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A SURVEY OF CONFIRMATION INSTRUCTION
FOR CHILDREN

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

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CHAPTER I

INTRODUCTION

Confirmation instruction is the main stream by which the youth of the Lutheran church are made a part of the local congregation. It is regarded as one of the most important opportunities that the church and the pastor have of carrying out God's command to teach the Gospel to every creature and to feed the lambs of God. In short, Lutherans hold it as a sacred obligation of the pastor to make the most of his time with the catechumens and give them the precious Word of God in the most comprehensive manner and in a way in which the members of the class will best be able to live the Christian life.

In order that the pastor may most effectively carry out this work, the best methods and techniques must be known and acquired. Often one pastor does a much better job of instructing his youth merely because he uses better methods, a better text, or a different approach.

The purpose of the present study was, in a sense, a means to the ends referred to above. In this report, in which the results of the author's survey are set forth and compared with two other surveys, the intention is to bring to light some of the ways in which confirmation instruction is being conducted by Lutheran pastors of the Synodical Conference in their various parishes throughout the United States. It was hoped that

by this survey the methods, approaches, texts, and other materials used by some would be of help to others also in carrying out their confirmation instruction.

The main purpose of the study, then, was to observe by means of a survey the confirmation instruction in the Synodical Conference and compare the results with those found in other surveys in order, if possible, to bring to light some of the general patterns in confirmation instruction.

The facts gained for this paper were, on the whole, the results of a survey on confirmation instruction conducted in the fall of 1950 while the author served as vicar of a congregation in northern Illinois. An attempt was made in addressing these surveys to various pastors to cover, at least, every state in the union. One hundred surveys were mailed out to as many pastors. The author saw to it that, not only every state in the union was covered, but also every district in the Lutheran Church-Missouri Synod was represented. An attempt was also made to cover congregations of different sizes within the district, though, this was not possible in every instance. A large congregation, a small congregation, and often a mission congregation were included, where possible, in the questionnaires mailed to the congregations in each district. If every survey had been returned, there would have been presented a fairly complete picture of how the confirmation instruction is being carried on as a whole in the Lutheran Church-Missouri Synod.

Of the hundred questionnaires mailed out, forty-three questionnaires or forty-three per cent were returned. These represented various states in the union, and no particular area was predominant in the number of replies or lack thereof. Two of the returned questionnaires were unanswered. One pastor stated that he was building up a small mission congregation, and so felt that he would not be the proper person to fill out a questionnaire at the time. The other pastor stated that he had no time to answer the questionnaire. Most of the returned questionnaires were answered in their entirety, and the survey gave a fair overview of the confirmation instruction in the Lutheran Church-Missouri Synod throughout the United States.

The findings of the survey were compared with two other studies. One of these was made several years ago in the St. Croix Conference of the Minnesota District of the Wisconsin Synod by Robert T. Koehler. The other study, by Dr. Arthur C. Repp, covered the congregations of the Lutheran Church-Missouri Synod in St. Louis and St. Louis county. The former survey included congregations in and around St. Paul and Minneapolis, Minnesota, and some on the western fringe of Wisconsin. By comparing the three surveys an attempt was made to determine whether there was any significant pattern in confirmation instruction within the Synodical Conference at the present time. It was possible that in the two previous surveys local conditions might in some way have effected the

confirmation instruction. In the present survey, however, the congregations were scattered throughout the United States and picked at random, hence any similarities in the three surveys should be somewhat significant in determining how confirmation instruction as a whole is conducted.

It should be noted at this point that the study deals solely with what is generally known as children's confirmation instruction. By this is meant the children who are generally confirmed around the ages of twelve to fourteen, possibly also a little older or younger. No attempt was made to include the instruction of adult confirmands since this is a separate study and must be left for further research.

The material examined in this study, as stated previously, was mainly the result of a questionnaire. This questionnaire is printed out in full in the Appendix with the letter sent at the same time to the various pastors.

CHAPTER II

A HISTORICAL OVERVIEW OF CONFIRMATION INSTRUCTION

Before one is able to go into any type of discussion whatever on any phase of confirmation instruction in the Lutheran Church, one must be certain as to just what the rite of confirmation is and the significance it holds within the Lutheran Church. It has been defined in many and various ways by people within the Lutheran Church itself as well as those in other branches of Christendom. It must be understood at the very outset that confirmation is dealt with only as it is practiced in the Lutheran Church. Other churches have this rite also, but the meaning and significance of confirmation varies within the different denominations. The Apology of the Augsburg Confession states the Lutheran view, that confirmation is a rite which was transmitted to the church from the fathers, but which the Lutheran Church never regarded as essential to salvation because it is not supported by a divine command.¹

The position of the Lutheran Church is that although God nowhere in the Bible has expressly commanded the rite of confirmation or made it a necessary condition for salvation, it is, nevertheless, a means of carrying out His commands to

¹Concordia Triglotta (St. Louis: Concordia Publishing House, 1921), p. 308.

bring the Gospel of Jesus Christ to all people and teach it to all nations.

In the Roman Catholic Church confirmation is considered to be a sacrament, but the position of the Lutheran Church is that God has not commanded it or made it a sacrament, so she does not accept this interpretation. Luther retained the confirmation of the Roman Catholic Church as good if freed from the numerous mummeries and superstitions connected with it by them.² Confirmation is a means in many churches of inducting persons into the communion of the church. Different churches have other ways of doing this. The Methodist Church makes use of the mourner's bench and probation. The Baptist Church practices immersion. But the Lutheran Church inducts into its membership by means of catechization and confirmation.³

Confirmation in the Lutheran Church very definitely ties up with Baptism. It is, in fact, what one might call the renewal of the Baptismal covenant. Most children confirmed in the Lutheran Church were still infants at the time of their Baptism. They could not speak for themselves, and so they had sponsors or godparents who stood up for them and repeated their vows in their stead. When they have been instructed

²G. H. Gerberding, The Lutheran Catechist (Philadelphia: Lutheran Publishing Society, 1910), p. 124.

³P. Bergstresser, "Catechization and Confirmation in the Lutheran Church," Lutheran Quarterly, XXI (October, 1891), 515.

in the fundamental teachings of God's Holy Word, it is up to them to speak for themselves and pledge themselves anew at the time of their confirmation.

It adds nothing to the sacrament of baptism, for that is complete in itself. The confirming, strengthening, and establishing of the catechumen in grace is effected primarily alone through Christ's own means of grace, the Word and the Sacraments. The Word has been applied to mind and heart all along from tenderest childhood, It is now brought home in the review and admonition of the pastor, amid specially solemn surroundings. The precious administration of baptism and the perpetual efficacy of that Sacrament are now vividly recalled and impressed. And this unusually impressive application of the power of Word and Sacrament confirms and strengthens the divine life in the catechumen. Thus the means of grace do the confirming, or rather the Holy Spirit through these means. Instrumentally the pastor may be said to confirm, since he, as Christ's ambassador or agent, applies His means of grace.⁴

Confirmation instruction is the one common channel through which all the children of the congregation are required to pass before becoming communicant members of the church. In the case of many people this is the only opportunity that the pastor has for systematic training for church membership. This instruction shapes the church of tomorrow as no other type of instruction.⁵ Before confirmation instruction the children of the average congregation have been given different types and degrees of religious education and training. Some have had the opportunity to attend the parochial school of the congregation for a number of years prior

⁴Gerberding, op. cit., p. 129.

⁵E. W. Frenk, "Improving Confirmation Instruction," Lutheran Education, 85 (1949-50), 119.

to this. Other children have attended the public schools, and the only opportunities that they have had for religious education and instruction were in Sunday school, Saturday school, Vacation Bible school, released time classes, or some other such part time agency. In confirmation instruction all the children are brought together to receive a common training before they are confirmed. This, at least, is a necessary prerequisite for all children in the Lutheran Church before confirmation. This is the opportunity that the pastor has to instruct the children in God's Word and to make as certain as humanly possible that the children understand what they are doing when they pledge their loyalty to the Savior on the day of their confirmation.

Confirmation as practiced in the Lutheran Church is of a fourfold significance: It is a public proof and testimony of the accomplishment of the duty enjoined upon the church by the Master Who said, "Go ye and teach all nations..." It is a solemn reassertion, on the part of the catechumens, of the covenant once established between them and God in Holy Baptism. It is a public exhibition of the fitness of the catechumens to be admitted to the second sacrament of the church, the Lord's Supper; and it is a public and solemn avowal of adherence to the true, orthodox, visible church, the church of the pure doctrine and unadulterated sacraments.⁶

⁶A. L. Graebner, "The Significance of Confirmation," Theological Quarterly, V (1901), 53-4.

This explains in a brief way just what confirmation and confirmation instruction means in the Lutheran Church. Spener, a leader of Pietism in Germany at the end of the seventeenth century, did much for confirmation in the Lutheran Church. He insisted that confirmation be preceded by a thorough catechization and an impression on the heart and will by class instruction. "To Spener and his followers belongs the credit of making the act of confirmation popular and general in the Lutheran Church."⁷

The practice of confirmation instruction in the Lutheran Church is one that is not new. The church from the very beginning of her history has attempted down through the ages to prepare people for membership or entrance into her ranks. Actually no formal instruction existed yet in the New Testament Church,⁸ but instruction itself was in vogue many centuries before, whether the actual persons involved in it were conscious of the fact that they were taking part in it or not. The idea of religious nurture and instruction has existed almost since the beginning of time. God, in fact, used the system already in the Garden of Eden when He questioned Adam and inquired of him whether he had eaten of the forbidden fruit. In the Patriarchal Age the father was the teacher or instructor of his family, and the child was the

⁷Gerberding, op. cit., pp. 124-5.

⁸Ibid., p. 45.

pupil. In later days the synagogs had regular instruction in the law and the prophets.⁹ John the Baptist, the forerunner of the Savior was also adept in this field of learning, and we dare not forget the Savior Himself. Already at the age of twelve years He was in the synagog among the doctors of the Law hearing them and asking them questions. And in His ministry the Lord Jesus went up and down the land teaching and instructing the men and women whom He met. The apostle Paul, too, was a master of method in instruction.

The New Testament basis for such instruction is found in Matthew 28:19-20, where our Lord commands:

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Again in John 21:15 the Lord speaks to Peter:

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed my Lambs.

The catechumenate instruction is the prototype of our present day confirmation instruction, and it is the oldest type of formal instruction in the Christian church.¹⁰ The catechumenate was first distinctly mentioned by Justin Martyr in his first great Apology, written about 140 A.D. He speaks of two divisions or classes: communicants, and

⁹Ibid., p. 48.

¹⁰Frenk, op. cit., p. 119.

those under preparation for communicant membership. Preparation was instruction about the Father, Son, and Holy Ghost as set forth in a rudimentary form of what afterwards became the Apostles' Creed. Justin does not mention the length of time given to instruction.¹¹

The early church looked at the Catechumenate as a time of probation and preparation for the public confession of Christ on the part of the individual, his consequent Baptism, his voluntary identification with the church, and his official reception by the church into membership.¹²

After the professed conversion of Constantine at the beginning of the fourth century Christianity received full legal right. Because of the many people at this time who wanted to join the church from impure motives, the applicant for membership was questioned concerning his motives and given a severe testing before instruction. Then followed a two or three year probation, concluded by a period of instruction, after which the applicant was received into church membership.¹³ In the fourth and fifth centuries the catechumenate attained its highest development. After the fifth century, however, the church did not concern itself too much with the preparation of adults for Baptism. This resulted in a gradual

¹¹Gerberding, *op. cit.*, pp. 56-7.

¹²Frenk, *op. cit.*, p. 120.

¹³Gerberding, *op. cit.*, p. 62.

decline of the educational emphasis and a substitution of the confirmation act or rite on the part of the Bishop as more important.¹⁴ Before long there was a shortening of the time of the catechumenate because of demands by the people. Within a number of years there were mass baptisms and a resulting decay of the catechumenate.¹⁵

On the whole, the following centuries were rather dark days for the church and her religious instruction. These were the days when the Papacy ruled the church, and instruction in God's Word was virtually at a standstill for the great majority of the people. One light in these dark years was Charlemagne. The first medieval catechism dates from Charlemagne's reign in the ninth century. He was greatly interested in public education and in Christian literature, and with the help of Alcuin organized and improved monastic and cathedral schools. But, since Charlemagne was a man far ahead of his time, the actual results of his work were rather meager.¹⁶

With the writing of the catechisms by Martin Luther there was, in general, a gradual reawakening of interest in catechization. Several catechisms were written before Luther's time, however. The most important of these was by

¹⁴Frenk, op. cit., p. 120.

¹⁵Gerberding, op. cit., p. 63.

¹⁶Lars P. Qualben, A History of the Christian Church (New York: Thomas Nelson and Sons, 1943), p. 50.

Johannes Brerisy entitled, Fragestück des Christlichen Glaubens für die Jugend in 1527.¹⁷ Luther wrote his catechisms in 1529. The immediate occasion for his writing of the catechisms was the great need of the church as it came to him so vividly in his visitation of churches in 1529.¹⁸

Luther prized his catechisms because they contained God's Word. He said that they contained the entire Christian doctrine necessary to be known by every Christian for salvation.¹⁹ In Luther's day confirmation as we have it today was not practiced in the Lutheran Church. The form that we have today is largely that of the Lutheran Church since the early part of the seventeenth century.²⁰

¹⁷Gerberding, op. cit., p. 76.

¹⁸Ibid., p. 81.

¹⁹Ibid., p. 89.

²⁰Ibid., pp. 120-1.

CHAPTER III

RESULTS OF THE QUESTIONNAIRE

The basis for this survey, as stated previously, was a questionnaire filled in by forty-one pastors. The questionnaire consisted of four legal size pages of questions, and it was divided into twelve sections as follows:

- I. Information concerning the pastor who filled out the questionnaire.
- II. Aims.
- III. Home Cooperation.
- IV. Number of years of attendance at confirmation instruction.
- V. Requirements.
- VI. Time.
- VII. Instructor.
- VIII. Place.
- IX. Curriculum.
- X. General Methods.
- XI. Teacher Preparation.
- XII. Suggestions for improving Christian education in our church.

AIMS

Aims are perhaps the most important part of confirmation instruction. They are the very basis. If the aims are faulty or false, there cannot possibly be wholesome results for the instruction. "It is evident that our confirmation instruction will take shape and form as we visualize its aim and end."¹

Although aims are so basic in confirmation instruction,

¹E. W. Frenk, "Problems of Confirmation Instruction," Lutheran Education, 84 (1948), 17.

in twelve of the questionnaires the pastors failed to state their aims in confirmation instruction. No reasons were given for this. These pastors served various size congregations in different parts of the country, so no significant reason could be discovered for their failure to answer the question.

The aims of the twenty-nine men who answered this question, though they varied, fell into certain very definite categories. One very basic aim for confirmation instruction for twenty-two pastors who answered this question was to prepare for the future, either in the sense of preparing for eternity or for adult Christian living.

Six of the twenty-nine men who answered this question completely omitted any functional preparation for the present. Eighteen gave preparation for a present functional life of the child as one of their aims. It was significant that of those eighteen men, fourteen men were among those who aimed to prepare the child for the future life. This showed that a majority of the pastors who were sufficiently aware of the importance of aims so that they could formulate them aimed to prepare their pupils for present and future living as well as for eternity.

There was also a very significant pattern in the aims of these men to inculcate into the child a knowledge of Christian fundamentals. Seventeen of the men listed this as one of their basic aims in confirmation instruction. Of these

seventeen, thirteen also aimed to prepare their children for the future life, and eleven set forth as one of their aims to prepare for the present functional life of the child also.

Six of the pastors stated that one of their aims in confirmation instruction was to prepare for a worthy reception of the Lord's Supper. That this was not their sole aim was borne out, however, by the fact that four of these also considered a knowledge of fundamentals as basic, three aimed to prepare for a present functional life of the child, and four also set as one of their aims to prepare for the future life.

These were the main patterns in the aims of the pastors in their confirmation instruction according to the answers to the questionnaire. The other answers to the question fell into the miscellaneous category. Three men stated that they aimed to prepare for meaningful church membership. Two men aimed to inculcate within the child a lasting interest in the Word of Life. The missionary emphasis on the part of the child was part of the aims of one of the pastors. Christian citizenship was also an aim of one pastor, and one stated that he aimed through confirmation instruction to build a good pastor-child relationship. To increase the joy of salvation was the aim of one man, and to instill a conviction of sin and grace was listed by one pastor as one of his aims. It was significant that those aims that fell under the miscellaneous category were not the sole aims of the pastors in

confirmation instruction. They were among the men who set out to prepare their children in the other ways mentioned above also.

A number of the aims of the pastors appeared quite general or questionable. Under the category of "questionable" fell the aim of one pastor who answered:

1. Intelligent participation in the life of the ecclesia.
2. To demonstrate the orthodoxy and authority of Lutheranism.

The question that came to mind when the second point was noted was whether by ecclesia he referred to the local congregation and taught a type of "churchism" to his pupils or whether he referred to the Holy Christian Church. "To help save their souls by instruction in the Word" was one of the questionable answers also. Most of the children who attend confirmation instruction have already come to faith. It is altogether possible that this pastor had a large amount of mission material to work with in his confirmation instruction. "The use by the individual of Scripture alone," an aim stated by one pastor, also raised questions as to exactly what he worked out to achieve this aim. One pastor stated: to show that "our church's confessions are not based on rationalism which leads to traditionalism." Just what he meant here was not clear.

An ideal aim was given by one pastor: "To keep the child in the Kingdom of Grace for the Kingdom of Glory." Again, the question came to mind: How did he carry this out? The aim of one man was: "A steadfast functional Christianity." This was

a good answer as far as he went, but it would have been interesting to know how he carried this out in confirmation instruction.

On the whole, the aims set forth were good, showing that the men aimed to instruct their pupils in the fundamentals of God's Word, in Christian living, and in preparation for eternity. It was not easy to understand, at times, what the actual aims of the men were, but certain patterns mentioned above appeared significant in confirmation instruction.

The exact answers to the question on aims are given in Appendix C.

HOME COOPERATION

Most of the pastors considered the cooperation of the home in confirmation instruction as very essential. In order to gain the cooperation of the parents or home, six pastors held a meeting with the parents as a group. Nineteen pastors spoke to the parents when they came for communion announcement. Thirty-one of the pastors visited the parents individually in the homes.

One pastor insisted that daily assignments be written down and explained to the parents at the outset that exact requirements were made. One said that he "presents" the catechumen to the congregation as soon as the class is organized. One man made use of Learning and Living,² which requires

²H. J. Boettcher, Learning and Living (St. Louis: Concordia Publishing House, 1946).

a significant amount of home cooperation. He also used marked tests which had to be countersigned by a parent after inspecting them. The interest, cooperation and encouragement of the parents was enlisted by one pastor by means of a letter at the beginning of the course. Along this same line, one pastor sent a very personal pastoral letter, requesting that it be referred to frequently. One assigned work that required consultation with the parents by the child. Other methods in use by different pastors were: articles occasionally in the parish bulletins, occasional discussion at society meetings, from the pulpit, and a monthly parents' night.

The question "Do you keep in contact with the home by report card?" was asked of the pastors. Seven of the pastors reported that this was their practice. Twenty-nine didn't. One answered "sometimes," and four left the question unanswered. Answers to the question as to how the pupils were graded were as follows: memory work, response to questions, and written tests; a weekly test; oral recitation and written work; general knowledge, faithfulness; the use of Foehler's Progress Tests;³ monthly examinations for the attention of the parents. Eight pastors reported that they graded the children by marks, five by percentage, and three by the use of an essay report.

³W. A. Foehler, Progress Tests on Luther's Small Catechism (Minneapolis: The Mott Press, 1947).

ATTENDANCE

The question was asked of the pastors how many years their pupils attended confirmation instruction classes before they were confirmed. In five congregations the children attended for one year; in thirty-two congregations for two years, in two congregations for three years, and in two congregations for four years. The average length of attendance was two years. Of those classes meeting for more than one year of instruction, ten met separately as junior and senior classes and twenty-six pastors combined them as one class.

REQUIREMENTS

The minimum age requirements for juniors to enter the confirmation instruction classes ranged from nine to thirteen years. One pastor stated that the youngest age was nine; four said ten years old; twelve stated that eleven years was the minimum age; sixteen had twelve for their minimum age; four said thirteen.

It was significant that all nine of the pastors who answered the question "Are parochial school children required to attend?" replied in the affirmative.

In nineteen congregations the children were required to attend Sunday school for a designated period of time before entering confirmation instruction. Seventeen did not require such attendance. Several said that it was taken for granted

that the children attended Sunday school. To the question of the length of Sunday school attendance required there were various answers, none too clearly stated. One said "the confirmation period," another "grades one to eight," a third reported "two years," another said "one year," and the last answered "four years and up."

A number of pastors set up other requirements that had to be met by the children before they were accepted. They reported: church attendance, attending Vacation Bible school between the junior and senior class, two years of Vacation Bible school, parents must promise cooperation, there must be a promise to give the child a Bible before his first Christmas in class, attending Sunday morning Bible class, and the general requirements of a Christian.

Most of the men who set ten, eleven, twelve, and thirteen as their minimum age for entrance into confirmation instruction required a two year course. The one man who set nine years as his minimum age instructed his class for four years. A two year course, begun about the age of twelve years was the requirement set up by the greatest number of men.

CONFIRMATION AGE AND DATE

The minimum age for confirmation ranged from eleven to sixteen years and distributed itself as follows:

eleven years	-	3
twelve years	-	5
thirteen years	-	20
fourteen years	-	7
sixteen years	-	1
maturity	-	1

The median in this group was thirteen years old as the confirmation age. Twenty pastors confirmed at this age, and the others ranged from eleven to sixteen years old.

Twenty-eight pastors had a set date for confirmation, and thirteen did not. Seventeen pastors regularly confirmed on Palm Sunday and six on Pentecost. Three pastors stated that they confirmed either on Palm Sunday or Pentecost, and one said on the first or second Sunday in May, while one answered "usually the last Sunday in July." Those who did not have a set date for confirmation determined the date each year according to some specific rule. The following norms were mentioned: at the end of twenty-two lessons, when the course was complete, when the class was ready, on the basis of class progress, varying factors.

ONE YEAR ATTENDANCE

For those children who attended confirmation instruction for only one year some of the pastors had set up certain prerequisites. One pastor required attendance at parochial school for two years. Six required attendance at Sunday school. The answers varied as to how long these pastors required Sunday school attendance as a prerequisite for those

who attended confirmation instruction for only one year. They said: "from the age of four years and up," "regularly from three years of age on," "one year." Two pastors required attendance at both parochial school and Sunday school, one for two years, and the other stated "for the entire year." Other pastors required: these pupils must show a good interest in the parish, worship, Sunday school, etc.; and the general requirements of a Christian. In six parishes the parochial school and Sunday school children attended as one group; five met separately.

TIME

In the junior class the number of hours that the pastors devoted to instructing their pupils ranged from $23 \frac{1}{3}$ to one hundred eighty hours. The greatest number of men spent from forty-one to one hundred hours in instruction with the median between sixty-one and eighty hours. The answers ranged as follows:

21-	40	-	2
41-	60	-	7
61-	80	-	9
81-	100	-	7
101-	120	-	3
121-	140	-	1
141-	160	-	1
161-	180	-	2

The pastor who had only $23 \frac{1}{3}$ hours of instruction in his junior class spent forty-eight hours in his second year. It was significant that one man who spent fifty-four hours in

instruction in his junior class had only thirty-six hours in the second year. In the twenty-one to sixty group all the pastors except one instructed their confirmation classes for two years.

The number of times that the classes met each week ranged from one to six times and divided up as follows:

1 -	17
2 -	9
3 -	1
4 -	1
5 -	6
6 -	1

The length of instruction period also carried a fairly wide range of time, from forty-five to one hundred eighty minutes, the latter usually spent on a Saturday morning. The others fall in as follows:

45 -	1
50 -	2
60 -	9
75 -	2
90 -	6
105 -	2
120 -	10
135 -	1
150 -	1
180 -	2

To the question as to whether the senior class met with the junior class twenty-five pastors answered in the affirmative, and nine pastors in the negative. One pastor said that he held the two classes together "part time." He did not, however, state the length of time.

In the senior class the number of hours that the pastors devoted to instructing their pupils ranged from forty to one

hundred eighty. The greatest number of men spent from forty-one to eighty hours with median between sixty-one and eighty hours. The answers ranged as follows:

21- 40	-	1
41- 60	-	9
61- 80	-	7
81-100	-	5
101-120	-	5
121-140	-	1
141-160	-	1
161-180	-	3

The number of times per week that the senior classes met varied from one to five times a week and divided in the following manner:

1	-	9
2	-	5
4	-	1
5	-	3

The length of each class period ranged just a little different from that of the junior class. It was between forty and one hundred eighty minutes long and split up in the various congregations as follows:

40	-	1
60	-	9
75	-	3
90	-	4
105	-	1
120	-	4
165	-	1
180	-	1

INSTRUCTOR

Since it is important that the instructor be well qualified, the study sought to determine how well this was borne

in mind for preparing the youth for confirmation. In thirty-one junior classes the pastor taught, while in eleven the parochial school teacher was the instructor. In one case the pastor and the teacher both instructed the juniors, and in one other case the pastor and a layman.

The pastor taught the senior class in every case except one, where the teacher assisted him.

The person chosen as teacher, then, was well qualified to instruct the children for confirmation.

PLACE

Although some parishes have a special room set aside especially for confirmation instruction, this was not the case in any of the parishes contacted on the questionnaire.

In the junior division seven pastors held their classes in the church auditorium, nine in a classroom, fourteen in the parish hall, three in the church basement, one in the church parlors, and two in a committee room.

Seven pastors in the senior division held their classes in the church auditorium, eleven in a classroom, fourteen in the parish hall, four in the church basement, one in the church parlors, and two in a committee room.

It appears that the pastors used whatever rooms were available to instruct their confirmation classes. Many used very large rooms even though the size of their classes did not make this necessary.

CURRICULUM

The question on curriculum took in all the planned activities of the pastors for their classes, both in the classroom and outside of it.

JUNIOR CLASS

Text In the majority of the parishes the pastors made use of the Synodical Catechism⁴ in instructing their juniors. The various catechisms were in use as follows:

Synodical	- 32
Kurth ⁵	- 5
Schwan ⁶	- 4
Memory Course ⁷	- 1

In teaching the juniors thirty-two followed the order of the text. Two men omitted occasional Bible passages or such material as they felt to be beyond the comprehension of the class. Four men used an order of their own choosing. These were as follows:

⁴A Short Explanation of Dr. Martin Luther's Small Catechism (St. Louis: Concordia Publishing House, 1943).

⁵Erwin Kurth, Catechetical Helps (Brooklyn: The Studio Press, c.1935).

⁶Schwan, A Short Exposition of Dr. Martin Luther's Small Catechism (St. Louis: Concordia Publishing House, 1912).

⁷William A. Kramer, Memory Course (St. Louis: Concordia Publishing House, 1944).

- I. The sacrament of baptism, prayer, the creed, the Lord's Table, the ten commandments.
- II. The Bible, the creed, sacraments, commandments, prayer, the office of the keys.
- III. Thirty-six units of one week each.
- IV. The Sunday school was expected to give the basis for the decalogue, and then the pastor followed with:
 - a. use of the Bible.
 - b. the doctrines of the life of Christ, the church, the sacraments.
 - c. the church services-Communion, Matins, Vespers, Litany, etc.

Methods Very often the methods used by the teacher determined, to a great extent, the amount of material comprehended by the pupils. The methods used in junior class instruction varied a good deal among the different pastors. Five used the question and answer method, one the lecture and question method, fourteen a combination of the two, two the above methods plus a topic discussion. Others used combinations of the methods mentioned above plus the problem and solution method.

Twenty-two of the pastors used the deductive method in the exposition of the text, first explaining the answer to the question and then treating the proof passages. Four of the men used the inductive method, first studying the proof passages and then deriving the answer to the question. Both methods were used at different times by five of the pastors.

Before assigning the material to be memorized thirty-one pastors made certain that the children understood the meaning of it. Three pastors said that they did not do this. Twenty-nine pastors showed the purpose and value of the material

before assigning it, but three did not.

Proof passages memorized The number of proof passages to be memorized by the juniors showed a wide variance in thinking on the part of the pastors. They ranged from two to over seven hundred passages and broke down as follows:

1-100	-	14
101-200	-	9
201-300	-	1
301-400	-	1
401-500	-	1
501-600	-	0
601-703	-	2

The average number of passages to be memorized by the juniors was between one and two hundred, and the median was about one hundred. In addition to these figures two men stated that they were uncertain as to their exact requirements, two men required all the passages in the Synodical Catechism memorized, two men expected the Memory Course requirements, one said "one in each section under each question," and one answered "as many as required for the part."

Parts of the catechism memorized The pastors required different amounts and parts of the catechism to be memorized by the juniors. Twenty-nine pastors required that the six chief parts of Luther's Catechism be committed to memory. Five required part of the chief parts to be memorized. Twelve men expected the Christian Questions and Answers to be memorized. Eight required the Table of Duties; two required part of the Table of Duties memorized. Twelve assigned Luther's morning and evening prayers to be committed to memory.

Questions in the catechism Here again there was a wide range in the requirements of the pastors. The number of questions and answers to be committed to memory by the juniors was as follows:

0- 50	-	16
51-100	-	3
101-150	-	4
151-200	-	2
201-250	-	0
251-300	-	0
301-350	-	3

The number of catechism answers to be committed to memory by the juniors ranged from none to three hundred thirty-one. Most of the pastors required less than fifty, and five men required none. If those who demanded a great many answers to be learned did no more than have the children memorize them, the question may be raised whether the pastors who required no passages to be memorized but had the children explain the truths in their own words were not much farther ahead pedagogically.

Ten of the men who answered this questionnaire had parochial schools, and all of their pupils attended confirmation instruction for two years. From the way they answered the questionnaire, it seemed that they did not take any previous memory work for granted when the children began instruction.

To the question whether the pastor expected psalms to be memorized by his juniors, six men answered "yes," three expected six psalms memorized, one expected two, two expected three, and one expected four. Three men said that they

required none to be memorized. Sixteen pastors required other portions, such as Isaiah 53 to be memorized; fifteen did not. Thirty-one pastors required the juniors to memorize the names of the books of the Bible; two did not; one only the books of the New Testament.

Bible stories Many pastors taught Bible stories in order to help their pupils become better acquainted with certain parts of the Bible and make it more meaningful and living for them. Twenty-six pastors expected most of the stories in the text to be known; eight did not. One required that the juniors know all the stories. Twelve used a Bible story textbook; twenty-one used none. Two of these used Bible History for Parochial and Sunday Schools,⁸ five Advanced Bible History,⁹ two One Hundred Bible Stories,¹⁰ two Comprehensive,¹¹ one Egermeier.¹² Twenty-five men expected the pupils to tell the Bible stories in their own words; one did not expect them to tell the stories at all. None of the

⁸Bible History for Parochial and Sunday Schools (St. Louis: Concordia Publishing House, 1907).

⁹A. C. Stellhorn, Advanced Bible History (St. Louis: Concordia Publishing House, 1936).

¹⁰William A. Kramer, ed., One Hundred Bible Stories (St. Louis: Concordia Publishing House, 1935).

¹¹Comprehensive Bible History (St. Louis: Concordia Publishing House, 1918).

¹²Elsie E. Egermeier, Bible Story Book (St. Louis: Concordia Publishing House, 1927).

pastors expected the Bible stories to be told verbatim.

The number of men who expected their juniors to become acquainted with the Bible stories was good if they showed them the purpose for this. It was significant that none of the pastors expected their pupils to learn the Bible stories verbatim.

Bible Since the Word of God is the basis of all Christian teaching, the answers to the question concerning the use of the Bible in the class were very important. Thirty pastors expected the pupils to refer to the Bible for the stories; four pastors did not. In thirty-five parishes the pastors drilled the pupils in finding various passages in the Bible, and one pastor did not. Twenty-three assigned Bible readings to the juniors to supplement the lesson, but ten did not. During the year eighteen men expected the juniors to read designated portions of the Bible unrelated to the lesson. Thirteen men set up no such requirements.

Worship Worship is a very important part of the life of the Christian. Therefore, many pastors had special lessons devoted to encouraging devotional life.

Pastors in twenty-three junior classes urged church attendance; twelve made it obligatory; two answered "both." To encourage devotional life four men assigned the writing of prayers, one pastor allowed the pupils to select the hymn for the usual confirmation devotions, four allowed the pupils to read the Scripture selection. Seventeen pastors used different

combinations including the methods given above plus having the pupil select the Scripture reading or lead the prayer. Others said that they encouraged devotional life by having the juniors attend Bible class with their parents, and by urging and explaining how to lead a devotional life. Twenty-six required a brief report on the sermon; eight did not.

The number of sermon reports required was:

3	- 1
4	- 1
6	- 2
10	- 1
12	- 1
all sermons	- 6
any sermon	- 1
occasionally	- 2

Ten required these reports to be oral; four written; and five men answered "both."

Other methods used by the pastors to encourage devotional life were: devotions in the home; attendance at Sunday morning Bible class; regular Matins service each Wednesday morning for the entire school, where the boys of the class served as acolytes; invite others; train boys as acolytes and girls for the liturgical choir; lead in family devotions; stressing the third commandment whenever there was an opportunity; using the devotional booklets; and Bible reading at home.

Miscellaneous A number of the pastors desired to enrich or complement the program of their classes and used various means. Eleven pastors required the juniors to read extra books at home. Twenty-four did not. The books required were:

mission histories, a book on Luther, The Story of Luther¹³ by Polack, a work on Reformation history, Living with Luther,¹⁴ My Church and Others,¹⁵ The Quest by L. Bauer,¹⁶ My Vineyard by D. H. Scharlemann,¹⁷ and articles or chapters from supplementary works, such as The Abiding Word.¹⁸

The junior program was complemented with projects, scrapbooks, or workbooks by nineteen pastors. Six men did not use any such material. Three men used scrapbooks, and ten used workbooks. Those in use were: The New Life by Boettcher,¹⁹ filmstrips, memory work scrapbooks, Exercises in Bible History by Mertz and Siems,²⁰ Living God's Word by Jiede,²¹ notebooks

¹³W. G. Polack, The Story of Luther (St. Louis: Concordia Publishing House, 1931).

¹⁴J. M. Weidenschilling, Living with Luther (St. Louis: Concordia Publishing House, c.1945).

¹⁵J. T. Mueller, My Church and Others (St. Louis: Rudolph Valkening, 1926).

¹⁶L. Bauer, The Quest (St. Louis: Concordia Publishing House, 1945).

¹⁷D. H. Scharlemann, My Vineyard (St. Louis: Concordia Publishing House, c.1946).

¹⁸Theodore Laetsch, ed., The Abiding Word (St. Louis: Concordia Publishing House, 1946).

¹⁹H. J. Boettcher, The New Life (St. Louis: Concordia Publishing House, 1950).

²⁰H. Mertz and W. A. Siems, Exercises in Bible History (St. Louis: Concordia Publishing House, 1938).

²¹Edwin A. Jiede, Living God's Word (Brooklyn: The Studio Press, 1947).

with assignments, Learning and Living, the synodical workbook achievement tests, Foehler's Progress Tests on Luther's Small Catechism, summary of each reading, notes on the catechism, vocabulary, scrapbooks on the section illustrated with pictures.

In addition to Bible history and catechism twenty-six pastors included lessons on liturgical practice, ranging from one lesson to a part of every one. Twenty-two had lessons on church history, ranging from one a year to two a week. Twenty-four had lessons on synodical organizations and their work, ranging from one-half a lesson to six lessons a year. Eighteen pastors taught lessons on missions and mission methods, ranging from one to all lessons. Nineteen men had lessons on church practice, ranging from one-half a lesson a year to one a month. Other things that the pastors used to enrich the curriculum were: supervised tours to other churches, weekly experiences on the part of the students, singing and hymn study, manual projects, such as bulletin folding, etc., kodachromes on the service and architecture, the Augsburg Confession, current articles in church and daily papers, hymnology, filmstrips on the catechism, duplicated quizzes, visual aids, the liturgical service explained with the third commandment. One pastor's answer was simply "not much."

SENIOR CLASS

Text The curriculum for the senior classes showed that

the pastors did not follow exactly the same methods and materials for them as they did for the juniors. The various catechisms in use were as follows:

Synodical	- 33
Kurth	- 8
Schwan	- 4
Learning and Living	- 1

For the most part the same catechisms were in use in the senior division as in the junior. One more pastor used the Synodical Catechism for the seniors, and three more used Kurth.

As with the juniors, thirty-three men followed the order of the text; two omitted occasional Bible passages or placed the teaching of the Lord's Prayer after Holy Communion.

Again, as with the juniors, four pastors followed an order of their own choosing in instructing their seniors. One of these followed the order: the doctrine of God, sin, the Law and Gospel, Confession, the Sacraments, and Prayer. The other three were the same as two, three, and four under the juniors.²²

Methods The same methods of instruction were used in the senior class as in the junior. In the senior division four pastors conducted confirmation instruction according to the question and answer method, two according to the lecture and question method. Eleven used a combination of the two in

²²Supra, p. 27.

their senior class; three used the question and answer method plus the topic discussion method. Three men combined the topic discussion method, the problem and solution method, and the lecture and question method. Twelve other pastors used different combinations of these methods. The methods used with the seniors, in short, were about the same as those used with the juniors, though there were a few minor changes.

The ways in which the pastors made an explanation of the text to the senior class varied a little from that of the juniors. Twenty-three men used the deductive method, and five made use of the inductive method. Eight pastors made use of a combination of both methods in their senior class.

In assigning material to the seniors to be memorized, thirty-three pastors made certain that the pupils understood the meaning of it, and two did not. There was a little better average in this matter in the senior class than in the junior. To the question as to whether the pastors showed the purpose and value of material before assigning it, the average in the affirmative was also somewhat better among the seniors than among the junior group. Thirty pastors answered "yes" to this question; one said "no."

Proof passages memorized In the memory work assigned to the seniors the number of passages to be memorized increased in some cases and was as follows:

1-100	-	11
101-200	-	9
201-300	-	2
301-400	-	2
401-500	-	4
501-600	-	0
601-700	-	1

The average number of passages to be memorized by the seniors was about one hundred seventy-five, and the median was one hundred fifty. In addition to these figures two men stated that they were uncertain as to their exact requirements, one man stated one-quarter, one said seventy per cent, two expected all the passages in the Memory Course to be committed to memory, and one said as many passages as he thought necessary for the point.

Parts of the catechism memorized Thirty-one pastors expected the six chief parts of Luther's Catechism to be committed to memory, and six required a part of this. Sixteen had their seniors memorize the Christian Questions and Answers, ten the Table of Duties, and three a part of the Table of Duties. Twenty-three required Luther's morning and evening prayers. The requirements for memory work in this division were a little higher for the seniors, except in the Christian Questions and Answers, where more pastors required greater memory work of the juniors.

Questions in the catechism In the senior class most pastors required about the same number of answers in the catechism memorized as they did in the junior division. However, in the senior class ten pastors required no memory work in the

answers to the questions of the catechism, whereas in the junior division only five required none. The replies to the question were as follows:

0- 50	-	18
51-100	-	3
101-150	-	4
151-200	-	3
201-250	-	0
251-300	-	0
301-350	-	3

The number of catechism answers to be committed to memory by the seniors ranged from none to three hundred thirty-one. A majority of the pastors required less than fifty.

Six pastors said that they required psalms memorized.

Others reported on memorizing of psalms as follows:

0	-	5
2	-	2
3	-	2
5	-	1
6	-	1
8	-	1
several	-	1

Twelve pastors required other portions of the Bible to be memorized; nineteen did not. Here, again, the average was higher for the juniors. Thirty-four expected the seniors to memorize the books of the Bible. One man answered "no" to this question. Here the requirements were higher for the seniors than for the juniors. A question was asked as to how many passage locations the seniors were required to remember, as, for example, "John 3:16: God so loved the world...." The answers ranged from none to one hundred and fifty and were as follows:

0	- 3
very important ones	- 1
a few	- 1
several	- 1
5	- 1
6	- 1
10	- 1
12	- 1
20	- 2
150	- 1

Ten men answered "yes" to this question, and three said "some."

Bible stories Thirty men expected most of the stories found in the text to be known; five did not. Eleven pastors used a Bible story textbook; twenty-five used none. The same Bible history textbooks were used as in the junior classes, except that only four men used Advanced Bible History, while in the junior division five used this text. To the question as to how the pupils were expected to tell the Bible stories, the answers were the same as for the juniors, except that in the junior division one more pastor answered that he expected the pupils to tell the stories in their own words. Probably the reason for this difference was the failure to answer the question on the part of a number of men.

The standards of Bible history study, on the whole, were a little better in the senior division than in the junior. This might show that more men taught a greater amount of material to their seniors instead of merely repeating the work taught in the junior class.

Bible The answers to the question on the Bible were especially important in the case of the seniors since they

were to be confirmed in a matter of months. Thirty-five pastors expected the seniors to refer to the Bible for the stories; two did not. This was a higher number requiring reference to the Bible for stories than in the junior classes. Thirty-four gave the pupils drill in finding various passages in the Bible; two did not. The general standard was a little lower here than for the juniors. In eighteen parishes seniors were assigned Bible readings to supplement the lesson; in thirteen they were not. Here, again, the standards were higher in some parishes for the juniors. Twenty-two men expected the seniors to read designated portions of the Bible, unrelated to the lesson, during the year; ten did not.

Worship With the senior class, too, the pastors realized the importance of encouraging the devotional life. Twenty-one pastors urged church attendance, and fifteen made it obligatory. There was a slightly higher percentage of men who obligated the seniors to attend church than in the case of the juniors. Here, again, two men answered the question with "both." In order to encourage devotional life, five pastors assigned prayers to write, one let the pupil lead in prayer, three had the pupil read a Scripture selection. Twenty used different combinations of the methods just mentioned plus allowing the pupil to choose the Bible selection for confirmation devotion. One pastor had the pupils give a demonstration of asking a friend to attend church and Sunday school, one by urging to lead a private devotional life; and

one said "cultivation by admonition."

Twenty-eight pastors expected their seniors to give a brief report of the sermon; eight did not. This was exactly the same number as in the junior class. The number of reports ranged from one or two a year to all and was distributed as follows:

1 or 2	- 3
3	- 1
4	- 2
6	- 1
10	- 1
12	- 1
occasional	- 2
any	- 1
varies	- 1
all	- 6

Twelve men expected the sermon report to be oral, five written and three said "both." Other ways to encourage a devotional life were about the same as for the juniors.

Miscellaneous The programs of the senior classes were enriched by the pastors in various ways. Nine pastors required extra books to be read at home by the seniors; twenty-four did not. The books required to be read were: The March of Faith by Steen,²³ Reformation history works, works on mission history, Living with Luther, Egermeier, The Story of Luther by Polack, articles in The Lutheran Witness and The Walther League Messenger.

The senior program was complemented with projects by

²³Inez Steen, The March of Faith (Minneapolis: Augsburg Publishing House, c.1939).

fifteen men, while seven did not do this. Two used scrap-books; two used notebooks; and eight used workbooks. The materials used in the senior division were the same as in the junior, plus the use of the interleaved catechism in the senior group.

Besides lessons in Bible history and the catechism, twenty-nine men included lessons on liturgical practice, ranging from one-half lesson a year to parts of all lessons. Twenty-two had lessons in church history, ranging from one a year to one a week. Twenty-eight taught lessons on synodical organizations and their work, ranging from one-half lesson per year to a part of all lessons. Twenty men had lessons on missions and mission methods, ranging from one to four lessons a year. Nineteen men included lessons on church practice, ranging from one-half lesson a year to one a month. Other ways that the pastors used to enrich the senior curriculum were: a tour of the church, instruction in the meaning of the symbols, singing, a supervised tour of other churches, duplicated quizzes, visual aids, hymnology, physical projects, and others mentioned under juniors above.

GENERAL METHODS

In order to ascertain how much the pupils were learning, quite a few of the pastors tested pupil knowledge in various ways. Thirty-four pastors used written tests, and five did not. In testing the pupil's knowledge ten men used only the

catechism; twenty-four used more than the catechism. Thirty-two of the men used their own judgment of the pupil's ability, and five did not. Three of these used the essay type test, sixteen the new-type test; and seven used both. In recitation eighteen helped the pupil begin; fifteen did not. Three pastors said they sometimes helped the pupil begin, sometimes not.

VISUAL AIDS

Visual aids are a splendid means of teaching; but their value, unfortunately, was overlooked by many pastors. To the question, "What visual aids are in use?" two answered that they used only the blackboard; five pastors used the blackboard, maps, and pictures. Three men used the blackboard, maps, slides, and movies. Twenty-nine used different combinations of these visual aids plus pictures, recordings, objects and models, and bulletin boards.

DISCIPLINE

Now and then, for one reason or another, pupils are apt to neglect the study of their lessons. At such times a certain amount of discipline is essential. If the lesson was not studied by the pupil, one pastor kept him after class to study or gave a special lesson; one reported to the parents; eight had a heart-to-heart talk with the pupil. Six pastors kept the pupil after class to study, reported to the parents,

and had a heart-to-heart talk with the pupil. Three had the pupil write the "forgotten lesson" plus a report to the parents and a heart-to-heart talk with the pupil. Two kept the child after class to study and also had a heart-to-heart talk with him. Three had him write the forgotten lesson and had a heart-to-heart talk with him. Three other pastors used still different varieties of the above methods. One pastor had the pupil report at the office at noon for recitation.

TEACHER PREPARATION

New methods, materials, and approaches to the lesson are constantly being suggested through various books and periodicals on education. For this reason it is essential for the pastor who wants to teach to the best of his ability to read some of these and learn from them.

The question was asked whether the pastors had read books on Christian education during the past year. One pastor replied "parts of several;" and two said "several." Five pastors had read one book; six had read two books; three had read three books; three answered "yes," and one answered "none in completeness."

A question was also asked whether the pastor subscribed to periodicals on Christian education. Four pastors replied "yes." Five said that they subscribed to one; six said two; one said three; and one replied four. The periodicals to which the pastors subscribed were: Christian Parent, Parish

Education, and Lutheran Education.

SUGGESTIONS FOR IMPROVING CHRISTIAN EDUCATION

Very often the men who do the actual teaching are the ones who see the faults and weak areas in the educational system as a whole. Therefore, the question was asked, "Do you feel that there is any area of Christian education in which we as a church are deficient or falling down?" Twenty-seven different replies were given to this question and some of the frequently mentioned areas were:

- The instruction beyond the confirmation age
- The inability to translate knowledge into action
- A thorough instruction
- Weak Sunday school literature
- A thorough knowledge of the Bible

Several of the men said that they were not qualified to pass judgment. A complete listing of the answers to this question is given in Appendix D.

CHAPTER IV

COMPARATIVE STUDY

The purpose of this chapter is to sum up the results of the three surveys mentioned in the Introduction and compare them to see if there are any significant patterns or trends in confirmation instruction among the pastors of the Synodical Conference of the Lutheran Church.

AIMS

In another place we have already noted the importance of aims for the pastor. They indicate that he knows definitely what he intends to do in confirmation instruction.

Possibly the pastors were not accustomed to answering questions concerning their aims. For in their replies to the question some of them set their aims much higher than they actually achieved, while others did not include in their aims things which they actually carried out in their curriculum.

There were several patterns in the aims of the pastors. Mr. Koehler found in his survey that his conference was striving for a well indoctrinated laity and that indoctrination played an important part in the pastors' aims. In his survey Dr. Repp reported that a large number of the men set indoctrination as a major aim also. It was significant that in the present survey the number of men setting indoctrination as an

aim was high too, though not nearly as high as in the other two. Indoctrination, then, seemed to be a major emphasis in confirmation instruction aims.

In the present survey there was a very definite pattern on the part of the pastors in their aims to prepare for the future, either in the sense of preparing for eternity or for adult Christian living. Mr. Koehler found this condition in his conference also, and Dr. Repp reported it as prevalent in his survey, though, not nearly as much as in the former two.

Mr. Koehler observed in his survey that very little stress was laid on the present life of the children. Dr. Repp's survey showed this aim to be low in the answers given also. It was unusual that in the present survey just about the opposite condition prevailed. Most of the men replying to the question of aims prepared for the present life of the child. Since the present survey was made three to five years later than the others, it may be possible that there is a trend at the present time toward preparing more for the present life of the child. On the whole, then, though preparation for the future life was a major aim, preparation for the present life of the child was not nearly as high.

Mr. Koehler reported that communion attendance was mentioned frequently as an aim in confirmation instruction. The present survey showed a fairly small number of pastors who set this up as one of their aims. Dr. Repp's survey noted a little

higher percentage of men aiming to prepare for the Lord's Supper. It seems that the trend in aims in this direction was not nearly as prevalent as popular opinion often holds it to be.

Dr. Repp noted that preparation for Christian living in general was aimed at by a fairly large number of the pastors. Mr. Koehler found a definite lack of clear thinking on the training in Christian living. The present survey found that preparation for Christian living was aimed at by a fairly large number of the pastors. It appeared, then, that preparation for Christian living was set fairly high in the aims of the pastors.

Mr. Koehler observed that there was a large number of the pastors who set church membership as one of their aims. Dr. Repp's survey showed this aim to be considerably less prevalent, and the present survey noted very few men setting church membership as one of their aims. On the whole, then, it was encouraging to note that men aimed at higher ideals than to make their children communicant members of the church.

Mr. Koehler stated that prayer life was not mentioned as an aim, but from other questions on prayer in all three surveys, it appeared that the men were working on this, though they did not mention it in their aims.

It was significant that very few of the pastors set mission work in their list of aims. Mr. Koehler noted a conspicuous absence in this matter. Dr. Repp's survey and the present

one showed that very few pastors aimed at this at all. Perhaps many of them did work along this line, however, without listing it as one of their aims.

Instilling an interest in the Scriptures or the Word appeared rather seldom as an aim for men who are leaders in the Lutheran Church, which claims to be the church of the open Bible. Mr. Koehler and the present survey both found that few men mentioned this as an aim, and Dr. Repp noted only about one-fourth of the pastors setting this as their aim.

Aims toward Christian citizenship were almost totally lacking. Only one pastor in all three surveys stated this aim. Several pastors noted an interest in building up a good pastor-child relationship, but there were not enough of these to make it at all significant.

An interest in a well-indoctrinated laity, then, was one of the major aims. Many of the pastors were also very much interested in preparing for the future life of the child with preparation for the present life of the child not nearly as prevalent an aim. There was a rather significant interest on the part of the pastors to prepare for Christian living in general, though, it was not always clear just what was meant by this. It is important to note that some of the pastors, though they did not always set up such ideal aims, often included more in their instruction than they set forth in their aims.

HOME COOPERATION

The cooperation between the pastors and the homes appeared, on the whole, to be good.

All three surveys showed that a majority of the pastors visited the parents, though how frequently they visited, what they spoke of, etc. was not stated. In spite of this fact there was a general dissatisfaction with home cooperation on the part of at least one pastor.

In the present survey it was found that almost half of the pastors spoke to the parents when they came for communion announcement. Dr. Repp reported that about one-third of the pastors did this, and Mr. Koehler found only several using this method.

Some of the pastors met with the parents as a group in order to gain the cooperation of the home. Dr. Repp found in his survey that almost fifty per cent of the pastors did, the present survey a smaller percentage; and Mr. Koehler noted only one pastor who did.

Dr. Repp reported a few cases of pastors who had the parents visit the class and several who had a parent's night. The present survey noted only one pastor who did this, but the other survey mentioned neither of these methods in use.

About one-third of the pastors in Dr. Repp's survey wrote letters to the parents to enlist cooperation, but the other two surveys noted only a few pastors who did this.

A few other methods, such as, articles in church bulletins and papers, sermons, etc. were used, but the usual means of enlisting the cooperation of the parents were by visiting them and speaking to them when they announced for communion.

One method used by some pastors to keep in contact with the home during the year was through report cards, but this was not very prevalent according to the surveys. Dr. Repp noted that about one-half of the men in his survey used report cards, the present survey showed that about one-sixth of the pastors used this method, and in Mr. Koehler's only one pastor did this.

There was no significant pattern in the way that the children's work was judged for the report cards. Tests were used more than any other method in determining the grade, but even they were not used frequently. Other criteria in judging were the preparation of memory work, excellence in work done, and faithfulness in attendance.

Most of the pastors who used report cards graded the children by symbols, quite a number of them by percentage; and a few made use of the essay report.

ATTENDANCE

Two years of attendance at confirmation instruction was the general requirement of the pastors. This was found to be true in all three of the surveys.

The present survey showed that of those classes who met

for more than one year of instruction, more of the pastors held their classes together than separately. Mr. Koehler noted that this was true almost exclusively in his survey, but Dr. Repp's survey showed just the opposite of the other two. More classes met separately than together. Possibly this was true in this one instance because of the area in which Dr. Repp conducted his survey. In and around St. Louis there are many large churches with more than one pastor. There are also students from Concordia Seminary who assist the pastors. These two factors make it easier for the pastors to find time to hold separate classes. On the whole, however, it was impossible to note a definite pattern in this matter.

REQUIREMENTS

The minimum age for entrance into the junior class in the three surveys was from nine to thirteen years. Eleven to twelve years was the most frequent age for entrance. Quite a number mentioned twelve as their minimum age, and many answered the seventh grade. If the seventh grade age level was considered to be twelve years, then the number reporting twelve years was approximately equal to the number who reported eleven years. These two groups together formed the majority, and, therefore, the average age for entrance into the junior class was between eleven and twelve years.

The number of men who required the confirmation class pupils to attend Sunday school was surprisingly low. In both

the present and Mr. Koehler's surveys not even fifty per cent of the pastors reported that they expected the children to attend Sunday school for a designated period of time before entering confirmation instruction. In Dr. Repp's survey the number who required this was very small. Even many who expected the children to meet this requirement only "requested" them to do so. The length of time which the children were required to attend Sunday school was often stated rather vaguely. Several reported "two years," "the confirmation period," and answers of that sort, but there was no general pattern. Perhaps the reason for the fact that less than fifty per cent of the pastors required a definite period of Sunday school attendance before confirmation instruction could be attributed to the fact that some emphasized parochial schools.

Some of the pastors set up other requirements also, but there was no uniform thinking on this either. In fact, most of the pastors made no other requirements.

CONFIRMATION AGE AND DATE

In all three surveys it was reported that the majority of the pastors required the child to be at least thirteen years of age or in the eighth grade before being confirmed. Most children were fourteen at the time of their confirmation. The minimum age for confirmation ranged from eleven to sixteen years of age, but, by far, the majority set thirteen or eighth grade as their requirement.

In both Dr. Repp's and the present survey the majority of the pastors had a set date for confirmation. Mr. Koehler found, however, that many of the pastors in his conference had no set date. It appeared that the pattern in general, though, was to have a set date for confirmation.

Although Mr. Koehler found that in his conference very few pastors confirmed on Palm Sunday, both Dr. Repp's and the present survey showed just the opposite. In Dr. Repp's survey almost all the pastors confirmed on Palm Sunday, and in the present survey almost fifty per cent did, so that still seemed to be a general pattern. Pentecost, Mother's Day, a set Sunday in June were some of the other answers; but Palm Sunday was still the day most often designated for confirmation.

ONE YEAR ATTENDANCE

It was quite obvious from all three surveys that there was no uniform thinking on prerequisites for children who wished to be confirmed in one year. Some pastors required attendance at parochial school; others required attendance at Sunday school for a designated period. Although one year attendance was very definitely the exception and most pastors probably decided each case individually, there could have been a clarification of thinking among the pastors on this issue.

TIME

There was a great difference in the length of time spent on instruction. The greatest number of men who devoted approximately the same months to instruction were those who instructed from September to Palm Sunday or into May.

Many of the pastors conducted classes once or twice a week, and a number said three times a week. Saturday morning or afternoon was the time devoted to instruction by many of those who had only one class a week.

Quite a few pastors reported that they conducted classes for one hour. Other significant times were seventy-five minutes, ninety minutes, two hours, and three hours. Since all the figures were not available in the actual number of hours spent in instruction, it was impossible to determine whether there were any significant patterns in answer to this important question.

INSTRUCTOR

By far the majority of the junior classes were taught by the pastors, according to the three surveys. In a few cases a layman, a teacher, or a theological student taught the class, but these were almost the exception. In the senior classes the same was true, and here the pastors even taught some of the classes where a teacher or layman instructed in the junior division.

PLACE

It was impossible to note any pattern among the pastors in the selection of a place to conduct confirmation instruction as this question was not included in one of the questionnaires. From the other two, however, church auditoriums, basements, parish halls, and classrooms were the most frequent places put to use. It was rare to find a pastor who had a special room assigned for this purpose.

CURRICULUM

TEXT

Most of the pastors used the Synodical Catechism. Others were in use too, but the number of men using these was insignificant.

METHODS

Various methods of instruction were in use among the different pastors. Those used most frequently were the lecture and question method or the question and answer method.

By far a majority of the pastors followed the order of the text in instruction. A number of the men used an order of their own choosing, but the number of these was insignificant.

Most of the pastors used the deductive method, first explaining the answer to the question and then taking up the

proof passages. Several used the inductive method, and a number said that they used both methods. It was not possible to conclude that the use of the deductive method was a general practice, however, because one of the questionnaires did not treat this subject.

A large majority of the men claimed that they made certain that the children understood the material before they assigned it for memory. Only a few of the men answered this question in the negative.

Most of the pastors said that they showed the purpose and value of the material before assigning it for memory. Only a small percentage answered this in the negative.

PROOF PASSAGES MEMORIZED

The number of proof passages to be memorized varied from almost none to about seven hundred, but the greatest number of pastors assigned between fifty and one hundred fifty passages to be committed to memory, with the greatest individual number at about a hundred passages.

PARTS OF THE CATECHISM MEMORIZED

A majority of the pastors required all six chief parts of Luther's Catechism to be memorized. According to both Dr. Repp's and the present survey about fifty per cent of the men expected their pupils to memorize the Christian Questions and Answers. The percentage was a little higher in Mr. Koehler's

survey. About twenty-five per cent in all three surveys required the Table of Duties memorized. About thirty per cent required Luther's morning and evening prayers in Dr. Repp's and the present survey. In Mr. Koehler's survey the percentage was quite a bit higher. For the seniors, in general, the requirements were slightly higher than for the juniors.

QUESTIONS IN THE CATECHISM

Most of the pastors required the pupils to memorize very few of the answers in the catechism. One man said that he expected three hundred answers to be memorized, and a few said all, but, on the whole, few were to be committed to memory by the members of the classes.

BIBLE STORIES

Most of the pastors expected their pupils to know most of the stories referred to in the text. About twenty-five per cent of the pastors used a Bible story textbook in the junior classes according to two of the surveys. Mr. Koehler's survey recorded a slightly higher percentage. In general, there were fewer pastors who used a Bible history textbook in the senior division. Advanced Bible History was the textbook in most common use, but that was used by a fairly small percentage of the pastors. Egermeier, Bible History for Parochial

and Sunday Schools, and Albrecht and Hagedorn¹ were some of the others used. Most of the pastors expected the pupils to tell the Bible stories in their own words, and a few didn't expect them to tell the stories at all. None of the pastors required them told verbatim.

Although few pastors used a Bible story textbook, most of them required their pupils to be acquainted with the stories referred to in the catechism. Familiarity with the contents of the story was emphasized rather than rote memory.

BIBLE

Most of the pastors said that they expected the pupils to refer to the Bible for the stories. In two of the surveys only a few of the men answered this question in the negative, while Mr. Koehler reported about fifty per cent who didn't make this requirement.

Over seventy-five per cent of the pastors reported that they gave the juniors drill in finding various passages in the Bible. In the senior division the number of men who did this was a little lower. This question, however, was not asked on one questionnaire, so we cannot set this definitely as a general pattern.

Almost fifty per cent of the men in all three surveys

¹Albrecht and Hagedorn, unknown to author.

assigned Bible reading to their pupils to supplement the lessons. According to the present survey about forty per cent expected them to read designated portions of the Bible unrelated to the lessons during the year. Mr. Koehler reported a slightly lower percentage, and Dr. Repp reported a slightly higher percentage in answer to this question.

In all three surveys about thirty per cent of the pastors expected their pupils to memorize some psalms and other portions of Scripture. One pastor expected them to memorize fifteen psalms. One man required eleven other portions of the Bible to be committed to memory. Almost all the men expected the pupils to know the names of the books of the Bible.

Dr. Repp and Mr. Koehler reported that about seventy-five per cent of the men required the seniors to remember where various passages were found. In the present survey, however, only about one-third set this requirement. The number of passage locations to be remembered ranged from none to one man who required one hundred fifty. This question was not asked concerning the juniors.

WORSHIP

About fifty per cent of the pastors urged their pupils to attend divine services according to Dr. Repp's and the present survey. Mr. Koehler reported that about seventy-five per cent urged church attendance. In all three questionnaires about twenty-five per cent stated that they made it obligatory

in the junior division, and in the senior division even more made it obligatory.

About fifty per cent of the pastors had means by which they encouraged the pupils to devotional life according to Mr. Koehler's survey. The present survey reported a few more, and Dr. Repp's noted considerably fewer men who had means to encourage the devotional life. The most common methods were: assigning prayers to write, allowing pupils to choose and read the Bible selections for the confirmation devotion, allowing the pupils to select the hymn for the confirmation devotion, and having the pupils lead in prayer.

In all three surveys about fifty per cent of the pastors expected the pupils to give reports on the sermons. The number of reports required ranged from about three reports to a report on every sermon. More men expected these reports to be oral than written. Some men used other ways to encourage devotional life, but there was not a significant number of any of them.

MISCELLANEOUS

In two of the surveys the pastors were asked whether they required their pupils to read extra books at home. On the whole, this was not practiced by many of them.

According to the present survey about fifty per cent of the pastors complemented their programs with scrapbooks, workbooks, and projects. Mr. Koehler reported less who used these

means, and Dr. Repp found very few who did. Scrapbooks, workbooks, and projects were in more general use in the senior division than in the junior.

On the whole, then, not too many of the pastors required supplementary work done outside the classroom.

In addition to Bible history and catechism, pastors used other things to enrich the curriculum also. In all three surveys about fifty per cent of the men included lessons on liturgical practice, ranging from one lesson a year to a part of every one. A little over fifty per cent of the pastors had lessons on church history in two of the surveys. Mr. Koehler reported about thirty per cent including church history lessons. These lessons ranged from one a year to one a week. Lessons on synodical organizations and their work were taught by about fifty per cent of the men in the three surveys, and the number of lessons ranged from one-half lesson a year to a part of all lessons. In two of the surveys about twenty-five per cent of the pastors included lessons on missions and mission methods, ranging from one lesson a year to a part of each lesson. Mr. Koehler found that the percentage of men including such lessons in his conference was slightly higher. In general, more men had mission lessons in the senior class than in the junior. Lessons on church practice were included by about thirty to forty per cent of all the pastors. These ranged from one-half lesson a year to one a week. On the whole, the men devoted more time to these subjects in the senior classes

than they did with the juniors. Some pastors used other methods to enrich the curriculum. The most frequent was the field trip, but this was not in use in very many places.

GENERAL METHODS

A majority of the men used written tests in order to judge the knowledge of their pupils. A little over thirty-five per cent of the pastors in Mr. Koehler's survey reported that they used only the catechism for this purpose. Dr. Repp found about sixty per cent using only the catechism, and the present survey noted only about twenty-five per cent who used it. More of the men used the new type than the essay type test.

About fifty per cent of the pastors helped their pupils begin the memory selections. Several answered "sometimes."

VISUAL AIDS

Blackboards and maps were the visual aids most in use by the pastors. About fifty per cent of them used each of these devices according to Mr. Koehler's survey. The number using blackboards and maps in the other two surveys was considerably higher. Pictures, movies, slides, and bulletin boards were some of the other visual aids in use.

DISCIPLINE

As a means of discipline most of the pastors reported that they had a heart-to-heart talk with the pupil, relying on the Word as the power. According to Mr. Koehler's survey about forty per cent kept the children after school, but in the other two surveys the number who did this was considerably less. Some had the pupil write the "forgotten" lesson, and quite a few reported to the parents, though, most of them did this only in extreme cases. None of the pastors used corporal punishment.

TEACHER PREPARATION

About forty per cent of the pastors reported that they had read books on Christian education during the past year. The number of books read ranged from one to four.

Mr. Koehler reported that about thirty per cent of the men subscribed to periodicals in Christian education. In the present survey a few more than that held subscriptions, and Dr. Repp reported only about fifteen or twenty per cent who subscribed to none at all. Concordia Theological Monthly was the periodical mentioned most often, and The Christian Parent was also mentioned rather frequently.

On two of the questionnaires a question was put to the pastors asking them where they felt our church was deficient or falling down. There were quite a few replies to this question.

A number of the men mentioned that the post confirmation age was not taken care of well. A few pastors stated that the Sunday schools were falling down, and several said that our training itself has not been what it should be. The home, too, has often not done its job, a few remarked, and several said, oddly enough, that we were falling down in our visual aids. The rest of the answers were varied.

CHAPTER V

SUMMARY

This chapter brings together in a few pages the results and significant patterns found in comparing the three surveys. It also raises a few questions, which might motivate the reader to evaluate his own confirmation instruction classes or to delve more deeply into certain areas of his instruction.

On the whole, indoctrination was one of the major aims of the pastors in confirmation instruction. Preparing for the future, either as a preparation for eternity or adult Christian living also received a major emphasis. Preparation for the present life was not set as an aim by many pastors. Quite a number mentioned communion attendance as an aim, but this aim was not sought after nearly as often as many people seem to think. Preparation for Christian living was listed frequently under aims. It appeared from the reports on mission work, prayer, and study of the Scriptures that many pastors taught more in these areas than they put into their aims.

Cooperation between the pastors and the home seemed to be good. Most of the pastors visited the parents in the home at one time or another. Many pastors spoke to them when they came for communion announcement, and some met with the parents as a group. Parents' nights, letters to the parents, sermons, and articles in church bulletins and papers were some of the other methods used to enlist the cooperation of the home.

Report cards were not used very frequently, and, when they were in use, there was no significant pattern in the way that the children's work was judged. The question is often raised whether or not report cards are a good means of judging the work of the pupils when they are used.

Two years of attendance at confirmation instruction was the general requirement. In most cases the junior and senior classes were held together.

Eleven or twelve years was usually the minimum age for entrance into the junior class. One pastor started the children already at nine years of age, and several set thirteen as their minimum age.

A surprisingly small number of men required their pupils to attend Sunday school for a designated period of time before entering confirmation instruction. Perhaps the reason for this was that some had parochial schools and the pupils attended there.

Thirteen years of age or eighth grade was the requirement that most pastors set for confirmation. Some of them set eleven as their minimum age, and one man said sixteen years of age, but thirteen was mentioned most frequently. Generally, the pastors had a set date for confirmation. Palm Sunday was the day most often set aside.

There was no standard rule on prerequisites for children who wished to be confirmed in one year. Attendance at parochial school or Sunday school was often cited as a requirement

but there was no uniform thinking on this matter.

The amount of time spent in instruction also varied greatly. Instruction from September to Palm Sunday or into ~~May~~ was mentioned most frequently. Most classes were conducted one, two, or three times a week. Saturday morning or afternoon was usually spent in instruction by those who only had one class a week. Quite a few of the men reported that their instruction classes lasted for one hour each, but other lengths of time were mentioned frequently also.

Most of the classes were taught by the pastors. In some few cases a layman, a theological student, or a teacher instructed the class.

It was the exception to have a special place set aside solely for confirmation instruction. Most of the time parish halls, church auditoriums, basements, and classrooms were put to use.

The New Synodical catechism was used by most of the pastors.

The lecture and question method or the question and answer method were used most frequently for instruction, and most of the men followed the order of the text. The deductive method of instruction was in use in many parishes. Most of the men claimed that they made certain the children understood the purpose and value of material before they assigned it for memory.

The number of proof passages to be committed to memory

varied from almost none to about seven hundred. Most of the pastors required between fifty and one hundred fifty. The large number of passages which some pastors required raised the question whether they actually did show the meaning, purpose, and value of the material before they asked the pupils to commit it to memory.

All six chief parts of Luther's catechism were set as a memory requirement by a majority of the pastors. The Christian Questions and Answers, the Table of Duties, and Luther's morning and evening prayers were also required by some pastors. By far the majority of the pastors did not require many answers in the catechism to be committed to memory.

A majority of the men required their pupils to know most of the stories referred to in the text. Bible story textbooks were not commonly in use. Most pastors required their pupils to tell the Bible stories in their own words. None required the stories to be told verbatim.

The pupils were expected to refer to the Bible for the stories in most cases, and many pastors drilled their pupils in finding various passages in the Bible. Bible readings were often assigned to supplement the lesson, and quite a few men had their pupils read designated portions unrelated to the lesson during the year. Not too many expected the pupils to memorize psalms or other portions of the Bible.

On the whole, pastors urged their pupils to attend divine services, and some made it obligatory for them to do so. About

half of the men had means by which they encouraged the devotional life in their pupils. Those most commonly in use were: assigning prayers to write, having pupils choose and read Bible selections for the confirmation devotions, having the pupils select the hymn for the confirmation devotion, and having the pupils lead the prayer. About half of the pastors expected the pupils to give reports on the sermons. Usually these reports were given orally.

Few pastors required their pupils to read extra books at home. Some of the pastors complemented their programs with scrapbooks, workbooks, and projects. However, for the most part, not too many pastors required supplementary work done outside the classroom.

In order to enrich the curriculum a number of men taught lessons on liturgical practice, church history, synodical organizations and their work, missions and mission methods, and church practice. A few made use of the field trip.

A number of the men used written tests to judge the knowledge of their pupils. The new type test was in more general use than the essay type test.

About half of the pastors helped their pupils begin memory selections. Several others answered "sometimes."

Blackboards and maps were the visual aids in most general use. A few other types of visual aids were used, but the number of men using them was not significant.

Some of the means of discipline were a heart-to-heart

talk with the pupil, relying on the Word as a power; keeping the children after school; writing the "forgotten" lesson; and reporting to the parents. The heart-to-heart talk with the pupil was most generally used. Corporal punishment was practiced by none of the pastors.

A number of the pastors reported that they read books on Christian education and subscribed to periodicals as part of their preparation. Concordia Theological Monthly and The Christian Parent were mentioned most frequently.

Many of the men felt that our church was deficient in caring for children in the post confirmation age. A number said that the Sunday school was falling down. Several remarked that our training has not been what it should be. The home was blamed for deficiencies in a few cases, and several mentioned that they thought the visual aids program was deficient.

Throughout the three surveys one fact stood out above all others, that in many cases there was no uniform practice or method. Every pastor seemed to have his own ideas and used them in his own way. It was difficult to find general patterns at times because often there were none.

Several questions were raised in the mind of the author while going through these surveys. In closing they are placed below for the consideration of the reader:

1. Were the aims set forth either too high or too low?
2. Could the aims be improved?

3. Did the men always have definite aims?
4. What methods of approach were used in speaking to the parents and gaining home cooperation?
5. How many times per year did the pastors who said that they visited the homes actually do so?
6. Can the Sunday school and parochial school children rightly be placed in the same class?
7. Do the parochial school children also need two years of instruction?
8. What type of program could be devised for those who attend for only one year?
9. Is there any way to work out an alternate course so that those pastors who have the two classes meet together could teach the material with a different approach every other year?
10. Could more laymen or teachers be used to instruct the junior class in some places and, thus, enable the pastor to teach the senior class in a different way than the junior?
11. Could more churches set aside a special room for confirmation instruction that would be conducive to better work?
12. Could pastors use the Bible more and other helps less?

APPENDIX A

THE QUESTIONNAIRE

Purpose: To make a survey of the confirmation instruction of the churches.

SECTION I

Name of congregation _____ Location _____
Your name _____ Date _____

SECTION II AIMS

What are the results you wish to achieve in the children through confirmation instruction? What are your aims?

SECTION III HOME COOPERATION

- A. Do you establish contact with and cooperation of parents by:
1. Holding a meeting with the parents as a group? _____
 2. Speaking to them when they come for communion announcement? _____
 3. Visiting them individually in the homes? _____
 4. Other efforts used to enlist cooperation _____
(If 4, please elaborate)
- B. Do you keep in contact with the home by report cards?
Yes _____ No _____
If yes, how are pupils judged?
How graded? By marks, percentage, essay report, _____
(Please underline)
If possible please enclose a report card.

SECTION IV

- A. How many years do pupils attend confirmation classes before they are confirmed? _____, one, two, three, four, _____
- B. If they meet for more than one year, do they meet separately? _____

SECTION V REQUIREMENTS

- A. For the junior confirmation class.
1. What is your minimum age? _____, 10, 11, 12, 13, 14, 15, _____
 2. Are parochial school children required to attend? Yes _____ No _____ If no, do they attend all _____, some _____, none _____.
 3. Are children required to attend Sunday school for any designated period? Yes _____ No _____ If yes, please state period _____
 4. Are there any other requirements to be met before the children are accepted?
- B. For the senior confirmation class.
1. What is the minimum age for confirmation? _____, 11, 12, 13, 14, _____
 2. Do you have a set date for confirmation? Yes _____ No _____ If yes, when? Palm Sunday, Pentecost, _____ If no, how do you decide?
 3. For those who attend confirmation instruction for only one year, what prerequisites are necessary?
 - a. Attend parochial school _____ How long? _____
 - b. Attend Sunday school _____ How long? _____
 - c. Other: _____
 4. Do parochial and Sunday school children attend as one group? _____

SECTION VI TIME

- A. For the junior confirmation class.
1. Class meets January, February, March, April, May, June, July, August, September, October, November, December. (Please circle months class meets.)
 2. Class meets on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. (Circle)

3. Class begins at _____ o'clock (A.M.) (P.M.)
Class ends at _____ o'clock (A.M.) (P.M.)

B. For the senior confirmation class.

1. Class meets with the juniors Yes _____ No _____ If no:
a. Class meets January, February, March, April, May, June, July, August, September, October, November, December. (Please circle months.)
b. Class meets on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.
c. Class begins _____ o'clock (A.M.) (P.M.) and ends _____ o'clock (A.M.) (P.M.)

SECTION VII INSTRUCTOR

- A. The junior class is taught by pastor, assistant pastor, teacher, student, layman, _____.
B. The senior class is taught by pastor, assistant pastor, teacher, student, layman, _____.

SECTION VIII PLACE

- A. The junior class meets in church auditorium, classroom, parish hall, study, room in house, _____.
B. The senior class meets in church auditorium, classroom, parish hall, study, room in house, _____.

SECTION IX CURRICULUM

A. Catechism

1. For the junior class
a. I use the text: Gausewitz, Schwan, New Synodical, Kurth's Catechetical Helps, Drewes, _____.
b. I conduct the confirmation instructions according to:
1. Question and answer method _____.
2. Topic discussion method _____.
3. Problem and solution method _____.
4. Lecture and question method _____.
5. Combination of _____ and _____.
6. _____.
c. In teaching I follow:
1. The order of the text _____. If any omissions _____.

2. An order closely following the church year
3. An order of my own choosing____. If so please explain_____.
- d. In exposition of the text I:
 1. First explain the answer to the question and then the proof passages (Deductive)
 2. First study the proof passages and then derive the answer to the question (Inductive)
- e. Before assigning the material to be memorized I make certain they understand the meaning of it. Yes_____ No_____
- f. Before assigning material I show the purpose and value of it. Yes_____ No_____
- g. I require approximately_____proof passages to be memorized.
- h. I require the following parts of the catechism to be memorized:
 1. Chief parts: first, second, third, fourth, fifth, sixth.
 2. Christian questions and answers.
 3. Table of duties.
 4. Luther's morning and evening prayers.
1. I require about_____answers in the catechism to be memorized.
2. For the senior class
 - a. I use the text: Gausewitz, Drewes, Schwan, New Synodical, Kurth's Catechetical Helms, _____.
 - b. I conduct the confirmation instruction according to:
 1. Question and answer method_____.
 2. Topic discussion method_____.
 3. Problem and solution method_____.
 4. Lecture and question method_____.
 5. Combination of_____and_____.
 6. _____.
 - c. In teaching I follow:
 1. The order of the text_____. If any omissions _____.
 2. An order closely following the church year _____.
 3. An order of my own choosing_____. If so please explain.
 - d. In exposition of the text I:
 1. First explain the answer to the question and then the proof passages (Deductive)
 2. First study the proof passages and then

derive the answer to the question (Inductive)

- e. Before assigning material to be memorized I make certain they understand the meaning of it. Yes _____ No _____
- f. Before assigning material I show the purpose and value of it. Yes _____ No _____
- g. I require approximately _____ proof passages memorized.
- h. I require the following parts of the catechism to be memorized:
1. Chief parts: first, second, third, fourth, fifth, sixth.
 2. Christian questions and answers.
 3. Table of duties.
 4. Luther's morning and evening prayers.
- i. I require about _____ answers in the catechism to be memorized.

B. The Bible stories

1. For the junior class:

- a. They are expected to know most of the stories found in the text. Yes _____ No _____
- b. Do you use a Bible story textbook? Yes _____ No _____. If so state which _____.
- c. Pupils are expected to tell any of the Bible stories:
 1. Verbatim _____
 2. In their own words _____
 3. Not at all _____

2. For the senior class

- a. They are expected to know most of the stories found in the text. Yes _____ No _____
- b. Do you use a Bible story textbook? Yes _____ No _____. If so state which _____.
- c. Pupils are expected to tell any of the Bible stories:
 1. Verbatim _____
 2. In their own words _____
 3. Not at all _____

C. The Bible

1. For the junior class

- a. Pupils are expected to refer to the Bible for the stories. Yes _____ No _____
- b. Pupils are given drill in finding various passages in the Bible. Yes _____ No _____
- c. They are assigned Bible readings to supplement the lesson. Yes _____ No _____
- d. They are expected to read designated portions of the Bible (unrelated to the lesson) during the year. Yes _____ No _____

- e. They are expected to memorize _____ psalms, other portions (as Isaiah 53). Yes _____ No _____
- f. They are expected to name the books of the Bible. Yes _____ No _____

2. For the senior class

- a. Pupils are expected to refer to the Bible for the stories. Yes _____ No _____
- b. Pupils are given drill in finding various passages in the Bible. Yes _____ No _____
- c. They are assigned Bible readings to supplement the lesson. Yes _____ No _____
- d. They are expected to read designated portions of the Bible (unrelated to the lesson) during the year. Yes _____ No _____
- e. They are expected to memorize _____ psalms, other portions (as Isaiah 53). Yes _____ No _____
- f. They are expected to name the books of the Bible. Yes _____ No _____
- g. They are taught to remember the places of _____ passages, as follows: "John 3:16 God so loved the world....."

D. Worship

1. For the junior class

- a. They are urged, obligated, _____ to attend church. (underline)
- b. They are encouraged to devotional life by:
1. Assigned prayers to write. _____
 2. Being allowed to select the Bible selection for confirmation devotion. _____
 3. Being allowed to select hymn for confirmation devotion. _____
 4. Leading the prayer _____, reading the Scripture selection. _____
 5. _____
- c. They are expected to give a brief report on sermons. Yes _____ No _____ If so how many? _____
Oral or written? _____
- d. Other ways to encourage worship life:

2. For the senior class

- a. They are urged, obligated, _____ to attend church. (underline)
- b. They are encouraged to devotional life by:
1. Assigned prayers to write. _____
 2. Being allowed to select the Bible selection for confirmation devotion. _____
 3. Being allowed to select hymn for confirmation devotion. _____
 4. Leading the prayer _____, reading the

Scripture selection. _____

5. _____
- c. They are expected to give a brief report on sermons. Yes _____ No _____ If so how many? _____
Oral or written? _____
- d. Other ways to encourage worship life:

E. Miscellaneous

1. For the junior class

- a. Do you require extra books to be read at home?
Yes _____ No _____ If so which? _____
- b. Do you complement the program with projects (scrapbooks, workbooks) if so please explain _____
- c. In addition to Bible history and catechism do you include lessons or part of a lesson on:
1. Liturgical practice? _____ How many? _____
 2. Church history? _____ How many? _____
 3. Synodical organizations and their work? _____
How many? _____
 4. Missions and mission methods? _____ How many? _____
 5. Church practice? _____ How many? _____
- d. Do you include anything else to enrich the curriculum? _____

2. For the senior class

- a. Do you require extra books to be read at home?
Yes _____ No _____ If so which? _____
- b. Do you complement the program with projects (scrapbooks, workbooks) if so please explain _____
- c. In addition to Bible history and catechism do you include lessons or part of a lesson on:
1. Liturgical practice? _____ How many? _____
 2. Church history? _____ How many? _____
 3. Synodical organizations and their work? _____
How many? _____
 4. Missions and mission methods? _____ How many? _____
 5. Church practice? _____ How many? _____
- d. Do you include anything else to enrich the curriculum? _____

SECTION X GENERAL METHODS

- A. Do you use written tests? Yes _____ No _____
- B. In testing pupil's knowledge do you:

1. Use only the catechism? Yes _____ No _____
 2. Use your judgment of the pupil's ability? Yes _____
No _____ if yes what type of test do you use? Essay,
New type (true and false, multiple choice) _____
(underline)
- C. In recitation you do, do not help the pupil begin. (underline)
- D. What visual aids are in use?
- | | | |
|---------------|---------------|-----------------------|
| 1. Blackboard | 4. Slides | 7. Objects and models |
| 2. Maps | 5. Movies | 8. Bulletin boards |
| 3. Pictures | 6. Recordings | |
- E. If lesson is not studied, the discipline used is:
1. Keeping after class to study _____.
 2. Writing the "forgotten" lesson _____.
 3. Corporal punishment _____.
 4. Report to parents _____.
 5. Heart-to-heart talk with the pupil, relying on the
Word as the power _____.
 6. None _____.

SECTION XI TEACHER PREPARATION

- A. I have read _____ books on Christian education this year.
- B. I subscribe to _____ periodicals on Christian education.
(Please list if you are subscribing.)

SECTION XII

Do you feel that there is any area of Christian education of the child in which we as a church are deficient or falling down?

APPENDIX B

LETTER SENT TO THE PASTORS

420 Downer Place
Aurora, Illinois
October 2, 1950

Dear Pastor:

You are by now, no doubt, again well into the fall season of church work. Before the festive season of the church year sets in again, I wonder if you would give me about twenty minutes of your time.

Enclosed in the same envelope with this letter you will find a questionnaire. It deals with confirmation instructions and methods. The purpose of the questionnaire is to make a survey of the confirmation instructions in our Lutheran parishes.

I hope to use the results of this survey to write a Bachelor of Divinity thesis when I return to the seminary next year. I would not take your time except for the fact that there is not much material available on the subject, so I must go to you as an original source.

Although this questionnaire seems rather long, you will find that it is quite simple to fill out and will not take much of your time. Most of the questions can be answered by circling, underlining, or checking.

If possible please fill out this questionnaire and return it to me in the next two weeks (October fifteenth). I shall be happy to send you a factual tabulation of this survey if you wish. Thank you for your help.

Gratefully yours,

Paul K. Koepchen, vicar

APPENDIX C

ANSWERS TO THE QUESTION ON AIMS

A pastor in a large congregation in Northern Nebraska answered:

Use every minute of the instruction periods to prepare them to be communicant members, (What does this mean?) for life and for eternity. Most of our children are pupils in our Christian day school. (Why?)

A pastor in a fairly large eastern congregation answered:

That the child might have a personal conviction of sin and the need for God's grace in Christ, obtained by heavenly Grace; that he might become a productive member in the Kingdom of God.

A pastor in the Southern District with a medium-sized congregation stated:

To prepare the child for a proper reception of the Lord's Supper and to instill therewith a profound and lasting interest in the Word of Life.

A pastor in a small congregation in the Southeastern District replied:

My aim in confirmation instruction is to inculcate into the child a knowledge of Christian fundamentals, that it may grow up to be an intelligent Christian man or woman.

A pastor in a medium-sized congregation in Northern Wisconsin wrote:

Aims: Sound indoctrination of the six chief Christian teachings, especially Articles two and three of the Creed.

Results: Firm faith in the Savior for salvation and joy to "walk in His ways" as the outlet and expression of such faith.

A pastor in a large Kansas congregation wrote:

A steadfast functional Christianity.

A pastor in a medium-sized congregation in the Southern District said:

1. To give them a consecrated knowledge of God's truth and to confirm their faith through the power of God unto salvation, God's Word. To give them the strength and the power of a true consecrated Christian life.
2. To instill as much as possible of God's Word into their hearts and lives.

A pastor in a medium-sized congregation in the Atlantic District answered:

1. Intelligent participation in the life of the ecclesia.
2. To demonstrate the orthodoxy and authority of Lutheranism.

A pastor of a large congregation on the west coast stated:

1. Personal faith in Christ as Savior.
2. Christian life.
3. Knowledge of Scripture doctrines.
4. Memorization of Bible gems.

A pastor of a large congregation in northern Wisconsin stated:

To thoroughly indoctrinate them in the Christian faith, prepare them for a salutary use of the Lord's Supper, and for consecrated service in the church.

A pastor of a medium-sized Minnesota congregation wrote:

To know the fundamentals of doctrine. Be able to expound and defend their faith. By text, proof. To encourage to live your religion. Quiz your parents. Talk to your relatives. Tell your sponsors about your course in religion. Get courage to speak to the unchurched Aunt or Uncle, etc.

A pastor of a fairly small Texas congregation replied:

1. Furtherance in Christian knowledge and life.
2. Preparation for Holy Communion.

3. Preparation for adult church membership.

A pastor of a small congregation in the Southern District answered:

Bring the child into a living and intelligent fellowship with Christ.

A pastor of a medium-sized congregation in the Atlantic District wrote:

To keep the child in the Kingdom of Grace for the Kingdom of Glory.

A pastor in a medium-sized congregation in the Southeastern District said:

1. A basic understanding of Christianity.
2. A reason for loyalty to the Savior and His church.
3. Establishment of a personal, friendly relationship between child and pastor.

A pastor of a fairly small congregation in the Southeastern District answered:

1. To impart a minimum of knowledge necessary for communion attendance.
2. To prepare them for adult living-adolescent years upward.
3. To give them a foundation for future growth in Bible knowledge by continued study, etc.
4. To help save their souls by instruction in the Word.

A pastor with a fairly small congregation in the Central District replied:

1. A thorough indoctrination in the fundamentals of Christianity according to divine command.
2. To make their church membership meaningful by awakening in them a responsibility for building and maintaining a church sound in doctrine and Scriptural in practice.
3. Building their Christian characters for Christian living as a service to God.
4. Building Christian citizens.

A pastor in a small congregation in the Southern District stated:

Conviction of salvation in Christ and a desire for growth in grace. Confessionally-that our church's confessions are not based on rationalism which leads to traditionalism.

A pastor in a medium-sized congregation in the Michigan District answered:

2 Timothy 3:15-17

1. An understanding of Christian doctrine and its relation to life.
2. Memorizing a considerable portion of Scripture for future pondering.
3. Inculcating regular devotional habits.

A pastor in a small Oklahoma parish replied:

Strengthening them in faith in Christ.
Strengthening them in life in Christ.

A pastor in a medium-sized congregation in northern Illinois answered:

1. Prepare them to properly examine themselves for worthy communion participation.
2. To give them a doctrinal foundation upon which to build their Christian lives.
3. To increase in them the joy of their salvation in Christ Jesus.

A pastor in a medium-sized congregation in the Iowa District West stated:

To strengthen their faith in Christ. Give them a good foundation of Christian knowledge. Prepare them for a Christian life and good church membership, as well as prepare them for receiving the Sacraments.

A pastor in a small congregation on the east coast replied:

Above all to teach the children the way to heaven, to make them love Jesus and instill zeal in them to tell others about the Savior and His love.

A pastor of a medium-sized Kansas congregation wrote:

I aim to deepen the knowledge and understanding of the children concerning Scriptural truths, and to help make their personal faith functional in daily life.

A pastor of a medium-sized congregation in Oklahoma stated:

The use by the individual of Scripture alone.

A pastor of a fairly small congregation in northern Illinois replied:

We aim to increase their Christian knowledge and understanding. We wish to have them become living Christians who daily practice their faith in Jesus.

A pastor of a fairly small congregation in the Colorado District reported:

Aims: Eternal life.

Results: Make believing Christians.

A pastor of a small congregation in the Minnesota District wrote:

To make a lasting impression of the Christian faith and life on the child. To make him an active Christian and a participating church member.

A pastor of a mission in Central Illinois said:

A thorough knowledge of the main doctrines of the Bible, Bible history, and practical knowledge of doctrine applied to common living.

APPENDIX D

SUGGESTIONS FOR IMPROVING CHRISTIAN EDUCATION

The pastors felt that the church was deficient or falling down in the following areas:

1. In Sunday school.
2. In confirmation instruction.
3. Methods and materials are good, could be put to better use, facilities could stand improvement; time factor is always bothersome.
4. Beyond the confirmation age.
5. Not qualified to pass judgment.
6. General standards.
7. Falling down in the attempt to get the home to live the religion taught in confirmation. The home in some places is the direct opposite of what it should be.
8. It will be easier to get truths across to juniors more effectively when the proposed intermediate catechism and workbook is out. The arrangement, content, and language is much too complex for juniors in the present synodical catechism.
9. In instilling an appreciation for the greatness of our salvation.
10. Training is too mechanical and legalistic.
11. We are not, by and large, succeeding in training children in the daily devotional use of the Bible. With too many, Christian education ceases with confirmation, while it should be a life-long process.
12. In the application of "knowledge" to "life," for example, personal mission endeavors.
13. The post confirmation period should receive more attention.
14. How to translate knowledge into action.
15. Teaching them the joys, privileges, and meaning of worship and an appreciation of our liturgy.
16. The Sunday school literature completely lacks Bible integration of the child. We use the Bible in Sunday school work from the juniors to the seniors.
17. Deficiency after confirmation.
18. Our church has made progress far beyond the ability of some of us to keep up. I notice my own backwardness, particularly in visual aids.
19. In thorough indoctrination.

20. We confirm too young; are working on a solution to extend more formal and disciplined indoctrination farther into the life age of the pupil.
21. Generally speaking, a thorough knowledge of the Bible.
22. No ideas on the matter.
23. In a comprehensive Sunday school periodical for all grades, primary to senior, issued every week.
24. Might memorize more texts--so we can define our Bible position better.
25. A greater emphasis should be placed on the subject, "My Church and Others" so that the pupil becomes convinced from a study of other churches that the Lutheran Church is the true teaching church.
26. In the East we have few or no parochial schools.
27. The church has fallen down, not in intellectual presentation and grasp of church doctrine, but in emotional content and the outcome from such knowledge.

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