

Concordia Seminary - Saint Louis

## Scholarly Resources from Concordia Seminary

---

Bachelor of Divinity

Concordia Seminary Scholarship

---

6-1-1950

### The Status of the Saturday School in the Lutheran Church-- Missouri Synod

Marcus Zill

Concordia Seminary, St. Louis, ir\_zillm@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Practical Theology Commons](#)

---

#### Recommended Citation

Zill, Marcus, "The Status of the Saturday School in the Lutheran Church--Missouri Synod" (1950). *Bachelor of Divinity*. 318.

<https://scholar.csl.edu/bdiv/318>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact [seitzw@csl.edu](mailto:seitzw@csl.edu).

THE STATUS OF THE SATURDAY SCHOOL  
IN THE LUTHERAN CHURCH--MISSOURI SYNOD

---

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  
Bachelor of Divinity

---

by

Marcus Zill

June 1950

Approved by:

Arthur C. Pepp  
Advisor

Henry R. Rocha  
Reader

## TABLE OF CONTENTS

	Page
LIST OF TABLES . . . . .	iv
<b>Chapter</b>	
I. INTRODUCTION . . . . .	1
II. THE VARIOUS REASONS FOR CONDUCTING SATURDAY SCHOOLS . . . . .	4
III. THE ENROLLMENT AND ATTENDANCE OF THE SATURDAY SCHOOLS . . . . .	15
IV. THE CURRICULAR ACTIVITIES OF THE SATURDAY SCHOOLS . . . . .	18
V. TEACHING AIDS UTILIZED BY THE SCHOOLS . .	26
VI. THE HOUSING FACILITIES OF THE SCHOOLS . .	33
VII. THE ADMINISTRATION OF THE SATURDAY SCHOOLS	35
VIII. CONCLUSION . . . . .	39
APPENDIX A . . . . .	44
APPENDIX B . . . . .	47
APPENDIX C . . . . .	48
APPENDIX D . . . . .	49
APPENDIX E . . . . .	50
APPENDIX F . . . . .	51
BIBLIOGRAPHY . . . . .	52

## LIST OF TABLES

Table	Page
1. Length of attendance required for confirmation by the schools . . . . .	6
2. An analysis of the children of non-members in the schools . . . . .	13
3. Comparative enrollments of surveyed schools and all Saturday schools in the Missouri Synod. . .	16
4. The incidence of the various curricular activities among the surveyed Saturday schools . . .	19
5. Number of minutes devoted to the various curricular activities by surveyed schools . . . . .	21
6. Incidence of various types of memory work in the surveyed schools . . . . .	22
7. Incidence of various types of handiwork in the surveyed schools . . . . .	23
8. The number of schools using various textbooks .	28
9. Workbooks used by various Saturday schools . .	28
10. Frequency of use of audio-visual aids in schools using more than the blackboard alone . . . . .	31
11. Housing facilities . . . . .	33
12. The number of school sessions per year . . . . .	35
13. The length of the school sessions . . . . .	36
14. The teaching staffs . . . . .	37
15. Home contacts of the schools . . . . .	38

## CHAPTER I

### INTRODUCTION

The smallest of the part-time educational agencies in The Lutheran Church--Missouri Synod is the Saturday school. Little has ever been written concerning this agency and hence the question needs to be answered: What is the status of the Saturday school in The Lutheran Church--Missouri Synod? This thesis will make an attempt to answer in part that question.

This study will be limited to a statistical analysis of the Saturday schools as they existed at the time of the survey which was taken in November 1949. It will present the reason for conducting Saturday schools as well as presenting the available evidence to show how well these aims were carried out. The physical make-up of the schools in terms of housing, teachers, sessions, enrollment and attendance figures have been included. The list of curricular activities will be discussed as well as the use of various teaching aids, such as texts, workbooks and audio-visual aids.

The thesis will not, however, attempt to picture the effectiveness of the Saturday school education on the local level. The methodology and effectiveness of Saturday school

teaching was not considered.

The most effective way that was available for determining the status of the Saturday school was by means of a questionnaire. Before the questionnaire was used, it was submitted to four men especially qualified in the field of religious education. Criticism was received from these men: A. C. Repp, professor of religious education at Concordia Theological Seminary in Saint Louis; A. L. Miller, executive secretary of the Board for Parish Education of The Lutheran Church--Missouri Synod; O. F. Hinrichs, pastor at Red Wing, Minnesota, who had made a similar study of the Saturday schools in Minnesota; and R. C. Rein, the assistant superintendent of Christian education in the Missouri Synod churches of Michigan. The helpful cooperation of these men made the questionnaire possible. Various suggestions of each of these men were incorporated into the final draft and then the questionnaire was mimeographed.

The expense of a survey limited the number of questionnaires that were mailed to one-third of the 780 Saturday schools. The 260 schools to which questionnaires were mailed were selected by picking every third school from the list of all Saturday schools in the Missouri Synod.

Of the 260 questionnaires mailed out, 155 were returned. Twenty of these were not filled in completely enough to be counted in the tabulations of the survey. Hence the survey was limited to 135 schools, which was 17.3 per cent of all

the Saturday schools in The Lutheran Church--Missouri Synod.

The questionnaire was divided into fifteen sections.<sup>1</sup> The various chapters of the thesis will summarize the results of one or more of these divisions of the questionnaires.

A number of terms that will be used in the thesis might be misunderstood. In order to avoid such misunderstanding these terms will be defined.

Synod or Missouri Synod will be used to denote The Lutheran Church--Missouri Synod. A general definition of the Saturday school is used throughout the thesis. A Saturday school is a religious educational agency holding classes on Saturdays only. Surveyed schools are those Saturday schools which returned a questionnaire that was suitable for use in the tabulations of this study. The term school will always be used to denote a Saturday school. The regular Christian day school will be referred to as such or as a parochial school.

Since very little has been written on the subject of the Saturday school, very few sources other than the survey could be used to give a reliable answer to the problem.

---

<sup>1</sup>A copy of the questionnaire is presented in Appendix A.

## CHAPTER II

### THE VARIOUS REASONS FOR CONDUCTING SATURDAY SCHOOLS

The aim of every educational agency within the congregation must religious education. The Saturday school also exists for this purpose.

Hinrichs presents the objective of the Saturday school thus:

The general objective of the Saturday school, like that of all other educational agencies in the Church, is to teach the Word of God and thus to feed the lambs of Christ, to bring them the saving knowledge of the Savior and to train them in consecrated service to Him, now as children and later as adults.

In order to determine the specific reasons of the individual congregations for establishing Saturday schools, the questionnaire asked that the school check one or more purposes that pertained to that school. The purposes listed on the questionnaire were the following:

Preparation for confirmation

Substitute for day school

Mission agency

Supplementary educational agency.

---

<sup>1</sup>O. F. Hinrichs, The Saturday School. (St. Louis: Board for Parish Education, The Lutheran Church--Missouri Synod), p. 3.

Inasmuch as almost all of the elementary education in the Missouri Synod was aimed directly, or indirectly, at the preparation for confirmation of the child, it was not surprising that the majority of reports indicated that one of their reasons for sponsoring a Saturday school was this preparation. In many cases it evidently was the only preparation that there was for confirmation, and in other instances this instruction was merely a preparation for confirmation instruction. That this preparation was the chief reason for the existence of the Saturday school is seen from the ninety-four per cent of the surveyed schools that reported this to be one of their aims.

The confirmation instruction aim was carried out almost to the letter. One hundred and twenty-five out of the 133 surveyed schools reported that one of their purposes was preparation for confirmation. Of these 133 schools, 116 schools listed attendance at Saturday school as a prerequisite for confirmation. This amounted to ninety-three per cent of the schools listing this first purpose. Ninety-one per cent of all schools, including those that did not list confirmation preparation as one of their primary purposes, insisted that their children must attend Saturday school before confirmation.

The intensity of the fulfillment of the purposes of these Saturday schools is shown in table one. This table shows the length of attendance required for confirmation. This table does not contain the number of sessions per year which each

child was required to attend.

TABLE 1

Length of attendance required for confirmation by the schools<sup>2</sup>

		<u>Hours</u>						
		1	1½	2	2½	3	4	5
<u>Years</u>	1	0	1	4	1	2	0	0
	2	0	6	27	18	19	2	22
	3	0	3	4	6	10	0	0
	4	0	3	2	2	2	1	0

The range of the number of hours extended from a minimum of fifty-two and one-half hours to a maximum of 640 hours. The median of these figures was 180 hours.

The minimum figure of fifty-two and one-half hours compared almost identically with that of a Sunday school which offered fifty-two hours per year under ideal situations. On the other hand, the maximum number of hours, 640, would be the equivalent of three and one-half years of day school instruction at one hour each day five days out of the week and thirty-six weeks per year.

There was a time in the Missouri Synod when even the mention of a substitute for the parochial school would have

---

<sup>2</sup>The exact amount of Saturday school attendance that was required for confirmation was determined by multiplying the number of years required by the number of sessions per year by the number of hours per session.

been frowned upon. However, today, on a survey of this type it was necessary to include such a classification. In summarizing the status of Christian education in the Missouri Synod, Kramer stated that "we no longer, as we may have at one time, put one agency against another and argue which of the two is better."<sup>3</sup>

No longer was there much semblance of the idea that the ideal of a Christian education must stand to the exclusion of other educational agencies in Lutheran education. The following quotation from Stelhorn typifies this attitude:

One of its aims, together with other agencies of its kind, should be to bring about a regular parochial school, in other words, to raise the education program of the congregation to its highest possible level.<sup>4</sup>

If, for the sake of argument, it would be granted that the Christian day school was the most effective religious education agency within the parish, one does not then automatically rule out every other agency within the congregation.

Rein has put it thus:

We are all agreed that, when properly conducted the parochial school is the most efficient agency in the church for instructing and training children. However, it is time that we impress upon ourselves the fact that only 27.8 per cent of the children of our Synod are enrolled in our parochial schools. It is

---

<sup>3</sup>William A. Kramer, "The State of Christian Education in our Church", Lutheran Education, LXXVIII, (October, 1947), 87.

<sup>4</sup>A. C. Stelhorn, Manual for Lutheran Saturday-Schools, Summer-Schools, and Week-Day Religious Instruction (St. Louis: Concordia Publishing House, 1935), p. 19.

time that we impress upon ourselves the fact that there are, and always will be, many congregations, both urban and rural, that will never be able to have a parochial school. And it is time that we impress upon ourselves that the Christian instruction and training neither begins nor ends with the parochial school. (Italicized by Rein.)<sup>5</sup>

It is not surprising that 54.1 per cent of the surveyed schools stated that one of the reasons they conducted a Saturday school was that it might serve as a substitute for the day school. While only four schools indicated that this was their sole reason for operating, yet the survey indicated that seventy-two of the 133 schools were based partially on this reasoning.

Among the comments contained in the questionnaires the following were typical:

The Saturday school is only a makeshift arrangement. Every child of the congregation deserves Christian day school training.

. . . not considered an adequate substitute, but it is the best that we can do at present.

Since the congregation still does not feel that it can have a Day-school, the Saturday school is a very good institution.

It will, however, not accomplish what the Parochial school can accomplish.

It's the best thing next to the Day School!

Saturday school is often a sadly neglected instruction agency in churches that have no Day School.

---

<sup>5</sup>R. C. Rein, "An Effective Program for Part-Time Agencies", Lutheran Education, LXXIII (March, 1949), p. 408.

At the same time that men were willing to substitute for the parochial school when they honestly believed it the only thing, some men also found that the parochial school did not meet the needs of parish education to the fullest degree for which they had hoped. Hence it was necessary to speak of supplementary religious education. Boettcher stated:

Circumstances alter cases. In general, each congregation should use all possible agencies. Part-time agencies are not competitors with the day-school. They help to provide bare necessities for the 'new life'. They are good-will agencies and serve to lead up to and increase the enrollment of the day school.<sup>6</sup>

The aim of having a Saturday school for supplementary education was in the distance minority according to the survey. Of the reporting schools 26.3 per cent listed supplementary education agency as one of their reasons for sponsoring the Saturday school.

The following comments taken from the questionnaires contain some ideas from the instructors of the various schools.

When our Day School reopens, we should continue the Saturday school.

. . . second to none but the Christian Day School.

. . . the only children's educational agency we have in the congregation at the present time outside Sunday services.

---

<sup>6</sup> H. J. Boettcher, "Sentences on Parish Education", Lutheran Education, LXXIII (March, 1948), p. 413.

The remaining category offered the best opportunity for statistical analysis. Forty-four of the 135 surveyed schools stated that they operated partially as mission agencies. This was 32.2 per cent of the total number of schools. Here by cross checking the other answers on the survey the exact statistical picture of the success of the Saturday school in filling the requirements of a mission agency can be determined. It is true that this was only a statistical analysis and statistics have the tendency toward falsification.

On the average schools operating partially as a mission agency have 13.8 per cent of their total enrollment from outside the local congregation. The remainder of the surveyed schools reported that 7.67 per cent of their total enrollment was from outside of the local congregation. The overall average of children of non-members of the reporting schools compared favorably with the average number of children of non-members in Saturday schools throughout Synod. The average of all schools surveyed was 10.26 per cent,<sup>7</sup> while the overall picture of the schools in the Missouri Synod revealed that the average was 10.37 per cent of the total enrollment that came from outside the local congregation.<sup>7</sup>

It must be noted, however, that eighty-nine out of the

---

<sup>7</sup>Statistical Yearbook of The Lutheran Church--Missouri Synod for the Year 1948 (St. Louis: Concordia Publishing House, 1949), p. 144. The percentages were worked out by the author.

445 children outside the local congregations in the surveyed schools came from sister Lutheran congregations. The percentage, 1.89, was small, but it made considerable difference in the picture. Instead of 10.26 per cent of the enrollment being mission prospects, this figure reached only 8.17 per cent when other Lutheran children were excluded. From an historical view-point this may be compared with the purported 11.3 per cent of children of non-Lutherans enrolled in the Saturday schools throughout Synod in 1930.<sup>8</sup>

Applying the same process of eliminating the other Lutheran children from the children of non-members to obtain the number of mission prospects in schools which operated partially as mission agencies, the figure of 13.8 per cent of non-member children drops to 10.82 per cent non-Lutheran children when the forty-four children from sister Lutheran congregations are dropped from the total of 250 children of non-members.

Inasmuch as children of persons who attended other churches cannot automatically be accepted or excluded as mission prospects, statistics must be shown to reveal how many such children there were. In the reporting mission agency schools, there were fifty such children that could be actually classified on the basis of the statistics as mission prospects.

---

<sup>8</sup>A. C. Stelhorn, Manual for Lutheran Saturday Schools, Summer-Schools, and Week-Day Religious Instruction. (St. Louis: Concorfia Publishing House, 1935), p. 14.

The same general condition obtained in the overall picture of the surveyed schools, for there was a net total of 276 mission prospects amounting to 6.34 per cent of the total enrollment.

In table two all these statistics are presented side by side for the sake of comparison and review. By mission agency schools are meant those which indicated on the questionnaire that such was one of their reasons for existing. The remainder are those schools that did not report a mission agency motive.

It was very obvious that the Saturday school, at the time of the survey, was not finding the success as a mission agency that the Vacation Bible School and Weekday Released Time classes were enjoying. The 10.37 per cent of children of non-members that the Saturday school had of its total enrollment did not compare favorably with the 33.88 per cent of the Vacation Bible School children from homes of non-members or the 32.17 per cent of the Weekday Released Time class children from non-member homes.<sup>9</sup>

But the Saturday school does not rise or fall on the merits and effectiveness of its mission work. Not a single school out of the 135 that were surveyed indicated that their sole reason for sponsoring a Saturday school was to serve as

---

<sup>9</sup>Statistical Yearbook of The Lutheran Church--Missouri Synod For the Year 1948 (St. Louis: Concordia Publishing House, 1949), p. 144. The percentages were worked out by the author.

TABLE 2

An analysis of the children of non-members in the schools.

	<u>Mission</u> <u>agency</u> <u>schools</u>	<u>Remaining</u> <u>surveyed</u> <u>schools</u>	<u>All</u> <u>surveyed</u> <u>schools</u>	<u>All</u> <u>Saturday</u> <u>schools</u>
Number of schools	44	91	135	780
Enrollment	1,812	2,544	4,356	15,803
Children of non-members	250	195	445	1,641
Per cent of children of non-members	13.8	7.67	10.26	10.37
Children from sister churches	44	45	89	
Per cent of non-Lutherans	10.8	5.9	8.2	
Children from other churches	50	30	80	
Net number of unchurched	156	120	276	
Per cent of unchurched	8.6	4.7	6.5	

a mission agency. In every case the purpose of mission work was either supplementary or incidental.

Some of the comments contained on the questionnaires pertained to the congregational attitudes toward the Saturday school. Several of them are quoted below.

The congregation here TOLERATES the Saturday school.

All in all the Saturday school serves all purposes, but there isn't too much interest or too much enthusiasm for it.

We've experienced marvelous blessings from it. Our parents are sold on it.

A mighty potential for better knowledge and service in the blessed Savior's Kingdom.

Saturday school can be a whole new profitable religious educational set-up.

The results of the survey seemed to indicate that the vast majority of Saturday schools, exist, at least in part, for the purpose of preparing the children for confirmation. The survey further indicated that ninety-one per cent of the surveyed schools required Saturday school attendance before the children would be confirmed. In addition the survey seemed to indicate that many congregations were ready to substitute the Saturday school for the Christian day school, for they felt that such was the best procedure for their congregation.

As mission agency the Saturday school could not be compared favorably with the other agencies which operate on a part-time schedule. One quarter of the schools regarded the Saturday school as a means of supplementary education.

### CHAPTER III

#### THE ENROLLMENT AND ATTENDANCE OF THE SATURDAY SCHOOLS

In 1948 there were 15,803 children enrolled in the 780 Saturday schools of the Missouri Synod.<sup>1</sup> Hence the average enrollment was 20.26 children. The median enrollment was fourteen. Actually the range of enrollments extended all the way from one to 225 pupils.

A comparison of the figures for the total number of schools with those of surveyed schools showed the existence of considerable divergence in numbers. The average enrollment of the surveyed schools was 31.53 pupils per school. This figure was 11.27 pupils per school higher than the average of all schools. The median enrollment was twenty-four among the surveyed schools. This was ten pupils higher than the median of all the Saturday schools. The range of enrollment was very similar. The range for all schools was one pupil to 225 pupils. Among the surveyed schools the range was from three pupils to 182 pupils. All these statistics were placed together for the sake of comparison in table three.

---

<sup>1</sup>Statistical Yearbook of The Lutheran Church--Missouri Synod for the Year 1948 (St. Louis: Concordia Publishing House, 1949), p. 144.

TABLE 3

Comparative enrollments of surveyed schools and all Saturday schools in the Missouri Synod

	<u>All schools</u>	<u>Surveyed schools</u>
Average enrollment	20.26	31.53
Median enrollment	14.00	24.00
Range of enrollment	1 to 225	3 to 182

The greatest difference of the enrollments of the schools came in the smaller schools. Of all schools 30.77 per cent had enrollment of ten pupils or less. There were only 9.53 per cent of the surveyed schools with enrollments of ten or less.<sup>2</sup>

The purpose for which the Saturday school was sponsored did not have an obvious enough effect upon the size of the enrollment of these schools for any definite conclusions to be formulated.<sup>3</sup> The only obvious effect was that the schools operating exclusively as a preparation for confirmation were necessarily limited by the number of children available of a certain age for confirmation.

One hundred and nineteen of the 135 schools returned questionnaires containing the requested information concerning attendance. These reports indicated that the average attendance at the Saturday schools was 84.86 per cent.

---

<sup>2</sup>A table of percentages of the total enrollments of the schools according to size groupings of five is presented in Appendix C.

<sup>3</sup>A chart of enrollment statistics arranged according to purposes is presented in Appendix D.

On an average Saturday there were approximately 13,430 children receiving religious education through the means of the Saturday school. While the average enrollment of the surveyed schools was 31.53 children, the average number of children in attendance was 26.76. If this average held true on the overall picture there would be 17.19 pupils in the average Saturday school that had an enrollment of 20.26 children.

A number of questions were raised by the available statistics concerning the enrollment and attendance of children in the Saturday schools. When more than one-half of the schools sponsored Saturday schools as substitutes, why was the enrollment not much higher in these schools? What were the reasons behind the absence of fifteen per cent of the children from the Saturday schools? The effect that the methodology and curriculum had upon the enrollment and attendance was not considered in this study.

## CHAPTER IV

### THE CURRICULAR ACTIVITIES OF THE SATURDAY SCHOOLS

In this chapter "curricular activities" are defined as all activities carried on during the Saturday school session. The questionnaire asked for the curricular activities of the school and the estimated number of minutes devoted to each activity during the session. The results of the question are found in table four which shows the number and percentage of schools that have the particular activity as part of its program.

The various curricular activities are listed under the names that are usually used to define them in educational circles of the Lutheran Church. The exceptions to this definition are the last two activities listed in the table: audio-visual aids and others. Many other schools besides those listed in the table used audio-visual aids but two schools stated that they set aside a specific period of time for this activity. A wide variety of activities are included under the classification "others" in table four. One school reported Bible place finding among its activities. Other such activities reported by only one school included map studies, a course on good manners, a study

period, and time for German instruction. Another school reported alloging time for German reading.

TABLE 4

The incidence of the various curricular activities among the surveyed Saturday schools.

<u>Curricular Activity</u>	<u>Number of schools</u>	<u>Percentage of schools</u>
Catechism	131	97.0
Devotion	124	91.9
Memory work	116	85.9
Bible history	106	78.5
Bible reading	80	59.3
Recess	78	57.8
Singing	77	57.0
Church history	39	28.9
Mission studies	37	27.4
Hymn studies	35	25.9
Handiwork	14	10.4
Audio-visual aids	2	1.5
Others	6	4.4

The three activities most frequently indicated on the survey also used the greatest amount of time. These three were the teaching of the catechism, memory work, and Bible history. The surveyed schools spent an average of ninety-five minutes on these subjects. This amounts to slightly more than two-thirds of all the time that these Saturday schools had at their disposal.

The survey showed that the amount of time spent by the various schools on the same activity varied greatly. For example, the range of the schools which taught the Catechism ran all the way from ten minutes to two hours and fifteen minutes. Memory work from five minutes to one hour. One school reported having forty-five minutes set

aside for hymn study alone with forty minutes for singing. This is a total of ninety-five minutes devoted by this one school to singing and hymn study. The shortest range in length of time was in the time devoted to the devotional period. This period ranged from five minutes to twenty minutes.

Table five indicates the average time devoted to the activities of all schools, as well as the average of those schools teaching these activities. Also included in table five are the median times spent on each activity. All figures in that table are only for schools that reported that they sponsored that particular activity, unless otherwise stated.

All but three of the surveyed schools adequately answered the section of the questionnaire entitled "memory work". Of these 132 schools only three reported that they employed no memory work at all. One hundred and twenty-seven schools reported that they memorized sections of Luther's Small Catechism. An almost identical number, 126, reported the use of Bible passages in their memory work program. Only prayers and hymns were major items used as material to be committed to memory other than Bible and catechism passages. Eighty-six schools memorized prayers while fifty-five schools memorized certain hymns as a part of their memory work program.

TABLE 5

Number of minutes devoted to various curricular activities by surveyed schools.

	Number of schools	Average time	Average of <sup>1</sup> all schools	Median	Minimum	Maximum
Devotion	124	9.0	8.3	10	5	20
Catechism	131	55.6	54.0	50	10	135
Bible history	106	30.6	24.0	30	10	90
Bible reading	80	13.0	7.7	10	5	30
Church history	39	15.2	4.4	15	5	40
Mission studies	37	13.5	3.7	10	5	40
Hyman studies	35	14.3	3.7	10	5	45
Memory work	116	19.9	17.1	15	5	60
Singing	77	15.7	8.1	15	5	40
Handiwork	14	21.7	2.2	20	10	60
Recess	78	14.0	8.1	15	5	30

<sup>1</sup>It was assumed that the average of the schools actually listing the time in minutes was identical to the time of the other schools which reported teaching these activities.

TABLE 6

Incidence of various types of memory work in the surveyed schools

<u>Type of Memory Work</u>	<u>Number of schools</u>	<u>Percentage of schools</u>
Catechism passages	127	96.2
Bible passages	126	95.5
Prayers	86	65.2
Hymns	55	41.7
<u>Graded Sunday School Memory Course<sup>2</sup></u>	15	11.4
<u>Memory Book for Lutheran Schools<sup>2</sup></u>	2	1.5
No memory work	3	2.3

Forty-six of the 135 schools indicated that they had set aside a certain period which was devoted to handiwork. The length of these sessions ranged from ten minutes to one hour. The report indicated that thirty-three of the forty-six schools which used handiwork did not set aside a definite period for such activities. Whether this lack of a particular time means that it was a hit or miss arrangement or that it was well integrated into the entire program cannot be determined from the available statistics.

Table seven indicates not only the types of handiwork that we listed on the questionnaire but also the number of schools that indicated that particular type of handiwork as one that they employed. Also included is the percentage of

---

<sup>2</sup>A book consisting of a course of Catechism passages, Bible passages, prayers and hymns to be memorized.

the total number of schools that used these types of handiwork.

TABLE 7

Incidence of various types of handiwork in the surveyed schools

<u>Type of handiwork</u>	<u>Number of schools</u>	<u>Percentage of schools</u>
Coloring	36	26.7
Cut-outs	30	22.2
Puzzles	8	5.9
Modeling	5	3.7
Scrapbooks	15	11.1

Nineteen schools had two types of activity in their handiwork program. Altogether thirty-one schools had more than one type of activity listed under activity, while fifteen schools indicated their use of only one such activity. Sixteen schools reported that they used both coloring and cut-outs in their program. Seven schools reported using coloring alone. The other combinations of types of handiwork in use had more than four schools reporting them. Four schools each used four activities, while seven schools indicated that their handiwork program consisted of three different activities.

The application of the handiwork as well as that of the memory work to the catechism lesson and the Bible study cannot be determined from this survey. Another limitation of the study was that the amount of material committed to memory was not ascertainable from the survey.

The majority of time in the schools was devoted to the

teaching of the catechism. The average time spent on the other curricular activities was less than half the time spent on the teaching of the catechism. The cold figures gathered by the survey did not reveal the integration of the curricular activities into unit form or the coordination of one activity with several or all of the other activities. Before any accurate conclusions can be made as to the effectiveness of the curricular activities of the Saturday schools, further investigation would have to be made into the methods and effectiveness of teaching in the various schools.

The survey seemed to indicate that one of the greatest needs of the Saturday school was a course of study. For such an outline or program various comments have been offered. Among these comments several have been included in this thesis as follows:

. . . elaborate courses for any of these agencies are out of the question. It becomes necessary to confine ourselves to minimum essentials if we expect any thoroughness as far as we go.<sup>3</sup>

. . . in view of all this it appears that the Graded Memory Course for Lutheran Sunday Schools and Other Institutions would constitute a suitable book of instruction for Saturday school, summer school, and week-day religious instruction.<sup>4</sup>

---

<sup>3</sup> A. G. Stellhorn, Manual For Lutheran Saturday-Schools, Summer-Schools, and Week-Day Schools. (St. Louis: Concordia Publishing House, 1936), p. 20.

<sup>4</sup> Loc. cit.

. . . a course of study that would integrate and coordinate work of Saturday school and Sunday school would be very desirable.<sup>5</sup>

---

<sup>5</sup>A comment taken from a questionnaire.

## CHAPTER V

### TEACHING AIDS UTILIZED BY THE SCHOOLS

"There is no dearth of lesson material for the Saturday school."<sup>1</sup> That that statement was true if taken in a quantitative sense was borne out by the results of the survey. All together more than twenty different texts and workbooks were used in the schools. This figure did not include those workbooks and programs that were worked out by the individual instructors.

The great majority of schools used what might be termed standard texts. Among these would be included Luther's Small Catechism, the Bible, a hymnal, and a Bible history text. The actual incidence of these texts is shown in table eight.

The "Synodical Catechism"<sup>2</sup> was reported to be in use in 128 of the 138 surveyed schools. At the same time fifteen schools reported that they used another catechetical text either as a chief or as a supplementary text. This

---

<sup>1</sup>O. F. Hinrichs, The Saturday School (St. Louis: Board for Parish Education, The Lutheran Church--Missouri Synod), p. 3.

<sup>2</sup>This expression is used to denote the book entitled A Short Explanation of Dr. Martin Luther's Small Catechism, A Handbook of Christian Doctrine.

other text was in most cases Kurth's Catechetical Helps.

The survey indicated that 108 of the 135 surveyed schools used the Bible in their sessions. No statistics were available to show how these schools used the Bible. Even when fifty-nine schools reported a period of Bible reading, it was not possible to determine how many of them used the Bible as a textbook.

Seventy-two schools reported using a Bible history text. Since the make-up of the Sunday school literature is chiefly Bible History, the various series of Sunday school lessons used by the schools fell into this category also. Hence the total number of schools using Bible history texts was eighty-seven. No attempt was made to determine which Bible history text the various schools employed.

Eighty-eight Saturday schools indicated that they used a hymnal in their program. No attempt was made to determine the exact hymnals or song books that were used. The questionnaire left space for a check indicating that a hymnal was used in the Saturday school session. The uses to which these hymnals were put were not determined from the survey.

Table eight indicates the number of schools that used each of the various types of textbooks. Very few texts other than the catechism, Bible and Bible history were reported.

TABLE 8

The number of schools using various textbooks

<u>Textbook</u>	<u>Number of schools</u>
Synodical catechism	128
Other catechism	15
Bible	108
Bible history text	72
<u>Concordial Sunday School Lessons</u>	12
<u>Augsburg Sunday school series</u>	3
Life of Luther	4
Others <sup>3</sup>	4

The survey pointed out that fifty-two of the 135 schools used workbooks of one type or another. Actually eighty-three schools did not use any workbooks. Of the schools which used workbooks, nine different workbooks were named other than those designed by the individual instructors.

TABLE 9

Workbooks used by various Saturday schools

<u>Name of workbook</u>	<u>Number of schools using workbook</u>
<u>Exercises in Bible History</u>	6
<u>Working Through Luther's Small Catechism</u>	9
<u>Working With God's Word</u>	8
<u>Learning and Living</u>	9
<u>Living God's Word</u>	9
<u>Progress Tests</u>	1
Concordia Released Time series	3
Concordia Vacation Bible School series	7
Augsburg Vacation Bible School series	1
General workbooks	6
Pastor's own materials	4

<sup>3</sup> One each of the following: See His Banners Forward Go, Go Tell, My Church, and Little Folded Hands.

One question asked pertained to the adequacy of the texts and workbooks, as well as other materials available for use in the Saturday schools. The question was worded thus:

Do you feel that your Saturday school is being hampered by the lack of materials specifically prepared for it? Yes \_\_\_ No \_\_\_

This question was answered on 124 of the 135 replies. Of these answers, forty-seven felt that their work was definitely hampered by the lack of specifically prepared materials. The other seventy-seven schools felt that they were not being hampered by any shortage of materials for the Saturday schools.

Getting down to more detail was the question asking "in which branch do you feel a particular lack of materials?". Fifty-one of the 135 reported contained answers to this question. The most frequently mentioned need was for workbooks. Nineteen schools indicated that this was felt in their schools. Most of the needs felt were shared by anywhere from five to ten schools. These needs included audio-visual aids, a simplified catechism, church history materials, general textbooks, and the complete line of material for the Saturday school. Three schools wished for more mission study materials. Two schools wanted more material for publicizing their schools. Individual schools stated their desire for more material for Bible reading courses, hymn study, study of the li-

turgy, study of the synodical organization, and Bible quizzes.

Some of the comments contained on the returned questionnaires are listed below. These statements were all in connection with the questions concerning the materials needed to make the Saturday school more efficient.

The whole works! teaching materials; workbooks; financially feasible projection material; Saturday school can be a whole new profitable religious education set-up, but thus far we're hampered by having to use half-baked Sunday School materials.

Would like at least one more good workbook which could be used with the Synodical Catechism.

What we need is material which will not duplicate the work done in Sunday School nor in Vacation Bible school.

. . . a course of study that would integrate and coordinate work of Saturday School and Sunday School.

. . . a primary catechism with colored pictures and a simplified work-sheet or book with it.

. . . have more materials than we can manage.

Various types of audio-visual aids were reported in use by the schools. These aids were used to some extent by 105 schools. If blackboards would have been excluded from the list there would have been eighty-six schools employing such aids.<sup>4</sup>

---

<sup>4</sup>For the purpose of this survey, blackboards were included under the heading of audio-visual aids, even though they are ordinarily not thought of in this category.

The questionnaire asked that those that utilized audio-visual aids also list the frequency that they employed them. However, only a relative answer was acquired. So the table shows the frequency of usage of audio-visual aids by various schools under three categories: weekly, frequently, and only once in awhile.

TABLE 10

Frequency of use of audio-visual aids in schools employing more than the blackboard alone.

<u>Aid</u>	<u>Number of schools using aids</u>			<u>Total</u>
	<u>Weekly</u>	<u>Frequently</u>	<u>Only once in awhile</u>	
Movies	0	7	18	25
Slides	5	19	21	45
Filmstrips	10	24	18	52
Delinescope	1	0	2	3
Flannelgraphs	5	6	10	21
Sand tables	0	2	4	6
Phonograph records	0	1	4	5
<u>Concordia Picture</u>	5	30	6	41
<u>Total</u>				
Blackboard <sup>5</sup>	40	21	7	68

While there was a multiplicity of material reported in use by the Saturday schools, none was found that had been prepared specifically to meet the objectives and the limitations of the Saturday school. The survey seemed to indicate a need for the preparation of such material and the coordination of present materials to meet the purpose of the Saturday school.

<sup>5</sup>Besides these sixty-eight schools that had the blackboard as well as other aids, there were nineteen schools that used the blackboard without other audio-visual aids.

The small incidence of schools reporting the use of workbooks and audio-visual aids seemed to indicate one of three things: either the men in charge did not properly appreciate or understand the value and use of these teaching aids, or that the available workbooks and audio-visual aids were not adequate for their purpose of the Saturday school, or that there was no place for them in their Saturday school curriculum.

#### Reading Facilities

Facility	Percentage of schools
Sunday school rooms	46.7
Parish halls and special instructional rooms	27.2
Day school rooms	11.1
Church	9.1
Parsonage	4.5
Public schools	4.5
City school building	4.5

This study did not indicate the adequacy of such facilities. It failed to reveal the type of materials which the colleges had. It did not indicate the extent to which copies of Bible studies were available in the

## CHAPTER VI

### THE HOUSING FACILITIES OF THE SCHOOLS

The majority of the Saturday schools reported using the same facilities in this agency as they did in Sunday school. While fifty-nine schools used that means, thirty-two employed parish halls or special meeting rooms. Twenty-one schools used the available parochial school facilities. Twelve of the schools held sessions in their church auditorium. The other Saturday schools held their sessions in special instruction rooms, in the parsonage, old church buildings or in public school buildings. The percentage of schools using these facilities is shown in table eleven.

TABLE 11

#### Housing facilities

<u>Facility</u>	<u>Percentage of schools</u>
Sunday school rooms	44.7
Parish halls and special instruction rooms	27.2
Day school rooms	15.9
Chapel	9.1
Parsonage	1.5
Public schools	0.8
Old church building	0.8

This study did not indicate the adequacy of such facilities. It failed to reveal the type of chairs in which the children sat. It did not indicate the extent to which tables or table chairs were available to faci-

litate the necessary writing and the various types of handiwork. The survey did not indicate the proximity of classes in Sunday school rooms.

Certain of the facilities would not readily lend themselves to adequate classroom equipment. The church auditorium by its construction would not lend itself to comfortable seating and adequate space for writing and handiwork. Very likely the parsonages did not provide such facilities. Any further conclusions drawn from these figures would be conjectural.

## CHAPTER VII

### THE ADMINISTRATION OF THE SATURDAY SCHOOLS

Under the term administration this chapter included such phases of the Saturday school as its financial set-up, sessions, teachers, and home contacts.

The Saturday schools were in session anywhere from fifteen to fifty-two Saturdays out of the year with a median of thirty-six.

TABLE 12

The number of school sessions per year

<u>Number of weeks</u>	<u>Number of schools</u>
14-16	1
17-19	0
20-22	3
23-25	4
26-28	2
29-31	14
32-34	9
35-37	41
38-40	22
41-43	9
44-46	2
47-49	3
50-52	5

The time spent per session ranged from one to five hours. The schools that were in session for five hours began in the morning and continued into the afternoon. Table thirteen shows the length of the school sessions. The median time was two and one-half hours.

TABLE 13

## The length of school sessions

<u>Time in hours</u>	<u>Number of schools</u>
1	3
1½	17
2	42
2½	29
3	36
more than 3	8

Sessions were held in the morning in all but 26.31 per cent of the schools. Five schools began in the morning and continued into the afternoon. Nine of the schools dismissed the younger children earlier than the regular dismissal time.

All but five schools were taught by pastors. Eighty-nine of these pastors had no assistance. In the other schools laymen and parochial school teachers also taught.

TABLE 14

## The teaching staffs

<u>Staff members</u>	<u>Schools with this staff</u>
Pastor alone	89
Pastor and laymen	33
Pastor and parochial school teachers	5
Two pastors and parochial school teachers	1
Parochial school teachers and laymen	1
Laymen alone	3
Two pastors	1
Seminary student	1
Pastor and normal student	1

Each of the thirty-six schools which used laymen as teachers indicated the amount of remuneration that was made. Twenty-three schools made no financial remuneration.

Thirteen schools paid their teachers between twenty-five and 160 dollars a year. The median annual salary was sixty dollars. This salary ranged from sixty cents to five dollars a session, which represented a range from twenty cents to two dollars per hour of teaching.

Sixty-four schools replied concerning the cost per child during the year's operation. Twelve schools indicated that there was no expense. The average expense of these schools was \$2.59 per child per year. The minimum expense reported was nothing, and the highest expense per child was twenty dollars.

None of the schools charged tuition. Thirty-nine schools indicated that the children were expected to contribute toward the operational expense either by purchasing their own books and materials or by free-will offerings. Sixty-nine schools stated that their program was supported by the budget of the congregation. Twenty-seven schools failed to answer this question completely enough to be included in the survey.

The results of the question pertaining to the home contacts of the schools are shown in table fifteen. Sixty-eight of the schools used more than one contact. Thirty schools did not indicate that they used any home contacts. A number of miscellaneous contacts were not included in table fifteen. These included such contacts as visits and letters in cases of ill-mannered children.

TABLE 15

## Home contacts of the schools

<u>Contact</u>	<u>Schools using contact</u>
Report cards	30
Letters to parents	23
Visits to home	65
Program by children	22
Program for parents	6
Homework besides memory work	47

The majority of schools were in session for approximately thirty-six sessions a year for two and one-half hours on Saturday morning. Saturday afternoon sessions were held by one-quarter of the schools.

A pastor in 96.3 per cent of the schools. In 31.5 per cent of the schools where pastors taught laymen also taught and in some cases parochial school teachers. About one-third of the schools paid their lay teachers between sixty cents and five dollars a session.

From the specific answers to the question of cost, the average cost for sixty-four schools was found to be \$2.59 per child per year. Two-thirds of the schools were supported by congregational budget, while one-third expected the children to contribute toward expenses either by buying their own materials or through free-will offerings.

Seventy-eight per cent of the schools had some contact with the homes of the pupils.

## CHAPTER VIII

### CONCLUSION

In the Missouri Synod there were 780 Saturday schools with an enrollment of 15,803 children during the 1948-1949 school year. One hundred and thirty-five schools were analyzed in the survey.

Ninety-three per cent of the schools served as pre-confirmation instruction. Over one-half of the schools were operated as substitutes for parochial schools. One quarter of the schools existed as a means of supplementary education. Inasmuch as only 6.34 per cent of the children came from totally unchurched homes, the Saturday school could not be compared favorably with the Vacation Bible School and the released time classes which had more than thirty per cent of their membership from unchurched homes.

On an average Saturday there were approximately 13,430 children receiving religious education through the means of the Saturday school. While the average enrollment of the surveyed schools was 31.53 children, the average number of children in attendance was 26.76. If this average held true on the overall picture there were 17.19 pupils in the average Saturday school of 20.26 children.

A number of questions were raised by the available

statistics concerning the enrollment and attendance of children in the Saturday schools. When more than one-half of the schools sponsored Saturday schools as substitutes, why was the enrollment not much higher in these schools? What were the reasons behind the absence of fifteen per cent of the children from the Saturday schools? The effect that the methodology and curriculum had upon the enrollment and attendance was not considered in this study.

The survey seemed to indicate that one of the greatest needs of the Saturday school was a course of study. The majority of time in the schools was devoted to the teaching of the catechism. The average time spent on the other curricular activities was less than half that spent on the teaching of the catechism. The cold figures gathered by the survey did not reveal the integration of the curricular activities into unit form or the coordination of one activity with several or all of the other activities. Before any accurate conclusions could be made as to the effectiveness of the curricular activity of the Saturday schools, further investigation would have to be made into the methods and effectiveness of teaching in the schools.

The application of the handiwork as well as of the memory work to the catechism lesson and the Bible study could not be determined. Another limitation of the study was that the amount of material committed to memory was not ascer-

tainable from the survey.

While there was a multiplicity of material reported in use by the Saturday schools, none was found that had been prepared specifically to meet the objectives and the limitations of the Saturday school. The survey seemed to indicate a need for the preparation of such materials and the coordination of present materials to meet the purpose of the Saturday school.

The small incidence of schools reporting the use of workbooks and audio-visual aids seemed to indicate one of these three things: either the men in charge did not properly appreciate or understand the value and use of these teaching aids, or that the available workbooks and audio-visual aids were not adequate for their purpose of the Saturday school, or that there was no place for them in the Saturday school curriculum.

Almost ninety per cent of the schools held sessions in the Sunday or parochial school rooms or in special meeting rooms. The others found room in assorted places ranging from the parsonage to the church auditorium. Further study would be necessary to indicate the adequacy of these facilities.

The majority of schools were in session for approximately thirty-six sessions a year for two and one-half hours on Saturday morning. Saturday afternoon sessions were held by one-quarter of the schools.

Pastors taught in 96.3 per cent of the schools. In 31.5 per cent of the schools where pastors taught laymen also taught and in some cases parochial school teachers. About one-third of the schools paid their lay teachers between sixty cents and five dollars a session.

From the specific answers to the question of cost, the average cost for sixty-four schools was established at \$2.59 per child per year. Two-thirds of the schools were supported by congregational budget, while one-third expected the children to contribute toward expenses either by buying their own materials or through free-will offerings.

Seventy-eight per cent of the schools had some contact with the homes of the pupils.

The Saturday school has been found by many congregations to be a pre-confirmation training agency, a substitute for the day school as well as supplying mission opportunities and supplementary religious education at the same time.

While the Saturday school had not received the publicity that the other agencies of education have, yet many schools had large enrollments.

While this study sought to answer the question of the status of the Saturday schools in the Missouri Synod, yet it paves the way for more questions. Some of these questions are:

What is the comparative effectiveness in the field of religious education of the parochial school and the Saturday school?

What is the comparative value and effectiveness of the Saturday school, the Vacation Bible School, the Sunday school, and the released time classes?

Would it be feasible to inaugurate a campaign of publicity and preparation of materials for the Saturday school as the Missouri Synod has done for other agencies?

What is the place of these part-time agencies in the total educational program of the local congregation?

APPENDIX A

The questionnaire

Use 1948-49 figures.

CHURCH

Name \_\_\_\_\_ Post Office \_\_\_\_\_

Number of members: Baptized \_\_\_\_\_  
Communicant \_\_\_\_\_

If located in town, give approximate population \_\_\_\_\_

ENROLLMENT

Children of the congregation \_\_\_\_\_  
Children of the sister churches \_\_\_\_\_  
Children of other churches \_\_\_\_\_  
Children of unchurched homes \_\_\_\_\_  
Total enrollment \_\_\_\_\_

ATTENDANCE

Enrollments include ages \_\_\_\_\_ to \_\_\_\_\_  
(or) grades \_\_\_\_\_ to \_\_\_\_\_

Number of sessions per year \_\_\_\_\_  
Average attendance \_\_\_\_\_

Is attendance required for confirmation? Yes \_\_\_\_\_ No \_\_\_\_\_  
If YES, how long? 1 year \_\_\_\_\_ 2 years \_\_\_\_\_ More \_\_\_\_\_  
Required ONLY for non-Day School children? Yes \_\_\_\_\_ No \_\_\_\_\_

PURPOSE

\_\_\_\_\_ Preparation for confirmation  
\_\_\_\_\_ Substitute for day school  
\_\_\_\_\_ Mission agency  
\_\_\_\_\_ Supplementary educational agency

## LENGTH

- 1 hour or less  
 1½ hours or less  
 2 hours or less  
 2½ hours or less  
 3 hours or less  
 more than 3 hours

TIME From \_\_\_ to \_\_\_

(If lower grades are dismissed early, please note below.)

Grades \_\_\_ to \_\_\_ dismissed at \_\_\_.

## CLASSROOMS

- Day school room  
 Sunday school rooms  
 Meeting room  
 \_\_\_\_\_  
 \_\_\_\_\_

## TEACHERS

- (list number)  Pastor  
 School teachers  
 Lay people  
 \_\_\_\_\_  
 \_\_\_\_\_

AUDIO-VISUAL AIDS (W for weekly; F for frequently; O for only once in awhile.)

- |  |   |
|--|---|
| <input type="checkbox"/> Movies        | <input type="checkbox"/> Sand tables        |
| <input type="checkbox"/> Slides        | <input type="checkbox"/> Phonograph records |
| <input type="checkbox"/> Filmstrips    | <input type="checkbox"/> GPH Picture Rolls  |
| <input type="checkbox"/> Delineascope  | <input type="checkbox"/> Blackboards        |
| <input type="checkbox"/> Flannelgraphs | <input type="checkbox"/> _____              |

## HANDIWORK

- |                                       |                                     |
|---------------------------------------|-------------------------------------|
| <input type="checkbox"/> Coloring     | <input type="checkbox"/> Modeling   |
| <input type="checkbox"/> Cut-out work | <input type="checkbox"/> Scrapbooks |
| <input type="checkbox"/> Puzzles      | <input type="checkbox"/> _____      |

CURRICIUM (List estimated number of minutes per session)

- |                |       |              |       |
|----------------|-------|--------------|-------|
| Devotion       | _____ | Hymn studies | _____ |
| Catechism      | _____ | Memory work  | _____ |
| Bible history  | _____ | Singing      | _____ |
| Bible reading  | _____ | Handiwork    | _____ |
| Church history | _____ | Recess       | _____ |
| Hymnal         | _____ | _____        | _____ |

## MEMORY WORK

- |   |   |
|---|---|
| <input type="checkbox"/> Catechism sections   | <input type="checkbox"/> Day school memory course |
| <input type="checkbox"/> Bible passages       | <input type="checkbox"/> Hymns                    |
| <input type="checkbox"/> Graded Sunday School | <input type="checkbox"/> Prayers                  |
| <input type="checkbox"/> <u>Memory Course</u> | <input type="checkbox"/> _____                    |

## MATERIALS USED

<input type="checkbox"/> Synodical Catechism	<input type="checkbox"/> Workbook (if so, which?)
<input type="checkbox"/> Other catechism	
<input type="checkbox"/> Bible	<input type="checkbox"/> <u>Sunday School series</u>
<input type="checkbox"/> A Bible history	<input type="checkbox"/> (If so, which? _____)
<input type="checkbox"/> Hymnal	_____

Do you feel that your Saturday School is being hampered by the lack of materials specifically prepared for it? Yes  No

In which branch do you feel a particular lack of materials? (e.g., handiwork, publicity, etc.)

---

## COST

What remuneration, if any, does each lay teacher receive per year? \_\_\_\_\_  
 Estimated total operational cost per pupil per year? \_\_\_\_\_

How is Saturday school financed? \_\_\_\_\_

through congregational budget  
 through children's offering  
 through tuition charges

If tuition is charged, kindly indicate the amount \_\_\_\_\_.

## HOME CONTACTS

Report cards  
 Letter to parents concerning child's progress  
 Visit(s) to homes by teachers  
 Program for parents given by children  
 Program for parents such as P. T. A. meetings  
 Home work other than memory work assigned which required parents' assistance and cooperation  
 Others (please specify) \_\_\_\_\_

## OTHER COMMENTS:

APPENDIX B

The letter which accompanied the questionnaire

Concordia Seminary  
Saint Louis 5, Missouri  
November 12, 1949

Dear Sir:

With this letter comes a request....Would you kindly check the answers on the enclosed blank and then return it in the enclosed envelope. Not only would I greatly appreciate your cooperation, but in the long run it will be of value to you and your work.

Being in the last year at the Seminary I am writing a thesis for the degree of Bachelor of Divinity. The subject of the thesis is "A Survey of the Saturday Schools in the Missouri Synod."

The individual results of the survey will be held strictly confidential. Yet it is necessary that every survey blank be returned so that true pictures of various phases of the Saturday school might be presented in the thesis.

The project has the approval of the Seminary Faculty as well as that of Synod's Board for Parish Education.

All those returning the survey blank will receive a mimeographed summary of the results as soon as they are compiled.

Once again I would say that I will greatly appreciate your return of the survey blank (especially since the cost is falling entirely upon me.) Acknowledging your kind cooperation, I am,

Thankfully yours,

Marcus Zill

## APPENDIX C

Percentage of schools in size groupings of five children

<u>Size group</u>	<u>All schools</u>	<u>Surveyed schools</u>
1-5	10.26	0.74
6-10	20.51	8.89
11-15	21.54	14.07
16-20	15.89	18.52
21-25	8.97	12.59
26-30	7.95	12.59
31-35	4.10	4.44
36-40	2.44	5.93
41-45	3.21	7.41
46-50	1.28	5.19
51-55	0.77	1.48
56-60	0.77	1.48
61-65	0.39	1.48
66-70	0.13	0.00
71-75	0.00	0.00
76-80	0.13	0.00
81-85	0.13	0.74
86-90	0.62	0.00
91-95	0.13	0.74
96-100	0.13	0.74
over 100	1.67	2.96

APPENDIX D

Enrollment statistics of surveyed schools  
classified according to purposes

<u>Purpose</u> <sup>1</sup>	<u>Number of schools</u>	<u>Number of pupils</u>	<u>Average enrollment</u>	<u>Median enrollment</u>	<u>Minimum</u>	<u>Maximum</u>
1	35	752	21.5	17	3	43
1-2	22	537	24.4	18	9	96
1-2-3	13	541	41.6	29	16	148
1-2-3-4	20	764	38.2	36	6	92
1-2-4	12	421	35.1	34	14	57
1-3	7	295	42.5	22	8	182
1-3-4	2	58	29.0	--	10	48
1-4	15	424	28.3	23	12	45
2	4	203	50.8	36	21	110
2-3	1	17	17.0	--	17	17
2-3-4	1	137	137.0	--	137	137
2-4	1	45	45.0	--	45	45
3	0	0	0.0	--	0	0
3-4	0	0	0.0	--	0	0
4	2	43	21.5	--	16	27

<sup>1</sup>The numbers stand for these purposes:

1. Preparation for confirmation
2. Substitute for day school
3. Mission agency
4. Supplementary educational agency

APPENDIX E

Grades taught by schools

<u>Grade or age level</u>	<u>Number of schools teaching this grade</u>	<u>Percentage of school teaching this grade</u>
Age 2	1	0.8
Age 3	3	2.3
Age 4	12	8.0
Age 5	16	12.0
Grade 1	54	40.6
Grade 2	60	45.1
Grade 3	70	52.6
Grade 4	87	65.4
Grade 5	108	81.2
Grade 6	125	94.0
Grade 7	127	94.7
Grade 8	118	88.7
Grade 9	15	11.3
Grade 10	5	3.8

APPENDIX F

Texts and workbooks specifically mentioned as being used by some schools

Jiede, Edwin A. Living God's Word, A Workbook in Religion. Brooklyn: The Studio Press, 1947.

Kurth, Erwin Catechetical Helps. Brooklyn: The Studio Press, 1935.

Learning and Living, A Workbook in Religion to be used with Luther's Small Catechism. St. Louis: Concordia Publishing House, 1946.

Mertz, E. A. and W. A. Siems Exercises in Bible History, New Testament. St. Louis: Concordia Publishing House, n.d.

----- Exercises in Bible History, Old Testament. St. Louis: Concordia Publishing House, n.d.

Poehler, W. A. Progress Tests for Luther's Small Catechism. Minneapolis: The Mott Press, 1947.

Schmidt, W. A., F. E. Webber, and S. J. Roth Working with God's Word, A Handbook for the Teaching and Learning of Bible History. St. Louis: Concordia Publishing House, 1943.

Seyer, Herman D. Working Through Luther's Small Catechism. Concord, California: Herman D. Seyer, 1947.

Short Explanation of Dr. Martin Luther's Small Catechism, A Handbook of Christian Doctrine. St. Louis: Concordia Publishing House, 1943.

## BIBLIOGRAPHY

- Boettcher, H. J. "Sentences on Parish Education," Lutheran Education, LXXVIII (March, 1946), pp. 413-14.
- Hinrichs, O. F. "Win Them Through a Saturday School," Today, III (November, 1948), pp. 9-12.
- , The Saturday School. St. Louis: Board for Parish Education of The Lutheran Church--Missouri Synod, n.d.
- Kramer, William A. "The State of Christian Education in Our Church," Lutheran Education, LXXVIII (October, 1947), pp. 79-87.
- Lange, P. "Foreword," New Frontiers in Christian Education. Published as the first yearbook of the Lutheran Education Association. River Forest, Illinois: Lutheran Education Association; 1944.
- Lotz, P. H. Current Week-Day Religious Education, Based on a Survey of the Field Conducted under the Supervision of the Department of Religious Education of Northwestern University. New York: Abingdon Press, 1925.
- Olson, Ove S. "The Saturday School for Religious Education," Augustana quarterly, volume unknown, (April, 1947), pp. 155-59.
- Rein, R. C. "An Effective Program for Part-Time Agencies," Lutheran Education, LXXVIII (March, 1948), pp. 408-12.
- , Statistical Yearbook of The Lutheran Church--Missouri Synod For the Year 1948. St. Louis: Concordia Publishing House, 1949.
- Stellhorn, A. C. Manual for Lutheran Saturday-Schools, Summer-Schools, and Week-Day Schools. St. Louis: Concordia Publishing House, 1935.