

STATED VERSUS REAL PURPOSES
OF THE ST. PAUL WALTHER LEAGUE

by

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A THESIS

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OF THE ST. PAUL WALTHER LEAGUE

A THESIS

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in Partial Fulfillment of the Requirements

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by

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Purpose

It was the purpose of this study to present the formal stated objectives of the Walther League, an international organization of Lutheran young people within the Synodical Conference of the Lutheran Church, Missouri Synod, as promulgated by the International organization and to compare them with the real objectives as practiced by the Walther Leaguers of St. Paul Lutheran Church, Houston, Texas. Also, to redefine the League's objectives in an effort to indicate what can be done to make the League more meaningful to the members of the St. Paul Society.

Methods

Information for this study was obtained by personal interviews with the young people of the St. Paul Walther League, the pastor of St. Paul church, other League counselors; by group interviews with the St. Paul Leaguers and by the use of prepared questionnaires. In addition books, pamphlets, and periodicals from the National Walther League Headquarters, the Houston Public Library, the library of St. Paul Lutheran Church, and the writer's personal library were used.

Findings

This study briefly discussed the history of the League, indicating its growth and accomplishments since its organization in 1893. The ten original objectives of the early League were listed. The five

amended objectives of the League were presented and discussed, and it was shown that the League of St. Paul Lutheran Church, Houston, Texas has not practiced these objectives for the four and one--half year period studied.

A response Inventory was used to help detect attitudes, feelings, beliefs and areas of action of the St. Paul Leaguers, the St. Paul League parents, and the Houston area pastors. This Inventory attempted to provide (1) factual information, (2) a variety of information, (3) data on attitudes and feelings, (4) data that could be easily translated into meaningful and useful information, and (5) useful data from all three groups i.e., St. Paul Leaguers, parents and Houston area pastors. The responses resulting from this Inventory were analyzed and conclusions were drawn based on those responses. A list of general findings was presented.

This study should serve as a guide to help the St. Paul Leaguers understand why it is they lack enthusiasm and should provide them with a foundation from which they can reorganize their thinking and attitudes to bring about a renewed vigor in the League.

Recommendations

The information in this study indicates that the following recommendations seem to be in order:

1. The Leaguers of St. Paul Lutheran Church, Houston, Texas should educate themselves in the Walther League's objectives of worship, education, service, recreation, and fellowship in order to

reorganize their society in a manner which will give purpose and direction to their coming together.

2. To supplement these objectives, the Leaguers should substitute their desire for more variety in their social activities with action. Also, more attention should be paid by the Leaguers to the organization and planning of these activities.

3. More effort should be expended by the Leaguers to obtain adult guidance and adult acceptance.

4. Delinquent members should be removed from the League rolls to allow for better program planning.

5. An effort should be made by the Leaguers to increase the number of primary relationships in the League. This can be achieved by

- a. Providing projects in which all Leaguers are interested.
- b. Having socials in which all can participate.
- c. Establishing a "friendship" chairman whose duties would be to arrange between meetings get--togethers among members of the League.
- d. Getting together as a group between planned activities.
- e. Having a better purpose to come together than just to have fun.
- f. Becoming involved in church work as a group.
- g. Allowing the word of God to become a dominant factor in League activity.
- h. Becoming more spiritually active in as well as away from League.

6. The Leaguers should elect strong and resourceful leaders

who will reorganize the League in strict accordance with parliamentary procedure and who will see that these procedures are adhered to in all League meetings.

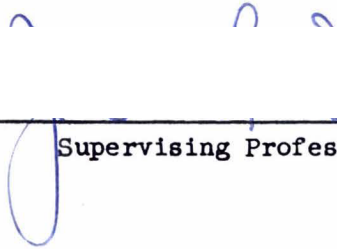
7. Parents should be educated about the League--its purpose and its function--so that they will become aware of their responsibility to encourage their children toward more active participation in League affairs.

8. Responsible jobs in the church should be provided for League youth to perform.

9. The League should adopt a strong program of support for some church need.

10. The League should stop trying to compete with secular organizations and should realize its position in the spiritual life of its youth.

Approved:



Supervising Professor

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CHAPTER I

INTRODUCTION

Walther League is an international organization of Lutheran young people within the Synodical Conference of the Lutheran Church, Missouri Synod. The League was created at a meeting held at Trinity Church, Buffalo, N. Y., May 20 - 23, 1893, for the purpose of assisting "... in keeping our young people within the Church, to promote Christian love and fellowship, to make intelligent and energetic church-workers, to encourage the support of charitable endeavors and mission-work, etc."¹ Its motto is Pro Aris et Focis (For Altars and for Hearths, or, For Church and for Home.) It was named after Pastor Carl Ferdinand Wilhelm Walther who was the founder of the Missouri Synod and an advocate of youth work among the young people of the church. "The first societies were almost exclusively young men's organizations whose chief purpose was the support of young men who were preparing for the ministry."²

At present, the Walther League of St. Paul Lutheran Church, Houston, Texas, does not operate on the basis of any clearly defined objective. Walther League International has an objective which the League's societies are to follow, but most of the members of the St. Paul Society readily admit that they do not recall what the objective

¹Fuerbringer, Engelder and Kretzmann, The Concordia Cyclopedia, p. 806.

²Ibid., p. 806.

is. This lack of definition has persisted for so long that most of the Leaguers believe the objective of the League is to provide fun and recreation. Many have said just that. As a result, many past counselors have energetically provided the fun and recreation they thought would be in keeping with this "objective" of the Leaguers. They have hoped that giving the Leaguers the fun and recreation desired would inject life into the group. However, after years of pursuing this course, the Walther League of St. Paul Lutheran Church still shows only the most superficial enthusiasm. "It was almost impossible to get more than a handful out for any type function," one past counselor commented. The pastor complained, "If your plans do not include going somewhere, it is most difficult to get any but the faithful few to participate." Many, however, do participate; these come to meeting after meeting, social after social. When asked, most of them admit that they would rather be somewhere else. Few of those who participate can call to mind the stated purpose of the League, and some will admit quite frankly that they do not think the League serves a purpose at all. The need to redefine the League's objectives in hope of creating renewed enthusiasm thus becomes apparent.

This study will attempt to redefine the League's objectives and to show how they can be brought up to date to meet the needs of today's youth. It is hoped that this study will be of benefit to the Leaguers of St. Paul Lutheran Church, to the Walther Leagues of other Lutheran churches and to the church which is the final beneficiary of the Leagues' endeavors. It is also hoped that this redefined objective

will help to bring about a renewed enthusiasm and will generate a renewed dedication to the League. It is also anticipated that this study will be a valuable tool to counselors of other Walther League Societies experiencing similar difficulties.

PURPOSE OF THE STUDY

It will be the purpose of this study to (1) introduce the goals and limits of the study; (2) present the formal stated objective of the Walther League; (3) compare the stated objectives as promulgated by International with the real objectives as practiced by the St. Paul Walther Leaguers; (4) indicate by the use of a Response Inventory the feelings and attitudes of the St. Paul Leaguers, their parents, and the Houston area pastors toward the League; and (5) indicate the need to redefine the League's objectives to make the League more meaningful to the members of the St. Paul Society. This will be done by

- (1) Showing why the Leaguers of St. Paul church lack enthusiasm;
- (2) Indicating what the St. Paul Leaguers themselves think must be done to generate new enthusiasm;
- (3) Showing the important part parents play in the Leaguer's enthusiasm or lack of enthusiasm;
- (4) Pointing out those things the Houston area Pastors see as responsible for League apathy and showing what they think can be done to combat it;
- (5) Making recommendations based on the St. Paul Leagues' past history and on the St. Paul Leaguers, parents, and Houston area pastors' response to the Response Inventory.

LIMITATIONS OF THIS STUDY

It will not be the purpose of this study to seek a solution to all of the problems of this organization. It is hoped, however, that this study will provide a means whereby the Walther League of St. Paul Lutheran Church can better serve the needs of its members. This study is not intended to provide a cure-all to any specific problem other than that of redefining the objective to give meaning to membership in the League.

METHODS OF INVESTIGATION

The methods to be used in obtaining material for this study will consist of (1) personal interviews with the young people of the Walther League, the pastor, and other counselors; (2) group interviews with the Leaguers, and (3) questionnaires to St. Paul Leaguers, parents, and Houston area pastors. In addition books, pamphlets, and periodicals from the National Walther League Headquarters, the Houston Public Library, the library of St. Paul Lutheran Church, and the writer's personal library will be used.

DEFINITION OF TERMS

In this study the term "League" will be used when speaking of the Walther League of the Lutheran Church, Missouri Synod. The name Walther League was adopted as the official name of the General Alliance of Young People's and Young Men's Societies of the Synodical Conference in honor of the founder of the Missouri Synod of the Lutheran Church Pastor Carl Ferdinand Wilhelm Walther.

CHAPTER II

THE GROUP

This chapter proposes to introduce the types of socializing institutions found within the youth culture of the church and to show the historical position of the Walther League of the Lutheran Church--Missouri Synod in that culture. The data presented here is not intended to be all inclusive. However, enough information is presented to further evaluate the Walther League as a part of the youth culture.

For the purpose of this paper a group will be defined as "... two or more people meeting, playing, working, and talking together for a common purpose."¹ A group can be either a formal or informal organization. Its basic characteristic is that the individual enters into partnership with other individuals to give emphasis to specific programs of action.

TYPES OF GROUPS

Several different types of groups can be identified within the youth culture. Examples of these are (1) the clique; (2) the gang; (3) the crowd, (4) the organization.²

¹International Walther League, "What's Your League Group Like?" Chicago: International Walther League Headquarters) p. 1. (Mimeographed.) Much of the material in this chapter has been taken from various pieces of printed material of the International Walther League, Lutheran Youth Building, Chicago, and unless otherwise stated carries neither an author's name nor a publication date. Whenever an author's name or a publication date is given, it is included in the footnote.

²Merton P. Strommen, Profiles of Church Youth, p. 207.

The clique. The clique is usually a friendship group comprised of the same sex. It exists as a sub-group within the larger group and carries out much the same function as the spoke in a wheel--many spokes or cliques emanating from the hub or organization comprise the wheel or larger group.

The gang. The gang is a transitional institution usually comprised of lower class youth who have banded together for social reasons. Because it is a transitional institution, it most often lacks adult guidance. Its aim is to disrupt and confuse. Often the gang is delinquent or has members who are delinquent. For this reason the gang is seldom found within the confines of the church, although it is peculiar to the youth culture.

The crowd. A crowd is a tentative, informal, and exploratory group with a dominant nucleus of boys or girls or both. It is unorganized and provides no specific function other than that of bringing the different sub-groups together for the purpose of social exchange. It is through the crowd that the feelings of the sub-groups often find expression.

The organization. An organization is a formal group made up of boys or girls or both who have banded together under a common system of fundamental laws and principles to carry out a stated purpose and to accomplish specific objectives. The Walther League is such a group.

There are many psychosociological reasons for the organized group. First, a group of this nature provides a place where the individual can belong. It is a place where those of like characteristics can find acceptance. It also provides an agency for individuals of

like mind to transmit their ideas and gives weight to these ideas by virtue of the number of individuals within the group and their influence as an organized body.

One of the characteristics of the organized group which makes it a valuable institution within the youth culture is that of providing a place for individual self-expression. Self-expression is necessary for youth who sometimes feel out-voiced, out-voted, and overruled. The organized group provides a reason for their coming together and by nature of the organization allows them to be heard. It is so constituted that their opinions are solicited and their expressions are weighed and considered by the group. By being a member of the group the individual youth can express his views on a variety of subjects being considered by the group. This often is enough to compensate for the feeling that he is being stifled by the adults in his world. "The League offers one of the first opportunities for self expression, allowing youth a deepening outlook and an outlet to express their faith in both words and action."³

Another characteristic of the formal group is that of giving recognition for achievement. It does this in many ways. One of the most common is that of awarding offices to those who achieve. In some church groups this is not considered to be a good practice, because it sometimes allows individuals to hold office who are not qualified. But to youth, election to an office is often considered a reward for

³International Walther League, "Milestones in Walther League History" (Chicago: International Walther League Headquarters) p. 1 (Pamphlet.)

special achievement. In many formal organizations it is the practice to hold awards banquets where public recognition is given for personal achievement. Many organizations give personal recognition for achievement by presenting plaques, medallions, sweaters, emblems, etc., to deserving members. Individual members often show their recognition for achievement by aligning themselves with and supporting the achievers. This is very often a sub-conscious alignment and shows itself only in tests of strength between members of the group. Whatever the method, all formal groups recognize personal achievement among their membership.

Lastly, the organized group allows for the development of leadership potential. It does this by providing offices which must be filled from among the youth who comprise the organization. In addition, the organized church group provides athletic teams, debating teams, panel discussion groups, committees, and various boards, all of which must be led. It is through these varied activities that youth leadership is trained and developed.

Within the framework of the formal organization can be found two of the sub-groups mentioned previously--the clique and the crowd. These two sub-groups are not provided for in the constitution of the organization but come about naturally as a result of human interaction. Some feel as though these informal socializing institutions are often more influential than the League itself, because they tend to "... shield the youth from conflicting standards and reinforce the philosophy of life which is dominant in the youth organization."⁴ That these

⁴ Strommen, op. cit., p. 217.

two sub-groups do exist within the organization is not contested, their relative value to the organization is, however, speculative and deserving of a study in itself.

YOUTH ORGANIZATIONS IN THE
LUTHERAN CHURCH MISSOURI SYNOD

The impetus for the movement to organize a youth organization was provided by Dr. C. F. W. Walther, the first president of the Missouri Synod. In articles published in Der Lutheraner, the official organ in German of the Lutheran Church--Missouri Synod, Dr. Walther stressed the need for a youth organization to provide for the instruction of young people after confirmation and of wholesome fellowship and recreation under the auspices of the Church. Through his articles and sermons he encouraged the young people of Trinity Congregation and other congregations in St. Louis to participate in the youth program.

Several congregations responded to the urgings of Dr. Walther and in the 1850's a number of societies came into existence. For example, in 1851 the society at Altenburg, Missouri was formed for the purpose of contributing to the support of students at Concordia Seminary, St. Louis. Also in 1851, a society was formed at Buffalo, New York, and in 1852 societies were formed at Chicago, New York, Cleveland, Cincinnati, Fort Wayne and Monroe, Michigan. By 1855 there were at least twenty-three organized youth groups in the Missouri Synod.

APPEAL FOR SYNOD WIDE FEDERATION

As early as 1851 Dr. Walther appealed to all young men's

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societies in Synod to organize a synod-wide federation. In 1854 such an organization was effected and M. P. Estil, president of Trinity Society, St. Louis, was chosen president.⁵ However, this early federation did not fare well and it was not until the convention at Trinity Church, Buffalo, in May of 1893 that sixteen delegates from twelve societies effected a successful and lasting organization. The structure of the 1893 organization was as follows:

Aims.

1. To keep the societies from joining heterodox groups.
2. To keep the young people with the true Lutheran Church.
3. To maintain and encourage existing societies.
4. To found new societies.
5. To publish a youth magazine.

Officers.

H. E. Gahwe, Buffalo, New York, president.
Charles Bartelt, Milwaukee, Wisconsin, vice-president.
A. J. Beuermann, New York City, recording secretary.
R. F. Kreinheder, Buffalo, corresponding secretary.
F. W. Burow, treasurer.

Directors.

W. C. Fritz, Buffalo, New York.

⁵Clarence Peters, "Developments of the Youth Programs of the Lutheran Churches in America" (Unpublished Doctoral dissertation, Concordia Seminary, St. Louis, 1951), p. 87.

Directors. (cont'd.)

A. T. Hanser, Buffalo, New York.

H. E. Gahwe, Buffalo, New York.

F. C. Spiegel, Fort Wayne, Indiana.

J. Kaltenstein, Danbury, Connecticut.⁶

The name. The name Walther Liga (Walther League) was adopted at the second convention in Fort Wayne, Indiana, in 1894. The name Walther League was taken by the newly formed organization in honor of Dr. Walther for his work with and for the youth of the church.

The emblem. It was at the convention in Cleveland, Ohio in 1895 that the Walther League emblem, a ten-pointed star enclosed in a circle was chosen. The ten-pointed star was adopted as the official seal of the Walther League in honor of Dr. Walther who used this mark when he signed articles for publication. Originally the Walther League had ten objectives as its program goal--one for each point on the star. They were loyalty to church, Bible study, Christian service, travelers' welfare, mission study, fellowship, charity, loyalty to the home, leadership, and organized unity. However, during the past several years these ten points have been ammended so that now there are only five: worship, education, fellowship, service, and recreation.

The motto. At the convention in Cleveland in 1900 the official motto of the Walther League, "Pro Aris et Focis" (for Church and Home), was adopted.

⁶Ibid., p. 89.

HISTORIC MILESTONES

The Walther League was not readily accepted by Synod who had expressed some concern over the formation of a young people's organization, and it was not until the triennial convention in Detroit in 1920 that Synod gave official recognition to the Walther League.⁷

Despite its early lack of acceptance, a glance at a few of the milestones in the History of the League will give some measure of the scope and growth of the Walther League program since its origin in 1893.

1. The Walther League was organized in Buffalo, New York on May 23, 1893 with 12 societies.
2. The motto "Pro Aris et Focis," For Church and Home, was adopted at the Cleveland convention in 1900.
3. In 1906 the tent colony for tuberculosis patients was opened at Wheat Ridge, Colorado.
4. First headquarters were set up in Milwaukee in 1913.
5. In 1917 the Walther League collected \$25,000 for Lutheran men in World War I.
6. The Walther League collected 150,000 pounds of clothing European Relief in 1919.
7. Dr. Walter A. Maier became first full time Executive Secretary in 1920.
8. In 1921 the Walther League raised \$20,000 for Wheat Ridge Sanatorium.
9. The Walther League acquired its first office building in 1922 at 6438 Eggleston Avenue, Chicago. It was in the same year that the Bible Student published by the Walther League made its first appearance.
10. In 1923 the first summer camp was established at Arcadia, Michigan. That same year, the 1,000th society was enrolled.

⁷ Ibid., p. 113.

11. Eleven Walther League Districts supported 12 foreign missionaries in 1924.
12. By 1926 the 1,500th society was enrolled in the Walther League.
13. The Walther League assumed full ownership and control of Wheat Ridge Sanatorium in 1927.
14. In 1929 the Workers Quarterly made its first appearance.
15. The Walther League contributed \$50,000 to the first Lutheran Hour in 1930.
16. In 1933 the Walther League contributed \$15,000 for the Valparaiso University Law Library.
17. By 1936 the enrollment of societies had passed the 2,000 mark.
18. In 1937 the Walther League published the first Cresset.
19. Enrollment of societies passed the 2,500 mark in 1941.
20. The Lutheran Youth Building, 875 N. Dearborn, Chicago was dedicated in 1942.
21. In 1943 the Walther League raised \$120,000 War Time Service Fund for World War II.
22. The first Lutheran Service Volunteer School was held in 1945.
23. In 1947 the Medical Social Service program was set up under the Wheat Ridge Foundation. In that same year, society enrollment passed the 3,000 mark.
24. The Walther League contributed \$20,000 for youth center at Hokkaido, Japan in 1949.
25. At the Denver convention in 1950 the Christian Youth Mission Program was adopted.
26. During 1950 the 3,500th society was enrolled and the 41st District was established.
27. In 1952 the Walther League Messenger celebrated its 60th anniversary. It was also during that year that the first International Convention was held in Canada at Ottawa, Ontario.

28. Alumni enrollment climaxed League's 60th Anniversary Convention in Chicago in 1953.
29. In 1955 the Walther League sent 7 Foreign Mission Builders to New Guinea.
30. The Walther League Youth Caravans were inaugurated in 1956.
31. The 35th anniversary of Camp Arcadia was celebrated in 1957.
32. In 1959 the Leaguers completed the NEW DIMENSIONS expansion project.
33. In 1960 the Wheat Ridge Christmas Seal program celebrated its 50th anniversary. Society enrollment passed the 4,550 mark that same year.

This is but a partial listing of the significant phases of League development. The only purpose this list is intended to serve is to indicate the scope of League activity over the past 70 years. A complete listing of all that the League has done since its inception would be much too lengthy for the purpose of this thesis.

ORGANIZATION MECHANICS

As of 1959 there were 5,000 societies and over 100,000 young people enrolled in the Walther League program. To facilitate administration, the League has been divided organizationally into (1) local societies, (2) zones, (3) districts, and (4) an International executive board and staff.

Society. The local church society is the basic unit upon which the entire organizational structure rests. The local society is made

⁸International Walther League, "Milestones in Walther League History" (Chicago: International Walther League Headquarters) pp. 1-2 (Pamphlet.)

up of individual youths within the congregation who band together for the purpose of carrying out the League program. Usually, members join after confirmation (normally thirteen). However, since the local society is autonomous it sets up its own membership regulations. Often, there is more than one society in a congregation. Where there are enough young people in a congregation to warrant more than one society, division is made by age or by interest group. It is often possible for Leaguers to remain active for ten or more years.

Generally, a youth desiring membership in a League society must be a member of the local congregation, must have been confirmed, and must be accepted by the other members of the society at a regularly scheduled meeting. Each society has its own constitution which governs the meetings, conduct of members, establishment of committees and boards, the election of officers and chairmen, and the duties of the officers and chairmen.

Zone. A zone may be comprised of eight or more societies. Its primary function is to encourage fellowship in a circle wider than that of the society, and to "... assist the officers of districts and of the International to promote the Walther League."⁹

District. There are 41 districts in the Walther League. These districts sponsor camps, workshops, schools, conventions, retreats and banquets, which bring Leaguers together from a wide area. The district is the go-between the society and International. The concern of

⁹Alfred P. Klausler (ed.), "Workers Together." Workers Quarterly, (April, 1959), 29A.

district is "... always to help the local society become more active and interested in youth work in the congregation."¹⁰

International. Every young people's society of any congregation affiliated with the Evangelical Lutheran Synodical Conference is eligible to membership in the Walther League--International. A certificate of membership is issued to every society that is received into membership of International. The stated objectives of the Walther League--International are

1. To assist, through the societies and under the auspices of the respective congregations, and the leadership of the pastors, 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 for the 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 within 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.

¹⁰
Ibid.

Executive Board and Staff. Each year at the International convention the delegates from the societies present select an International executive board. Since each society is entitled to send one delegate, the executive board is in reality chosen by the societies. The responsibility of the executive board is to employ staff workers and their assistants to carry out the policies and program determined by the convention.

SUMMARY

A group is two or more people coming together in either a formal or informal setting to accomplish definite results and to give emphasis to specific programs of action. In the church, the group does something for the individuals, the individuals do something for the group. "It is an association where the 'we' is more important than the 'I'."¹¹

The Walther League is the organized group within the Lutheran Church--Missouri Synod. The real focus of this group, whether at the International, District, or Zone level is in the local youth group or Walther League society.

¹¹ International Walther League, "What's Your League Group Like?" (Chicago: International Walther League Headquarters), p. 1 (Mimeographed.)

CHAPTER III

STATED VS. REAL PURPOSES

As stated in the Constitution of the Walther League International, the purpose of the Walther League association is to help young people grow as Christians. The local society is to do this in five basic ways, through worship, education, service, recreation, and fellowship.

WORSHIP

"The core of the Christian youth program is the worship life."¹
It is through regular, meaningful worship, that God acts upon each Leaguer. The Leaguer responds in word, song, prayer, and life. Accordingly, it is through the worship aspect of the League program that the program achieves its strength and excitement.

As established by International, the program of worship should be central to the Walther League societies program in two ways.

1. "By an emphasis on individual and group worship experience, such as:

- Opening devotions
- Closing devotions
- Matins
- Vespers
- Bible Study
- Prayer sessions
- Quiet periods (for meditation)
- Stimulation for family devotions
- Stimulation for personal devotion
- Stimulation for the sacraments
- Special services at rallies, workshops, and retreats.

¹ Alfred P. Klausler (ed.), "Workers Together." Workers Quarterly, (April, 1959), p. 54A.

2. "By the spirit and attitude of humble service to Christ the Saviour, that runs through everything done by the society--business, planning projects, recreation, topics, socials, etc. This is a constant awareness of God's presence and His forgiving love in Jesus Christ."²

It is through such a thoughtful worship program that the difference is made between a society which is merely active and one which directs its activity toward a "meaningful Christian life."³ It is the worship program which "ennobles the group, molds the group, directs the group, and builds the group, spiritually and otherwise."⁴

The emphasis of the St. Paul Walther League on individual and group worship experiences. The minutes of the Walther League of St. Paul Lutheran Church, Houston, Texas, make it immediately apparent that the program as established by International has not been carried out by this League to the fullest extent. These minutes indicate that during the past three years the only form of worship participated in by these youngsters at their regular League functions has been a short opening devotion followed sometime during the meeting by a topic discussion. As late as the meeting of June 27, 1960, the pastor recommended to the League that at every regular meeting thereafter someone should present a topic on something out of the Bible. Prior to that date there is no mention of the type of devotional used.

Closing devotion. For the past several years, it has been the

²Ibid., pp. 54 - 55A.

³Ibid., p. 55A.

⁴Ibid.

practice in closing devotions to ask the pastor or counselor to say a closing prayer. Most often this prayer is the Lord's Prayer and is said in unison. There is no record of any other type of closing devotion ever being offered.

Matin and vesper services. There is nowhere on record in the files of the St. Paul Walther League, any mention of ever having participated in a matin service. However, in the minutes of the meeting of October 31, 1960 a motion was made by the League to request the "... pastor to preach a number of sermons in the vesper service, and on the evening of the topic that is picked by an organization, the sponsoring organization will promote attendance on that evening."

Bible study. It has not been the experience of the St. Paul League counselor that any type of systematic Bible study has been engaged in during his counselorship. Nor, do the records indicate that this League has participated in any type of systematic Bible study at its regular functions. At many of the Zone and District rallies and conventions Bible study sessions are held. At the local society level, however, there is no record to indicate any such endeavor.

Prayer sessions. The same as was said for Bible study can also be said of the holding of systematic prayer sessions. Never in the recollection of the League counselor has the St. Paul Walther League engaged in any type of organized prayer session. The extent to which this League has gone in that area is to offer an opening prayer as part of the topic and, again, to say a prayer at the close of the meeting. As has been indicated, this closing prayer is usually the Lord's Prayer and is said in unison. It is the impression of the counselor that too

often the youngsters of this League repeat these prayers from memory and that no real impression is made on them as to the seriousness of their prayer.

Quiet periods. Again, a look at the minutes indicate that no provision has been made by the St. Paul League for any type of organized quiet period for meditation. The records indicate that the only provision made for any type of devotional worship activity is the provision made in the June 27, 1960 meeting for some member to give a topic at the beginning of each meeting from something out of the Bible.

Family devotion, personal devotion, and taking of the Sacraments. Again, the minutes indicate that no provision has been made by the Walther League of St. Paul Church for any type of worship activity which might stimulate family devotions, personal devotions, or a desire to participate in the taking of the Sacraments. It can be argued that the mere association with other Christian youth in close communion with one another will stimulate a devotional attitude and a need to partake in the sacraments. However, no organized move has been made by the League of St. Paul Church to foster such an attitude.

Special services at rallies, workshops and retreats. As a part of the Zone, District, and International program, rallies, workshops, retreats, conventions, and special services are held periodically. These special events are held to encourage the local societies and to stimulate enthusiasm in the local societies by involving them in programs and activities which are outside and apart from their own limited sphere of activity and influence. The thinking is that by

allowing the local societies to meet together, a comradeship will be developed which will spur the local societies on toward more and better activities in the Lord's work.

If participation in Zone, District, and International functions can be construed to be an emphasis by the society on special services, rallies, workshops, and retreats, then the League of St. Paul Lutheran Church has complied with this portion of the Walther League (International) program of worship. However, as a local society, the minutes of the St. Paul Walther League indicate that only occasionally have the young people of this League initiated or supported any type of special service, rally, workshop, or retreat. During the past three years, the minutes mention only one retreat and the sponsoring of only one special vesper service.

The spirit and attitude of humble service in planning local Walther League activities. Part two of the International Walther Leagues' program of worship states, as has been mentioned previously, that "... by the spirit and attitude of humble service to Christ the Saviour, that runs through everything done by the society--business, planning, projects, recreation, topics, socials, etc.,"⁵ a constant awareness of God's presence and his forgiving love in Jesus Christ is realized by the youngsters in the planning and execution of their local program.

This, however, is an intangible and hardly appropriate for dis-

⁵Ibid., pp. 54-55A.

cussion in a thesis of this type. Suffice it to say that the counselor of the St. Paul Walther League has found his League to be most receptive to God's word and that through the years the League of St. Paul Church has endeavored to program its activities according to the dictates of their teachings.

EDUCATION

In attempting to answer the questions of many of the young people in the church, the International Walther League has adopted as part of its five point objective a program of education. In addition to publishing materials to be used by the local societies in their devotions, topics, Bible discussions, special services, etc., International also sponsors a Lutheran Service Volunteer (LSV) School for the purpose of "... giving young people an opportunity to operate with Christian principles which must be applied in the planning and conduction of a youth program in their congregation."⁶

The L.S.V. school was begun in 1944 by the Board for Young People's Work and the Walther League. It "... emphasizes group participation as an expression of our fellowship with Christ and as a practical application of the resources for spiritual achievement which we have in our oneness in faith and hope as members of the body of Christ."⁷ The L.S.V. school is directed by a faculty of three members

⁶ Clarence Peters, "Developments of the Youth Programs of the Lutheran Churches in America" (unpublished dissertation, Concordia Seminary, St. Louis, 1951), p. 138.

⁷ Ibid., p. 139.

who lead discussions in worship, Bible study, the Christian principles of group administration and recreation. While at the school, Lutheran youth have an opportunity to achieve leadership training and an opportunity to grow spiritually in youth work. The L.S.V. program is subsidized by the Lutheran Youth Fund of the Lutheran Church--Missouri Synod, and it is administered by its Board for Young People's Work.

On a local level, society education is achieved in many ways.

Among them are the following:

- Topic discussions
- Bible study
- Group planning
- Interaction with other groups (of the congregation, zone, district or community)
- Guest Speakers
- Movies, or other visual presentations
- Question and answer periods
- Personal sessions with pastor and/or counselor

Topic discussions. As a result of the recommendation made by the pastor at the June 27, 1960 meeting, topic discussions at the regular monthly meetings are led by League members. The topic subject is selected by the Leaguer who is going to lead the discussion. Before it can be presented, it must first be approved by the Christian Growth Chairman of the Walther League and the pastor. Occasionally, the Leaguers ask questions and discuss the subject following the presentation, but most often once the topic leader has finished his presentation the devotion is closed with the singing of a hymn.

Bible study. As was mentioned in the previous section on Worship, nowhere in the minutes of the Walther League for the past several years could any reference be found to indicate a deliberate

coming together of the Walther League of St. Paul Church for the purpose of Bible study. Apparently, what Bible study is done is done via the topic discussion.

Group planning. The method used by the Walther League of St. Paul Church for group planning is to have the Executive Board and certain standing committees give recommendations for group action. The Leaguers in turn vote on these recommendations. The Walther League is a parliamentary group and as such follows the regular rules of parliamentary procedure. Inasmuch as the group has the final say regarding matters presented to it, it is trained in group planning. Those elected or appointed to the various boards and committees have the additional opportunity of planning the activities to be presented for group action.

Interaction with other groups. Interaction with other groups comes about principally through the association of the League with the Zone and District. Opportunities for interaction are presented when Zone rallies and District conventions are held. In addition, once a year International holds a convention to which each society is entitled to send one voting delegate. A check of the minutes of the St. Paul Walther League indicates that it has participated to some degree in Zone and District affairs but has not been an active participant to the International convention.

Occasionally the Walther League has the opportunity to assist other church auxiliary organizations in the promotion of suppers, bazaars, pageants, etc. For example, at the August 31, 1959 meeting the St. Paul Walther League passed a motion to give a short skit at the

Ladies Aid and the Men's Club Christmas program. Again, at the March 28, 1960 meeting the Walther League voted to sponsor a fellowship hour after the Reunion Service on Palm Sunday. Since that time, no reference can be found in the minutes to indicate any other direct interaction of the League with members or groups of the congregation.

Guest speakers. At the annual Christmas or Birthday Banquet (whichever is held), the Walther League of St. Paul Church invites a guest speaker to lead the devotion and to address the group. Otherwise, it has been the practice for the past several years to have members of the local society give the topic and to lead the devotion at the regularly scheduled meetings.

Movies and other visual presentations. Both movies and visual aids are available to the local society from International. Occasionally, film strips or other visual aids are used in presenting the topic discussion, but this is the exception and not the rule. It is more often the case that the topic discussion is given without benefit of any type of visual presentation.

Question and answer periods. Following each topic discussion, the topic leader asks for questions from among the group. Seldom, however, do any of the Leaguers ask questions, unless the subject is highly controversial. The records do not indicate that the Walther League of St. Paul Church has held any special question and answer session for the specific purpose of answering Leaguer's questions.

Personal sessions with pastor and/or counselor. It has been the experience of the St. Paul League counselor, that only on occasion has any Leaguer sought out either himself or the pastor for a personal con-

frontation. Occasionally a Leaguer will approach the counselor or pastor to ask his counsel on a specific question relating to a specific problem. It has never been his experience that any Leaguer has ever asked for, or been given, a special counselling session which discussed openly and freely the many problems relating to youth.

FELLOWSHIP

Because the average church would have a difficult time trying to work with each of its young people individually, it attempts to serve their needs through the group. This is in keeping with the nature of young people who usually desire companionship of their own age group. They also find security in group action and set their standards by group pressure. When the young people come together as a group, act as a group, and think as a group a fellowship is kindled which causes the individuals in the group to no longer think only of themselves but also to show a genuine concern for the other members of the group. A recognition of the rights and of the limitations of the group and its leaders is instilled in each of the young members of the group.

Fellowship in the church group is good for the church because it "... attracts people of the church or the community to the group."⁸

The Walther League society, which is built upon the principle of Christian fellowship, provides for fellowship among its Leaguers in the following ways:

Business meetings
 Socials
 Participation in Zone activities
 Participation in District Activities

⁸ Alfred P. Klausler (ed.), "Workers Together." Workers Quarterly, (April, 1959), 59A.

Business meetings. For the past several years, the Walther League of St. Paul Church has been meeting on the last Monday of each month. This meeting is for business only and does not include a social period. However, it is at the business meeting that the topic discussion is held. The usual procedure for these meetings is as follows:

1. Call to order by the president
2. Opening devotion
3. Topic discussion
4. Reading of previous meeting's minutes by the secretary
5. Treasurer's report
6. Enrollment of new members
7. Reports of officers and committees
8. Communications read by secretary
9. Unfinished business
10. New business
11. Adjournment of business meeting
12. Gathering of membership contributions.

With but a few exceptions, the Walther League of St. Paul church conducts its meetings as prescribed by International. In the April, 1959 edition of the Workers Quarterly, a publication published by International for use by the local societies, a model society meeting is outlined as follows:

1. Call to order by the president
2. Opening devotion
3. Roll call
4. Visitors welcomed
5. Reading of previous meeting's minutes by secretary
6. Treasurer's report
7. Enrollment of new members
8. Reports of officers and committees
9. Communications ready by secretary
10. Unfinished business
11. New business
12. Gathering of membership contributions
13. Topic discussion period
14. Adjournment of business meeting
15. Social period
16. Closing devotion.

The most noticeable difference in procedure is that of changing

the position of the topic discussion and the omission of the closing devotion. As has previously been mentioned, it is the practice of the St. Paul League to ask the pastor or counselor to lead in the closing prayer, which is usually the Lord's prayer and is said in unison. This closing prayer is the closing devotion.

It has been the experience of the League counselor, that the monthly business meetings are often better attended than the monthly socials. However, the roll call records indicate that neither seldom attract more than half of the enrolled members. Even so, by nature of the fact that meetings are held at regularly set intervals one can conclude that fellowship is offered to those who desire to participate.

Socials. Once each month on a date set at the previous business meeting, the Walther League of St. Paul church engages in some kind of social activity. These activities are programmed by the Executive Board with the approval of the society. Twice each year, in December and June, the Executive Board submits a six months' calendar of social activities for League approval. This calendar is presented to the Leaguers at a regularly called meeting and is voted on by the Leaguers item at a time. Usually the Executive Board will have a choice of two or more activities for each month from which the Leaguers can pick that activity which pleases them most. If none of the recommended activities please the Leaguers, they are free to suggest substitute activities for Leaguer approval; however, once the calendar is approved, it is rigidly adhered to. For comparative purposes, the social calendars for the last six months of 1962 and of 1963 are herein included.

At the June 25, 1962 meeting of the St. Paul Walther League, the following calendar of social activities was approved for the last six months of 1962.

July - - - - - Swimming at the country club
 August - - - - - Swimming and a watermelon party
 September - - - - - Miniature golf
 October - - - - - Prison rodeo
 November - - - - - Hay ride
 December - - - - - Christmas banquet

At the June 24, 1963 meeting the following calendar of social activities was adopted for the six months' period ending 1963.

July - - - - - Swimming at Hot Wells
 August - - - - - Swimming
 September - - - - - Pot luck supper
 October - - - - - Halloween hay ride
 November - - - - - Bowling
 December - - - - - Christmas banquet

It is the complaint of many of the Leaguers that there is not enough variety in the League's social program. Many claim that all of the League's activities would be better attended if there were more variety. A look at the society minutes substantiates this claim.

Additional comments regarding League socials will be made under the section on Recreation.

Participation in Zone activities. Since the Zone is the first step above the society in the Walther League pyramid, the Zone can be

expected to offer more chances for Leaguer participation than the District, which is third removed from the society. The principal method used by the Zone to bring Leaguers together is the Zone Rally, which is generally a Zone project although districts do sometime sponsor zone rallies. Rallies are usually held in the spring and fall. At these rallies, business matters are kept to a minimum and rally time is used for Leaguers to become better acquainted with fellow--Leaguers from other societies. Rallies also offer opportunities to learn more about the League program, to share experiences in society projects, and to help Leaguers have good Christian fun.

From looking at the minutes of the St. Paul Walther League it is difficult to determine just how active this League is in Zone affairs. From the period beginning June, 1959, and ending October, 1963, the minutes make only four references to Zone functions. At the meeting of January 30, 1961, the Leaguers discussed the Zone rally and skating party (no date mentioned); at the meeting of September 25, 1961, the Leaguers discussed the coming Zone Rally (no date mentioned); at the meeting of February 26, 1962, the Leaguers discussed the coming Zone talent quest (no date mentioned); and at the meeting of September 30, 1963, the Leaguers were reminded of the Zone Rally to be held on October 27, 1963. No indication is made in the minutes as to how well these functions were attended. However, the counselor of the St. Paul League indicates that his Leaguers do participate in Zone functions-- but to a limited extent. Since no records are kept of attendance at Zone functions, it is difficult to determine the relative activity of

this group in Zone affairs. Judging from the minutes alone, it can be concluded that the Walther League of St. Paul church is not an overly active participant.

Participation in District activities. Districts offer Leaguers an opportunity for fellowship by sponsoring camps, workshops, schools, conventions, retreats, and banquets. Since there are presently only 41 Districts, it is obvious that the individual Leaguer's chance for fellowship on a District level is limited to those activities sponsored by the District.

Each year, usually in the summer, Leaguers have the opportunity to attend Camp Lone Star, which is the District Walther League camp in the state of Texas. Also, once each year usually in the spring, a District L.S.V. school is held at Concordia Lutheran College in Austin, Texas, to which Leaguers are encouraged to attend. In addition, once each year usually in the fall, a District convention is held at a location decided upon at the previous convention. All Leaguers are encouraged to send delegates to this convention. Each of these functions is held to provide Christian fellowship and to "further the work of the Lord among the youth of the church."⁹

The minutes of the St. Paul Walther League shed little light as to the participation by this League in District activities; however, in the minutes of the meeting of April 24, 1961, plans were discussed for attending the District convention at Stephenville, Texas. The president of the St. Paul society indicates that this convention was attended by

⁹Ibid., p. 76A.

"a number" of Leaguers. Just how many did attend he does not remember. Since 1961, there is no record of this League having attended any subsequent District conventions.

Attendance by the St. Paul Walther League at any of the L.S.V. schools in Austin is nowhere mentioned in the society minutes for the period studied. Only one mention is made of this League's participation at Camp Lone Star. No reference is made as to the number of Leaguers who attended this camp but the League counselor indicates that only the League president attended and he did so on his own and not as a representative of the League.

Looking at records can indicate numerical participation, but the degree of fellowship within a group is a difficult thing to measure. There are no records one can look at which will indicate the percentage fellowship of the members of any particular group. It was thus necessary for the purpose of this paper to develop an instrument which, among other things, would indicate (as accurately as this sort of thing can be measured) the degree or percentage of fellowship among the Leaguers of St. Paul Church. Two of the twenty--one questions contained in this questionnaire dealt directly with fellowship. They were:

1. I like League all right, but I don't really have many close friends who belong: Yes ____; No ____.
2. My really close friends all belong to the Walther League: Yes ____; No ____.

Of the twenty--three Leaguers who filled out the questionnaire, thirteen answered yes to question number one, while ten answered no. Or, a little better than fifty per cent admitted that they enjoy League

activities, but that they do not have many close friends who belong to the League.

The response to question number two is even more revealing. Only four answered yes, while eighteen answered no. One youngster gave a qualified answer stating that less than half of his really close friends belong to League.

If the response to these questions can be considered a valid indicator of the degree of fellowship felt by the members of the St. Paul Walther League, then it will have to be conceded that in this League the spirit of fellowship is waning.

RECREATION

"Having fun is an aspect of the Christian virtue of joy in the Lord."¹⁰ With this in mind the Walther League makes recreation an integral part of its regular program. Recreation is, without doubt, the easiest of the five objectives to meet in most Leagues. There is a danger, however, in that recreation can outweigh all else in importance or interest and lose its rightful place in the program. When this occurs, recreation, no matter how good, has failed the group. And if the recreational program does not help the group to achieve its goal of fun and fellowship in Christ then it becomes a hindrance to the society.

Walther League International has suggested ten "thoughts" for keeping recreation sharp and in its rightful place in the society program. They are:

¹⁰ Ibid., p. 60A.

1. As much as possible, meet the recreational interests of the group.
2. Be aware of the differences of age in the group.
3. Strive for variety in activities rather than run a good thing into the ground.
4. Avoid games that call for talent which only a few in the group have.
5. Be careful of emphasizing competition.
6. Avoid games that cause "dropouts".
7. Spend time planning recreation carefully.
8. Recreation leader, adult or Leaguer, should be a part of the group.
9. Consistently stay within customs and rules of your parish and community in selection of recreation.
10. Be quick to exclude recreational activities that ¹¹ are harmful to the faith and life of the Leaguers.

St. Paul League Socials. The Walther League of St. Paul church attempts to meet its obligation for recreation through its monthly socials. These have been discussed quite thoroughly in the section on FELLOWSHIP and there is no need to delve any deeper into this area of League activity. Instead, it might be well to take a look at the way the Leaguers themselves feel about their social.

At a meeting in the home of the League counselor, an open discussion was held with the Leaguers to (1) try and determine how the Leaguers themselves felt about their socials and (2) to see what could be done to improve the calibre of these socials. Since it was felt that a tape recorder might hinder the response, notes were taken by the discussion leader.

How the Leaguers feel about their socials. The following is a listing of the pertinent feelings expressed by the Leaguers in regard to League socials.

¹¹Ibid., p. 61A.

1. Most of the Leaguers feel that the recreation programs are not varied enough to sustain prolonged interest.
2. Many Leaguers expressed the feeling that the ages of the Leaguers, which vary from thirteen to nineteen, are too far apart. Because of this age difference, first year high school students are forced to compete with first year college students. Many of the officers stated that it is difficult to design a program which will appeal to both age extremes.
3. Other Leaguers commented that the primary reason they do not participate in such social activities as bowling, miniature golf, and skating is that they are not good enough and that they feel awkward around other Leaguers who are more athletic than they.
4. Most of the Leaguers feel that not enough time is spent in planning social activities.
5. Some Leaguers expressed the feeling that they do not presently feel a part of the League and feel "left out" at social affairs.
6. A number of Leaguers stated that there is not enough association between members.

What Leaguers feel can be done to improve the calibre of their socials. St. Paul Leaguers say that there are several needs which must first be met before League socials can be improved. They say, for example, that there is a need:

1. For a youth night program conducted entirely by Leaguers.
2. To open the doors of St. Paul Church to the Leaguers for more youth programs.
3. For variety in social activities.
4. For adult acceptance and adult guidance.
5. For better organization and planning of social activities.
6. To have socials which make all feel included.
7. To remove delinquent members from the rolls so that better program planning can be carried out.

8. To increase the frequency of social events.
9. To increase association among Leaguers, especially during that time between meetings and socials.

Most of the Leaguers feel that if these needs can be met, participation at socials will be increased and enthusiasm for socials will be heightened.

Response to Questionnaire. From the response to the questionnaire, the greatest single complaint Leaguers have about League socials is the lack of variety. For example, to the question "I think that if we are going to attract and keep new members we are going to have to:," seven of the twenty--three Leaguers who filled out the questionnaire answered by saying that to keep and hold new members the St. Paul Walther League will have to have more variety in their socials. A look at the minutes of the St. Paul League will substantiate the contention that there has been too much sameness in the League's activities for the past several years.

Another indication that the recreational program of the St. Paul League is not adequate is the fact that of the twenty--three who participated in the questionnaire, fourteen indicated that they attended less than fifty percent of the socials during the past year; whereas, only twelve indicated that they attended less than fifty percent of the business meetings. The League counselor attested to this finding.

SERVICE

As a part of its five point objective, the Walther League International includes service. On the local society level service is most usually referred to as "projects". Projects are those endeavors which

the group does to help in a specific area of service to the church.

There are three basic types of service (1) spontaneous service, when someone in the group gets an idea in a meeting to "help out" in some way; (2) inspired service, that comes from a special event, meeting or message and is related to some spiritual experience and; (3) prodded service, where the pastor, counselor, society officer, parents, church officers or some person, needles the group into doing something worthwhile.¹²

Spontaneous service. From studying the records alone, it is difficult to determine just how many of the projects undertaken by the St. Paul Walther League came about as a result of some spontaneous suggestion. To explain, at the June 26, 1959 meeting of the Walther League, the minutes state that "... we (the Leaguers) will recommend (to the church voters assembly) that the League on July 11, paint the kitchen." Judging from this excerpt alone, one could conclude that this was an exhibition of spontaneous service. However, the past president of the League indicates that this suggestion was made by the League counselor to one of the members who in turn made the recommendation to the assembled group.

There are no doubt instances in the history of the St. Paul Walther League where the Leaguers volunteered to do some project without being prompted by some outside force. But, whether or not these instances can be pinned down from studying the records is doubtful. The League counselor indicates that it very often happens that the Leaguers will realize the necessity to raise money and will suggest spontaneously

¹²Ibid., p. 62A.

some project, for example selling candy at Christmas time, but that ordinarily these suggestions do not generate much enthusiasm and die from lack of Leaguer approval.

In fairness, it should be mentioned that the Leaguers of St. Paul church are receptive to ideas for projects. That they do not always carry these projects out is very often the result of poor planning and poor leadership, and not the lack of desire on the part of the Leaguers themselves. That there are not more spontaneous projects is in part due to their differences in age (13 to 19). What appeals to the very young in the way of a project does not always appeal to the older members of the group, and vice versa. This is evidenced by the fact that very few spontaneous suggestions can get majority approval, while those that do get majority approval are generally supported by the majority of the group, younger Leaguers and older Leaguers alike.

Inspired service. Much of what was said for spontaneous service can be applied to inspired service as well. From looking at the records alone it is difficult to ascertain those projects which resulted from inspiration. The Leaguers themselves indicate that there are very few opportunities for inspiration in their League meetings. The Leaguers further indicate that opportunities for inspiration come largely at such Zone and District functions as rallies, retreats, camps, and conventions. However, as has been pointed out previously, the St. Paul League is not too active in Zone, and particularly District, activities. It therefore seems safe to conclude that very few of the projects completed during the four and a half year period studied came about as a result of any spiritual or inspirational experience.

Prodded service. It is in the area of prodded service that the St. Paul Walther League seems most active. The term "prodded" is here used to differentiate between spontaneous service and inspired service. It does not mean that the Leaguers have to be forced or pushed into completing a project, but rather that they must be led, urged or prompted into action.

It appears from the records that are available and from conversations with several Leaguers that the majority of the projects undertaken by the St. Paul Walther League during the past four and one half year period, came about as the result of some suggestion on the part of either the pastor or the League counselor.

The normal procedure for suggesting projects is for the person promoting the project to bring it before the executive board which holds its meetings on the Monday prior to the scheduled League meeting. If the Executive Board accepts the project as a valid one it is then presented to the Leaguers at their meeting in the form of a recommendation. This recommendation is then acted upon by the Leaguers and is either approved or disapproved. If approved, the president appoints a committee to study the merits of the project or to investigate ways and means for carrying the project out. Very often after completing its study, the committee will recommend to the League that the idea be dropped. Or, as is more often the case, the committee will fail to act promptly and the project will die for lack of support.

A look at the records indicates that during the past several years the Leaguers have become less and less interested in doing projects

which involve participation and have substituted instead projects which merely require the donation of a sum of money. The reason for this shift will be discussed in a subsequent chapter.

On a larger scale, local societies help to maintain such International projects as the Wheat Ridge (Christmas) Seals, youth evangelism, foreign and home mission builders, and Youth Caravans.

The reasons given by International for having projects are:

1. To teach them to live their faith.
2. To give them a sense of belonging to congregation and community.
3. To provide a sense of usefulness.
4. To stimulate use and development of talents.
5. To prepare for years of future service to God and man.

A number of guidelines are offered by International to assist in keeping project work in its proper perspective. They are:

1. There is a limit to time and talent available.
2. Service is part of the program, not all of it.
3. Not success, but people are important.
4. Help Leaguers to see relationship between the Saviour and what they are doing.
5. No opportunities for real Christian service are "fatal" to a society.¹⁴

Resume of League Projects. The following is a brief resume of the projects undertaken by the St. Paul Walther Leaguers during the period studied. At the June 26, 1959 meeting, the Walther League of St. Paul church voted to paint the kitchen in the Parish Hall. In December

¹³Ibid., p. 63A.

¹⁴Ibid., p. 63A.

of 1959, the Walther League youngsters provided labor for decorating the church Christmas tree. At the August 31, 1959 meeting, the Leaguers voted to give a short skit at the Ladies' Aid and Men's Club Christmas program. In November of 1959, the League gathered usable toys for the Florence Crittenton Home. In January of 1960 the Walther League youngsters volunteered to clear the tables and clean the silver at the church spaghetti supper. On February 1, the Walther League ordered 144 cans of candy for sale to raise money for church projects. On March 28, 1960, twenty dollars were given by the Walther League to go toward blacktopping the church driveway. Also in March, the Walther League sponsored a fellowship hour after the Reunion Service on Palm Sunday. At the November meeting the Walther League again voted to furnish labor to decorate the church Christmas tree. In February 1961, the Walther League voted to buy two highway signs to direct the public to St. Paul church; however, by August of 1962 these signs had not yet been purchased and then it was decided to drop this project.

For the past three years the minutes of the St. Paul Walther League indicated a drop off in church projects. During 1962 not a single new project was initiated.

It is interesting to note, however, that to the question "I feel that the purpose of the League should be to:," eleven of the twenty--three who participated answered, "... provide for the work of the church." This is especially significant in view of the fact that the second highest response was "... promote Christian fellowship between the sexes," with a score of ten. Apparently, work in the church is as important to this group of youngsters as having a place where they can enjoy fellow-

ship with others of the opposite sex.

To the question "I really feel that the Walther League is providing a notable service to the church:," sixteen answered yes, while only six answered no and one was undecided.

It would seem then that the Walther Leaguers of St. Paul Church recognize that there is a need to work for their church and that they evidence a willingness to get on with it.

SUMMARY

It thus becomes evident that there is a divergence between the stated objectives of worship, education, service, recreation, and fellowship as promulgated by the International organization and as practiced by the Walther League of St. Paul Lutheran Church, Houston, Texas.

CHAPTER IV

RESPONSE INVENTORY

RESEARCH METHODS

To gain insight into the feelings and attitudes of the St. Paul Walther Leaguers and parents and Houston area pastors¹ toward the Walther League, it was necessary to design instruments capable of providing this information. It was realized from the outset that a personal interview with each of the persons participating would be preferable; however, this was impossible because of the number of persons involved. This is not to say that the personal interview was not used at all, for it was. Much of the information contained in the preceding chapter was obtained by personal interview. The material for this chapter, however, was obtained by the use of prepared questionnaires.

Many considerations had to be taken into account when preparing these questionnaires. For example, they had to (1) provide factual information, (2) provide a variety of information, (3) provide an indication of attitudes and feelings, and (4) be easy to translate into useful and meaningful data.

¹Originally, the counselors of 20 Houston area Walther Leagues were to be included among the groups contributing to this study. However, because only six out of 20 questionnaires mailed to them were returned (three of these were not complete), it was necessary to omit this group from the investigation. The counselors would logically be the most eager to participate in a study of this nature; apparently, they were not. This study suffers because of their lack of response. It is hoped that their meagre participation is the result of a lack of time and not of their lack of enthusiasm.

Factual information. It is difficult to prepare a questionnaire which is entirely free of distortion. There is always the chance that the person being questioned will not be objective and may answer the questions from a defensive position. To overcome this tendency, the questionnaires contain several questions which are designed primarily to test the consistency of the response. If for example a Leaguer should respond to the question "I am very active _____, active _____, not too active _____ in League" by stating that he is "very active," and then in a subsequent question indicate that he has attended only 10% of the scheduled meetings and socials for the past year, a defensive response to the first question is indicated which renders it invalid.

To reduce the number of defensive responses, test questionnaires were distributed among a sampling of each of the four groups mentioned earlier. From these test questionnaires those questions which appeared ambiguous, awkward, unwieldy, or likely to give a false reading were removed. It is too much to hope that the questionnaires are perfect, but it is felt that the responses are reasonably valid and that they do represent the thinking and attitudes of those participating.

Variety of information. In addition to being factual, the questionnaires also had to contain a variety of information. This was more difficult than it might seem, for if the questionnaires became too lengthy many would not take the time to fill them out. There were, however, many areas which had to be explored to give depth to the study. Thus, the number of areas explored in each group determined the over-all length of the questionnaire for that group.

Attitudes and feelings. The questionnaires were divided into two groupings (1) objective questions and (2) subjective questions. There were two primary reasons for including objective questions. First, they can be used to obtain specific and easily translatable responses. Second, objective questions, being easier to answer, keep the questionnaire from becoming cumbersome. This latter consideration is as important as the first.

Subjective questions, on the other hand, allow the persons questioned to express their own feelings and attitudes and give them the opportunity to suggest solutions and recommend procedures for carrying out their recommendations. The subjective part of the questionnaire was purposely kept short to encourage everyone to fill it out. Even so, many did not return the questionnaire and many of those who did, did not answer all of the subjective questions.

Translating questions into useful and meaningful data. The material for this chapter was obtained by the use of prepared questionnaires. The data thus accumulated was arranged in categories depending upon its pertinence to the study. The number of responses in a category determined the length of the category. Responses which were not felt pertinent to the study were thrown out. The responses were then translated into percentages indicating either the percentage of the group participating or the percentage of the total response, depending on whether those participating responded only once to a question or whether they responded several different ways. The responses were also compared with one another to determine inconsistencies and to see

whether or not they took on additional significance when studied in relation to others.

It is not expected that the method of investigation and analysis employed in this thesis is of the same high quality as the methods used by trained analysts, but it is felt that the results accrued as a result of this investigation are valid to the point of indicating very definite directions of thought and action on the part of those groups participating in the study.

Use of material from three groups. There is always the danger, when studying in a single group, that the results from that study will prove to be so atypical as to be valueless to any other group. Although it was hoped that this study would be helpful to other Leagues experiencing similar problems, it was recognized that it would be impossible to include every Houston area Walther League in the investigation. But it was felt that much valuable information about the other Leagues could be obtained by questioning the Houston area pastors about their experiences with their Leagues. Parents were included in this study because of the importance of their past League relationships, their ethnic and cultural backgrounds, and their position on how active they feel their children should be in League in order to correlate their history and their children's activity or lack of activity in the League.

ANALYSIS OF OBJECTIVE QUESTIONS

LEAGUERS. Of the 44 members on the rolls of the St. Paul Walther League, twenty--three participated in the study. Fifteen of the twenty--three met in a group at the home of the League counselor to fill out the questionnaire, the other eight filled out the questionnaire at their homes. Seven others, to whom questionnaires were given, never returned them. Fourteen could not be contacted and were therefore not included in this investigation.

As has been mentioned previously, the questionnaires are divided into two sections (1) objective questions, and (2) subjective questions. The objective section will be discussed first. In section one, three basic categories of Leaguer response will be considered. They are

Interest, enthusiasm and attendance
Social relationships
Ethnic and cultural background.

Interest, enthusiasm and attendance. Thirty--eight percent of the questions contained in the questionnaire relate to interest, enthusiasm and attendance. Although it can be argued that each subcategory is worthy of investigation in its own right, these three are grouped together because they are so closely related as to indicate the same basic information. The close relationship between these subcategories will become instantly discernible upon the most cursory perusal.

The eight questions which make up section one of the first category are listed below. Leaguer response to these questions is also indicated.

1. If I had a choice between attending a Walther League meeting or a program at school, I would attend:

<u>LEAGUE MEETING</u>	<u>SCHOOL PROGRAM</u>	<u>?</u>
56.5%	43.4%	

2. If on meeting night I were watching a particularly good TV program I would:

<u>WATCH THE PROGRAM</u>	<u>GO TO LEAGUE</u>	<u>?</u>
13%	82.6%	4.4%

3. I'm tied up in so many other activities that I just don't have time for them and League too:

<u>YES</u>	<u>NO</u>	<u>?</u>
13%	87%	

4. Before I joined the League, I really looked forward to becoming a member:

<u>YES</u>	<u>NO</u>	<u>?</u>
87%	13%	

5. I rank the Walther League in the following position of importance among the organizations (Church & secular) to which I belong:

<u>FIRST</u>	<u>SECOND</u>	<u>THIRD</u>	<u>FOURTH</u>
35%	39%	17%	9%

6. My primary purpose in attending League is to make my parents happy:

<u>YES</u>	<u>NO</u>	<u>?</u>
17%	78%	4%

7. Of the scheduled meetings this year I have attended:

<u>ALL</u>	<u>75%</u>	<u>50%</u>	<u>25%</u>	<u>LESS THAN 25%</u>
13%	35%	22%	9%	22%

8. Of the socials this year I have attended:

<u>ALL</u>	<u>75%</u>	<u>50%</u>	<u>25%</u>	<u>LESS THAN 25%</u>
9%	30%	26%	13%	22%

As can be seen by looking at question number one above, 56.5% of the Leaguers indicate that they would attend the League meeting in preference to the school program, while 43.4% indicate that they would attend the school program. The closeness of Leaguer response to this question is a good indication of the loyalty these young people have for their schools and their school activities. One youngster answered by saying that his decision would depend entirely upon the school program. Judging from the number who indicate that they would attend the school program, it follows that if the League is going to compete with the school for the interest of the Leaguers it is going to have to plan more attractive programs than the school provides, an almost impossible task for any church group.

To question number two, 83% of the Leaguers answered by saying that they would turn off the TV program and go to League. Thirteen percent indicated, however, that they would skip the League meeting to watch the TV program, and four percent were undecided as to what they would do. This is a somewhat surprising response in that League meetings fall on Monday night. It is on Monday night that one of the local TV stations has as its main attraction a program entitled "Monday Night at the Movies," which features a full length movie especially popular with the youngsters in this group. This response seems to indicate that the St. Paul Walther Leaguers are at least

more interested in Walther League than they are in TV, and that TV falls far short of having the same popularity as school activities.

Eighty--seven percent of the Leaguers indicate by their response to question number three that they are not too busy with other activities to attend League. Yet their answer to question number seven indicates that 52% of them have attended half or fewer of the scheduled meetings throughout the past year. Their response to question number eight indicates that 61% of them have attended half or fewer of the scheduled socials for the past year. There appears to be an inconsistency in their response which may indicate that the St. Paul Walther Leaguers feel they should have an interest in League that in reality they do not have. Leaguer response to questions five and six points out this inconsistency even more graphically. To question five, 35% of the Leaguers indicate that they rank the Walther League first among the organizations to which they belong, while 39% indicate that they place League in second position. Considering that fewer than half of the Leaguers indicate that they participate in either the business meetings or the socials, these percentages appear a bit high and lead to the conclusion that these young people have a feeling of responsibility for the League but that this feeling is not strong enough to compel them to participate in League affairs.

Social relationships. Because it is realized that enthusiasm is engendered by strong social relationships within the group, several questions were included in the questionnaire which tend to indicate the type of social relationships existing within the St. Paul Walther League.

The following questions relate to social relationships. Again the percentage response to these questions is given.

1. I look forward to League meetings and try to get others to attend.

<u>YES</u>	<u>NO</u>	<u>?</u>
70%	30%	

2. I like League all right, but I don't really have many close friends who belong.

<u>YES</u>	<u>NO</u>	<u>?</u>
57%	43%	

3. My really close friends all belong to the Walther League.

<u>YES</u>	<u>NO</u>	<u>?</u>
17%	78%	4% (qualified)

To question number one, 70% of the Leaguers indicate that they look forward to League meetings and try to get others to attend. This response seems to contradict the fact that seldom does a meeting or social attract over 50% of the members. If a member truly looked forward to a meeting or social, he would probably attend whenever the opportunity presented itself. The response to this question seems even more contradictory in light of the answers given to questions two and three. To the question, "I like League all right, but I don't really have many close friends who belong," 57% indicate that they do not have many close friends who attend League. At the time of scoring, this question seemed a bit ambiguous and would have been thrown out except for question three which states the following proposition "My really close friends all belong to League," to which 78% answered no. This overwhelmingly negative response seems to validate question two, and

makes it plain that the Leaguers do mean that they do not, in actuality, have many close friends who belong. In light of these two latter responses, it is even more unusual that the Leaguers should "look forward to League meetings and try to get others to attend."

It thus appears that the St. Paul Walther Leaguers realize a feeling of obligation to the League but that this feeling extends itself to the "organization" of the League only. Perhaps because they "do not have many close friends who belong," this obligation does not seem to extend itself to active participation in the activities of the League. It is in this area of primary relationships that the St. Paul Walther League seems to fail. Possibly the breakdown in strong social relationships is responsible for the lack of enthusiasm shown by this group and the lack of strong social ties is, at least in part, responsible for the poor attendance experienced by this League.

Ethnic and cultural background. The category on ethnic and cultural background is not as extensive as originally planned. In the beginning, it was hoped that a correlation could be made between the drift away from League by today's youngsters and the recent urbanization of much of the Lutheran church--especially during the last two generations. Early in this study a letter written to Dr. Merton P. Strommen, Executive Director of Lutheran Youth Research asked the following questions:

1. "... if urationization has caused a change in the attitude of our young people toward an organization which years past provided a very basic social outlet,
2. "... if a new objective (or a re-emphasis of the old) would help to generate new enthusiasm,

3. "... if the competition with other more primary organizations is not one of the causes of League apathy."

In his book, Profiles of Church Youth, Strommen contends that Lutheranism is still rural--but "... couldn't even a rural church have been affected by the forces of urbanization?"

Mr. Strommen answered as follows:

"Let me react to your questions as you list them in your letter. First of all I believe that urbanization has affected our rural areas in this respect that it has increased the variety of activities taking place in small towns and rural communities. Many of the objectives of our youth groups are now being met by other youth organizations and institutions. Some of these activities which no longer are uniquely met in a Walther League setting are ones such as these: intellectual stimulation, contact with books, chances for mixed groups to meet together, opportunities for music, opportunities to learn the English language, opportunities for debate and discussion, etc. Today the church youth is forced to rely on the one unique contribution which the church can provide; namely, an exploration into the matters of the Spirit. My impression from our study leaves me with the conclusion that rural areas have failed to re-examine the purposes of their youth activities and have tended to repeat that which met the needs of the past. As a result, there is a kind of a deadness and a meaninglessness which has moved in on many of these youth activities. This is seen in the fact that Leagues in our very rural areas are among our weakest, especially in the small churches.

"Strangely, our Leagues specially in churches of 500 to 999 in our heavy urban and recently established areas (West Coast Region) show the greatest life and vitality. The reason, I believe, lies in the fact that these groups have had to find their unique contribution and stand in a degree of conflict with their culture. The result has been a more meaningful and purposeful kind of youth activity. These comments I think speak to your question No. 2.

"My feeling is that today we must cooperate with character building organizations that can assume the responsibilities for functions that we formerly carried. This means that the church can be free to focus more fully upon those activities which create fellowship, spiritual growth and Christian service.

"I believe your thesis topic is a good one. You could find it very interesting to compare what the youth see as a purpose of their league with what is formally presented as so. How-

ever, because you are studying only one church, I do not see how you can isolate the factor of urbanization inasmuch as this is a broad trend and attitude which requires a large sample and preferably a longitudinal dimension. My advice would be to not become occupied with urbanization as a major factor but rather the very limited topic which you present in your thesis subject."

It was seen from Dr. Stommen's comments that to do a thorough study of the Leaguer's ethnic and cultural backgrounds would entail too much to be practical for this thesis. However, several questions were included in the questionnaire which hint at the cultural background of the St. Paul Walther Leaguers. These questions along with their percentage responses are as follows:

1. My mother is 1st ____; 2nd ____; 3rd ____; 4th ____; earlier ____; generation American.

<u>FIRST</u>	<u>SECOND</u>	<u>THIRD</u>	<u>EARLIER</u>
9%	26%	39%	26%

2. My father is 1st ____; 2nd ____; 3rd ____; 4th ____; earlier ____; generation American.

<u>FIRST</u>	<u>SECOND</u>	<u>THIRD</u>	<u>EARLIER</u>
9%	22%	39%	30%

3. My mother ____ father ____ both ____ moved to the city from the country. If neither of your parents came from the country, check here ____.

<u>MOTHER</u>	<u>FATHER</u>	<u>BOTH</u>	<u>NEITHER</u>
9%	13%	78%	--

4. My mother ____ father ____ both ____ belonged to League when they were young. If neither belonged to League, check here ____.

<u>MOTHER</u>	<u>FATHER</u>	<u>BOTH</u>	<u>NEITHER</u>
13%	--	13%	74%

Even from this small sampling, several things become immediately apparent. First, 74% of the mothers and 70% of the fathers are no earlier than third generation American. This in itself is not very informative, but when this information is coupled with the fact that 78% of both parents came to the city from the country and that none of the Leaguers participating in this inventory have parents both of whom are from the city, a picture begins to emerge.

For example, responses to the above questions indicate that the majority of the St. Paul Leaguers have parents, grandparents, or great grandparents who immigrated to this country and settled in rural areas. It was in the rural areas that these people lived and established their culture. Since their culture was already established, it can be assumed that the 78% of the parents who moved to the city brought their rural culture with them.

Once in the city, it seems reasonable to assume that these people reacted to recognized social institutions, such as the church, in much the same manner as they had in the country. If being rural in itself is a guarantee of active participation in church auxiliary organizations, then it seems logical to conclude that these people would have instilled in their children a dedication to the League which would impel them to react favorably to the League. However, it is evident that the children of rural parents are no more active than the children of city born parents. To the question "It has been my observation that children of immigrant and rural parents make _____; do not make _____; the most active and responsible Leaguers. If neither of these answers fit,

please qualify:," one pastor comments that he finds "... that immigrant children do not make the most active--can't even get them to come." Another states that he is unable to distinguish between Leaguers of rural born parents and Leaguers of city born parents. By far the majority of pastors participating in the Inventory state that it is their belief that the children of active church parents make the most active Leaguers regardless of whether the parents came from the city or the country, or whether they themselves come from the city or the country. From these remarks it can be concluded that active Leaguer participation is, at least in part, based on active parental participation in church affairs and not on heritage.

ANALYSIS OF SUBJECTIVE QUESTIONS

Section Two of the questionnaire deals with Leaguer response to five subjective questions. In this section percentages are based on the number of responses to a question rather than on the number of Leaguers participating in the inventory, as with Section One. It cannot be expected that each Leaguer will answer the same question in the same way, hence each question contains more than a single area of response. There is, however, enough similarity in responses to establish specific categories within each question.

To question one, "I think there is much that can be done to make the League more meaningful to members, for example:" the Leaguers responded forty times in four areas as follows:

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
Increase Leaguer responsibility	10%
Increase the number and variety of athletic and social activities	22.5%
Improve the League organization	47.5%
Increase Leaguer involvement in Bible study and church work	20%

It can be seen from the responses to this question that the St. Paul Walther Leaguers feel that what is needed to make the League more meaningful to members is to (1) improve the League organization, and (2) to increase the number and variety of athletic and social activities. It is surprising to note that only 10% of the responses mention the need for increased Leaguer responsibility and only 20% call attention to the need for increased Leaguer involvement in Bible study and church work. This finding is even more surprising when it is remembered that the St. Paul Walther League does not provide for a great deal of Leaguer responsibility, nor does it afford much Bible study and church work. It may be that the youngsters who make up this group find their spiritual fulfillment in Sunday morning Bible Class and do not feel the need for additional spiritual activity to make the League more meaningful to them. In any case, what the Leaguers want is to improve the organization and to increase its social and athletic activities.

To question number two "I think that if we are going to attract and keep new members we are going to have to:" the Leaguers responded a total of forty--five times in four areas as follows:

<u>RESPONSE</u>	<u>Percentage based on Total Responses</u>
Involve all Leaguers in the League Program	9%
Increase the number and the variety as well as up-grade the planning of social activities	35.5%
Improve the planning and organization of the League meetings and related activities	37.7%
Set a good example for fellow Leaguers by faithful attendance and whole-hearted participation	17.7%

Here again, the most impressive responses are in the areas of organization and social activity. Some did, however, see the need to get all members, even the new members, involved in the League program and an even greater number recognized the importance of setting a good example for fellow Leaguers by faithful attendance and whole-hearted participation. Even though these two latter responses add up to only 27% of the total number of responses for this question, they are indicative of an awareness on the part of some of the Leaguers to accept their responsibility as members to involve new members in the program and to give new members an incentive to participate by their own "faithful attendance and wholehearted participation."

Questions number three, four, and five relate to the area of League purpose. These questions ask what the Leaguers (1) feel the original purpose of the League was, (2) what the Leaguers feel the present purpose of the League is, and (3) what the Leaguers feel the purpose of the League should be.

To question number three "I feel that the original purpose of the League was to:," the Leaguers' responses total thirty--four in the following three areas.

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
To encourage youth dedication to Christ and the church.	61.7%
To bring both sexes together for Christian fellowship, fun and recreation	32.3%
To entertain the youth of the church.	6%

As can be seen from the above, almost 62% of the responses state that the original purpose of the League was to "encourage youth dedication to Christ and the church." It is this kind of overwhelming response which bespeaks training. When it is remembered that to questions one and two the Leaguers, in large majority, feel that all that is needed to keep new members and to make League more meaningful to old members is better organization and more and better socials, one can conclude that the response to question three above is predicted on training and does not represent deep spiritual insight.

The second largest response to question three states that the original purpose of the League was "to bring both sexes together for Christian fellowship, fun, and recreation." This response, too, is sound and shows that these youngsters have respect for the principles of "Christian togetherness." It is somewhat surprising that there are only half as many responses in this area as there are in the area of

youth dedication to Christ and the church. It may be that encouraging youth dedication to Christ and the church is the what of the Walther League and the bringing of the sexes together for Christian fellowship, fun, and recreation is the how. If this is so, then it can be stated that the young people of the St. Paul Walther League feel that the original purpose of the Walther League was to bring both sexes together for Christian fellowship, fun, and recreation in order to encourage youth dedication to Christ and the church.

To question four "I feel that the present purpose of the League is:," twenty--four responses may be classified in four areas as follows:

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
To keep the youth in the church by providing Christian fellowship between the sexes.	25%
To have fun.	33%
To prepare youth for an active role in the church.	33%
Serves no real purpose.	8%

The difference between what the Leaguers see as the original purpose of the League and what they see as the present purpose of the League is immediately apparent. As can be seen from the above, thirty--three percent of the responses indicate that the present purpose of the League is "to have fun." This number is matched by an even number of responses which indicate that the present purpose of the League is to prepare youth for an active role in the church. It is interesting to note that there are fewer total responses to this question than to any

of the others in section two. In fact, there is only one more response to this question than there are Leaguers participating in the inventory. To this question each Leaguer has only one remark to make, thus indicating a fairly conclusive opinion of the present purpose of the League. In light of this fact, the conclusion is inescapable that almost half of the Leaguers feel that the League has no purpose or that its purpose is simply to provide a place to "have fun." The other half see the League as a place "to prepare youth for an active role in the church" and as an organization to keep youth in the church by "providing Christian fellowship between the sexes."

St. Paul Leaguers respond to question number five, "I feel that the purpose of the League should be to:," thirty times in three areas as follows:

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
To promote Christian fellowship between the sexes.	33%
To provide for the work of the church.	37%
To bring youth closer to Christ.	30%

The responses to question number five indicate a realization on the part of the St. Paul Walther Leaguers of the need for an organization which will provide in addition to "fun and recreation" such other things as the work of the church, the bringing of League youth closer to Christ, and the promoting of Christian fellowship between the sexes. All three areas of Leaguer response to question five are fairly evenly matched and all are more idealistic in tone than were the

responses to questions one through four. The Leaguers appear to be almost apologetic for their low estimation of the League's present purpose, and to realize the need for an organization which is less concerned with having fun than for providing for Christian growth, individually and in the church.

Yet, it can hardly be forgotten that the Leaguers think the remedy for their problem lies in better organization and in having more and better socials. The remedy that the Leaguers suggest can hardly be equated with their expression of what the League's purpose should be. The contradiction in their thinking, obvious when the two expressions are compared, makes it necessary to decide which of their expressions represent true desires and which represent fancied or idealistic desires. Although it may be speculated that the St. Paul Leaguers feel that better organization would create a desire to work for the church and that more and better socials would bring about a spirit which would encourage youth to become closer to Christ, it must be concluded that, based on the responses to the questionnaire, the St. Paul Walther Leaguers would like to see: (1) League better organized, (2) an increase in the League's social activities, (3) better planning of League meetings and socials, (4) more variety in the League's social activities, and (5) provisions made for Christian fellowship between the sexes.

ANALYSIS OF OBJECTIVE QUESTIONS

PARENTS. Questionnaires were also distributed to League parents. The questionnaires were taken to the homes personally so that the purpose of the questionnaire could be more fully explained and were picked up personally two weeks later. Of the 35 homes visited, 18 parents participated in this inventory. Some parents wrote across the top of the questionnaire that they did not belong to League and returned the questionnaire blank. Those questionnaires which were returned blank are not included in the eighteen. Other parents who were also not members of the League when a youth but who answered those questions which relate to League purpose and to the activity of their children in the League are included in the number participating.

The questionnaire for the parents is arranged in the same order as was the questionnaire of the Leaguers, i.e., in two sections objective and subjective. Again, the objective questions will be discussed first. In section one, five areas of parent response will be considered. They are:

- Attendance at and participation in League affairs
- Social relationships in League
- Ethnic and cultural background reflected in the League
- The function of the League
- The interest children show in League

Attendance. Five of the twenty--five questions contained in the questionnaire relate to the area of attendance and participation. Two of the five questions relate to parents' attendance and participation. The other three relate to the attendance and participation of

their children. The five questions which make up this area are listed below. Parent response to these questions is also indicated.

1. I always ____; frequently ____; on occasion ____; seldom ____; never ____; attended Walther League meetings when I was a youth.

<u>ALWAYS</u>	<u>FREQUENTLY</u>	<u>ON OCCASION</u>	<u>SELDOM</u>	<u>NEVER</u>
16.6%	11%	--	--	44%

Eleven percent declined to answer, eleven percent were not Lutheran, and five and a half percent indicated that their church had no League.

2. My parents encouraged me ____; did not encourage me ____; to go to League when I was a youth. If your parents were not Lutheran, check here ____.

<u>ENCOURAGED</u>	<u>DID NOT ENCOURAGE</u>	<u>PARENTS NOT LUTHERAN</u>
22%	27.5%	33%

17% declined to answer.

3. I encourage my child (children) to participate in all of the League's activities:

<u>YES</u>	<u>NO</u>	<u>DECLINED TO ANSWER</u>
83%	6%	11%

4. I notice that my youngster(s) has (have) many more social activities and social obligations and social responsibilities than I had when I was their age:

<u>YES</u>	<u>NO</u>	<u>DECLINED TO ANSWER</u>
56%	11%	33%

5. School activities seem to take up much more time now than they did when I was going to school:

<u>YES</u>	<u>NO</u>	<u>DECLINED TO ANSWER</u>
83%	6%	11%

It may be well to point out again that the percentages shown above are based on the number of parents participating, i.e., eighteen, and not on the total number of League parents. Percentages are used because it is felt that percentages remain the same regardless of the number participating if a large enough cross section is included in the investigation to indicate a reasonably consistent response.² As can be seen from the above, many parents did not answer many of the questions. Failure to respond is in itself a good indicator and for this reason the percentages of those who declined to answer are also included in this discussion.

To question one, 44% of the parents indicate that they never attended Walther League meetings. To this figure can be added the 11% who were not Lutheran and the 6% whose church had no league. It can be concluded that the 11% who declined to answer did so because of one of the above reasons. Thus, 72% of the parents had little or no connection with the Walther League prior to the time that their children became members. This finding becomes even more significant when coupled with the parents' response to question two. To the question "My parents encouraged me ____; did not encourage me ____; to go to League etc." 33% of the parents indicate that their parents were not Lutheran (it can be assumed that if the parents were not Lutheran the children would not be Lutheran either) and 17% declined to answer. Of the remaining one--half, 28% indicate that their parents did not encourage them to attend League.

²Cross section here means parents of actively participating Leaguers as well as parents of inactive and seldom active Leaguers.

However, to question one, 28% of the parents respond by stating that they attended League regularly (17% always and 11% frequently), and to question two 22% of them respond by stating that they were encouraged by their parents to attend League. On the basis of these responses there appears to be a very distinct relationship between the parents who attended League regularly and the ones who were encouraged to attend League by their parents, and although it is only an assumption, it seems safe to conclude that the one--quarter who were encouraged to attend League by their parents are the same one--quarter who attended League regularly. It thus appears that there is a direct correlation between parental encouragement and Leaguer attendance.

The three questions which relate to the attendance and participation of their children may appear upon first blush to be somewhat divergent; however, it is felt that social obligations, activities, and responsibilities have such a direct bearing upon attendance and participation that to obtain a realistic picture they must be included.

To question number three "I encourage my child (children) to participate in all of the League's activities:" 83% of the parents answered yes, while only 17% either declined to answer or said no. Based upon the conclusion just drawn, that there is a direct correlation between encouragement and participation, it seems strange that with 83% of the parents encouraging their children to participate that less than half of them do participate. Many times, the number participating in any given meeting or social is much less than half. To get a better understanding of this response it is necessary to look

at the responses to question four and question five. To question four "I notice that my youngster(s) has (have) many more social activities and social obligations and social responsibilities than I had when I was their age:" 56% indicate that their children do have more social activities, obligations and responsibilities than they had. To this question 33% declined to answer indicating that a large number of parents are not aware enough of what their children are doing to know whether or not their children are more active in these areas than they were. In answer to question five, 83% of the parents indicate that "school activities seem to take up much more time now than they did when (they) were going to school." To this question, only 6% state that school activities do not take up more time now than they did when they were in school, and 11% declined to answer. When these responses are analyzed, it becomes obvious that the parents feel the need for their children to participate in League affairs, but that they also realize their children's time is much more taken up with school and social activities than was their own time when they were young. It is probable that although the parents do encourage their children to participate they do so realizing the conflict of interest and do not press the issue. Possibly it is for this reason that the Leaguers, who profess to hold the League in high position among their social activities, do not participate more faithfully than they do.

From the preceding discussion it can be concluded that parental encouragement lends itself to active Leaguer participation, but that parental encouragement in the St. Paul Walther League is given in

direct proportion to the Leaguer's social and secular interests and activities.

Social Relationships. Several questions included in the questionnaire tend to indicate social relationships as they existed in the League during the time that the parents were members. It will be remembered from the discussion in the preceding category that 72% of the parents were not themselves Leaguers. This must be kept in mind to derive any sort of meaningful picture from the responses to the questions contained in this category. These questions with their percentage response are as follows:

1. When I attended League, its primary purpose was to provide a place where I could associate with others like myself:

<u>YES</u>	<u>NO</u>	<u>DECLINED TO ANSWER</u>
17%	22%	50%

Six percent indicate they did not attend League and 6% indicate that their church had no Walther League.

2. I enjoyed going to League primarily because I knew my friends would be there:

<u>YES</u>	<u>NO</u>	<u>OTHER REASONS</u>
17%	11%	6%

Sixty--six percent declined to answer.

3. What percent of your really close friends belonged to League:

<u>100%</u>	<u>75%</u>	<u>50%</u>	<u>25%</u>	<u>FEWER THAN 25%</u>
--	11%	6%	11%	22%

Fifty percent declined to answer.

It becomes immediately apparent that the majority of parents participating in this inventory declined to answer these three questions. However, this is to be expected considering that the majority of them did not belong to League when they were young. It is nevertheless interesting to note that in each of the above responses more than 28% (the figure arrived at as being the percentage of participating League parents) indicate some former relationship in League. It is probable that these additional responses come from that 17% who either state that their church had no League or who declined to answer the question relating to attendance. In either case, the number is too small to be significant. The most significant finding contained in the responses to these three questions is this: 17% of the participating League parents state that the League's primary purpose was to provide a place where they could associate with others like themselves; 17% of them enjoyed going to League primarily because they knew their friends would be there; and 17% state that between 50% and 75% of their really close friends belonged to League. It seems more than coincidental that 17% is also the number who state that they ALWAYS attended League functions. There appears to be a direct correlation here between attendance and social relationships, which leads to the conclusion that in addition to parental encouragement there must also exist strong one--to--one relationships within the group to insure optimum participation.

Thus it is probable that the lack of participation and enthusiasm shown by the St. Paul Walther Leaguers is in part the result of

(1) the lack of strong one--to--one relationships within the League, (2) the moderate to no parental encouragement given the Leaguers by the parents, (3) the strong social relationships existing outside of the League and (4) the abundance of outside social and secular activities.

Ethnic and Cultural Background. The same opening comments that were made under this category for Leaguers can also apply here. In light of Dr. Strommen's remarks, this category is purposely short. However, it may be of value to look at two of the questions originally planned for this category to see if there is any relationships between heritage and Leaguer participation.

1. I was raised in the country but moved to the city after I became an adult:

<u>YES</u>	<u>NO</u>	<u>DECLINED</u>
72%	28%	--

2. I lived in the country and always considered it a social event to go to League meetings and socials.

<u>YES</u>	<u>NO</u>	<u>DECLINED</u>
11%	17%	72%

As can be seen from the response to question one, 72% of the parents moved to the city after they became adults. It is interesting to note that the Leaguers indicate that 78% of their parents moved to the city from the country and that the parents indicate that 72% of them moved to the city after they became adults, leaving a difference of 6% who apparently moved to the city while still children. This is not a significant finding but does point out the closeness in percentage response and does seem to validate the supposition that the per-

centage response would remain the same irrespective of the number participating.

Seventy--two percent of the parents declined to answer question two. This is significant in that it has been previously stated that 72% of the parents had little or no connection with the Walther League prior to the time that their children became members and would have put the question in doubt had a larger percentage responded. The question itself is not a good one in that it deals with two subjects, i.e., (1) living in the country, and (2) whether or not the parent felt it a social event to go to League meetings and socials. Logically, because of its ambiguity, only those who lived in the country could have answered this question. However, it is felt that because of the position of this question in the questionnaire most of the parents had answered enough questions to have the feel for what was wanted. The fact that 72% of them (the percentage established as having no prior connection with the League) declined to answer the question seems to bear out this conclusion. The question would have been thrown out had not the responses given some additional insight into the 28% of the parents who attended League regularly. It will be remembered that 17% of the parents indicate that they "always" attended League and that 11% indicate that they attended League "frequently." Yet, to question two of this category 11% state that they considered it a social event to go to League meetings and socials while 17% state they did not consider it a social event to attend League affairs. This is a complete reversal from what was expected and seems to indicate that the majority of the ones who attended League regularly did so for some

other reason than to socialize. Thus to the majority of parents who attended League regularly, the League offered more than just a place to "have fun." Yet, it cannot be forgotten that 22% of the parents state that they were encouraged to attend League functions by their parents. This leads to the possibility that many of the parents may have attended League because they were strongly urged to by their parents and not because of a dedication to the League. This and the fact that they knew their friends would be there may have been the stimulants which brought about their active participation in League affairs.

It can thus be concluded from the above responses that heritage is not a significant factor in Leaguer participation.

The function of the League. Broadly, this category treats the function or purpose of the League as seen by the parents. This subject has been approached from two angles (1) how the parents see the League to which they belonged, and (2) how the parents see the League to which their children belong. One point that becomes immediately noticeable is that many of the parents who did not themselves belong to League express an opinion of the League: the League of their childhood and the League of their children. It must, then, be assumed that some of the parents who respond to this category do so on the basis of hearsay and speculation as to what the League was like or what it should have been like and not on the basis of actual participation. This point is mentioned in order to aid the reader in analyzing the data herein presented.

The questions making up this category with their percentage response are as follows:

1. I consider League to be basically a social organization:

<u>YES</u>	<u>NO</u>	<u>DECLINED TO ANSWER</u>
17%	50%	28%

5% qualified their answer.

2. I believe League still performs the same basic function today that it did when I was a youth:

<u>YES</u>	<u>NO</u>	<u>DECLINED TO ANSWER</u>
28%	17%	55%

3. The Walther League my youngster(s) belong to seems to _____; does not seem to _____; have the same purpose as did the League I belonged to when I was a youth.

<u>SEEMS TO</u>	<u>DOES NOT SEEM TO</u>	<u>DECLINED TO ANSWER</u>
22%	22%	56%

4. League was one of the few social organizations to which I belonged when I was a youth: (If your answer to this question is no, to how many organizations (church and secular) did you belong?)

<u>YES</u>	<u>NO</u>	<u>DECLINED TO ANSWER</u>
33%	22%	39%

One qualified his answer and none stated the number of other organizations to which they belonged.

5. I have noticed a very distinct change in the League from the way it was when I was a youth:

<u>YES</u>	<u>NO</u>	<u>DECLINED TO ANSWER</u>
39%	11%	50%

To question one, 50% of the parents participating in this inventory indicate that they do not consider League to be basically a social

organization. However, 33% of them do admit to its being a social organization when in answer to question four, they state that the League was one of the few social organizations to which (they) belonged when (they) were young. The majority of the parents, then, consider the League to be more than just a social organization.

The above response takes on additional meaning when it is related to the response given to question two. To this question 28% of the parents state they believe the League still performs the same basic function today as it did when they were young. This leads to the conclusion that the parents feel the League has some basic purpose other than being social and that the League is still performing that function. The stated function of the League will be discussed more fully in section two.

However, there does seem to be some conflicting opinion. For, in question three, the parents are split fifty--fifty as to whether or not the League of today does or does not, in fact, have the same purpose as did the League of their youth. The conflict may be a semantic one. In question two the word function is used whereas in question three the word purpose is used. It is probable that the parents interpret the word function to mean "responding to the whole of Leaguer needs" while they relate the word purpose to the very narrow area of League objectives. Regardless of the interpretation, the percentage difference in these two responses is too small to be significant and the over-all conclusion remains the same, i.e., that the majority of parents (1) see a purpose in League, (2) feel that the League has and

is still performing basically the same function, and (3) that the purpose and function of the League is more than to provide a place to socialize.

To question five "I have noticed a very distinct change in the League from the way it was when I was a youth," 39% of the parents answer yes. The response to this question would have been more meaningful if it had been handled as an open end question. As it is, it allows for no indication as to the type of change that the parents feel has occurred within the League. Although this weakens the response, it does not leave it without meaning. The very fact that 30% of the parents feel that a change has taken place in the League is significant. What this change is can be inferred from the remarks made to the subjective questions in section two. Therefore, because the conclusion to this response will be based on inference to questions not yet discussed, no conclusion will be drawn as to its meaning in this section.

Youth enthusiasm for the Walther League. How much enthusiasm for the League parents see in today's youngsters, is fundamentally the question discussed in this category. The three questions which comprise this category with their percentage response are as follows:

1. I have noticed a greater _____; about the same _____; lesser _____; enthusiasm for League among today's youngsters than I had when I was a youth:

<u>GREATER</u>	<u>ABOUT THE SAME</u>	<u>LESSER</u>	<u>DECLINED TO ANSWER</u>
16.6%	16.6%	16.6%	50%

2. It appears to me as though all many Leaguers want out of League these days is to have fun:

<u>YES</u>	<u>NO</u>	<u>DECLINED TO ANSWER</u>
39%	22%	39%

3. My youngster(s) always _____; usually _____; occasionally _____; never _____; look forward to going to League meetings and socials.

<u>ALWAYS</u>	<u>USUALLY</u>	<u>OCCASIONALLY</u>	<u>NEVER</u>	<u>DECLINED TO ANSWER</u>
33%	39%	22%	--	6%

It appears from the response to question one above that the parents of the St. Paul Walther Leaguers view their youngsters' enthusiasm for League with mixed feelings. As can be seen, 16.6% state that today's youngsters have greater enthusiasm for League than they had; 16.6% state that today's youngsters have about the same enthusiasm for League as they had; and 16.6% state that today's youngsters have lesser enthusiasm for League than they had. This is a somewhat surprising response in that more answer this question, which specifically asks parents to compare the enthusiasm of today's youth with their own enthusiasm when they were Leaguers, than were Leaguers. Here, then, is a situation where parents who were not themselves Leaguers have formed an opinion of what the League must have been like when they were young in order to have something to compare today's League with. Such a comparison is not valid. It is suspected that many non-League parents have accepted the traditional image of the rural church League of 25 or 30 years ago with its better than average participation, its eagerness to serve the social needs of its members, and its harmonious get-togethers and are sadly disappointed by the

League to which their children belong. This may be why some non-League parents responded to this question. The response, however, is so evenly distributed over the three choices as to have no significant meaning. All that can be said about the response to question one is that the parents are not agreed on the amount of enthusiasm shown by today's youth for Walther League. It is also very probable that the opinion of many of the parents is based solely upon their own child's participation or lack of participation in League affairs and not upon their observance of the entire Walther League.

To question two "It appears to me as though all many Leaguers want out of League these days is to have fun;" 39% of the parents answered yes. This percentage is matched by an equal number who declined to answer, indicating many parents do not have the slightest idea what their children want out of League. Twenty-two percent, however, state that they believe that Leaguers want more out of League than just to have fun. The YES response to this question indicates that many parents are disappointed in some Leaguer's attitude toward the League. This seems to be in keeping with a feeling shared by many adults today that youth in general are "fun seekers." Regardless of the reason behind the response, the fact remains that better than a third of the parents feel the youngsters making up the St. Paul Walther League want nothing more from the League than to have fun, and that better than a third of the parents do not seem to know what their children want from League.

The response to question three is somewhat surprising, in that none of the parents answer "never" to the statement "My youngster(s)

always; usually; occasionally; never; look forward to going to League meetings and socials:." Yet, some of the children of the parents taking part in this inventory never attend League--business meetings or socials. It will be noticed that 33% of the parents indicate that their children always look forward to attending League meetings. This seems a bit high in that there are very few Leaguers who attend League consistently. Of those who do, most have stated that they do so more from loyalty to their parents and to the church than from a desire to participate in League. The majority of parents, 39%, indicate that their children "usually" look forward to attending League. Even this percentage seems a bit high and appears to be defensive. It would seem from the attendance records that the response which indicated an "occasional" interest should have had the highest percentage response. As with most organizations, there is a core of Leaguers who come regularly, but outside of the small core of regulars, the majority of those who attend League do so on a spasmodic basis. Again, it is interesting that 6% decline to answer, thus substantiating the conclusion that there are some parents who are not aware of what their children are interested in.

Based on the above responses, the conclusion can be drawn that (1) parents do not know how enthusiastic their children are for the Walther League, (2) many parents are of the opinion that a majority of youth simply want to have fun in the League, (3) many parents do not know what youth want from the League, and (4) many parents think their children are more eager to attend League affairs than they really are.

ANALYSIS OF SUBJECTIVE QUESTIONS

Section two of the questionnaire deals with parent response to three subjective questions. It might be well to mention again that percentages in this section are based on the number of responses to a question rather than on the number participating in the inventory. The variety of responses necessitates establishing specific categories within each question.

Many of the parents did not answer the subjective questions and for this reason the total number of responses for each of the three questions is less than the total number of parents participating in the inventory.

To question one, "I feel the purpose of the League should be to:" the parents respond 17 times in three areas as follows:

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
To encourage youth toward better (church and secular) citizenship	24%
To foster Christian fellowship	47%
To encourage youth to become more active in church work	29%

It can be seen from the response to this question that the parents of the St. Paul Walther Leaguers feel the primary purpose of the League should be to "foster Christian fellowship." Some parents see the League as a place where church and secular citizenship can be built and others see the League as a place where youth can be led into more active church work. A look at what the Leaguers had to say in response to this

same question reveals a very similar reaction. For example, the Leaguers stated they feel the purpose of the League should be to (1) promote Christian fellowship between the sexes, 33%; (2) provide for the work of the church, 37%; and (3) bring youth closer to Christ, 30%. The similarity in response is very striking and leads to the conclusion that the answers given by both groups are predicated on training and not on deep rooted spiritual beliefs; otherwise, there would be more of an effort made by both groups to put these expressions into practice.

To question two, "I feel that the original purpose of the League was to:" the parents respond a total of 16 times in three areas as follows:

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
To help youth understand the responsibility of the church	19%
To bring youth to the Lord's work	56%
To make youth Christian conscious socially	25%

More than half of the responses state that the original purpose of the Walther League was to bring youth to the Lord's work. The other half are almost evenly divided between helping youth to understand the responsibility of the church, 19%; and making youth Christian conscious socially, 25%. These responses indicate that the parents feel the League originally had a very serious purpose, one which involved the Leaguers in church work and one which carried on into the social life of the League youth. A change in perspective is noticed when the re-

sponse to question two is compared with the response to question one. For example, to question two 56% of the responses state that the original purpose of the League was to bring youth to the Lord's work; whereas, only 29% of the responses to question one state that the purpose of the League should be to encourage youth to become more active in church work. In other words, the parents indicate by their responses that they no longer feel it is as important for youth to work in the church as it once was. If their response to question one indicates their true feelings, then it can be concluded that the parents of the St. Paul Walther Leaguers feel the primary responsibility of the League should be to provide for Christian fellowship, a response that was not even hinted at in the responses to question two.

To this same question the Leaguers responded by stating that the original purpose of the League was to (1) encourage youth dedication to Christ and the church, 62%; (2) bring both sexes together for Christian fellowship, fun and recreation, 32% and (3) entertain the youth of the church, 6%. As with question one, the similarity between the leading responses of the two groups is striking. Both groups ascribe an original purpose to the League which is more idealistic than is practiced. It will be recalled from the findings contained in Chapter II that very little is being done by the Walther Leaguers of St. Paul Church to encourage youth dedication to Christ and the church. It will also be recalled from the findings contained in Section I of this chapter that the Leaguers indicate a desire for more and better planned socials and better organized business meetings to generate new enthusiasm among

members. Thus it becomes obvious that the Leaguer's concept of the original purpose of the League is vastly different from the purpose the League is now filling. The parents, too, appear to have a concept of the original purpose of the League which is completely divorced from the League as it is operating at St. Paul church. However, it can be seen from the responses of both groups that neither group sees the return to a more idealistic purpose as a solution to the League's problem.

To question three, "I feel that many Leaguers today feel the purpose of the League is to:" the parents respond a total of 11 times in three areas as follows:

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
To provide social activities and entertainment	63.6%
To instruct young people in the purpose of the League	9%
To provide Christian fellowship and Kingdom training	27%

Many parents declined to answer this question. It may be that many of them did not feel qualified to answer because of their limited knowledge about the League. Of those who did respond to the question, 63.6% of them indicate that the Leaguers of St. Paul church feel the purpose of the League is to provide social activities and entertainment. This is vastly different from the original purpose ascribed to it in their response to question two, i.e., to bring youth to the Lord's work. Twenty--seven percent of the parents state that it is their

impression the Leaguers feel the purpose of the League is to promote Christian fellowship and kingdom training, and 9% state the Leaguers feel the purpose of the League is to instruct young people in the purpose of the League. The high percentage response to category one indicates that many of the parents feel the League of St. Paul church has lost its original purpose. They see the League as a group of youngsters who use the organization of the League to promote fun activities. A few, however, see the League as a serious group of youngsters who meet as a formal organization within the church to learn more about the League and to prepare themselves for future roles in the church.

To the question "I feel that the present purpose of the League is:", 33% of the Leaguers' responses state that the present purpose of the League is to have fun. A large majority of both groups appears to feel that the Walther League of St. Paul church has lost much of its original purpose and has become, as one parent stated, "Just another social organization." It is interesting to note how closely the responses of the parents parallel the responses of the Leaguers to similar questions. To the above question, 33% of the Leaguers' responses indicate that the present purpose of the League is to prepare youth for an active role in the church. As will be noticed, this is basically the same response the parents give to the question on what the Leaguers feel the present purpose of the League is. Because of this closeness in response the supposition presents itself that parents or Leaguers or both arrive at their determinations of the League from conversations about the League in their homes. If this is so, then it must also be concluded that the responses of the parents are based on

their knowledge of only one or two Leaguers: their own children and their children's Leaguer friends. Even so, this does not invalidate the responses, it simply makes it necessary for the reader to keep this possibility in mind as he attempts to interpret the data.

The conclusion thus presents itself that the majority of parents think (1) the majority of Leaguers see the League as a place to have fun. (2) That only a few Leaguers attempt to instruct themselves in the League's objectives for the purpose of promoting fellowship and kingdom training.

ANALYSIS OF OBJECTIVE QUESTIONS

PASTORS. Because it is hoped that this study will be beneficial to other Leagues experiencing similar problems, the reactions of Houston area pastors to questions relating to church youth, particularly Walther League youth, are also included. Since it would have been impossible to contact each pastor personally, questionnaires were mailed to each one along with a letter explaining the purpose of the study. The pastors were asked to return the completed questionnaires promptly, which most of them did.

It is an accepted fact that most pastors are overburdened with work. For this reason, it was feared that the majority of them would not have the time, or take the time, to participate in this study. However, such was not the case. Thirty--five questionnaires were mailed out and twenty--five were completed and returned. This response is most gratifying and indicates the pastors are concerned about the youth and

welcome the opportunity to serve them in whatever capacity they can.

As with the questionnaires of the two previous groups, this questionnaire is also divided into two sections (1) objective questions, and (2) subjective questions. The objective section will be discussed first. In Section One, three basic categories of pastor response will be considered. They are:

How pastors state the position of the Walther League in the church organization.

How the responses indicate the real position of the Walther League in the church organization.

How pastors see the interest of youth in the League and its program.

Stated Position. Three of the seventeen questions contained in the questionnaire deal with how pastors state the position of the Walther League in the church organization. The word state is used because it is felt that in answering these questions a majority of the pastors respond in a manner that is favorable to them, even though their responses to these questions conflict with what they claim to be fact in answer to other questions. When one feels that he or his position is being challenged, it is normal to react defensively; therefore, no criticism is intended. However, this study will try and determine the fact by pointing out the defensive responses and comparing them with those responses that are judged to be real or factual.

The questions which make up category one of the first section are listed below. Pastor response to these questions is also indicated.

1. I regard youth work such that I place the Walther League in the following position of importance among church auxiliary organizations.

<u>1st</u>	<u>2nd</u>	<u>3rd</u>	<u>4th</u>	<u>5th</u>	<u>DECLINED TO ANSWER</u>	<u>ALL EQUAL</u>
60%	16%	8%	--	--	12%	4%

2. I encourage the youth in our League to take the following role in church affairs:

<u>VERY ACTIVE</u>	<u>ACTIVE</u>	<u>MODERATELY ACTIVE</u>	<u>NOT TOO ACTIVE</u>
44%	48%	8%	--

3. I believe in youth ministry:

<u>VERY STRONGLY</u>	<u>STRONGLY</u>	<u>NOT TOO STRONGLY</u>	<u>NOT AT ALL</u>
68%	28%	4%	--

The responses to these three questions are very impressive. To question number one, 60% of the pastors indicate that they place the Walther League in first position among church auxiliary organizations. Even more impressive are the responses to question two, to which 92% of the pastors indicate that they encourage the youth in their Walther Leagues to take a very active to active role in church affairs. When these two high percentages are coupled with the 96% who believe very strongly to strongly in youth ministry, it is hard to imagine that any of the Leagues could be experiencing difficulties. It would seem that this kind of appreciation and attention would generate a vibrancy within the League that would be hard to contain. But such is not the case. These percentages are very high and lead to the conclusion that the pastors are responding defensively. This conclusion is strengthened when the responses to category one are compared with the responses to category two.

Real Position. Three questions comprise category two. They are with their percentage responses as follows:

1. In my church, we provide many, quite a few, several, few, no responsible jobs for the youth of the Walther League to perform.

<u>MANY</u>	<u>QUITE A FEW</u>	<u>SEVERAL</u>	<u>FEW</u>	<u>NONE</u>
12%	26%	40%	8%	4%

2. I have noticed that _____% of the Leaguers in my church take their League responsibilities seriously.

<u>76 to 100%</u>	<u>51 to 75%</u>	<u>26 to 50%</u>	<u>0 to 25%</u>	<u>DECLINED</u>
12%	28%	44%	8%	8%

3. Our League has a (an) very active, active, moderately active, not too active, no active program of support for some church need.

<u>VERY ACTIVE</u>	<u>ACTIVE</u>	<u>MODERATELY ACTIVE</u>	<u>NOT TOO ACTIVE</u>	<u>NO ACTIVE</u>
12%	36%	12%	32%	4%

To question one above, 48% of the pastors indicate that their churches provide their Walther Leaguers with many to quite a few responsible jobs; whereas, 52% indicate that their churches provide several to no responsible jobs for their Leaguers. On the basis of conversations with many Houston area pastors and day school principals, this response is about what was anticipated. Yet, it is interesting to compare this response with the response to question two of the previous category. It reads: "I encourage the youth in our League to take the following role in church affairs" to which 92% of the pastors participating in this inventory answer very active to active with only 8% indicating a moderately active role and none indicating not too active. It would seem that with 92% of the pastors encouraging the League youth

to take an active role in church affairs that as many would also see to it that responsible jobs would be provided for them. There is little so disheartening as to be encouraged to work and then given no opportunity to do so. It may be that one of the reasons for the lack of enthusiasm among some Leaguers is that they have been keyed up to do something in the church and then, finding no opportunity, have become discouraged and disheartened. Discouragement lends itself to loss of enthusiasm. However, this is only speculation and cannot be offered as ironclad fact. It is mentioned only as one of the many possibilities which exist and which must be considered before a competent judgment can be reached as to the cause of the loss of enthusiasm of the Leaguers.

To question two "I have noticed that _____% of the Leaguers in my church take their League responsibilities seriously," 40% of the pastors indicate that over half of their Leaguers take their League responsibility seriously. The remaining 52% (8% declined to indicate what percentage of their Leaguers seriously consider their League responsibilities) indicate that less than half of their Leaguers take their League responsibility seriously. From the information available, these responses appear to be reliable and tend to strengthen the conclusion that the responses to category one were made defensively. For if such emphasis as is indicated in category one were directed toward the League, it would seem safe to conclude that a greater percentage of the Leaguers would take their League responsibilities seriously. As the Leagues now stand, only a few more than the officers themselves take their League responsibility seriously. It is a fact which has

been noticed in many Leagues and one which has caused many Leagues to create new offices so that a greater number of their members could have positions of responsibility. In this manner, a greater number of the total membership is made to feel responsible for the League and its program. As a result a more dynamic League is engendered. This theory seems to work well where careful attention is paid to the selection of the Leaguers who fill the new offices. Where offices are offered to Leaguers on the basis of personality and not upon ability to lead, a situation arises where the lack of enthusiastic leadership tends to heighten the lack of enthusiasm of the members.

Question three states, "Our League has a (an) very active, active, moderately active, not too active, no active program of support for some church need." To this question there are exactly half as many who indicate a very active to active program as there are who indicate a moderately active to no active program. It appears from this response that there are many Leaguers who do not feel a responsibility toward the church. At the same time there seems to be many Leaguers who feel a strong responsibility toward the church. That there are as many which do as there are which do not is encouraging. However, the percentage of Leaguers which do feel their responsibility to the church is not in direct proportion to the number of pastors who indicate that they (1) place the Walther League in first position of importance among church auxiliary organizations, (2) encourage the youth in their League to take an active role in church affairs, and (3) believe strongly in youth ministry.

From the information presented above, the conclusion can be made that the majority of pastors feel that their Leaguers (1) lack responsible jobs in the church, (2) do not take their responsibility seriously, and (3) do not have an active program of support for some church need. Also, that there exists an inconsistency between the response of the pastors to category one and their response to category two, which strengthens the conclusion made in category one that the responses to that category are defensive.

Youth Interest in the League and its Program. Category three takes up the question of how the Houston area pastors view the interest of their youth in the League and its programs. Five questions make up this category. They are with their percentage responses as follows:

1. I feel that the League fully serves, adequately serves, partially serves, no longer serves the same function as it did when Lutheranism was basically rural.

<u>FULLY SERVES</u>	<u>ADEQUATELY SERVES</u>	<u>PARTIALLY SERVES</u>	<u>NO LONGER SERVES</u>
16%	24%	40%	20%

2. Approximately _____% of the Leaguers in my church take their League responsibility more seriously than they do their responsibility to the other (church and secular) organizations to which they belong.

<u>76 to 100%</u>	<u>51 to 75%</u>	<u>26 to 50%</u>	<u>0 to 25%</u>	<u>DECLINED</u>
--	4%	20%	44%	32%

3. Approximately _____% of the youngsters in our church League are aware of the stated objectives of the League.

<u>76 to 100%</u>	<u>51 to 75%</u>	<u>26 to 50%</u>	<u>0 to 25%</u>	<u>DECLINED</u>
16%	20%	20%	24%	20%

4. It has been my impression that many Leaguers want only to have fun in the League:

<u>YES</u>	<u>NO</u>	<u>DECLINED</u>
36%	52%	12%

5. I feel that the Walther League should be up--dated to meet the needs of today's youth.

<u>YES</u>	<u>NO</u>	<u>DECLINED</u>
56%	20%	6%

To question one "I feel that the League fully serves, adequately serves, partially serves, no longer serves the same function as it did when Lutheranism was basically rural," 60% of the Houston area pastors indicate that it either partially serves or no longer serves the same function as it did when Lutheransim was basically rural. Twenty--four percent indicate that it serves the same function. It is interesting that there is a greater percentage who feel that the League no longer serves the same function than there is who think that it fully serves the same function, and that there is twice the percentage who feel that the League only partially serves the same function as there is who feel that it adequately serves the same function. The Houston area pastors feel that the League has changed, the type and degree of change, however, is open to speculation. Apparently this change has not been in the same direction as the change in society. For, to question five, "I feel that the League should be up--dated to meet the needs of today's youth," 56% of the pastors say yes. Thus the majority of pastors feel the Walther League is not meeting the needs of today's youth. What the pastors feel must be done to meet these needs will be discussed in section two.

Question two states, "Approximately _____% of the Leaguers in my church take their League responsibility more seriously than they do their responsibility to the other (church and secular) organizations to which they belong." In answer to this question, 44% of the pastors indicate that 25% and fewer take their League responsibility more seriously. None apparently take their League responsibility the most serious. Thirty--two percent of the pastors declined to answer this question. It may be that these 32% do not know their Leaguers well enough to know to which specific organizations they are the most loyal, which is only natural considering the number of young people in some congregations. In any case, it can be concluded that the pastors do feel their Leaguers take their League responsibility less seriously than they do their responsibility to other church and secular organizations. In category two it was established that more than 50% of the pastors feel that less than half of their Leaguers take their League responsibilities seriously. If these two questions can be compared, it appears that even those who take their League responsibility seriously take it less seriously than they do their responsibility to the other organizations to which they belong. It appears, then, that while the pastors themselves rate the League high among church auxiliary organizations, they do not feel the League members rate it as high.

In response to the question "Approximately _____% of the youngsters in our church League are aware of the stated objectives of the League," 36% of the pastors indicate that more than half of their Leaguers are aware of the stated purposes of the League; whereas, 44%

of them indicate that less than half of their Leaguers are aware of these objectives. It will be noticed that to this question a number of pastors decline to answer. It may be that their failure to respond indicates an unfamiliarity with their Leaguers. However, since those who declined neither answered yea or nay to the question any explanation would simply be guesswork and would not be valid.

Curiously, the number who indicate that more than half of their Leaguers are aware of the stated purpose of the League are almost evenly matched by the number who believe that less than half of their Leaguers are aware of its stated purpose. This is significant only in that the 50% who are not aware of the stated purpose of the League are probably also the same 50% whom the pastors indicate fail to take their League responsibility seriously. It is an accepted fact that it is extremely difficult to be 100% for something when very little is known about it. The conclusion thus presents itself that before enthusiasm can be generated in the Leaguers, they are first going to have to be educated in the purposes and objectives of the League.

Fifty--two percent of the pastors state that it is not their belief that many Leaguers want only to have fun in the League. However, 36% state that such is their belief, and 12% decline to answer the question. It can be concluded from this response that a simple majority of the pastors feel that most of the Leaguers want more from the League than just to have fun. This is an interesting finding in that 33% of the Leaguers of St. Paul Church state that it is their feeling that the present purpose of the League is to have fun. Although this response does not mean that the St. Paul League is

atypical (36% of the pastors do indicate it is their feeling that many of their Leaguers want only to have fun in their League), it does place the St. Paul League in the minority group.

Since the majority of the Leaguers want more from League than just to have fun, the problem presents itself of finding out what it is that they want and providing for it. That is, if what they want is within the bounds of good judgment and Christian wholesomeness.

Based on the above responses, the following conclusions can be made:

- (1) Pastors are concerned with the youth in their charge.
- (2) Pastors place the Walther League in a high position among church auxiliary organizations.
- (3) Most of the Houston area churches do not provide responsible jobs for their Leaguers to perform.
- (4) The majority of pastors do not feel that the Leaguers take their League responsibility seriously.
- (5) The majority of Pastors feel that the League no longer serves, to the same degree, the purpose it did when Lutheranism was basically rural.
- (6) The majority of pastors feel that the League should be up--dated to meet the needs of today's youth.
- (7) The majority of pastors feel that the Leaguers do not take their League responsibility as seriously as they do their responsibility to the other (church and secular) organizations to which they belong.
- (8) The majority of pastors feel that at least half of the Leaguers are not aware of the stated purpose of the League.
- (9) The majority of pastors feel that most of the Leaguers want more from League than just to have fun.
- (10) The majority of pastors feel that more Leagues need to adopt some active program of support for some church need.

ANALYSIS OF SUBJECTIVE QUESTIONS

Section Two of the questionnaire to pastors deals with their response to three subjective questions. As with the subjective sections of the two previous groups, the percentages are based on the number of responses to the question rather than on the number participating in the inventory.

Because of the time involved in answering subjective type questions, it was feared that this section would probably be ignored. However, such was not the case. In fact, there were fewer who declined to answer the subjective questions than declined to answer the objective questions. It may be that these men, dedicated as they are, feel that subjective questions give them an opportunity to explain their feelings and attitudes. Whatever the reason, this study is better off because of the time taken to respond to these questions.

To question one "What do you find your greatest joy in being a pastor to your youth?" the pastors respond a total of 30 times in three areas as follows:

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
Serving youth	53%
Witnessing the enthusiasm of youth and realizing their potential	27%
The outlook of youth	20%

Fifty-three percent of the pastors indicate that their greatest joy in being a pastor to their youth is in serving them. Twenty-seven percent indicate that they enjoy witnessing the enthusiasm of

youth and realizing youth potential, and 20% indicate that they enjoy the outlook of youth.

It is encouraging that more than half of the responses indicate an active participation with youth. Nothing is more encouraging to youth than for an adult to work with them. Retreats, workshops, camps, socials and meetings always seem to go better when there is an adult present who is interested in the group and in what the group does. In Chapter III under the category "What Leaguers feel can be done to improve the calibre of their socials," the St. Paul Leaguers state the need for adult acceptance and adult guidance. It is felt that this response is typical of most young people's groups. It is for this reason that it is especially encouraging to note that the majority of pastor responses indicate an active interest in an participation with Leaguer youth. Although the remaining responses, 47% indicate a passive reward they are nevertheless healthy responses and seem to indicate a genuine interest on the part of the pastors for youth.

Question number two asks "What do you feel can be done to combat the apparent lack of enthusiasm among our Leaguers?" To this question the pastors respond a total of 38 times in four areas as follows:

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
Gain the support of the parents and parishioners	29%
Work for better organization	37%
Increase area of youth responsibility	18%

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
Make the word of God more prominent in the life of the Leaguers	16%

Apparently the St. Paul Walther League is not the only one in the city of Houston which feels the need for better organization. In Section I of this chapter, 27% of the St. Paul Leaguers indicate that to attract and keep new members they are going to have to "Improve the planning and organization of the League meetings and related activities." Now, to the question of what can be done to combat the apparent lack of enthusiasm among Leaguers, 37% of the pastor's responses state "work for better organization."

The next highest response (29%) states the need to gain the support of the parents and parishioners. This response seems to be in keeping with the finding contained in Section II of this chapter that many of the parents encourage their youth to participate in League activities in direct proportion to the number and intensity of the Leaguers' secular activities. If this finding is valid, then it can be concluded that before enthusiasm can be generated in the Leaguers, the parents are first going to have to be made aware of their responsibility.

Eighteen percent of the responses indicate the need to increase the area of youth responsibility and 16% of the responses indicate the need to make the word of God more prominent in the life of the Leaguers. Neither of these responses are very high percentage-wise but they do indicate an awareness on the part of the pastors for (1) the involve-

ment of youth, and (2) the establishment of the word of God as a prominent factor in the life of the Leaguers.

Question number three, "I feel the League's greatest need to be...?" is the last question in the Subjective Section. To this question the pastors respond a total of 31 times in four areas as follows:

<u>RESPONSE</u>	<u>Percentage based on total responses</u>
A need for leadership responsibility	16%
Increased spiritual activity	39%
Informed and dedicated parents and leaders	29%
Better organization	16%

Although the responses to this question are fairly evenly distributed over all four categories, the highest percentage, 39%, states the League's greatest need is the need for increased spiritual activity.

It is interesting to compare the above question with the one which preceded it. In the preceding question, only 16% of the responses indicate the making of the word of God more prominent in the life of the Leaguers as a means for combating the lack of Leaguer enthusiasm; whereas, 37% of the responses state better organization as the means. In response to the above question, the reverse is found to be the case. As can be seen, only 16% state better organization as the Leagues' greatest need, whereas, 39% state the Leagues' greatest need to be to increase spiritual activity. Apparently, the pastors see both of these conditions as important to the well being of the League. From these responses it can be concluded that most Leagues in the Houston

area (1) lack organization, and (2) lack spiritual activity. It may be that reorganizing the League and increasing the spiritual activity of the Leaguers will up--date the League sufficiently to meet the needs of today's youth, as the pastors indicate is needed in Section I of this chapter.

The next highest percentage response, 29%, states that the League's greatest need is for informed and dedicated parents and leaders. This response closely parallels one of the responses to the preceding question. It will be recalled that to the question "What do you feel can be done to combat the apparent lack of enthusiasm among our Leaguers?" 29% of the responses indicate that the support of the parents and parishioners is needed. The need for adult acceptance and guidance is thus made graphically plain. In Chapter II the Leaguers cite it as a major need and twice so far in this discussion it has been given a high percentage response. It thus becomes plain that one of the major factors in bringing about a dynamic and forceful League is adult support and acceptance.

Sixteen percent of the responses cite the need for leadership responsibility as one of the League's greatest needs. This category could have been combined with the category which cited better organization as the League's greatest need; however, it is felt that although good leadership is a part of good organization it is also important enough to stand alone. It is a fact that the Leaguers gain or lose enthusiasm depending upon their leadership. It is therefore imperative that real consideration be given to the selection of leaders.

SUMMARY.

The variety of subjects discussed in this chapter make it impossible to state any single conclusion that would adequately summarize the entire chapter. Conclusions are stated, however, at the end of each category and again at the end of each section. These conclusions will form the basis for the recommendations to be made in Chapter V.

In summary, the following general remarks seem to be in order:

- (1) St. Paul Leaguers feel an obligation to the League which seems to be predicated on training rather than on deep spiritual conviction.
- (2) There are too few primary relationships in the St. Paul Walther League.
- (3) Enthusiasm and participation is not based on heritage.
- (4) The Walther League of St. Paul church is organizationally weak.
- (5) There is a lack of variety in the St. Paul League's social activities.
- (6) There is a lack of awareness on the part of the St. Paul parents to their responsibility to encourage their children to participate in League affairs.
- (7) A majority of the St. Paul League parents indicate a lack of familiarity with the League, its purpose and its function.
- (8) Neither Leaguers nor parents see the return to a more idealistic purpose as a solution to the League's problem.
- (9) There is a lack of responsible jobs in the church for Leaguers to perform.
- (10) The St. Paul Walther League lacks an active program of support for any church need.
- (11) A majority of pastors indicate that the majority of Leaguers are out of step with the needs of today's youth.

- (12) The majority of St. Paul Leaguers lack proper knowledge of the League's objectives.
- (13) The St. Paul League has failed to involve its members in church work.
- (14) The word of God is not as prominent as it should be in the life of most Leaguers.
- (15) There is a lack of spiritual activity among a majority of League youth.

CHAPTER V

SUMMARY AND RECOMMENDATIONS

Summary

It was the purpose of this study to present the formal stated objectives of the Walther League as promulgated by International and to compare them with the real objectives as practiced by the St. Paul Walther Leaguers, and to redefine the League's objectives in an effort to indicate what can be done to make the League more meaningful to the members of the St. Paul society.

Information for this study was obtained by personal interviews with the young people of the St. Paul Walther League, the pastor of St. Paul church, other League counselors; by group interviews with the St. Paul Leaguers and by the use of prepared questionnaires. In addition books, pamphlets, and periodicals from the National Walther League Headquarters, the Houston Public Library, the library of St. Paul Lutheran Church, and the writer's personal library were used.

This study briefly discussed the history of the League, indicating its growth and accomplishments since its organization in 1893. The ten original objectives of the early League were listed. The five amended objectives of the League were presented and discussed, and it was shown that the League of St. Paul Lutheran church, Houston, Texas has not practiced these objectives for the four and one--half year period studied.

A response Inventory was used to help detect attitudes, feelings,

beliefs and areas of action of the St. Paul Leaguers, the St. Paul League parents, and the Houston area pastors. This Inventory attempted to provide (1) factual information, (2) a variety of information, (3) data on attitudes and feelings, (4) data that could be easily translated into meaningful and useful information, and (5) useful data from all three groups i.e., St. Paul Leaguers, parents and Houston area pastors. The responses resulting from this Inventory were analyzed and conclusions were drawn based on those responses. A list of general findings was presented.

This study should serve as a guide to help the St. Paul Leaguers understand why it is they lack enthusiasm and should provide them with a foundation from which they can reorganize their thinking and attitudes to bring about a renewed vigor in the League.

Recommendations

The information in this study indicates that the following recommendations seem to be in order:

1. The Leaguers of St. Paul Lutheran Church, Houston, Texas should educate themselves in the Walther League's objectives of worship, education, service, recreation, and fellowship in order to reorganize their society in a manner which will give purpose and direction to their coming together.
2. To supplement these objectives, the Leaguers should substitute their desire for more variety in their social activities with action. Also, more attention should be paid by the Leaguers to the organization and planning of these activities.

3. More effort should be expended by the Leaguers to obtain adult guidance and adult acceptance.

4. Delinquent members should be removed from the League rolls to allow for better program planning.

5. An effort should be made by the Leaguers to increase the number of primary relationships in the League. This can be achieved by

- a. Providing projects in which all Leaguers are interested.
- b. Having socials in which all can participate.
- c. Establishing a "friendship" chairman whose duties would be to arrange between meeting get--togethers among members of the League.
- d. Getting together as a group between planned activities.
- e. Having a better purpose to come together than just to have fun.
- f. Becoming involved in church work as a group.
- g. Allowing the word of God to become a dominant factor in League activity.
- h. Becoming more spiritually active in as well as away from League.

6. The Leaguers should elect strong and resourceful leaders who will reorganize the League in strict accordance with parliamentary procedure and who will see that these procedures are adhered to in all League meetings.

7. Parents should be educated about the League--its purpose and its function--so that they will become aware of their responsibility to encourage their children toward more active participation in

League affairs.

8. Responsible jobs in the church should be provided for League youth to perform.

9. The League should adopt a strong program of support for some church need.

10. The League should stop trying to compete with secular organizations and should realize its position in the spiritual life of its youth.

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