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AN ANALYSIS AND CRITICISM OF THE  
QUALIFICATIONS, TRAINING AND PRESENT NEEDS OF  
RELIGIOUS EDUCATION LEADERS OF ADOLESCENTS  
IN PROTESTANT CHURCHES OF MANHATTAN ISLAND.

A Thesis Submitted in Partial  
Fulfillment of the Requirements  
for the Degree of  
Master of Religious Education

By

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To

Walter E. Bachman

and Henry W. Mack

Faithful Leaders of Those

Who are Training for Service

in the Field of

Christian Education.

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## Introduction

### I. THE PROBLEM

The problem is to make a study of the present status of Religious Education Leaders of Adolescent Young People in protestant churches of Manhattan Island. An attempt is made to present and analyse the leader's qualifications for religious work with young people. The study is made, first, through an analysis of the denominational standards for leadership and, second, through a survey conducted in selected churches of Manhattan. From the combined results of the analysis and survey, a set of standards is recommended for the leadership qualifications of Religious Education Leaders of Adolescent Young People.

### II. THE NEED FOR THE STUDY

Justification for this study lies first in the local church situations to which leaders are being called. The physical, mental, moral, social and spiritual needs and interests of adolescent young people are demanding a high grade of Christian Program and Leadership. The need calls for specialized training, first to understand the young people themselves, and second to construct and carry out an adequate program for them. There are indications that the leadership is not adequately meeting these needs. Hence this study of the leadership qualifications has been undertaken.

### III. THE SOURCES FOR THIS STUDY

The present study is based on a survey carried on in the churches of the leading denominations of Manhattan, combined with data from corresponding denominational boards and the International Council of Religious Education.

### IV. THE METHOD

The method of the survey consists in a study of leadership training programs of the leading denominational boards. On the basis of this study a questionnaire was made to further survey representative protestant churches of Manhattan Island.

#### A. Selection of Denominations

To ascertain what denominations should be included in the present study, the Eagle Almanac, for 1929, was consulted as to the number of contributing members in the various denominations of Manhattan Island. Eleven of the leading denominations, plus the interdenominational group, were selected as a basis for the survey. These are listed on the following page according to their size in membership. (Figure 1.)



Figure 1.

## Selected Denominations of Manhattan

The Denominations	No. of Churches	No. of Contr. Members
1. Protestant Episcopal	63	35,858
2. Presbyterian	44	29,189
3. Baptist	34	18,790
4. Lutheran	33	14,250
5. Methodist Episcopal	20	11,280
6. Reformed in America	16	5,215
7. Congregational	6	3,176
8. Reformed in the U. S.	2	382
9. Evangelical	2	413
10. United Presbyterian	2	313
11. Disciples of Christ	2	550

B. Information Requested

When the eleven denominations had been selected, letters were sent to the Educational Department of the denominational boards, requesting information concerning their Leadership Training Program. A similar request was sent to the International Council of Religious Education.

C. Questionnaire Formulated

The next step in carrying on the study of Leadership of Young People in the selected churches was to build a questionnaire. This was submitted to a group of representative churches on Manhattan Island. The survey blanks were divided into two sections. One was a preliminary sheet that was sent to the pastor. This was for the purpose of securing the names and addresses of the leaders in young people's work. The other section of the questionnaire pertained to the workers' qualifications for leadership in respect to their training and experience.

The questionnaire was based on the standards for leadership set forth by the International Council of Religious Education and the denominational boards. The questions in general, were organized under four main headings, namely: General Information, Educational Preparation, Experience in Religious Work, and present work, including questions on library facilities, reading, valuable books on Young People's Work, major problems, aims, and the number of young people under the individual's leadership. A set of the questionnaire with the preliminary sheet will be found on the following pages.

D. The Preliminary Sheet and Questionnaire Blanks

Presented

A SURVEY OF THE PROGRAMS OF RELIGIOUS  
EDUCATION FOR YOUNG PEOPLE IN MANHATTAN.

(Approximate ages to be studied; middle adolescence, seniors- 15-17 years;  
later adolescence, Young People - 18-24 years.)

Date \_\_\_\_\_ Church \_\_\_\_\_ Address \_\_\_\_\_

List the middle and later adolescent groups in your church under the  
following headings:

Young People's Organizations.	: Name of Adult : leader	: Address of adult : leader	: Meeting, day: : and hour.	: Average : ages
1. S.S. Classes	:	:	:	:
	:	:	:	:
	:	:	:	:
	:	:	:	:
	:	:	:	:
	:	:	:	:
	:	:	:	:
2. Senior Society:	:	:	:	:
	:	:	:	:
3. Young People's:	:	:	:	:
Society	:	:	:	:
	:	:	:	:
4. Week day clubs:	:	:	:	:
	:	:	:	:
	:	:	:	:
	:	:	:	:
	:	:	:	:
5. Other Groups	:	:	:	:
	:	:	:	:
	:	:	:	:
	:	:	:	:
	:	:	:	:

A SURVEY OF THE QUALIFICATIONS OF RELIGIOUS  
EDUCATION LEADERS OF YOUNG PEOPLE IN MANHATTAN.

Date \_\_\_\_\_ Church \_\_\_\_\_ Address \_\_\_\_\_

<u>Young People's Workers</u>	<u>Name</u>	<u>Address</u>
1. Director of Religious Educ.	_____	_____
2. Leader of Young People's Work	_____	_____
3. Teacher of Y.P.'s Class	_____	_____
4. Pastor (if no other)	_____	_____
5. Other worker	_____	_____

General Information:

1. What are your direct contacts with your young people? \_\_\_\_\_

2. Years of experience with young people on salary basis \_\_\_\_\_

3. Present Salary \_\_\_\_\_ 4. Age \_\_\_\_\_; 5. Sex \_\_\_\_\_;

6. Married or single \_\_\_\_\_; 7. Race \_\_\_\_\_

8. Amount of work (full or part time) \_\_\_\_\_

9. If part time, state nature of other work \_\_\_\_\_

Educational, religious and professional preparation:

<u>Institution</u>	<u>Name and location</u>	<u>Years</u>	<u>Degree or Diploma</u>
1. High School	_____	_____	_____
2. College	_____	_____	_____
3. University	_____	_____	_____
4. Professional	_____	_____	_____

Special religious training other than above (Bible classes, community training school)

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

Along what line or lines do you feel a need for further training? \_\_\_\_\_

Experience in religious work:

<u>Kinds of experience:</u>	<u>: Years of experience</u>
a. _____	_____
b. _____	_____
c. _____	_____
d. _____	_____

What books have you found most valuable in your work with adolescents? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Has your church a good library? \_\_\_\_\_ Used most by leaders \_\_\_\_\_ or  
Young People. \_\_\_\_\_ What religious periodicals do you read fairly  
regularly, if any? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

What do you consider to be your major problems in working with young  
people? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Approximate number of young people worked with per week \_\_\_\_\_  
What do you consider to be your aims or objectives regarding these  
young people? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

### E. Selection of Churches

The selection of the churches for the survey was made from a wide-spread area representing the geographical location and the denominations as fairly as possible on Manhattan Island. It was found that through several students of The Biblical Seminary about twenty individual churches could be reached. This list of churches was supplemented through a careful selection of some forty more comprising a representative group denominationally and geographically.

The twenty-one churches represented by the Seminary students are in the following seven denominations: Baptist, Congregational, Episcopal, Lutheran, Presbyterian, Reformed Church in America and two interdenominational churches. The preliminary blanks were given to the students who co-operated in the survey by giving the blanks to the pastor of the church where they were working. When these preliminary sheets were returned the questionnaire blanks were sent out to the leaders and teachers of the same churches.

There were five denominations not reached through the contacts mentioned above. They were: Methodist Episcopal, United Presbyterian, Reformed Church in the United States, Evangelical and the Disciples of Christ. Twelve churches were selected from these denominations,

In addition to the thirty-three churches indicated on the preceding page, twenty-nine more were included making a total of sixty-two churches. This number was set as a goal from which to obtain data for comparisons and conclusions in regard to the leadership of young people's work as found in selected churches of Manhattan.

#### F. Procedure of Survey with Churches

Four definite methods were used to make contacts with the individual churches. One method has been stated, that is, through the co-operation of fellow-students in the Seminary. The second method was by a personal interview with the pastor, the assistant minister, or the director of religious education. The third means of establishing a contact with the individual church was by telephone. The fourth method and one which proved comparatively satisfactory was through personal letters.

#### G. Procedure with Materials Outlined

The general method of procedure with the materials received from the International Council of Religious Education, denominational boards and questionnaire returns is as follows: (1) a statement concerning the nature of the replies received from the International Council of Religious Education and denominational boards, (2) an analysis of these replies, (3) a report on the results of the survey and (4) recommendations, growing from the study, for leadership qualifications, principles for a leadership training program and an ideal leadership training program for preparing leaders of young people.

## Chapter I.

### The Nature of Replies Received from the International Council and Denominational Boards.

The replies received from the requests made to the selected denominational boards and the International Council of Religious Education, included leaflets, pamphlets and bulletins with letters which welcomed further inquiry. No definite usable material was received from four of the boards, namely: Lutheran, United Presbyterian, Reformed Church in the United States, and the Reformed Church in America. To these a second request was sent which resulted in more satisfactory returns. The material received from the boards was sufficient to indicate the nature of the denominational program for leadership training. Each one of the boards with the exception of the Protestant Episcopal, recommends the Standard Leadership Program of the International Council of Religious Education. In the following paragraphs a summary will be made of the materials received from the International Council and denominational boards.

#### I. SUMMARY OF REPLIES RECEIVED

##### A. The International Council of Religious Education

The International Council of Religious Education answered the request promptly with four Educational Bulletins that recommend its Leadership Training Programs. They are: (1) "The High School Leadership Curriculum"; (2) "The Advanced Leadership Curriculum";



(3) "The Standard Leadership Curriculum", a complete syllabus of the courses and text-books recommended by the International Council; and (4) "The Administration of the Standard Leadership Training Curriculum", a bulletin stating in full the principles of administrative supervision for the Standard Leadership School, the Standard Leadership Class, and for supervised correspondence work.

These programs recommended by the International Council of Religious Education are comprehensively and clearly stated. The materials are well organized and carefully presented in neat booklet form and appear adequate for the use of leaders in young people's work.

#### B. The Protestant Episcopal Board

The response from the Protestant Episcopal Board consisted of a single booklet published by its National Council. It is entitled "The National Accredited Teachers Association" and presents the teacher training standards of the Episcopal Church. The Foreword makes the following remark, "It (the diploma for completing this study) does not guarantee that the person who holds it is a successful teacher of religion.....However, what remains true is this: that in ninety-nine cases out of a hundred, a person who conscientiously puts himself through the steps necessary to win an N.A.T.A. diploma thereby increases his powers and improves his quality as a teacher.....This fact alone justifies a teacher training system."<sup>1</sup>

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1 "The National Accredited Teachers Association" (Foreword)

The booklet gives brief information about the National Accredited Teachers Association, the diploma, its candidates, units of work, recognized instructors, approved books, training classes and correspondence courses.

The major weakness of this material is the lack of information about organization and supervision in conducting a leadership training program. The course pre-supposes trained leaders wherein it fails to give adequate suggestions for inexperienced workers.

#### C. The Presbyterian Board of Christian Education

The Presbyterian Board sent three leaflets pertaining to the leadership training program recommended by its members. They were: (1) "The Training of Teachers and Leaders for Religious Education", a leaflet stating the program, standards and agencies of Leadership Training; (2) "Correspondence Courses in Leadership Training"; and (3) "Registered Leaders", a leaflet which describes a special feature of the Presbyterian program, namely, that of granting certificates to certain individuals who have completed four units of the Leadership Training Curriculum in the age-group with which he is working.

In contrast to the inadequate amount of information offered by the Protestant Episcopal Board, the Presbyterian program is superior because of its full discussion concerning the need for trained workers, the course outlined for them, special credit granted for work done, and the agencies through which the courses are available.

#### D. The Baptist Department of Religious Education

The Baptist Director of Religious Education enclosed five leaflets of useful information concerning the Baptist Leadership Training Program. They are listed as follows: (1) "Keystone Standard Leadership Training Course" based on the Standard Curriculum of the International Council; (2) "Home Study Training for Church-School Workers"; (3) "New Helps for Church School Improvement"; (4) "Leadership Training in Baptist Churches"; (5) "A Quarter of a Century of Leadership Training in a single Church", by Henry G. Weston Smith.

Definite suggestions are listed in the materials mentioned above. They are loosely organized in various leaflets as were those received from the Presbyterian Board. There would seem to be distinct advantage in the booklet form published by the Protestant Episcopal Board.

#### E. The Lutheran Board of Education

A long letter was received from the Lutheran Board, explaining the present program with pending changes. One small pamphlet was enclosed entitled "Teacher Training." In it were outlined the five following points concerning leadership training: its importance, method, material, requirements and diploma. The letter indicated that this folder was not a new one hence it did not adequately represent the Lutheran standards at the present time. It was further stated that the Board expected to incorporate into its program, the

changes brought about in the leadership Training programs at the Conference of the International Council of Religious Education. (February, 1930).

There are practically no helps for the organization or supervision of a leadership training school. The information received is entirely for the Sunday School Training Class. It is well to note that the Board is making definite and progressive attempts to re-organize its leadership training program in line with what seems to be the best recognized curriculum.

#### F. The Methodist Episcopal Board of Education

A large packet of information was received from the Methodist Episcopal Board anticipating the needs of a worker in organizing a leadership training school. The material consisted of the following: (1) "The Methodist Episcopal Standard Leadership School of Religious Education", a manual for deans, directors, instructors and committeemen of the Methodist Episcopal Leadership Schools of Religious Education; (2) "The Standard Leadership Training Curriculum", in outline form; and (3) four sets of information blanks to be used by the deans and applicants for teaching positions in the Leadership Training courses.

The arrangement of the program material and the content itself in the Methodist Episcopal program is thus far the most satisfactory for general use and the most adequate for specific needs.

### G. The Reformed Church in America

The reply from the Reformed Church in America stated that it had no program for leadership training in local churches, but that "we do what we can to promote the Community Training Schools of Religious Education for Church School Workers. We encourage the organization of Teacher Training Classes in our churches and issue certificates to those who complete the course prescribed and pass the examinations." <sup>2</sup>

### H. The Congregational Society

In answer to the request sent to the Congregational Society, two leaflets were received. They are entitled "Special Courses in Leadership Training," and "Leadership Training Service." This Board does not stress the use of the Standard Leadership Program inasmuch as the emphasis is placed on the local church needs. Recognition is made of the fact that some churches are not ready for the long Standard Leadership Course of the International <sup>council</sup> of Religious Education, while others are in need of special work not offered by the same. Special recognition is granted to those who have taken special courses and completed the specific requirements.

The Congregational Society has acknowledged a real need which the church seems to be confronting, that, namely, of individual programs for individual needs. Where it is possible and also profitable,

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2. Quoted from the letter received from the Educational Secretary  
(October 4, 1929).

the Society recommends the Standard Leadership Curriculum.<sup>m</sup> Where  
another course will better fit the situation, a special course is  
arranged and recognition given for it.

#### I. The Reformed Church in the United States

The reply received from the Reformed Church in the United States was a complete booklet entitled "Leadership Training Bulletin, 1930." It is based on the content of the Standard Curriculum recommended by the International Council. It is very well organized and exceedingly attractive in arrangement and content. It is not bulky or involved, but simple and concise, planned for people who become discouraged with the great length of the Standard Leadership Course. References are made to further source material available through the Educational Bulletins of the International Council.

#### J. The Evangelical Board of Religious Education

The Board of Religious Education of the Evangelical Church publishes a very neat and complete booklet called "Leadership Training". The program is well outlined under such headings as, "The Task of Training", agencies, the process of leadership training, courses of study, specifications in outline, all based on the Standard Leadership training Curriculum.

#### K. The United Presbyterian Board

In reply to the request for information from the United Presbyterian Board, a copy was sent of the denominational programs of leadership training, published by the International Council. A statement in this booklet explains briefly the course recommended. It is also based on the Standard Leadership Curriculum. No denominational material was referred to other than a statement in the letter to the effect that the Standard Course was being followed by many students and young people who are not working for credit in the Training Curriculum; and that the major emphasis is placed on Bible study.

L. The United Christian Missionary Society of the Disciples  
of Christ.

Four small bulletins were received from the Church of the Disciples of Christ. Number One, "The Standard Leadership Training Curriculum", sets forth the Standards of the Course, and the subjects offered. Number Two gives an explanation of Standard Leadership Training Program available through correspondence Courses. Number Three, "Local Church Classes in the Standard Leadership Curriculum," gives information about the requirements for class work, and diplomas granted on the completion of the required number of hours. The General Course is also outlined with the textbooks recommended for study. Bulletin Number Four, "Accredited Classes and Schools in the Standard Leadership Curriculum," describes and accredited class and school, gives the qualifications for accredited leadership and information about supervision, plus an outline of the courses, required and elective with the approved textbooks. The infor-

mation is very well organized and completely arranged for the use of one who is looking for material about the program and execution of a leadership training program.

## II. SUMMARY AND CONCLUSIONS

The material received from the replies sent to the International Council of Religious Education and to the Denominational Boards included information concerning the following points in leadership training:

1. The courses offered, including special and correspondence.
2. The requirements for credit and diplomas.
3. The supervision and organization of the courses.
4. The qualifications of the instructors, and leaders.
5. The need for more efficient leaders and leadership training.

Not all of the above information was found in each Leadership Training Program received. About fifty-five percent of the denominations could be ranked as giving adequate information for the conducting of a leadership training program. These denominations are: Methodist, Episcopal, Presbyterian, Reformed Church in United States, Baptist, Evangelical, Disciples of Christ. One denomination, that of the Reformed Church in America, had no program to recommend. The leader was not referred to the International Council of Religious Education or its training programs. No program was recommended by the United Presbyterian Board other than a brief outline printed in the booklet published by the International Council, a copy of which was sent to the writer, by the denominational board.

The following conclusions may be drawn from the nature of the replies received from the International Council and Denominational Boards:



1. Adequate material is available for leadership training programs in about fifty-five percent of the denominations surveyed together with the International Council.

2. The most satisfactory material may be secured from the following:

- (a) International Council
- (b) Methodist Episcopal Board
- (c) Reformed Church in the U. S.
- (d) Disciples of Christ
- (e) Evangelical Board
- (f) Baptist Board
- (g) Presbyterian Board

3. Less satisfactory material is secured from the following five Boards:

- (a) Reformed Church in America
- (b) United Presbyterian
- (c) Protestant Episcopal
- (d) Lutheran
- (e) Congregational

4. The denominational boards are for the most part willing and eager to co-operate in whatever way they can with local church workers.

5. The aim to standardize the leadership training courses seems to be strong in the majority of denominational programs.

6. The boards which advocate standardization are practically the same ones from which the most adequate materials were received.

7. Forty percent of the boards not recommending adequate program material for leadership training are working on training programs at the present time.

## Chapter 2.

### An Analysis of the Leadership Training Programs Recommended by the International Council and Denominational Boards.

The leadership training program recommended by the International Council of Religious Education is basic to the programs recommended by the denominational boards.

#### I. ANALYSIS OF THE INTERNATIONAL LEADERSHIP TRAINING CURRICULUM

The International Curriculum of Leadership Training, arranged by the International Council of Religious Education, is outlined in three major divisions: (A) "The High School Leadership Training Curriculum"; (B) "The Standard Leadership Curriculum"; and (C) "The Advanced Leadership Curriculum".

A. The High School Leadership Curriculum is recommended for  
youth of the senior-age group.

##### 1. Aims of this Curriculum

The aims of the High School Leadership Curriculum are five:

- (a) "To engage youth in such activities as will further all-round growth and enrichment of religious experience; (b) to help youth to understand the meaning of the universe and of life in terms of their relation to God as revealed in the life and teaching of Jesus; (c) to set before youth in a vital manner the opportunities and requirements of Christian leadership; (d) to acquaint youth with the various forms of service and

with the fundamental principles that should determine the choice of a life work; (e) to discover youth of outstanding leadership capacity and to give them suitable forms of leadership training." 3

## 2. Method of the Curriculum

The proposed method of the curriculum is to help leaders see their own problems in leadership and to discover the possibilities of arriving at satisfactory solutions, rather than to suggest ready-made solutions. "The technic of leadership can be achieved most effectively when laboratory practice is made the core of the training process. Members of the training group should participate in conferences, in investigations, in committee meetings, in worship services, in recreational activities, in service enterprises and in other projects, as the method of most fruitful learning. The location, the organization and the supervision of conferences, camps, and assemblies should be planned in the light of the method of this curriculum." 4

## 3. Organization of the Curriculum

The curriculum is organized into a system of units consisting of twenty hours each. The program for one unit comprises investigation and observation; group conferences for evaluation and exchange of experiences; execution of individual and group plans such as pageants,

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3. Cf Educational Bulletin No. 3, pp. 2

4. Df Educational Bulletin No. 5, pp. 5

worship programs, service and recreational activities. It is stated that approximately one half of each unit should be devoted to group conferences.

The units of the High School Curriculum are arranged in two groups of courses, those that are required and those that are elective. Four required and two elective units are the prescribed requirements for the High School Leadership Diploma. The four required courses are: (a) "Life in the Growing"; (b) "The Science of Leadership"; (c) "Growing a Christian World"; (d) "Youth in the Church". The elective courses comprise the following choices:

- |                             |                              |
|-----------------------------|------------------------------|
| (a) The Bible in the Making | (g) Life Investment          |
| (b) Prophet Pioneers        | (h) Home Life and Leadership |
| (c) The Master Leader       | (i) Dramatics                |
| (d) Church History          | (j) Recreation               |
| (e) Missions                | (k) Worship                  |
| (f) World Friendship        | (l) Art                      |

This curriculum is designed to lay a foundation for further specialized study in the Standard and Advanced Curricula. The courses are available through local denominational programs, Standard Leadership Schools, summer camps and conferences.

#### 4. Leadership of the Training Course

The following standards are set for the instructors of leadership training courses: (a) Christian Character; (b) graduation from a standard college; (c) special training in the field of religious education covering theory, curriculum and method; (d) experience in leading youth; (e) a plan submitted for the special course to be <sup>Taught</sup> ~~be~~ No High

School Leadership Training Course can be approved unless the instructors are approved by the International Council of Religious Education.

B. The Standard Leadership Curriculum is recommended for those persons whose training and experience qualify them to do work beyond the high school grade. This Curriculum is given in Educational Bulletin number three, stating the courses and approved textbooks. No aims are outlined.

#### 1. Organization of this Curriculum

"The Standard Leadership Training Curriculum is organized on the basis of units of not less than ten periods of fifty minutes each. A minimum of twelve selected units will merit the Standard Leadership Diploma. The completion of additional units will be recognized by suitable awards.

"Of the twelve units, nine are required and three are elective. Of the nine required units, six are general units and three are specialization units." 5

The required general courses aim to give the fundamental principles of the following fields of study: human behavior, teaching methods, Bible study, the Christian message, and the Church's responsibility. The following courses are required for the diploma:

- (a) A Study of the Pupil
- (b) The Principles of Teaching
- (c) The Old Testament
- (d) The New Testament
- (e) The Message and Program of the Christian Religion
- (f) The Teaching Work of the Church

The required specialized courses are three. They are organized according to the various age groups of the church school and are listed under the departmental titles. The three courses required in the specialized group consist in a study of the child life of the particular group, the methods and materials to be used with the same group, and the principles of organization and administration for the department selected for special study. The three courses may be elected from the following group of subjects:

- (a) Cradle Roll Department Specialization
- (b) Beginner's Department Specialization
- (c) Primary Department Specialization
- (d) Junior Department Specialization
- (e) Intermediate Department Specialization
- (f) Senior Department Specialization
- (g) Young People's Department Specialization
- (h) Adult Department Specialization
- (i) Administration Department Specialization

"Three of the twelve units required for the diploma may be selected from the following courses": 6

- (a) The Life of Christ
- (b) Studies in the Prophets
- (c) Church History
- (d) Missionary Materials and Methods
- (e) Training in Worship and the Devotional Life
- (f) Dramatization and Pageantry
- (g) Religious Education in the Family
- (h) Recreational Leadership
- (i) Principles of Christian Service
- (j) A Brief History of Religious Education
- (k) Administration of Leadership Training
- (l) The Administration of Weekday Church Schools
- (m) The Administration of Vacation Church Schools
- (n) How the New Testament Grew
- (o) The Development of the English Bible
- (p) Councils of Religious Education
- (q) Story-Telling in Religious Education
- (r) Beginner's Worship
- (s) Primary Worship
- (t) Junior Worship
- (u) Supervision in Elementary Education

- (v) Administration of Elementary Work
- (w) Adolescent Worship
- (x) Supervision in Adolescent Education
- (y) Agencies for the Religious Education of Adolescents
- (z) Materials and Methods of Vocational Guidance
- (z') Supervised Practice Work

## 2. The Leadership of the Training Course

The qualifications of the approved instructors are listed as follows:

- (a) Christian Character
- (b) General Education: graduation from standard college
- (c) Special training in Religious Education
- (d) Skill in Teaching Technic
- (e) Teaching Experience (three years in church school)

The instructors "should hold a sympathetic attitude toward the objectives of religious education. An instructor in Bible for example, should recognize that his course cannot further the ends of religious education unless it is taught in harmony with the principles and ideals of religious education." 7

C. The Advanced Leadership Training Curriculum is planned  
for students of the senior college age.

1. Aims of the Curriculum

The Advanced Curriculum aims to equip Christian leaders for both teaching and administrative functions in religious education. The general aims are stated as follows:

- (a) To develop an appreciation of religious education as a basic function of the church.
- (b) To provide appreciative insight into the fundamental principles that should guide the development of an educational program in the church and in the community.
- (c) To set forth the essential facts with respect to human behavior and experience, including a consideration of the growth and development of religious experience.
- (d) To set forth the scope, the content and the uses of the curriculum construction.



(e) To develop within leaders the ability and the disposition to use vital method in the leadership process.

(f) To engage leaders in laboratory activities under supervision as an integral part of their training experience.

(g) To provide teaching and administrative guidance in leadership training." <sup>8</sup>

The major emphasis of the Advanced Curriculum is the building of principles which will motivate the function of a leadership training program.

## 2. Eligibility for Registration in this Curriculum

The first requirement for registration in the Advanced course is the completion of work which is equivalent to two years of training in a standard college. The second pre-requisite is that the applicant shall have received the Standard Leadership Training Diploma.

## 3. Organization of this Curriculum

The Advanced Curriculum consists in eight units of twenty hours each, with an approximate amount of two hours given to outside activities for each class session. These activities include (a) practice teaching, (b) observation, and (c) study. Six of the eight units are prescribed; two are elective and to be selected with respect to the individual's particular needs.

The six prescribed courses cover four general and two specialized groups from each of which one unit is to be selected. The four

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8. Cf Educational Bulletin No. 8, pp. 7.

general groups offer courses in (a) principles and methods, (b) psychology, (c) curriculum, and (d) Bible. The two specialized courses may be chosen from the following group:

- (a) Elementary or Secondary Education
- (b) Adult Education
- (c) The Christian Religion
- (d) Comparative Religions
- (e) Educational Principles of Worship
- (f) Pictorial Art in Religion
- (g) History of Religious Education
- (h) Problems in Missionary Education
- (i) The Weekday Church School
- (j) The Vacation Church School
- (k) Religious Education in Rural and Community Churches
- (l) Measurements in Religious Education

#### 4. Leadership of the Course

The qualifications of the instructors are higher than for the two previous courses. The instructor must have had in addition to his college work, one year of study in a graduate school, preferably to have completed a major in professional education. The need for expert leaders and teachers is one that is rapidly growing, and the profession of religious education must demand the best type of program and the most efficient execution possible.

#### D. Summary and Conclusions

The International Council of Religious Education recommends three distinct Leadership Training Curricula, namely; (a) "The High School Leadership Curriculum", (b) "The Standard Leadership Training Curriculum", and (c) "The Advanced Leadership Curriculum". The first

course is for youth of high school age; the second, for youth of college age; and the third, for those who are qualified to do graduate work. The qualifications for the teachers of these courses are definite and in each case special pre-requisites are made.

The following conclusions may be drawn from the foregoing study:

1. The International Council recommends a fundamental program of leadership training which is available for definite age groups.
2. The program is comprehensive in its curricular material and logical in its arrangement.
3. The program includes a carefully compiled list of approved study and reference books, suggested with the respective courses.
4. The standards set for both the entrance and completion requirements should serve to maintain a high grade of work.

Our attention will now be turned to the use made of this elaborate program by the eleven denominations listed in the Introduction.

## II. APPROPRIATION OF THE INTERNATIONAL PROGRAM BY THE DENOMINATIONAL BOARDS

There are thirty-nine denominations which have become affiliated with the International Council of Religious Education, through various uses of its educational materials. The leadership training programs of the eleven denominations recognized in the first chapter will be compared in the following pages. All of them with the exception of the Protestant Episcopal one are based primarily on the International Program.

### A. Aims as given by the Denominational Boards

#### 1. Protestant Episcopal Program

The objectives are not stated as such in the Protestant Episcopal program. This statement is made in the foreword: "a person who conscientiously puts himself through the steps necessary to win an N.A.T.A. (National Accredited Teachers Association) Diploma thereby increases his powers and improves his quality as a teacher, so that however he may compare with another person, he compares favorably with his former self."

#### 2. Presbyterian Program

The aims of this program are three-fold, namely: consecration, knowledge and skill of the teachers and leaders in the church.

#### 3. Baptist Board Training Course

This program aims "to prepare a sufficient number of suitable, carefully selected people for future needs of the church."

#### 4. Lutheran Program

The aims of the Lutheran program are three-fold: that the teachers should know the Bible, the nature of the child, and the history and doctrines of the church in which they are teaching.

#### 5. Methodist Episcopal Program

The leading aims of the Methodist Program are four, namely:

(a) Leaders should know the character and needs of the people with whom they are working.

(b) They should understand the principles which guide the work with them.

(c) They should have ability to execute the program.

(d) They should be upheld by a wide, clear vision free from provincialism.

#### 6. Congregational Program

The Congregational Society states four guiding principles, namely:

(a) The needs of the community are more important for study than ready-made plans and courses.

(b) There is a definite need for varied and individual programs in the local churches.

(c) Greater efficiency is to be obtained through co-operation with other churches.

(d) The importance of recognizing leaders should be emphasized.

#### 7. Program of the Reformed Church in the United States

The aims of this program are those of the International Council Program, with an emphasis upon special adaptation to special needs, urban or rural. No statement of aims is made in the program materials.

#### 8. Program of the Reformed Church in America.

This denomination has no individual program. It refers the leader to the International Program of Leadership Training.

#### 9. Evangelical Program

The Evangelical leadership program aims to train its leaders that they may compare with the public school teachers.

#### 10. United Presbyterian Program

This program definitely states two objectives: To assure a constructive knowledge of the Bible on the part of the teachers; and to develop efficiency in teaching technique.

#### 11. Program of the Church of the Disciples of Christ

The program of this church aims to meet the needs of local churches through the use of the International Program for Standard Leadership Training.

12. In summarizing these objectives, it may be said that the emphasis is placed on two points, knowledge and skill. In two cases, the emphasis is on biblical knowledge; in four it is on knowledge of the people, their nature and needs; in one it is on the knowledge of

denominational history and church doctrines. The other major emphasis is placed on technical skill. Two programs are not definite in their statement of aims beyond expressions as "increased power and improved ability," and "carefully selected people for the future needs of the church."

### 13. Conclusions

(a) One third of the selected denominational programs have definitely stated aims.

(b) These aims deal specifically with content and method.

(c) The remaining two thirds of the denominational programs is comprised of general aims. The two cases they amount to principles rather than objectives. Most of these general aims are not comprehensive enough to include all the essential elements of leadership training as stated in the aims of the Standard Program.

(d) The lack of definitely stated aims may be due to the fact that they are implied in the use of the International Programs for leadership training, where the aims are given.

(e) The general recognition for the need of expert leadership in religious work pervades the discussion of leadership and its obligations, in the denominational literature.

B. Curricula of the Leadership Training Programs Recommended  
by the Eleven Denominational Boards

The Leadership Training Programs of these denominations are classified in two groups: those which closely follow the International Leadership Training Program; and those which base their programs on the International Course but which do not follow the entire program as outlined. To this latter group belong the programs of the Protestant Episcopal Board, the Lutheran and the Congregational.

1. Curricula of the Seven Boards Taking over the International Course.

The following Boards have taken over the International Program:

- |                           |                         |
|---------------------------|-------------------------|
| (a) Presbyterian          | (e) Evangelical         |
| (b) Baptist               | (f) Disciples of Christ |
| (c) Methodist             | (g) United Presbyterian |
| (d) Reformed in the U. S. |                         |

A careful analysis of each program indicated that the requirements and recommendations of the International Course were appropriated in the denominational training courses. There is some variation in the textbooks listed by the denominational programs and that are not on the approved list of books recommended by the International Standard Curriculum. Two books are suggested, in the first required course, "The Study of the Pupil", which are not recommended by the Standard Program: "Growth of a Christian Personality", by Powell in the Presbyterian and Disciples Program; and "Life in the Making", by Barclay in the Methodist Program. One book, "The Christian Message and Program", by McAfee, is listed by



the Methodist Program and not on the approved list of textbooks and reference materials for the course, "The Christian Message and Program."

2. Curricula of the Four Boards not Taking over the International Course completely.

(a) The Protestant Episcopal Curriculum is outlined in six major divisions: (1) Pupil Study, (2) Pedagogy, (3) The Church School, (4) Bible and Theology, (5) Christian Worship, and (6) The Church's Program of Service. Each one of these six divisions offers one required course and from six to thirteen elective courses.

The six required courses are as follows with their respective elective courses:

(1) A Study of the Pupil

Study of a particular age group from the cradle roll through the adult period.

(2) Principles of Teaching

Study of methods and materials for the corresponding age groups.

(3) The Curriculum

Organization and Administration; History of Religious Education; Christian Art, Handwork, Vacation and Weekday Church School.

(4) Introduction to the Whole Bible

Hebrew History, Poetry, Ethics, and Worship; The Apocrypha, The Life of Christ, The Apostolic Age, The Life of St. Paul, The Church Since Apostolic Times, Church Teaching, Any Book of the Old or New Testament, and Christian Ethics.

(5) Introduction to the Prayer Book

Worship and Music in the Church School; The Holy Communion; Personal Religion; Religious Drama; and The Religious Life of the Family.

(6) The Program of the National Church

This last group includes courses in Mission Work and Social Service as part of the Church's Program.

The general conditions of the program are stated as follows:

"The diploma is given normally to a person who has graduated from a secondary school, but it may be given to any person who in the judgment of the national office is entitled to it." To merit a diploma a student must have completed the six required courses and six electives chosen "at will".

From the study of the Protestant Episcopal Program it is evident that a similar course is outlined to that of the International Program. In the Episcopal one there is the additional emphasis of study in denominational materials.

(b) The Lutheran Board offers three training courses, (1) the First Standard Course, (2) The Lutheran Advanced Standard Course, and (3) The New Standard Course. The First Standard Course is divided into five parts of ten lessons each, covering the Old and the New Testament, Bible institutions and the Sunday School, the Pupil, and the Teacher. The book used for this course is "Preparation for Teaching," by Charles Oliver. This textbook is not on the approved list of study books, but in the letter accompanying the program sheet, this remark was made: "I know that this book is not standard by any means but it seems to have served our purpose and prepares students for more successful work in one of the advanced courses. We are hoping that something will be ready shortly to propose as a substitute for Dr. Oliver's book."

The Lutheran Standard Course consists in the use of four books: (taken from the program folder)

- (1) The Bible: a General introduction, by Herbart Alleman.
- (2) The Pupil and The Teacher, by Luther Weigle.
- (3) A book not yet available on Church School Principles, Program, Methods, and Relationships.
- (4) The Lutheran Church and Child Nature, by Arthur Smith.

The first books covers thirty-nine lessons; the second, ten; and the fourth, nine.

The New Standard Course has been modified since the outline of the training program was published. A letter accompanying the program sheet explained the present course suggested by the Board. It is similar to the one recommended by the International Council. The subjects are stated as follows in the titles of the books used:

- (1) The Pupil, by Weigle.
- (2) The Teacher, by Weigle.
- (3) The Bible: a General Introduction, by Alleman.  
or, Israel's Religious Development, by Oxtoby.
- (4) The New Testament Church, by Miller.
- (5) The Program of the Christian Religion, by Shackford.
- (6) Religious Education in the Modern Church, by Bower.

The letter also stated that these courses are followed with such specialization units as schools may require and then these again with a number of electives.

The Lutheran Board has not yet arrived at a satisfactory Leadership Training Program. It is however, working on one which it anticipates will measure up to the Standard Leadership Training Course.

(c) The third denominational board which does not follow explicitly the International Program is the Congregational. It emphasizes the recommendation of special courses for special needs that apparently are not met by the Standard Programs of the International Council. The program material received from the Congregational Society pointed to three courses of study; (1) Introductory, (2) Special, and (3) the Advanced courses.

The following books are recommended for introductory courses:

- (1) Character Building in Democracy, Walter Athearn.
- (2) The Teaching of the Church, ---
- (3) Principles of Religious Education, Emme and Stevick.
- (4) Jesus the Master Teacher, H. H. Horne.
- (5) How to Increase Your Sunday School, Munro.
- (6) Church Leadership, Raffety.
- (7) The Small Sunday, Its Plan and Work, Sensabaugh.
- (8) You Can Learn to Teach, Margaret Slattery.
- (9) Creative Teaching, Suter.
- (10) Talks to Sunday School Teachers.

The Special Courses include such subjects as the following:

- (1) Religious Art.
- (2) Missions.
- (3) Use of the Bible.
- (4) Recreation and the Church.
- (5) Integrated Programs of Religious Education.
- (6) Projects.
- (7) Training Children in the Christian Family.

The Advanced Courses include the following subjects:

- (1) Method in Teaching Religion.
- (2) The Curriculum.
- (3) Liberal Christianity and Religious Education.
- (4) The Teaching Ideals.
- (5) A Social Theory of Religious Education.
- (6) Childhood and Character.
- (7) Case Studies for Teachers of Religion.

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"There is no attempt to standardize the nature of the course or the conditions under which it must be taken except that a minimum of eight periods should be given to it." <sup>9</sup> Special certificates are granted to those who have taken special work.

The Congregational Society does not aim to standardize its leadership training program. It does aim to analyze the needs of individual groups and in the light of those to make recommendations.

### 3. Summary.

The majority of the denominational leadership training programs are based on the International Standard Leadership Curriculum. The organization of the programs fulfills the requirements of the Standard Course with the exception of certain textbooks recommended which are not on the approved list.

The minority of the denominations surveyed recommend leadership training programs whose curricular materials are adapted to special needs in local groups. There is a striking similarity between these and the Standard Program which of itself is considered too long and in some cases inadequate. The four denominations suggesting modified programs incorporate denominational study courses in creed and doctrine.

### 4. Conclusions.

(a) The Standard Leadership Training Curriculum is recognized

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9. Quoted from leaflet: Special Courses in Leadership Training.

by the denominational boards in the majority of cases as fundamental in its content and arrangement of material recommended for leadership training.

(b) The denominational programs for leadership training aim to fulfill the standard requirements for the Standard Leadership Diploma.

(c) The Standard Leadership Training Program apparently is not adequate to meet all the needs inasmuch as four of the eleven denominations have worked out special programs.

(d) Special leadership training programs recommended include courses in denominational study. In some cases no attempt is made to standardize the courses, the Congregational curriculum particularly.

(e) Mention is made in several instances that the leadership training curriculum is flexible, that it is not to be considered as in final form.

(f) Throughout the denominational programs there is present the consciousness of need for an adequate training program. In several cases the fact was mentioned that constant changes and revisions were being made.

C. Agencies through which the Training Courses are made

Available to the Local Churches

Each one of these denominations recommends a similar list of available agencies through which the leadership training course may be given. The most accessible way is through the Teacher Training Class or Department of the Church School. The International Council suggests seven types of schedules some of which are being used by the various local churches in carrying out this purpose.

1. Type A.

Type A. is the Ten- or Twelve-Day Schedule followed by some training schools, by summer camp and conference programs. "By continuous study over a period of two weeks, with carefully selected students and thoroughly trained leaders, a valuable training experience can be had.....The Curriculum of these schools and conferences provides a minimum of ten teaching days. Four class sessions of at least fifty minutes each are held mornings. The afternoons are given over to study, recreation and other activities. In order that students may do their work thoroughly and at the same time take part in the other features of the school, each person should take only two courses of the Standard Leadership Training Curriculum." 10

2. Type B.

Type B. is a Five- or Six-Day Schedule which is recommended

far Church Schools and conferences unable to extend their programs longer than one week. The Baptist Board recommends Type A, for large schools with well developed leadership and good equipment; it recommends Type B, for smaller schools with less equipment and leadership.

### 3. Type C.

The third type of schedule offered for a training course is the Five- or Six-Night Schedule, one of the most widely employed schedules for local communities. As all courses are offered at the same hour, a student can take but one during the period of training.

### 4. Type D.

The fourth type is the Five- or Six-Week Schedule. This particular arrangement is advocated where local communities have accredited leaders within their own vicinities. Through this time schedule students are able to make more careful preparations for their assignments and class sessions.

### 5. Type E.

This type of schedule extends over a period of ten or twelve weeks. Through this extended period of time a student can take more than one course during the training program.

### 6. Type F.

Type F. Schedule covers a period of twenty or twenty-four weeks. The main advantage of this length of time is that students can take two or more courses that are closely related. As for example,



one could take the course in the study of the primary child, the course in primary materials, and in primary methods.

#### 7. Type G.

The last type of program is a thirty-week schedule. The conspicuous advantage of this period of time is that students will have the privilege of consecutive and well correlated and unified work which should give them the significance of and inspiration for a fine type of leadership.

Correspondence courses are arranged for those who are unable to attend training schools. Also credit is given for courses taken in the Religious Education departments of standard colleges.

### III. SUMMARY AND CONCLUSIONS

The International Council of Religious Education recommends three Leadership Training Curricula, namely: (1) The High School Leadership Training Curriculum for persons of High School age and training; (2) The Standard Leadership Training Curriculum for youth who have graduated from High School; and (3) The Advanced Leadership Training Curriculum for persons of College grade work. Each curriculum consists of a group of required and elective courses organized in a system of units a specified number of which are required for the Leadership Training Diplomas. The instructors of the training courses

are required to meet definite leadership qualifications through their training and experience. The courses are made available through the training classes of the local churches; leadership training schools; summer camps and conferences; and by correspondence courses for which credit is also given.

The Standard Leadership Curriculum has been adopted by seven of the eleven denominational boards surveyed. Three of the other four recommend a modified use of the Standard Curriculum, while the fourth, the Protestant Episcopal Board, provides a leadership training course of its own.

The following conclusions may be drawn from the study made in this chapter:

1. There seems to be a movement at work to bring the church programs together in the interest of securing trained leadership for persons old and young.
2. Through the evident similarity of the programs recommended interdenominational training schools and classes may be organized in order that equipment be increased and current expenses reduced for each church.
3. The fact that some of the denominational boards do not fully take over the International Curriculum indicates that it does not yet offer an entirely satisfactory program of leadership training to meet all of the needs in the various churches.
4. This fact may also be the indication of an awakening in

the Church Schools to the realization of individual problems to be met by other than standardized methods.

### Chapter 3.

#### The Survey

The survey of leadership was aimed to cover the young people's groups of sixty-two Protestant churches on Manhattan Island. To these selected churches preliminary sheets were sent requesting the names and addresses of their leaders in young people's work. A number of these requests were not answered, but to those churches that did reply a set of the questionnaire blanks was sent. The following chart indicates the number of churches selected and the response received. (Figure 2)

Figure 2.

#### Selected Churches and Response Received.

The Denominations selected	No. of churches selected	No. returning preliminary sheet	No. of leaders indicated	No. returning quest. blank
Presbyterian	13	12	46	24
Lutheran	9	3	12	5
Baptist	9	4	15	4
Reformed in Am.	8	6	24	7
Prot. Episc.	7	4	12	7
Methodist Episc.	6	3	9	1
Congregational	2	2	8	4
Reformed in U.S.	2	2	2	1
Interdenominational	2	2	14	4
United Presby.	2	0	0	0
Disciples	1	1	3	2
Evangelical	1	1	1	0
TOTALS	62	41	146	59

The low percentage of returns indicated in Figure number three on the following page, may be to a large extent attributed

to causes other than indifference to or dislike for a survey. It was learned through interviews with the pastors or directors of religious education, that, in many cases, the young people's work was not proving successful. An explanation of this may be found in the fact that the neighborhoods are changing from time to time. The constituency of the groups is affected through their loss of membership and the attendance of a transient group. Furthermore the lack of adequate leadership was indicated as a cause of unsatisfactory conditions. For these reasons, some of the churches have not considered their work of value for the survey. Consequently they have not responded to the requests sent them.

Figure 3.  
Percentage of Returns

The Denominations selected	Percent of selected churches returning preliminary sheet according to denominations	Percent of selected churches in which one or more leaders were surveyed
Presbyterian	19%	19%
Lutheran	4	4
Baptist	6	4
Reformed in Am.	9	8
Prot. Episc.	6	6
Methodist Episc.	4	1
Congregational	1	1
Reformed in U.S.	1	1
Interdenominational	1	1
United Presbyterian	0	0
Disciples	1	1
Evangelical	1	0
TOTALS	53%	46%

## I. GENERAL INFORMATION

From the questionnaire, under the heading of general information, material was obtained on the following points: the leader's amount of work, whether full or part time; his age, sex, race and whether married or single. Only a small proportion of the questions were answered concerning the salary received and the nature of the leader's other work when it was not full time in the church. Furthermore, each return indicated that the leader belonged to the white race. In view of the fact that the questions of salary are not completely answered this item has been omitted, in the statement of results, together with the question of race.

### A. The Amount of Work (Full or Part Time)

The majority of leaders in the churches surveyed were part time workers. The average percent of full time workers in all the churches is 21.77. This small proportion compared with the large percent of the part time leaders (78.22%), may indicate a source of the unsatisfactory condition in young people's programs.

The chart given on the following page states the percentage of time (full or part) given by the young people's leaders in the ten denominations surveyed. The average percent of all the denominations is also indicated.

Figure 4.  
Average Amount of Time Given by Leaders

The Denominations surveyed	Percent of full time workers	Percent of part time workers
Presbyterian	25%	75%
Lutheran	0	100
Baptist	50	50
Reformed in America	14	86
Prot. Episcopal	57	43
Methodist Episcopal	0	100
Congregational	25	75
Interdenominational	25	75
Disciples of Christ	0	100
Reformed in U.S.	0	100
AVERAGES	21.77%	72.22%

B. The Leader: Age, Sex, Married or Single

Information concerning the above was given in almost every case. Seven of the leaders were over forty years of age and none were below twenty. Three men were fifty, two women were fifty and two were sixty years of age. Thirty-five of the leaders and teachers were men. It was found that a large percentage of the workers were not married, and that many of them were students (21). The chart printed on the next page states the average age of the leaders, the percentage of men and women, and the proportion of those married. (Figure 5.)

Figure 5.

## General Information Concerning the Leaders

The Denominations surveyed	Age	Male	Female	Married	Single
Presbyterian	35 yrs	70%	30%	30%	70%
Lutheran	30	60	40	40	60
Baptist	24	25	75		100
Reformed in America	33	28	72	57	43
Prot. Episcopal	26	66	34		100
Methodist Episcopal	21	100			100
Congregational	21	50	50		100
Interdenominational	36	50	50	50	50
Disciples	21	100		50	50
Reformed in U. S.	62		100		100
AVERAGES	30 yrs	55%	45%	22%	77%

C. Summary and Conclusions

To summarize the material which has been presented in the two preceding charts, the following statements may be made:

1. The total percent of full time workers in all the churches surveyed is twenty-one and seventy-seven hundredths percent over against the seventy-eight and twenty-two hundredths percent of part time workers.

2. The average age of the leaders is thirty years.

3. Sixty-one percent are men; thirty-nine percent are women.

4. Twenty-three percent are married and seventy-seven percent are single.

The majority of the leaders are part time workers. They are men with an average age of thirty years and not married.



## 11. EDUCATIONAL PREPARATION

The educational training of the leaders surveyed is classified according to the amount of work taken in High School, College, Graduate and professional Schools. The nature of special religious training is indicated together with a question regarding the felt need for further study.

### A. High School, College, Graduate Work

The answers relating to these types of training are stated in the following terms: the percent of leaders having four years of high school; the average number of years attended by the remaining leaders; the percent having four years of college; and the percent which had some graduate training. The following chart indicates the percentage derived from the data received. (Figure 6)

Figure 6.  
High School, College, and Graduate Training

The Denominations surveyed	% having 4 years of H. S.	Ave. No. of years of remainder	% having 4 years of college	% having graduate training
Presbyterian	45%	2.3 yrs	50%	29%
Lutheran	50	3 "	100	40
Baptist	75	3 "	25	75
Reformed in Am.	85	3 "	85	51
Prot. Episc.	100		66	0
Methodist Episc.	100		100	0
Congregational	100		75	50
Interdenominational	75	not given	75	0
Disciples	100		50	50
Reformed in U. S.	100		0	0
AVERAGES	81%	2.8 yrs	69%	25%

### B. Professional and Special Religious Training

A partial analysis of this section of the questionnaire disclosed the fact that nearly one half of the leaders have had some professional religious training. Theological seminaries were the chief source for this preparation. A small minority of the leaders indicated other professional training received in business. The figures given below show the percent of professional religious preparation reported and the percent of other professional training experience. (Figure 7)

Figure 7.  
Professional Training

The Denominations surveyed	Percent of leaders having professional religious training	Percent of leaders having prof. training in other fields
Presbyterian	33%	20%
Lutheran	40	20
Baptist	75	0
Reformed in America	71	14
Prot. Episcopal	80	0
Methodist Episcopal	100	0
Congregational	0	0
Interdenominational	75	0
Disciples of Christ	0	100
Reformed in U. S.	0	0
AVERAGE	47%	15%

A further analysis of the educational preparation indicated four main agencies through which special religious training had been<sup>taken</sup>. They are as follows: summer conference and camp courses; community training schools; teacher training classes; and extension courses.

Some of the leaders had taken work in more than one agency, while others had taken none. The leaders of three denominations, namely, the Reformed in America, the Methodist Episcopal and the Disciples Church, report no special training. An indication of the percentage of leaders reporting special training will be found in the chart below. (Figure 8)

Figure 8.  
Special Religious Training

The Denominations surveyed	Summer conferences and camp courses	Extension courses	Com. Training schools	Teacher Training classes
Presbyterian	29%	8%	25%	
Lutheran		20		20%
Baptist			33	33
Reformed in America				
Prot. Episcopal			20	40
Methodist Episcopal				
Congregational	75			
Interdenominational	25			25
Disciples				
Reformed in U.S.				
Ave. % of leaders	16 $\frac{1}{2}$ %	3%	8 $\frac{1}{2}$ %	13%

### C. The Need for Further Training

The need for further study was expressed in a wide range of subjects. The list includes psychology, pedagogy, philosophy, religious education, Bible study, program building, training for personal work, recreation, preaching and general culture. These subjects have been classified according to the number of times they were expressed as a

definite need for which more training was desired. The table following indicates the number of times each subject was stated. (Figure 9)

Figure 9.

Further Training Needed

The Subject mentioned	No. of Times mentioned
Psychology	10
Pedagogy	8
Program building	8
Bible study	7
Religious education	4
Personal work	3
All lines	3
Philosophy	2
Recreation	2
General Culture	2
Preaching	2

D. Summary and Conclusions

The foregoing facts may be summarized as follows:

1. Eighty-one percent of the leaders have had four years of high school training.
2. Sixty-one percent have had four years of college preparation.
3. Twenty-five percent have had graduate training.
4. Forty-seven percent have had professional religious preparation.
5. Seventeen percent have had other professional training.
6. The agencies used most for special religious train-

ing are:

- (a) Summer conferences and camps
- (b) Extension courses
- (c) Community training schools
- (d) Teacher Training classes

7. The need for further training points principally to the fields of psychology, pedagogy, program building and Bible study.

The following conclusions may be drawn from the preceding study:

1. A majority of the leaders of the young people have a high school and college education, a fact which may indicate that they are partially prepared at least for the work of leadership.

2. There are ways available for securing special religious training and the local churches are beginning to take advantage of these opportunities.

3. The leaders and teachers surveyed seem to be aware of their problems and cognizant of the particular types of training essential.

### III. EXPERIENCE IN RELIGIOUS WORK

The last main division of the questionnaire deals with the leader's experience in religious work. The returns are sub-divided under four main headings, namely: the leader's previous experience in religious work; his present work; the literature on young people's work which he recommends and uses; and finally, the summary and conclusions.

#### A. The Leader's Previous Experience in Religious Work

In nearly every case the leader reports some previous experience in religious work. The information given is considered under these two sub-titles: types of religious work, and the length of time devoted to each.

##### 1. Types of religious work

The types of religious work reported in the previous experience of leaders are six, as follows:

- (a) Teaching in Sunday School
- (b) Leadership of Young People's Societies
- (c) Weekday School work
- (d) Religious Education
- (e) Christian work with students
- (f) Recreational programs including camp and club activities.

The chart in figure nine indicates the number of times each of these types of religious work was reported.

##### 2. Length of time spent in previous religious work

The length of time devoted to definite religious activities varies from no previous experience to twenty-five years of preaching and teaching. The number of years given to each type of work by leaders of the denominations surveyed, was totaled and averaged. The

results are expressed in the chart below with the figures setting forth the number of times each kind of work was mentioned. (Figure 10)

Figure 10.  
Types of Previous Religious Work

The Types of religious work reported	No. of Times each type was reported	Ave. no. of years reported in each type
Sunday School	31	7.1 years
Young People's Work	21	3.4 "
Pastorate	8	6.6 "
Recreation	7	2.2 "
Weekday School	6	3.5 "
Christian Movements	6	5.1 "
Lay Work	4	5 "
Religious Education	2	2.1 "

B. The Leader's Present Work

The leader's present religious work is the second division under the general heading of experience in religious work. This division includes four sub-heads, namely: the number of young people with whom the leaders work; the types of direct contact with the young people; the aims of the leaders for the young people; and finally, the major problems in work with young people.

1. The number of young people with whom the leader comes in contact each week.

With the exception of the Baptist denomination this question of the survey blanks was adequately answered. In view of the lack of information in this particular case, it is not being considered in the

following chart. The numbers of young people reached by individual leaders were totalled according to replies received from the denominations. The average number of individuals touched weekly by one leader is indicated in Figure 11, according to denominations.

Figure 11.  
Average Number of Weekly Contacts

The Denominations surveyed	The average no. of individuals reached weekly by the leader
Presbyterian	30
Lutheran	19
Reformed in America	42
Prot. Episcopal	59
Methodist Episcopal	35
Congregational	25
Interdenominational	31
Disciples	18
Reformed in U.S.	20
Average no. of individuals	31

## 2. The types of direct contact with young people.

The types of direct contact which the leaders have with their young people are principally through the Sunday School, club work and young people's societies. Some of the leaders meet their young people in more than one program. The average number of each type of program in the entire group of leaders is stated in the following chart in figure 12. From this it is evident that the majority of leaders have their contacts with young people through the Sunday



School.

Figure 12.

Types of Contacts

Types of Contacts reported	No. of Contacts reported weekly
Sunday School Class	25
Club	16
Young People's Society	14
Recreation	10
Athletics	9
Homes	9
Church Service	8
Bible Class	3

3. The leaders' aims for the young people.

The leaders' statements of aim expressed comprehensive lofty purposes. Some of the aims were specific, other more general. They embody a wide range of goals, such as devotion to the way of Christ's life, biblical instruction, moral conduct, development of a sense of responsibility and co-operation, church attendance, lofty ideals, service, and an understanding of the meaning of life. These aims have been arranged according to the number of times they appeared in reply to the question concerning the leader's objectives. Figure 13, shows the relative value of the aims as conceived by the leaders for their young people. One of the principle aims given is the first one in the list. The leaders were eager to create in their young people the living presence of Jesus Christ through an experience that would

transform their lives.

Figure 13,  
The Leader's Aims

The Aims	No. of times stated
1. To create a devotion to Christ and His way of life; to know the reality of His person.	21
2. To inspire a life of service.	10
3. To give biblical and religious instruction.	7
4. To secure church membership.	7
5. To set up high ideals.	7
6. To challenge moral conduct.	6
7. To develop a sense of responsibility and co-operation.	5
8. To help in understanding the meaning of life.	5
9. To give recreational activity.	4
10. To develop a spirit of friendliness	4
11. To create an interest in missions.	2
12. To make religion seem attractive, practical and reasonable.	2

#### 4. Major problems in the work with young people.

One of the outstanding problems which seem to confront the leaders of young people is that of understanding the young people themselves. It may be noted again at this point that the greatest

need felt by the leaders was that of more psychological insight. The second major problem of the leader is to win the interest of the young people. Once again the previously stated needs may be referred to inasmuch as the second on the list was training in pedagogy. According to the replies made to this question, there is a lack of spiritual fervor, and a want of a sense of responsibility on the part of the young people. Another of the problems which confront the leaders is that of striking a balance in the program between the religious and social life of the group. The whole problem of relating theory and practice together into a happy union, is baffling to many conscientious workers. What may be even more discouraging is the fact that many of the young people themselves do not seem to realize their own problems. To find more time to work with young people and for the young people to find more time to give to religious activities is another problem which some of the leaders found hard to deal with.

The table on the following page indicates the major problems stated according to the number of times they were found in the questionnaire returns. (Figure 14)

Figure 14.

## The Leader's Major Problems

The Major Problems	No. of times stated
1. To know and understand the young people themselves.	12
2. To win their interest.	10
3. To create spiritual fervor.	8
4. To develop a sense of responsibility.	6
5. To bridge the gap between theory and practice.	5
6. To strike a balance between the social and religious life.	4
7. To secure church attendance.	4
8. To bring the young people to see their own problems.	2
9. To find more time to work with the young people (on part of both leader and youth).	2

C. Sources of Help Recommended in Books and Periodicals

The sources of help are listed under two headings, the books found valuable in work with young people, and religious periodicals read fairly regularly. Previous to the discussion of these two sources consideration is given to the existence and value of church libraries as reported by the leaders of selected churches.

## 1. Library facilities.

Fifty-two leaders reported whether or not there was a library in their church. The number comprises thirty-four churches. Twenty-

five leaders in seventeen churches report the existence of a library. Of these twenty-five, eight designate the library as fair and three poor. The figure following will indicate number of libraries in the churches of the denominations surveyed.

(Figure 15)

Figure 15.

Number of Libraries

The Denominations surveyed	No. of Churches having a library
Presbyterian	7
Lutheran	3
Baptist	0
Reformed in America	2
Protestant Episcopal	1
Methodist Episcopal	0
Congregational	2
Interdenominational	1
Disciples	1
Reformed in U.S.	
<b>TOTAL</b>	<b>17 Churches</b>

In one case only was the fact mentioned that the library was used by the young people; and in three cases, the leader did not know whether there was a library in his church or not.

## 2. Books found valuable in work with Young People

A long list of books is the result of the answers to the question, "What books have you found most valuable in your work with young people?" From this list have been selected those books which were recorded more than once. They range from the Bible to books in psychology, program materials and

biographies. The following chart shows the relative use of the books found most valuable. (Figure 16)

Figure 16.  
Books Found Valuable for Adolescent Work

Title of the Books	No. of Times Listed
1. The Bible	6
2. Psychology of Adolescence (Tracy)	5
3. Psychology of Early Adolescence Psychology of Later Adolescence (Mudge)	5
4. Psychology of Middle Adolescence (Moxcey)	4
5. Method in Teaching Religion (Betts and Hawthorne)	3
6. The Pupil and The Teacher (Weigle)	3
7. Psychology of Adolescence (Richardson)	2
8. Teaching Adolescence in the Church School (Shaver)	2
9. Biographies	2

### 3. Religious periodicals read fairly regularly.

Thirty-five leaders reported that they read some religious periodicals. The periodicals most frequently mentioned include the denominational papers, the International Journal of Religious Education, the Christian Century and the Sunday School Times. The chart below gives figure representing the number of times each one was named. (Figure 17)

Figure 17.  
Religious Periodicals Read by Leaders

Periodicals Listed	No. of Times Listed
1. International Journal	14
2. Christian Century	9
3. Presbyterian Magazine	6
4. Watchman Examiner	4
5. Westminster Leader	4
6. Congregationalist	4
7. Sunday School Times	4
8. Biblical Review	4
9. Christian Herald	4
10. Lutheran Companion	4
11. Christian Endeavor World	3

#### D. Summary and Conclusions

A summary may be made as follows concerning the leader's previous experience, present activities and use of periodicals and books in religious education. The principal types of experience in former religious work are listed as being in the Sunday School, Young People's Societies, preaching, Week-day School work, Christian work with students and recreational activities. The average number of years spent in Sunday School work is seven; in Young People's work, three; in the pastorate, six; in recreational work, two; in Student Christian work, five; and in Weekday Schools, two.

The present work with young people brings the leaders in contact with an average number of thirty-two individuals per week. The principal contacts are made through the Sunday School, clubs and Young People's meetings. Some of the leaders meet their young people more than once a week through various church activities.

The leaders aims for their young people are several in number in almost every case. The outstanding one seems to be the desire to create in the individual a devotion for Christ's way of and to make the reality of His personality a vital experience in the life of each person. Other aims are: to challenge to a life of service, to give Biblical instruction, to win church attendance, to establish high ideals, to create or develop the sense of personal responsibility and co-operation, to provide opportunity for wholesome recreational activity, and to make religion attractive, practical and reasonable.

The major problems which the leaders are facing are those of understanding the young people themselves and then winning their interest through effective methods of leadership. Other difficulties which confront the young people's leader are: relating theory to practice, and religion to life problems; securing a balance between the religious and social life; the apparent lack of interest in spiritual things; and the lack of time.

Library facilities are available in seventeen of the thirty-five churches reporting on this question. Twenty-five leaders have access to libraries in their churches. Little mention is made of the use of the libraries by the young people. Of the seventeen libraries, eight were fair and three poor.

The most valuable books on work with adolescents are listed as the Bible; Tracy, Moxcey, Mudge and Richardson on the Psychology of Adolescence; Betts and Hawthorne, Shaver and Weigle on method in teaching religion; and various biographies not named.

The most popular religious periodicals are: The International Journal of Religious Education, the Christian Century, the Biblical Review, the Sunday School Times, and the denominational papers. Thirty-five leaders indicated the regular reading of some religious periodical.

The following conclusions may be drawn from the preceding statements:



1. Practically all of the leaders have previous experience in religious work.

2. The principal contacts of the leaders with the young people are in the Sunday School and social activities.

3. A few leaders have more than one contact with their young people.

4. The one aim that was stated the most number of times was that of desiring to create in the individual a knowledge and experience of Jesus Christ. Other aims were primarily concerned with various relationships of life in an effort to make a carry-over of religion to life('s) problems.

5. The major problems of the leaders are in the field of psychology and pedagogy.

6. Fifty percent of the churches have no libraries and those having them do not seem to be wholly adequate.

7. The leaders have found and used resourceful books for adolescent work; and majority of the leaders are readers of religious periodicals.

#### IV. GENERAL SUMMARY AND CONCLUSIONS

The material of this chapter may be summarized in the following statements:

1. Of the sixty-two churches selected for the survey fifty-three percent responded with the preliminary sheet.
2. Of the one hundred forty-eight leaders of whom questionnaire blanks were sent thirty-three percent replied.
3. The leaders surveyed include forty-five percent of the selected churches.
4. A majority of the leaders are men, indicated as part time workers with an average age of thirty years.
5. A majority of the leaders have had high school and college education.
6. Nearly one half of them have had or are having professional religious training.
7. The principal agencies used for special religious training are summer camps and conferences, extension courses, community training schools, and teacher training classes.
8. The majority of leaders indicated a need for further training in psychology, pedagogy, program building and Bible study.
9. A large majority of the leaders reported previous experience in religious work the principal types being in the Sunday School and Young People's Societies.
10. The average number of individuals reached per week by one leader is thirty-two. The most common contacts are through the Sunday School class, Young People's meetings, and clubs.

11. The principal aim of the leaders for their young people is to create in them a knowledge and experience of Jesus Christ.

12. A large majority of the leaders refer to helpful textbooks on young people's work and state the reading of religious periodicals listed in the report of the questionnaire.

The following conclusions may be drawn from the survey study of this chapter. The facts seem to indicate that the workers with young people are partially prepared at least for their positions of leadership.

1. They have a normal amount of education plus some special religious training.

2. They seem to be conscious of their opportunities as well as aware of the problems they are up against.

3. Their aims for the most part are worthy of best effort and achievement.

## Chapter 4.

### Recommendations

The preceding chapters of this study have considered the nature and content of certain leadership training programs, and the results of the survey conducted among young people's leaders in representative churches of Manhattan. The final chapter has as its purpose the following recommendations growing out of this study: (1) essential leadership qualifications of young people's leaders, (2) basic principles underlying a leadership training program, and (3) an outline of an ideal leadership training program.

#### I. LEADERSHIP QUALIFICATIONS of Religious Education Leaders of Adolescents.

"We may say that the future of the church depends on two things: the discovery of leaders and the systematic training of them. When the church has solved that problem it will be able to meet all its problems. In a final analysis the organization must always fall or rise with its leaders. They formulate ideals; they interpret those ideals; they create the organization which makes those ideals live in society..... The only real solution to the whole work of the church is that of leadership.....It is high time to recognize that work with young people holds the key to the problem of the church." <sup>11</sup>

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11. Mayer, The Church's Program for Young People, pp. 26.

There are three factors to be considered in the evaluation of potential individual leadership: the personality of the leader, his preparation and background, and his purpose. Under these three headings the qualifications for leadership will be discussed.

#### A. Personality

The leader should have a strong, magnetic personality, the embodiment of what Moore calls the social, moral and religious qualities. His personal traits should include self-control, fairness, humor, individual interest and sympathy for his young people. Margaret Slattery lists the following desirable attributes of character in a leader: a heart that feels, a mind that interprets, patience that teaches, courage that dares face fact, a will that persists, and a confidence that dares dream.<sup>12</sup> The personality of a leader should lead not drive the young people. It should help him to see into, as well as look at, the lives of the individuals with whom he works. There should be no thought of self-interest which defeats the purposes of leadership. His character should be above reproach.

In spite of mastery of material and method a leader will not achieve success unless there is complete abandonment of self for the sake of the work with the individuals of his group. "One who accepts the responsibility of teaching them with the true appreciation of the privileges and opportunities offered for leader-

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12. Slattery, M., The Highway to Leadership.

ship will consecrate himself whole-heartedly to the work." <sup>13</sup>

### B. Preparation and Background

The results of the survey indicate that a majority of the leaders have had a high school and college education. The leadership training programs reviewed in the first two chapters recommend the college person as best fitted for positions of leadership in the church. In view of the problems expressed in the questionnaire returns, the task of the young people's worker seems to be one that calls for a thorough academic training as well as specialized study in method, program materials, and the psychology of adolescence, as these subjects relate to the field of Religious Education. The following quotation indicates the attitude of one author with respect to leadership training in the past. "A careful psychological study will reveal that adequate training in leadership should follow a thorough grounding in essentials and yet precede actual practice. The weakness of the past training has been its superficial nature." <sup>14</sup>

The survey also indicates that many of the leaders and teachers have had specialized religious training in leadership training schools, teacher training classes and summer conference and camp courses. Training of this special nature is essential for anyone

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13. Moore, Anna, Senior Method in the Church School, pp. 341.

14. Mayer, H. C., The Church's Program for Young People, pp. 350.

who plans to be a leader of young people. The latter are quick to discern in their leader any weakness of plan or method, and they are equally alert to respond to the efficiency and skill revealed in his activity with them. "There is no period when efficiency, superiority and excellence of character commands greater respect."<sup>15</sup> Moore also says that the teachers of the church school should equal in every respect the best teachers of the public schools.

Mayer gives the following essential elements in the training of leaders:

1. Material for personal enrichment.
2. Foundation of social sciences.
3. Principles of religious education.
4. Materials of religious education
5. Mastery of technic.<sup>16</sup>

The following special educational requirements for a teacher of young people are suggested also by Mayer:

1. "Graduate of one of the following:  
Community Training Schools.  
Special Advanced Summer School.  
Teacher's course, in college or university  
department of religious education."
2. "Major in division in which teaching is to be done."
3. "Practice teaching under supervision."<sup>17</sup>

The teacher or leader needs not only professional training but he should have a rich cultural background such as may be gained in the liberal arts college.

The survey of the denominational programs in chapter two seems to indicate that a majority of the boards recommend the Standard Leadership Training Curriculum for leadership training courses. Furthermore, conclusions drawn<sup>from</sup> the survey of young people's leaders

15. Moore, Anna, Senior Method in the Church School, pp. 350.

16. Cf Mayer, The Church's Program for Young People, pp. 362.

17. Cf Ibid. pp. 372.

show that opportunities through special leadership training programs are being appropriated by thirty-five leaders or sixty-two percent of the total numbered surveyed.

### C. Purpose and Program

It has been suggested in the preceding paragraphs that the successful achievement of a program depended upon the leader who planned and carried it out. "The leaders determine the rise and growth of any organization."<sup>18</sup> They conceive and promote the program. Granting the truth of this relationship, another qualification for leadership is involved in the individual leader's purpose as conceived for his group of young people. This objective or purpose may be stated in a number of ways as for instance, in terms of results desired in the lives of the young people, or in terms of the leader's efficiency in working with the individuals. It is not for us here to go into what the program should be. It is enough to say that the leader should have a carefully developed program motivated by purposes which are conceived with respect to the needs of his young people.

The following tests might well be applied by the leader to his own work in order that he may check up on the degree of progress being made.

1. "To what extent is there sympathetic understanding and appreciation of the boys and girls?"
2. "To what extent are the boys and girls given advice and counsel in personal problems?"
3. "How do they develop in the power of self-direction and self-control?"
4. "To what extent is individual training in personal leadership given?"

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<sup>18</sup>. Mayer, H.C., The Church's Program for Young People, pp. 341.



5. "To what extent are the boys and girls acquiring information, establishing the right habits and skills, and developing high ideals and desirable attitudes and appreciation?" 19

There are five factors involved in the development of leadership which should be borne in mind by the teacher or leader of a training program. The five factors are:

1. Guiding the young people to catch the vision of a task.
2. Stimulating in them a love for work in the Church.
3. Providing opportunities for young people to meet great leaders in the field of church work.
4. Planning opportunities for elementary training.
5. Recognizing the fact that the choice of work is the individual's personal privilege and responsibility. 20

#### D. Summary and Conclusion

A summary of the leadership qualifications may be made as follows: The leader of young people should have a strong Christian personality linked with adequate preparation acquired through academic and specialized fields of study and motivated by a worthy purpose through personal consecration.

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19. Moore, Anna, Senior Method in the Church School, pp. 352.

20. Mayer, H. C., The Church's Program for Young People, pp. 359.

## II. BASIC PRINCIPLES which should govern a Leadership Training Program.

The following principles have been derived from a study of the leadership training programs and the data gathered from the survey reported in chapter three.

1. Leadership training programs should be offered by the church school through its teacher training classes and leadership training schools.

2. The training programs should not be too long to discourage completion.

3. The leadership training programs should include practical as well as theoretical work.

4. The leadership training should contain general and specialized courses in religious education.

5. The leadership training program should include a study of the principles of religious education for adolescence.

6. The leadership training program should offer courses in the study of program materials for young people's work.

7. The leadership training Curriculum should include a study of the method and technic best adapted for work with young people.

8. The leadership training program should provide courses for personal enrichment and general cultural background.

9. The curriculum should allow for the study of organization and supervision in young people's work.

10. Recognition should be given for the completion of work

taken in the leadership training course.

11. The instructors of the training courses should be adequately qualified for the position of teaching in a leadership training curriculum of religious education.

12. The organization of the curriculum should be flexible enough to meet the needs of the individual leaders and at the same time allow for recognition of the work taken.

13. The program should aim to train individuals that they may qualify as leaders of young people's groups and be competent to meet their varied needs.

14. The program should represent the opportunities and responsibilities awaiting the leaders in training.

### III. OUTLINE of an IDEAL LEADERSHIP TRAINING PROGRAM based on the preceding principles.

The following outline is suggested for a leadership training program which might be used in the teacher training class of a local church. It is recommended instead of the Standard Leadership Training Curriculum, for three reasons. It has been felt that more emphasis should be made on special Bible study; second, the Standard Leadership Training Curriculum is recommended on the whole as too general for use in local church groups; and third, it is felt that more stress should be given to special training programs for adolescent young people. Through the outline suggested below an attempt is made to set up a program which will give special Bible study and at the same time offer definite and adequate work in adolescent program materials and method.

The program is arranged to cover a period of eight months (October through May), with three sessions a week, one on Sunday and two periods one day during the week. The weekday sessions will be preceded by a brief devotional period. Each session will be of two periods, the first one being devoted to the study of psychology, programs and method; the second, to a study of religious art and music. The work in psychology of adolescence will cover approximately two months; in program study, about three; and in method, three also. In the last two courses, a certain number of periods

will be given to the application of the principles studied.

The Sunday session will be given over entirely to Bible study.

#### A. Objectives of the Program

##### 1. Instruction in Content and Principles

- (a) Bible
- (b) Psychology of Middle and Later Adolescence
- (c) Programs for Adolescent Groups
- (d) Methods to be used with Adolescent Groups
- (e) Cultural Courses, Religious Art and Music

##### 2. Opportunities to Apply Principles

- (a) Through Teaching Exercises
- (b) Through Planning Group Activities
- (c) Through the Conducting of Group Projects

##### 3. Inspiration for Service

- (a) Devotional Period, Class Hour
- (b) Service Projects

#### B. Suggested Outline of Course

##### 1. Sunday Sessions (8 months)

- (a) Mark (3 mos.)
- (b) Acts (3 mos.)
- (c) Outline Book Studies (2 mos.)

##### 2. First Group of Weekday Sessions (2 mos.)

- (a) Psychology of Middle and Later Adolescence
- (b) Religious Art and Music.

##### 3. Second Group of Weekday Sessions (3 mos.)

- (a) Programs for Adolescent Groups
  - (1) Worship
  - (2) Recreational
  - (3) Service
- (b) Religious Art and Music

##### 4. Third Group of Weekday Sessions (3 mos.)

- (a) Methods to be Used with Adolescent Groups
  - (1) Project
  - (2) Discussion
  - (3) Story Telling
  - (4) Supervised Study
- (b) Religious Art and Music

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Miller, E. I., Dramatization in the Church School  
 Pamphlets on Religious Drama (Drama League  
 of America)

### 4. Programs

#### Worship

Gates, O. S., Training Adolescents in Worship (Pamphlet)  
 Weigle and Tweedy, Training the Devotional Life  
 Stacy, G. B., Worship for Youth

Recreation

Geister, Edna, The Ice-Breaker Herself  
 Raffety, W. S., The Smaller Sunday School Makes Good  
 Richardson, N., The Church at Play

Service

Rauschenbusch, W., Social Principles of Jesus  
 Shaver, E. L., Suggested Projects  
     The Project Curriculum for Young People

Vocational Guidance

Horton, Out into Life  
 Moxcey, Mary E., Finding My Place  
     Girlhood and Character  
 Peabody, E. C., Lives Worth Living

## 5. Music

Benson, Louis, Hymnology of the Christian Church  
 Breed, History and the Use of Hymns  
 Brown and Butterworth, Stories of Hymns and Tunes  
 Julian, J., Standard Dictionary of Hymnology  
 Nutter and Tillett, Hymns and Hymn Writers

## 6. Art

Bailey, A. E., The Use of Art in Religious Education  
     Studies in the Life of Christ  
 Emory, How to Enjoy Pictures  
 Hurl, Estelle, How to Show Pictures to Children  
 Picture Hour in the Home (American Home Series)

D. Instructors for the Course: Qualifications

## 1. Academic Training

(a) High School and College

## 2. Specialized Training: graduate of one of following:

(a) Community training school of religious education  
 (b) Special Advanced Summer School  
 (c) Teacher's course in college department of  
     religious education

## 3. Practical Experience

(a) It should have been in the field in which the  
     instructor is to teach.

## 4. Personality, Dynamic and Christian

(a) Character above reproach  
 (b) Consecration to Christ  
 (c) Sympathetic interest and love for young people

### E. Leaders-in-training

1. Young People of Senior High School age and over.
2. Young People with potential leadership qualities.
3. Young people who give evidence of interest in the vocation of religious education and work with young people.

## IV. CONCLUSION

To bring this final chapter to a close the following conclusive principles may be stated:

1. Through preparation, purpose, program and personality, a leader should qualify for his position of leadership with a young people's group.
2. The principles which govern a leadership training program should cover its nature, objective, content, leadership and agencies whereby the course is made available.
3. An ideal leadership training program should be instructional, practical and inspirational. It should embody content, principles and method. It should include courses in Bible, Psychology, Program, Method and opportunities for personal enrichment.



# APPENDIX

## List of the Denominations and Churches Surveyed on Manhattan Island.

### BAPTIST

Czecho Slovak, 429 East 77th St., Rev. Joseph Novatny  
 Calvary Baptist, 135 West 70th St., \*\*  
 Central Park, 235 East 83rd St., Rev. M. W. Pullen  
 First Baptist, Broadway Cor. 79th St., Rev. Haldeman \*\*  
 First Russian, 2nd Ave. and Tenth St., Rev. Bookin \*  
 Mt. Olivet (colored), Lenox Ave. and 120th St., Rev. Hays \*\*  
 Madison Avenue, 31 East 31st St., Rev. G. C. Moore  
 Mariner's Temple, Cor. Oliver and Henry St., Rev. W. N. Hubbell \*\*

### CONGREGATIONAL

Armenian Evangelical, 152 East 34th St., Rev. A. A. Bedikian  
 Broadway Tabernacle, 56th and Broadway, Rev. Chas. Jefferson

### PROTESTANT EPISCOPAL

Calvary, 4th Avenue and 21st St., Rev. Shoemaker  
 Church of the Resurrection, 115 East 74th St., Rev. Bourne  
 Grace Emmanuel, 216 East 116th St., Rev. W. K. McGown \*\*  
 Heavenly Rest, 2 East 90th St., Rev. Darlington \*\*  
 Saint Ignatius, West End Ave. and 87th St., Rev. Wm. McCune \*\*  
 Saint Thomas, Fifth Avenue and 53rd St., Rev. R. H. Brooks  
 Reformed Episcopal, Beekman Hill, 50th St., and 2nd Ave.,  
 Rev. H. D. Higgins, 5 W. 57th St.

### LUTHERAN

Advent, Broadway and 93rd St., Rev. A. Steimle \*\*  
 Grace, 123 West 71st St., Rev. J. A. Weyl \*\*  
 Holy Trinity, 85th and Central Park, Rev. Paul Scherer  
 Our Saviour (Norwegian), 237 East 123rd St., Rev. J. C. Gram \*\*  
 Our Savior (Atonement), 580 West 187th St., Rev. Egner \*\*  
 St. Luke's, 308 West 46th St., Rev. Koepchen \*\*  
 St. Mark's, 323 Sixth Ave., Rev. E. Podanus  
 St. Paul's (German), 323 West 23rd St., Rev. Kropp  
 Gustavus Adolphus (Swedish), 3rd Ave. and 22nd St., Rev. Stolpe

### METHODIST EPISCOPAL

Broadway Temple, 178th St. West of Broadway, Rev. C. Reisner  
 Eighteenth St., 305 West 18th St., Rev. VanBurkalow, \*  
 Grace Methodist, 131 West 104th St., Rev. J. L. Davis \*\*  
 Sixty-first Street, 225 East 61st St., Rev. B. F. Saxon \*\*  
 Madison Avenue, Madison Ave. and 60th St., Rev. Sockman \*  
 Washington Square, 139 West 4th St., Rev. C.R. Ross \*\*

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\* No questionnaires returned

\*\* Preliminary Sheet not returned

## (Appendix cont'd)

## PRESBYTERIAN

Church of the Sea and Land, 61 Henry St., Rev. Merritt  
 Church of the Covenant, 310 East 42nd St., Rev. H. V. Yergin  
 Brick, Fifth Avenue and 37th St., Rev. Wm. Merrill  
 Fifth Avenue, 55th St. and Fifth Avenue, Rev. Howard  
 Fort Washington, 174 West Cor. of Broadway, Rev. W. Morgan  
 Fourth, West End Ave. and 91st St., Rev. Farber  
 Broadway, Broadway and 114th St., Rev. Buchanan  
 Greenwich, 145 West 13th St., Rev. E. W. Work  
 Madison Avenue, Madison Ave. and 73rd St., Rev. C. A. Buttrick  
 Park Avenue, Park Avenue and 85th St., Rev. A. P. Fitch  
 Rutgers, Broadway and 73rd St., Rev. D. Russell  
 Spring Street, 246 Spring St., Rev. Frank Hunger \*\*  
 West End, 105th St. and Amsterdam Ave., Rev. Keigwin

## REFORMED CHURCH IN AMERICA

Bethany Memorial, 67th St. and First Avenue, \*  
 Fort Washington, Ft. Washington Ave. and 181st St., Rev. Berg  
 Manor, 350 West 26th St., Rev. Chas. Gulick \*  
 Marble Collegiate, Fifth Avenue and 27th St.  
 Reformed Church of Harlem, East 89th St., Rev. E. Tilton  
 St. Nicholas Collegiate, Fifth Ave. and 48th St., Rev. MacLeod  
 Sunshine Chapel, 550 West 40th St., Rev. Harry Murphy \*\*  
 West End Collegiate, West End Ave. and 77th St., Rev. Cobb

## REFORMED CHURCH IN THE UNITED STATES

Martha Memorial, 419 West 52nd St., Rev. E. Burger \*\*  
 St. Paul's, 606-612 East 141st St., Rev. Schmitt

## UNITED PRESBYTERIAN

Second, 172nd and Audubon Avenue, Rev. Earl Miller \*\*  
 West Forty-fourth Street, 432 West 44th St., Rev. E. Radcliff \*\*

## EVANGELICAL

First Church, 424 West 55th St., Rev. John Hagelstein \*

## DISCIPLES OF CHRIST

Central, 142 West 21st St., Rev. F. S. Idleman

## INTERDENOMINATIONAL

Dewitt Memorial, 280 Rivington St., Rev. Walton  
 Olivet Memorial, 59 2nd Avenue, Rev. Joseph Babbitt

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\* No questionnaires returned

\*\* Preliminary Sheet not returned

(Appendix concluded)

List of the Denominational Headquarters  
from which materials were received  
for Leadership Training Programs.

The International Council of Religious Education  
5 South Wabash Avenue, Chicago, Illinois

The American Baptist Publication Society  
1701 Chestnut Street, Philadelphia, Pa.

Congregational Education Society  
14 Beacon Street, Boston, Massachusetts

The Disciples of Christ  
Missions Building, Indianapolis, Indiana

The Evangelical Church  
1900 Superior Avenue, Cleveland, Ohio

Methodist Episcopal Church  
740 Rush Street, Chicago, Illinois

The Presbyterian Church in the U. S. A.  
Witherspoon Building, Philadelphia, Pa.

The National Council, Protestant Episcopal Church  
281 Fourth Avenue, New York, N.Y.

Reformed Church in the United States  
1505 Race Street, Philadelphia, Pa.

The United Presbyterian Church  
209 Ninth Street, Pittsburgh, Pa.

The United Lutheran Publication House  
1228-1234 Spruce Street, Philadelphia, Pa.

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#### B. Leaflets, Pamphlets and Booklets from Denominational Boards.

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1701 Chestnut Street, Philadelphia, Pa.  
"Home Study Training for Church School Workers"  
Leaflet, January 1929  
"The International Standards for the Sunday  
Church School, 'A' and 'B'  
"Keystone Standard Training Course"  
Leaflet, July, 1929  
"Leadership Training Baptist Churches"  
Leaflet
2. Congregational Education Society  
14 Beacon Street, Boston, Mass.  
"Leadership Training Service"  
Leaflet  
"Special Courses in Leadership Training"  
Leaflet
3. The Disciples of Christ  
Missions Building, Indianapolis, Ind.  
"Accredited Classes and Schools on the Standard  
Leadership Curriculum"  
Bulletin No. 4, 1928-29  
"Local Church Classes in the Standard Leadership  
Curriculum"  
Bulletin No. 2, 1928-29  
"The Standard Leadership Curriculum (Standards)"  
Bulletin No. 1, 1929
4. The Evangelical Church  
1900 Superior Avenue, Cleveland, Ohio  
"Leadership Training"  
Booklet, Revised, May, 1928
5. Methodist Episcopal Church  
740 Rush Street, Chicago, Illinois  
"The Methodist Episcopal Standard Leadership  
School of Religious Education"  
Bulletin, No. 4, 1928  
"The Standard Leadership Training Curriculum"  
(in Outline) Pamphlet, January 1929  
"The Standard Leadership School Manual"  
Bulletin, No. 4, Revised, September, 1928

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Witherspoon Building, Philadelphia, Pa.  
"Correspondence Courses in Leadership Training"  
Leaflet, September 1928  
"Registered Leaders' Who? How? Why?"  
Leaflet.  
"The Training of Teachers and Leaders for Religious  
Education"  
Pamphlet, April, 1929
  7. Protestant Episcopal Church, National Council  
281 Fourth Avenue, New York, N.Y.  
"The National Accredited Teachers Association"  
Booklet, 1928
  8. Reformed in the U. S.  
1505 Race Street, Philadelphia, Pa.  
"The Training of Leaders in the Local Church"  
Bulletin (Leadership Training), 1930
  9. United Lutheran Publication House  
1228-1234 Spruce Street, Philadelphia, Pa.  
"Teacher Training"  
"Leaflet ( Reported as out of date )
  10. The United Presbyterian Church  
209 Ninth Street, Pittsburgh, Pa.  
"Denominational Programs of Leadership Training"  
Pamphlet, 1929  
(Published by the International Council of  
Religious Education.)
- C. Booklets received from the International Council of Religious  
Education, - 5 South Wabash Avenue, Chicago, Illinois
1. "The Administration of the Standard Leadership  
Training Curriculum" Educational Bulletin,  
No. 4, 1928
  2. "The Advanced Leadership Curriculum"  
Educational Bulletin, No. 8, 1928
  3. "The High School Leadership Curriculum"  
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  4. "The Standard Leadership Training Curriculum"  
Educational Bulletin, No. 3, 1928
- D. Letters from the Denominational Boards.

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5. Slattery, Margaret, "The Highway to Leadership",  
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Philadelphia, Pa. - 1929

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