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TRAINING YOUTH FOR LEADERSHIP
YOUTH LEADERSHIP

A Thesis Presented to the Faculty
of Connecticut College
Department of Education
in partial fulfillment of the requirements for the
degree of Master of Education

Short Title:

YOUTH LEADERSHIP TRAINING

Author: [Faint Name]
Date: [Faint Date]

Accepted by:

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Advisor

[Signature]
Reader

TRAINING YOUTH FOR CHRISTIAN

YOUTH LEADERSHIP

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The training of youth as youth leaders in the church. Therefore, the materials are directed towards the youth, both boys and girls, between the ages sixteen and twenty-four who have been confirmed in The Lutheran Church—Missouri Synod.

The thesis is limited in its approach to youth leadership training, to the training of teen age youth leaders in the church at large and in the local congregations. The thesis does not carry the reader into the fields of training youth for citizenship, job opportunities, or secular education.

The materials used in the writing of this thesis are based on materials available to the writer from Fritslaff Memorial Library of Concordia Seminary, St. Louis, the

CHAPTER I

INTRODUCTION

There are many books, papers, and booklets devoted to the leadership training programs. Yet, little is written for the training of youth for youth leadership. The purpose of this thesis is to define the concepts of youth leadership and to draw together some of the many scattered approaches to the youth leadership training program.

In this thesis an attempt is made to present the theories of leadership training and the methods available for the training of youth as youth leaders in the church. Therefore, the materials are directed towards the youth, both boys and girls, between the ages sixteen and twenty-four who have been confirmed in The Lutheran Church--Missouri Synod.

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files of Professor Harry Coiner of Concordia Seminary, St. Louis, the files of Rev. Carl Streufert of International Walther League, Chicago, the files of Dr. Clarence Peters of St. Louis, and the files and library of the writer, and the Adult Extension Department of Indiana University, Bloomington, Indiana. Most of the materials are organized and expressed in terms within the limits of the writer's knowledge of youth work, after his nine years of experience in the field of youth work, which includes: work in various youth clubs, resort recreational groups, recreation departments of parks, scout activities, youth and government programs, athletic programs, and Y. M. C. A. groups; directing of camps, planning and directing of youth training seminars and institutes.

This thesis concludes that there is a definite need for Christian youth leadership training to be done by the local congregation and by special youth leadership training programs. The writer concludes that Christian youth leadership must include the right concept of the church, that the young people themselves are royal priests within the church. The Christian youth leadership training program has as its objectives, the development of the characteristics of Christian leadership, the development of the proper attitudes of Christian leadership, and the development of the program curriculum, which curriculum includes the training of the youth in the skills of leadership and an enrichment

of their personal Christian growth. After examining various types of youth leadership training programs the writer suggests a Christian youth leadership training program.

"If there is to be a church tomorrow, then there must be young people in the church today," stated Mr. Warner in his book, *Youth Work in The Church*.¹ This is a simple but true fact. Since it is true, it presents the need that the church must train the youth to be prepared, youth ready to take over the tasks which are handed down to them.

The Church has the obligation to train the youth for leadership in the church because of the world they live in. Today the church faces its task of ministering to its youth with a genuine sense of urgency. Tomorrow is too late so far as today's youth are concerned. Today the church and its ministers are summoned to face up to the task of rescuing the youth adrift in a morally and spiritually delinquent world.² This world in which the young people live is in constant change. Therefore, the young people must be given the proper preparation to meet their new situations and to adjust to these and to themselves. This is where the youth

¹J. S. Warner, *Youth Work in The Church* (New York: Abingdon Press, c.1932), p. 11.

²J. A. Spenn, *Pastoral Care* (New York: Abingdon-Cokesbury Press, c.1931), p. 3.

CHAPTER II

THE NEED FOR TRAINING YOUTH FOR YOUTH LEADERSHIP

"If there is to be a church tomorrow, then there must be young people in the church today," stated Mr. Harner in his book, Youth Work In The Church.¹ This is a simple but true fact. Since it is true, it presents the need that the church must train the youth to be prepared, youth ready to take over the tasks which are handed down to them.

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¹N. C. Harner, Youth Work In The Church (New York: Abingdon Press, c.1942), p. 13.

²J. R. Spann, Pastoral Care (New York: Abingdon-Cokesbury Press, c.1951), p. 3.

program of the church can do its share.³

The future needs of the church and its youth program also present a need for training the youth of the church. Great care and judgment must be used in training and using these young people as present and future leaders. The church has always had a prime problem, that of securing able leaders for the work of the local congregation.⁴ The church's need is not just for an increase in the number of leaders but a need for a better quality of leader. The young people of the congregation can provide a solution for this future need, for they are willing and eager to become leaders in order to perform efficiently the tasks assigned to them.⁵

In 1926 the Church of Christ saw the need to develop or train young people for future leadership in the Church. Mr. Cavert in his book, Securing Christian Leaders for Tomorrow, states:

What is needed is a better program of leadership training--one which will really carry forward the spiritual development of young people and strengthen their

³W. M. Schoedel, "Lutheran Youth Groups in Action" (unpublished Master's Thesis, Concordia Seminary, St. Louis, 1951), p. 23.

⁴N. Crossland, Better Leaders for Your Church (New York: Abingdon Press, c.1956), p. 6.

⁵Mr. A. Litchfield's files, "Y.M.C.A.'s XXIIInd World Conference," Report From The Delegates Committee (Louisville, Kentucky: State Y.M.C.A. Office, n.d.), Sec. III. (Mimeographed.)

loyalty to the Church. This is the period at which the average Church begins to lose its grip upon the youth.⁶

This description of the need to develop the young people for the Church still applies today in 1959. Mr. Cavert blames the lack of active participation by the youth on the fact that the church expects the youth to play a passive part, while their elders carry all the responsibilities.⁷ The teenagers, if they are to fill the present and future needs of the church and its youth program, can not be passive but need the experiences leadership offers to them.⁸ Most teenagers have far more capacity than they ever use, and it is not unreasonable to suppose that if given the opportunity for growth and training, many will succeed in the leadership role.⁹

Dr. Martin Luther put it correctly saying, "People must be trained in their youth to be what you want them to be."¹⁰

The congregation needs to give the teenagers more opportunities for service and leadership. If the congregation

⁶S. M. Cavert, Securing Christian Leaders for Tomorrow (New York: Geo. H. Doran Co., c.1926), p. 61.

⁷Ibid., p. 65.

⁸H. H. Remmers and D. H. Radler, The American Teenager (Indianapolis, Indiana: Bobbs-Merrill Co., Inc., c.1957), p. 241.

⁹M. G. Ross and C. E. Hendrey, New Understanding of Leadership (New York: Association Press, c.1957), p. 11.

¹⁰E. M. Plass, What Luther Says (St. Louis: Concordia Publishing House, c.1959), III, 1563.

would meet this need, they would observe that their present and future needs for leadership would be taken care of sufficiently. The cautious complacency of the older generation sorely needs the more adventurous temper of the youth.¹¹

That the need to train youth for youth leadership is a real need can be seen in various other areas.

The business world realizes there is a real need for leadership training. In the Harvard Business Review, it was pointed out that many executives admit that their companies have no second team. No one has been trained for the future leadership of the company.¹²

The young people also see in their high schools the real need for trained leadership, for where there is trained leadership in the high school, there the school's activities are more successful.¹³

Our Lord was always aware of the real need that someone else would have to continue the task He had begun. He trained disciples, leaders, to go and make disciples of others. Here one can learn from Jesus that it is proper to prepare the youth in the way of leadership, that is, in the

¹¹Cavert, op. cit., p. 66.

¹²Ross, op. cit., p. 127.

¹³D. Nylén, "When Students Become Trained Leaders," The National Education Association Journal, January, 1951, p. 21.

way they are to go.¹⁴

The Lutheran Church--Missouri Synod through its Walther League also realizes the real need of training the church's youth. For example, at the International Walther League's convention in 1934 at Omaha, Nebraska, resolution 20, part 3, was passed which states in part:

That the division of Leadership Training include Officer Institutes throughout the country in order to develop the proper personality of leadership. Courses are to be offered on the stewardship of personal talents and time together with positive instruction and outlines on cooperation and integration of organizations in the church and in relation to the local congregation. In order to create a wide spread interest and disseminate these leadership ideals, the institutes shall at first offer courses in a general and broad way, and gradually build up more definite and specific courses for advanced leaders. This is to be done that initiative may be built up in local leaders for more efficient work in the local groups.¹⁵

Not only is the real need to train young people present in the church, but also the opportunity is present and the great potential of work among the youth makes it urgent. The statistical facts offer a startling figure of the vast potential of youth available for youth leadership training. In The Lutheran Church--Missouri Synod's International Walther League in the year 1958 there were 4480 young

¹⁴R. O. Wudy, "Present Requisites for an Adequate Program of Church Work for the Youth" (unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1945), p. 60.

¹⁵Walther League Manual: A Basic Guide To The Work of The Local Society (Chicago: International Walther League, 1935), p. 39.

people's societies (791 senior societies, 1350 junior societies, and 2339 combined societies), with a combined total of 100,000 youth.¹⁶ What a powerful force these 100,000 young people could be for the church if they were trained in the total leadership of the church.

A glance at the young people's societies themselves within the local congregations shows there is a real need for leadership training. Most of the local societies are acquainted with the Walther League program, yet familiarity is not enough, there must be a know how. The local societies need a know how in the functional skills of leadership as well as in the enriching of their Christian growth. This can be done by a well planned, well carried out, and well followed up program of training youth for youth leadership.

¹⁶Statistical Records (Chicago: International Walther League, January 14, 1959).

100 of Youth Work (Chicago: International Walther League, 2.1909), p. 42.

W. Greenland, Better Leaders for Your Church (New York: Abingdon Press, 2.1937), p. 40.

W. H. Bennett and D. H. Padler, The American Evangelist (Indianapolis, Indiana: Bobbs-Merrill Co., Inc., 2.1937), p. 127.

CHAPTER III

THE PRINCIPLES OF YOUTH LEADERSHIP TRAINING

The Concept of a Leader

A leader is a person either elected or appointed by a group of people to carry out its wishes and guide its activities in harmony with the objectives of the group. The leader is selected mainly because of his qualifications for the particular tasks assigned to him.¹

The leader is to carry out the wishes of the group he leads. This becomes a decisive factor for the leader that he helps the group to define and achieve its purposes rather than his own purposes.² The leader's own experiences may be of value to the group, but he must first see if they are also in the interest of the group, or if there are a number of other possibilities available.³ The leader will see that it is necessary to sit down with the group, face to face, and choose from among the possibilities the best

¹ABC Of Youth Work (Chicago: International Walther League, c.1949), p. 42.

²N. Crossland, Better Leaders for Your Church (New York: Abingdon Press, c.1956), p. 10.

³H. H. Remmers and D. H. Radler, The American Teenager (Indianapolis, Indiana: Bobbs-Merrill Co., Inc., c.1957), p. 147.

one to fit the group's needs.⁴

The leader is to guide the group's activities in harmony with the objectives of the group. The good leader sees things through the eyes of his followers. He is the leader who does not at all times say, "Get going," but says, "Let's go," and leads the way when necessary. This leader has faith in his followers and assumes they are working with him, not for him.⁵ Therefore, a leader's central function is to help the group learn to decide and act efficiently for itself.⁶ The leader will never allow himself to be put into the position of making all the decisions for others.⁷ Mr. Ross in his book, New Understanding of Leadership, points this out when he calls a leader a "central person," one who takes the center of the group.⁸

In the guiding of a group one of the difficulties for a leader arises as he is torn between exerting "strong" leadership and "permissive" leadership, as he is confronted

⁴D. M. Roberts, Leadership of Teen-Age Groups (New York: Association Press, c.1950), p. 139.

⁵Crossland, op. cit., p. 11.

⁶Malcolm and Knowles, How To Develop Better Leaders (New York: Association Press, c.1955), p. 13.

⁷R. Tannenbaum and W. Schmidt, "How to Choose a Leadership Pattern," Harvard Business Review, No. 69 (1958), 96.

⁸S. J. Ross and C. E. Hendrey, New Understanding of Leadership (New York: Association Press, c.1957), p. 20.

with the decisions of how much authority to exert.⁹ However, successful leadership will be found in that person who when strong leadership on his part is in order, is to be able to give that leadership. If considerable freedom in leadership by the group is called for, he is to be able to provide such leadership freedom.¹⁰ This requires a balance between "autocratic" leadership and "democratic" leadership.¹¹

Every leader has certain natural leadership characteristics within himself, such as personality, character, etc. The list of leadership characteristics will be treated in the next chapter of this paper. In general the characteristics of a leader call for a person of character, a person with a knowledge of individuals, and a person with the ability to influence and lead others in the immediate situation.¹²

The characteristics of a leader are pulled together by Mr. Morgan in his article, Beatitudes of Leadership:

Blessed is the leader who has not sought the high places, but who has been drafted into service because of his ability and willingness to serve.

Blessed is the leader who knows where he is going, why

⁹Tannenbaum and Schmidt, op. cit., p. 96.

¹⁰Ibid., p. 101.

¹¹Ibid., p. 95.

¹²The Junior R.O.T.C. Manual (U.S. Army, c.1948), p. 1.

he is going, and how to get there.

Blessed is the leader who knows not discouragement,
who presents no alibi.

Blessed is the leader who seeks for the best for those
he serves.

Blessed is the leader who develops leaders while lead-
ing.

Blessed is the leader who considers leadership an op-
portunity of service.¹³

Therefore, a leader is a "central person," with various
characteristics, one who directs and guides the activities
of the group, doing all for the best of the group he serves.
The leader is the resource person and advisor for the group.

The Concept of Leadership

Leadership is the conscious and systematic exercise of
the leader's influence toward carefully chosen ends.¹⁴

This calls for the active use of all the leader's character-
istics in behalf of the total group structure.¹⁵ The group
structure with which the leader is involved is composed of
the dynamic elements of the individuals of the group, the
group itself, and the situation in which the group finds
itself.¹⁶

¹³J. E. Morgan, "Learning To Be A Leader," Personal Growth Leaflet, No. 41 (Washington, D.C.: The National Educational Association, n.d.), p. 16.

¹⁴Ibid., p. 3.

¹⁵Ross and Hendrey, op. cit., p. 25.

¹⁶Ibid., p. 29.

The strongest and most fertile of all leaderships is leadership that distributes leadership.¹⁷ Leadership is more than a prized position held by one member of the group. Leadership is the function of the group, a responsibility to be shared. The leader and the group together are to help the group towards discovery, diagnosis, and solution of the group's own problems.¹⁸ The leadership load, if it is true leadership, must be spread as widely as possible among the members of the group, that no "good horse" is worked to death.¹⁹

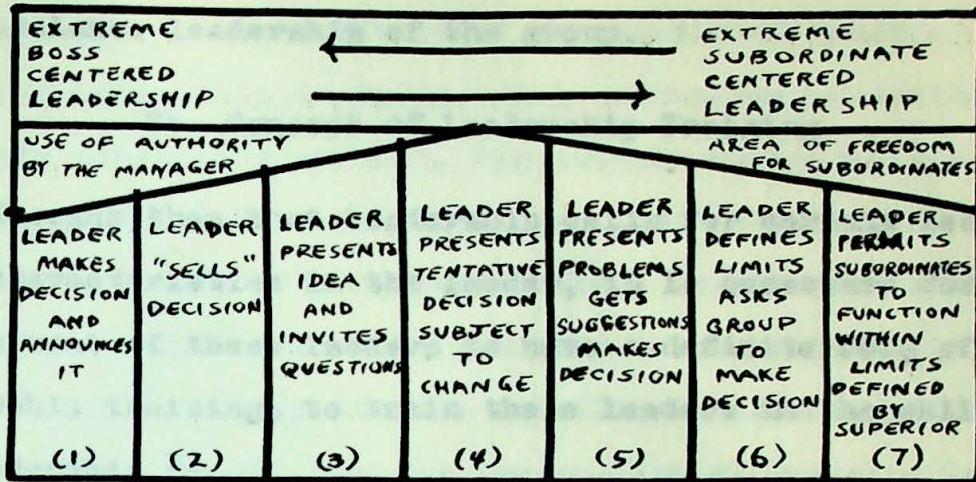
The leadership concept calls for a balance in leadership. Just as there are various types and degrees of leaders so there are various types and degrees of leadership. The leadership role must maintain a balance between the "autocratic" leadership role and the "democratic" leadership role. Mr. Tannenbaum and Mr. Schmidt in their article, "How to Choose a Leadership Pattern," present a graph showing the balance to be maintained in the leadership role.²⁰

¹⁷The Author, "Training Youth for Youth Leadership" (term paper for Prof. H. Coiner at Concordia Seminary, St. Louis, 1958), p. 9. (Dittographed.)

¹⁸R. H. Schlacht, "Training for Group Leadership," The National University Extension Association: Studies In University Education, No. 5 (Bloomington, Indiana: Indiana University, October, 1951).

¹⁹Crossland, op. cit., p. 41.

²⁰Tannenbaum and Schmidt, op. cit., p. 96.



This graph presents clearly the two extremes, the "autocratic" or boss centered leadership (no. 1) and the "democratic" or subordinate centered leadership (no. 7). By the graph one can see that number 4 offers the best balance in leadership, with number 3 and number 5 as acceptable possibilities. In short, a balanced leadership is one where there is time for a staff meeting the leader will call one, but if there is not time, the leader will act in his leadership role and do what he sees is best for the group. The initiative for identifying and diagnosing a problem still remains with the "central person" of leadership, the leader himself.²¹

In the true concept of leadership, the leader is still the "central person." This leader uses his talents for the

²¹Ibid., p. 97.

welfare of the group, and distributes the leadership role for a balance leadership of the group.

The Concept of Leadership Training

Knowing then that leadership calls for certain leadership characteristics in the leader, it is necessary for the development of these leaders to have a definite form of leadership training, to train these leaders in the skills of leadership.²²

Leadership training in the past has been accomplished by the "learning by watching and doing method." Many people in positions of leadership today have learned most of what they know about being leaders from watching leaders ahead of them, and from their own experiences of leadership.²³ In the "learning by watching and doing method," the future leaders often follow in the mistakes of their predecessors or develop only partly their own potentials. Most leaders today have a general idea of the qualifications of leadership, yet, these leaders should also be trained to recognize there are various potential levels of leadership for which their leadership skills have not yet been fully developed.²⁴

²²Walther League Manual: A Basic Guide To The Work Of The Local Society (Chicago: International Walther League, c.1935), p. 178.

²³Malcolm and Knowles, op. cit., p. 16.

²⁴Ross and Hendrey, op. cit., p. 131.

The concept of leadership training calls for a leadership inventory, an inventory of the number of leaders available for leadership training. This selecting of designated trainees presents a problem, for usually adequate information about whether an individual will be able to meet the criteria of leadership characteristics is not available.²⁵ Great care must be taken in choosing these trainees to participate in the leadership training program. One must realize that not all persons are capable of becoming leaders and not all will respond to a leadership training program. A mediocre person cannot be made a leader through education. He may be able to render more service than he would otherwise have rendered, but education alone cannot create ability.²⁶

Also, an inventory must be taken of the jobs or duties available for the future leaders. Before undertaking a leadership training program a group must study all opportunities within the organization for which leadership is required. This means the group must plan strategically where the newly developed leaders will fit into the group, and for which specific requirements their leadership will be needed.²⁷

²⁵Malcolm and Knowles, op. cit., p. 25.

²⁶Walther League Manual, op. cit., p. 178.

²⁷Ross and Hendrey, op. cit., pp. 138-149.

The concept of leadership training demands the best leaders for its own leadership. The leadership training program must never become a development of "blind" men to lead the "blind."²⁸ This calls for the most scrutinizing care to be taken in choosing leaders for the program.

The concept of leadership training calls for a chiefly functional method of training.²⁹ Therefore, a good functional leadership training program will train the future leaders how to develop and put to use their potential talents of leadership. This is attained by giving them responsibilities of planning and conducting activities, and showing them the values occurring to a group when these activities are planned and conducted in the proper way. The trainee must be given the opportunity to learn these principles through actual experience.³⁰ The trainees must also be given the opportunity to share their problems with their leaders and peers of the training program. Only if the leadership training is functional will it have value for the developing of the future leader's spiritual growth and the leadership skills which will be needed for the

²⁸G. W. Johnson, "The Use and Abuse of Leadership," The Christian Science Monitor, June 7, 1958, p. 7.

²⁹Walther League Manual, op. cit., p. 183.

³⁰S. J. Roth, "The Development of Youth Leadership Training in the Walther League" (unpublished Master's Thesis, Concordia Seminary, St. Louis, 1950), pp. 108-109.

leading of others.³¹

Youth leadership training becomes meaningful when it is applied to the newly elected officers of a youth society. These new youth leaders will appreciate help in knowing exactly what is expected of them and what they are to do.³²

Therefore, youth leadership training calls for an inventory of all possible leaders and leadership opportunities available for the new leaders. It demands the best possible leaders and trainees for the training program. And leadership training receives its value from its functional and practical methods of training.

The Concept of the Church

There is a difference between the concept of a youth leadership training program as discussed in this paper and the usual youth leadership training programs. This difference is the result of its relationship to the church.

The church is composed of all believers in Jesus Christ, and the church is found wherever confessional Christians gather around the means of grace.

In the concept of the church it is held that all people who believe in Jesus Christ as their Savior are members of the church. These members are given such titles as:

³¹Crossland, op. cit., p. 62.

³²Roberts, op. cit., p. 122.

citizens with the saints, children of God, royal priests, Christians, and members of the congregation of saints. The Bible, the Confessions of the Lutheran Church and the theologians of The Lutheran Church--Missouri Synod address the believers as such:

The Spirit itself beareth witness with our spirit, that we are children of God: And if children then heirs.³³

Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.³⁴

The Church is the congregation of saints in which the Gospel is rightly taught and the sacraments are rightly administered.³⁵

The members of the Christian Church are the Christians, that is, all those who have despaired of their own righteousness before God and believe that God forgives their sins for Christ's sake.³⁶

The Church, in the proper sense of the term, is the communion of saints, that is, the sum total of all those who have been called by the Holy Spirit through the Gospel from out of the lost and condemned human race, who truly believe in Christ, and who have been sanctified by their faith and incorporated into Christ.³⁷

³³Romans 8:16,17.

³⁴Ephesians 2:19.

³⁵"Augsburg Confession," Triglot Concordia: The Symbolical Books of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, c.1921), Article VII, p. 47.

³⁶"Doctrinal Declarations: A Brief Statement of the Doctrinal Position of the Evangelical Lutheran Church of Missouri, Ohio, and Other States" (St. Louis: Concordia Publishing House, 1957), p. 49.

³⁷W. Dallmann, W. H. Dau, and T. Engelder, Walther and the Church (St. Louis: Concordia Publishing House, c.1938), p. 56.

Christiana Sunt Ecclesia. The Christians are the Church.³⁸

It is faith in the Gospel which in every case establishes membership in the Christian Church.³⁹

If a person sincerely clings to the cardinal doctrine of the Christian faith, if he believes that God is gracious to him because of Christ's satisfactio vicara he is a member of the Christian Church.⁴⁰

But you are a chosen race, a royal priesthood, a holy nation, God's own people.⁴¹

Since the young people who are believers in Christ are members of the church, this concept of the church obligates them together with all adult believers to take a part in one or another aspect of the work of the congregation. The royal priesthood claim upon the believers requires that the work of the Church be done by the whole priesthood of believers.⁴² This is simply a call to the believers as royal priests to put themselves at Christ's service and to be used by Him in the work of the church.⁴³ This work in the church is a divine privilege as well as a duty given to the

³⁸F. Pieper, Christian Dogmatics (St. Louis: Concordia Publishing House, c.1953), III, 397.

³⁹Ibid., p. 397.

⁴⁰Ibid., p. 424.

⁴¹1 Peter 2:9.

⁴²C. W. Berner, Spiritual Power For Your Congregation (St. Louis: Concordia Publishing House, c.1956), p. 20.

⁴³J. D. Smart, The Teaching Ministry of the Church (Philadelphia: Westminster Press, c.1954), p. 207.

priesthood of believers.⁴⁴

While in one sense of the concept of the church it is universal, in another sense it is local. Dr. Pieper in his Christian Dogmatics, points this out in his definition of the congregation: "A congregation is the assembly of believers who congregate about the Word and Sacrament at a particular place."⁴⁵ Therefore, the congregation is an assembly of believers, and these believers include the young people as well as the adults. These professed Christians of the congregation assemble together to strengthen and edify one another through the means of grace at a definite place.

Therefore, the concept of the church demonstrates that the young people who believe in Jesus Christ are also a part of the church, and are royal priests. As believers they are also members of the congregation in which they are strengthened in their faith through the means of grace. As royal priests within the local congregation they are privileged to aid in the edifying of the members in the body.

The Specific Character of Christian Youth Leadership Training

The general character of Christian youth leadership

⁴⁴Crossland, op. cit., p. 9.

⁴⁵Pieper, op. cit., p. 420.

training may be considered in the broad sense as the training of the young people of a society to be future leaders in the life of their congregations and the church at large. In the narrow sense it may be considered the training of young people in the skills of leadership designed to equip them for the responsibilities of planning and executing the current society program.⁴⁶

Yet, the Christian youth leadership training program based on the concept of the church is to be and must be distinctively different from all secular youth leadership training programs. Christian youth leadership training's distinctive characteristic is Christian growth. Christian growth, that of raising the spiritual level of the youth, becomes the most important aim of this Christian program.⁴⁷

There are evidences demonstrating that The Lutheran Church--Missouri Synod has realized that Christian growth is the most important aim of Christian youth work, and that the Christian youth work program is to help the young people to live more fully with Christ in all ways.⁴⁸ In 1849, Dr. C. F. W. Walther told a young people's group: "Their

⁴⁶Roth, op. cit., p. 2.

⁴⁷P. L. Wagner, "The Church and Its Individual Teenagers" (unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1957), p. 77.

⁴⁸"Caravanning Training Course" (Chicago: International Walther League, 1958), p. 2 (from the files of Rev. C. Streufert).

society must ever remain an instrument within the local congregation, to further the Kingdom of Christ."⁴⁹ The Handbook of the Missouri Synod brings out the need for Christian growth in its purposes for young people's work: "to provide for the youth during the post-confirmation period continued training in Christian knowledge, in Christian living, and in Christian service."⁵⁰ The five point program of the International Walther League fosters Christian growth by its emphasis on: worship, education, fellowship, service, and recreation.⁵¹

Since Christian growth is a characteristic of Christian youth leadership training, the means for this growth must be the means of grace. The youth are to be directed to turn to Christ to find strength and courage in His Word and sacraments, daily to be refreshed in the living waters of the Word of God. Youth work is never to become a means in itself, but a contribution to the total training of the spiritual growth of the Christian youth.⁵²

⁴⁹H. E. Simon, "Background and Beginnings of Organized Youth Work in the Missouri Synod" (unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1944), p. 7.

⁵⁰Handbook of the Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1956), By-Laws, Article VII, Section F, Part 7.61.

⁵¹Walther League Quarterly, XXVIII (April, 1957), 6-10.

⁵²J. E. Schwass, "District Youth Chairmen's Meeting" (Williams Bay, Wisconsin: George Williams College Camp, November, 1958), p. 2, citing from the files of Dr. C. Peters of St. Louis, Missouri.

Thus, the specific characteristic of the Christian youth leadership training program embraces two basic ideas: (a) The instruction in skills of leadership, and (b) a growth in Christ.⁵³ Some youth attend leadership training programs to satisfy their basic need of learning new techniques or methods for solving local problems. The focus here would be on the fundamental methods, with the accent on techniques.⁵⁴ Yet, if Christian leadership stops here, then it has no specific character. Christian growth gives it a distinctive character. Christian growth is an increasing and growing in the knowledge of Christ and His gracious and good will, and sensing the presence of the Holy Spirit as operating through the means of grace. Christian growth for the individual trainee must flavor and energize all of the activities of the Christian youth leadership training program.⁵⁵

This characteristic of Christian growth is why the Christian youth leadership training program must not only include skills but also a working knowledge of the fundamental doctrines of the Bible, the distinctive doctrines of the Bible taught by the Lutheran Church, the position of

⁵³Leadership Training Council (St. Louis: n.p., October 16, 1958), p. 5, citing paper given by Rev. C. Streufert of International Walther League, Chicago. (Carbon copy notes.)

⁵⁴Ibid., p. 6.

⁵⁵Ibid., p. 7.

the Lutheran Church with reference to modern religious and moral philosophy, and the proper attitudes of Lutheran Christians to the economic and social problems of the present age.⁵⁶ Christian growth goes beyond mere knowledge for it is a growth of the total Christian, a growth in Christian service, in worship, in the use of the means of grace, and in the edifying of the fellow members of the body of Christ. If the Christian growth characteristic is sacrificed or watered down for the mere sake of leadership skills then the Christian youth leadership training program can no longer be considered Christian, but secular.

Therefore, the specific character of the Christian youth leadership training program must be maintained. The youth must be trained in the skills and techniques of leadership and must be aided in their Christian growth. When these two elements are present, then and then only, can this be considered the total youth leadership training program of the church.

⁵⁶ J. J. Shea and C. E. Hendrey, *Key Understandings of Leadership* (New York: Association Press, c.1957), p. 19.

CHAPTER IV

THE OBJECTIVES OF CHRISTIAN YOUTH

LEADERSHIP TRAINING

The Characteristics Of Christian Leadership

All potential leaders have a certain number of leadership characteristics that set them apart from their followers. The Christian leader has certain leadership characteristics that set him apart from the leaders of the world. It is admittedly impossible to try to find any specific, constant pattern of leadership traits which will characterize all Christian leaders.¹ Some leaders have one characteristic that another leader does not have. Yet, there are some common characteristics that most leaders generally possess. The omission of some of the characteristics does not mean sure failure, nor does the abundance of the characteristics insure success as a leader. The characteristics are only an indication of the person's abilities to lead. Nevertheless, the development of these characteristics is one of the ways available to the church to improve its leadership. Therefore, one of the objectives of the

¹S. J. Ross and C. E. Hendrey, New Understanding of Leadership (New York: Association Press, c.1957), p. 19.

Christian youth leadership training program is to develop the characteristics of the Christian leader.

Some of the characteristics of a Christian leader are as follows:

Christian Character. This is the topmost characteristic of the Christian leader. If a Christian leader wishes to lead others in the enriching of their faith through the means of grace, then he himself must first be a worshiping Christian. He must himself have been called by the Holy Ghost through the Gospel to faith in Jesus Christ as his personal Savior. This faith must shine forth in his life so that he becomes a light to the people he leads.

Emotional Stability. The Christian leader must himself be a well adjusted, integrated person with competence to move during good and bad times with poise and serenity, knowing that his strength comes from God and not from himself.²

Empathy. The Christian leader must be equipped with the quality of "sensitivity" to the other members of the group and their problems. The quality of empathy may be strengthened by training, yet, a good leader is one who is by nature sensitive to the people's needs.³

Initiative. The Christian leader is to initiate new ideas and projects or take the lead in carrying out regular

²Ibid., p. 52.

³Ibid., p. 44.

or assigned tasks. He sees what needs to be done and takes the initiative in seeing that it is done. As a member of the body of Christ he is expected to initiate the upbuilding of the members of the body.⁴

Intelligence. This gift has been considered the key to the door of Christian leadership, as well as to the door of secular leadership. A lower than average intelligence inhibits access to leadership, but, it must also be noted, higher than average intelligence is not a guarantee of leadership.⁵

Physical Strength. God has blessed many leaders in His church with good physical strength. Usually one who has a sound healthy body with an abundance of reserve energy has a tremendous advantage. There are, however, some very notable exceptions to this rule.⁶

Responsibility. For the Christian leader this characteristic is a very real requirement. God has entrusted the Christian leaders of His church with the means of grace to feed and nourish the members of His body. Therefore, the Christian leader must be able to handle the responsibilities entrusted to him by God. These responsibilities also

⁴Ibid., p. 73.

⁵Ibid., p. 29.

⁶J. E. Morgan, "Learning To Be A Leader," Personal Growth Leaflet, No. 41 (Washington, D.C.: The National Educational Association, n.d.), p. 16.

include the ability to handle the secular duties and requirements laid upon the leader.⁷

Self Confidence. This is a characteristic a Christian leader must have. A person who believes in himself, is more likely to have the skill, power, and ability to enable him to work effectively with the group.⁸ However, the Christian leader never becomes overly self confident and forgets to rely upon the power of God.

Self Starter. A Christian leader can not depend upon some one else to get things started. This might be considered aggressiveness, in the good sense. The person who always waits will never lead.⁹

Surgency. Awareness of present day events is a necessary characteristic of the Christian leader. The leader must be aware of all that is going on in present day affairs among the people of his group. This will enable the leader to contribute with enthusiasm and originality, and be able to verbalize or to express his contribution in a manner that is meaningful for his followers. He will then be able to relate the message of God with more meaningfulness and effectiveness to the group.¹⁰

⁷Ross and Hendrey, op. cit., p. 58.

⁸Ibid.

⁹W. W. McEachern, "Developing and Meaning of Leadership," The Bank of Leadership in South Carolina, n.d. (Printed.)

¹⁰Ross and Hendrey, op. cit., p. 51.

There are also certain characteristics that are not desirable for the Christian leader. These characteristics may, however, be overcome, redirected, or retrained. Any person having an abundance of these characteristics will need much training and redirection before he can become an effective Christian leader. The following negative characteristics of the Christian leader are based on the book, Training a Staff, by Paul Super:¹¹

A careless leader is unreliable and usually unable to produce the necessary work or details needed by the group. A careless person should not be entrusted with the leadership of responsibilities given to the royal priests of God.

An impulsive leader sees things too quickly. He sees, but only superficially. The impulsive leader may fail to see that he is working with precious blood-bought souls, and rush through his duties overlooking the real duty, that of nourishing and maintaining the body of Christ. An impulsive leader is likewise apt to wound the bodies of his followers as well as their souls.

An indifferent leader is a progress blocker. His indifference will most likely destroy whatever other abilities he might have for Christian leadership. He becomes indifferent to his duty of witnessing to others of the love of

¹¹P. Super, Training A Staff (New York: Association Press, c.1920), p. 105.

Christ and becomes hard to arouse. He is only interested in the activities that are of chief interest to him or to his advantage. Indifference as an attitude of the young people of today is mounting by leaps and bounds.

A non-Christian attitude toward any aspect of life is surely destructive of any Christian leadership. The lack of faith in Christ or the lack of an active, worshipping Christian life automatically disqualifies a person from the role of Christian leadership.

An overconfident leader may be a real harm to the Christian cause. An overconfident person takes too much pride in himself, and tends to rely on what he can do, rather than on what God can do through him. An overconfident person often becomes resentful when guidance is given and refuses to accept helpful explanations offered to him by his fellow Christians.

A resentful person becomes hostile, and criticism becomes a grave offense to him. This type of person can not effectively edify his brother.

An overly timid leader easily misjudges his followers, and hesitates to assert his rights.

Thus, one can see that there are certain characteristics a Christian leader can develop and other characteristics he should be warned to avoid. Therefore, one of the objectives of the Christian youth leadership training program is to develop the correct leadership characteristics

in the Christian youth leader, and another is to correct any negative leadership tendencies that may be present.

The Attitudes of Christian Leadership

The attitude the youth and the adults have towards the Christian youth leadership training program and Christian leadership will determine the effectiveness of the program and its training. Therefore, one of the objectives of the Christian youth leadership training program is to develop the proper attitudes both among the youth and the adults.

The attitude of the youth

The attitude the teen-agers have toward themselves will determine the extent to which they are willing to be trained in Christian leadership.¹² The youth must be taught that they themselves are children of God, that their bodies are the temples of God, and that God's will is to be their will. If the teen-agers of today are not taught the true concept of the Church, that they as believers are royal priests in the Church, then they will fail to see the significance of the Christian youth leadership training program.

The youth of today need to be coached in their attitude

¹²R. Strang, The Adolescent Views Himself (New York: McGraw-Hill Book Co., Inc., c.1955), p. 78.

toward their fellow youth as well as towards themselves.¹³ The young people of today seem to be more sensitive to the feelings and opinions of other youth than they are to their own self concepts.¹⁴ The young people's greatest fear is that they will not be accepted by their peers, that they will be classed as a "square," "L-7," or "non-conformist." This great drive "to belong," to be "one of the gang," influences most of the teen-agers' attitudes. What the gang does and what their attitudes are sets the pattern in which the youth of today feel compelled also to respond.¹⁵ Thus, youth's valuation of an organization, their confidence in their subordinates, their own leadership inclinations, and their feelings of security in an uncertain situation are all determined in part by the attitude of their peers.¹⁶ For the Christian youth this attitude must be modified by a proper concept of the Church. Youth must see that what their peers think is not as important as what Christ thinks of their actions. They are to see that as royal priests in the Church they are to assume the duties and obligations of

¹³Super, op. cit., p. 107.

¹⁴H. H. Remmers and D. H. Radler, The American Teen-ager (Indianapolis, Indiana: Bobbs-Merrill Co., Inc., c.1957), p. 225.

¹⁵Ibid., p. 35.

¹⁶R. Tannenbaum and W. Schmidt, "How to Choose a Leadership Pattern," Harvard Business Review, No. 69 (1958), p. 99.

every Christian in the Church, in spite of what their unchristian peers may think. The youth are to see that they are contributing to the developing and strengthening of the Christian fellowship by participating in the Christian youth leadership training program.

One of the most difficult attitudes of the youth today is their attitude of apathy, the "I couldn't care less," attitude. As Christian youth they must be helped to see that they are to care, they are to care about the building up of their own Christian life, and the building up or enriching of the lives of their fellow Christians within the church.

The motivation of the young people's interest in becoming leaders is important to the Christian youth leadership training program. A youth's attitude must never be that of an activist, one who keeps the machine moving with little awareness of people. Nor is it to become an attitude of the glad hander, whose only purpose seems to be to know everybody and to be known by everyone. Neither is it to become the attitude of a clique leader, one who knows only a small group and attempts to keep the group closed for only his "select" few.¹⁷ The Christian youth's attitude toward leadership is to recognize it as an area of service.

¹⁷D. M. Roberts, Leadership of Teen-age Groups (New York: Association Press, c.1950), p. 41.

Leadership is an opportunity within the body of Christ to serve the fellow Christians in the body, to work to achieve the spiritual maturity of the whole body.

The youth's attitude of loyalty becomes important for the Christian youth leadership training program. Youth as a whole are a loyal group. They are loyal to their peers, loyal to their high schools, loyal to their clubs, and loyal to any cause they deem worthwhile.¹⁸ Today's Christian youth are to be guided in their loyalty. They are to see that their first loyalty is to their Savior, Jesus Christ. They are to see that they are to be loyal to the community of believers, to which they belong. They are to be loyal to the church which nurtures them with its preaching, its sacraments, its worship, which needs them in its care for widows and orphans, its concern for missionary work and Christian teaching, and its care for fellow churches.

The youth's attitude toward the adult is to be considered for the Christian youth leadership training program. Often the young people react the way they do to adults simply because the adults are adults. Youth are in the changing years, neither adults nor children. They often regard the adult as an unapproachable person, or resent the adult simply because he is an adult. This is one reason why young people react negatively to programs planned and

¹⁸Morgan, op. cit., p. 9.

controlled completely by adults.¹⁹ Since young people are not yet adults and still desire to be dependent along with their independence, a group controlled by the youth themselves, completely free from adult help or guidance, is not acceptable to the young people either.²⁰ Therefore, the youth's proper attitude towards the adult's role must be attained by achieving a proper balance. Groups in which a balance is maintained between adult authority and youthful freedom are best accepted by the youth.²¹ A Christian young person will respect his adult leader, yet he expects the adult also to respect his views.

The attitude of the adult

Just as important as the attitude of the youth are the attitudes of their parents, and other adults. The Christian youth leadership training program usually does not concern itself with the training of the adults. Yet, the most effective method of youth leadership training could well be that of training the parents of the youth. Here we shall see how the attitudes of the adult affect the youth leadership and its training program.

The adult's attitude toward the teen-ager may often

¹⁹Roberts, op. cit., p. 41.

²⁰Ibid., p. 42.

²¹Ibid., p. 43.

seem to be one of disinterest or unconcern. This causes the young people to hesitate to ask older people questions, for they often feel the adult's attitude is that the teenager's problems are unimportant.²² Yet, the adult realizes that the young people are usually asking for pat solutions to their problems when they approach the adult for advice. The wise adult's attitude must not be always to give the pat answer, but to help the young people weigh the pros and cons and let them make the final decision.²³ Often, the teenagers believe themselves incapable of deciding what is best for them. Here the adult's attitude must be one of helping to build up the youth's self confidence. The adults are to perceive their role as that of advisor and counselor, as those who give the sincere milk of the Word to the babes that they might grow in grace and truth.

The adult's attitude is to be one of respect for the teen-ager's view. No matter how outrageous a youth's views may seem to be, an adult should not express a feeling of shock. This respect for the teen-ager's views is never to become a watering down of the adult's convictions. The adult is to be understanding, not surrendering. The teenagers desire to see in their parents and adult associates a firm, steadfast conviction of faith. If an adult's

²²Strang, op. cit., p. 533.

²³Remmers and Radler, op. cit., p. 149.

attitude is constantly firm, the adult will more than likely see that the teen-agers will soon be quoting the adult's views as their own.²⁴

The adult's attitude is to be one of encouragement and upbuilding. Many youths claim that their adult leaders are not interested in the things they are, and that the leaders often ridicule rather than encourage.²⁵ The adult leader will soon find out that, no matter what the subject is, the teen-agers will love to express their own opinions.²⁶ Often, these opinions are ridiculous, yet this should never call forth ridicule. The adult is to encourage the teen-agers to express their own views. Too many of today's youth fail to speak up, for they are more conformist than individualist.²⁷ The adult must awaken the individualistic characteristics in the youth by encouraging and challenging the youth to use the talents God has given to them. God blessed the young people of today with an over-abundance of talents; the adult is to guide the youth to understand in which direction they are to use these talents. The youth are to be encouraged to use their talents for the upbuilding of

²⁴J. G. Williams, Worship and the Modern Child (London: William Clowes and Sons LTD, c.1958), p. 183.

²⁵Remmers and Radler, op. cit., p. 123.

²⁶Ibid., p. 125.

²⁷Ibid., p. 238.

themselves and their peers within the body of Christ. The young people appreciate and welcome an encouraging challenge which involves direction, discipline, and has a real up-building purpose.²⁸

The adult's attitude of leadership will greatly influence the effect of his leadership among the young people. A responsibility as serious as that of affecting the interactions and decisions of the young people of God is never to be taken lightly.²⁹ To bring up a child in the way he should go is the bringing up of the youth in God's way, not the leader's own pet ways. This enriching of the Christian growth and the teaching of leadership skills to the youth is a God-given responsibility laid upon all adult youth leaders. A Christian adult can not be a youth leader half-heartedly or just on good intentions. Dealing with the teen-agers is like walking a tightrope: it is much easier to fall off than to stay on.³⁰

The Christian adult youth leader is seriously to develop the youth by finding satisfactory and challenging opportunities for them, where they can enrich their Christian growth and develop their God-given leadership skills. The

²⁸A. P. Klausler, Growth In Worship (St. Louis: Concordia Publishing House, c.1956), p. 28.

²⁹T. Brameld, "Ethics of Leadership," Adult Leadership, June, 1955, p. 5.

³⁰Remmers and Radler, op. cit., p. 94.

adult has a warped attitude of his leadership of the youth group if he thinks that he can sit at home and work out a blueprint of what is to be done at a meeting. The germ of the youth program must originate within the group if it is to be a true enriching of the young people.³¹ The key for an adult leader is to provide as many opportunities as possible for achieving self-growth and self-enrichment by means of Christian principles and democratic processes.³² The adult leader's attitude of leadership then becomes one of service to the young people. Service to the young people includes the enriching of their Christian lives through the means of grace and the upbuilding of their God-given leadership talents.

The attitude of the adults of the Christian congregation will greatly influence the effect of the youth leadership training program. All of the work the youth leaders may put into the training of the young people will be brought to naught if the congregation itself does not enter into the youth work program wholeheartedly.³³ The congregation must not fail to see itself as the body of Christ with

³¹Roberts, op. cit., p. 187.

³²Ibid., p. 115.

³³R. O. Wudy, "Present Requisites for an Adequate Program of Church Work for the Youth, With Special Emphasis Upon the Returning Service Personnel" (unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1945), p. 33.

the duty of edifying, admonishing, teaching, and enriching the spiritual lives of all the members of the body. The congregation must see that the youth of the congregation are also royal priests in the congregation and that they also have the privileges, duties, and responsibilities that go with membership in a Christian congregation. If only the adults of the congregation could become as interested in the youth and their programs, as some youth are in the adults and their programs. All too often a congregation is fast to produce money for the help of youth work, but they are slow in accepting the youth as royal priests within the congregation. Many adults find it easier to give five dollars rather than five hours of their time to help in the enriching of the spiritual lives of these young royal priests.³⁴ If the congregation has failed at all with the youth, it has not been so much at the point of material provisions for the youth work and its program, but rather in the more intangible realm of the congregation's attitude and understanding of the church.³⁵

The attitude of the home toward the Christian youth leader's training program is the program's rise and fall. Where the influence of the Christian home is lacking, decay

³⁴Ibid., p. 34.

³⁵N. C. Harner, Youth Work In The Church (New York: Abingdon Press, 1942), p. 103.

will be added to decay and rottenness to rottenness. Despite all that the pastor or a youth program can do, the future of the youth work program is distinctly "up to" the home.³⁶ If the parents lack enthusiasm in the church's youth program, or fail to encourage the young people to attend the church's youth program, then the home has lost sight of its responsibility to train the child in the way it should go. If the youth program is not backed by the home, there is little chance it will ever be strong or effective.

Therefore, it is very plain that the attitudes of the youth and the adults will determine the effectiveness of the Christian youth leadership training program. Thus, another of the objectives of the program is to develop the proper attitude towards the Christian youth leadership training program both in the youth and the adult.

The Curriculum and Methods of Christian Youth Leadership Training

Since the specific character of the Christian leadership training program embraces two parts, the one Christian growth, and the other the development of leadership skills, these two elements must be the objectives of the program's curriculum and methods.

³⁶C. Peters, "Developments of the Youth Program of the Lutheran Churches in America" (unpublished Doctor's Thesis, Concordia Seminary, St. Louis, 1951), p. 405.

The development of leadership skills

There are certain characteristic skills of leadership which can be taught a leader. A leader can either develop these skills, or be strengthened in them if he already possesses them. These skills or techniques usually are the goals of the curriculum of the leadership training program. It should be said again, a leader may possess all of these skills, or only a part of them. The number of skills does not always affect the validity of the leader's leadership ability. Listed below are some of the skills of leadership which can be developed in a person.

Foresightedness or "syntality." The skill in which the leader is trained to predict what the performance of the total group will be in a defined stimulated situation. The leader is trained to move the group along dimensions such as integration, moral issues, sociability, or cohesiveness.³⁷ The leader's ability to handle and use the Gospel in motivating the group to Christian action can be enriched by training him in the knowledge of the Word and worship.

Establishing Structure. The leader can be trained to accept more responsibility for establishing the structure of administration of the group. The leader is to see that the group structure is understood and accepted by the group.

³⁷Ross and Hendrey, op. cit., p. 69.

Without structure there will obviously be uncertainty about how the group should function, and about what policies exist in respect to certain issues.³⁸ The entire structural framework of the group is to be perceived in relationship to the concept of the church.

Group Harmony or "hedonic tone." The leader can be trained to make the group participation a pleasant and satisfactory experience. There is to be an agreeableness within the group.³⁹ If the leader is trained to see he is working with royal priests in the body of Christ, he will be able to lead his followers in group harmony by teaching them the concept of the church. The group will then have the true harmony to be found in Christian fellowship.

Group Cohesiveness or "viscosity." The leader can be trained to help his fellowmen "pull together." He is responsible for helping the group to work together.⁴⁰ As the group begins to realize they are members of the one body of Christ, the church, then the leader can help them to work together as fellow Christians.

Facilitating Communication. When a leader is trained to give sufficient meaningful communication within the group, there will be less discrepancy between the duties

³⁸Ibid., p. 83.

³⁹Ibid., p. 67.

⁴⁰Ibid., p. 65.

and responsibilities of the group. The group will be able to define and understand clearly what is expected of them. A leader is to see the value of communicating clearly all the aims and objectives of the group.⁴¹

Voice. The leader's skill of the use of his voice is important. The leader is to be trained in the value of good speech, for a well controlled, clear, sincere, and natural voice adds strength to any leader.⁴²

Writing. The skill of writing is an indispensable aid to a leader. The leader can be trained to see the value of his mastering the ability of writing and handling the English language correctly.⁴³

Responsibility. Although responsibility is a characteristic a leader must have, yet the leader can be trained to see the value of responsibility. As a leader, because he has been entrusted with the responsibility of leadership by God, he is to see that the functions of the group are performed in accordance with the will of God.⁴⁴ The youth of today need to learn to carry their share of the load of responsibilities within the body of Christ.

Originality. The leader is to be trained to be an

⁴¹Ibid., p. 66.

⁴²Morgan, op. cit., p. 6.

⁴³Ibid., p. 7.

⁴⁴Ross and Hendrey, op. cit., p. 87.

original leader. He is prepared to direct others along new paths into unfamiliar territory. The man who goes only the old familiar ways is not a leader, but a traffic policeman.⁴⁵

Alertness. The leader is to be trained to be alert to things "as they are" and "as they ought to be." This can be achieved by diligent study of the wealth of materials available to a leader.⁴⁶ For the local society groups, the leader can be trained to establish and maintain a program materials file of all unpublished program aids, appropriate folders, newspaper articles, and magazine articles,⁴⁷ that will keep him alert to the present day trends of youth work.

Delegation. The leader who becomes preoccupied with details and who lacks the ability to subordinate or to delegate minor jobs, or misdirects his efforts in other ways, is the leader who will obtain little result.⁴⁸ The Christian leader is to be trained in the ability to delegate, to share the responsibilities of leadership, recognition, status, and prestige with other members of the fellowship of the church.⁴⁹ A Christian leader's aim is not to

⁴⁵G. W. Johnson, "The Use and Abuse of Leadership," The Saturday Review, July 5, 1958, p. 30.

⁴⁶Leadership Training Council (St. Louis: n.p., October 16, 1958), p. 5, citing paper given by Rev. C. Streufert of International Walther League, Chicago. (Carbon copy notes.)

⁴⁷Robert, op. cit., p. 165.

⁴⁸McEachern, op. cit.

⁴⁹Ross and Hendrey, op. cit., p. 59.

upbuild his own name, but to train his fellow Christians to edify one another.

Being a Member of the Group. The leader is trained to be associated with his followers, yet he does not become "one of the boys" to the extent that his position and status are submerged, or that he ceases to represent their norms. The leader is sociable, friendly, and helpful but he is not necessarily an intimate friend of each or any of the members of the group.⁵⁰ The Christian leader learns his proper relationship to his fellowmen from God. He understands that he is one of the members of the body of Christ, blessed with the extra gift of leadership, who works to achieve the maturity of the entire body.

Consideration. The leader can be trained to be considerate, to be able to help in a very practical way, to be ready to explain his actions, to give detailed instruction, to improve the welfare of his followers relative to their activity in the group. He is to be the leader who is concerned for the spiritual welfare of the group and knows what to do in the practical situations which arise in the life of the group.⁵¹

Planning. The leader is to be trained how to plan his leadership role. Many a leader has lessened or destroyed

⁵⁰Ibid., p. 48.

⁵¹Ibid., p. 49.

his usefulness by scattering his energies over too many projects or offices. The worth of a leader is not measured by the number of offices he holds or the number of causes he can promote.⁵² But the leader's worth is measured by what he does with what he has. The key to a well organized leadership is planning. In youth work there are two major types of planning, the long range planning and the short range planning. The leader is to learn the significance and use of each type. Long range planning is the result usually of adult effort to foresee what needs to be provided in order to make possible the efforts of the teen-agers to meet their own needs.⁵³ The long range planning aspect of the program thus is almost exclusively adult responsibility. For, even though the young people have a chance to express their ideas about the kind of organization they desire and the kind of things they would like to do, at times it is necessary for adult leaders to make some major decisions and plans for the good of the group.⁵⁴ Short range planning, on the other hand, is the result of the efforts by the young people to meet their needs through serious meetings, social affairs, and physical activities within the

⁵²Morgan, op. cit., p. 11.

⁵³Roberts, op. cit., p. 130.

⁵⁴Ibid., p. 119.

framework of the Christian organization.⁵⁵ In the short range planning aspect of the program the young people themselves have the major role. It becomes the heart and core of teen-age planning.⁵⁶

Group Work. The leader is to have a knowledge of group work that he may work more effectively among the members of the group. The leader is trained to see that different size groups take different type leaders. In a group of ten or less members, the members prefer a leader who shows a great amount of consideration for all of the group's actions and thoughts. As the group becomes larger, tolerance for a leader centered direction of the group becomes greater. A leader in a larger group is more concerned with the formalities of organization and structure and less concerned with the personal needs of the members of the group.⁵⁷

In group work the leader is to be trained to see that at different times the leadership of the group is shifted for various activities. This is why the leader must be willing to delegate and share his leadership role with committee heads. The leader can never be "the leader" of the group at all times.⁵⁸

⁵⁵Ibid., p. 130.

⁵⁶Ibid., pp. 125-126.

⁵⁷Rose and Hendrey, op. cit., p. 92.

⁵⁸Ibid., p. 94.

Group work calls for the ability of the leader to handle the making of decisions. The leader owes it to the group to indicate his own preferences frankly and clearly, while making it apparent in the way he operates that these preferences are continually subject to reconsideration, modification, or even disapproval.⁵⁹

The leader is to take a firm stand on his decisions within the limits of his leadership role. On the other hand the leader never hands over all decision making to the group. The sheer number of decisions is not an accurate index of the amount of freedom that a group enjoys. It is more important that the leader, being a firm director and taking care of insignificant decisions, makes sure that the significant decisions which can be handled by the group are turned over to them.⁶⁰ In youth work this balance between the leader's authority and the group's freedom is important. The young people want and seek guidance and firm direction; at the same time they want to have the freedom of helping in the significant plans of the group.⁶¹

Group work requires that the leader have a knowledge of the group's goals and objectives, that he is able to

⁵⁹Brameld, op. cit., p. 7.

⁶⁰Tannenbaum and Schmidt, op. cit., p. 98.

⁶¹Roberts, op. cit., p. 45.

stimulate the group to work toward their goal.⁶² For the Christian group this means the leader stimulates the group toward their goal of equipping and training the royal priests, and enriching the Christian growth of the members of the body.

The leader is to be trained to see what age groups work together best. In general, youth groups function better if the junior and senior high school students are in one group, and the freshman and sophomore students in another group. If the group is large and students from all four years of high school belong to the group, the older students will tend to drop out.⁶³

Training Other Leaders. To be a good leader a leader must train others to be leaders. A leader is to be trained in what elements of leadership to pass on to the other future leaders. A leader who trains another leader should give the trainee a briefing on the purposes, history, organizational structure, personnel, and current goals of the group. The leader is to give the trainee an analysis of the duties, responsibilities, authority, and relationship

⁶²O. H. Theiss, "Group Work: In The Youth Program of The Church" (International Walther League, n.d.) (from the files of Rev. C. Streufert, International Walther League, Chicago). (Mimeographed.)

⁶³Roberts, op. cit., p. 43.

of his future leadership.⁶⁴

In general, the skills of leadership may be summed up for the future leader as taken in part from the article

"Growing Into Leadership," by Mr. L. L. Patterson:

Know and keep up with your subject of leadership.
 Consult experienced leadership when necessary.
 Seek to learn from leaders in your own and other groups.
 Know yourself and your own potentials as a leader.
 Have confidence in yourself but be prepared to make mistakes.
 Set up good communication, up, down, and sideways.
 Don't spread yourself too thin with excessive responsibilities.⁶⁵

The enriching of Christian growth

We have stated before that the Christian youth leadership training program is to be different from all other forms of leadership training. The distinctive character is to be found in the enriching of the Christian growth of the young people.

It is Christian growth which sets the Christian leadership training program apart from all other programs. When a secular group's attendance drops off, the leader does not blame the members of the group but looks to see what is wrong with the organization or the program.⁶⁶ This is what

⁶⁴Malcolm and Knowles, How To Develop Better Leaders (New York: Association Press, c.1955), p. 25.

⁶⁵L. L. Patterson, "Growing Into Leadership," Adult Leadership, September, 1954, p. 1.

⁶⁶Roberts, op. cit., p. 57.

the Christian youth leadership training program must do. If attendance is not up to par in the church's training programs, then a closer look must be taken at the programs. No Christian youth program can succeed as a Christian program simply by bringing the young people together for a good time; the whole program must be guided towards the enriching of the young person's Christian growth.⁶⁷ The program should do more than duplicate the activities the youth enjoy in school. It must provide a Christian growth that inspires and challenges them.⁶⁸ The Christian youth leadership training program is to train beyond leadership in the local group. It is to train for a total growth in the body of Christ.

The Christian youth leadership training program is to enrich the Christian growth of the youth by training them to become royal priests in the total work of the church. The youth are to go beyond the comfortable area of their peers. The youth are also to edify, serve, and enrich the lives of the total fellowship of the church. The youth are to see that when they adopt a beautifully planned program which eliminates any participation of the young people in the total worship life and work of the church that they are

⁶⁷W. M. Schoedel, "Lutheran Youth Groups In Action" (unpublished Master's Thesis, Concordia Seminary, St. Louis, 1951), p. 40.

⁶⁸Ibid., p. 74.

not helping the body of Christ to grow. The duty of all royal priests is to serve one another, not just those of the same age.⁶⁹

The young people are to see that somewhere in each local congregation, regardless of size, they are to contribute to the total upbuilding and enriching of the spiritual life of the church. The young people are to make their society a part of the church, and not apart from the church.

Christian youth leadership training is to train the young people to grow in their Christian growth by serving their fellow Christians. The service for the Christian young people is to be beyond the service to their peers. The young people are to be trained to serve in the total church. In most churches ten per cent of the church members do all the work. The rest seem to have no ability, or are too busy, or refuse to accept their Christian responsibilities. Yet, there is amply latent talent that can be found in every church to meet all the congregation's needs.⁷⁰ This talent is to be found in part among the youth. The youth often find, though, they are not asked to volunteer their services to the congregation. Dr. C. F. W.

⁶⁹Wudy, op. cit., p. 50.

⁷⁰N. Crossland, Better Leaders For Your Church (New York: Abingdon Press, c.1956), p. 21.

Walther was aware in his day of the tremendous waste that was taking place in the church because the energies of the youth were not being employed or encouraged by the church.⁷¹ The leadership training program can not dictate to the local congregations that they should permit their youth to exercise their responsibility of service within the congregation. But, the youth leadership training program can encourage the young people to volunteer for service wherever possible in their congregations to help strengthen the entire fellowship of the church.

Unfortunately all too frequently after confirmation the youth appear to be like jellyfish carried in on the tide and left stranded on the beach, helpless and inactive, with nothing to do. Somehow the leadership training program must help these young people to get back into the sea again, so that they can live a fully active and useful life of service in the total body of Christ.⁷² Possibly in the branches of youth leadership training, those of adult and parent training and counselor training, this idea can be brought out.

There are many opportunities within the local congregation where the young people can serve the total fellowship.

⁷¹H. E. Simon, "Background and Beginnings of Organized Youth Work in the Missouri Synod" (unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1944), p. 3.

⁷²Williams, op. cit., p. 197.

The committees of the church provide an excellent opportunity for the youth to share in the responsibilities of the total church work. The adults of the congregation should try their best to see to it that the young people are given the opportunity to serve on a committee and given the opportunity as a member of the body of Christ to present their views on the church's life.⁷³

Service within the fellowship of the congregation is to include real jobs and responsibilities suited to the youth's individual abilities.⁷⁴ If young people are trained magnificently for leadership, but have no opportunity to lead, they are wasted persons.⁷⁵ The youth need opportunities to serve and lead, the "busy work" of the church is a part of the youth's duties, but only a part. "Busy work" is not the total church work. The youth are to be given the opportunity to lead and serve in the worship life, the temporal affairs, and the spiritual upbuilding of the church.⁷⁶ The youth will learn much if the congregation will permit them to experience the work of the church as they will have to do in their future years. Let the young people be the church and function as the church.

⁷³Wudy, op. cit., p. 58.

⁷⁴Strang, op. cit., p. 485.

⁷⁵Johnson, op. cit., p. 7.

⁷⁶Wudy, op. cit., p. 54.

The Christian youth leadership training program is to enrich the young person's Christian growth through growth in worship. The young people are to be taught the values of true Christian worship. Many of today's young people do not know how to worship, or understand what worship is. The Christian youth leadership training program is to give them opportunities to grow in their worship life, by discussions on the subject, by demonstrations of worship, and by actual experiences of leading worship. The young people are to be equipped in the ways of worship that they may contribute to the worshiping life of their local congregations.

The Christian youth leadership training program is to enrich the youths' Christian growth through the means of grace. Christian young people are to grow in their understanding and use of the means of grace. The training program can enrich the life of the young people by giving them opportunities to grow by Bible study. The Word of God is to become an active working part in the young people's life. The young people are also to be enriched by a better understanding and appreciation of the sacraments.

The Christian youth leadership training program is to enrich the Christian growth of the young people by providing opportunities for the youth to edify one another. The young people are to learn the value of edifying their fellow Christians. The young people as royal priests are charged with a high calling to maintain and strengthen their

fellow members in the body of Christ. This edifying carries with it a mission of responsibility to call other young people, who have not yet come to faith in Christ, to faith by proclaiming the Gospel to them.

Therefore, the method of the Christian youth leadership training program must include the enriching of the Christian growth. If the young people are not encouraged by this program to grow in their Christian service, worship, and lives, and also encouraged to make frequent use of the means of grace, and edify their fellow Christians, then the program has not served its purpose.

Thus, the objectives of the Christian youth leadership training program are: the development of the characteristics of Christian leadership, the development of the attitudes of Christian leadership, and the development of the curriculum and method of Christian leadership training.

adapting themselves to the many and varied needs of young people. The schools are making a determined effort to find out the problems of their students, and in light of these findings they are revising their curriculums and other features of their program.

W. L. Merrill, "Student Activities Prepare Youth for Life," *Church Activities*, September, 1957, p. 30.

W. L. Merrill, "Lutheran Youth Groups in Action" (unpublished Master's Thesis, Concordia Seminary, St. Louis, 1957), p. 37.

CHAPTER V

TYPES OF YOUTH LEADERSHIP TRAINING

What Some Civic Groups and Denominations are Doing

Leadership training has taken an upward swing in the last few years. Everyone is jumping on the bandwagon to train the youth for present and future leadership.

The high school youth of today have many types of youth leadership training sessions available to them. Most of these training sessions provide the youth with a better knowledge and understanding of their new positions and how to achieve socially acceptable behavior and fundamental skills necessary for good civic efficiency.¹ The high schools across the country are taking definite steps toward adapting education to the many and varied needs of young people. The schools are making a determined effort to find out the problems of their students, and in light of these findings they are revising their curriculum and other features of their program.²

¹C. L. Morrill, "Student Activities Prepare Youth for Life," School Activities, September, 1957, p. 30.

²W. M. Schoedel, "Lutheran Youth Groups In Action" (unpublished Master's Thesis, Concordia Seminary, St. Louis, 1951), p. 19.

The high schools offer various types of training for their young people. The legislative body of the high school offers the broadest and most important training for the students. The student council provides the youth leaders with an opportunity to develop their good citizenship.³ Both the student council and the legislative body are an intraining method. Usually the only qualification necessary for entering this training is popularity.

High school athletics give healthful physical training for the young people. In the school's athletic program the young people develop teamwork in addition to the good qualities of fair play, self control, and sportsmanship.⁴

The extracurricular activities of the high school offer opportunities to challenge the students' interests, talents and many accomplishments.⁵ The extracurricular activities vary in type from language clubs to pep teams. The extracurricular activities are well accepted, and enthusiastically participated in by the youth, and no doubt they hold down the "drop outs" in the secondary school.⁶ The science clubs of today are holding extracurricular classes which

³Morrill, op. cit., p. 29.

⁴Ibid., p. 28.

⁵R. L. Gautert and D. Hunter, "Developing Potentialities in the Extraclass Activities," School Activities, February, 1957, p. 171.

⁶Morrill, op. cit., p. 29.

offer tangible and satisfactory rewards for qualified youth.⁷

Youth led, youth inspired civic groups are growing in number yearly.⁸ All of these programs are aimed at training the youth to be better citizens. Example of these types of programs are the various "Mayor for a Day" or "Governor for a Day" programs. While these are a sort of "play activity" with no proper follow up, they are still beneficial and effective in giving the youth a clearer view of government and its practices.⁹

There are an endless number of junior organizations available to the younger youth between the ages nine and sixteen. While some of these programs have Christian development of the young person as their aim, most of them are geared at making better citizens of the young people. All of these programs have some excellent youth training materials worthy of future study. Since this paper is limited to teen-age youth training, the writer will only mention some of these organizations and their purposes.

⁷Gautert and Hunter, op. cit., p. 117.

⁸"Youth Helping Itself," Annual Report of Allied Youth, n.d., p. 1.

⁹The author, "Training Youth for Youth Leadership" (term paper for Prof. H. Coiner at Concordia Seminary, St. Louis), p. 10.

- a. Boy Scouts of America,¹⁰ whose purpose and primary aim is to develop character and train for citizenship.
- b. Christian Service Brigade for Boys,¹¹ whose purpose is: to promote growth in physical, mental, social, and spiritual activities through controlled exercises in each of the four areas.
- c. Lutheran Pioneers of America,¹² whose purpose is: to develop a Christ-centered youth program, one that is established by Lutherans, developed by Lutherans, led by Lutherans, and, therefore, would contain only true Lutheran theology.
- d. Pioneer Girls,¹³ whose purpose is: to win girls for Christ, train them in effective Christian living, prepare them for Christian leadership and service, and to develop attractive Christ-centered personalities.
- e. United Boy's Brigade of America,¹⁴ whose purpose is: the advancement of Christ's Kingdom among boys and the promotion of habits of obedience, reverence, discipline, self respect and all that tends to a true Christian manliness, and to further such principles as will make the youth of the nation loyal, patriotic, and law abiding.
- f. Girls Club of America, Inc.,¹⁵ whose purpose is: to provide opportunities for girls between six and sixteen to obtain intellectual and practical

¹⁰"[Study of Organizations Designed to Serve Boys and Girls of Junior Age]" (International Walther League and the Board for Young People's Work of The Lutheran Church-- Missouri Synod, 1959), p. 6 (from the files of Dr. C. Peters, St. Louis). (An unpublished first draft in mimeographed form.)

¹¹Ibid., p. 8.

¹²Ibid., p. 9.

¹³Ibid., p. 10.

¹⁴Ibid., p. 12.

¹⁵Ibid., p. 13.

instruction and social recreation, . . . so that in some measure they may be prepared to take their place in the community.

- g. Young Life,¹⁶ whose purpose is: to go after the uncommitted person. Young Life wants to reach young people who are not reached by other methods.
- h. Future Farmers of America¹⁷ has one of the most effective leadership training programs set up for the younger youth. Their purpose is: the development of agricultural leadership, cooperation and citizenship.
- i. Girl Scouts of America,¹⁸ whose purpose is: to develop character and to train for citizenship.
- j. Boy's Club of America,¹⁹ whose purpose is: to promote the health, social, education, vocation and character development of boys.

One can see that there are various types of programs for the younger youth which have as one of their aims the leadership training of these young people.

For the high school young people, besides their high school activities and some of the junior organizations to which they can belong, there are a number of organizations aimed at training them to be better leaders of tomorrow.

The various Junior Achievement groups offer the teenagers a learning-by-doing method, under expert guidance, for learning the practices and workings of the business world.

¹⁶Ibid., p. 14.

¹⁷Ibid., p. 17.

¹⁸Ibid., p. 18.

¹⁹Ibid., p. 19.

The Young Men's Christian Association and the Young Women's Christian Association offer to the teen-agers programs and activities to develop their spiritual, mental, social, and physical conditions.²⁰ The problem with the Y.M.C.A.'s leadership training programs is that they have lost the element of Christian growth in their development program. Their programs have almost all gone completely in the direction of training in the skills of leadership and good morals. Often the theology they use in their programs is pure moral theology. However, in the development of secular leadership skills and methods their Association Press of New York has published the best, up-to-date books and booklets and aids on the subject.

In almost all of the above groups mentioned the method for leadership training is one form or another of the workshop. The workshop form may be expressed in the retreat, institute, or club group. Since, this workshop method of training is so widely used, we shall now look briefly at the workshop method.

A workshop is a concentrated sequence of activities, ranging in length from one evening to several weeks, designed to develop specific skills and impart bodies of knowledge as the trainer and trainee work together on particular

²⁰Ibid., p. 16.

problems.²¹ It emphasizes active learning, that is, learning by doing. The more time one has for a workshop naturally the more extensive the training can be. Yet, if there is only time for one day of training, this is better than none.²²

There are two major sections to the workshop training method, the general group and the separate group.

The purpose of the general group session is:²³

- a. Orientation and explanation of purposes.
- b. Presentation of factual information common to all participants.
- c. Pointing out of intercommunications between the groups.

In the general group sessions all members of the training program are gathered together in one place to receive training common to all the group.

There are various types of separate group sessions. The one method used will depend on the needs and interest of the trainee, the needs of the organization, how much variety is desired, the space allotted, the time involved, and the ability of the instructor.²⁴

²¹Malcolm and Knowles, How to Develop Better Leaders (New York: Association Press, c.1955), p. 30.

²²Ibid., p. 32.

²³Ibid., p. 38.

²⁴Ibid., p. 45.

The various methods used in presenting the leadership training to the separate groups are:

- a. The skill work group; divide the groups according to the skills to be taught them.
- b. Problem solving group; give the group problems they wish to work out as a group.
- c. Application group; show the group how the materials of the workshop can be applied to their positions.
- d. Subject interest group; divide the trainees into groups according to their interest in some special subject matter.
- e. Field trip group; add stimulation to the group by this direct experience.
- f. Demonstration group; show the group how processes actually operate, or how skills of the trainee can be used.
- g. Audio-visual group; contribute to the groups' learning by stimulating their interest with audio-visual aids.
- h. Debate group; present speakers for or against a proposition, each side having a set period of time for developing its arguments.
- i. Case method group; give the group a presentation of an actual situation. The trainees are then asked to tell what they would do if they were the leaders.
- j. Brain storming group; a statement is thrown out to the group, everyone states the first idea which comes to his mind. These are listed and then discussed by the group.

Other methods of presenting materials to the separate group are:²⁵ Panel discussions, round table discussion,

²⁵"Various Methods of Topic Discussions" (International Walther League, n.d.), p. 1. (Mimeographed.)

open forum, buzz sessions, Phillips sixty-six, loaded questions, chain discussion, book report, lecture, graphs, objects, puppets, tape and wire recordings, socio-drama, role playing, pantomime, drama, skits, operetta, charades, quiz shows, radio, television, chalk talk, flannelgraph, flip chart, finger painting, and flash cards.

Obviously, the methods and opportunities for youth leadership training that are found among the various civic and religious youth training groups are many and varied.

Denominations and church bodies other than The Lutheran Church--Missouri Synod have many types of youth leadership training.

The World Council of Churches' Youth Department in 1957 had more than one thousand young people from the United States and other countries taking part in forty ecumenical work camps in twenty-six countries.²⁶ Mr. Williams in his book, Journey Into Mission, describes such an ecumenical work camp in Japan. The youth gather from throughout the country for a week or more in order to study the Bible, and do a civic project for the community in which they are meeting. The idea is to leave a project behind as a reminder to the community of the Christian youth, at the same time to tie the fellowship bonds of the young people

²⁶"Youth Work Camps Thrive," Christian Science Monitor, June 25, 1957.

closer as they work and study together.²⁷ In 1951, the Presbyterian Young People's Group held 331 such camps in the United States and overseas.²⁸

The overseas churches are taking note of the value of training the youth for leadership. The Methodist church reports the growing success of the youth movement in British Guiana in countering the indifference and irresponsibility which many young people in the colony display, although they admit trained leadership is still inadequate to meet the need.²⁹ In Liberia, West Africa, much emphasis is laid upon work among the young people of the church, who are themselves taking an increasingly active part in evangelism, going, in some instances, two and two into the villages.³⁰

In the United States the different denominations have many leadership training programs. The writer in this paper can only very briefly touch on the materials available.

The Jewish National Federation of Temple Youth encourages every region to undertake a leadership training program within its own region and a fairly large number of

²⁷P. Williams, Journey Into Mission (New York: Friendship Press, c.1957), pp. 83-94.

²⁸"The New Movement Among Modern Youth," This Generation, January 3, 1953.

²⁹"Survey of the Year 1957," The International Review of Missions, XLVII, No. 185 (January, 1958), 62.

³⁰Ibid., p. 43.

the groups undertake the program within their own local groups. In addition there are conducted training programs for youth advisers and orientation training programs for congregational members who serve as chairmen or members of youth committees.³¹ The national office of the National Federation of Temple Youth conducts training activities on several levels. You may obtain information on these from the organization's handbook.

The Protestant Episcopal Church offers services to young leaders through consultations, conferences, and conventions. A variety of patterns are followed in all these events and these are determined by the major needs expressed by the group to be served.³² After examining some of the materials used by the Protestant Episcopal Church this writer can see that they do use a variety of methods in presenting their materials on youth leadership. In the materials which the Rev. Richard L. Harbour sent to this writer the most prominent types of training are the role playing and the case study methods.

The Roman Catholic Church carries on enthusiastically a youth and adult leadership training program. In the

³¹Letter from E. R. Schwartz, National Federation of Temple Youth, 838 Fifth Avenue, New York 21, New York, February 19, 1959.

³²Letter from R. L. Harbour, Executive Secretary Youth Division of the Protestant Episcopal Church, 28 Havemeyer Place, Greenwich, Connecticut, March 13, 1959.

Handbook for the National Council of Catholic Youth they state:

The National Office in Washington is now in a position to offer to every Diocesan Youth Director, not only all the materials necessary for workshops and for the successful diocesan youth program, but also the personal services of a trained youth leader who will come to the individual diocese to arrange and conduct these important workshops and meetings.

It is hoped that no Diocesan Youth Director would attempt to launch a diocesan youth program without having at least a one-day workshop for the pastors and parish moderators of his diocese in which he would set forth in detail the parish plan of organization, the fourfold program, and Program Service, Youth, The Councilman, contests, indulgences, awards, etc., which are going to be a part of his diocesan program.

A good Diocesan Youth Director will arrange annually a workshop on techniques and methods in youth work of at least a day's duration for his priest Parish Moderators; another similar workshop, perhaps every night for a week, for his volunteer adult leaders; still another workshop, again each night for a week or perhaps for a weekend, for the youth leaders--that is, parish officers, etc., themselves.

Today, organized Catholic youth work in America sadly lacks one thing--trained leaders. This condition can be changed completely in three years if all Diocesan Youth Directors would seriously consider making use of workshops and training courses for youth leaders on all levels, as suggested herein.³³

Thus, to this writer, the Roman Catholic's youth leadership training program method seems to be the workshop with great emphasis upon awards. The awards include such items as: three hundred days of indulgence for an act of piety or

³³"Handbook" (Washington, D.C.: National Council of Catholic Youth, 1312 Massachusetts Ave., N.W., 1956), p. 42.

charity directed to the aims of the Council,³⁴ the Eagle of the Cross Award for moral integrity, apostolic action, and Christian leadership,³⁵ and the Pro Deo et Juventute Award awarded to qualified volunteer lay adults.³⁶

The Baptist Youth Fellowship confronted with contemporary culture, but believing in the power of the Gospel to change, has as its aim the leading of Baptist youth to think of their Youth Fellowship as more than an organization, but as a fellowship with thoughts, concerns, projects and outreach characteristics of a people who know the redemptive love of God.³⁷ Therefore the Baptist Youth Fellowship sees the need for enriching the young people's Christian growth as well as training them in the skills of leadership.

The skills of leadership training and the enriching of the Christian growth of the young people is done by various groups. Each State Convention plans camps and conventions. There is an Annual State Baptist Youth Fellowship Convention and various Associations conduct several rallies during the year. The National office of the Baptist Youth Fellowship

³⁴Ibid., p. 23.

³⁵Ibid., p. 25.

³⁶Ibid., pp. 26, 27.

³⁷"Department of Youth Work Report to the Board of Managers," May 19-20, 1959, p. 2 (from the files of Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia, Pennsylvania). (Mimeographed.)

conducts several Youth Camps and Conferences at the American Baptist Assembly Camp at Green Lake, Wisconsin, each summer.³⁸

Distinctive to the Baptist Youth Fellowship are two special types of youth leadership training activities. The one, the Baptist Youth Fellowship Internes,³⁹ are individuals who believe they have been called to witness to other young people of the power of the Christian faith. These young people take a year off from their schooling or business to work with churches in planning and training for more effective youth work. They also give leadership in the Baptist Youth Fellowship Conventions and rallies. The other, the Timothians, are young people who declare themselves for a church-related vocation. Upon such a declaration, these young people are registered as Timothians, and thereby receive information from time to time about church vocations and copies of the Epistle to the Timothians.⁴⁰

The Board of Education of the Methodist Church through its Methodist Youth Fellowship conducts camps, institutes,

³⁸Ibid., p. 3.

³⁹Letter from D. M. Evans, Director of Youth Department of the Baptist Youth Fellowship, March 17, 1959.

⁴⁰"Department of Youth Work Report to the Board of Managers," January 28-29, 1959, pp. 1-2 (from the files of the Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia, Pennsylvania). (Mimeographed.)

and assemblies for the training of young people. The Methodist Church also holds Christian Worker's Schools which are divided into three sections: (a) Individual study; (b) Informal group study; (c) Formal Christian Workers' Schools.⁴¹ The National Board of Education of the Methodist Church through its Youth Department makes available to Methodist youth fellowships many materials to aid them in their training programs. An example is: "Program Suggestions for Christian Adventure Camps Conference Type Experience," a packet which includes the following:

- a. 1959 Manual for Intermediate Camp Conference Programs
- b. Discussion Suggestions on "Christian Growth"
- c. Bibliography to help you with staff training
- d. Camp Bibliography
- e. Health record card example
- f. Standards of Health Safety and Sanitation of Methodist Camps
- g. Order blank of Audio Visual Aids for camp
- h. Order blank for materials for a "Camping Packet"
- i. Notice of a Special Camp Offering
- j. Music in a Christian Adventure Camp
- k. Chart for planning the week's program
- l. Report to turn into headquarters of the camp activities
- m. Application blank for an overseas student or missionary.⁴²

In general the materials in the writer's possession of the

⁴¹"1959 Manual, Christian Workers' Schools" (Nashville, Tennessee: Department of Leadership Education of the Methodist Church, 1959), Booklet 700-B.

⁴²"Program Suggestions for Christian Adventure Camps Conference Type Experience," 1959 (from the files of the author, Concordia Seminary, St. Louis). (Packet of printed materials.)

Methodist Youth Fellowship seem to be geared to camp and conference training sessions for the Methodist young people.

The Young People's Luther League of the Evangelical Lutheran Church has made great strides in the study of the training of young people as Christian leaders. In their booklet, Luther League Leadership School Manual, their objectives of the leadership school are:

- I. My Spirit and the Holy Spirit
- II. My Mind and Christ's Mind
- III. My Body and Christ's Body

This statement of our objectives is an attempt to structure the dynamics of a movement of Christian youth so as to rescue youth work from the staticism of meetings and programs. Triple "L" schools are to be used as means of commitment to God's overarching purpose of training disciples in His promises together with the fellowship of His Church.⁴³

In general the youth leadership training program of the Young People's Luther League is similar in form, methods, and types to the Walther League's youth leadership program.

It is evident, therefore, that most of the different denominations in America are conducting some type of youth leadership training program. Most of the denominations feel that at the present their training sessions are inadequate. The youth leadership training program of each denomination is affected and flavored by its denomination's theology.

⁴³Luther League Leadership School Manual (Minneapolis: The Young People's Luther League, 422 S. Fifth Street, 1957), p. 3.

What The Lutheran Church--Missouri
Synod Is Doing

At the present time there are two main groups in The Lutheran Church--Missouri Synod which are concerned with the training of young people, The Board for Young People's Work and The International Walther League.

The Board for Young People's Work has as its purposes the following:

- a. To provide for the young people during the post-confirmation period continued training in Christian knowledge, in Christian living, and in Christian service.
- b. To give special attention to those who are lax in their attendance at divine services and at the Lord's Table.
- c. To seek to reclaim those who have strayed away.
- d. Especially during the critical post-confirmation period does youth need the careful and sympathetic guidance of the Christian congregation, and it is in this endeavor that the youth program of Synod is designed to give definite aid.⁴⁴

The Board for Young People's Work is elected by synod to carry out the following functions as well as others:

- a. The Board for Young People's Work shall promote work among young people in all Districts and congregations of Synod and shall encourage and guide the activities of all existing young people's societies throughout Synod.
- b. The Board for Young People's Work shall effect full

⁴⁴Handbook of the Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1956), Sec. VII, Div. F, Part 7.61.

cooperation between the Board and the Executive Board of the International Walther League, inasmuch as the program of the International Walther League is recognized by Synod as its youth program. . . . All larger matters pertaining to Young People's work which affect the congregations or Synod shall be undertaken only upon approval by the Board for Young People's Work.

- c. The Board for Young People's Work shall encourage all congregations to organize their young people into young people's societies and to affiliate such societies with the International Walther League.
- d. The Board for Young People's Work shall make suggestions to the faculties at our theological seminaries and at the teachers colleges for courses in youth leadership.
- g. The Board for Young People's Work shall be encouraged to arrange youth conferences.
- h. The Board for Young People's Work shall have jurisdiction over the Boy Scouts and similar junior organizations (Girl Scouts, Campfire Girls, 4-H Clubs, etc.).⁴⁵

Synod's Board for Young People's Work is divided into District Committees for Young People's Work. The function of the District committee is to cooperate with Synod's Board, to assist and advise the local congregation in its work with the young people, and to offer suggestions in the interest of furthering this work.⁴⁶ The District Committee for Young People's Work is an effective board in the development of the youth leadership training program. This committee has as its fifth objective, "to provide guidance and

⁴⁵Ibid., Sec. VII, Div. G, Part 7.73.

⁴⁶Ibid., Sec. VII, Div. H, Part 7.83.

training for leaders and counselors of young people."⁴⁷ Thus, the District Committees on Young People's Work conduct, in a joint effort with the International Walther League, such training activities as Lutheran Service Volunteer Schools, Youth Workers Conferences, Officer's Conferences, Counselor's Retreats, etc.⁴⁸

The District Committee for Young People's Work fosters the congregational youth committee. This congregation youth committee has as its purpose the maintenance of close and sympathetic relations between the congregation and its young people and the furtherance of the best interests of youth work in the congregation.⁴⁹ The local congregational youth committee is composed of counselors and adult leaders of youth (Walther League, scouts, Bible class teachers, coaches, etc.). The pastor and all Christian day school teachers are ex officio members. This youth committee is to study all the needs of the youth, such as the facilities needed, and to evaluate the youth programs. This committee is usually under the direction of the congregational Board

⁴⁷"Guide for District Committee for Youth Work" (St. Louis: Board for Young People's Work of The Lutheran Church--Missouri Synod, 1958), p. 2. (Printed.)

⁴⁸Ibid., p. 3.

⁴⁹Handbook of the Lutheran Church, op. cit., Sec. VII, Div. I, Part 7.91.

of Education and submits a monthly report to this board.⁵⁰

Mr. Schoedel in his thesis, "Lutheran Youth Groups in Action," presents some interesting factual charts concerning the society's program in the local congregation. One can see by looking at these charts that here in the local congregation must begin the youth leadership training program, and here must be the follow up program of the leadership training programs of the Zone, District, and Synod. The following chart is in answer to "Who plans your society's program?":⁵¹

11 societies,	the executive board "foists" on the group
22 societies,	the executive board together with the league
2 societies,	some committee "foists" on group
8 societies,	the executive board with the pastor presents to group
3 societies,	the pastor sets up the program
1 society,	the executive board with the parish planning group "foist" on group
2 societies,	the group does when they meet

In answer to "What method of discussion is used by your society?":⁵²

⁵⁰P. L. Wagner, "The Church and Its Individual Teen-Agers" (unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1951), pp. 88-91.

⁵¹Schoedel, op. cit., p. 42.

⁵²Ibid., p. 29.

The method	yes	no	often	occasion- ally	rarely
Leader always con- ducts discussion	20	13	11	4	2
Outside speakers	11	22		9	8
Members lead topic	14	25	2	5	4
Panel discussion	10	35		2	3
Open Forum	12	35			3

In answer to, "What courses of study are used by your so-
ciety?":⁵³

17 use Walther League topics
21 use their own choice
10 use combination of the above
1 uses Bible and Catechism
1 uses Bible only

In answer to "Why you belong to your society," 1,032 young
people gave 1,888 reasons. The five which most frequently
appeared are:⁵⁴

283 Christian fellowship
148 Good clean fun
109 Socials
96 I like to be with kids of my
own religion
91 I like it

The other major group of The Lutheran Church--Missouri
Synod which is concerned with youth work is the International

⁵³Ibid., p. 24.

⁵⁴Ibid.

Walther League. Synod recognizes the work of the International Walther League and advises all youth groups within Synod to affiliate with the International Walther League.⁵⁵

The objectives of the International Walther League are stated in their constitution:

1. To assist, through the societies and under the auspices of the respective congregation, and the leadership of the pastor, in keeping our young people within the Church.
2. To promote systematic study of the Bible and constant growth in Christian knowledge.
3. To assist in training every individual member for a life of Christian service.
4. To assist the pastors in serving fellow Lutherans who are traveling and who are away from home.
5. To further love for, and to assist in increasing active participation in the mission work of our Church both at home and abroad.
6. To foster Christian love and fellowship, and to provide material for wholesome recreation.
7. To encourage the support of charitable endeavors with the Lutheran Church.
8. To promote loyalty to the Christian home.
9. To help organize and maintain societies.
10. To unite all young people's societies within the Synodical Conference into one body and thus establish a closer outward union between them.⁵⁶

⁵⁵Handbook of the Lutheran Church, op. cit., Sec. VII, Div. J, Part 7.95.

⁵⁶"Constitution of the International Walther League" (Reprint from International Walther League, n.d.), Reprint 15.

The International Walther League has through its five point program of worship, education, fellowship, service, and recreation provided the church with leaders of vision, knowledge and experience. The Walther League program has taught youth to have Christ as the center of everything they do. The program in itself is strong, but there appears to be a lack of follow-through in some congregations.⁵⁷

The International Walther League, in joint efforts with Synod's Board for Young People's Work, has supplied most of the program materials and staffs for the youth leadership training programs of Synod.⁵⁸

In 1936 there were already established the following agencies:

- School of Correspondence
- Summer camps
- Winter Conferences
- District Officer's Conferences
- Zone Officer's Conferences
- Leadership Institutes⁵⁹

At the present various young people's societies carry on different types of youth leadership training programs. Below are listed most of the types of Christian youth leadership training programs of The Lutheran Church--Missouri Synod.

⁵⁷Wagner, op. cit., p. 31.

⁵⁸Walther League Manual: A Basic Guide to the Work of the Local Society (Chicago: International Walther League, 1935), p. 25.

⁵⁹Ibid., p. 185.

Society Retreats. The local society can on its own level hold a youth leadership training program. If the group is too small it may join with another smaller group or several groups (not a larger group for their needs are different). These local society retreats which are open to all the young people of the congregation are usually held for a weekend at nominal cost. The local society retreat is an effective way of welding the local group together. The officers and members have an opportunity to learn about their duties and opportunities for Christian service.⁶⁰

(See Appendix A and B.)

Youth Caravan Teams. The youth caravan program is the best communication line yet devised for youth reaching youth. Each summer since 1956 the International Walther League in cooperation with Synod's Board for Young People's Work has sent out fifteen to twenty teams of youth caravaners. These teams of young people, made up of two girls and one boy between the ages sixteen and twenty-four, visit congregations for three or four days to give the youth work a "shot in the arm."⁶¹ The young people chosen for this program are Walther Leaguers who have been carefully screened and selected. The selected caravaners are trained through an extensive three-month correspondence course.

⁶⁰Walther League Quarterly, XXVIII (April, 1957), 44.

⁶¹Ibid., p. 69.

This correspondence course is possibly the best training course available for our young people. The caravaners who have completed the three-month correspondence course satisfactorily are then given an intensive five-day personal briefing session at Valparaiso University.⁶²

Here is what the youth caravaners can do for a local congregation:

1. Help the youth to help themselves.
2. Provide experience in worship, Bible study, recreation, singing, topic discussion, program planning, projects, and visitations.
3. Explain the five-fold program of the Walther League.
4. Consult with the Pastor and counselor on the needs of the league.
5. Consult with the Pastor, Voter's Assembly, and other adults on their responsibilities to youth.⁶³

The youth caravaners offer the adults the following:

1. An understanding of the importance of Christian youth work.
2. An appreciation of the Walther League.
3. An awareness of youth potentials.
4. An awareness of adult responsibilities to the youth.⁶⁴

The youth caravaners offer the youth the following:

1. Deeper understanding and love of God through Christ.
2. Joy in working together.
3. Experiences.
4. Suggestions for vital Christian service projects.
5. Wholesome recreation.
6. Enthusiasm for the place of the youth in the

⁶²"Youth Caravans," manual for congregations and pastors (International Walther League, 1958), p. 2. (Printed.)

⁶³Ibid., p. 2.

⁶⁴Ibid., p. 8.

- congregation.
7. Knowledge of tested techniques of leadership.⁶⁵

The caravan teams have been evaluated as follows:

The pastors and society officers of the congregation visited, clearly indicate that this is one of the best reaches to societies, to individuals, and to congregations in the cause of Christian youth work.⁶⁶

This is truly the best method for a total Christian youth leadership training, for it gets to the "grass roots," it can deal with the local problems, and give constructive suggestions. It reaches the youth and their parents. Where this program has fallen down it has been because the local congregation did not follow through and keep alive the newly stimulated enthusiasm of the youth. There is too much talk, shoulds, and good intentions, and not enough action!⁶⁷ (See Appendix C.)

Conventions. Conventions, Zone, District, and International, are in a broad sense youth leadership training programs. The aim of the convention is to help the local leaguers to grow, serve, and reach others. The convention inspires the young people to enjoy work in their local societies and promotes Christian fellowship.

⁶⁵Ibid., p. 8.

⁶⁶"Daring Disciples," report of the International Walther League Officers Upward Call Conference, George Williams College Camp, Lake Geneva, Wisconsin, 1957, p. 17 (from the files of Rev. C. Streufert, International Walther League). (Printed.)

⁶⁷The author, op. cit., p. 16.

The objectives of the convention are stated as:

- a. Fellowship is a good reason for conventions, it brings Christians from all over together.
- b. A definite purpose of the convention is to further the work of the Lord among the youth of the Church.
- c. Also to inform the young people of programs and activities of the International and District Walther League.
- d. Inspiration is received by all who directly place their interest in the convention itself.⁶⁸

For a sample convention program see Appendix D.

Lutheran Service Volunteer Schools.⁶⁹ The LSV Schools are sponsored jointly by the International Walther League and Synod's Board for Young People's Work.

The LSV Schools are open to all young people who have been confirmed and are in the ninth grade or are fourteen years old. The enrollment of the schools is limited to fifty pupils per school, and since 1957 no one who has previously attended a LSV School is allowed to enroll in the LSV School again.⁷⁰

LSV School is accurately described as a school, for the entire program is designed to teach. The Rev. E. Witt, Executive Director of the International Walther League, remarks:

⁶⁸Walther League Quarterly, XXVIII (April, 1957), 64.

⁶⁹Lutheran Service Volunteer Schools will be referred to as "LSV Schools" for the remainder of this paper.

⁷⁰"LSV School Contact Manager Manual" (International Walther League, 1958), p. 5. (Printed.)

However, this is a special kind of school, one where everyone lives together in love for Christ. The person who "enrolls" in this school has to work. Every student is asked to volunteer for service on committees of worship, recreation, projects, discussion, and administration. Every student is asked to study the Scriptures, write prayers, and talk about faith and life in the Savior.⁷¹

The purposes of the LSV Schools as explained to the writer by the Rev. C. Streufert, Director of the Leadership Program of the International Walther League, are:

- a. To provide a greater awareness of God, His love in Jesus Christ, and the working of the Holy Spirit.
- b. To provide an experience of Christian group living.
- c. To provide an experience of full acceptance as Christians without regarding race, beauty, physical features, successful competition, brains, or usefulness. To lead to acceptance of love based on Christ's love.
- d. To provide some assistance in giving a sense of calling, a direction of life, and awareness of being good stewards.
- e. To provide an opportunity of counseling for individuals or groups.
- f. To provide a better understanding of the purposes and aims of the Walther League program.⁷²

Ending with the 1958 LSV Schools, 18,106 Lutheran young people have attended and upheld these schools enthusiastically.⁷³

⁷¹"LSV" Reprint from International Walther League, n.d., p. 3. (Printed.)

⁷²C. Streufert, citing from a report written by the Rev. Bierwald, 1958 (from the files of Rev. C. Streufert, International Walther League). (Mimeographed.)

⁷³Ibid.

An evaluation of the LSV Schools is hard to make since each school is conducted more or less under the direction and methods of each school's dean. In general these schools are probably the best organized leadership program to develop the young people in the total Christian youth leadership idea. The schools still only reach "the chosen few" who are fortunate enough to be able to attend or who are selected from the applicants. The leadership for these schools still needs to be more carefully chosen and there is a greater need to stress the enriching of the young person's Christian growth.⁷⁴

For an example program of a LSV School see Appendix E.

Advanced Lutheran Service Volunteer Schools.⁷⁵ The Advanced LSV Schools are also sponsored by the International Walther League and Synod's Board for Young People's Work.

Advanced LSV School is open to LSV School graduates, and the students must be in the tenth grade or be fifteen years old. There are also no repeaters in the Advanced LSV Schools. Each local society is only permitted to send three trainees' applications into the dean of the school, who in turn selects the limit of thirty-five trainees for the school. All trainees must be endorsed and recommended

⁷⁴The author, op. cit., p. 14.

⁷⁵Advanced Lutheran Service Volunteer Schools will be referred to as "Advanced LSV Schools" for the remainder of this paper.

by their local pastor.⁷⁶ The registration fee for the Advanced LSV School in 1958 was eighteen dollars which included fee for room, board, and materials for the two weeks.⁷⁷

Advanced LSV School is similar to the LSV School in its purpose and program, only on a more mature level. The Advanced LSV School is a more advanced development and training of the hand-picked LSV graduates, geared to give the teen-agers methods and techniques in an instructive and participative setting.⁷⁸

The Advanced LSV School is another step in the total training of the young people for leadership in the church. Advanced LSV is followed through by International Walther League which provides, every three or four months for the following year, samples of new materials and ideas specifically designed for the Advanced LSV graduates in their local society.⁷⁹

For an example of an Advanced LSV School program see Appendix F.

⁷⁶"Advanced LSV Schools" (Chicago: International Walther League, 1958). (Printed.)

⁷⁷Ibid.

⁷⁸"Advanced LSV Schools" (Chicago: International Walther League, 1958), p. 6. (Printed brochure.)

⁷⁹Leadership Training Council (St. Louis: n.p., October 16, 1958), p. 1, citing paper given by Rev. C. Streufert of International Walther League, Chicago. (Carbon copy notes.)

Youth Workers Seminar or Institute. These seminars or institutes are the International Walther League's workshops. Since many adults can not attend Youth Workers Conferences, and many youth can not attend LSV Schools, this is an endeavor to have a similar program in miniature form. The youth workers seminars are for counselors and youth of the local societies. Here they learn by doing, and by discussing problems and exchanging ideas.⁸⁰

The seminars vary in length from a one-day session to a week or even over a period of weeks. There is a great need for more of this type of youth leadership training program. These programs are inexpensive, can be conducted without too much difficulty, can be instructive and enriching, and there can be an easy follow-up program on the trainees of these programs. More youth workers seminars and institutes would enable the youth work program of our church to reach more of its members and leaders.⁸¹

For examples of youth workers seminars and institutes see Appendices G, H, I, and J.

Youth Workers Conference. Each summer Synod's Board for Young People's Work and the International Walther League sponsor two or three Youth Workers Conferences in various sections of the United States. These two-week conferences

⁸⁰Walther League Quarterly, XXVIII (April, 1957), 71, 72.

⁸¹The author, op. cit., p. 18.

are designed especially for those adults who, in one way or another, work with young people.⁸² The cost is sixty dollars for two weeks. This includes board, room, and tuition. At these conferences the future leaders discover how to carry out a program for a Walther League society by actually working in a society situation.⁸³

What do the trainees do at the Youth Workers Conference?

- a. They learn more about the youth of the Church.
- b. They learn how to develop group spirit in the Walther League society.
- c. They receive information concerning the Walther League program.
- d. They learn to understand teen-agers.
- e. They learn what is expected of them as counselors.⁸⁴

The Youth Workers Conference is the best present leadership training program for the adults. Every pastor and teacher should be encouraged to attend the Youth Workers Conference. It would be a wonderful thing if such a session could be provided for all elected officers of a local society, but this is not realistic or practical at the present time.⁸⁵

⁸²Walther League Quarterly, XXVIII (April, 1957), 70.

⁸³"Youth Workers Conference, 1957," held at Washington College, Chestertown, Maryland (from the files of Rev. C. Streufert, International Walther League, Chicago). (Mimographed.)

⁸⁴Walther League Quarterly, XXVIII (April, 1957), 70.

⁸⁵The author, op. cit., p. 17.

For an example of the Youth Workers Conference Program see Appendix K.

Upward Call Conference. The Upward Call Conference is a four-day session held annually by the International Walther League for all District Walther League presidents, treasurers, and membership chairmen. At these training sessions the leaders of the young people's work of our church study the policies and recommendations for the synodical youth work program for the coming year. This meeting is the "top brass" of the Walther League receiving information to hand down to the "grass roots." If this is carried out thoroughly these conferences are well worth their time and money.⁸⁶

For an example of an Upward Call Conference Program see Appendix L.

District Youth Chairmen's Meeting. Annually all of Synod's District Youth Chairmen meet with the members of Synod's Board for Young People's Work and the staff of the International Walther League. These sessions serve the same purpose as the Upward Call Conference and duplicate their values.⁸⁷

Synodical School Workshops. The International Walther League and Synod's Board for Young People's Work have been

⁸⁶Ibid., pp. 17, 18.

⁸⁷Ibid., p. 18.

invited into Synod's professional schools to hold three and four day youth workshops. The purpose of these is to give the new graduating class a quick overview of Synod's youth program. Actual methods or techniques in training do not occur in these workshops. The workshops are geared to sharing the philosophy of youth as well as its accents in programming for the professional counselor.⁸⁸

Valparaiso Youth Leadership Training Program. The Valparaiso University Youth Leadership Training Program is designed to train professional youth leaders for the church. The program is a four-year course conducted on the campus of Valparaiso University with a one-year vicarage in some congregation. The graduates of this course are to become full time professional youth leaders in a congregation or district.⁸⁹

The objectives of this program are the following:

- a. To see values of Christian counsel and leadership.
- b. To understand the problems of Christian youth and to apply the power of the Gospel for their solution.
- c. To practice the truth that Christian young people are members of the body of Christ.
- d. To acquire the skills and techniques in directing youth activities.

⁸⁸Leadership Training Council, op. cit., p. 3.

⁸⁹"Youth Leadership Training Program" (Valparaiso, Indiana: Valparaiso University, 1958), p. 2. (Printed brochure.)

- e. To understand and use the aims, contents, and methods of the Walther League program.⁹⁰

The type of activities in which the professional youth worker can be used in the local congregation are as follows:

- a. Youth Bible study.
- b. Organize various youth groups.
- c. Reclamation of confirmed youth.
- d. Youth evangelism.
- e. Leadership training of volunteer youth counselors.
- f. Development of progressive objectives for youth work of all age young people.
- g. Evaluation of youth program.
- h. Work with special interest youth groups.
- i. Work with pre-confirmation groups.
- j. Youth visitation programs.
- k. Counseling and guidance of youth.
- l. Summer and day camp activities for youth.⁹¹

The Apprenticeship Leadership Training Program. The Apprenticeship Leadership Training Program is not practiced by either the Board for Young People's Work or the International Walther League, but is used in a few congregations.

Dr. A. L. Miller in his paper "Making Use of our Youth in the Real Work of the Church," presents the apprenticeship

⁹⁰"Valparaiso Youth Leadership Training Program" (Valparaiso University, 1958), p. 2. (Mimeographed.)

⁹¹Ibid.

program. Dr. Miller claims the church violates a basic principle of educational psychology, "no impression without expression." The youth of the church do not want to wait for some distant point in the future before they begin to participate in the work of the church, they would like to participate now.⁹²

Dr. Miller poses three questions on the apprenticeship method:

- a. Is it possible to provide greater participation in the real work of the church for our young people?
- b. Is it possible to shape up an apprenticeship type of program that will give to our youth the experience of working with adults in all phases of the work of the church?
- c. Is it possible to have apprentices to the several boards and committees to report back to the junior and senior societies of the congregation on the work of the church? This would be the basic business of the congregation and matters of concern to the youth of the church.⁹³

Dr. Miller answers his own questions:

- a. We have the practice of confirmation in which we declare that our young people have achieved a sufficient maturity spiritually to be recognized as communicant members of the church. We have, however, a "no man's land" from approximately age fourteen to age twenty-one, in which these young people are neither children nor adults. The basic

⁹²A. L. Miller, "Making Use of our Youth in the Real Work of the Church" (St. Louis: Board of Education, Lutheran Church--Missouri Synod, n.d.), p. 1 (from the files of Prof. H. Coiner, Concordia Seminary, St. Louis). (Mimeographed.)

⁹³W. Riess, "Re. Making Use of our Youth in the Real Work of the Church," n.d., p. 21 (from the files of Prof. H. Coiner, Concordia Seminary, St. Louis). (Mimeographed.)

suggestion is that we deliberately set out to ease the transition from youth to adulthood.

- b. Young people fourteen and fifteen will not take an active part in the apprenticeship program, but do in the youth group. The proposal is that only young people sixteen and older be involved in the apprenticeship type of training.
- c. It is proposed that by act of voters assembly every board and committee of the congregation be open to accept three to five young people, age sixteen and over, to represent the young people on their board or committee.
- d. The experiences and opportunities to serve would be different for boys than for girls.
- e. Perhaps this is a challenge to begin some of these groups that would do the business of the congregation and provide opportunities for serving the Lord.⁹⁴

The apprenticeship program has been debated by many educational groups. Some have agreed with the program in part, and some have disagreed with it totally. Some feel the general idea is fine but wonder if it will work. Others feel it should be made open for all the youth and not just a representative group.⁹⁵

The problem is that adults today tend to see the young people in the perspective of their own youthful days, rather than in the present perspective.⁹⁶ Let us be honest with the teen-agers and with ourselves, that the church can help

⁹⁴Miller, op. cit., pp. 3-5.

⁹⁵The author, op. cit., p. 22.

⁹⁶H. C. Ahrens, "Youth in Their World," International Journal of Religious Education, n.d., p. 5.

the youth find direction if they will let the youth share in finding the answers together with the adults of the congregation.⁹⁷

The United States Army knows that handling men is an art developed through experience. It is the duty of all leaders to afford their subordinates opportunities to practice leadership.⁹⁸ The church is not the United States Army, but the teen-agers are of the same age as many of the Army's first trainees. Therefore, the church's teen-agers' needs are the same; they need the experience of leadership.

Possibly the reason the apprenticeship method is feared can be summed up in what a churchman said when he was asked whether the apprenticeship methods would work:

I don't want teen-agers sitting in on our meetings, for I'd be ashamed to have a younger person sit in and see what petty things we complain about.⁹⁹

The young people of the church are ready to participate in the total work of the church, if given the opportunity and correct training. The teen-agers can be a vitalizing factor in the church, if more of the adults would only visualize and accept their full power and potential.¹⁰⁰

⁹⁷Ibid., p. 6.

⁹⁸Junior R.O.T.C. Manual (United States Army, c.1948), p. 3.

⁹⁹Ahrens, op. cit., p. 6.

¹⁰⁰Ibid., p. 7.

Thus, The Lutheran Church--Missouri Synod does have many types of leadership training programs. The need is not for more programs, but for a total leadership training to be carried on by the present programs. There is a need for more use of the programs that are present that more young people may be reached and trained to be Christian leaders ready to serve the church.

The Board for Young People's Work and the International Lutheran League offer the youth of The Lutheran Church--Missouri Synod many opportunities for youth leadership training. These opportunities, however, in general are limited as to their outreach. What the author proposes is that both systems consider and institute to reach more young people and their leaders. Probably, since the Board for Young People's Work has greater access and more potential outreach in various circuits and zones, it would be well for the Board to launch out with a greater effort to reach more youth and their leaders through the Youth Workers Seminars or Institutes. The "Youth Love Plan," which derives its name from the fact that it was given its trial run at St. Paul's Lutheran Church of Oak Park, Illinois, is a plan aimed at increasing this outreach. It is an attempt to develop

CHAPTER VI

CONCLUSION

As one views the large number of youth leadership training programs available to the church, one asks, "What more is needed?" Nothing more is needed in the way of programs, yet it is not good to be satisfied with what is available; there must be a constant restudy and growth in the churches' principles of training youth for youth leadership.

Synod's Board for Young People's Work and the International Walther League offer the youth of The Lutheran Church--Missouri Synod many opportunities for youth leadership training. These opportunities, however, in general are limited as to their outreach. What the author proposes is more youth workers seminars and institutes to reach more young people and their leaders. Probably, since the Board for Young People's Work has greater access and more potential control in various circuits and zones, it would be well for the Board to launch out with a greater effort to reach more youth and their leaders through the Youth Workers Seminars or Institutes. The "Oak Lawn Plan," which derives its name from the fact that it was given its trial run at St. Paul's Lutheran Church of Oak Lawn, Illinois, is a plan aimed at answering this problem. It is an attempt to develop

counselors and leaders at the local parish level. The International Walther League at the same time could maintain and strengthen their many fine leadership training programs for the youth who are able to participate in these leadership training programs.

The Superintendents' Conference of the Board of Parish Education for The Lutheran Church--Missouri Synod, at their meeting in the fall of 1958, devoted the entire session to the opportunities of work with young people. Some of the members felt The District Boards of Parish Education have opportunities to help in the leadership training programs.

Mr. Roth in his thesis, "The Development of Youth Leadership Training in the Walther League," mentions the possibilities of leadership development through the use of a full time regional worker. The regional worker idea was tried in Northern Illinois in 1941, but was called off in 1950. The author maintains if there could be five or more regional workers supported by several districts to stimulate and guide the youth work programs of an area, the youth work program of The Lutheran Church--Missouri Synod would become more efficient and effective. These full time regional youth workers could work under the direction of the Board for Young People's Work and the International Walther League. The regional youth worker would have to be a man well trained in the principles of youth work, and be seriously dedicated to the work among the youth of our church.

The graduates of the Valparaiso Youth Leadership Training Program could possibly serve well in this capacity. The author sets the regional workers idea as one for further study.

As to the training of youth in the local congregation the writer proposes the following program for further study-- this is not a closed and final idea, but is merely a suggestion to stimulate further thought. The program is a mixture of the apprenticeship type of training, an integration program, and a continuance of the present programs of the church.

The younger pre-school youth of the congregation must receive the first impetus for leadership training. They receive this by observing their parents and the congregations at worship, and by seeing them partake of the sacrament and participate in the worship life of the church. The home is to give the pre-school child the basic leadership training. The child is to be taught that he is a child of God, whom he is to love, worship and serve as his Lord. If the home fails in these basic elements, the total leadership training of the child will be hindered.

The child between the first and sixth grades of school must be taught by his teachers and parents that as a child of God he is one who serves others. The younger child can be trained to understand that he who would be greatest must be least. The child must be taught to follow Christ's

example who came not to be ministered unto but to minister. In these early years it is important that the child be trained in the worship life of the church, and the truths of the Bible. These are the important years for instilling the right attitudes in the child towards the concept of the church.

In the seventh and eighth grade the actual youth leadership training program begins. The pastor in confirmation instruction points out the true concept of the church, and the youth learn to realize more fully, as they study the doctrine of the royal priesthood, that they themselves are also members of the church. The teachers together with the pastor and the parents train the youth in the true stewardship of time, talent, and treasure. The seventh and eighth graders are to be given the opportunity to learn mission work by doing mission work. If there is a boy scout or girl scout organization within the congregation, these young persons should be encouraged to join. Through these junior organizations the young people can learn to work and play together with their peers, and at the same time learn to be leaders and followers. To integrate more fully these young persons in the total life of the church, the pastor might appoint one seventh and one eighth grader to represent their peers on the Board of Education of the congregation.

The freshman and sophomore high school student is to be encouraged to attend the congregation's youth organization,

which is directed by one or more youth counselors. If the congregation is large, there should be a separate Junior League for this age group. The young people of the Junior League age are full of energy and like to be kept busy. Why not use these endless energies around the church? This does not require all "busy work," although this age group loves to do "busy work." These young persons are to be encouraged to put to practice what they have learned in confirmation class, that is, to use their gifts of time, talent, and treasure for the Lord, to attend Bible class, and to grow in their Christian faith. The Christian growth of these young persons is to be continually enriched, nourished, and strengthened by the congregation and its worship life. All freshman young people of this group should be encouraged to attend LSV school. The congregation might pay half of their fare (but not all of it). The president and vice president of this group might be permitted to attend the voter's assembly. At the voter's assembly meeting these officers could present the needs of their peers. The president of the Junior League could be an ex officio member of the Board of Education of the congregation.

The junior and senior high school student is to be encouraged to attend the congregation's youth organization. In the smaller parishes these young people would participate in the Junior League; in a larger congregation they should be in a separate intermediate league. These young people are

ready to begin the more formal aspect of leadership in the church. This group often has much leisure time for which an outlet is needed. Why not let them use their talents in the church? The young people of this age group are capable of performing major "projects" such as: caring for devotional and tract distribution, working among the shut-ins, singing in the choir, mailing out bulletins to members out-of-town, assisting in the lower levels of Sunday School and Vacation Bible School, serving in the nursery or as ushers, and doing mission work among their friends and peers. The teen-agers of this group must be constantly enriched in their Christian growth by frequent use of the means of grace. These young people are to see that they are to grow spiritually as well as physically. The young people of this age showing leadership abilities should be encouraged to attend Advanced LSV School, or some training camp or institute. These young people could share in the responsibility of serving the junior organizations. These young people make fine junior leaders, assistant coaches, and junior instructors for the congregation's junior organizations. To integrate the intermediate group in the congregation, they themselves might appoint one member of their group for each major board of the church where it would be feasible for them to serve. The boys of the intermediate group could be permitted and encouraged to attend the Voter's Assembly. These young people should be approached

again and again with the possibility of choosing a full time profession in the work of the church.

The young people between the ages of eighteen and twenty-four should, if possible, belong to a separate Senior League. The value of a combined league even in a smaller parish is questionable. If there are too few young people of the Senior League age in the congregation they should be encouraged to form a city-wide, circuit-wide, or zone-wide Senior League. These young people can be used very well as assistant leaders in all phases of the church's work. It is very important that these young people be shown the importance of enriching their Christian growth. Too often, the senior leaguers feel they have grown in their Christian faith about as far as they can. These young people can be integrated into the work of the church by being elected by the congregation to serve on various boards and committees. Even the most capable senior leaguer might be appointed an elder to the young people of the congregation. There are many opportunities available to this age for leadership training. Especially should the senior leaguers be encouraged to take an active leadership role in the zone and district Walther League. The voter's assembly might be encouraged to drop the voting age to eighteen and encourage all senior boys to participate in the voter's assembly meetings.

This program involves a gradual but steady integration

of the youth into the total program of the church. It is granted this presents many new problems for the congregation and some radical changes for some. Yet, if the church provides opportunities for service and Christian growth of the young people, they will find the young people will inspire the congregation to greater service and dedication.

There are several additional problems the author proposes for further study:

- a. A study of young people's conventions, their purposes, contents, and value.
- b. A detailed study of the different types and contents of various denominational youth leadership training programs.

4:30 Slides on Missions of the World

5:15 Kay Pagan Ride

7:00 Bonfire and Yespere

August

4:30 Rice and Chice

7:00 Open Air Church Service

8:00 Breakfast

8:30 Trip to Fire Tower

11:00 Lunch

12:00 Ball Game

1:00 Bowling and Dancing

"Weather League Retreat," Camp Cedarbrook, Lanesville, Indiana, July, 1937, p. 20 (From the Summer Field Work Report of the Author, Concordia Seminary, St. Louis). (Ditto-printed.)

APPENDIX A

WEEKEND RETREAT¹Saturday

- 3:00 Registration
- 4:00 The Need of Christian Fellowship
- 5:00 Eat
- 6:00 Controlling Ourselves
- 7:00 Free
- 7:15 Your Church Needs You
- 7:45 Time of Decisions
- 8:30 Slides on Missions of the World
- 9:15 Hay Wagon Ride
- 9:45 Bonfire and Vespers

Sunday

- 6:30 Rise and Shine
- 7:00 Open Air Church Service
- 8:00 Breakfast
- 9:00 Trip to Fire Tower
- 11:00 Lunch
- 12:00 Ball Game
- 1:00 Dating and Dancing

¹"Walther League Retreat," Camp Cedarbrook, Lanesville, Indiana, July, 1957, p. 20 (from the Summer Field Work Report of the Author, Concordia Seminary, St. Louis). (Ditto-graphed.)

2:15 Power to Live By

3:15 Free

3:30 Christian Attitudes Gym and Altar

4:15 Free

5:00 Dinner

6:00 The Toughest Tests Are Still To Come

7:30 Vespers

8:45 Film Short Demonstration of the
Walther League Organization

9:15 Plenarygraph on the Walther
League Program

9:45 Light Supper

9:30 Vespers

"Walther League Society Officers Retreat," Our Savior
Methodist Church, Louisville, Kentucky, October 12, 1948, p.
1 from the files of the Author, Concordia Seminary, St.
Louis. (Micrographed.)

APPENDIX B

ONE DAY RETREAT²

- 2:30 Opening Devotions
- 2:40 Sectional Meetings for Various Officers
- 3:35 Break
- 3:45 Flip Chart Demonstration on the Walther League Organization
- 4:30 Flannelgraph on the Walther League Program
- 5:00 Light Supper
- 5:30 Vespers

¹"Walther League Society Officers Retreat," Our Savior Lutheran Church, Louisville, Kentucky, October 12, 1958, p. 1 (from the files of the Author, Concordia Seminary, St. Louis). (Mimeographed.)

APPENDIX C

SAMPLE DAY'S SCHEDULE OF A YOUTH CARAVAN TEAMS VISIT¹

The entire morning free

The afternoon and evening schedule

- 1:00 Evaluation and discussion with pastor, counselors, and society president
- 2:00 Visitation to lax or unchurched youth
- 4:30 Workshop with Walther League officers and executive committee to review and explain duties, responsibilities and leadership techniques
- 6:00 Supper at the church
- 7:00 Our Personal and Society Worship Life
 - a. The place of worship
 - b. Applying His Word to our lives by Bible Study
 - c. Devotions and meditations
- 9:00 Recreation
- 9:45 Closing devotions

¹"Youth Caravans," Manual for Congregations and Pastors (Chicago: International Walther League, 1958), p. 3. (Printed.)

APPENDIX D

CONVENTION PROGRAM¹

Saturday

- 8:30 Registration
10:30 Opening Session
 Devotion
 Welcome from host committee chairman
 Welcome from Mayor
 Introduction of Guests
 District president's report
 General Session
11:45 Noon Recess
1:30 Session and Convention Lecturer
4:00 Choral Union Practice
6:30 Jamboree and Vespers

Sunday

- 9:00 Choral Union Practice
10:00 Bible Class
10:45 Divine Worship Service
12:00 Noon Recess
2:00 Final Session and Lecture Presentation
5:30 Fellowship Banquet and Installation of Officers

¹"Christ's Challenge To Youth," Thirty-fourth Annual Central Illinois District Convention, Decatur, Illinois, October 5-6, 1957, p. 2. (Printed booklet.)

LUTHERAN SERVICE VOLUNTEER SCHOOL SCHEDULE¹

- 7:00 Rise
- 7:30 Breakfast
- 9:00 Opening Devotion
- 10:00 Canteen Break
- 10:15 Singing
- 10:25 Worship Discussion
- 11:10 Volunteer Hour
- 12:00 Lunch
- 1:30 Group Discussion
- 2:15 Recreation
- 5:30 Supper
- 7:00 Demonstration Hour
- 8:00 Recreation
- 9:30 Canteen Break
- 10:00 Quiet Hour
- 10:15 Vespers
- 11:00 Lights Out

¹Walther League Quarterly, XXVIII (April, 1957), 68.

TIME	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7:00		RISE	RISE	RISE	RISE	RISE
7:30		BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST
8:45		MATINS	MATINS	MATINS	MATINS	MATINS
9:15		MEANING OF WORSHIP	BIBLE IN WORSHIP	BIBLE STUDY METHODS	THE COMMON SERVICE	PERSONAL WORSHIP LIFE
10:15		BREAK	BREAK	BREAK	BREAK	BREAK
10:30		FIVE POINT WALTHER LEAGUE PROGRAM	SOCIETY WORSHIP DEMONSTRATION	LEAGUE ORGANIZATION	LEAGUE COMMUNICATIONS AND STEWARDSHIP	PROJECTS INTERNATIONAL AND LOCAL
11:45		SING	SING	SING	SING	SING
12:00		LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
1:15		UNDERSTANDING YOURSELF AND YOUR GROUP	THE LEADER AND LEADING	DISCUSSION TECHNIQUES TOPICS AND AIDS	REACHING MORE YOUNG PEOPLE IN THE CHURCH	REACHING THE UNCHURCHED YOUTH
2:30						CLOSING SERVICE
3:00		RECREATION	RECREATION	RECREATION	RECREATION	
4:00		FREE TIME	FREE TIME	FREE TIME	FREE TIME	
5:00		STUDY AND COMMITTEES	STUDY AND COMMITTEES	STUDY AND COMMITTEES	STUDY AND COMMITTEES	
6:00		DINNER	DINNER	DINNER	DINNER	
7:15		MODEL LEAGUES WORSHIP-A PROGRAM-B SKILLS-C	MODEL LEAGUES PROGRAM-A SKILLS-B WORSHIP-C	MODEL LEAGUES SKILLS-A WORSHIP-B PROGRAM-C	PREPARING FOR HOME	
7:30	ORIENTATION					
8:30	RECREATION					
9:00		RECREATION	RECREATION	RECREATION	RECREATION	
10:00	VESPERS					
10:30		VESPERS	VESPERS	VESPERS	VESPERS	

1 "Advanced LSV Schools" (Chicago: International Walther League, 1958), p. 5. (Printed brochure.)

APPENDIX G

YOUTH OFFICER'S SCHOOL¹

Registration

General Session

- 3:10 Opening Devotion
- 3:15 Walther League History and Program
- 3:35 Your Relationship to International, District,
Zone
- 3:55 Various Types of Organizational Structure

Separate Sessions

- 4:20 Presidents
- 4:20 Vice Presidents
- 4:20 Secretaries
- 4:20 Treasurers
- 4:20 Christian Growth Chairmen
- 4:20 Counselors

General Session

- 5:25 Illustrate Methods of Worship
- 5:40 Illustrate Methods of Education
- 5:55 Illustrate Methods of Projects
- 6:10 Illustrate Methods of Recreation

Evening Meal

Closing Vespers

¹"Peoria Youth Officers School," Central Illinois District Walther League, July 6, 1958 (from the files of the Author, Concordia Seminary, St. Louis). (Printed.)

APPENDIX H

WEEKEND TRAINING CONFERENCE¹

Saturday

- 9:00 Registration and Dinner
- 10:30 Opening Devotion
- 11:00 Aims and Purposes of the Walther League
- 12:00 Lunch in the Society
- 1:15 Bible Discussions by Sectional Groups
- 2:15 "Witnessing" Period of Personal Testimony
- 3:15 Recreation
- 5:30 Dinner in the Society
- 6:15 Group Recreation
- 7:00 Sectional Conferences on Phases and Problems of the Walther League
- 9:00 Mission Film Program Aims and Purposes
- 9:30 Recreation
- 10:45 Refreshments
- 11:15 Community Singing and Vespers

Sunday

- 7:30 Reveille
- 8:00 Breakfast in the Society
- 9:00 Bible Hour
- 10:30 Divine Worship Aims and Purposes
- 12:00 Lunch Mission Session of Any Problems in the Society

¹Walther League Quarterly, XXVIII (April, 1957), 67.

APPENDIX I

YOUTH WORKERS SEMINAR¹

Friday

- 5:00 Registration and Dinner
- 7:00 Orientation
- 7:30 Understanding Teen-agers
- 8:15 Worship in the Society
- 9:15 Recreation
- 10:30 Vespers

Saturday

- 8:30 Worship in the Society
- 9:20 Working with Groups
- 10:10 Understanding Teen-agers
- 11:00 Walther League Program Aims and Purposes
- 12:00 Lunch
- 1:00 Group Singing
- 1:30 Working with Groups
- 2:20 Understanding Teen-agers
- 3:20 Worship in the Society
- 4:30 Recreation in the Society
- 5:30 Dinner
- 7:00 Walther League Aims and Purposes
- 8:00 Discussion Session of Any Problems in the Society

¹Walther League Quarterly, XXVIII (April, 1957), 72.

9:00 Recreation in the Society

10:30 Vespers

Sunday

8:30 Matins

9:30 Working with Groups

10:15 Bible Study for Teen-agers

11:00 Recreation

12:00 Lunch

1:00 Singing

1:30 Walther League Aims and Purposes

2:15 Closing

Time	Activity	Topic	Method	Notes
8:30	Matins			
9:30	Working with Groups			
10:15	Bible Study for Teen-agers		8:00 p.m. 8:30 p.m.	
11:00	Recreation	UNDERSTANDING THE YOUTH	GROUP TECHNIQUE	RECREATION
12:00	Lunch	UNDERSTANDING THE YOUTH	GROUP TECHNIQUE	RECREATION
1:00	Singing			
1:30	Walther League Aims and Purposes			RECREATION
2:15	Closing	PLANNING PROGRAMS	GROUP TECHNIQUE	RECREATION
		PLANNING PROGRAMS	GROUP TECHNIQUE	RECREATION
		PROGRAM PLANNING	GROUP TECHNIQUE	RECREATION
		BYE MATERIALS	BYE MEETINGS	BYE GATHERINGS
		DISTRICT OBJECTIVES	DISTRICT EVENTS	DISTRICT FINANCES

Walther League Leaders School for Counselors and Officers,
 Central Illinois District Walther League, 1958 (from the
 files of the author, Concordia Seminary, St. Louis).
 (Revised.)

APPENDIX J

A TWO MONTHS YOUTH LEADERS SCHOOL¹

DATE	7:00 p.m.	7:30 p.m.	8:00 p.m.	8:30 p.m.
Jan. 5	WORSHIP	UNDERSTANDING THE YOUTH	GROUP TECHNIQUE	RECREATION
Jan. 12	WORSHIP	UNDERSTANDING THE YOUTH	GROUP TECHNIQUE	RECREATION
Jan. 19	WORSHIP	UNDERSTANDING THE YOUTH	GROUP TECHNIQUE	RECREATION
Jan. 26	BIBLE LEADERSHIP	PLANNING PROGRAMS	GROUP TECHNIQUE	RECREATION
Febr. 2	BIBLE LEADERSHIP	PLANNING PROGRAMS	GROUP TECHNIQUE	RECREATION
Febr. 9	BIBLE LEADERSHIP	PROGRAM PLANNING	GROUP TECHNIQUE	RECREATION
Febr. 16	875 HISTORY	875 MATERIALS	875 METHODS	875 CARAVANERS
Febr. 23	DISTRICT ADMINISTRATION	DISTRICT OBJECTIVES	DISTRICT EVENTS	DISTRICT FINANCES

¹"Youth Leaders School for Counselors and Officers," Central Illinois District Walther League, 1958 (from the files of the Author, Concordia Seminary, St. Louis). (Printed.)

"Youth Workers Conference, 1957," Washington College, Washington, Maryland, 1957 (from the files of Rev. C. [unclear], International Walther League, Chicago). (Micrographed.)

APPENDIX K

YOUTH WORKERS CONFERENCE¹

First Week

- 7:00 Rising Bell
- 7:30 Breakfast
- 8:30 Devotional Period
- 8:40 Worship Topic
- 9:20 Recess
- 9:30 Understanding the Teen-ager
- 10:10 Coffee Time
- 10:30 Group Techniques
- 11:10 Recess
- 11:20 The Walther League Program
- 12:00 Dinner and Free Period
- 1:30 Committee Meetings
- 2:30 Planning Outdoor Recreation
- 3:30 Free Time
- 4:00 Swimming
- 5:30 Supper and Free Period
- 6:30 Community Singing
- 7:00 Demonstration Period

¹"Youth Workers Conference, 1957," Washington College, Chestertown, Maryland, 1957 (from the files of Rev. C. Streufert, International Walther League, Chicago). (Mimeographed.)

- 7:30 Discussion Period
- 8:00 Indoor Planned Recreation
- 9:00 Free Time
- 9:30 Quiet Hour
- 9:45 Vespers

Second Week

- 7:00 Rising Bell
- 7:30 Breakfast
- 8:30 Devotional Period
- 8:45 Worship Topic
- 9:30 Recess
- 9:40 Volunteer Hour
- 10:10 Coffee Time
- 10:30 Group Work Period
- 11:30 Recreational Leadership
- 12:00 Dinner and Free Period
- 1:30 Committee Meetings
- 2:30 Planned Outdoor Recreation
- 3:30 Free Time
- 4:00 Swimming
- 5:30 Supper and Free Period
- 6:30 Community Singing
- 7:00 Demonstration Period
- 7:30 Discussion Period
- 8:00 Organized Indoor Recreation
- 9:00 Free Time
- 9:30 Quiet Hour
- 9:45 Vespers

APPENDIX L

UPWARD CALL CONFERENCE¹

Thursday

- 6:00 Dinner
- 7:00 Devotions
- 7:15 Introductions and What It's All About
- 7:45 Filmstrip on Wheat Ridge
- 8:15 Singing
- 8:30 Discussion of Biennial International Conventions
- 9:30 Recreation
- 10:30 Snack
- 11:00 Vespers

Friday

- 8:00 Breakfast
- 8:45 Matins
- 9:30 "New Dimensions, The Big M"
- 12:15 Lunch
- 1:30 LWF Youth Visitors Look at the Walther League
- 2:45 Board for Young People's Work
- 3:15 Break
- 3:30 Sectional Meetings, Presidents, Treasurers, etc.

¹"Daring Disciples," International Walther League District Officers' Upward Call Conference, George Williams College Camp, Lake Geneva, Wisconsin, November 7-10, 1957, p. 3 (from the files of Rev. C. Streufert, International Walther League, Chicago). (Printed.)

- 6:00 Dinner
- 7:00 The District at Work
- 9:00 Visual Aids on the League Program
- 9:30 Recreation
- 10:30 Snack
- 11:00 Vespers

Saturday

- 8:00 Breakfast
- 8:45 Matins
- 9:30 "New Dimensions, Mobilization"
- 11:30 Leadership Training
- 11:45 Publications
- 12:15 Lunch
- 1:30 A Program for Senior Leaguers
- 2:45 Break
- 3:00 Sectional Meetings
- 6:00 Banquet
- 8:00 Walther League Family Life, Movie and Drama Reading
- 9:30 Recreation
- 10:30 Snack
- 11:00 Vespers

Sunday

- 8:00 Breakfast
- 8:45 Holy Communion Service
- 10:00 "New Dimensions, Winning the Unchurched Youth"
- 11:30 Summary
- 12:30 Dinner and Departure

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