were very brief. Youth's favorite expression
"I like them" intimates a lack of careful consideration.
Throughout the entire survey the majority of youth give the
impression that they do little thinking when it is time to
state reasons for their answers. An encouraging answer to this
question came from a fifteen year old high school student:
"To be artist of the paper. It's the first time I have had a
duty and I intend to make it good."

TABLE 31

YOUTH'S REASONS FOR DESIRABILITY OF ACTIVITIES

Senior Boys 146	Senior Girls 140	Junior Boys 203	Junior Girls 249
34 Enjoy them	40 Enjoy the fellow-ship	76 Like them	83 I like them
28 Learn more	32 Fun	54 Good clean fun	82 Fun
19 I like them	21 Increases knowledge	19 Interests me	31 Enjoy myself
18 Meet people	21 I like it	11 Learn something	24 Learn something
13 Fellowship	9 Meet people of own faith	11 Fellowship	18 Fellowship
11 Fun	7 Spiritual element	11 Being with good Christian youth	17 Interest me
8 That's my interest	6 Brings group together	10 Hear God's Word	15 Meet people
6 Affords most pleasure	6 Opportunity to help others	8 Like to be with people	9 Associate with friends
5 Chance to express myself	5 Enjoy it	7 More kids	8 Like the kids
5 Results most bene-ficial	5 Meet other people	6 Good social life	7 More people come
4 Feel it necessary	4 Stimulating	6 Necking	4 Develop greater faith in God
4 Primary objectives of league	3 Broadens outlook on life	5 Social contacts	3 Recreation
3 Keep mind occupied	3 Affords most satis-faction	4 No comment	2 Business and dis-cussion not in-teresting enough
3 I don't know	3 Help church	3 Like to talk a-bout my problems	2 Stimulates my mind
3 Most interesting	2 Learn something	3 Rareness of it	2 Need entertainment in life
2 No reason	2 Exercise	1 Something to do	2 Most important
2 Good in it	2 Makes deep impres-sion on me	1 Important	1 Loyalty
2 Spiritual value	2 Better understand-ing in church	1 Good food	1 Exercise
1 Helpfulness of topics	1 Gives feeling of oneness		1 Helps get rid of monotony of school
1 Most important			1 Because I like to read Bible
1 Serve church			1 We give our opin-ions
1 Exercise			

66

C. The Learning Process

If the society is not functioning properly, young people can drift into careless ways of carrying out a program. The author feels that the positive influence of the learning process is not always carried through into every phase of the societies' program. An examination of this influence according to youth's opinion is the next step.

Twenty-three per cent claim that they receive no information at the society which helps them to solve their Christian problems and to live a Christian life (Table 32). The percentage in each age group is about the same. Twenty-three percent is alarmingly high when one considers that these questionnaires were filled out by fairly active members. A complete negative statement in this connection seems indicative of improper teaching procedure.

TABLE 32

CHRISTIAN INFORMATION OBTAINED
TO HELP WITH CHRISTIAN LIFE

	Senior Boys	Senior Girls	Junior Boys	Junior Girls
Yes	188	218	226	223
No	34	70	84	65

Seventy per cent of youth who gave a positive answer to the above question listed examples (Table 33). These examples demonstrate that many of the groups are discussing the problems that confront youth in everyday life. Youth feel

that the society is very helpful in fostering Christian living. This is a reasurring situation. However, the question arises: "Why do twenty-three per cent report that they receive no information to aid them?" A two-fold reason may be given: 1. Members who have a degree of aggressiveness and are stronger in the faith take hold of the necessary information while the others who are weak in faith and less agressive so often miss the point. 2. Some youth have no interest of any kind - indifference. This is the challenge that faces the youth leader - the "twenty-three percenters." A re-evaluation and re-thinking of teaching methods is in order.

TABLE 33

INFORMATION RECEIVED TO ASSIST YOUTH IN CHRISTIAN LIVING

Senior Boys 127		Senior Girls 137	
26	Christian conduct	24	What I can do as a Christian
25	Easier to do Christian thing because of contact	19	Easier to do Christian thing because of contact
21	What I can do as a Christian	18	Christian conduct
7	How to talk about Christianity to non-believer	16	Help solve problems
7	Discussion helps solve our own problems	11	How to talk about Christianity to non-believers
6	Conduct on dates	8	Pre-marriage problems
4	To love work	7	Spirituality increased
4	To understand people	6	How to get along with people
4	Help cope with everyday problems	6	Conduct toward outside world
3	Prayer life	5	About dancing
3	Learn something	5	Hearing it discussed makes me conscious of Christian life
3	Get along with people		
3	Humility and how to practice it	4	How to choose Christian friends
3	Closer friendship with pastor	2	Reminds me of my Christian duty
2	See your sins	1	Race problems
2	Chance to get something off your chest	1	Group spirit through camp life
2	Give knowledge for better Christian thinking	1	Helps shyness
2	Sex life	1	Knowledge of world affairs
1	Not to give up hope so easily	1	Prayer life
1	Racial problem	1	How to read Bible more meaningfully
		1	Chance to get something off my chest

TABLE 33 (continued)

Junior Boys		Junior Girls	
	171		172
35	What I can do as a Christian	34	Christian conduct
29	Easier to do Christian thing because of contact	34	What I can do as a Christian
14	Christian conduct	17	How to talk about Christianity to non-believers
13	Christian guidance	14	About dancing
12	Helps me in daily life	9	To understand people
10	Courtship life	8	Easier to do Christian thing because of contact
10	Learn about other religions	7	Get along with others
9	Dancing	6	Race relations
7	How to hold daily devotions	5	Topics are helpful
6	To be considerate of others	4	Keeps us conscious of God
5	I can't explain	4	To lead a better life
4	Attitude toward movies	4	Sex life
4	Prayer life	3	Answers my problems
3	Learn to know Bible better	3	How to work together as a group
3	Race problem	2	Gives you idea for home Bible study
3	How to talk about Christianity to non-believers	2	Makes things clearer
2	Learn something new	2	Learn more about God
2	Explain things	2	Dating
		2	To know religion better
		2	How to shun temptation
		2	Bible Study
		2	Christian guidance
		1	How to choose a career

The society's charge to its members to gain others for the group is carried out by ninety-two per cent of the members - a pleasing majority. The information was obtained by asking youth to check the question, "Do you ever try to get others to join your group?" according to "often, sometimes, never." (Table 34). If youth checked "sometimes" or "never" they were asked to give the reason why. This is where youth became very frank (Table 35). Many of them have become discouraged because of the many refusals. One senior girl said that after nine years she had given up. It is not good to see that sixty-one failed to invite others because they had no interest or enthusiasm themselves. Of these sixty-one, forty-eight maintained that they were not satisfied with the group leader, that they had suggestions to make for improvement especially along the line of better planning and better cooperation. The Christian attitude is certainly missing when four said, "Some I wouldn't want." These results indicate that there is not always a follow-through program in gaining others for the society and that some societies are not too well organized. It seems that many of the youth that checked "sometimes" only asked others to join their group once in a great while because the societies have shown little growth during the last two years.

TABLE 34

FREQUENCY OF YOUTH IN ASKING OTHERS
TO JOIN THE GROUP

306 Often
796 Sometimes
90 Never

TABLE 35

YOUTH'S REASONS FOR NOT ASKING OTHERS
TO JOIN THE GROUP

121	No opportunity to come in contact	4	Program uninteresting
79	Friends not Lutheran	4	Some I wouldn't want
63	Most of my friends belong	3	I am ashamed of our meetings
43	No interest myself		
37	Don't think of it	3	Friends have other activities
30	Don't have the time	3	I don't try
26	Discouraged by refusals	3	When you ask, they think you are queer
23	Too lazy		
17	I don't know	3	Don't know how to go about it
14	Not satisfied myself		
14	They are not interested	2	Don't know anyone to ask
12	Used to do it, they always say no	2	Find hard to do
		2	Try but no results
11	Get tired of asking	2	Don't have any reasons
10	Not acquainted yet	2	Doesn't seem to help
9	Those that I ask fail to come	1	Group anti-social to non-members
8	No more young people in the church	1	If I ask boys, they might think I have a crush on them
8	Timid (shy)		
7	I forget	1	I try when possible
6	Seems useless	1	We hardly ever talk about religion
6	Can't make myself do it		
6	Cliques in group		
5	Friends belong to other clubs		
5	Not enthusiastic myself		
4	Neglect on my part		

Finally, young people feel that they receive greater
Christian influence from the society than from work, friends,
and school, but not as much as from church and home[4] (Table 36).
That is the way it should be.   However, the influence exerted
by "Walther League" is so close to that exerted by "home"
that it seems the home no longer plays the role that it should
in training young people.   This agrees with national statis-
tics on the downfall of home influence and indicates that the
church youth groups have an added obligation to meet.

TABLE 36

RATE OF INFLUENCE
FROM VARIOUS CONTACTS

No. of Youth	Sr. Boys City 182	Rural 40	Sr. Girls City 279	Rural 22	Jr. Boys City 271	Rural 41	Jr. Girls City 231	Rural 40
Home	1.87	2.3	1.93	1.8	1.93	1.8	2.29	2.4
Work	5.07	5.78	5.21	4.2	5.42	5.5	5.6	5.3
Friends	4.03	3.4	3.85	4.8	4.38	4.59	4.27	4.3
W.L.	3.22	2.4	3.38	3.	3.41	2.8	3.32	2.5
School	5.23	5.77	4.88	5.63	3.93	4.6	3.55	5.12
Church	1.58	1.55	1.75	1.57	1.93	1.71	1.97	1.5

D.   Summary

There is no denial of the fact that many active members
of youth societies are receiving valuable assistance for
everyday living.   The societies can be a powerful force in

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[4]Youth were asked to arrange "home, work, friends, Wal-
ther League, school, and church," according to the greatest
influence.   (A number of young people added to the list
"pastor" and "sports."   Since there were only ten such ques-
tionnaires, they were not used).   One thousand, one hundred
and six answered this question.   Frequency is recorded in
Table 36.

molding Christian character.

Youth's attitude toward the activities of the entire program directs our attention to the deficiency of Bibly study and topic discussion. The need for changes is essential.

In too many cases the learning process is not achieving the results that might be expected in the light of the fact that the majority of the members in this survey attend meetings regularly. A different approach must be devised so that all members may feel that they can receive help with their problems.

No longer does the family influence youth as it should. This is where the Church must step in to direct and influence growing youth.

CHAPTER V

THE ROLE OF THE YOUTH GROUP IN THE CHURCH

Young people in the church ought to have an organization of their own and yet be a part of the church. Nothing but harm can result from erecting a wall, or allowing one to be erected between youth and the rest of the church.[1] Swearingen has this to say: "A program for young people is not a special interest of its own, but is vitally related to the total program of the church to which they belong."[2] In the introduction to the Christian Growth Manual the editor writes:

> Our young people need the Church. Our Church needs the young people. To meet these mutual needs, the Church and her youth must cooperate in fostering understanding and in realizing the values of coordination for the achievement of their common purpose. This means that the adult membership of the Church, including the pastors and teachers, is thoroughly acquainted with the objectives of the youth program and with the ways by which these objectives are being pursued. There must be a close coordination of planning and effort on all levels between the youth program and the total Church program.[3]

Our purpose in this chapter is to see what is actually happening between the youth group and the church, i.e. whether the above principles are carried out in practice.

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[1]Nevin C. Earner, Youth Work in the Church (New York: Abingdon-Cokesbury Press, 1942), p. 67.

[2]T. T. Swearingen, Planning for Young People in the Church (St. Louis: Bethany Press, 1944), p. 25.

[3]Christian Growth Manual (Chicago: Walther League, 1948), p. 3.

A. Youth Group Serving the Church

The youth group as part of the church should do its share in building the Kingdom of God. As reported by the youth leaders quite a number of individual members are singing in the choir, teaching Sunday school, and ushering in church. Several leaders marvelled at the amount of time certain individuals spent at the church. But when the question was asked: "How does your group as a whole serve the church?" sixteen leaders regrettably voiced a negative reply (Table 37). Only ten leaders thought that their youth group was making a real contribution to the church's program. The service that is being rendered depicts the great possibilities where youth groups can become a powerful force in Christian action (Table 37). There are several reasons for the negligence on the part of the youth groups to serve the church. Many of the leaders are at fault because they have not integrated the youth program with that of the church. In the second place, young people have the idea that their abilities are underestimated. In many cases this is caused by the attitude of adults. Several groups told the author that every time they participated in a church project they felt as if they were not wanted. Finally, there is a lack of integration and co-ordination in many churches because youth organizations often do not create more opportunities to present their needs, pro-

blems, and ideals to the adult membership.[4] The churches

who are falling down in this area would do well to study the

practical suggestions as outlined by the Walther League pamph-

lets, "Parish Help."

TABLE 37

HOW THE YOUTH GROUP SERVES THE CHURCH

```
16   The group doesn't
 7   Community canvass
 5   Mimeographing
 4   Financial help to specific problem of the Church
 2   Work on mission material
 2   Distribution of tracts
 2   Work and zeal for the Kingdom - a tremendous
       example
 2   Movies for congregational families
 2   Help welcome new visitors
 1   Take care of mission list
 1   Work making racks for the school
 1   Can count of them for various projects in the
       Church
 1   Christmas decorations in the Church
 1   Sign in front of Church
 1   Display window
 1   Publicity in connection with Lent
 1   Aid to develop church leaders
 1   Sponsoring opportunity for social fellowship
 1   Help in nursery
 1   Help advertise Vacation Bible School
 1   Secretarial work
 1   Thanksgiving breakfast
 1   Overseas Relief
 1   Work in redecorating Church
 1   Subscriptions for church paper
 1   Purchasing some utilities
 1   Aid to the pastor
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[4]Walter Wangerin, "Young People in the Church," **Christian
Growth Manual** (Chicago: Walther League, 1948), p. 27.

B. The Financial Support of the Congregation

"Should the Church support the youth group?" In recent
years this question has received a positive answer in many
churches in America. Manual for Youth Groups suggests:

> Ideally, the youth program should be a part of
> the parish budget with the young people helping
> to raise that budget. This makes it possible for
> financial questions to take their proper place in
> the program and not to be the first concern of the
> group.[5]

This same thought was expressed by many leaders in this sur-
vey. However, an examination of the situation discloses that
the churches expect the society to put money into the church's
treasury. This places a tremendous burden on the plans of a
society. For example, to raise money, groups spend several
months rehearsing a play; the rest of the program is left on
the shelf; the members who are not connected with the play lose
interest; all too often they are lost to the society.[6] At the
present time only five congregations allot money to the youth
group. This is done in the following ways:

1. $5.00 a month
2. $50.00 a year (Church Youth Council decides how
                  to spend this money)
3. $300.00 a year (Young People's Committee decides
                   how to spend the allotment - so
                   far they have been buying equipment)

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[5]Manual for Youth Groups (New York: National Council Pro-
testant Episcopal Church, n.d.), p. 13.

[6]Opinion expressed by several leaders. This does not
mean that plays should be dropped - matter of proper emphasis
is the crux of the problem.

4. Ca. $500.00 a year - probably much more
5. Annual offering on Youth Sunday

It should be added that three congregations have supported a
basketball team, two congregations have purchased athletic
suits, and one congregation furnished the money for two mem-
bers to attend L.S.V. school. One leader said that he had
approached the elders on this matter but was turned down.
The idea was too new for the elders to see the need. Until
more congregations become aware of this problem, the societies
will continue to struggle.

C. The Relationship of the Group to the Parish

The relation that exists between youth group and parish
should be one of close harmony. No set patterns can be out-
lined as to what methods of procedure are in place. The me-
thods uncovered by this study are not very numerous. Two con-
gregations have a Youth Council composed of several laymen,
the pastor, and a teacher. This group mediates between the
Church Council and the Youth organization. Three congregations
have Youth Committees which endeavor to assist the youth lead-
er in his work and to tie up the program with that of the
church. The remaining congregations leave it to the group
leader to work with the Church Board. For example, two con-
gregations have the members of the youth organization attend
Church Council meetings. Much improvement in the relationship
between youth groups and adult organization is in order. We

can go so far as to say that in most instances the youth
group has little connection with the rest of the church.

D. The Church's Plan for the Future

Thirty group leaders were asked the questions: "Do you
think that your program is meeting the needs of your youth?
Do you think that your program is adequate to meet these
needs?" The results are as follows:

24 No
5 Yes
1 Satisfied

When the answer was "no", this question was asked: "What are
you doing about it?" The replies are very significant.

9 No concrete plans at the present time
3 No definite answer
2 Building program
2 Trying to hit sports heavy, plus outdoor
 activities
2 Get elders interested
1 Rebuilding with the Juniors. Young people
 are making personal calls to gain new mem-
 bers. Use of a card system for checking
 results
1 Getting parents interested
1 Improve study program with visual aids
1 Working on problem of developing good
 leadership in counsellor
1 Pastor and teacher are trying to make
 congregation more conscious of problem
1 Establishing Young People's Board

Growth is impossible when no active attempt is made to im-
prove the situation. For such situations Miss Wieman in her
book Modern Family and the Church advances some helpful sug-
gestions. Perhaps some of these ideas are not workable, but
at least they might stimulate some organizations to action.

What a Church should have for its Youth.

1. Open clubrooms - ideally there should be
   a trained leader
2. There should be personal counselling
3. Summer programs - youth could take care
   of the younger children
4. Joint youth-adult conferences
   When two groups have learned to work to-
   gether, they may desire to play occasion-
   ally, and to challenge each other to cer-
   tain contests
5. Pre-marital education
6. Field trips
7. Part-time participation in Social and Reli-
   gious Enterprises.[7]

E. Summary

No society can advance successfully without the Church,
and no Church can grow properly without the society. There-
fore the two work hand in hand to help each other.

Our data certify that neither group is accomplishing its
fair share. Many societies fail to serve the Church in any
capacity; only five congregations give financial aid. A sharp
distinction is drawn between the two groups, with little co-
operation in meeting the objectives of the Church. Stagna-
tion is inevitable when no active attempts are made to improve
the situation.

The role of the youth group in the Church demands the
careful attention and re-examination of all youth leaders.

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[7]Regina W. Wieman, The Modern Family and the Church (New
York: Harper Brothers, 1937), p. 264ff.

CHAPTER VI

THE PROBLEMS OF THE YOUTH PROGRAM

Youth work is a difficult job. The survey substantiates
this fact. Countless problems and difficulties were uncovered.
In the final chapter before the summary we should like to di-
rect the reader's attention to the reality of this matter.

A. High School Youth

Twenty-seven leaders complained that high school activi-
ties interfered with the Church's program. Four felt that
this happened only once in a while. Nine thought that this
was no real problem. In larger cities where young people of
the church attend different high schools the problem increases.
The leaders usually adapted the program to meet the situation,
but often they were unable to satisfy the entire group. One
leader stated that love for the church should come first;
therefore he saw no reason for changing the schedule.

B. Youth in General

Young people themselves create many problems. Many of
the leaders thought that the indifference and irresponsibility
of modern youth raised havoc with the program. Where there
is a parochial school, it is difficult to keep members who
did not attend the parochial school. Frequently they are left
out in the cold by the rest of the members. One pastor des-

cribes his problems in this way:

> It seems that more and more homes are letting
> down their barriers to the extent that even in
> our better families there is almost less than a
> minimum of supervised home life. I frequently
> consult the parents about the needs of their teen-
> age offspring. Sometimes it seems that a PTA
> would be a good parent association to help the
> Walther League. The most general reaction we
> pastors are finding in these parts is that the
> world holds so many alluring interests which far
> "out-glitter" the youth program of the church,
> in spite of the fact that we try our utmost to
> make the League program as attractive as possible.
> I don't mean that the world has anything to offer,
> but I mean our youngsters are in the rut of think-
> ing that it does. Neither they nor their parents
> can seem to judge the real value of a spiritual
> endeavor as being infinitely greater than some
> high school party.

It would be well to list some of the other difficulties that

are encountered in the program. The young people who are

most active and valuable to the program attend college in

other cities.[1] Many of the potential leaders get married at

an early age. There were only three congregations that had a

society for young married people. In some of the larger par-

ishes the youth from families that come from a long line of

Lutherans are not necessarily the most active. All too often,

juniors do not enter the senior society partly due to no fol-

low through program. Clannishness keeps many from returning

the second time. Once a young person leaves the society, it

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[1]Only two societies do something for the members in col-
lege. One group sends a paper to those in college. It is
more or less a chain letter. Another society plans special
programs when college youth are home for vacation.

is difficult to gain him back. A pastor went so far as to say, "Once they are gone, they are lost forever." Some of the youth cannot be satisfied with the Church's view on dancing. "The Walther League program is not the type of program which interests their needs," so stated one leader. "Youth are interested in square dancing, hayrides, dating, some necking." These are some of the problems that confront the youth leader in the field.

C. Youth's Opinion

Youth's answer to the question, "Why do you think more members do not belong to your organization?" sheds more light on the many problems and difficulties. Youth were asked to check three listed reasons if they felt that they applied to their society. If there were other reasons, they had an opportunity to list them. The results add to the complexity of youth work.[2]

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[2]One thousand, one hundred and forty-six answered the question.

TABLE 38

YOUTH'S REASONS WHY OTHERS DO NOT ATTEND

598	No time	4	League too religious
562	Program uninteresting	4	Too far to come
477	No interest shown by church	3	No good leader
		3	Poor membership handling
155	No interest in the kids	3	No one invites
91	Cliques	3	Too noisy
31	Not too well planned	3	Too lazy to come
27	Dull	3	Topics too long
17	Rather do other things	3	Members sometimes make
14	Hardly anyone comes		outsiders think it's un-
13	No interest by parents		interesting
12	No dancing	2	Have to be too quiet
11	Not enough recreation	2	Think they don't need it
11	People do not welcome new members	2	Because League always wants money
11	Have other meetings	2	Not willing to give it a
11	Don't care for leader		chance
7	No transportation	2	No group spirit
6	Too much time wasted	2	No beer
5	Recreation too childish	2	Unbalance of male and female
5	Wrong time	2	Do not like topics
4	No good recreation	2	Little cooperation
4	Members unfriendly	1	Pastor never shows up
		1	No membership approach
		1	Not given a chance
		1	Some think it's sissy

D. The Community Center

To what extent it is necessary for the church to conduct a recreational program that approaches the idea of a community center is a controversial issue with the leaders. Twenty-four men favored the establishment of a community center of some kind.[3] Most of them added the thought that there should be several trained leaders to direct such an undertaking. Eight leaders felt a lack of a proper physical plant while six congregations are working toward the idea of establishing some form of a community center. One congregation operates a very successful community center and the results of the venture are extremely gratifying according to the questionnaires. In a city where there are several Lutheran Churches, it was suggested that a number of congregations go together and build a community center. A leader remarked, "So many of the present meeting places are in dingy basements. We must compete with the world whether we like the idea or not. Something attractive must be our motto." On the other hand, four men have found that the youth do not favor the community center arrangement. Probably this view is held because of a limited and modified program. Twenty leaders figured

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[3]Some leaders say, "Better indoctrination must be the aim of the youth program." But it is important to reach the youth of this age. Why not try the community center idea? Get the youth into the shadow of the church and then follow through with indoctrination.

that the community agencies could supply the needed recreational program. It is the business of the church to train their youth in Christian principles. Youth can then apply these principles to life. The answer to such a problem can be either positive or negative, depending on the local situation.

E. The Leaders

Probably the most critical point lies with the leader. Most of the leaders are pastors. They either do not have the time, or they do not take the time to do the job that is required. Too often youth sets the pastor upon a pedestal which is very difficult to break down.

A number of pastors made this comment: "When they had a small charge, they were able to spend considerable time with the group. The establishment of rapport with the group was an easy matter. But now, since the teacher or laymen have taken over, very few young people come in for spiritual guidance. They feel that they have lost their contact with youth." Thirty-one pastors favored the training of a couple to take over a large percentage of the work. Another difficulty arises - the league could easily develop into a mere social organization. One congregation has a trained couple. Eighty-five per cent of potential youth are active in the program. The pastor declared, however, that the social side of the program has been over-emphasized. He added that he was

at fault for not conferring with this couple. The solution
is a close coordination between pastor and lay leader. Many
leaders felt themselves inadequate to carry out this work.
The excuse was given that they had not been properly trained.
In the churches where there are a number of leaders, the
failure on the part of each leader to have a fairly compre-
hensive picture of what is being done and said by the other
leaders has led to some embarrassing situations. The lack of
good leadership was evident in a number of cases. Not every-
one is capable of leading youth well. All leaders have a tre-
mendous task on their hands. They should be relieved of other
main assignments in the church program. They should be will-
ing to give this job a large amount of time and thought dur-
ing the week. They must be able to sympathize with youth,
understand their actions, know their needs and interests, and
plan with them.

F. Summary

The problems that all leaders face are many and varied.
Each locality has its own difficulties. The most common pro-
blems are as follows:

1. High School activities
2. Indifference and irresponsibility of youth
3. The attendance of college in other cities
4. The importance of recreation - its place
   in the local scene
5. Cliques
6. No time on part of youth
7. The leaders themselves
8. Lack of interest shown by church and parents
9. Juniors not going into senior society

CHAPTER VII

SUMMARY

In the preceding chapters data pertaining to the youth program in the church were discussed according to educational procedure, the program situation, the influence of the program on the active members, the relation between church and youth program, and the existing problems. A summarization is now in order, based upon four objective questions: How may the needs of youth be met? What teaching principles should be followed? What role does the Church play? What about the future?

A. How May the Needs of Youth Be Met?

As was indicated, the interest and needs of youth were not always taken into consideration. Poor leadership, lack of time, indifference of youth and adults, and improper planning are a few of the reasons for such deficiency. These pitfalls cannot remain if the church wants to say that it is meeting the needs of its youth. Besides, a leader should learn to know more about his youth and youth in general through reading, surveys, questionnaires, personal visits and contacts. All youth leaders must have the answers to eight basic questions:

1. How many young people are there in the parish between the ages of 13 and 24? Who are they?
2. What are their interests?

3. Where do they spend their time?
4. What are the home backgrounds?
5. What services are rendered to the youth by the church? How can they be improved?
6. What facilities does the church have at the present time? How can they be improved?
7. What is the opinion of the Church Council toward the youth program?
8. What does the community do for the youth?

Group discussion to establish the needs, attitudes, and interests of youth is essential in all league planning. The great objectives of the church will not be reached unless the needs of youth are the starting point for progress.

B. What Teaching Principles Should Be Followed

Lack of variety, non-cooperative planning between leaders and members, non-integration of the entire program, and no definite understanding of objectives will hinder any program from making an effective impact upon the lives of the members. These are the difficulties in many societies.

We learn best from purposeful activities. Too often the adult leader is the only one that has either purpose or activity. Youth learns best from what they think through and plan. One of the reasons for the decline in membership is that individual members have little to say.

The teaching value of Christian service projects cannot be overlooked. All is lost if the approach has been faulty. Interest on the part of all members of the group must be secured. Preparation should include a study of objectives, needs, and purposes. After the project is completed it should

be evaluated.

There needs to be unity in the society program. All phases of the work should be constructed in the light of the other activities, such as worship, recreation, service, and topics.

Finally, variety cannot be lacking in any youth program. Youth leaders must make judicious use of visual aids and other educational devices to improve their program.

C. What Role Does the Church Play?

According to the information gathered, the relation that exists between church and youth groups is on a limited scale. Youth, however, wants church and parents to show more interest. Fortunately, the trend is toward a greater participation on the part of the church. The role of the church is to grant permissions and add facilities, to underwrite financial obligations and to supervise the groups; but the church should remain in the background as this work is carried out. And yet the youth program must be an integral part of the educational plan of the church. Until there is a greater realization of the prominent position that the church should play, the young peoples' societies will continue to lose many opportunities for greater growth.

D. What About the Future?

The hope of the future lies in the youth of today. Plan-

ning for the future is the task for today. On the basis of

the data gathered some suggestions can be offered:

1. Program planned by young people themselves
   with counsel of responsible adults. More
   help needed for the younger groups.

2. A training program to obtain better leaders.

3. A closer connection between church and youth
   group. The integration of the youth program
   with that of the church is a "must" for effec-
   tive church work.

4. More and better planned projects.

5. The development of a better worship program.

6. A closer integration of all phases of the work.

7. A greater emphasis on Bible Study.

8. More variety in the program and teaching methods.

9. Start with topics that are within the interests
   and experiences of the group.

10. A better acquaintance with materials put out
    by the Walther League office.

11. Qualified leaders who have the time. The job
    requires time, tact, patience, resourcefulness,
    open-mindedness; it does not mean merely attend-
    ing a meeting.

12. An examination of the reasons why people drop
    out.

13. A dismissal of the idea that the youth program
    of the church is a "necessary evil."

14. More laymen and women interested in the work.
    Too much has been expected of the pastor.

E. Conclusion

This study has provided factual information on the youth program in the church. The author admits that no absolute conclusion can be reached on the basis of this survey; but it is an effective method of learning where weaknesses exist, where improvements and changes can be made, and where approaches differ. Additional tests and surveys can be developed in specific areas of the youth program.

Questionnaire for Walther League Members

We would appreciate your fullest co-operation in answering these questions. The information will be treated confidentially.

I. SOCIAL AND ECONOMIC DATA

1. Age _____   2. Occupation _____   3. Sex M___ F___

4. Educational History: High School ____ College _____
           If in College, what is major? _____

5. Recreational Interests: (Check according to prefer-
   ence, using numbers 1, 2, 3.)

   ____ a. Extra-curricula   ____ j. Fishing
           activities in   ____ k. Reading
           school and college   ____ l. Sewing
   ____ b. Moving pictures   ____ m. Cooking
   ____ c. Dancing (Social)   ____ n. Housework
   ____ d. Square Dancing   ____ o. Music (participat-
   ____ e. Cards   ing)
   ____ f. Gambling   ____ p. Sports (participat-
   ____ g. Smoking   ing)
   ____ h. Use of alcohol   ____ q. Music (listening)
   ____ i. Hunting   ____ r. Sports (Spectator)

   If you have any special hobbies, list them: _____
   _____

6. Home Background:
   a. Parent's Church Connection:
           Father _____   Mother _____

   b. Number of brothers _____   Sisters _____

   c. Father's occupation _____ Mother's _____

   d. Are Home Devotions conducted? _____

   e. Please check items which produce Family Discussions:

           _____ Sunday Sermon   _____ Sermon over
           _____ Bible Class Discus-   Radio
                  sion   _____ General Happen-
           _____ W. L. Discussion   ings

           If other items, please list: _____

7. Social Connections:
   a. Do you date with opposite sex?____ How often?____
   b. Do you go out with members of your own sex?_____
      How often? _____
   c. Do you belong to any other clubs beside the Walther
      League? _____
      If so, give name and type of activity: _____

II. WALTHER LEAGUE HISTORY

1. How long have you been a member? Jr. _____ years.
                                       Sr. _____ years.

2. How often do you attend meetings?
             Business _____ Social _____

3. Have you held any office? _____
   If so, name the positions: _____

4. Do you attend Bible Class on Sunday morning? _____

5. Why are you a member of the Walther League? _____

III. WALTHER LEAGUE PROGRAM

1. Which activities do you consider most important?
   (Check in order of preference, 1, 2, 3.)

   _____ Sports   _____ Recreation

        _____ Bible Study (Topics)

2. Which specific activities of the Walther League do you
   look forward to?
   _____

   Give reasons for your answer: _____

3. As a result of your topic discussions do you ever dis-
   cuss with other people? (Underline "yes" or "no")

Non-Lutherans	Yes	No
Non-W.L.	Yes	No
W.L.	Yes	No
Members of family	Yes	No
Church members	Yes	No

4. In discussions are you afraid to ask questions? _____
   If so, give the reason why: _____

5. Of the following discussion activities, check accord-
   ing to your preference - 1 for good, 2 for moderate,
   3 for slight:
   _____ Study of Community Responsibilities
   _____ Practical Christian Problems
   _____ Bible Study
   _____ Christian Principles
   _____ Sex Education
   _____ Vocational Problems
   _____ World Problems (War, peace, trade, etc.)
   _____ Race Problems
   _____ Prayer
   _____ Christianity in Business World

6. Do you like the method used in Bible Study or Topic
   Discussion? _____ Are you satisfied? _____. If answer
   is no, how would you change it? _____
   _____

7. How do you think that the program in your group can be
   improved? Please give reasons under three different
   headings:

   a. Christian Knowledge: _____
   _____

   b. Christian Service: _____
   _____

   c. Social Fellowship (Recreation): _____
   _____

IV. GENERAL

   1. Do you obtain information here which helps you in your
      Christian problems, to live a Christian life? _____
      If so, give examples: _____
      _____

   2. Do you receive Christian influence from home, work,
      friends, Walther League, School, Church? Arrange ac-
      cording to the greater influence. (If you have other
      influences please list in proper order).

      a. _____   e. _____
      b. _____   f. _____
      c. _____   _____
      d. _____   _____

3. Give reasons why you think more members do not belong to your Youth Organization. Some members have suggested these reasons:

   a. Program uninteresting _____.
   b. No time _____.
   c. No interest shown by the church _____.

   If you think that a, b, or c is a reason, please check. Then add your own reasons:

   _____ _____ _____

4. Do you get enough assistance from your group leader? _____. If answer is no, then give your idea of leader's assistance:

   _____
   _____

5. Do you ever try to get others to join your Group? (Check)

   _____ often _____ sometimes _____ never

   If you have checked "sometimes" or "never", how come?

   _____

6. What is your impression of Square Dancing in the Walther League program?

   _____
   _____
   _____.

APPENDIX B

Questionnaire for Group Leaders

(This questionnaire served only as an outline
for the interview with the youth leader.)

1. Size of Congregation. _____   2. No. of Communicants. _____

3. Number of Youth. _____

4. Size of Youth Organizations:
   _____ Jr. _____ M. _____ F.   _____ Sr. _____ M. _____ F.

5. How much time do you spend in preparing for group activities? _____

6. Education:
   a. What courses of study or teaching guides have been used? _____

   b. What is teaching method? If others, add at end of list:

      Do you always conduct discussion? _____
      Does Pastor always lead Bible Study? _____
      Do you have outside speakers? _____
      Do members lead topic discussion? _____
      Do members lead Bible Study? _____
      Do you have panel discussions? _____
      Do you have open forums? _____

   c. Do you have any other educational activities? _____
      _____

   d. Does group receive material in advance for discussion? _____ . In what way? _____

7. Program:
   a. How do you set up the program? _____
   b. Who sets it up? _____
   c. What are some of the high spots in the program for the year? _____

8. Group Leaders:
   a. How are leaders in group selected? _____
   b. What committees do you have?
      1. For social and fellowship aspect of program?
      2. Concerning education and spiritual aspect?
      3. For general responsibilities?
   c. Does Committee take over entirely? _____

9. General:

    a. How does your group serve the Church?

    b. What about financial support from congregation?

    c. Do young people come to you for assistance with their problems?_____ How often? _____

    d. Do you call on your young people?

    e. Have you ever conducted a survey of the interests of your group?_____ If so, how?_____

    f. To what extent do you know the individual needs of your youth?

    g. What percentage of your group is active in program?

    h. Do you feel that your program is meeting the needs of your youth?

    i. Is your program adequate enough?

    j. If your answer is "no" to questions "h" and "i", what are you doing about it?

    k. Do high school activities interfere with your program?

    l. List most recent topics.

    m. What is your idea regarding Community Center for your local parish?

    n. What about a trained couple taking over the work?

APPENDIX C

The last question on the "member" questionnaire asks youth to add any additional information which they think might improve their organization. Five hundred and sixteen youth took the opportunity. Their answers are divided into four sections: General, Recreation, Knowledge, and Service. Youth wants more members and more cooperation. To a certain extent they condemn themselves.

GENERAL

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59 - More members
42 - More cOopoeration
25 - More help from congregation
18 - Less noise, better conduct
17 - More interest shown by members
14 - More planning
13 - Break up cliques
11 - Divide organization into two groups
11 - More friendly attitude
11 - Regular attendance by members
10 - Better leader
 9 - Better organized program
 9 - Better leadership
 8 - Business meeting more business-like
 8 - A better planned program
 7 - More publicity
 6 - Make program more interesting
 5 - Satisfied
 5 - More direct interest in Walther League
 5 - More interest by parents
 4 - Mailing cards ahead of time
 4 - Four meetings a month
 4 - More participation by members
 4 - More kids get into the spirit of things
 4 - Shorter meetings
 4 - Board meetings
 4 - More attention given to membership committee
 4 - Have younger advisor
 3 - Older members do too much planning
 3 - More interest by youth
 3 - Time limit on meetings
 3 - Help new members feel wanted
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3 - Develop purpose of organization more
3 - More people active on committee
3 - More push behind the present members
3 - More interesting things
2 - Better cooperation
2 - More boys
2 - A better program
2 - Get everybody to work
2 - Too numerous to mention
2 - Plug L.S.V. schools
2 - More girls
2 - Better attitude among members
2 - Members do some planning
1 - President should plan meeting better
1 - Have family night
1 - Practice what it preaches
1 - Not so much done by Executive Board
1 - Less "puritanism" from church
1 - Visit other societies to see how they con-
    duct their meetings
1 - Not so many foolish arguments
1 - Start on time
1 - Make strangers feel welcome
1 - A frequent change in leadership
1 - Closer group contacts
1 - More willingness in Christ-like spirit

RECREATION

44 - Dancing
17 - More activities
11 - More sports
11 - More socials with other
     societies
8 - More socials
7 - Add Square Dancing
6 - More socials at church
4 - Have girl sports
3 - More equipment

3 - Too much emphasis on
    Square Dancing
2 - Better entertainment
2 - Give more plays
2 - Socials in the home
2 - Variety
2 - Better games
1 - No Square Dancing
1 - A planned social and
    activity calendar

SERVICE

18 - Try for bigger membership
3 - More interest in non-members
3 - More projects
2 - More local mission work could be done
2 - Show more interest to others
1 - Help church more

KNOWLEDGE

8 - More interesting topics
4 - More variety
4 - More visual aids
3 - Have outside speakers
2 - Better planned discussions
2 - More members should attend Bible Class
2 - Add Bible Study
2 - More Bible reading
1 - Better Bible Study
1 - Better topics for discussion
1 - Shorter
1 - Panel discussions
1 - Members can't do good job of taking topics
1 - Needs more religion
1 - Bible centered topics

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