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THE TRAINING OF WOMEN FOR CHURCH VOCATIONS
IN THE LUTHERAN CHURCH,
WITH SPECIAL REFERENCE TO CHRISTIAN EDUCATION

by

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A Thesis

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LORRAINE BERGSTRAND
of the Youth Office at
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A Director of the Placement Bureau
of the Augustana Lutheran Church
for Women in the
Church Staff Vocations

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INTRODUCTION

THE TRAINING OF WOMEN FOR CHURCH VOCATIONS
IN THE LUTHERAN CHURCH,
WITH SPECIAL REFERENCE TO CHRISTIAN EDUCATION

INTRODUCTION

A. Statement and Significance of the Problem

The church vocations which employ women cover a broad field, and require more or less precise training to prepare the individuals for their respective situations. Of increasing importance is the achievement of women in the field of Christian education. Women are being employed in greater numbers each year as directors of the educational program in the churches of America. This sort of responsibility requires special training and uniform standards. It is valuable to make comparisons between the work of various denominations. The seven million Lutheran church members in the United States constitute an important segment of American Protestantism. Christian education is basic in the requirements for Lutheran Church membership. What plans does the Lutheran Church have for the present and the future for making the best use of women in this field? What is being done to train and educate women to be used in this church vocation? The major object of this study is to discover what educational institutions of the Lutheran Church

in America are providing in their present curriculums and future plans for the preparation of women to be professionally trained lay-worker employees of the Church, with specific responsibility for the program of Christian education within the Church.

B. The Problem Delimited

Although a variety of church vocations will be listed, specific research is in the field of preparation for professional service by deaconesses and other workers in the field of Christian education.

C. Sources of Data

The Lutheran Church bodies which have provided information for this study are the Lutheran Church--Missouri Synod, and four of the National Lutheran Council bodies: The American Lutheran Church, The Augustana Lutheran Church, The Evangelical Lutheran Church, and The United Lutheran Church in America. Not all of the educational institutions of any one of these groups will be included, but there will be a fair sampling. Data from the Lutheran Bible Institute, an independent organization, is included also. Sources include books relevant to the subject, catalogues from the institutions of learning of the Church, pamphlets and brochures printed both for information and for recruiting, articles from church periodicals,

and personal letters from education authorities in various capacities in the Church.

D. Method of Procedure

To open the thesis there will be a study of the place of women in the church vocations in the Lutheran Church, with special emphasis on the need for women workers in the Christian education program.

There is to be a review of the professional standards for a church vocation, and a study of the lack of uniformity of the requirements of the various Church bodies as well as the local congregations.

There will be a comparison with other denominational bodies on standards of education and employment of those women in church vocations. Associated with this will be a description of what is offered to women for education in this field in the Church's institutions of higher learning, and how this coincides with requirements set up by local congregations and placement services, or how these requirements are met.

These abbreviations will be used in certain references and footnotes in order to be more concise: ULCA will represent "The United Lutheran Church in America," and NCCCUSA will represent "The National Council of Churches of Christ in the United States of America."

In order to have other information in a more concise form there will be charts, in the appendix, on the courses recommended by the various colleges, and a comparison of the requirements in the Diaconate under several of the Lutheran bodies.

CHAPTER I

WOMEN IN CHURCH VOCATIONS IN THE LUTHERAN CHURCH

CHAPTER I

WOMEN IN CHURCH VOCATIONS IN THE LUTHERAN CHURCH

A. Introduction

No person grows to full strength until he hears God's call upon his life and answers that call by putting his whole life at the command of the Lord. People who are in the church vocations and in full-time service of the Church must not be spoken of as being in some significant way more in the service of the Lord than those who are in various so-called secular professions. However, many women in America who have the ability to serve in some capacity in local congregations may find corresponding opportunities for service which will be of real satisfaction, if there is an awareness of the ways in which women are being used in the Lutheran Church in America, particularly in the field of Christian education.

B. The Call to a Church Vocation

The call to a church vocation includes the call to men and to women, to be ordained or serve as lay workers, and the call as received from God, and from the agency which will employ the individual. As it is stated in The Office of Women in the Church:

Hollaz speaks of an inner call (vocatio interna) which the candidate must have and which consists in this,

"(a) that the candidate possess the endowments and knowledge necessary for the conduct of the office, especially the ability to teach (didaktikos) and to speak freely; (b) that he, since he in his office is to serve the ends to which the church exists and works, is imbued with the essential convictions of the church, that is, that he shares the church's faith or at least desires to share it; and that he feels impelled and is willing to serve the church according to its intentions." The external call (vocatio externa), which refers to the election or appointment by the congregation, has definite conditions attached to it, namely, purity of call, attainment of a specified age, adequate health, and scholarly training.

These stipulations have remained essentially unaltered in the ecclesiastical law of evangelical churches.¹

It is important that the description of a call is not too closely limited. When young people are making decisions for a life work they should be advised on the scope and flexibility of a call. A former parish worker has written:

Women are assuredly "called" to church work as definitely as men. Indeed, every truly Christian young person is "called"--for a "call" from God is not concerned just with employed tasks in the Church. Rather, any thoughtful follower of Christ selects a career with the consciousness that God "calls" him or her to that particular type of work. That is what we mean by Christian vocation.²

Every Christian is called to full time service. Every Christian youth should have one purpose in life--that of glorifying God. Some are called to specialized service in the Kingdom of God and this very often takes one into the field of full time Christian service in a special sense.³

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1. Fritz Zerbst and Albert G. Merckens, The Office of Women in the Church. St. Louis, Missouri, Concordia Publishing House, 1955, p. 107.
2. Church Vocations for Women, Philadelphia, Pennsylvania, Department of Vocation, Presbyterian Church in the U. S. A., 1955, p. 2.
3. Helene D. Ellman, The Parish Worker. Minneapolis, Minnesota, Board of Youth Activities, 1950, p. 1.

Miss Ellman continues by giving four guides by which a person will better know as to whether or not he has been called into specialized full time service. She suggests that one should have an inner compulsion that this is God's will; the person must have a compassion for souls; there should be a general fitness for the work, spiritual, physical, and intellectual; and an awareness of providential¹ circumstances which have pointed to the special calling.

Who Will Go? shows the variety of ways in which people are called into a church vocation. Because many young people expect a miraculous vision or voice to direct them, it is important to acknowledge that for many the call is a growing thing which is brought out gradually by a steady, nurtured faith and an increasing desire to serve. Some youth are restless and dissatisfied with what they are doing, and when confronted by the need for workers and constrained by the love of Christ, they find that they must shift into more² meaningful work.

In referring to an even more pointed type of call, Sister Gertrude Hill has written that the question is not whether to serve through the diaconate or not but rather, ". . . where is the place that God would have each one to serve to fulfill that which has been designated individually

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1. Cf. *ibid.*

2. Cf. Mary Sandberg and Wilton Bergstrand, *Who Will Go?* Minneapolis, Minnesota, Board of Youth Activities, n. d., p. 12.

¹
for the Kingdom work?"

A brochure from Wittenberg College refers to the calls for Christian workers in many fields as being from God. In answering man has the responsibility not only of heeding the call, but of preparing himself as fully as possible.² The awareness of general social and individual problems will challenge the use of talents and interests of the individual. Miss Winston, writing on church vocations for women, states that the spiritual call to a full-time church vocation is in answering this challenge with the peace of God in one's spirit and satisfaction to one's mind.³ To this others agree:

Of course it is pretty hard to be called to a work about which we know nothing. Only as the Church makes known the needs for volunteers can the Lord of the Church tap the youth of His choosing on the shoulder and say, "This is where I want you to serve."⁴

Various organizations in the Church are working on publicity and information to be distributed to those who are interested in church vocations, particularly for youth who are making decisions on a life work. The Luther League,

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1. Sister Gertrude Hill, "Serving as a Deaconess," The Lutheran Companion, May 18, 1955, p. 3.
2. Cf. Wittenberg College Prepares You for Church Vocations. Springfield, Ohio, Wittenberg College, n. d., p. 1.
3. Cf. Mildred E. Winston, Church Vocations for Women. Washington, D. C., ULCA, 1952, p. 8.
4. Wilton E. Bergstrand, Sister Marjorie Axelton and Carl L. Manfred, Adventuring with Christ in the Church Staff Vocations. Minneapolis, Minnesota, Board of Youth Activities, 1955, p. 4.

the organization of young people in many Lutheran groups,¹
is used as means of distributing information.

The external call, received from the church or organization desiring the services of the individual is not always uniform. In 1946 the following suggestions were made in a pamphlet on standards:

Definite call to specify:

Written job description of particular duties
Relationships and responsibility defined
Salary equal to those in comparable secular positions as a minimum
Pension
Residence mutually satisfactory
Month's vacation with pay
A six-day week
Attendance at related meetings and conferences expected
Sick leave with pay
Opportunity for further study.²

One helpful pamphlet advises:

Above all, no parent or pastor, no youth adviser or vocational counselor can make the person's vocational choice for him. This choice must be wrestled through, in prayer and searching, in conversation and dedication. The decision must be his own to make.³

Understanding and answering God's call and putting one's whole life at the command of the Lord are essential to fulfilling one's ultimate purpose. If this call and answer be to a church vocation it may not win material security,⁴ but much more important it gives certitude for life.

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1. Cf. ULCA Biennial Convention Minutes, 1954, p. 929.
2. Personnel Standards and Practices for Women Church Workers, Philadelphia, Pennsylvania, Board of Deaconess Work, ULCA, 1946, p. 42.
3. Steps to a Church Vocation, Philadelphia, Pennsylvania, Presbyterian Church USA, 1955.
4. Cf. Wittenberg College Prepares You for Church Vocations.

C. Historical Sketch on the Work of Women in the Lutheran Church

It will be helpful for an understanding of the problem to trace the movement in history of the professional work of women in the Lutheran Church.

1. European Tradition

More than many church members realize, customs and discipline in the Lutheran Church in America are strongly influenced by the European tradition behind those who established the Church in this country. The hesitation in many instances to give women authority in teaching and direction may be traced to the State Church in the European countries where the woman is given opportunities to serve as a church employee only in certain specific cases.

The current discussions on the ordination of women in the Lutheran Church in Europe have produced many writings, particularly in German, on the place of woman in the Church. This year an English translation has been published of The Office of Woman in the Church by Fritz Zerbst. As the translator, A. G. Merkens of Concordia Seminary, indicates in the preface,

. . . though they deal primarily with the question of woman's ordination to the pastoral office, they emphasize the principles which determine the answers to questions which are being asked with regard to the participation of women in the educational and missionary programs of the churches, and with regard also to the position and work of women in the home.¹

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1. Fritz Zerbst and Albert G. Merkens, op. cit., p. 4.

When Zerbst quotes from other authors he has a tendency to belittle viewpoints which do not go along with his thinking. He makes a great deal of Paul's teaching that woman should not presume to lead man. He carries this out by discussing the "order of creation" and the "order of redemption":

In a manner peculiar to it, the New Testament assigned to woman a position in the church which is in harmony both with the order of creation and with the order of redemption. On the one hand, it applies the truth enunciated in Gal. 3:28 by placing woman beside man as being one with him in Christ, and also by entrusting her accordingly with manifold tasks in the church. On the other hand, it impresses upon woman her duty of being under obedience and withholds from her the office of Word proclamation in the assemblies of the congregation. Thus the church of the New Testament heeded the will of God and served Him.¹

Regarding the work of New Testament deaconesses, Zerbst quotes Kalsbach:

The deaconess institution belongs to the missionary period of the church. When this period had come to a close and the church derived its growth from within and arcane discipline and the baptism of adults fell into disuse, then also the deaconess institution lost its significance.²

Although both Calvin and Luther knew of the female diaconate they did nothing to reestablish such a channel of service.³ The era of Pietism did not alter existing practice in this respect.⁴ Several later attempts to establish

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1. Ibid., p. 68.

2. Ibid., pp. 91, 92.

3. Cf. Shirley A. Groh, Role of Deaconesses through the Ages. Fort Wayne, Indiana, Lutheran Deaconess Association, 1955, p. 7.

4. Cf. Zerbst, op. cit., p. 99.

diaconates all failed. A young, redhaired pastor is remembered in history as the founder of the Lutheran deaconess work as it is widely known today. From the obscure town of Kaiserswerth on the Rhine, Theodore Fliedner or his helpers traveled, establishing deaconess work in such key centers as Paris, London, Basel, Berlin, Stockholm, Oslo, Copenhagen, Helsinki, Constantinople, and through William Alfred Passavant, even in Pittsburgh! This was started in 1836, and continued to grow into our own century.¹

Zerbst indicates that the thought of employing women as missionary-teachers in foreign mission fields was considered as early as 1839. However, German efforts resulted in the commissioning of but a few women teachers, and that only in conjunction with American mission stations. He notes that British and American mission societies did the pioneering in this matter. He continues:

In the deaconess institute a framework suited to German sensibilities seemed to have been found for missionary activities of women. Not until close to the turn of the century, however, were "sisters" entrusted also with the proclamation of the Word among Christian and pagan women. . . . The modern missionary enterprise is confronted with the same tasks and problems as was the early church; and, like the early church, it regards as self-evident the practice according to which the "sisters" tell the Gospel also to men (Priscilla).²

He states that although deaconesses may operate

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1. Cf. Theodore E. Bachmann, Sermon, June 12, 1955, p. 5.
2. Zerbst, op. cit., p. 101.

independently at isolated outposts, nowhere has the government of a mission congregation been assigned to a woman. Her status at conferences and synods, in Germany, remains¹ that of an advisory member only.

2. Beginnings in America

The early consideration of women as employees of the church in America may have started with the idea of a deaconess. Governor Bradford mentioned a deaconess in his church at Amsterdam. Says Groh, "We do know that various churches slowly began to form female diaconates here in America."²

In 1849 a motherhouse was established in Pittsburgh, but the movement did not grow rapidly as it had in Europe. A Reverend Cordes was made rector, and his aim that deaconesses should not be restricted to nursing added new impetus³ to the growth of the program. In the last decade of the nineteenth century deaconesses were being trained for teaching in kindergarten, nursing, and parish work in⁴ the congregation.

3. Changes in Standards and Opportunities

The twentieth century has seen great changes in

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1. Ibid.
2. Groh, op. cit., p. 11.
3. Ibid.
4. Ibid., p. 12.

Christian education in America, and has provided increased opportunities for service along with advancement of standards. One historical paragraph states:

It was in the early years of the twentieth century that schools of religious education were established to train people for the teaching ministry of the church. A few churches began to employ directors of Christian education. Seminaries began to add departments of religious education in the twenties. In the late twenties and in the thirties there was a decline, partly because of the economic depression. In the forties, however, there was a sharp increase in the number of churches wanting to employ directors. Local churches and denominations saw more clearly the place that the director should have in the life of the church.¹

This general picture is repeated in the Lutheran Church. As the Church is becoming more aware of the need for women in the church vocations, there are increasing opportunities for such service. The lack of adequately trained women makes it necessary to use women who are available, and so the raising of standards is slow. As has been stated by a representative from another denomination regarding certified directors of Christian education: "Until we get more persons to meet the present standards (which we consider low) we hesitate to raise the educational requirements."²

Although college teaching is not usually included in church vocations it may be helpful to include some conclusions from a study of faculty women in Lutheran colleges.

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1. The Local Church Director of Christian Education, Chicago, NCCCUA, 1952, p. 15.
2. Lilla Mills, personal letter.

One thing that was noted was the small amount of graduate preparation of women for teaching. Despite this fact the status of women in teaching positions as compared with the¹ preparation of the faculty as a whole seems quite fair.

D. Explanation of Titles and Terms

Attempts are being made to standardize titles for church workers who are employed to direct programs of Christian education. The following definitions and explanations are given to clarify the use of terms in the rest of this study.

1. Recommendations by the National Council of Churches of Christ in the United States of America

There is an ever increasing need for men and women qualified in the field of Christian Education to be employed in the local churches as ministers of Christian education, directors of Christian education, and assistants in Christian education. These titles denote varying degrees of responsibility determined usually by education and experience.²

Besides adequate personal qualifications there are certain minimum standards which must be met.

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1. Cf. Mildred E. Winston, A Study of Faculty Women in Lutheran Colleges. Atlantic City, New Jersey, January 8, 1951, p. 2.
2. Cf. Calls to Church Vocations. Philadelphia, Pennsylvania, Department of Vocation, Presbyterian Church USA, 1955.

Minister of education is an ordained man having the necessary qualifications and possessing the gifts to lead in the educational task of the local church. Four years of college and three of seminary are needed as formal¹ education.

Director of education should have a bachelor's degree from a recognized educational institution. He should also have completed some graduate work. Some denominations specify a minimum of one year, others two years or a master's degree. Some denominations confer the status of director on persons who lack part of this education but have an² unusually good background of experience.

An assistant (or associate) in Christian education should have a bachelor's degree with a major in Christian³ education from an approved college.

2. Titles and Terms Used Generally in the Lutheran Church

Although women are employed as directors of Christian education in the Lutheran Church the term is not commonly used. A woman, active in Lutheran educational circles, wrote concerning this:

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1. Cf. Gateway to Service. Philadelphia, Pennsylvania, Department of Vocation, Presbyterian Church USA, 1955.
2. Cf. The Local Church Director of Christian Education, p. 14.
3. A Team, Chicago, Division of Christian Education, NCCCUSA, 1952, p. 6.

I would suggest that you call this "Parish Work" instead of "Director of Religious Education." "Parish Worker" is the accepted terminology for the majority of positions open in congregations for women.¹

The term parish worker is not completely satisfactory. Because of the scope and variety of work involved it is difficult to give a definition. "A parish worker is a woman devoting full time in the service of the church as an assistant to the pastor. . . ."² This umbrella term embraces many different activities. The duties of a parish worker are in four areas: office work, visitation, education,³ and youth work.

In the Lutheran Church the term "lay-worker" indicates any worker who is not ordained, even though he is professionally trained and a full-time employee. In this study "lay-worker" will not include a volunteer worker unless so indicated.

This definition is given in "Serving as a Deaconess": "The diaconate is an organized fellowship of Christian women who serve humanity through the service program of the church body."⁴ This group, individually called "deaconess," embraces four hundred fifty women in the United States from ten motherhouses.⁵

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1. Mildred E. Winston, personal letter.
2. Ellman, op. cit., p. 2.
3. Cf. Sandberg and Bergstrand, op. cit., p. 33.
4. Hill, op. cit.
5. Cf. Bachmann, op. cit., p. 5.

The National Council counsels:

Many people who cannot meet the qualifications mentioned . . . are nevertheless employed by churches to direct educational programs. Until we have a larger number of competent new directors and directors-in-training, this practice will continue.

In the meantime we strongly recommend that titles be used with discrimination. The term "director of Christian education" should be reserved for persons with professional training beyond the bachelor's degree. People without graduate training should be given such a title as "assistant in Christian education," "associate in Christian education," or "educational assistant." In many communions, the term "minister of education" would normally be reserved for ordained persons serving in the field.¹

E. The Need for Full-Time Workers in
Christian Education in the Lutheran Church

With a study of the possibilities for preparation for this specialized type of work it is important to know where the worker may serve. As this thesis refers particularly to vocations in the Lutheran Church it is helpful to have information regarding the likelihood of openings for one so especially trained.

1. Attitude on Christian Education in the Lutheran Church

The importance of education is noted in a history of one Lutheran Church body:

It has often been said, sometimes tritely, that Lutheranism was born in a University. Luther was a professor at Wittenberg when he wrote his famous ninety-five theses. He pleaded for education for

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1. The Local Church Director of Christian Education, p. 16.

the common man in order that he may (sic) become an intelligent Christian and free from spiritual bondage.¹

As the Lutheran Church emphasizes the doctrine of the priesthood of all believers it must be ready to teach insight into the Word of God and a comprehension of present day life which are needed for an understanding faith.²

The problem of educating their children properly, especially in Christianity, presented itself to the pioneers from the very beginning.

In a chapter discussing the Director of Christian Education one book presents these ideas on Christian education in the Lutheran Church:

Basic in the Christian education program of the Lutheran Church is the gift of grace received in holy baptism by which the child is brought into fellowship with God. The purpose of Christian education is to assist the child, the youth, and the adult to grow in this grace.

The aim which must guide all the education work of the Church is this: to help all in the congregation grow in fellowship with God, in an understanding and acceptance of the Christian faith, and in an expression of that faith in Christian living.³

More than most of the other Protestants, Lutherans emphasize doctrine. A long period of study of the Lutheran Catechism is the sheet anchor in the Lutheran system of

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1. Century of Life and Growth, Rock Island, Illinois, Augustana Book Concern, 1948, p. 81.
2. Cf. *ibid.*, p. 101.
3. Bergstrand, Axelton and Manfred, *op. cit.*, p. 107.

Christian education.¹

In What a Church Member Should Do one Lutheran group expresses it, "Christianity is truth, and truth must enter the mind as well as the heart. Study must be an essential in the growth of Christian character."²

Pioneer Augustana Lutherans expressed their conviction in 1853 that:

Catechization and confirmation are churchly usages which we would not give up at any price; an opportune means not only to furnish youth with a systematic knowledge of the Christian faith but also to awaken and revive in them a spiritual life and consciousness of church membership.³

2. The Need

The need for well-trained women to direct the Christian education program in local congregations varies but is developing as it is more clearly recognized.

a. Statements from Various Church Bodies

A Presbyterian booklet states:

The calling of men and women as directors or ministers of Christian education is new in the history of the Church. There is a growing demand from the churches for educators qualified in the skills, thought and disciplines of Christian education.⁴

The Division of Christian Education of the

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1. Cf. G. Elson Ruff, "What Is a Lutheran?" Look, February 23, 1954.
2. Amos John Traver, What a Church Member Should Do. Philadelphia, Pennsylvania, The United Lutheran Publication House, 1942, p. 20.
3. Century of Life and Growth, p. 97.
4. Gateway to Service.

National Council writes:

The director of Christian education is one of the most sought after persons in every denomination, and the supply of directors does not come close to meeting the demand. One Protestant denomination reports that there are thirteen churches seeking an education director for every one who is available. The increasing number of churches, their increasing size, the ever greater number of children and youth who fill educational buildings almost faster than they can be built--all of these factors contribute to the urgent need for more education directors. While seminaries and graduate schools are training more directors than ever before, the "mortality rate" of those who marry before graduation cuts down the number available.¹

In his sermon for the opening of the Institute of Christian Service, Dr. Bachmann said:

In that part of our Lutheran Church which is accessible to us in the National Lutheran Council there are today over ten thousand congregations. Twenty years from now, God willing and no war intervening, our National Lutheran Council bodies may have twelve thousand or more congregations. In that situation there is even today a need for ten thousand dedicated and full-time workers. For, as Christians, we are concerned for the needs of the communities in which our people live as well as of the congregations to which they belong. God knows how great the need of our day is for trained, able and deeply committed workers in teaching, nursing, social service, missions, youth work, parish work, church music.²

The Lutheran Bible Institute declares it this way: "The Need--a trained lay helper for every pastor in every Lutheran parish."³

A quotation from the Dean's column in a Lutheran

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1. If You Want to be Wanted, New York, NCCCUSA, 1955, p. 1.
2. Bachmann, op. cit., p. 7.
3. To Meet the Need, Seattle, Washington, Lutheran Bible Institute, 1952.

Bible Institute publication is:

The demand for parish workers and parish secretaries always exceeds the supply on hand. This is serious! It means that some congregations are understaffed, that some pastors are overworked and, most serious, some young ladies may not be where God intends them to be.¹

The Augustana Lutheran Church averages the following needs each year:

- 20 parish workers
- 12 church office secretaries
- 6 ministers of music
- 10 parish secretaries
- 6 survey workers
- 5 youth directors
- 5 educational directors
- 5 parish visitors²

Never before in her history has the Church offered such an amazing variety of interesting full-time jobs to her youth as she offers today. Nevertheless, there are shortages--serious shortages--in the Church vocations.³

Parish Work is the swiftest growing of the church professions. Often ten new Parish Workers a month are needed to fill openings in churches in the East, West, North, and South.⁴

The need for more trained workers is expressed with a different slant by the Evangelical Lutheran Church:

In our Parish Workers' Placement Service there are always more applicants for positions than there are openings listed. Yet, many congregations wait months before they find a worker who suits their needs. And, at that, a good number of pastors and congregations have to settle for about half the qualifications which they have set up for their parish worker.⁵

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1. E. V. Stime, "From the Dean's Desk," Advance, March 1955, p. 1.
2. Bergstrand, Axelton and Manfred, op. cit., p. 2.
3. Ibid., p. 5.
4. Sandberg and Bergstrand, op. cit., p. 33.
5. Corinne Rye, "So You're Thinking of Parish Work?" Lutheran Herald, December Youth Issue, 1950, p. 1191.

From the United Lutheran Church in America:

The term "parish work" covers many types of opportunities and professions in congregational life. There is a great need for women in this area for mission and established congregations in North America and in certain overseas missions.¹

The same church body published the following parish worker needs for the year, including parish deaconesses:

On the West Coast	5
In Canada	1
In the Middle West	4
In the South and Southwest	12
In the Central States	4
On the East Coast	25
plus 4 Christian kindergarten teachers and 1 teacher of Bible. ²	

Regarding deaconesses this same Church has stated:

A serious shortage of deaconesses still faces the Church. Our two deaconess houses cannot meet even a small fraction of the calls from congregations, social agencies, institutions, boards and synods. . . . Tomorrow we will need still others for the increasing demands in both urban and rural areas at home and overseas.³

The challenge given by the American Lutheran Church refers to another phase of women in Christian education: ". . . forty-four congregations in the American Lutheran Church are using the Christian day school in their program of parish education."⁴

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1. Winston, op. cit., p. 5.
2. Calling For. . . , Philadelphia, Pennsylvania, United Lutheran Publication House.
3. Sister Mildred Winter, Do You Know? Philadelphia, Pennsylvania.
4. Have You Considered Lutheran School Teaching as a Career? Columbus, Ohio, Board of Parish Education, American Lutheran Church.

Concordia College, Portland, Oregon gives these figures on teachers:

Enrollment in our parochial schools is increasing at a rate of 5000 each year.
185 calls for women teachers had to be declined last year because of the shortage of graduates.
400 teachers--men and women--beyond the present supply are needed in the next three years.¹

Although the Lutheran Church--Missouri Synod does use lay workers in their Christian education program, these statements refer to deaconesses:

Requests for deaconesses exceed the present supply at least five times in all churches of the United States today--Synodical Conference Lutherans included!²

The need of professionally trained women workers to whom certain spheres of church work can be delegated, is strongly felt in our complex and multilateral church work today.³

b. Variety in Local Congregation Situations

The Division of Education of the National Council of Churches has made the statement that:

The educational task of the church is one total task, and only when the size of the church makes it impossible for one person to meet all of the demands of visiting, preaching, counselling; administering--co-ordinating activities, and guiding teachers and leaders, is a church warranted in employing a director of Christian education.⁴

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1. How Do You Fit In? Portland, Oregon, Concordia College.
2. A Deaconess Quiz, Fort Wayne, Indiana, Lutheran Deaconess Association, question 54.
3. Lutheran Deaconess Education in 1955-1956, Fort Wayne, Indiana, Lutheran Deaconess Association, p. 3.
4. If You Want to Be Wanted, New York, The P and D Department, NCCCUSA, 1955, p. 1.

However the term "parish worker" as used in the Lutheran Church is much more flexible and has a broader connotation than "director of Christian education."

The United Lutheran Church in America reported results of a questionnaire sent to thirteen deaconesses and four parish workers who direct Christian education: It was found that none gave their entire time to this work and many estimate that less than half of their time is so spent.¹ The parish deaconess of this same church body usually supervises the whole program of Christian education and youth activities, besides assuming other responsibilities.²

An Augustana Lutheran parish worker's report notes:

Every church is different, every pastor is different, and every parish worker is different in her interests and aptitudes. Very often a parish worker is allowed to work in that particular area of service where her natural abilities and aptitudes can be used and very often, too, girls find themselves doing things they never thought they could do.³

Each person is an individual personality and the ideal in Christian work is that the best self filled with God's Spirit does His work.⁴

In a congregation in which two staff workers are employed, usually the parish worker concentrates on

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1. Cf. Personnel Standards and Practices for Women Church Workers, Philadelphia, Pennsylvania, Board of Deaconess Work, ULCA, 1946, p. 17.
2. Cf. Calling for
3. Ellman, op. cit., p. 1.
4. Cf. Sandberg and Bergstrand, op. cit., p. 33.

visitation, Christian education and youth work, with a parish¹ secretary assuming the tasks of the church office.

In a discussion of the fields of service for deaconesses of the Lutheran Church--Missouri Synod, variety is emphasized. In the great field of parish work there may be local mission activities, or visitation of the sick, counselling of Walther League or other organizations, and the gamut of the educational program from first-year confirmation class to the teachers' training course:

Service in different congregations will vary according to needs The variety of services shows the tremendous potentialities of the Diaconate. It appeals to young women of different service interests and aptitudes.²

Christian education within the congregation aims to help Christians keep the gifts of grace received in baptism. The pastor usually acts as the director of Christian education. "However, many congregations are seeing the need for specialization in the educational program and are³ calling full-time paid Educational Directors."

F. Summary

The place that women have in the church vocations in the Lutheran Church in America can be better interpreted when there is an understanding of the historical background

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1. Cf. Bergstrand, Axelton and Manfred, op. cit., p. 49.
2. Cf. Lutheran Deaconess Education, 1955-1956, pp. 10, 11.
3. Sandberg and Bergstrand, op. cit., p. 29.

and the titles and terms as they are currently used in that church group. This information and the reasons for entering this field of service, including the call and the need, are included in this chapter.

Women are called into the church vocations by their response to an inward call from God, and an external call from a local congregation or other church unit which requires their services.

The use of women in the paid church vocations in the Lutheran churches of America is strongly influenced by their European backgrounds. This may be a reason why the Church has been slow to make use of lay-women, and also why deaconesses seem to be used so well.

Standard titles and terms recommended by the National Council of Churches of Christ in the United States of America do not seem to fit into the Lutheran set-up very well as yet. However, the commonly used term of "parish worker" may be deemed too all-inclusive.

This study has revealed that there is a crying need in all parts of the Lutheran Church in America for well-trained lay-women. Because of the lack of adequately trained personnel very often women are forced to learn while they are working because their jobs are bigger than their backgrounds.

Because of the differences in church situations and in church staffs, variety is the key word for parish deaconesses and parish workers.

CHAPTER II

PROFESSIONAL STANDARDS FOR A CHURCH VOCATION
FOR WOMEN

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A. Introduction

As a profession becomes established and accepted there are standards in qualifications and training which will develop and become established. It has been stated previously in this study that there is, as yet, a lack of uniformity in terms used. This chapter will discuss the general information as to standards of the Lutheran Church for professional workers and the types of vocations in the Lutheran Church which are open to women. There will be a recapitulation of the variation in standards for women employed in Christian education work in the Lutheran Church in America.

A column by Lois Lundstrom noted:

Up until a few years ago the profession of lay workers in the church, like the proverbial Topsy, "just grew." When congregations and pastors began to recognize the possibilities of full time parish workers, more and more young women entered this field.¹

As the number of parish workers has grown, churches and pastors have become more aware of the qualifications necessary for the common good of employer and employee. In other phases of Christian education also, the employee

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1. Lois Lundstrom, "Tribute to Sister Marjorie," Church Staff Worker Notes, June 1952, p. 2.

standards are being fixed and raised.

B. General Standards of the Lutheran Church

The Lutheran Church has a tradition of high standards for the ordained ministry, and continues to insist on unusually thorough education of its pastors.

As the catalog of Chicago Lutheran Seminary states: "Always the Seminary has demanded high academic standards, stressing at the same time that it is a professional school training men to become efficient ministers."¹

The Lutheran Church--Missouri Synod seminary catalog gives as part of the aims and objectives:

Concordia Seminary was organized on the basis of the best tradition of European Lutheran universities and aims to provide a theological training abreast of the best theological scholarship of the day.

Concordia Seminary seeks primarily to equip its students with such historical, philosophical and practical training as will be necessary to meet adequately the needs of the parish ministry in the Lutheran Church of today.²

A recent book on church staff vocations declares:

Alongside of the doctrine that every calling is a holy calling must be stressed the doctrine of the Church and its ministry. Only when the congregation is adequately staffed with top-notch workers of Christian consecration can the laity be mobilized completely to fulfill their calling as priests unto God.³

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1. Chicago Lutheran Theological Seminary Record, Maywood, Illinois, The Chicago Lutheran Seminary, January 1955.
2. Concordia Theological Seminary Catalog, St. Louis, Missouri, The Lutheran Church--Missouri Synod, June 1954.
3. Bergstrand, Axelton and Manfred, op. cit., p. 133.

This same book stresses that for any young person who wishes to equip himself adequately for a church staff vocation, there are certain basic requirements. These include:

1. A sound, workable knowledge of the Word of God.
2. Personal assurance of salvation.
3. Clarity on the doctrines of the Lutheran Church, especially as summarized in The Catechism.
4. Knowledge of the history of the Church and of its divine purpose and work in the world.¹

A college education, while not a "must," is a valuable asset, for by a broader education the individual has an opportunity to learn a great deal which will be of lasting value for his life in general and "for his chosen vocation in particular."²

A booklet on personnel standards quotes from comments by those who direct parish education:

It is terrifying to be in the midst of a group of people who are conscious that they have a broader general education than the parish worker.³

Lutheran Church membership includes a steadily increasing number of college graduates. Other things being equal, a higher education usually enables a lay worker to be more effective in serving the Lord in such a congregation. It is important that these workers are equipped to serve intelligently as well as devotedly in their high calling.⁴

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1. Ibid., p. 16.
2. Cf. loc. cit.
3. Personnel Standards and Practices for Women Church Workers, op. cit., p. 18.
4. Cf. Bergstrand, Axelton and Manfred, op. cit., pp. 17, 18.

C. Types of Vocations for Women

Today there are many fields of service in the Church where there are calls for women. A general list includes:

- Arts, crafts, and writing
- Business and secretarial work
- Counseling
- Medicine
- Nursing
- Parish Work
- Social Welfare
- Teaching

Miss Winston explains in her booklet on vocations:

After she has had the proper preparation, a young woman may use her profession as a full time church vocation through one of three ways: (1) as an individual, be directly responsible to a parish, an institution, or an agency; (2) as a missionary at home or overseas, work in relation to a board of the Church; and (3) as a deaconess, receive additional specific training and enter the fellowship of the Diaconate.¹

The types of positions in a local parish include parish secretary, parish visitor, parish worker, director of religious education, minister of music and teacher. Of these, three would be related directly to Christian education in the local congregation, director of religious education, teacher and parish worker.

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1. Winston, op. cit., pp. 2, 3.

The descriptions presented here will deal with these positions which are related directly to Christian education in the local congregation. Parish workers and directors of Christian education will be combined in this grouping. There will be a description of deaconesses, and workers in combination jobs, which are the most general in the Lutheran Church today.

1. Parish Worker and Director of Christian Education

It was stated in chapter one that "parish worker" is an umbrella term, covering a great variety of duties within the local church. A few quotations will help to describe a few sides of this many-faceted role.

An article in a 1956 issue of Lutheran Herald explains:

Within recent years there has risen within our Church a new type of ministry--that of the Parish Worker. Because this special form of Christian service is the outgrowth of a particular need, it has become part of a growing program. This field offers a challenging invitation to young women who possess the necessary personal and spiritual qualifications and who are willing to secure the special training which will fit them adequately for the task.¹

Winston's book on church vocations states:

The Parish Worker has contact with practically every aspect of the life of the congregation. The specific needs of the congregation and her own talents determine where she serves. Usually the parish worker directs the work with children and frequently the organizational activities of the youth and women. She assists in

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1. Dorothy Tandrow, "What Does a Parish Worker Do?", Lutheran Herald, January 10, 1956, p. 36.

leadership training, does much parish visiting, a limited amount of secretarial work, and, if so talented, assists with music and dramatics.¹

Generally speaking, in the churches which once² made up the American Lutheran Conference women employees are known as parish workers. As the Youth Director of the Augustana Lutheran Church writes:

In our church you can count the full-time Youth Directors or the full-time Directors of Religious Education almost on the fingers of one hand, but we do have one hundred and fifty parish workers who are dividing their time among parish visitation, office work, education and youth work--these four phases. Then there are also some who are doing something in the ministry of music.³

The parish worker's responsibilities for the program of Christian education are important both for the current and the future life of the congregation. The pamphlet on personnel standards reports:

While the policies and inspiration come from the pastor, the day-by-day procedures, the integration of the parish school with the entire Church organization rest with the directors of parish education.

These are the professional workers in the fullest sense of the word.⁴

Further incentive is given for choosing this vocation in the new book from the Augustana Lutheran Church:

Many church staff workers who started out as parish workers in their first congregations have gone on to

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1. Winston, op. cit., p. 5.
2. American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church, and United Evangelical Lutheran Church.
3. Wilton E. Bergstrand, personal letter.
4. Personnel Standards and Practices for Women Church Workers, p. 16.

serve as parish visitors, youth directors or overseas missionaries in their second or third calls. Thus, parish work is not only a varied and creative work in its own right; it can also be a valuable "training ground" for a more specialized service in the future.¹

The Lutheran Church--Missouri Synod trains parish workers for the specific purpose of raising standards in the whole program of religious education, in teaching and in management in the local parish. This is a continuing emphasis on the need in the congregation for a concerned person who will carry out techniques of soul care and evangelism.

Wahl of the Board of Parish Education of one Lutheran body wrote:

It would seem that part of the equipment of a young woman seeking a career in Christian education, especially working in a local parish, would be familiarity with the leadership education program of the church²

This is the very thing which Bergstrand and others term the parish worker's greatest service:

The most important consideration of all is the necessity of the parish worker to enlist and train volunteers from the congregation to assist her in her work. The alert parish worker will be a teacher of the teachers, a counselor of the counselors, and a leader of the leaders. Such a plan enables the parish worker to accomplish a much greater service; it also represents a very important means of strengthening the membership of the church by increasing its corps of willing and equipped workers. There is no service the parish worker can render which will be of more lasting value to the congregation than the training of members for leadership roles in the church.³

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1. Bergstrand, Axelton and Manfred, op. cit., p. 50.
2. William Wahl, personal letter.
3. Bergstrand, Axelton and Manfred, op. cit., p. 52.

2. Teacher

In general, the teacher teaches or supervises Christian Day Schools or parochial schools related to the congregation. In certain states there is teaching of Bible in the public schools under the auspices of the congregation.¹ Of four thousand teachers in the parochial schools of the Lutheran Church--Missouri Synod, sixty per cent are women.

3. Deaconess

The deaconess may have varying ranges of responsibility for the Christian education program of the local parish.

One deaconess institute suggests the following calls for the service of young women:

Child Welfare Workers
Matrons of Children Homes
Parish Workers
Family Welfare Workers
Home Missionaries
Teachers
Matrons of Homes for the Aged
Attendants in Homes for Aged and Invalids
Matrons of Homes for Invalids
Matrons of Young Women's Homes
Superintendents of Schools of Nursing
Bedside Nurses in Lutheran Hospitals
Directors of Religious Education
Superintendents of Hospitals
Deans of Women
Dieticians
X-ray Technicians
Physiotherapists
Occupational Therapists²

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1. Serve a Parish, Washington, D. C., Board of Education, ULCA, 1954.
2. Are There Any?, Omaha, Nebraska, Immanuel Deaconess Institute

4. Combination Jobs

A graduate of Biblical Seminary writes that there are a few Lutheran Churches that are using Directors of Christian Education, but on the whole most of the churches "are primarily concerned with a parish worker who does a variety of duties rather than being specialized in one particular field."¹ This "combination job" as it is called is the most prevalent in the Lutheran Churches today.

D. Variation in Standards for Church Vocations for Women in the Lutheran Church

Differences in requirements for church staff workers in congregations even within one church group have made it difficult for educational institutions to set up recommended courses.

1. Parish Worker

Doris Johnson's recent article in Lutheran Herald gives qualifications of a parish worker. Those on education and training are:

A four-year college degree if at all possible. Bible School training would be an asset. Any stenographic training will be of value. Diligence in cultivating her talents--music, art, drama, journalism. There will be opportunities for her to put them to use.²

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1. Margaret D. Wickstrom, personal letter.
2. Doris Johnson, "Qualifications of a Parish Worker," Lutheran Herald, January 10, 1956, p. 37.

A previous article in the same magazine suggests that the pastor will check on the girl's education, and that:

Usually he will want a worker who has had four years of college training. Or, he may be equally happy to find the applicant who has had two years of college and two years of study at a Bible school. . . . Experience in other fields--business, teaching, social work--will greatly enhance your application.¹

"Church Vocations for Women" presents it this way:

Parish Worker--preparation--College training plus at least one year in a school of religion. This may be acquired through: (a) the agreement church colleges have with the Church's training schools; or (b) graduation from college plus one or two years at a theological seminary which grants a master's degree in the field of religion.²

Based on the experiences of girls who are working as parish workers, Mr. Ritzen of Midland College writes:

We are convinced that a good general college education is the best background for a parish worker. Although there are some specific business courses in the suggested program, we believe that such things can be learned on the job and that the most important element is the general college educational background, which trains the student to meet and solve problems as they come up.³

The needs and requests of the pastors vary for each congregation. A Lutheran Bible Institute branch in Washington states that many of the parish workers in the Pacific Northwest are former students of the school. They acknowledge that college training is desirable but in most cases is not essential. "Pastors want Bible and business-⁴trained" girls for their helpers.

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1. Rye, loc. cit.

2. Winston, op. cit., p. 5.

3. Ralph L. Ritzen, personal letter.

4. Stime, loc. cit.

2. Director of Christian Education

As was pointed out in chapter one, the title Director of Christian Education or Director of Religious Education is not commonly used in the Lutheran Church, both because of the specialized nature of the work involved and the degree of training required to qualify for the title.

The vocation pamphlet of the United Lutheran Church in America states: "The Director of Religious Education--preparation--a college degree which includes a major or minor in education plus two years in a school of religion are important for this particular work."¹

The book published by the Augustana Lutheran Church is no more explicit. Bold face paragraph headings under "Qualifications of the Director of Christian Education" are:

1. You must first be a student of the Bible, giving time each day to a systematic study of the Word.
2. College courses in Christianity and education are especially helpful.
3. Actual teaching experience in a Church School.²

3. Teacher

The variety of requirements for teachers in the parochial schools and the Christian Day Schools of the Lutheran Church are indicated in the following outlines.

The American Lutheran Church gives this outline

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1. Winston, op. cit., p. 6.
2. Bergstrand, Axelton and Manfred, op. cit., p. 110.

for standards for Lutheran school teaching:

You can qualify--

- if you have surrendered your life to Jesus Christ and His Church
- if you have felt the Lord's call to feed His lambs
- if you have a mature understanding of basic Christian doctrine and practice
- if you have the necessary teacher training, preferably in one of our own colleges
- if you are already a successful teacher in a public school and desire to prepare yourself for this full-time church work. Specialized training for Christian day school teaching is offered each summer in various sections of the country¹

The pamphlet of the United Lutheran Church in America states: "The professional preparation for teaching in the Church is the same as that required in the community in which the school is located."²

The Lutheran Church--Missouri Synod provides a great variety of ways to qualify as a teacher in one of their parochial schools:

1. Graduate from one of the teachers' colleges of the Lutheran Church--Missouri Synod with a B. S. degree
2. Other teacher's training plus a summer course or courses on the teaching of religion
3. Other teacher training plus correspondence school course plus a colloquy to teachers on knowledge and attitude
4. Other teacher training plus Bible Institute courses (not accredited) for a series with terminal course of eight weeks on Bible and Christian education methods
5. Attend one of the junior colleges of the Lutheran Church--Missouri Synod and transfer to one of the teachers' colleges of the Church.³

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1. Have You Considered Lutheran School Teaching as a Carrer?, Columbus, Ohio, The Board of Parish Education, American Lutheran Church.
2. Winston, loc. cit.
3. Dr. Arthur Wittmer, Executive Secretary, Parish Education, The Atlantic District of the Lutheran Church--Missouri Synod, personal interview, New York, October 25, 1955.

The objectives of Concordia Teachers College at River Forest, Illinois, indicate that the teacher in a Lutheran parish school should be prepared to assist with music in the church, and also to be a worker in "part-time agencies" of religious education, such as the Sunday school and vacation Bible school.¹

4. Deaconess

A deaconess can best express the basic qualification for service in the diaconate. In Shirley Groh's summary of "The Role of Deaconesses Through the Ages," she states:

Very important is the fact that the Deaconess is now especially and particularly trained for her job. . . . Most important, however, is the one common bond which Deaconesses of all centuries maintain. They have all served, and they are all serving, because of their love for Christ.²

One deaconess recruiting brochure states that all applicants must be:

Mentally trained for effective service in their chosen field
Physically prepared for a strenuous life
Socially sensitive and able to adapt themselves to people and situations
Spiritually compelled through a growing faith to joyously serve all peoples regardless of race, class or condition.³

The same brochure adds that those who will qualify

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1. Cf. Concordia Teachers College Catalog 1955-1956, River Forest, Illinois, Concordia Teachers College, p. 15.
2. Groh, op. cit., pp. 10, 11.
3. Calling for

are:

Young women, under 36 years of age, without dependents
(1) who have a college degree or professional training and experience, who can prepare shortly under an accelerated program
(2) who are graduated from a college preparatory high school course, and are ready to prepare fully¹

In Your Christian Service one deaconess school states that deaconess service is based on one year in deaconess school, second year at an approved Bible school, then college, nursing, or special training. The average period of preparation is five years with variation based on previous preparation, interests and abilities.²

In an information "quiz" on deaconesses the question on the necessity for university training is answered:

Deaconesses, like pastors and Christian day school teachers, are servants of Christ who must have professional training that they may be better equipped to serve the Lord. While the education does not, of itself, equip the deaconesses to serve adequately, it does, coupled with consecration and the humble desire to serve, better prepare her for her work.³

The standards for deaconess training have been evolving, for example, in the Synodical Conference:

At first the course of study for student Deaconesses at Valparaiso was only one and a half years, then it was lengthened to two years, and in 1946 to a full four-year college course.⁴

Excerpts from the report of the Board of Deaconess

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1. Loc. cit.
2. Cf. Your Christian Service, Omaha, Nebraska, The Deaconess Training School, Immanuel Deaconess Institute.
3. Deaconess Quiz, question 35.
4. Lutheran Deaconess Education, p. 3.

Work to the Biennial Convention of the United Lutheran Church in America in 1954 are helpful to our understanding of variations and changes:

. . . continued study while revision of the externals of clothing and compensation has been going forward has made the fundamental attributes of the deaconess more plain. In the Board's view the essentials are three. First she is committed to the exclusive occupation of serving others with the single motivation of the love of Christ our Saviour. Secondly, she belongs to a fellowship of like-minded persons which provides its members spiritual guidance, mutual encouragement and moral support, loving care in illness and in their days of retirement. Thirdly, she is formally educated and trained, and throughout her life she serves, according to defined standards administered for the Church by this Board through the agency of the motherhouse in whose fellowship she belongs.

The Board is well aware that important work is being done by devoted women who are unable or for a number of reasons prefer not to enter the diaconate. Many of them were selected and trained in the motherhouse schools and according to the best standards established by the Church and administered by this Board. Some may have been trained elsewhere, while others have no special preparation for church service. Many serve in works akin to those to which the very term diakonia was anciently applied before the present structure of the diaconate was known to the Church. Others are engaged in service which, at least traditionally, can hardly be said to be diaconic. Yet all serve, and although they may lack either the ability or the desire to enter the diaconate, the Board believes that it should foster and develop their form of service in an orderly way and should, as opportunity is afforded, employ the diaconate to this end.¹

5. Combination Jobs

The standards and qualifications for the combination jobs are almost as varied as the combinations themselves. Some churches may ask persons who are trained to

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1. ULCA Biennial Convention Minutes, 1954, p. 761.

be directors of Christian education to assume other responsibilities, such as music, secretarial work, recreation or¹ pastoral assistance.

The duties and responsibilities of the parish worker will differ in each local situation. Pastors, workers, and congregations are all different. The dynamic, ever-changing program and emphasis permit the parish worker to make use of individual talents and variations in training² and background.

In general information concerning the necessary preparation for the church staff vocations one book discusses college courses, graduate work, and other possibilities, but then adds:

It must be emphasized that there is much work to be done and many positions to be filled by church staff workers who must enter into this field without the benefit of a college education.³

Although ideal standards may be high, these findings disclose that present employment requirements are not so high in these vocations which guide Christian education in the local congregation.

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1. Cf. The Local Church Director of Christian Education, p. 12.
2. Cf. Bergstrand, Axelton and Manfred, op. cit., p. 50.
3. Ibid., p. 17.

E. Proposed Standardization and Changes

Each year there are changes in requirements by local churches and consequently in the proposed standards for the preparation of church staff workers. Because this is a continuing process it is not possible to compile all of the information, but here are some representative statements from various Lutheran bodies which are helpful to indicate trends.

1. Regarding Lay Workers

Most of the individuals who are directing programs of Christian education in Lutheran Churches in America are lay people.

a. American Lutheran Church

A recruiting brochure asserts from the American Lutheran Church:

Our colleges are constantly seeking to develop more efficient and capable leaders for the entire Church program. From time to time courses are being revised to help future parish workers serve more effectively¹

b. Augustana Lutheran Church

The constitution of the Association of Church Staff Workers of the Augustana Lutheran Church states

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1. Just a Minute, Columbus, Ohio, Board of Parish Education, American Lutheran Church.

as one of its aims: "To help in setting up standards in training, working hours, wages and other matters in connection with the church vocations."¹

Dr. Andeen writes from Augustana College:

At the present time a committee from the Board of Parish Education of the Augustana Church is seeking to formulate a statement concerning the minimum requirements that should prevail for those entering religious education. Suggestions for strengthening the program in the church and for also working toward a Master's degree in Religious Education are under consideration.²

c. United Lutheran Church

The graduate school of The Lutheran Theological Southern Seminary will offer to women the degree of Master of Arts. This new program is to give training for directors of religious education, parish workers, social missions directors, Bible teachers and student counselors. A high standard is proposed from the start:

Since it is our purpose at the Seminary to serve the educational needs of the Church we are building this program for the training of women on the most solid academic foundation possible.³

The United Lutheran Church in America has been working for many years to improve and establish standards for church employed women. In 1939 their Board of Deaconess Work first had discussions with a group especially interested

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1. The Constitution of the Association of Church Staff Workers of the Augustana Evangelical Lutheran Church.
2. Kenneth Andeen, personal letter.
3. Robert Paul Roth, "Seminary Graduate Program Growing," South Carolina Lutheran, Vol. XXXV, January 1956, p. 1.

in the curricula for the preparation of deaconesses and parish workers for the church. Conferences were held with the Board of Education of the Church. Later information was secured through a study questionnaire to full time women workers in the United Lutheran Church in America. This covered the parish field, the field of social work, the field of higher education, and miscellaneous fields. In 1946 was published Personnel Standards and Practices for Women in Full Time Service in the Church Adopted by the Board of Deaconess Work in the United Lutheran Church in America. In this are made the following recommendations:

1. That the Church be urged to recognize the professional character of the work performed by directors of religious education, parish workers, and social workers.
2. That the minimum preparation for directors of religious education and parish work include:
 - a. a bachelor's degree
 - b. post-graduate or professional study in the field of religious education, preferably leading to a Master's degree
3. That the preparation required for various types of positions in the Inner Mission Agencies and Institutions be the equivalent of that required for comparable work in secular social agencies.
4. That preparation required for positions for professional workers in Inner Mission Agencies and Institutions should be:
 - a. a bachelor's degree
 - b. graduation from an accredited school of social work, preferably with a Master's degree
 - c. preparation in religion leading to requirements for commissioning as a minimum
5. That in the selection, preparation and placement of professional women church workers, the personnel standards and procedures recommended by the Board of Deaconess Work and by the Board of Education in regard to women in full time service in the Church be followed.¹

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1. Personnel Standards and Practices for Women Church Workers, pp. 42, 43.

Standards were recommended for non-professional¹ workers, such as house-mothers.

A more recent Commission to Study Educational Standards and Qualifications for Women Church Workers reported the following conclusions to the Biennial Convention held in 1952:

1. That the personnel and educational standards for full-time lay church workers should be referred by the U. L. C. A. (sic) to the Board of Education for formulation and publicizing and should be subject to review from time to time.

2. That in principle, educational standards should include:

- a. Professional training comparable to standards maintained by secular agencies.
- b. The "plus" of study in the field of religion²

2. Regarding Deaconesses

The entire program of deaconess recruiting, training and service is being currently reviewed. The following proposals are under consideration.

a. United Lutheran Church

Standards for deaconess training are under scrutiny. The following recommendation was made in 1954:

A deaconess shall be defined as a woman who (1) meets the fitness and academic standards of the Board of Deaconess Work as approved or to be approved by the United Lutheran Church in America, (2) devotes full time to the service of Christ and the Church, and (3) is set apart to the office and work of deaconess by the Board of Deaconess Work.³

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1. Cf. loc. cit.

2. ULCA Biennial Convention Minutes, 1952, p. 225.

3. Ibid., 1954, p. 522.

The Executive Board of that church body has recommended that a special commission be set up to study these problems on deaconess standards which have been presented to them.

- Should there be part-time or limited-term deaconesses?
- Should some deaconess students get less than the present five-year college training?¹

Also there are two questions on placement and on garb.²

b. Evangelical Lutheran Church

The deaconess training through the Christian Service Institute of the Evangelical Lutheran Church will be described in a later chapter in this thesis. The work is on a graduate level. As it pertains to standards the following statement has been made regarding its relationship to other aspects of women in Christian service:

This is a new venture in our church We hope to make this study (n. b. the institute) available to parish workers, social workers, directors of Christian education, and others who would benefit from it, as well as the candidate for the diaconate.³

A statement from the pamphlet entitled, The Local Church Director of Christian Education, will help to keep the proper perspective on these proposals:

Whatever the title a person has or the background or training he brings to the church, his responsibility is

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1. "Deaconess Status to be Studied," The Lutheran, October 26, 1955, p. 5.
2. Cf. loc. cit.
3. Shirley Barns, personal letter.

Christian growth. In all that he is and says and does, in all that he leads others to do, he is a present day apostle of the Master Teacher.¹

F. Summary

Professional standards for employees in the church vocations are under discussion and review at this time. Many standards are arising from the need of the moment, but some groups are attempting to take a longer view.

Traditionally, educational standards for the ministry of the Lutheran Church are high, and their co-workers find it important to be as well-trained as possible. For the most part employee standards are being raised.

The fields of service open for women are broad, and there is considerable variety even in the narrower scope of local parish service. The description of the work of parish workers and directors of Christian education can be grouped together; teachers have more specific duties; deaconesses may be assigned where they can best be used, and combination jobs adjust to the congregation and the individual worker.

Exact standards have not been established either for getting into this work, or for comparing one situation with another. As qualifications are advanced the type of service tends to become more specialized.

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1. The Local Church Director of Christian Education, p. 16.

Proposals vary for standardization and changes in training requirements and job responsibilities. Various church bodies are putting stress on different angles. Careful studies are made before recommendations are proposed, and the apparent character is that of groundwork for a progressive future.

CHAPTER III

COMPARISON OF STANDARDS IN EDUCATION AND EMPLOYMENT

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COMPARISON OF STANDARDS IN EDUCATION AND EMPLOYMENT

A. Introduction

To discover what is being done in the training and education of women in the Lutheran Church it is necessary to compare the various methods of training, and then to show similarities and distinctions, not only among the Lutheran groups, but also in contrast to ideals and practical usage by other church groups. It is helpful also to investigate the relative merit of suggestions by a policy making group like the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

Growth does not stop with the acceptance of a diploma or certificate, and so it is valuable to study a check list of possibilities for in-service training and growth after individuals are situated in a local congregation.

Because of the relationship between requirements, recruiting, and readiness this study will include also a comparison of various types of positions in the church staff vocations and how these positions are being filled.

As was indicated in the introduction, although the sources of information cover all of the church vocations for women in the Lutheran Church in America, this material is chosen with special reference to those who are working

with Christian education.

B. Comparison with Standards of Other Denominations

As a basis for conclusions regarding standards in the Lutheran Church this section will present, for comparison, statements on standards published by the NCCCUSA, by the Methodist Church, and by the Presbyterian Church, U. S. A.

1. General Statements by the National Council of Churches of Christ in the United States of America

A booklet published by the NCCCUSA, The Local Church Director of Christian Education, describes the responsibilities, relationships and qualifications of the person who directs the education program in the local congregation. This statement from the Division of Christian Education recognizes that minimum standards will vary somewhat from denomination to denomination, but that both the church and the director need to know what standards their own denomination has set. These are the suggestions which they present:

A director should have a bachelor's degree from a recognized educational institution. He should have also completed some graduate work. Some denominations specify a minimum of one year's graduate work. Others specify two years or a master's degree. At least one denomination encourages a three-year theological course beyond the college degree for persons who have the status of director of Christian Education. He should major in Christian Education in this graduate work, and should have actual practice in Christian education through supervised field work and apprentice training in local church work. Some denominations confer

the status of director on persons who lack part of this education but who have an unusually good background of experience.

The director may be ordained or not ordained, depending on his educational background, the policy of his denomination, and his personal inclination. Protestant tradition makes the pastor a teacher. It also gives the layman a ministry. In either case, the director's work is a legitimate Christian ministry.¹

Another publication from the same source acknowledges that because the office of director of Christian education is of such recent origin it has not been standardized as have the offices of other professional workers.²

2. Specific Statements by Other Denominations

These statements relate to the "certification" of Directors of Christian Education in the Methodist Church, and the "commissioning" of church workers in the Presbyterian Church, U. S. A.

a. The Methodist Church

This church group wishes to encourage qualified persons to enter the field of Christian education in the local churches. The General Board of Education of the Methodist Church brought to focus the deliberation of a number of years, and certification according to certain standards was approved in 1948. Lilla Mills from that office has written:

You will notice that a Master's degree is not required

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1. The Local Church Director of Christian Education, p. 14.
2. A Team, p. 5.

for a certified director of Christian education . . . We have over one thousand persons directing programs of Christian education in local churches. Of this number, only about three hundred and fifty are certified.¹

The General Conference has provided that the church's official record of its directors of Christian education shall be a roster included in the annual report of the conference board of education and published in the conference journal.²

In printed information concerning the certification of directors is noted:

The practice of designating as director of Christian education a person with inadequate preparation and experience has been unsatisfactory. We now have an official designation that may be applied. Persons who have been certified are officially known as directors of Christian education. Persons serving a local church in a similar capacity but who do not meet the standards and who have not been certified may be officially known as educational assistants. It is hoped that the office of educational assistant may be a stepping-stone to the office of director of Christian education as the individual progresses in educational background and experience and ultimately meets the standards.³

The standards for a director of Christian education in the local church as approved in 1948 are as follows:

1. Recognized Christian character, a pronounced desire to serve Christ and promote his Kingdom, attractive personality, leadership ability.
2. Physical and emotional fitness.
3. Bachelor's degree from an accredited college or

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1. Lilla Mills, personal letter.
2. Certification of Directors of Christian Education. Nashville, Tennessee, Department of General Church School Work, General Board of Education, The Methodist Church, 1953, p. 7.
3. Ibid., p. 9.

university. Under-graduate courses to include education and psychology where possible.

4. One year specialized study in religious education on the graduate level, in addition to the bachelor's degree.

5. Undergraduate or graduate courses to include: education, psychology, sociology, Bible, history and development of the Church, and theology or Christian doctrine.

6. Knowledge of the Methodist program of Christian education, including the literature and helps available, and experience in two or more age groups in a local church school.

7. One year as an educational assistant or in an administrative capacity in Christian education in a local church, or in a field clearly the equivalent.

8. Commitment to a self-directed program of study and improvement, such as (1) personal devotional life, (2) reading, including professional journals and magazines, (3) membership in professional group, local, denominational, or international, (4) attendance at schools and conferences on Christian education, (5) additional graduate study at intervals.

9. Written recommendations from five persons acquainted with individual's qualifications and experience, including a minister and two instructors with whom the applicant has studied.¹

b. The Presbyterian Church in the United States of America

The Presbyterian Church, U. S. A. is in the process of establishing a common practice throughout the church with regard to the ecclesiastical status of those engaging in church vocation other than the ordained ministry.

Dr. Paisley explains:

According to our plan, a Director of Christian Education should be a commissioned church worker, fulfilling all the qualifications as laid down in the Form of Government. However, at present, there is no official requirement that a person, man or woman, employed as a Director of Christian Education must necessarily seek commissioning, nor is there an ecclesiastical law requiring a local church to employ only those who are

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1. Ibid., p. 4.

commissioned church workers or in the process of becoming such. This has resulted in our Church's having a kind of normative plan generally recognized as good but by no means universally followed by local churches.¹

As this study is concerned with what is being done by Lutheran institutions of learning it is interesting to note what the Presbyterian Church considers the responsibility of its colleges:

Since 1950 the Presbyterian Church has officially recognized that Presbyterian church-related colleges, now 41 in number, should have a definite responsibility in the preparation of those desiring to be employed in the educational work of the church. A student therefore graduating from one of these colleges participating in plan and majoring in Christian education is officially approved as fulfilling the academic requirements for employment in the church as an Assistant in Christian Education. Standards have been adopted for colleges engaged in the preparation of Assistants in Christian Education. . . . Some twenty-five colleges are now participating in this plan.²

The assistant in Christian education is described as:

A person without full professional training, serving as assistant to a pastor or other officer responsible for the Christian education program. Preparation for this type of service requires a bachelor's degree with a major in Christian education and a minor in an allied field such as psychology, history, sociology, music, etc. . . . Experience in the summer program of Westminster Fellowship, such as conferences, caravans, work fellowships, is recommended to round out the student's background and training.³

The importance of high standards in the training of directors is also emphasized in the membership requirements

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1. Edward B. Paisley, personal letter.
2. Loc. cit.
3. T. Raymond Allston, The Director of Christian Education. Philadelphia, Pennsylvania, Board of Christian Education, Presbyterian Church, U. S. A., p. 15.

for the National Association of Directors of Christian Education in the Presbyterian Church in the U. S. A.

They indicate that in addition to thorough academic training it is important that the director enter upon his work with some measure of practical experience.¹

To become a candidate for the office of commissioned church worker, which includes director of Christian education, a person must be:

A member of the Church in full communion, who, believing himself to be called to a church vocation, is enrolled as such by a presbytery and under its direction pursues a course of study and of practical training to prepare himself for such a vocation. . . . After completion of educational preparation and satisfactory trial of their talents and fitness for the office, candidates may be so commissioned by the presbytery.²

The paragraph on educational requirements from Form of Government, Chapter XXIX, B, 3, is as follows:

The presbytery shall require a candidate for commissioning to show evidence of having received a bachelor's degree from an accredited college or university. He shall also give evidence of having completed at least two years of professional training in a recognized Presbyterian institution or shall offer an educational equivalent, judged satisfactory by the presbytery. He shall be examined in the Bible, the Confession of Faith, the nature, history, and mission of the Church, the polity and program of the Presbyterian Church in the United States of America, and in the field of his particular vocation. Any one or all of these examinations may be in writing if the presbytery so requires.³

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1. Cf. *ibid.*, p. 12.
2. *Steps to a Church Vocation*, p. 5.
3. *Ibid.*, p. 19.

3. Lack of Uniform Minimum Standards in the Lutheran Church in America

In sections D and E of Chapter I of this thesis¹ there is an explanation of the use of the term "parish worker" for the majority of the positions for women in the local Lutheran congregation. Also, it is explained how the diversity in requirements in individual churches has resulted in the employment of women with a wide variance in training and experience.

Without the use of the title Director of Christian Education there is also little attempt to demand that persons in charge of the Christian education program in the local church meet the sort of standards suggested by the NCCCUSA.

Section C of this chapter will reveal many of the differences in training offered, even for the diaconate. Along with this has continued a want of specific requirements in the education provided for future parish workers in the Lutheran institutions of higher learning. As one representative of the American Lutheran Church expresses it:

We have so few Directors of Christian Education that no specific course has been designed for them as yet. We suggest that people interested in this particular area take more educational courses as opportunity is open to them in their regular parish worker curriculum.²

The chaplain of one of the colleges of the

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1. Ante, pp. 12-21.

2. R. A. Vogeley, personal letter.

Augustana Lutheran Church suggests:

If we have a philosophy, it is that the person entering the service of the Church should be well and broadly educated and that this is perhaps the best training. In addition we suggest that the student minor in the Christianity Department.¹

The statements in a college catalog conclude:

Ever widening fields of opportunity for Christian service are attracting increasingly larger numbers of young people. The effectiveness of their service is greatly enhanced through specialized training. Whether their field of labor is to be within the confines of a local parish as parish workers or in the more extensive areas of home and foreign mission fields as missionaries, the basic courses necessary for their training are reasonably alike²

Recommendations beyond high school vary from two
years of Bible Institute training³ to a five-year curriculum in religious education leading to the degree of Master of
Science in Education.⁴

C. Comparison of Types of Training and Degrees Offered

In a formal fashion there are three ways which the Lutheran Church has to prepare women for parish work. The first is through courses in Bible and religious education offered in the colleges of the Church. The second is through the deaconess training schools, and the third is

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1. L. Dale Lund, personal letter.
2. Gustavus Adolphus College Bulletin, 1952-1954 Catalog. St. Peter, Minnesota, Gustavus Adolphus College, Vol. 51, No. 1, February 1954, p. 58.
3. Cf. Lutheran Bible Institute School Catalog for 1955-56 and 1956-57. Seattle, Washington, The Lutheran Bible Institute, p. 12.
4. Cf. Wagner College Bulletin, Catalog Issue 1955-56. Staten Island, New York, Wagner College, Vol. 34, No. 1, January 1954, p. 47.

through the theological seminaries of the Church.¹

Women are prepared for full-time service as teachers through the teachers' colleges, and the Bible Institutes give a special type of preparation for a general background to different paths of service. "A study of our church college curricula indicates an increasing number of courses being offered especially to meet the needs of those² interested in the church vocations."

1. Colleges

Each of the church bodies included in this study maintains colleges which offer similar and differing degrees, and courses of study which more or less prepare students for church staff vocations.

Of the colleges of the United Lutheran Church in America thirteen admit women, and eight of these are included in the information given in this chapter. Varying proportions of the colleges of other Lutheran bodies are mentioned here. A table in the appendix of this thesis³ gives a comparison of recommended curricula for women preparing for church staff vocations, especially that known as parish worker.

a. American Lutheran Church

Information here presented concerns the courses

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1. Cf. Mildred E. Winston, personal letter.
2. Bergstrand, Axelton and Manfred, op. cit., p. 16.
3. Post, p. 122 f.

at two schools of the American Lutheran Church, Capital University and Texas Lutheran College.

(1) Capital University

From the admissions department of Capital University comes the following paragraph concerning their parish worker's curriculum:

We have a four-year course here at Capital which includes a comprehensive major in Religion and Religious Education and a concentration in one of six areas: Sociology, Psychology, Music, Education, Religious Education and Business Education.¹

At the same school there is a course for the preparation of the Christian day school teacher. It includes a Bachelor of Science degree in the education curricula with electives preferably from religion, music,² fine arts, or social science.

(2) Texas Lutheran College

The catalog of Texas Lutheran College gives a detailed account of the duties of parish workers, and classifies them in four groups according to their chief responsibilities. Two courses for training are suggested, one for two years to lead to a Parish Worker's Certificate, and a regular liberal arts course of four years which yields a college degree. Courses in Christianity are basic and are supported by a minor and elective courses usually chosen

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1. James P. Shultz, personal letter.
2. Cf. Capital University Bulletin, Annual Catalog Number. Columbus, Ohio, Capital University, Vol. XXXIX, No. 2, May 1955, p. 51.

from the fields of sociology, psychology, speech, education, music, business administration, or even a foreign language¹ for special workers.

The curriculum for Christian day school teachers follows the outline for regular elementary school teachers with a B. S. in education plus twelve to eighteen semester² hours of Christianity courses.

b. Augustana Lutheran Church

Recommendations as well as requirements are given for courses at these colleges of the Augustana Lutheran Church, Augustana College, Gustavus Adolphus College and Upsala College.

(1) Augustana College

A faculty member of the Department of Christianity at Augustana College (Rock Island) explains:

At Augustana we have a program leading to a Bachelor of Arts degree with a major in Christian Service. . . . It is not a professional type of program but rather a general program with a liberal arts orientation. . . . Along with this major we strongly encourage the girls to take education courses, and in some instances they have had a double major, one in Christian Service and one in Education.³

The college catalog presents the major requirements this way:

24 hours requirements in Christianity

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1. Cf. Texas Lutheran College Bulletin, Catalog 1955-56. Seguin, Texas, Texas Lutheran College, Vol. XXV, No. 6, May--June 1955, pp. 49-53.
2. Cf. Adolph C. Streng, personal letter.
3. Kenneth Andeen, personal letter.

19 hours required supporting courses

23 hours recommended supporting courses

Not only has the college tried to present a training program which will meet the academic needs of the various lay services of the church, but it has also borne in mind that all its representatives on the home and foreign mission fields must have a distinctively Christian training.¹

(2) Gustavus Adolphus College

Gustavus Adolphus College commits itself to the following objective in developing Christian personality:

To foster a discerning appreciation of and devotion to the teachings and practices of the Lutheran Church, to develop lay leadership, and to inspire young men and women to consecrate time and talent to full-time service within the church program.²

After a description of the opportunity and necessary training for Christian service the college catalog suggests:

The student must determine a choice of major by the beginning of the junior year. If the special field of service is that of parish worker, an emphasis on Sociology and/or Social Work is desirable; if that of an educational missionary, emphasis on Psychology and Education are (sic) desirable. In either instance, the student should engage in sufficient study of piano or organ to be capable of accompanying hymn singing and of teaching and directing the singing of simple songs.³

(3) Upsala College

Information from Upsala College reveals they have

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1. Augustana Bulletin, Issue of the College Catalog. Rock Island, Illinois, Augustana College, April 1955, Series 50, No. 3, p. 65.
2. Gustavus Adolphus College Bulletin, 1952-54 Catalog. St. Peter, Minnesota, Gustavus Adolphus College, Vol. 51, No. 1, February 1954, p. 19.
3. Ibid., p. 58.

very few things that are set up particularly for people entering the church vocations. However, when they have correspondence with a student who is interested in one or another of the church vocations, a carefully detailed letter is written in which is suggested a four-year program of studies built around the general college liberal arts program. It is suggested that the student minor in the Christianity Department which means at least eighteen credits in the field of Christianity. Beyond this are recommended helpful courses in psychology, education, English or speech, social studies, and so on. A course entitled Church Vocations Seminar and another on Principles of Christian Education are helpful toward lay church leadership. Depending on the girl's or the man's aim in church work suggestions are made on typing, shorthand and office management, and possibly special work in the fields of music, drama or journalism "along with the liberal education which is our stronghold."¹

c. Evangelical Lutheran Church

Most of the colleges of the Evangelical Lutheran Church are included in this curriculum information from Augustana College, Concordia College, Pacific Lutheran College, and St. Olaf College.

(1) Augustana College

Augustana College (Sioux Falls) recognizes the fact

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1. Cf. L. Dale Lund, personal letter.

that the Church depends almost wholly upon its colleges to supply its growing need of trained personnel. Some of the objectives of the institution are:

A program to strengthen Christian faith and ideals of life is the foundation of personal and social integrity and usefulness. Augustana seeks to promote the Christian ideal of life through courses in Bible and philosophy, chapel exercises, church services, and various student religious activities.

An opportunity for young men to prepare for the study of theology and young women for direct religious service in the home and foreign fields,¹ and in general, for effective Christian citizenship.¹

Preceding the details of a suggested curriculum for parish work preparation, the catalog emphasizes that "properly qualified college graduates" have whole new² fields of Christian service opening up to them.

(2) Concordia College

The catalog of Concordia College (Moorhead) gives these ideas on Christian service:

Students who plan to enter full-time Christian service in such fields as Christian education, parish work, home or foreign missions are facing a challenge which today demands a broad and thorough preparation.

Realizing the growing demand for full-time Christian workers in the church, the College is prepared to recommend courses leading to the bachelor of arts degree in which emphasis is placed upon the training essential to Christian service. Students interested in preparing for this type of service are urged to seek the counsel of the Head of the Department of Religion.

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1. Augustana College Bulletin, Catalog Number. Sioux Falls, South Dakota, Augustana College, Volume 37, Number 2, p. 8.
2. Cf. *ibid.*, p. 51.

Majors or minors in the following fields are generally found to be most helpful: Education, English, History, Music, Philosophy, Sociology, Socio-psychology.

It is recommended that the student achieve proficiency in as many of the following fields as possible: typing and shorthand, applied music, speech, recreational leadership.¹

Further notes suggest frequent consultation with advisor and faculty members, and should a student desire a two-year course he should confer with the Head of the Department of Religion.²

(3) Pacific Lutheran College

The Pacific Lutheran College catalog recommends also that students consult and plan with faculty members of the department. On the parish education course are these suggestions:

Students desiring to enter parish work are encouraged to obtain the broad general education leading to the Bachelor of Arts degree.

Experience reveals that a parish worker is requested to perform duties in more than one field. Her responsibilities may be centered in one or more of these major areas: the educational work of the church, the directing of youth activities, church visitation, office and secretarial work, or directing the music activities of the church.

The selection of courses should be determined according to the type of work one desires.³

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1. Concordia College Record, Catalog Number. Moorhead, Minnesota, Concordia College, Volume 59, No. 1, January 1955, p. 93.
2. Cf. *ibid.*, p. 94.
3. Pacific Lutheran College Catalog 1955. Parkland, Washington, Pacific Lutheran College, Volume XXXV, No. 2, May 1955, p. 65.

Referring to the general program, and lack of a specific course outline for those going into parish work, especially considering educational work, a faculty member writes: "It would not be correct to say that a person could prepare to be a Director of Christian Education here at P. L. C."¹

(4) St. Olaf College

As a background for the Christian Education major which is offered at St. Olaf College it is helpful to see some of the aims and objectives presented in the school catalog:

As a college of the Lutheran Church it is loyal to the beliefs and practices of this church. In its religious teaching it emphasizes specific Lutheran doctrines and traditions. It also seeks to fit its students for constructive service in many important fields of Christian activity within the church as well as in the world at large. . . .

Believing that a Christian faith and a Christian ideal of life are the first requisites for personal and social usefulness, it seeks to use all proper means toward winning all those under its influence for Christ and His service and toward fostering a sound, sincere and fervent Christian life throughout its membership.²

The catalog description of the Christian Education major is as follows:

This program is set up with the church's need in mind: First, for those who wish to study Christian Education as part of the liberal arts course; second, for those

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1. Margaret D. Wickstrom, personal letter.
2. St. Olaf College Bulletin, Catalog Number. Northfield, Minnesota, St. Olaf College, Vol. II, No. 2, April 1955, pp. 21, 22.

who wish to prepare for the educational work of the church such as Directors of Christian Education, Youth Directors, Parish Visitors, Parish Social Workers. It also aims to prepare the student for work in both Home and Foreign Missions.¹

A brochure on Christian service opportunities which describes the suggested program of courses for this major at St. Olaf College includes the following paragraph:

The program of training for Christian service at St. Olaf emphasizes a broad liberal arts base and sufficient specialization in your major field to prepare you for immediate service within the Church. Enough flexibility is left in the schedule for you to choose elective courses in fields of special personal interest, and for you to complete a major in sociology, music or another related field, should you desire. Since a number of students anticipate further graduate school training in sociology or another related field, graduate school requirements are met in each under-graduate training program.²

d. Lutheran Free Church

Catalog information only was secured for this institution of the Lutheran Free Church, Augsburg College.

At Augsburg College the leading and motivating aim of the entire program is, "to see all things through the eyes of Christ."³

The course at this school marked for Parish and Missionary Workers has as its purpose the training of men and women for effective service in the Church at home or abroad. Upon satisfactory conclusion of the course the

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1. Ibid., p. 123.
2. Christian Service Opportunities in Parish Work and Music, Northfield, Minnesota, St. Olaf College.
3. Augsburg Bulletin, Catalog No. 1949-50. Minneapolis, Minnesota, Augsburg College and Theological Seminary, Vol. XII, No. 3, April 1950, p. 15.

student will receive the A. B. degree and also a certificate¹ indicating that he is a qualified parish worker.

The suggested schedule provides for a minor in Christianity, and makes it possible to plan for a major in History or English. It would be also possible to plan for a major in Christianity with a minor in some other field.²

e. Lutheran Church--Missouri Synod

In a listing of the colleges of this church body one only is referred to as providing training for parish workers.³ St. John's College has been training young women for this type of work for more than twenty years, and graduates are now serving in congregations in all parts of the United States as well as in the offices of the official boards and of educational and charitable institutions of the Church.⁴ In describing the parish worker program the college catalog states:

This program is designed for students who wish to prepare for the position of parish worker or pastor's secretary. The program emphasizes secretarial training and also offers courses in Education which aim to equip the student for service in the Sunday school, young people's work, and other educational activities of the congregation.⁵

The brochure on preparation for parish work indicates that the course of training comprises the first two

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1. Cf. *ibid.*, pp. 47, 48.
2. *Loc. cit.*
3. Cf. Walter Riess, personal letter.
4. Cf. *Preparation for Parish Work*. Winfield, Kansas, St. John's College, 1955.
5. *St. John's College Reporter*, Catalog Number. Winfield, Kansas, St. John's College, Vol. XXXIII, No. 8, June--July 1955, p. 24.

college years. The courses in Religion are designed to strengthen the student's spiritual life, and to equip her for her professional duties, and also included in the total program are cultural subjects to round out the student's¹ general education.

In concluding the suggested programs of study in this division of the catalog it is noted:

All students in programs preparing for religious service are also encouraged to acquire the ability to play piano or pipe organ, and are expected to belong to a choral organization, the local Walther League, and the Sunday School.²

St. John's College has also a program of teacher training to help supply Lutheran elementary schools. This will be reviewed in section two of division C in this chapter.

f. United Evangelical Lutheran Church

This church body has but one school of college level, Dana College. Dana College offers a four-year liberal arts (B. A.) program which is planned for those who intend to serve as part-time or full-time assistants to pastors. The course of study is intended to be general, yet it gives emphasis to those fields of training needed by parish workers. In statements regarding the parish worker's certificate it is contended that "experience has demonstrated that a four-year college course is the minimum

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1. Cf. Preparation for Parish Work, op. cit.
2. St. John's College Reporter, op. cit.

necessary for effective parish work."¹

It is further recommended in the catalog that:

Candidates for the Parish Worker Certificate select a major from the areas of Social Service, Music or Business education. Courses may be chosen in such a way that one is eligible for a teacher's certificate, secretarial work, or graduate study in social work or other fields in addition to the Parish Worker Certificate. A minor in Christianity, courses in shorthand and typing, and a language are required. Recommended electives are in the areas of art, music, education, English and psychology.

If the schedules permit, some of the required work in Christian Service Techniques, such as Christianity 207 and 210, may, upon recommendation of the instructors, be taken in the Department of Practical Theology of Trinity Seminary. Both the candidate and the program followed must be approved by the head of the Christianity Department before the Parish Worker Certificate will be granted.²

g. United Lutheran Church in America

The place of the colleges of this Lutheran body in the preparation of parish workers is described by Miss Winston:

Parish workers, although frequently inadequately prepared because of lack of course offerings, have gone into parishes as parish workers from our thirteen colleges. . . . You will notice three schools, Hartwick, Wagner and Wittenberg, as institutions that make a very special point of preparing parish workers. They have a total course on a four-year basis worked out for this purpose. The other institutions merely offer a few courses, if any, toward this end.³

(1) Carthage College

The Carthage College Christian Education Course

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1. Cf. Dana College Bulletin, Catalog Edition, 1955-56. Blair, Nebraska, Dana College, Vol. XXVI, No. 1, March 1955, p. 60.
2. Loc. cit.
3. Mildred E. Winston, personal letter.

is designed primarily for those who are interested in preparing for the educational work of the church, such as directors of Christian education, parish workers, youth directors, and missionaries. The course fulfills the requirements for a Bachelor of Arts degree, and it will also meet the needs of those who are preparing for graduate work in Christian education. The schedule provides for a major in¹ religion and minors in psychology and English.

The course has also a practical phase in which each person enrolled is expected to assume certain responsibilities in some assigned church in the various phases of² church work.

As a college of the Lutheran Church, Carthage regards "faith in Jesus Christ, the Son of God, as Lord and Savior, the foundation of the entire educational process."³

(2) Gettysburg College

Gettysburg College cooperates with the Lutheran Deaconess Training School at Baltimore in a five-year program for parish workers. The student takes three-years of work at Gettysburg carrying the equivalent of a major in sociology. The work completed in two years at the Deaconess Training School will be accepted as the equivalent of the final year in college. Gettysburg College does not recommend

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1. Cf. Carthage College Bulletin. Carthage, Illinois, Carthage College, Vol. XXXVII, No. 7, April 1955, p. 45.
2. Cf. *ibid.*, p. 65.
3. Cf. *ibid.*, p. 12.

emphasis upon Bible because the student receives the necessary training in Bible during the last two years of training at the Baltimore Motherhouse. Emphasis upon the basic social studies such as Sociology, Philosophy, and Psychology are¹ more important for her balanced preparation.

(3) Hartwick College

Hartwick College suggests a course for students who are majoring in religion who are going into full-time Christian service upon college graduation, or are going on to non-seminary graduate school. Suggested courses include six hours of Religious Education courses and about² eighteen hours in Religion courses.

(4) Midland College

Midland College has a four-year program designed to meet the need of many congregations for young women qualified to serve as full-time assistants to the pastors as parish workers, directors of religious education, or³ church secretaries. Training is available at Midland to place emphasis on the stenographic work, on the education courses, or on directing of youth programs and recreational activities. In some cases girls have taken the course which

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1. Cf. Gettysburg College Bulletin, Catalog Issue. Gettysburg, Pennsylvania, Gettysburg College, Vol. XLV, No. 2, February 1955, p. 54.
Cf. Charles R. Wolfe, personal letter.
2. Cf. Hartwick College Bulletin, Catalog Number 1954-55. Oneonta, New York, Hartwick College, Vol. 28, No. 1, March Quarter 1955, p. 54.
3. Cf. Midland College Bulletin, Catalog Issue. Fremont, Nebraska, Midland College, Vol. LII, No. 3, April 1955, p. 55.

involves some training at Midland and some training at the¹
deaconess training school.

(5) Newberry College

The Newberry College catalog gives as the purpose
of the courses offered in the field of religious education:

To discharge more fully the obligation of the Church-
supported college by providing the Church with a more
nearly adequate supply of trained leaders for the educa-
tional work of the local congregation. (These are) pre-
eminently practical courses, designed to provide not
only the necessary educational equipment, but also the
inspiration to utilize the equipment in the service of
the Church.²

The requirements for a major in Bible and Religious
Education include eight hours of specific Bible courses,
and a minimum of twelve semester hours from a group which
includes Religious Education, Ethics, Philosophy, and
Christian Religion.³ A two-year certificate course in the⁴
training of church secretaries is offered.

Special counsel is suggested:

Students who may be interested in teaching Bible in
the public schools are advised to consult the professors
in the Department of Bible and Religious Education in
regard to the courses which they should take in this
Department.⁵

(6) Roanoke College

Roanoke College presents a unique aspect for

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1. Cf. Ralph L. Ritzen, personal letter.
2. Newberry College Catalog for the 98th Session 1954-55.
Newberry, South Carolina, Newberry College, Vol 29, No. 1,
March 1955, p. 64.
3. Cf. *ibid.*, p. 59.
4. *Ibid.*, p. 66.
5. *Ibid.*, p. 67.

a church-related college. Just two religion courses, totalling six semester hours, are offered, and they are a requirement for any degree from the school. Courses in Sociology or the Social Sciences would be offered as a basis for parish work. With but one chapel service per week the pervading influence and the courses offered would not seem "on paper" to be much different from any small secular college.¹

(7) Wagner College

Wagner College offers three programs of study to the prospective church-worker:

1. The four-year curriculum in Religious Education, leading to the degree of Bachelor of Religious Education (B. R. E.).
2. The two-year curriculum in Secretarial Science, including courses in Christianity and Religious Education, leading to the degree of Associate in Applied Science (A. A. S.).
3. The five-year curriculum in Religious Education, leading to the degree of Master of Science in Education (M. S. in Ed.).²

Plan one is intended primarily to prepare the student for full-time service in the Church in such capacities as parish director of religious education or staff worker in student service. The candidate for this degree must complete the inter-departmental major in Religious Education, administered under the joint direction of the Department of Religion

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1. Cf. Roanoke College Bulletin, Catalog Number. Virginia, Roanoke College, Vol. XXXV, No. 2, February 1955, pp. 23, 96.
2. Wagner College Bulletin, op. cit., p. 47.

and Philosophy and the Department of Education and Psychology.¹
Major requirements for this degree include (1) a minimum of
40 hours in Education and Psychology, (2) 20 hours in Reli-
gious Education,² and (3) 12 hours in Religion.

Requirements for a combined degree in Religion-
Religious Education (A. B.) include 60 hours of required
courses, and 68 hours of major requirements and electives,
which must include a minimum of 18 hours in Religion, and
a minimum of 20 hours in Religious Education.³

There are several options available to the Master
of Science in Education degree (M. S. in Ed.). For example,
the student might receive the B. R. E. or B. S. in Ed. degree
at the end of the fourth year, and the fifth year would be
devoted to broadening and enriching his preparation both for
church work and for teaching. Or, he might be awarded both
the B. R. E. and the M. S. in Ed. degrees at the completion
of the five-year program.⁴

"The Wagner Way" explains:

Wagner believes that education and Christianity are
inseparable. It has always maintained that education
without Christianity is insufficient for the full develop-
ment of the individual. It encourages the growth and
maintenance of sound Christian conviction and its appli-
cation to everyday life.⁵

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1. Cf. *ibid.*, p. 47.
2. *Ibid.*, p. 117.
3. Cf. *ibid.*, p. 115.
4. Cf. *ibid.*, p. 47.
5. *Ibid.*, p. 9.

(8) Wittenberg College

Wittenberg College plans courses with the principle that every student needs a broad foundation of learning upon which to build his specialized career:

Knowledge of the world in which he lives, of himself, and of other living creatures; understanding of the heritage of a free society, and appreciation of the meaning and beauty of literature, art and music--¹ these are essential parts of a liberal education.

The course leading to the degree of Bachelor of Science in Religious Education prepares students to become lay workers in the church. Requirements for the degree may be met in four years on campus or in five years if certain requirements are fulfilled at a deaconess training school. The major requires 24 hours in Religious Education and Religion, exclusive of institutional requirements.²

Wittenberg College Prepares You declares: "An excellent department of education trains those who wish to become directors of religious education."³

2. Teachers' Colleges

The Lutheran schools characterized by this classification are all of the Lutheran Church--Missouri Synod. The academic dean of Concordia Seminary points out that

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1. The Wittenberg Bulletin, General Catalog Number for 1955-1956 and 1956-57. Springfield, Ohio, Wittenberg College, Volume 52, No. 1, January 1955, p. 15.
2. Cf. *ibid.*, p. 80.
3. Wittenberg College Prepares You for Church Vocations, *op. cit.*, p. 4.

this Church has two teacher's colleges preparing women for full-time work in the Church and nine junior colleges which¹ admit girls.

a. Concordia College, Austin, Texas

The Director of Teacher Training at Concordia, Austin, Texas states:

In order to become a regular certified teacher in our church, our girls will transfer to one of the teachers colleges in Seward or River Forest for their senior college work.²

b. Concordia College, Portland, Oregon

The secretary of the school at Portland writes:

Concordia, Portland, offers the first two college years for girls who wish to become teachers in the Lutheran Church--Missouri Synod schools. They then transfer to either Seward, Nebraska or River Forest, Illinois for summer school or additional work to complete their course.³

c. Concordia Teachers College, River Forest, Illinois

The basic curriculum of Concordia Teachers College, River Forest is described as follows:

To fulfill its purpose, Concordia Teachers College offers one basic curriculum in teacher training. The first two years are devoted to general education to prepare the student for the more specific teacher-training program. Specialization begins in the third year and continues through the fourth year. Students who complete the four-year course are granted the degree of bachelor of science in education. A three-year diploma is granted to those who desire it provided they have completed the prescribed curriculum. This diploma will be

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1. Cf. Arthur C. Repp, personal letter.
2. Les Bayer, personal letter.
3. Louise Schulz, personal letter.

discontinued after 1958.¹

The academic dean at the college informs us:

The course of training at the college is the standard four-year teachers college program with additional features. All students are required to take religion courses and instrumental music. The curriculum has a heavy emphasis on general education.²

d. St. John's College

St. John's College has for twenty years prepared young women to serve in the Christian day schools of the Church. At the Milwaukee Convention of 1950 the terminal training program for women teachers was given official recognition by Synod.³ The program is designed to prepare women teachers for the lower grades of Lutheran elementary schools. The course of studies in academic subjects is in general accord with the requirements of a two-year teacher training program preparing teachers for public schools.⁴

Under another plan in the same school, the transfer teacher training program is designed for students who will continue their preparation for teaching in Lutheran elementary schools in the Teachers Colleges of the Lutheran Church--Missouri Synod in River Forest, Illinois or Seward, Nebraska.⁵

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1. Concordia Teachers College Catalog 1955-1956. River Forest, Illinois, Concordia Teachers College, p. 39.
2. S. G. Huegli, personal letter.
3. Teacher Training for Lutheran Elementary Schools. Winfield, Kansas, St. John's College, 1955.
4. St. John's College Reporter, op. cit., p. 23.
5. Loc. cit.

3. Deaconess Schools

There are eight deaconess institutes where girls may receive the distinctive training preparatory to being set apart as a deaconess, and through which the candidate is educated or selected for a particular type of work suited to the capacity of the individual, and the need of the Church at the time. These schools, with their church body affiliation and an identifying letter are as follows:

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|-----------|---|------|
| (ULCA) | Baltimore Lutheran Deaconess School, Baltimore ,
Maryland | (B) |
| (UELC) | Eben-Ezer Mercy Institute, Brush, Colorado | (Br) |
| (LFC) | Lutheran Deaconess Training School, Chicago,
Illinois | (C) |
| (Syn Cnf) | Lutheran Deaconess Association, Fort Wayne,
Indiana | (FW) |
| (ALC) | Lutheran Deaconess Training School, Milwaukee,
Wisconsin | (M) |
| (Aug) | Immanuel Deaconess Training School, Omaha,
Nebraska | (O) |
| (ULCA) | Philadelphia Lutheran Deaconess School,
Philadelphia, Pennsylvania | (P) |
| (ELC) | Christian Service Institute, St. Paul,
Minnesota | (S) |

a. Training to Enter the Diaconate

Each of the deaconess schools has a characteristic plan for training girls to be deaconesses.

Reports from the findings of Dr. Richard C. Klick indicate that in the decade previous to 1949 marked changes had been inaugurated in the educational philosophy of these

institutions. The majority of the deaconess educational programs were being planned on a collegiate level, and emphasized the attainment of professional skills for efficient¹ Christian service.

Despite these improvements, as a result of a survey conducted by Sister Gertrude M. Hill in 1952, one of her conclusions was that:

The preparation of deaconess students for fields of service in the Lutheran Church of America has not adequately supplied the needs and demands of the Church, since the training has not kept pace with the trends of broadening fields of service in the Lutheran Churches.²

Theoretically the schools, except Brush and Chicago, provide the same basic training for every student the first year. In practice variations are allowed. In all the training schools capable students are encouraged and provided opportunities for advanced training. Brush indicated that their class and study schedules were comparable to upper high school standards, while the other schools rated theirs as comparable³ to colleges.

(1) Immanuel Deaconess Institute

In the Immanuel Deaconess Institute, training school for the Augustana Lutheran Church, preparation includes one year of general study, orientation, and practical

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1. Cf. Sister Gertrude M. Hill, The Selection, Orientation, and Preparation of Deaconess Students for Service in the Lutheran Church of America. A Thesis Presented in Partial Fulfillment of the Requirements for the Degree Master of Arts, Municipal University of Omaha, August 1952, p. 17.
2. Ibid., p. 10.
3. Cf. ibid., p. 55.

experience in all the fields of church service offered through the diaconate; at least one year of Bible school training; and one or two years of college work. Other special training or extension of any of these courses can¹ be given as indicated by individual needs.

(2) Christian Service Institute

Recently a new plan for the training of deaconesses in the Evangelical Lutheran Church was initiated under the Department of Christian Education. A deaconess from that department describes it this way:

The educational requirements for consecration as a deaconess is the baccalaureate degree from one of the colleges of the Church (or another approved institution of equivalent grade) with a minor from the Christianity department. This is to be followed by attendance at the Christian Service Institute held during the summer at Luther Theological Seminary in St. Paul, Minnesota. The Christian Service Institute is a program of graduate level seminars lasting for eight weeks²

A brochure on this new plan indicates that fields of study may include parish work, nursing, Christian education, social service, church music, or those courses which³ will lead to service on the mission fields of the church.

(3) Lutheran Deaconess Schools of the United Lutheran Church in America

Under the present program the Lutheran Deaconess Schools of Baltimore and Philadelphia have a "five year plan"

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1. Cf. Bergstrand, Axelton and Manfred, op. cit., p. 132.
2. Shirley Barns, personal letter.
3. Cf. Christian Service Institute. Minneapolis, Minnesota, Department of Christian Education, The Evangelical Lutheran Church, 1955.

by which a student may earn the Bachelor's degree as well as receive the professional training for parish work, director of Christian education, or the health and welfare services of the church. Three years are spent on the college campus and two years in the Deaconess Schools. These academic affiliations are with the following colleges which confer the

A. B., B. S., or B. R. E. degree:

Carthage College	Susquehanna University
Gettysburg College	Texas Lutheran College
Hartwick College	Thiel College
Midland College	Wagner College
Newberry College	Waterloo College
Pacific Lutheran College	Wittenberg College
Roanoke College	

It is interesting to note that these are not all ULCA affiliated schools.

(4) Synodical Conference Deaconesses

The course of study given student deaconesses at Valparaiso University is a full four-year college course with a major in Religion leading to the Bachelor of Arts degree. As Lutheran Deaconess Education (Synodical Conference) explains:

The first two years of college work are basic and much the same for all students in the College of Arts and Sciences. Specialization usually begins with the Junior year. Since student deaconesses are being channelled into various types of Church work--parish, missions, social service, etc., it follows that their academic work during their Junior and Senior years will vary somewhat and there it is advisable that no static curriculum be set up for these two years of

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1. Cf. Lutheran Deaconess Schools of the United Lutheran Church in America, Catalog 1954-1956. Ruxton, Maryland, The Baltimore Deaconess School, and Gladwyne, Pennsylvania, The Philadelphia Deaconess School, p. 16.

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Deaconess Education.

There are seven colleges of the Synodical Conference in widely separated areas of the country where, if they wish students may take the first two years of their university work as pre-deaconess students. They may then transfer to Valparaiso University.²

There are two exceptions to taking the full four-year Deaconess course at Valparaiso University and these associated colleges:

1. If a young woman has had professional training, such as a graduate nurse, she need take only one-year course, largely in the field of Religion, at Valparaiso University, to become a Deaconess.

2. If the Board of Foreign Missions approves some woman for service in the foreign field, she will take a one-year course in the Mission Department of Concordia Seminary, St. Louis, Mo., to become a Deaconess in our overseas missions.³

The "Informer" summarized the value of proper training for deaconesses:

Almost every deaconess is somehow engaged in teaching Christianity, but none of these deaconesses can teach without first having been taught themselves.⁴

In the appendix of this thesis is a chart, copied from Sister Gertrude's thesis, which gives evaluations by administrators of the training program of their respective deaconess training schools.⁵

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1. Lutheran Deaconess Education, op. cit., p. 8.

2. Cf. A Deaconess Quiz, question 33.

3. Lutheran Deaconess Education, op. cit., p. 9.

4. Deaconess Informer. Fort Wayne, Indiana, Lutheran Deaconess Association, Fall, 1955.

5. Cf. Sister Gertrude M. Hill, op. cit., pp. 56, 57. Chart, p. 120 f.

b. Training for Lay Work

Young women who do not intend to become deaconesses may apply for admission to the Baltimore or Philadelphia training schools. A unified program of training for deaconesses and other women church workers is directed by the Board of Deaconess Work.¹

Due to the specialized nature of the subjects taught it is required that each student have at least two years of college before entering the deaconess school. Since the Baltimore school specializes in the teaching of the Bible, Theology, and Christian Education, courses in these fields need not be included in the required sixty collegiate credits.²

Students for the diaconate are required to have a minimum of one additional year of clinical experience under the supervision of the school; other students are offered the same opportunity.³

4. Bible Institutes

Bible Institutes of the Lutheran Church may be conducted on a synodical or "non-synodical" basis. The Lutheran Bible Institute at Seattle which will be used for illustration here is a branch of the Lutheran Bible Institute

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1. Cf. Lutheran Deaconess Schools of the ULCA, op. cit., p. 2.
2. Cf. ibid., p. 28.
3. Cf. ibid., p. 2.

at Minneapolis, an independent organization.

The aim of the school is for a Bible-trained laity, no matter what the vocation of the individual. A diploma is granted when the student has completed the requirements for graduation. The credits are not transferable to a college. The school at Seattle offers two plans for study, the General Bible Course, and the Parish Workers' Course. Each course is for six quarters of fifteen hours each.

To Meet the Need explains the outline of courses for parish secretary or parish worker:

1. Systematic Bible Study (every book in the Bible is studied during the two year course).
2. Church Procedure (study of systems of filing, various types of church records, use of transcribing and addressing machines, stencil cutting and mimeographing).
3. Christian Service (study of social and welfare problems as related to reaching the socially unfortunate, both within and without the church).
4. Parish Work (lectures on the problems and duties of the parish worker with clinical application in actual home visitation, community surveys, youth work, teaching).
5. Distinctive Doctrines (to properly understand the spiritual background of church prospects).¹

Included also are courses on Christian education of the different age groups through various means in the church organization, and other courses in dealing with people in teaching the Bible.²

The catalog describes the Christian service

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1. To Meet the Need, op. cit.
2. Cf. loc. cit.

requirements:

In order to graduate from the two year course, it is necessary to have at least one hundred hours of Christian service credit. The purpose of this Christian service requirement is to afford the student opportunity to give expression of what he has received through the study of God's word.¹

5. Theological Seminaries

The majority of the seminaries of the Lutheran Church are open to men only, because the courses are in preparation for ordination. Seminaries of the Lutheran Church--Missouri Synod and the United Lutheran Church in America do admit women students.

a. Lutheran Church--Missouri Synod

Concordia Seminary at St. Louis, Missouri is the seminary of the Lutheran Church--Missouri Synod.

(1) Present Opportunities

Concordia Seminary has for some years admitted qualified women students who plan to serve in the mission field. These girls could not work for a degree since there were not enough courses for a sequence.²

(2) Proposed Plan

A sequence of graduate work is being planned which will lead either to a Master of Arts in Religion, or a Master of Religious Education degree, depending on future

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1. Lutheran Bible Institute School Catalog, op. cit., p. 25.
2. Cf. Arthur C. Repp, personal letter.

developments. Before this can be officially offered there must be clearance from the Synod at St. Paul (summer of 1956), and also from the American Association of Theological¹ Schools.

Such a sequence will be open to men or women who have the necessary prerequisites. An entrance requirement would be a Bachelor's degree with a minor in Religion. The teacher's colleges at River Forest, Illinois, and Seward, Nebraska, offer a Bachelor's degree which would satisfy these² requirements.

b. United Lutheran Church in America

Among the seminaries of the United Lutheran Church in America, Chicago and Gettysburg have made a special point of lining up regular courses offered to the entire student body into a form so that at the end of two years, plus a thesis, women students may receive a Master of Arts degree. Central, Hamma, and Pacific Seminaries have had a few women students, but they have not arranged a special program for them. The other seminaries have not been particularly³ interested in having women take courses leading to a degree.

(1) Present Opportunities

Professional or volunteer lay workers may take

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1. Cf. loc. cit.
2. Cf. A. C. Stellhorn, personal letter.
3. Cf. Mildred E. Winston, personal letter.

courses which will meet needs in their specific areas of Christian service. The general requirements for admission are the same as those for the Bachelor of Divinity degree. All courses in standard three-year theological programs, except preaching, are open to students studying for the Master of Arts degree. Chicago conducts an annual summer session, and also a Home Study Department, through which some course credits may be secured. Supervised field experience is an important part of the Gettysburg program.¹

(2) Proposed Plan

The Lutheran Theological Southern Seminary of Newberry, South Carolina, has announced that it will offer the degree of Master of Arts to students who fulfill the requirements. This will entail the addition of at least fourteen credit hours to the present curriculum which will be devoted especially to the training of women. The rest of the courses will be taken in conjunction with the B. D. and S. T. M. curricula with a core of approximately fifty-four credit hours required and the remainder chosen as electives in specialized fields. The special fields of study are Bible, Christian Education and Theology, and Social Studies. Supervised clinical training is planned for women who wish

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1. Cf. Chicago Lutheran Theological Seminary Record, op. cit., pp. 37, 43.
Cf. Lutheran Theological Seminary Bulletin, Catalog Number. Gettysburg, Pennsylvania, Lutheran Theological Seminary, Vol. XXXV, No. 1, February 1955, pp. 14, 15.

to specialize in parish work.¹

Roth writes:

Since it is our purpose at the Seminary to serve the educational needs of the Church we are building this program for the training of women on the most solid academic foundation possible.²

D. Continued In-Service Training and Growth

An individual working in the church needs to take time for learning and relaxation. These are means by which one may gain and grow, with others and while alone.

1. Recommendations by the National Council of Churches of Christ in the United States of America

This group recommends for the worker in the local church:

The schedule of every director should include some form of in-service training. This is important for even the well-prepared director. It is especially important for beginning directors and for people whose academic preparation is below the standard. The church should provide time and budget for its director to take part in at least one denominational and one inter-denominational conference or workshop each year. Here are some suggested training opportunities:

Denominational conferences or workshops for directors.
Meetings sponsored by the denominational directors' fellowship.
Meetings of state and local inter-denominational directors' fellowship.
Directors' Section of the Division of Christian Education of the National Council of Churches.
National Workshop for Directors, sponsored by the Committees on Leadership Education and Church

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1. Cf. Roth, op. cit.
2. Loc. cit.

School Administration of the Division of Christian
Education of the National Council of Churches.¹

2. Conferences and Workshops

The mutual exchange of ideas and helps on problems makes gatherings of workers helpful. The basis for calling such meetings varies as described in this section.

a. Inter-Denominational

The National Workshop for Directors of Christian Education as described in the brochure is "exclusively for those who are employed by a local church to give direction to its educational work."² This is carried on for one week during the summer at a camp in Wisconsin. Probably it can best be described by a statement from the Dean of Workshop:

The Workshop offers a rare opportunity for directors to pursue their own problems under guidance from effective and outstanding Christian education leaders. It also offers rewarding fellowship with like-minded people.³

b. Lutheran

(1) American Lutheran Church

The teachers of the Christian day schools of the American Lutheran Church have an organization, The Christian Day School Association. This association has an annual three-day convention which offers inspiration, professional growth, and fellowship. Also it offers opportunity for

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1. The Local Church Director of Christian Education, op. cit., p. 14.
2. National Workshop for Directors of Christian Education. Chicago, Division of Education, National Council of Churches of Christ in the USA, 1956.
3. Loc. cit.

teachers to assist in the development of a strong school
program in the Church.¹

(2) Augustana Lutheran Church

The constitution of the Association of Church
Staff Workers of the Augustana Lutheran Church provides
that a Church Workers' Institute shall be held bienially
in the even years.² In writing about one of these meetings
one parish worker termed it "spiritual refueling," and
indicated that such gatherings help to make one's work more
effective by assisting in evaluation and new insights in
work.³

Considering this sort of fellowships with other
workers one authority writes:

Congregations are constantly being encouraged to
send their staff members to these institutes with their
expenses paid and time spent in this way is not to be
considered as part of the church staff worker's vacation.⁴

(3) United Lutheran Church in America

Among other opportunities for inspiration and
information are summer sessions at the Baltimore Deaconess
School which may be termed refresher courses,⁵ and the

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1. Have You Considered Lutheran School Teaching as a Career?
op. cit.
2. Cf. Constitution of the Association of Church Staff
Workers of the Augustana Evangelical Lutheran Church.
3. Cf. Church Staff Worker Notes. Minneapolis, Minnesota,
Association of Church Staff Workers of the Augustana
Lutheran Church in America, Vol. V, No. 1, April 1954, p. 1.
4. Bergstrand, Axelton and Manfred, op. cit., p. 32.
5. Cf. Biennial Convention Minutes of the ULCA, 1952, p. 887.

"Council of Women" which is a retreat for a day of spiritual refreshment and fellowship. This latter meeting is for any ULCA women serving the Church in a full-time capacity. In 1955 this also was held at the Baltimore Deaconess School.¹

3. Other Formal Training

A variety of ways for formal training requires less time away from the place of service. Some means may even be pursued during leisure time.

a. Summer School

Among opportunities for "credit courses" which may be pursued during the summer are those offered by the seminaries. Examples are the school at Concordia Seminary for pastors, graduate students, and professional church workers,² and the summer sessions at Chicago Seminary where³ there are two terms of three weeks each.

The Lutheran Bible Institute at Seattle also offers courses, and they recommend combining a vacation period in⁴ the Pacific Northwest with profitable study.

b. Evening School

The Lutheran Bible Institute at Seattle conducts

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1. Cf. Catherine Herzel, Announcing the Eighth Council of Women. Ruxton, Maryland, Board of Deaconess Work, Baltimore Deaconess Home and School, 1955.
2. Cf. Concordia Theological Seminary Catalog, op. cit., p. 78.
3. Cf. Chicago Lutheran Theological Seminary Record, op. cit., p. 43.
4. Cf. Lutheran Bible Institute School Catalog for 1955-56 and 1956-57, op. cit., p. 14.

evening school during the fall, winter and summer quarters.¹
The offerings of the local community will of course determine what may be studied in this way.

c. Correspondence School

(1) Concordia Seminary

Concordia offers courses from the six departments of study at the seminary to pastors, missionaries, parochial school teachers, theological students not in residence at a seminary, and other bona fide professional church workers, male or female. Normally the minimum requirement for admission will be graduation from a junior college or its equivalent.²

(2) Chicago Seminary

The Home Study Department of this seminary offers graduate courses to students duly enrolled in the graduate school. The student may register for only one such course at a time. The seminary's aim is to give the student a thorough grounding in the body of literature relevant to a particular course.³

(3) Concordia Teachers College

Concordia Teachers College at River Forest, Illinois, offers correspondence courses which have been developed primarily to meet the needs of Lutheran teachers. These needs

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1. Cf. loc. cit.

2. Cf. Concordia Theological Seminary Catalog, op. cit., pp. 73, 76.

3. Cf. Chicago Lutheran Theological Seminary Record, op. cit., p. 44.

include varied professional requirements as well as general¹
education.

(4) Lutheran Bible Institute

For a nominal enrollment fee the Lutheran Bible Institute offers several courses in either New Testament or Old Testament studies. Each student may determine his² own speed and time involved in completing a course.

4. Personal Study

In a portion devoted to "Your Personal Devotional Life" one book indicates that the first business of the life of a church staff worker is daily growth in the grace and knowledge of Christ. It suggests that no matter how busy or demanding the schedule may be it is essential that the³ worker devote time to personal devotion.

In a later chapter the same book emphasizes the added zest for life which may be secured through reading⁴ and hobbies.

In being part of A Team this booklet urges on the educational worker the necessity of keeping abreast of the latest developments and materials in Christian education, and in turn bringing these things to the attention of the

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1. Cf. Concordia Teachers College Catalog 1955-56, op. cit., p. 79.
2. Cf. Lutheran Bible Institute School Catalog 1955-56 and 1956-57, op. cit., p. 21.
3. Cf. Bergstrand, Axelton and Manfred, op. cit., p. 22.
4. Cf. ibid., p. 31.

pastor, the Sunday school superintendent, and other educational leaders. Part of this may be achieved through the reading of books and magazines in the field of Christian¹ education.

Stimulating friendships and contacts with significant² people may be aids to development of the individual.

E. Comparison of Requirements for Various Types of Positions

The congregations which are calling girls to serve as parish workers, and in other capacities, have divergent ideas as to what is expected in these individuals. The recommendations and the actual ways in which girls have prepared for this work help to reveal some of the reasons for the varying opinions.

1. Types of Job Openings

As was expressed in the section on "The Need" in Chapter I of this thesis there are many unfilled positions for church staff workers. Each local congregation is different in its requirements; every pastor is different in his demands; and each individual worker is different in her capacity and capability.

Of thirty church staff worker openings in the Augustana Lutheran Church in March 1955, the following

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1. Cf. A Team, op. cit., p. 11.
2. Cf. The Local Church Director of Christian Education, op. cit., p. 13.

combinations were listed which included parish education:

- 2 - director of religious education
- 1 - office work, youth work, and religious education
- 1 - visitation, youth work, and religious education
- 1 - office work, visitation, and religious education
- 1 - youth work and religious education
- 8 - included parish work which probably indicated some responsibility for religious education.¹

The types of positions open in church vocations as listed in a brochure on opportunities are: Home Missions, Foreign Missions, Diaconate, Elementary Teacher in a Lutheran Day School, Director of Christian Education, Music, Parish or Lay Visitor, Parish Secretary, Parish Work, Religious Counselor on a University or State College Campus, Social Work,² and Youth Director.

2. Recommendations by the Church Body Placement Services

The church bodies arrange for systems of uniting the trained worker with the job opening. Various plans are used to determine the necessary qualifications for placement.

a. Youth Office of the Augustana Lutheran Church

The Youth Office of the Augustana Lutheran Church, which serves as a placement service in that church body, has the following results from a number of polls on the line-up of courses in preparation for parish work:

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1. Cf. Church Staff Worker Openings in the Augustana Evangelical Lutheran Church. Minneapolis, Minnesota, Board of Youth Activities, March 3, 1955.
2. Cf. Christian Service Opportunities in Parish Work and Music, op. cit.

Bible and Doctrine and Church History--It is vital and basic to know the teachings and history of our Church. Only as a Parish Worker knows the Word of God does she have anything to share.

English, Public Speaking, Journalism--The ability to read, speak, and write well is invaluable.

Psychology and Sociology--Psychology, especially of children and adolescents will help one gain a wise understanding of people and how to deal with them. Studying the problems of group living in sociology will aid in organizational work.

Business Training--A Parish Worker should be able to type. Training in office procedures and shorthand is helpful also.

Education--A Parish Worker must not only be able to teach in the Sunday school and confirmation classes, but also know how to teach teachers and lead leaders and counsel counselors. Rather than doing the work herself, she should be training a corps of leadership within the congregation which will continue to serve long after she may have become a Christian homemaker or moved to some other place of service.

Music--knowledge of music is not necessary, but helpful.

Group Youth Work--The courses in youth leadership at some of our church colleges and at the Lutheran Bible Institute offer excellent training.

Ability to Direct Drama, Group Recreation, Athletics--Any special experience and skills such as these are useful.¹

b. St. John's College and Lutheran Bible Institute

Parish workers who take their training at either St. John's College or Lutheran Bible Institute may be placed through requests that come directly to the institution. This is of benefit to both the student and the employing

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1. Sandberg and Bergstrand, op. cit., p. 34.

church, for the school knows the characteristics of the student which will help her to fit into the particular congregation situation.

c. Concordia Teachers College

Concordia Teachers College maintains a Teacher Placement Service. The Synodical Board of Assignments determines where the graduates are to serve. The college, through its Placement Officer, supplies information to the Board. The college keeps itself informed about the needs and requirements of the field and the welfare of its graduates. Because the need for teachers is too great to be filled by graduates of the teachers colleges, Synod has requested the college to permit undergraduates to volunteer for temporary or supply teaching service.¹

3. Actual Educational Backgrounds of Present Parish Workers

The authors of the book, Who Will Go? indicate the following:

A rapidly increasing number of our Parish Workers are college graduates; some have had a couple years of college; some have had deaconess training; others have had Lutheran Bible Institute training; quite a number have been public school teachers; some have had business school or music training; many have combined a year or two at college with a year or two of Bible school or business.²

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1. Cf. Concordia Teachers College Catalog 1955-56, op. cit., p. 18.
2. Sandberg and Bergstrand, op. cit., p. 34.

Church staff workers who attended an institute in 1950 bear this out. Answers to a questionnaire revealed that almost all of the group had experience in other fields before going into church work. Educational backgrounds were quite diverse, and probably some of this was compensated for by actual experience in dealing with people in a variety of circumstances. Five stated that they had had graduate work, while four years previously in a similar group no one had had graduate work; 44% were college graduates; 21% had one to three years of college work; 31% had Lutheran Bible Institute training; and 4% had miscellaneous training¹ (business school and deaconess training).

4. Variety of Ways of Achieving Requirements at Present

From the results of this study it can be determined that there is a variety of ways and combinations of ways to achieve the necessary training and education to satisfy present requirements for the church staff vocations. Institutions of the Church which may contribute to this preparation are Junior Colleges, Colleges, Teachers Colleges, Universities, Deaconess Schools, Bible Institutes, and Theological Seminaries.

Preparation begins with the influence of a Christian

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1. Cf. Lorraine Bergstrand, Parish Worker's Shop Talk. Minneapolis, Minnesota, Digest of the Third Youth Directors' Institute, The Board of Youth Activities, Augustana Evangelical Lutheran Church, January 9, 10, 1950.

home. The Church with its program of Christian education in the Sunday school, daily vacation Church school, confirmation class, Bible class, and Luther League conducts an intensive training program for those who come under its influence at an early age. In addition, attendance at and participation in Bible Camp, Leadership Schools, and Youth Conference activities all are a means of preparation for future service.¹

The individual must be taken into consideration in making decisions as to the means of acquiring the tools for the task.

F. Summary

A comparison of standards in education and employment for women in the Lutheran Church compared with statements of some of the other leading denominations makes it evident that other denominations have formulated standards much more clearly than has the Lutheran Church. However, both groups used for comparison, The Methodist Church and The Presbyterian Church, U. S. A., admit readily that theory and practice do not always coincide.

The Lutheran Church provides training through its colleges and teachers colleges, deaconess training schools, and theological seminaries. The Bible institutes give a

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1. Cf. Bergstrand, Axelton, and Manfred, op. cit., p. 15.

special type of preparation with non-transferable credit. The college degrees are usually based on a general program with recommended emphasis on religion, social sciences, psychology, education, and English. Advice and counsel are offered by faculty members to provide for individual differences in aptitude and goals. With variation in the courses the aim is to prepare the individual for effective Christian service.

The deaconess training schools provide training which is on a college level, and the Lutheran Training School at Baltimore cooperates with several colleges in training young women who do not enter the diaconate, as well as those who become deaconesses.

The curriculum for Christian day school teachers follows the outline for regular elementary school teachers plus Christianity courses.

The majority of the seminaries of the Lutheran Church are open to male students only. Seminaries which admit women rarely arrange courses specifically aimed at preparation for direction of Christian education program, but changes being made at the present time indicate that more attention will be given to this in the near future.

Continuing growth is essential for the trained person after she assumes responsibility in a local congregation. Aids to this are conferences and workshops, summer sessions at seminaries and Bible institutes, evening school,

and correspondence school, all of which are provided through some branch of the Lutheran Church. Personal study, too, is important in this continuing growth.

There are many positions open for church staff workers. Requirements vary according to the needs of the local congregation, and the sort of assistance which the pastor desires. Placement services of various church bodies recommend a broad scope of preparation including religion courses, English, education, psychology, and sociology. Music and ability to direct recreation activities are very helpful. The placement service tries to match the abilities of the candidate with the needs of the organization which calls for assistance. Present church staff workers have a broad background of previous experience and variety of formal training.

CHAPTER IV
GENERAL SUMMARY AND CONCLUSIONS

CHAPTER IV

GENERAL SUMMARY AND CONCLUSIONS

The general summary and conclusions will be approached from the point of the original problem and procedure, a summary of findings, and conclusions drawn from this information.

A. Restatement of the Problem and Procedure

The problem under consideration in this study has been to determine what is being done among the Lutheran Churches in America to equip women for work in Christian education on a professional basis.

To get background information there was first a study of the previous history and the present need for women in the church vocations.

It was necessary to discover the professional standards for women workers among Lutherans and compare them with those of other denominations, and also to indicate proposed standardization and changes.

Standards of education and employment were compared among Lutheran groups and with other denominations. This helped to determine the part of training offered, and the variety of ways in which a woman may prepare for full-time work in the Church.

Ways were found which the individual could use as aids in continued growth on the job after most formal training would be halted.

Finally, there was a comparison of the ideals and of the actual demands for academic background for women to be employed in the Church.

B. Summary of Findings

It was pointed out that the European background of the Lutheran Church in America may be a determining factor for the use which has been made of the talents of women in the Church in the United States. The demand for workers was declared to be great, in fact insatiable at the present time.

Other denominations were seen to have more clearly cut standards of work classifications than the Lutherans. However, it was admitted that setting up standards and enforcing them are not the same. Responsible individuals within the Lutheran Church have seen the need for establishing standards and progress is being made in that direction.

Comparison of standards of education and employment revealed that the Lutheran Church provides training through colleges, teachers colleges, deaconess training schools, and theological seminaries. The aim is to use a variety of ways to prepare the individual for effective Christian service.

In-service training and growth is promoted by the conferences and workshops of each group, and summer sessions and evening classes at seminaries and Bible institutes. The personal study of the individual also is important in this growth.

Church staff workers lack uniformity in background and training, but no more so than the diversity in requirements of local congregations as reflected in the calls from the placement services.

It was established that this diversity will continue as long as the demand for women workers in the Church so far exceeds the supply of those adequately prepared. The disparity continues between the ideal of how a woman should be educated for this work, and what is actually demanded.

C. Conclusions

The material examined in this thesis reveals the variance in standards and requirements for service in the Christian education program of the Lutheran Church in America.

However, the research also shows that most of the church-related institutions of higher learning are offering classes, if not courses, to women who wish to have a more professional approach to this vocation. It is not clear how soon the gap will be closed between job openings and job appointments so that more attention may be given to the

standardizing of requirements.

Also, the current changes and proposals indicate that the Church is now aware of its duty in the adequate preparation of women for the responsibility of directing programs of Christian education in the local congregations.

The need is acknowledged to be great, and the differences in qualifications alleged to be required are no greater than the differences in the individuals who will fill the need.

Currently, it appears that it is imperative that everyone who is concerned about the proper performance of the Christian education departments of the local churches continue to strive to get qualified young women to take advantage of the best courses which the schools now offer so that the Boards of Higher Education will be encouraged to expand and develop all training programs for preparing women to direct, in a professional way, the Christian education work in the Lutheran Churches in America.

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APPENDIX

ADMINISTRATORS' EVALUATIONS OF TRAINING PROGRAMS
OF DEACONESS TRAINING SCHOOLS

Evaluations	Training Schools									Total
	B	Br	C	FW	M	O	P	BP		
Class and study schedules comparable to upper high school standards		1								1
Class and study schedules comparable to colleges	2			1	1	3	1	2		10
Adequate library facilities	2		1	1			1	2		7
Library facilities somewhat adequate, could be improved		1			1	2				4
Inadequate library facilities						1				1
Organization and administration of curriculum comparable to levels and standards of church colleges	2			1		1		1		5
Attempting to bring organization and administration of curriculum up to church colleges' level		1	1		1	2	1	1		7
System or training develops students in best way possible	2			1						3
System somewhat satisfactorily develops students in best possible way		1	1		1	3	1	2		9
Hindrances in orientation and training program in developing wholesome Christian personalities	1						1	1		3
No hindrances in orientation and training program in developing wholesome Christian personalities	1	1	1	1	1	3				8
Students not adequately trained in counseling procedures and techniques before serving in guidance capacities	1	1	1	1	1	1	1			7
Students not trained in counseling procedures and techniques before serving in guidance capacities						2		2		4

ADMINISTRATORS' EVALUATIONS OF TRAINING PROGRAMS
OF DEACONESS TRAINING SCHOOLS (continued)

evaluations	Training Schools									Total
	B	Br	C	FW	M	O	P	BP		
No courses in Personnel management and maintenance work provided those entering that service		1	1	1	1					4
Opportunities for student to evaluate each course and work experience during first year training	1	1					1	1	2	6
Opportunities not offered students to evaluate each course and work experience			1	1	1	2				5
Conditions not adequately met in training program:										
Religiously equipped				1			1	1		3
Professionally skilled		1	1	1			1	1		5
Socially adjusted		1	1		1		1	1		5
Culturally informed		1	1		1		1	1		5
Conditions to be met to measure up to needs and desires of Lutheran Church for services of deaconesses:										
Religiously equipped	2	1	1	1	1	3	1	2		12
Professionally skilled	2	1	1	1	1	3	1	2		12
Socially adjusted	2	1	1	1	1	3	1	2		12
Culturally informed	2	1	1	1	1	3	1	2		12
Emotionally adjusted				1						1
Large measure common sense						1				1

Key to letter identifying Deaconess Training School

(B)	Baltimore Lutheran Deaconess School, Baltimore, Maryland	(ULCA)
(Br)	Eben-Ezer Mercy Institute, Brush Colorado	(UELC)
(C)	Lutheran Deaconess Training School, Chicago	(LFC)
(FW)	Lutheran Deaconess Association, Fort Wayne, Indiana	(Syn Conf)
(M)	Lutheran Deaconess Training School, Milwaukee, Wisconsin	(ALC)
(O)	Immanuel Deaconess Training School, Omaha, Nebraska	(Aug)
(P)	Philadelphia Lutheran Deaconess School, Philadelphia, Pennsylvania	(ULCA)

This chart is from the thesis of Sister Gertrude M. Hill.

0 - No Credit
Required Course

FIRST YEAR

English
Religion
Science
Language
History
Speech
Sociology
Psychology
Music
Mathematics
Typewriting etc.
Physical Ed.
Group Recreation
Orientation
Personal Care
Electives

English
Religion
Language
History or Economics
Speech
Psychology
Sociology
Philosophy
Science
Music or Art
Education or R.E.
Shorthand or Business
Physical Education
Electives

	Augsburg,	Minneapolis	LFC
6	6	6	Aug
6	6	6	Rock Island Aug
6	6	6	Augustana, Sioux Falls ELC
6	6	6	Capital, Columbus ALC
6	6	6	Carthage, Carthage ULCA
6	6	6	Concordia, Moorhead ELC
6	6	6	Dana, Blair UELC
6	6	6	Gettysburg, Gettysburg ULCA
6	6	6	Gustavus, St. Peter Aug
6	6	6	Hartwick, Oneonta ULCA
6	6	6	Midland, Fremont ULCA
6	6	6	Newberry, Newberry ULCA
6	6	6	Pacific Luth., Parkland ELC
6	6	6	Roanoke, Salem ULCA
6	6	6	St. Olaf, Northfield ELC
6	6	6	Texas Lutheran, Seguin ALC
6	6	6	Wagner, Staten Island ULCA
6	6	6	Winberg, Springfield ULCA
6	6	6	St. John's, Winfield Mo.
6	6	6	Texas Lutheran, 2-yr. ALC
6	6	6	Wagner, 2-yr sec. ULCA

RECOMMENDATIONS FOR COLLEGE COURSES
PREPARATORY TO PARISH WORK
(continued)

THIRD AND FOURTH YEARS		Augsburg, Minneapolis	Rock Island	Sioux Falls	Columbus	Carthage	Moorhead	Blair	Gettysburg	St. Peter	Oneonta	Fremont	Newberry	Luth. Parkland	Salem	Northfield	Seguin	Staten Island	Springfield
		LFC	Aug	ELC	ALC	ULCA	ELC	UEL	ULCA	Aug	ULCA	ELCA	ULCA	ELC	ULCA	ELC	ALC	ULCA	ULCA
Education	3	3	3	6	6	3	2	3	3	4	6					7	3	5	
Christian Education	6	4	6	6	3	6	2	20	4							8	9	20	12
Religion	6	16	8	10	9	8	2	3	4			4	6	6		6	3	3	12
English	7				3	2													
Speech				2	2	2					6								6
Music or Art	2	5	2	4	4	2			2							6			6
Sociology	9	3	6	6	3	3	8		8		6	6		12		6	12	6	
History				3	3		6				2	3				6			
Psychology	3		3	3	9		6	6	6	3	3	3	6	3			3	6	6
Philosophy		3	9	3	9	2	6					6		12			6	6	3
Language												8							
Science												8							
Business									5			8							
Group Recreation		3																	
Electives	28	21	27	21	14	12	34	0	3	3	18	30	54	36	20	28	0	16	