A Study of the Department of Religious Education of the Reorganized Church of Jesus Christ of Latter-Day Saints

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A STUDY OF THE DEPARTMENT OF RELIGIOUS EDUCATION
OF THE REORGANIZED CHURCH OF JESUS
CHRIST OF LATTER DAY SAINTS

A Thesis
presented to the
Department of Graduate Studies in Religious Instruction
Brigham Young University

In Partial Fulfilment
of the Requirements for the Degree
Master of Religious Education

by
Glen C. Wahlquist
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CHAPTER I

INTRODUCTION

Religious education has been defined in a broad sense to include the influence of not only the church and its auxiliaries, such as Sunday School, but also the home, the college, the religious press, and recreational organizations such as Boy Scouts and Campfire Girls. This broad view of religious education involves such activities as instruction, evangelism, worship, recreation, and service.¹

However, religious education has also come to represent an educational approach to religious training. It has come to be used to designate the utilization of modern educational principles and methods, not only in the teaching of religion but also in the development of religious faith and in the realization of religious experience . . . . Religious education represents an educational emphasis and approach in the entire program of the church or synagogue and has within its scope of interest the long-established practices of worship and preaching as well as the specialized program for children and adolescents.²

Religious education has always played an important part in the development of a religious denomination or sect. When a new or different sect comes into existence it usually does so with some unique doctrine or characteristic which sets it apart from other sects of that society. With that unique aspect it feels it has something, if not everything, to


contribute to the welfare and salvation of man. Promulgating this new interpretation of religion becomes an important program. The new sect seeks ways of teaching this interpretation, not only to outsiders, but also to its own members. Thus, it attempts to interpret religion and make it effective in the lives of its adherents. This constitutes religious education. The role of religious education, then, is to help the sect establish itself and its ideas in the lives of its members as well as in the society where it exists.

**Need and Purpose of the Study**

There have been a few studies related to the religion education movement of the Reorganized Church, but little has been done to research the total program of the Department of Religious Education and its development.

The purpose of this study was to trace the historical development of the religious education program of the Reorganized Church of Jesus Christ of Latter Day Saints from 1860 to its present organization as the Department of Religious Education; to summarize the church's philosophy of education; and to determine the present status of the Department of Religious Education of the Reorganized Church.

**Areas of Study**

This study includes the following basic areas:

A. Philosophy. This is a brief summary of the underlying philosophy of the church and its attitude concerning education.

B. Historical development. This includes a historical sketch
of early religious education organizations (such as the Sunday School) and their development into departments of the church, and finally, their consolidation into the Department of Religious Education.

C. Administration. This outlines the administrative structure of the program and its relationship to the rest of the church program.

D. Curriculum. The study of the curriculum involves the objectives, basic areas of course study, and the approach to teaching.

E. Finances. This includes a study of the extent of financial support of the religion education program and the source of such funds.

F. Future plans. This includes an indication of future plans for changes or adaptations of the present program.

Delimitations of the Study

Although religious education has been defined as a broad and inclusive program, this study was limited to that portion of religious education which falls under the supervision of the Department of Religious Education of the Reorganized Church of Jesus Christ of Latter Day Saints, and an experimental program involving before-school religious education classes conducted by two of the stakes. This study did not involve other aspects of religious education—worship services or recreational programs—except as they are an outgrowth of the classroom work or are under the direct sponsorship of the Department of Religious Education.

Definition of Terms

In this study the following terms or titles will be used:
Church - - refers to the Reorganized Church of Jesus Christ of Latter Day Saints.

Department - - refers to the Department of Religious Education of the Reorganized Church.

Branch - - is a local geographical division of the church; a local congregation. It is presided over by a pastor or a branch president.

District - - is a larger geographical division of the church made up of several branches. It is presided over by a district president.

Stake - - refers to a geographical division of the church where there is a large concentration of members. It differs from a district in that it is not an association of branches, and it requires a more complex organization. It has a stake presidency of three men, a standing high council of twelve men, and a stake bishopric of three men. The stake functions somewhat like a large well-integrated branch with several congregations. The pastor or presiding elder of each congregation is an assistant to the stake presidency and is under its direct supervision.

General Conference - - refers to the meeting (annual or as called by the First Presidency) of delegates from branches, districts, and stakes throughout the church. (In the early days of the church all members were invited and they met semi-annually.) These conferences form the legislative power of the church and business of the church is conducted by parliamentary procedure. The "rules of order" and guidelines for the government and work of the church are determined by the General Conference.

Priesthood - - is the ecclesiastical authority of the church. It is divided into two major areas: Melchizedek priesthood - consisting of the offices of high priest, seventy, and elder; Aaronic priesthood - consisting of the offices of priest, teacher, and deacon. The priesthood
is not given to all male members but is given on a selective basis to men who have shown their dedication to the church.

Appointee — refers to a church-supported, full-time minister.

Method of Procedure

Much dependence has been placed on a careful study of the historical books and articles published by the Reorganized Church. The most significant and helpful of these were The Saints' Herald, the church's official publication, and the Journal of History, a historical journal published by the church from 1908 to 1925. Other church publications and handbooks provided valuable help. Roy A. Cheville's doctoral dissertation prepared for the University of Chicago provided helpful information on the role of religious education in the church. Information from these sources was supplemented by correspondence and personal interviews with members of the Department of Religious Education of the church in Independence, Missouri.

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CHAPTER II

PHILOSOPHY

A belief that man and the world in which he lives did not come into existence by chance, but are the creations of an intelligent being, places man in a unique position in relationship to his environment. He has a special place among the creations of God and he has a definite purpose for existence. Helping man understand and fulfil that purpose is the underlying goal of a religious group or church. A church's view of man's purpose of life and ultimate possibility will help determine that group's approach to educating and instructing its adherents.

Man's Purpose in Life

In the doctrine of the Reorganized Church man is the highest of God's creations. All other things were made with man's life and growth in mind. Man was given dominion over all lesser creations.¹ In summarizing the account of the creation and what it suggests concerning man, F. Henry Edwards stated:

(1) God created all things . . . ; (2) all things in their true nature and use are "very good"; (3) man was designed for eternal fellowship; (4) the real misery of man comes from his disobedience and rebellion; (5) even in his fallen state man is not beyond the providence of the good God who made him, and who is slowly working out His righteous and loving purpose in him.²

²Ibid., p. 17.
Man was given the power to think and to reason that he might understand his position among the creations of God and the purpose of his own creation. He was given the right and ability to make choices, thus determining the type of life he would live and whether or not he would fulfil his purpose of creation.

As stated above, man was designed for eternal fellowship. "The purpose of our Heavenly Father in our creation is to prepare us to associate with him and to participate in his creative handiwork." This life is the school in which men prepare themselves by learning to know and love God and by learning to be obedient to His will. Man was not created for mortal life alone. His existence and purpose extend beyond death. However, what he will be in the future life, he is now becoming. "Destiny will be determined by the type of character we have achieved."4

Our Christian emphasis on immortality is not an emphasis on other-worldliness. We do not have to wait until death to begin the practice of immortality, but we have already begun the life which shall endure through all eternity. There is no thought, therefore, of depreciating the values of this life in contrast with values of the life yet to come. Life here and hereafter is the same life lived in different environments; and the same principles and the same basic laws operate for time and eternity.5 Thus, by one's choices he determines the type of life he wants to live here and hereafter. The goal of man, then, is to learn God's will and make choices in accordance with that will.

Man's ability to make wise choices increases as his experience and understanding of life and his environment increase. Therefore, man

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4Ibid., p. 345.
5Ibid., p. 326.
should expand his knowledge of his environment so that he will be more capable of receiving God's will and carrying out His purposes. "God stimulates man to achieve and to use his powers. The more man develops, the more God has to utilize in touching man, the more the possibility of revelation." 6

The Purpose of the Church

To help man achieve the above goal is the purpose of the church. As President F. M. McDowell stated: "The Church exists to develop man toward certain personal and social ideals." 7 These ideals are determined by the doctrine and theology of the church, and become the prime motivating factor in the church's educational endeavors.

The basic role of the church in our generation is the same as in all generations: to inspire men to an increasing awareness of God, to stimulate their search for an understanding of his purposes, and to encourage their efforts to fulfill his purposes. 8

The greatest service the church can offer to the world is the establishing of a faith in God, in Jesus Christ, and in the gospel which "is the power of God unto salvation."

Anything which ministers to men's faith in God and Jesus Christ not only brings unity and peace to their own souls but also activates self-imposed controls which strengthen the foundations of society. To do this in man is the mission of the church. 9

The program to accomplish this goal becomes the religious education


8 Committee on Ministry to College People, Reorganized Church of Jesus Christ of Latter Day Saints, A Quest For Meaning (Indep., Mo.: Herald House, 1965), p. 47.

program of the church. This will include a variety of activities which are "personally and socially enriching, reconstructing, reviving and re-dedicate to the divine purpose of the universe." Each person must be provided the opportunity to participate in the developmental life of the group.

The church will look for and utilize all methods and techniques which will aid a person to fulfill his purpose in life. It will encourage people to "find knowledge and the wisdom which will enable them to fit into a complex world . . . ." This includes more than what is usually meant by religious education. It includes secular education.

The Church's Early Attitude Toward Education

From the early days of its organization the church advocated the importance of education. The following editorial comments, indicative of this view, appeared in the church's official publication, The True Latter Day Saints' Herald, in 1865 and 1871.

We hold that by a proper system of education man would not only be made wiser, but much better, for in proportion as he advanced in wisdom, his capacity for good and noble action would be increased, and so religion acquire a clearer and more steadfast hold upon him.

Education is the hope of our church.

A useful education includes a knowledge of the principles, governments and sciences, whether religious, social or political . . . .

It should be the first object of all to properly educate the youth, for upon them depends the prosperity of our religion and the

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11 Committee . . . , pp. 51-52.
happiness of its subjects, as well as the perpetuity of our republican government.\textsuperscript{13}

These statements indicate a broad view of education. However, during those early years the major emphasis of the church was the promulgation of the doctrine of the church.

Encouragement for secular education was given when the church decided to establish Graceland College. When first considered, this school was to be a school to train the ministry and was to be called the School of the Prophets. The School of the Prophets did not materialize, but the idea continued to grow and in the early 1890's plans were again made to establish a school with a view towards a liberal arts college.\textsuperscript{14} Graceland College began its first classes September 17, 1895.

The increased emphasis on secular education caused some misunderstanding among members of the goals of the church in regards to education. Some felt this new emphasis indicated a trend away from the importance and necessity of revelation. Thus, in 1909 Heman C. Smith, the church historian and one of the twelve apostles, clarified the position of the church in regards to education:

The attitude of the Church of Jesus Christ of Latter Day Saints toward education has been misunderstood. It has been thought by many that because of the belief of the church that men had the right and privilege to commune with God and receive instruction directly from him, the members of the church had discarded the necessity of receiving education in schools or otherwise, through the instrumentality of their fellow men. This is a mistake; for from the early time of the organization this inspiration upon which they largely depend pointed out the necessity for the education of children, as well as the education of the older people.\textsuperscript{15}


\textsuperscript{14} Cheville, "The Role . . . ," p. 111.

Education is considered by the church as an important part of man's development and progress. "The purpose in education is to develop lives . . . ." The church encourages individuals to seek knowledge and truth in various fields of learning. By so doing they better prepare themselves for service to their fellowmen, and thereby, for service to the church and to their creator.

Religious Education

In a broad sense, then, all education becomes religious education if it helps prepare the individual to contribute towards the development of a Christian society. This view was expressed by F. M. McDowell in discussing the scope of religious education.

Religion is not a particular thing or aspect or phase of life. It is rather a particular way of looking at everything.

Education seeks to develop a well-rounded personality, functioning efficiently in all of life's situations.

The purpose of religious education might thus be stated as the development of a well-rounded personality functioning efficiently and in accordance with the ideals of Christ in all of life's situations. When the former education expands so as to include the motives back of all relationships, as well as all the possible spiritual relationships of an individual, it then becomes the latter religious education. The highest and best type of education thus becomes or includes spiritual or religious education.

Thus, all activities and programs of the church are a part of religious education. Each part helps to develop the individual through the training and experience it provides. While the program of the

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17 Ibid.
18 McDowell, "The Role of Religious Education," Religious Education.
church is divided into various departments and activities for administration, each part is contributing towards the accomplishment of the overall goal of the church.
CHAPTER III

HISTORICAL DEVELOPMENT

Historical Background of the Church

Following the death of Joseph and Hyrum Smith in 1844 various individuals made claims to the leadership of the church established by Joseph Smith. A majority\(^1\) of the members accepted the leadership of the Twelve Apostles under Brigham Young and these started their movement west in 1846. During the next few years various groups were started under the leadership of such men as Sidney Rigdon, James J. Strang, Charles B. Thompson, and others. In 1851 Jason W. Briggs and Zenas H. Gurley, who had each raised up and presided over branches of James J. Strang's group (Briggs left Strang and joined William Smith's group in 1850), became convinced that none of the existing claimants to leadership were called of God. Jason W. Briggs claimed a revelation in which he was told that Joseph Smith's successor would be from the seed of Joseph. A conference was held in 1852 in Beloit, Wisconsin, and resolutions passed in accordance with the above mentioned revelation. Thus, the group continued through the year without an organization - waiting for the Lord to bring forth the seed of Joseph to head the church. In April 1853, a committee was appointed to choose seven men to be ordained apostles and form a majority of the Quorum of Twelve Apostles in the new organization. Accordingly, seven men were selected and

\(^1\)See R. B. Flanders, Nauvoo, Kingdom on the Mississippi (Urbana: University of Illinois Press, 1965), Chapters 3 and 11.
ordained to the office of apostle, and Jason W. Briggs was chosen president of the quorum. From then until 1859 Jason W. Briggs was the President of the Quorum of the Twelve and "representative of the legal heir to the presidency." At the April Conference, 1860, held in Amboy, Illinois, Joseph Smith III was accepted and sustained as President of the Church. Thus began what has come to be called the "Reorganization."

**Sunday School**

**Early Church Emphasis**

Early educational efforts of a new sect are not generally planned but arise because of a common experience or need.

In its earliest stages it does not, in the main, exhibit much interest in either short-time or long-time educational plans and programs. It is interested in converting and proselyting.

As the church began its movement its educational efforts were concerned primarily with proselyting and promulgating the doctrines of the new group. Its major emphasis was missionary work. It also "considered one of its major tasks that of identifying itself in the public mind in sharp distinction to the western body the Mormons in Utah. Thus efforts to start formal classes for religious education were scattered and were done on an individual basis and were not sponsored by the church.

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3Cheville, "The Role . . .," p. 94.

4"Ibid.," p. 77.
Early Sunday Schools

The first efforts at formal religious education classes came in the form of Sunday Schools. The first Sunday School in the church was organized by Joseph Smith III, in 1861 in Nauvoo. This was only a year after he became president and thus his action may have given encouragement for other Sunday Schools. In 1864 the Zion's Hope Sunday School was organized in Saint Louis.

In the statistical report of the annual conference of the church in April 1868, only four Sunday Schools were reported by the districts that were represented. Three were in the Saint Louis district and one was in the Plano Branch. There were some others organized by that time as evidenced by "A Sabbath School Report" from the Union Branch, Iowa, in the November 15, 1866, issue of The True Latter Day Saints' Herald.

A few others followed during the next few years. However, Sunday School was not of Latter Day Saint origin but was borrowed from surrounding groups; and it took several years before the church began to take notice of the Sunday School and its work.

1869 - 1890

The years 1869 to 1890 saw a considerable increase in the number of Sunday Schools and the importance placed on them by the church. Not only was the importance of the Sunday School stressed, but encouragement

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was given for the preparation and publication of Sunday School lesson material. At the April Conference of the church in 1869 a resolution was passed recommending that a Sunday School paper be published. Zion's Hope was subsequently started by Marietta Walker. Two years later the Sunday School received a vote of confidence from the General Conference:

That as the Sunday School cause forms an important feature in the great work of the last days, the officers and teachers thereof are hereby sustained in their calling to care for the lambs of Israel's fold.

During this time organization of Sunday Schools was left to the initiative of local members. It was not until 1876 that by vote of the conference the church began to encourage local branches to organize Sunday Schools. The fall conference of 1876 reaffirmed the resolution of 1871 and also resolved:

That we request the presidents of branches, throughout the world, to use their utmost endeavors to organize Sunday schools in their respective branches, and to make reports to their several district conferences of the condition and progress of said schools; and that districts make reports to the annual conference; and that presidents of districts and the traveling ministry be also requested to use their influence to establish and sustain Sunday Schools.

The reaffirmation of the 1871 resolution suggests that there was some opposition to the Sunday School movement. This is borne out by articles in the Herald just before that conference challenging those who opposed or were indifferent to the Sunday School movement.

While branches were encouraged to organize Sunday Schools, no

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directions were given as to how to organize, how to conduct the sessions, or exactly what to teach. Each group was left to function as it thought best. However, some began to see the need for a more uniform program throughout the church to give guidance and direction to the Sunday School work.

In 1881 a resolution was passed appointing a committee of three to consider the feasibility of a general plan for conducting Sunday Schools and the possibility of using one page of Zion's Hope for a lesson sheet. This committee reported at the next conference. It recommended that Sunday Schools be organized in every branch and that a uniform system be determined for conducting these schools. This committee also proposed a lesson plan format. The report was discussed and then tabled and apparently never reconsidered. Opposition and indifference were strong enough to prevent the plan from being carried out.

Even though the General Conference had given some encouragement and endorsement to the Sunday School movement, and even though President Smith and some other church leaders had given encouragement to the Sunday Schools, there continued to be opposition to the movement. Some felt that since it was not of Latter Day Saint origin it was outside the program of the church and thus running competition with the church program. Others felt that it was not accomplishing its purpose. This is suggested in a letter to the Saints' Herald in which the writer accused the Sunday School of failure and called for a reformation of its program, coordinating it with the home instead of counteracting the influence of the home. Oppo-

sition to the Sunday School work continued for many years. In 1924 Samuel Burgess, in reviewing the history of the Sunday School wrote:

"There are doubtless some who objected to the Sunday school. These [sic] are some who are opposed to the Sunday school to-day and who would abolish it and leave the whole responsibility of teaching to the parents."\(^{13}\)

Even though many of the Sunday Schools had been started at the instigation of the priesthood leadership, they still tended to grow and develop apart from the rest of the program of the church. When the church did not follow through on any plan which would have coordinated Sunday School work through normal church channels, Sunday School workers began to develop their own organization for coordinating their work.

Sunday School Association

With the permission of their district conferences, Sunday School workers began organizing district Sunday School associations. The first of these was organized in March 1888, in the Southern California District. It was similar in organization to Sunday School associations outside the church. Following the pattern of this organization, other associations were formed in several districts of the church. Their goals and activities were closely related to the work of the church; but their structure and organization were outside the church program in that they had their own conferences, conducted their business separately, and had their own system of legislation and rules. Some felt that the organization should

be independent. This view was expressed by J. F. McDowell and was supported by an editorial in the Saints' Herald, wherein the editor states that the time has come for schools to be "free from interference and domination from church officials, unless these officials are also members and officers of the schools." Later editorials also suggested that when the organization in the church was complete there would be provision for the work of the Sunday School.

When the Decatur District Sunday School Association was organized in June 1889, it resolved that the various associations should unite in seeking representation at the General Conference of 1890. On April 12, 1890, a resolution was adopted which provided:

That this conference appoint a committee whose duty shall be to devise ways and means towards the further establishment of the Sunday School work, with a view to making it a department of regular church work and care.

A committee of five members - F. M. Sheehy, S. B. Kibler, R. S. Salyards, Marietta Walker, and Belle Robinson - was appointed. They met and drafted a constitution and by-laws for a General Sunday School Association. On April 4, 1891, just prior to General Conference forty-nine delegates, representing the district associations, met in the Kirtland Temple and adopted a constitution. The organization was named "The General Sunday School Association of the Reorganized Church of Jesus Christ of Latter

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16 Ibid., XXXVII, (June 21, 1890), pp. 402-403.


Day Saints." The constitution stated that the organization would cooperate closely with the church and sustain it, but would be subject to its (the association's) own rules and regulations.\textsuperscript{19}

The work of this convention was done without prior approval of the General Conference, and when they asked time in conference to report their work, opposition to the movement flared up again. An account of this conflict is reported in the \textit{Saints' Herald}.

The Sunday school committee asked for Saturday night . . . to present the result of their labors, and this stirred up some of the good old elders, to whom it seems the Sunday School is taking up too much of the time of the conference, to speak against the petition. Elders Whiting and Short spoke against the petition, and there were some sharp little speeches. The Sunday school party, however, was granted its request.\textsuperscript{20}

The Sunday School committee was given time to report its work but the opposition was strong enough that a motion to "endorse" the work of the committee was not passed until it was amended to read "we recognize their work."\textsuperscript{21} This opposition continued, although later conferences voted to sustain the General Sunday School Association.

The opposition and a lack of conviction on the part of the church that Sunday School was essential in the church work encouraged the independent existence of the association. It also encouraged the trend for "the Sunday School work as a whole . . . to drift apart in many aspects from the work of the church and become for a time quite independent."\textsuperscript{22}


This trend to remain independent was justified by Superintendent E. A. Blakeslee in the 1894 convention. He said it was better to have the Sunday School organized as it was rather than have it under the church and have those who were not interested in the work selecting the officers. He also suggested some of the basic reasons for the opposition.

One of the most prominent hindrances to the work has been a suspicion (which seemed to control the minds of many of the Saints) that the association would require a good deal of money to carry it on, while but little benefit would accrue to the schools; also that the tendency might be to use helps and aids outside of the Bible, which would hinder the direct teaching of the word of God. ²³

During this time, then, there seemed to be three basic areas of concern among those who opposed the Sunday School movement, particularly the General Association. (1) There was general suspicion of using a non-Latter Day Saint organization to accomplish the purpose of the church. A similar problem existed in the association itself in trying to define its relationship to the church as well as to the general Sunday School movement outside the church. What influence would non-members have in the association? The by-laws required that the superintendent be a Latter Day Saint in good standing while others were eligible for other offices. ²⁴ What part should they take in the movement outside the church? What influence should they allow the outside movement to have on their organization? These were a few of the questions that faced the leaders during those early years, and questions which helped encourage suspicion among some members of the church. (2) Finances. Some were afraid that the association would require a lot of money to operate and this would become

a drain on the people when the money might be used to better advantage in some other area. (3) Curriculum. What was the association's area of responsibility in teaching? What teaching materials should be provided? The first question continued to plague the association throughout its history. The second question gave rise to fears among some that the association would start using non-scriptural and even non-Latter Day Saint material. This question of materials has been a source of conflict even down to the present.

Even though there was some opposition, the Sunday School movement continued to grow. At the time of the 1892 convention there were seventy-five schools with 3,905 members. In 1898 there were 14,775 members. By 1921 this had grown to over 45,000 in over 800 schools.

As the church expanded its program there began to be duplications in the activities of the church and its auxiliaries. As early as 1904 there were efforts to merge the Sunday School Association with Zion's Religio Literary Society, a young people's organization. However, both remained independent of the structure of the church. During the years 1891 - 1907 the Sunday School tended to become quite independent of the church in many aspects. However, from 1907 to 1918 an effort was underway to coordinate more closely the activities of the three groups - Sunday School, Religio, and the church. The first major step towards a closer relationship of the three groups came with the report in 1908 of a committee appointed to study the libraries of the three groups. The committee recommended that the libraries be consolidated on branch and district levels.

In 1913 the association suggested to the First Presidency and the Twelve Apostles that the superintendent of the Sunday School should give his full time to that office. The superintendent also recommended that
a member of the First Presidency and a member of the Quorum of Twelve should be added to the association's general executive force in an advisory capacity. The influence of the church over the Sunday School Association was further increased in 1914 when the Sunday School Convention adopted a resolution giving to the joint council of the Presidency and the Twelve the power to nominate the general superintendent.25

The Religio Convention of 1917 initiated a committee to coordinate the home departments of the three auxiliaries - Religio, Sunday School, and Women's Auxiliary - and the church. The committee was made up of one representative from each group plus a fifth member, President Frederick M. Smith, who was appointed by the four members as the chairman. The report of this committee in 1918 paved the way for the reorganization of the auxiliaries as departments within the general church administrative structure. The report recommended that the Sunday School Association, the Religio, the Women's Auxiliary, the Board of Publication, Graceland College, various Homes and the Sanitarium, become six departments of the general church - each having separate responsibilities. The heads of the departments would be appointed by nomination from the First Presidency and would report to the same. A coordinating committee would be formed, including the presidency of the church and the heads of departments, and would decide where "legitimate activities of the church and its auxiliaries might function to the best advantage of the body as a whole."26

This program was implemented in the church organization and


Gomer R. Wells was appointed the first superintendent of the Sunday School department. He resigned in 1921 and A. Max Carmichael was appointed as superintendent. Carmichael continued in that office until 1924 at which time he was replaced by C. B. Woodstock.

At the 1922 General Conference, delegates to the Sunday School department meeting proposed to abolish the Sunday School Association constitution. There was some opposition to this move, particularly from smaller branches who still felt the need for a definite guideline to follow. However, the motion was passed and the work of the Sunday School was placed under the administrative procedure of the church.27

Sunday School Department

The new Sunday School Department continued the work much as it had been under the Association. The major change immediately associated with the Sunday School Department was that business of the Sunday School was then conducted on the floor of the General Conference rather than in separate Sunday School conventions. Under this new system of departments there was still some duplication of work performed by the Sunday School, the Religio, and the Women's Department. The leaders realized the need for close cooperation between the departments. During the years 1922-1930, as the departments attempted to correlate their work, the idea was developed of having one major department with divisions covering each of the present departments' work. Thus in 1930 the Sunday School Department was incorporated into the Department of Religious Education.

The years 1922-1930 were a transitional period in the development

of the religious education of the church. While the question of the Sunday School's relationship to the church was no longer an issue, other problems continued to challenge the Sunday School leaders. One of the major problems which had its effect on the Sunday School work, and to some extent on the other departments, was the question of education and its relationship to inspiration and revelation. The controversy over education versus inspiration had come up several times.  

It was the basic issue in the debate over establishing a teacher-training program for the auxiliaries. The program would have been conducted at Graceland College and many felt that formal education tended to discount inspiration. Some even felt that President Frederick M. Smith's doctoral dissertation was too strongly flavored with sociology and tended to eliminate the importance of revelation.

Sunday School leaders, as well as some of the church leaders, strongly encouraged education of the members and the use of modern educational methods and procedures in teaching the gospel. These leaders were influenced by the progressive education movement in the United States and particularly by the religious education developments. The trend was away from the doctrinal-theological approach toward a developmental approach. President Smith and other church leaders emphasized that the religious growth necessary to establish a Zionist society would come through understanding and obeying the laws of growth and development. This liberal

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view of religious education was a source of contention during the next few years and thus made curriculum one of the major challenges during the existence of the Sunday School Department.

Religio

The Sunday Schools were organized to teach the principles of the gospel. They did not make provision for other areas of study or for recreation. Yet, many members realized the need for training and experience in other fields besides the scriptures and doctrine. This need led to the organization of groups to provide recreational opportunities as well as experience in areas such as literature and the arts. These groups were generally started with the young people in mind, but usually were adapted to include adults.

Early Organizations

Apparently, the first of such organizations in the church was the "Theological and Philosophical Institute" organized in Saint Louis in 1867.\(^{31}\) The name suggests the nature and purpose of the society. This group did not last long. In the 1880's Marietta Walker helped organize the "Students' Society" in Lamoni, Iowa. Not too much is known about this group, although its founder also took an active part in later youth organizations as well as in the Sunday School movement. Another young people's group was organized in Saint Joseph, Missouri, and was called the Young People's Mutual Improvement Society.\(^{32}\) From this group came the emphasis and encouragement

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\(^{32}\) Ibid.
which resulted in the formation of a general young peoples' society called "Zion's Religio-Literary Society" and commonly referred to as the Religio.

Organization and Early Development

At the General Conference of the church in 1892 the question of a young peoples' organization was discussed. The group from Saint Joseph apparently initiated and pushed the question. As a result an organization committee was appointed and a constitution drafted. At the April Conference in 1893 this committee called for a meeting of the young people to bring into effect this organization. The organization was accepted and the name, "Zion's Religio-Literary Society," was selected from various names proposed.

While the initiative for the general organization came from the Saint Joseph group, the name came from a young peoples' group organized in the Providence Branch by J. F. McDowell in 1891. He was the pastor of the Providence Branch where there were a considerable number of young people. He saw the need for a program for the young people and proposed such an organization, which he suggested be named "The Religio-Literary Society." His work was successful and drew the attention of F. M. Sheehy, a missionary in that mission. Sheehy was at the General Conference when preliminary work was started to organize a young peoples' society, and he was appointed to preside over the first meeting when the constitution was adopted and the name selected. He proposed the name "Zion's Religio-Literary Society."33

On April 17, 1893, the young people met and elected officers for

the new organization.\textsuperscript{34} Along with the Sunday School this new organization was given a sustaining vote by the General Conference.

One year later at its first annual convention, the Religio reported a membership of about 1,000 in thirty societies.\textsuperscript{35} It also reported some limitations in the constitution, and so in 1894 the constitution was revised. In 1895 the Religio had a membership of 1,410 members in fifty societies. In 1898 the first district organization of the Religio was formed. By 1901 the membership had increased to over 4,000 and in 1903 it exceeded 6,000. While there was a generally steady but small increase annually throughout the church, the organization was not always successful in the local branches. This is indicated by a report of the Fremont, Iowa, District. The district Religio association was formed in 1902 with four local societies. Three of the four had disbanded by the next year.\textsuperscript{36}

During those early years various problems arose which challenged the growth and development of the Religio. Like the Sunday School Association, which had been organized two years earlier, the Religio found considerable opposition. Not only were many members indifferent to the need for such a group, but some, even church leaders, were opposed to such an organization. According to a letter written by Fannie Jones about 1914, many priesthood leaders opposed the Religio because such an organization was not provided for in the scriptures. This was the same argument that had been used against the Sunday School. However, now that the Sunday School was organized, some felt that another organization would hurt the Sunday School and be detrimental to its work. This same letter indi-

\textsuperscript{34}\textit{Ibid.}, XL, (April 22, 1893), p. 256.

\textsuperscript{35}\textit{Ibid.}, XLI, (April 11, 1894), p. 265.

icated that some opposition disappeared after the first year proved success-
ful. "The growth it made astonished many and now that it was on its feet
many were eager to tell how to run it and to gain control." 37

The purpose of the Religio was stated in its constitution:

The object of this society shall be to interest and enlist
the energies of the young in the field of Christian usefulness
before them; to promote sociability and a spirit of brotherly
solicitude and helpfulness among them and to help them to
qualify themselves spiritually and intellectually for service
to the Church. 38

The purpose was also suggested in the name. It was to be religious,
literary, and social - these three elements working together for the
establishment of Zion. 39 It was intended to be a means of involving those
who were not interested in other church work. Thus, it provided a religious
setting in harmony with the church for the social activities and literary
studies of the young people.

Even though the constitution stated the purpose of the organiza-
tion, the question of what should be taught caused conflict for several
years. What materials best fulfil the purpose? Should more time be
spent with religious materials and less time spent on other areas? Should
the Religio leave the scriptures and doctrine for the Sunday School and
the ministry to teach? Such questions as these caused serious discussion
among many members. While it had been organized with a diversified program
in mind, many members began to contend that its program of study should be
limited more to the works of the church. This view, undoubtedly, was taken

37 Burgess, "Young People's Organizations," Journal of History, XVIII,

38 F. M. McDowell, "Do We Need Another Department," Saints' Herald,
LXXII, (March 25, 1925), p. 341.

to justify the existence of such an organization under sponsorship of
church members. Those who favored a more diversified program were quick
to defend the program as they understood it was intended to be. One such
view was expressed by J. F. McDowell in an article entitled "What Think
Ye?" published in Autumn Leaves:

What were the primary objects had in view by the founding
of the Religio Literary Society, \[sic\] are we to understand
that it is to be a one idea institution, was religion alone to
be found to be discussed at its several meetings, were the text
books of the church to be the only books whose contents are to
be scanned? If it is simply confined to religion then it is no
better than the YPSC or the Epsworth League. We require some-
thing broader and superior by virtue of praise worthy diversi-
fication.\[40\]

Those who favored a more serious study were partially successful
in their efforts. In 1898 a motion was passed providing for one continuous
course of study. The Book of Mormon and archaeology were accepted as the
course of study for the coming year. In fact, the Book of Mormon became
the basic course of study for several years. For the next twenty years
the Religio carried on a divided time program. One half of the meeting
time – thirty to forty-five minutes – was devoted to musical or literary
programs. The other half of the time was taken up in the course study.\[41\]

The divided time programs did not satisfy everyone and the ques-
tion of entertainment versus serious study came up again in the 1902 con-
vention. In the president's report, he stated that a few complained that
they could not hold the interest of some of their young people and that
the young people would go to other places for their entertainment. He
referred to the same problem which had come up earlier by stating that this


was "the same kind of spirit that almost brought shipwreck at one time in our history. We must guard against this point or it will lead us into trouble."42

His report did not condemn the area of entertainment in the Religio but strongly opposed those who would make Religio completely a program of entertainment. He strongly urged a more serious approach. His view seemed to have prevailed since a serious course of study was continued.

From the Religio came some of the early ideas towards combining the Religio and the Sunday School. In 1913 an amalgamation committee was appointed. Their report in 1914 discouraged combining the two organizations but recommended that the work of both be coordinated more closely with the work of the church. The history of the Religio, like that of the Sunday School, during those years was associated with the efforts of the group to identify itself completely with the church and yet not lose the scope of its work. The Religio, like the other organizations, came under the reorganization plan of the church when these various groups were organized as departments of the church and came under the administrative structure of the church.

The report of the coordinating committee in April 1918, recommended that the Religio, along with other auxiliaries, be organized as a department of the church. Its primary concern was to be social and recreational development.43 This change was made in 1920 and the Religio Department was created. At that Religio Convention of 1920 the delegates voted to do away with the Religio constitution and place the business of the Religio under the church direction.

42 Ibid., p. 154.

The Department of Recreation and Expression

In 1922 the name of the Religio Department was changed to the Department of Recreation and Expression. A letter from the general superintendent gave local organizations permission to retain the name Religio. Even on the general church level the department continued to be referred to frequently as the Religio. The new title of the department suggested its major areas of responsibility. Those in the department did not feel that its role had changed much from the role of the Religio. But there were a few who felt that not only had the name changed, but the whole program had changed to reflect an emphasis on recreation or pleasure. They felt this new emphasis was not in keeping with the goals established by the Religio, which they claimed had placed recreation secondary to the more serious and spiritual aspects of the program. The issue was debated in the pages of the Saints' Herald, and in 1924 a few began to advocate the reorganization of the Religio with the express purpose of studying the Book of Mormon.

One of the leaders in defending the Department of Recreation and Expression was Floyd M. McDowell. He maintained that the Religio had not had the study of the Book of Mormon as its major purpose, but had always emphasized the place of recreation and social life. The Department of Recreation and Expression had not discarded the Book of Mormon study but was even publishing Book of Mormon lesson materials for its classes. Thus, he felt that the goals and program of the Religio were still embodied in the Department of Recreation and Expression. The question was brought to

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44 Saints' Herald, LXIX, (December 20, 1922), p. 1208.
a vote in the General Conference of 1925. At that time a motion to change the name of the department back to the Religio and make the Book of Mormon its major course of study was defeated. This seemed to be a vote of confidence for the department and it continued as the Department of Recreation and Expression until it was amalgamated into the Department of Religious Education in 1930 and its work placed under the youth division of this new department.

Organizational Problems in Local Groups

One of the major problems during this transitional period - 1920 to 1930 - was carrying out the organizational plan on the local level. The change in the general department had been made by the action of the General Conference, but the local branches and districts had not been given specific instructions on how to implement the program on the local level.

Through the Saints' Herald in 1920 the Religio Department leaders instructed local members that "all old district organization of the Religio has been done away" and that there was no need to hold stake or district Religio business meetings or conventions. In November 1922, the newly named Department of Recreation and Expression published the new program as it would affect local groups. This program outlined five approaches or "forms" a group might use in organizing. These ranged from practically no change in their present Religio program to a complete change-over with a director or superintendent of Recreation and Expression.


elected with other branch officers. The general department officers recommended that local groups move slowly in changing their organization and that they move to another "form" of organization only when they felt they were ready for it. The question of local organization remained with the Department until the departments were consolidated in 1930.

Department of Women

Although the Department of Women is not now under the supervision of the Department of Religious Education it was from 1930 until 1934. Therefore, a brief summary of its history is given.

The earliest women's organizations were local groups of women who had organized themselves into sewing circles or service groups. From these groups came the organization of the United Daughters of Zion in 1893. The name was later changed to Daughters of Zion. The women were not trying to separate their work, completely, from the work of the men of the church. As evidence of this, a man, Frances M. Sheehy, presided at this first meeting.49

In 1911 they were organized as the Women's Auxiliary for Social Service.50 Under this organization the Oriole Girls' program was started. The Orioles and a later group called Temple Builders remained under the Women's Department until 1930. In 1920 the women's work was organized as a department of the church and in 1930 it became a part of the adult division of the Department of Religious Education. This arrangement did

48 Ibid., LXIX, (November 8, 1922), pp. 1047 ff.
not prove satisfactory, as many women felt that this administrative structure was a hindrance to the women's program. In 1934 President Frederick M. Smith organized the General Council of Women. President Smith encouraged their own organization and gave some guidelines for it. From this developed the present day Department of Women.

The Department of Religious Education

The change that took place in the department organization in 1930 was not a new idea, but was a culmination of the ideas developing among church leaders during the 1920's - the period of the separate departments. During this time F. M. McDowell of the First Presidency had charge of the religious education program of the church. He could see the need of closer coordination between the departments, and so formulated the plan of combining them into one department with divisions of responsibilities. The plan was undoubtedly influenced by religious education programs outside of the church. There had also been some experimenting with this type of program in the church. "The proposed changes have been under consideration for years, have been tried out experimentally in a number of branches and reported upon as having given splendid results."  

The proposed change was discussed in the February 1930, issue of the Departments' Journal and leaflets explaining the program were given to delegates to the General Conference. The proposal by the First Presidency recommended:

That the vertical lines which have separated the Department of Sunday School, Department of Women, and Department of Recreation and Expression be erased and that the activities of these departments be merged into one department, to be known as

the Department of Religious Education. It is in accordance with the spirit of this recommendation that the work heretofore directed by these three departments shall not only be unified into one department, but that the work of this newly created department be closely integrated with the total program of the church.

That the administration of this Department of Religious Education be left to a staff consisting of the following: A Director of Religious Education, for the present a member of the First Presidency; an Associate Director; a Supervisor of the Adult Division; a Supervisor of the Young People’s Division; a Supervisor of the Children’s Division, it being understood that these officers shall be ratified by the General Conference.

That this staff shall work closely under the supervision of the First Presidency, and that it make every effort to correlate and integrate its activities with the activities of all other phases and departments of church endeavor.

That this staff, working in cooperation with the general officials of the church, take such steps as are necessary to reorganize the work of religious education in stakes, districts, and branches in accordance with the above plan, it being understood that these changes shall be brought about only as found wise and practicable and as conditions in the various stakes, districts, and branches would seem to justify.

That this department be financed out of the general church budget, as are all other fields of general church endeavor. 53

The report read by President Smith included reports from the Sunday School, the Women’s Department, and the Department of Recreation and Expression, in which the department heads expressed approval of the new plan. The proposal was approved by the Conference on April 12, 1930.

Putting a new program into effect requires a great deal of time and effort and a good line of communication. Before and after the conference of 1930 the Departments’ Journal and the Saints’ Herald carried various articles explaining the new organization and how it should be implemented into the over-all church program. Under this new plan, each division had the responsibility for the total program of the age group under its supervision - spiritual, social, recreational. The work of

the old Department of Recreation and Expression came under the direction of the new youth division. The work of the Women's Department, except for the Oriole program for girls, became a part of the adult division. The Oriole program was placed under the youth division. The Sunday School work involved people of all ages and therefore, was divided among the three divisions and generally became known as the church school. "The term 'Church School' is used to designate the organized provision of the branch or congregation to supplement the work of the priesthood in accomplishing the work of religious education." The church school was an expansion of the idea of Sunday School in that all religious education classes, during the week as well as on Sunday, were a part of the church school. It was divided on the main department division lines; birth to twelve years of age in the children's division, twelve to about twenty-four years of age in the youth division, above twenty-four years of age in the adult division.

In accordance with the proposal, F. K. McDowell of the First Presidency was appointed as Director of the Department of Religious Education. C. B. Woodstock was appointed Associate Director with John Blackmore, E. E. Classon, and Bertha C. Woodstock, as supervisors of the Adult Division, Young People's Division, and Children's Division, respectively.

The Department outlined three possible plans of organization that branches might follow. (1) Local Council Plan. This consisted of the pastor and the superintendents of the Sunday School, Women's Work, and Recreation and Expression working as a Council of Religious Education. This plan was recommended if no consideration had been given to the new

54 *Saints' Herald*, LXXVII, (December 17, 1930), pp. 1364-1365.
plan or if there was any opposition to the new plan. (2) Pastor's Assistant Plan. Under this plan a capable assistant to the pastor would be called to serve as Supervisor of Religious Education and would coordinate the work of the three departments. (3) New Department Plan. Under this plan the branch program of religious education would be organized on the same basis as the church Department of Religious Education.55

This new program of religious education had barely gotten started when the depression forced a drastic cut in church expenditures. The church had gotten heavily into debt and during those early depression years faced a financial crisis. In February 1931, President Frederick M. Smith announced some important changes in the church's financial program.56 The budget of the Department of Religious Education was reduced drastically. Over the next few months the division supervisors were released as church supported personnel. Although each one agreed to continue in the calling on a lay member basis,57 work in some areas almost stopped.

During the next few years the church school continued to provide classes for the members. The church also developed its own program for younger girls. The Oriole program was started in 1915 under the Women's Auxiliary. It continued under the Women's Department until 1930, and then it was placed under the youth division of the Department of Religious Education. In 1933 the Department announced an expanded Oriole Girls

57Ibid., LXXVIII, (April 1, 1931), p. 300.
program.\footnote{Ibid., LXXX, (June 13, 1933), p. 749.} It was to include girls from twelve to eighteen years of age. The program seemed better adapted to the younger girls and has since become the program for girls eleven years of age through junior high school age.

The Skylark Girls program, a companion program of the Oriole Girls, provides for girls from seven to ten years of age. In its early history it was called the Bluebird program. The name was changed to Skylark in 1948 because of a conflict of names with one of the Campfire Girls programs.\footnote{"Skylark Girls - Oriole Girls Program Summary," Prepared by the Department of Religious Education, Reorganized Church of Jesus Christ of Latter Day Saints, p. 3. (Mimeoographed.)} Besides the Oriole and Skylark programs the church gave approval for branches to use the national Campfire Girls and Girl Scout programs.

In addition to these girls' programs adopted by the church, the scouting program for the boys was officially endorsed by the church in 1930. The women's work had gradually drifted away from the administrative structure of the Department and after 1934 developed into the Department of women. However, there was no planned church program to provide for the social and recreational needs of the teen-age youth.

Without a planned program from the church, the youth in local areas began to develop their own organizations. They had different names but their goals were quite similar. The names usually suggested the goals of the youth organizations. The California District organized the Z.B.A.'s (Zion Builders All).\footnote{Saints' Herald, (October 30, 1934), p. 1378.} The Kansas City Stake had a group called O.B.K.'s (Our Brother's Keeper).\footnote{Ibid., LXXXI, (March 6, 1934), p. 296.} In the Far West Stake the young people's group
was called O.T.Z.'s (Onward to Zion). In Michigan and Canada, Apostle D. T. Williams organized the youth into groups known as Zion's Christian Legion. In 1935 a young people's group known as Zion's Crusaders was organized in the Southern Missouri District. There were other groups organized, some functioning under the youth division without a special name.

The church leaders were aware of the need for a youth program. In 1932 a Council of Presidents of Young People was organized by approval of the First Presidency. The president of each local organization became a member of this council. It was not an effort to change the existing organizations but an effort to coordinate their work through correspondence and through council meetings at conference time.

This continued to be the status of the youth program until 1936. In May 1936, the First Presidency recommended a church wide organization for youth to come under the direction of the First Presidency. They indicated that when finances would permit, a full-time church-supported leader would be provided. At the same time the First Presidency appointed a council of five members to serve in an advisory capacity to the Presidency. This movement sponsored by the First Presidency was temporarily called the Young People's Movement and had for its slogan "Live for Christ." It

62 Ibid.
63 Ibid., LXXXI, (October 30, 1934), p. 1378.
64 Ibid., LXXXII, (October 1, 1935), p. 1254.
66 Ibid., LXXXIII, (May 5, 1936), pp. 547-548.
67 Ibid.
encouraged work in four areas or projects: (1) Keep the law (referring to the financial law); (2) Know your church; (3) Win a member; and (4) Make leisure creative. The following year the name "Zion's League" was given to this movement, and its organization defined. It was to include all young people from fifteen to thirty years of age (younger boys and girls were provided for by the Boy Scouts and Oriole Girls programs) and was to be considered a part of the official branch organization.

Religious education continued to be emphasized by the church although lack of funds limited the efforts of the Department. In 1942 the General Conference approved recommendations by President F. M. McDowell which asked for increased administrative support and greater effort in providing qualified leaders for the program of religious education on the local level.

The church also began to expand its efforts as a few personnel were added to the Department. However, the responsibilities of Director of the Department of Religious Education was carried for several years by F. M. McDowell of the First Presidency. It was later the responsibility of Reed M. Holmes, one of the Twelve Apostles. In 1954 a full-time church-supported director was appointed. Clifford A. Cole was appointed Director of the Department of Religious Education at the April Conference. Later that year J. R. Evans was appointed Supervisor of the Children's Division and Richard B. Lancaster was appointed Director of the Adult Division.

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69 Ibid., LXXXIV, (July 24, 1937), pp. 935-936.
The appointment at that time did not mean that these programs had not been functioning but the work was often done by individuals who also had other assignments. The youth program had had a director assigned during the 1940's. In 1956 Clifford P. Buck was assigned as Director of the Church School Division. 73 This division made four major divisions of the Department of Religious Education - the Children's Division, the Youth Division, the Adult Division, and the Church School Division. This is the status of the Department at the time of this writing.

The development of this program has reflected the times in which it grew as well as the role in which the church perceived itself. The areas of the program's development had their counterparts outside the church, not only in the Sunday School, Women's work and youth groups, but in the over-all unification of the program into one department. This very tendency to try to improve by using ideas and organizations which non-Latter Day Saints found effective was challenged as a trend away from relying upon the Lord. Thus, training and education outside the church and in secular areas produced a conflict within the church. Education in areas which could prove helpful in improving the religious education program caused a conflict among members which at times greatly hindered the work. The problem caused by this conflict was increased because of the democratic process of government used by the church. Since the legislative power of the church was in the General Conference, controversial issues or programs were often modified before they received conference approval. Even though many leaders of the church and leaders in the auxiliaries saw the importance of the religious education movement, the General Conference often moved slowly in implementing these programs. This was probably one factor in the auxiliary organizations developing outside the administrative structure of the church in the early days.

CHAPTER IV

ADMINISTRATION

Basic Church Organization

Since the work of religious education in the church has been placed within the church administrative structure, the responsibility for religious education rests with the presiding officer at each level of administration.

Branch

The basic unit of church organization is a branch. Organization of a branch requires a minimum of fifty members with at least three qualified members of the priesthood. When there are not sufficient members to organize a branch the members may still meet together and organize a church school or mission. They would be under the supervision of either a branch or district president, or directly under the supervision of the apostle assigned to that area. The functions of the branch are to (1) worship, (2) study, and (3) witness. The program of religious education is a part of those three functions. A branch may enact policies,

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by the voice of the members, concerning its own local circumstances but
is to be guided by the "Rules of Order" established by the General Con-
ference. A branch is presided over by a president or pastor who must be
a priesthood holder. He is elected by the members of the branch or
in larger branches he may be a full-time church-supported appointee
assigned by the First Presidency to preside over the branch. The branch
president or pastor is responsible for the program of the church in his
branch. Other officers are elected by the branch members to assist in
carrying out the church program.

The local organization necessary to carry on the work of religious
education may vary from branch to branch depending on the size and needs
of the branch. "While the local branch operates in harmony with General
Church policy, there is considerable latitude in administrative procedures."4
This allows a branch to adapt the church's program of religious education
to the needs of that branch and the ability of that branch to provide
leadership.

One of the key figures in the program of religious education on
a branch level is the church school director. The church school director
supervises the work of the church school for all ages. He also has the
responsibility for vacation church schools. Ideally, the director would
have an assistant church school director to assist in the church school
work. Further organization of the church school would depend on the size
of the branch or school. In larger branches or church schools where there

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3Nomination to most branch and district offices can be made by the
membership or by the ministry. Even an officer nominated by the ministry
must have the vote of the membership before he can function in that office.

4Zion's League Leader's Manual (Indep., Mo.: Herald House, 1960),
p. 32.
is more than one class in each major age group - children, youth, or adult - a division leader can be appointed to supervise the work of that division. The division leaders would be responsible to the church school director in the branch.

The Church School Handbook indicates that the branch director may also be given the responsibility of supervising the youth activities program. In outlining possible plans for carrying on the youth activities program, the Church School Handbook states the following:

Administration of the activity programs may be set up in either of two general plans:
1. Assignment of the responsibilities as a part of the duties of the church school director (or director of religious education.)
2. Administration by the pastor directly, or through leaders appointed by him.
   a. In the small branch the pastor may work directly with the unit leaders: Zion's League leader, Boy Scout scoutmaster, Oriole Monitor, Skylark leader, Girl Scout leader, Campfire Guardian or others.
   b. In a larger branch a youth leader may be appointed to supervise all these activities for the pastor.
   c. In the very large branch, the pastor may appoint the following person to assist the youth leader: (1) a Zion's League leader . . . ; (2) a boys' leader, institutional representative, supervising all units of Boy Scouting and Cubbing; (3) a girls' leader, supervising all units of girls' work - Oriole and Skylark, Girl Scout and Brownie, Campfire and Blue Bird, or other groups.  

District

"A district is an association of branches." It should generally include from four to ten branches. A district is to provide experienced guidance to the branches in priesthood and departmental work. The general church officers prefer that a district should "be small enough to be ad-

\footnote{Church School Handbook (Indep., Mo.: Herald House, 1950), pp. 103-104.}

\footnote{Administrative Policies and Procedures, p. 6.
ministered by self sustaining ministers." However, an appointee may be assigned by the church to serve as district president. In either case the district president has the responsibility for the work of the church in his district. Various departmental leaders may be selected to assist in the work of religious education on the district level. The organization on the district level may correspond closely to the possible plans of organization, as suggested above, for the branches. District departmental officers serve in advisory capacity to branch departmental officers. They are to give helpful guidance and direction to branch officers on conducting the programs. They are also responsible for any parts of the program which could be conducted on a district level. However, "district departmental officers have no administrative relation to branch departmental officers."8 "The departments of branches, districts, and stakes come directly under the supervision of the presiding officers . . . ."9

Since a stake functions somewhat as a large well-integrated branch, its departmental organization is similar to that outlined above for a very large branch.

**General Church Level**

The legislative power in the church rests with the General Conference. Basic rules and policies are determined by the voice of the members assembled in General Conference. This provides the guidelines for administrative policy in church government. However, "the directional control

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of church affairs resides, in the main, in three principal priesthood quorums: The First Presidency of three members; the Twelve Apostles, and the Presiding Bishopric of three members. The work and progress of religious education, as well as other programs, is determined to some extent by their viewpoint and emphasis.

Organization of the Department of Religious Education

The departments of the General Church are an extension of the First Presidency. Their purpose is to assist in the work of the Church by utilizing the services and abilities of specialists in various fields. The work of the departments is coordinated by the Presidency, who have the authority to appoint departmental leaders.

The Department of Religious Education, then, is an aid to the First Presidency in administering the program of religious education in the church. It is the means of providing specialized help and guidance to the branches and districts and of bringing some unity to the program throughout the church. However, the Department has no administrative authority in its relationship to branches, districts, and stakes, but provides guidance and help in materials which most branches and districts would not have otherwise.

The organizational structure of the Department is shown in Appendix A. The Department is supervised by a Director of Religious Education, who has the responsibility of coordinating the work of the various divisions in the Department. The director is an appointee of the church and, as such, is subject to transfer to other assignments. The director is assisted in the details and routine of the Department's work by an executive secretary,

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10 Cheville, "The Role . . .," p. 389.

11 Administrative Policies and Procedures, p. 14
and in 1964 an editorial office was created to assist with the large amount of printed material which is produced by the Department. The executive secretary and those in the editorial office are employees of the church rather than appointees.

The Department of Religious Education is divided into four basic divisions for planning and outlining the program of religious education. These are the children's division, the church school division, the youth division, and the adult division. Each division has a director who has usually been an appointee of the church. While each division has an area of responsibility there is close coordination between the divisions.

A. Children's Division

The children's division has many responsibilities. It develops the vacation church school program throughout the church, prepares reunion materials for children from nursery through junior age, and makes available material significant to children in understanding and participating in the ordinances of the church. Girls' work and boys' work also are a part of the children's division. Another specialized concern is junior church ministry. \[12\]

The girls' work includes the Oriole program for girls eleven through junior high age, and the Skylark program for girls age seven through ten. The church also approves the use of national girls' organizations such as Girl Scouts, Campfire Girls, 4-H Girls, and their companion programs for younger girls. The total program for girls comes under the direction of the Director of Girls' Work in the children's division.

The boys' work includes the Boy Scout and the Cub Scout program. The children's division has the responsibility of training leaders in its own program.

Youth Division

The responsibilities of the youth division fall into two general areas: camping and youth activity programs. Camping has become an important part of the church program. The Director of Camping in the youth division has the responsibility for the camping program, not only for the youth but for training camping leaders and providing helps for other camping programs.

The youth activity programs consist of Zioneers, Zion's League, and Older Youth programs. The youth division has the responsibility to provide materials for the programs and to provide leadership training for youth leaders.

Adult Division

The adult division is responsible for ministry to young adults and for men's work. This does not mean the priesthood leadership program for men. The priesthood leadership program is not a part of the Department of Religious Education. A significant concern is adult education, including the development of church school materials.

Church School Division

The church school division prepares and develops the graded study materials for nursery through senior high. Beyond this, it has concern for the development of programs and training of church school personnel throughout the church.

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13 Ibid.
14 Ibid.
15 Ibid.
As indicated before, the organization for the work of religious education in the church varies from branch to branch and from district to district. It might also be noted that the organization on the branch level does not correspond exactly to organization on the general church level. However, the various programs are, or can be, provided for on all levels. The priesthood ministry on each level is responsible for the work and thus may adapt the program and organization as it feels necessary.
CHAPTER V

CURRICULUM

Development of Present Approach to Curriculum

As a sect develops and its emphasis on religious education increases, the problem of curriculum takes on greater significance. Its approach to curriculum will probably change.

It may be stated hypothetically that the first concerns are with selection and arrangement of materials that will provide conversance with the accepted faith of the sect. Later comes investigation of methods and learning procedures. . . . Later still, come questions of evaluation, objectives, nature of religious experience, basis of authority, measurement, etc. 1

During the early development of the Reorganized Church the question of curriculum centered on what to teach. The emphasis in teaching was on knowing the fundamentals of the church and its doctrines. It was "transmissive in character and theological in tone."2 The scriptures and church literature were the source of lesson material and the teacher's responsibility was to instruct the students in the principles of the gospel as taught by the church. This emphasis on tenets and beliefs was the basis of discussions of other areas of curriculum. It was the basis of the question that arose early in the Religio's history. Should the Religio put greater emphasis on a serious study such as the Book of Mormon or should more time be spent in the arts? While an attempt was made to

2"Ibid.," p. 145.
keep a balance between the two areas, the Book of Mormon became a major course of study for many years. Even a discussion of methods of teaching in the Sunday School Association's constitution involved the basic question of subject matter. Article XIII entitled "Methods of Teaching" stated:

It shall be required of all district associations and schools that they shall, as far as possible, adopt both topical and general methods of teaching, using the primary and Intermediate Question Books (the topical method), afterwards placing the scholars in classes where the Bible is studied chapter by chapter (the general method); and after those books are carefully taught, the promotion of the scholars into Book of Mormon and Doctrine and Covenants and Compendium classes shall be left to the discretion or judgement of the officers and teachers of the associations or schools. The necessity of giving equal attention to both topical and general methods of teaching is emphasized and the plan herein suggested made the rule.3

Little help was provided for teachers during that early period. A few began to realize the need for lesson helps for the teachers, and in 1869 a very limited effort was made to give some guidance to Sunday School lessons. An example of this was an item in the True Latter Day Saints' Herald entitled "Sunday School Lessons, Lesson VII, Repentance."4 It then gave a very brief outline of repentance in question and answer form. In the same year Zion's Hope, a Sunday School paper, was started. However, it did not provide lesson outlines for Sunday School teachers until 1884, but published items of interest for children and teachers. In April 1884, the General Conference passed a resolution providing for Sunday School lessons to be printed in Zion's Hope.5 Starting in the September issue of that year regular lesson materials were provided for the Sunday School teachers.

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4 Saints' Herald, XV, (May 1, 1869), p. 286.
As the Sunday School movement became more firmly established and as the Sunday School Association developed, one of the major problems dealt with curriculum. Three basic issues arose: (1) the use of Latter Day Saint versus non-Latter Day Saint materials, (2) the use of uniform versus graded lessons, and (3) the use of scriptural versus non-scriptural materials. The basic question of subject matter was still of primary importance but was expanded to include the question of arranging these materials.

The Sunday School passed a resolution in 1892 to publish their own lesson materials and helps. However, during the next few years some of the Sunday School workers took an interest in the Sunday School movement outside the church and felt that the church could profit from the work of the International Sunday School Association. In 1901 and again in 1910 unsuccessful attempts were made to get the Sunday School Association to adopt the International Lesson Texts and treat them from the church's viewpoint. The defeat of these two efforts indicated the opposition that existed to the use of non-Latter Day Saint materials.

The period from 1910-1930 was a period of controversy and adjustment in the area of religious education in the church. It was related to the progressive education movement which swept the country. A new generation of leaders, many of whom had professional training in areas related to education, began to fill responsible positions in the church.

Frederick M. Smith, President of the church; F. M. McDowell, Director of

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6Cheville, "The Role . . .," p. 105.


Religious Education and a counselor in the First Presidency for many years; A. Max Carmichael; C. B. Woodstock; and others prominent in the Sunday School work began to bring in a more liberal viewpoint concerning religious education in the church. Not only did this involve the question of subject matter, but the basic approach to teaching and the arrangement of teaching materials.

In 1912 the Sunday School convention voted to provide graded lessons rather than use the uniform texts which had been used since 1897. These graded lessons were provided through the introduction of five quarterlies; beginner, primary, junior, intermediate, and senior. There had been some efforts earlier to provide adaptations for various ages. "Adjusting and stepping down" suggestions had been given; and quarterlies for primary, intermediate, and senior ages had been published before 1912. These, however, provided a uniform text but adapted it to the three age groups. In 1919 a survey of the material in the quarterlies was planned to see that essential teachings were taken up at the suitable age and to avoid unnecessary repetition. It also called for an evaluation of actual results.

During this period - 1920-1930 - and in the years following, the role of religious education in the church began to change. By some of the leaders, religious education was not to be considered as just a process of indoctrination through transmission of beliefs and doctrines. It was


10 Cheville, "The Role . . .," p. 105.

to provide the opportunity for growth and development of the individual in his relationship to God and the church. Those who advocated this new approach emphasized that religious education should be more concerned with the interpretation of religion in present "life-situations" rather than with the transmission of tenets viewed as a revealed message. Tenets and rites should be secondary and viewed as instrumental in developing Christian character.

The term "life-situations" has been much heard in the field of religious education of Latter Day Saints. More and more religion has been interpreted in terms of conduct. This does not mean that the theological and scriptural phases have dropped out, but rather that these have been interpreted in terms of life. The tendency has been away from the something is true because the Bible says so, to the viewpoint that the Bible says it because it is true in the nature of things.\(^\text{12}\)

The advocates of the new approach felt that the scriptures should not be taught for the sake of the scriptures but should be used as material which could aid in the development and growth of Christian qualities in an individual.

This new "growth-centered" approach to religious education was not accepted completely by the membership of the church. While many leaders in the church's religious education program have emphasized this approach, it has been difficult to implement it in the actual teaching situations. The problem stems from the differing viewpoints within the church. Referring to these Cheville wrote the following:

Within current Latter Day Saintism of the Reorganization are found the two points of view which mark poles in religious education. They exist side by side, products of different basic assumption. The one is the product of a sectarian heritage, the other of the review of this background in the light of modern educational theory. One is concerned with transmission of

\(^{12}\)Cheville, "The Role . . .," p. 146.
tenets viewed as a revealed message . . . The other places its emphasis upon the persons involved in the program.  

With the development of the growth-centered approach to religious education came a gradual change in the lesson materials provided. Alma Roberts Blair, in his master's thesis, noted trends in lesson materials which corresponded, in many respects, to the new approach to curriculum. After 1933 lesson materials stated less frequently the "Thou shalt not" commandments. Less emphasis was placed on the trials and persecutions of early church leaders. Earlier manuals emphasized that when people were righteous they enjoyed protection and happiness. They tended to give a straightforward presentation of incidents. Later manuals were more inclined to present both sides of a controversial historical episode, and tended to interpret the incidents in the light of surrounding circumstances and life situations.

There has been a continued emphasis on the growth-centered approach, and it has become more widely accepted by the membership. In April 1964 the General Conference passed a resolution concerning the curriculum. It stated the following: "Resolved, that the curriculum of the church school be broadened to incorporate more emphasis on Christian morality, ethics, and behavior in addition to doctrine and church history."  

13"Ibid.," pp. 323-324.  
15"Ibid.," pp. 35-36.  
16"Ibid.," p. 42.  
17"Ibid.," p. 18.  
18Rules and Resolutions, p. 191.
Even though this trend in lesson materials has continued, developing growth-centered materials has continued to be a problem for the Department. In 1965 Lyle O. Woodstock, director of the church school division, stated to the writer that one of the real problems in developing growth-centered lesson materials was to find writers who could write in that style rather than in the traditional subject matter centered approach, and then, as Robert Seeley, director of the children's division, stated, comes the problem of finding and training growth-centered teachers.

Building the Curriculum

In 1952 the Department of Religious Education began a five year program of curriculum development. It was not just a program to rewrite the lesson manuals. It had the task of defining the curriculum, building a well-balanced and well-unified program, and making the educational program an integral part of the total branch in action.

Curriculum was defined as the "total program of activities directed toward achieving persons of Christian character. It is more than a course of printed materials. It is the total program of the church in action for developing 'saints'."

With this in mind the curriculum development committee set out to build a foundation for curriculum development. They started out by

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asking three basic questions:

1. What constitutes the kind of Latter Day Saints we set out to develop? What shall he feel and appreciate? What are his purposes? What does he know? How does he think? What is he able to do? How does he relate himself to God? (2) What activities will achieve in this Latter Day Saint these educational objectives of appreciations, skills, allegiances, etc? (3) What standards shall we employ to evaluate the effectiveness of our educational endeavor?22

The goals of religious education were then defined specifically as to what a good Latter Day Saint does or how he perceives himself in relation to God and the universe, Christ and the church, others, and himself. (See Appendix B.) The committee then divided the total life into sixteen fields of educational experience. (See Appendix C.) After outlining the religious capacities, needs, and interests, from infancy through senior adult; the committee proceeded to outline the life development (through all age groups) of persons through each of the sixteen fields of educational endeavor. This gave a vertical cross section study of what happens in the life span of a person in each field of the curriculum.

With this work as a foundation, the committee then made recommendations as to how to utilize this work in the actual curriculum. The church school curriculum was revised and adjustments made in the activity programs.

**Church School Curriculum**

The church school graded curriculum is prepared for students from the ages of two to seventeen. The curriculum is broken down into six basic grades.

22"Ibid.," pp. 3-4.
The nursery materials are planned for two- and three-year-old children. Kindergarten materials are planned for the four- and five-year-olds. Children who are between the ages of six and eight are considered primary children. The nine- and ten- and eleven-year-old children are termed juniors. Junior high materials are prepared for the needs and interests of twelve-, thirteen-, and fourteen-year-olds. The senior high curriculum is prepared for young people between the ages of fifteen and seventeen.23

This sixteen year period of training is divided into sixty-four quarterly units of work. Lesson materials are prepared on a quarterly basis. Thus one year's work might involve one major area for all four quarters. The areas are selected to provide a well-rounded program and to fill the objectives of the church school.

There are eight basic areas of subject matter in the curriculum. However, there is considerable over-lap in these areas during the sixteen year period. The sixteen year graded curriculum includes the following:

1. Four and one half quarter units of church history. . . .
2. One quarter unit of Doctrine and Covenants study. . . .
3. Eight quarter units of Book of Mormon study. . . .
4. Seven and one half quarter units of Old Testament study. . . .
5. Nine and one half quarter units of New Testament study. . . .
6. Eight and one half quarter units of doctrine. . . .
7. Twenty-two quarter units on the place and program of the church. . . .
8. Fifteen quarter units on the subject of understanding God in our world. . . .24

These divisions are rather arbitrary since each quarter's work might involve more than one area. Lesson materials for the graded curriculum are rotated according to the number of years a student is in an age group, e.g., nursery and kindergarten materials are rotated on a two year basis and materials for the other age groups are rotated on a three year basis.

23"An Overview of the Church School Curriculum," The Department of Religious Education, p. 2. (Mimeographed.)
24"Ibid.,"p. 3.
(See Appendix D for an overview of the total graded church school curriculum.)

Adult classes in the church school are grouped by interest rather than age. Lesson texts for adult and older youth classes are selected by the class from a list of possible texts recommended by the Department of Religious Education. Considerable freedom is allowed in the selection of course material and the text may or may not be of church origin.

Activity Programs

The curriculum of the activity programs of the church by purpose and nature, differs considerably from the curriculum of the church school, and yet should not be considered completely separate from the church school. It is intended that both should be integral parts of the whole program in achieving the goals of the church. The activity program of the church is designed to provide a spiritual setting in which to fulfill the social, recreational, and creative needs of the members. To assist in this goal the church has adopted several national programs and endorsed their use in local branches. These national organizations include Boy Scouts, Girl Scouts, Campfire Girls, 4-H Girls, and their companion programs for younger children. Where these are used the program is followed basically as outlined by the national organization.

Skylarks and Orioles

The church has also developed its own programs for its young people. The Skylark program for girls age seven to ten is a rank and award program. Each year's award requires certain activities and performance in the areas of church, home, out-of-doors, fine arts, recreation,
community, and world citizenship. The Oriole program for girls age eleven through junior high school age emphasizes the same basic areas as the Skylark program and is divided into rank and honor badge work.

Zioneers and Zion's League

Zioneers and Zion's League are "co-ed" programs for teen-age youth. The Zioneers program for ages twelve to fourteen is built on a three year cycle. The three yearly themes are as follows: Adventure Trails into Tomorrow (first year); Adventure Trails to Self-discovery (second year); and Adventure Trails into All the World (third year).

The curriculum for Zion's League is divided into four areas or commissions. These areas are recreation, study, service, and worship. The lesson manuals, or annuals as they are called, outline possible activities for each area every month. Thus, a well rounded program would have one activity or program in each area each month. The annuals are rotated on a five year basis with a major theme for each year. The present series of annuals have the following themes: (1) Youth Explores the Church; (2) Exploring the Life and Ministry of Christ; (3) We Explore Our Stewardship; (4) Exploring our Message; (5) Exploring our Scriptures.

Older Youth Service Corps

A relatively new innovation in the curriculum for young people is the Older Youth Service Corps (OYSC). The OYSC was started in 1964. It provides older youth - eighteen to thirty years of age - an opportunity for total involvement in the work of the church for a period of seven years.

weeks. The total length of time might vary but generally includes one week training and six weeks in actual service in an assigned district. The young people who are selected to serve in the OYSC are divided into nine member teams. Each team is supervised by an adult couple who serve as team leaders. The youth are given a week's training at Graceland College campus in planning and conducting vacation church schools, youth programs, home visiting ministry, congregational recreation, camp and reunion work. They are then assigned to a district for six weeks to help with the program of the church. The youth must pay their own personal expenses, including transportation to the district. However, the district is requested to provide room and board for the team and pay their transportation costs while in the district. The OYSC program provides an opportunity for youth to gain experience in the program of the church by actually working with district and branch officers in their ministerial work.

Teacher Training

Early in the history of the church's religious education movement, an effort was made to provide training for teachers in the auxiliaries. As early as 1906 "normal" work was conducted in connection with Sunday School and Religious conventions. During the early efforts to prepare teachers four fields of study were used: (1) the Bible, (2) Sunday School management, (3) elementary psychology, and (4) the Book of Mormon. Except

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for the fourth area outside texts were used. When C. B. Woodstock became superintendent of the Sunday School Department in 1924 he began a program of giving credit for correspondence work in teacher preparation. Certificates were issued when a required number of hours were completed.

In 1932 the General Conference passed a resolution encouraging training in Christian teaching and leadership. As a result the Department developed the Christian Education and Leadership Training curriculum. This was a program of correspondence courses and extension classes sponsored by the Department to help prepare teachers and workers in the church to meet their responsibilities. Since 1956 the work of this program has been incorporated in the School of the Restoration.

The School of the Restoration offers courses in seven basic areas related to the church and its work. (See Appendix E.) The School is administered separately from other departments of the church but provides training and background for members and leaders in different areas of church work. While training through the School of the Restoration is not a requirement for teaching or working in the church, members are encouraged to avail themselves of such opportunities.

At General Conference time the Department of Religious Education also offers special classes related to its program. These include classes in teaching, children's work, scout work, girls' work, camping, and youth work.

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29 Rules and Resolutions, p. 111.
Week Day Religious Education Classes

One of the problems in religious education programs is the inherent problem of lack of sufficient contact with the students. Traditional programs provided for a class once a week. These were supplemented by various activities during the week. During the earlier 1900's religious educators began to look for a way to provide more contact with students and more time to involve them in religious education classes. Vacation Bible Schools provided a more concentrated program during the summer months but did not solve the problem during the school year. To meet this challenge, some denominations began to develop programs for weekday religious education classes where the students would be released from the public school for the period of the religious education class.

Vacation Church Schools

Leaders in the church could see the value in these programs. In 1927 Vacation Church Schools were started by the church. Vacation church schools have continued to be used by the Reorganization as a part of its religious education program. These schools are under the supervision of the local church school director. The schools are generally two weeks in length and the material provided by the Department is organized for a two and one-half to a three hour period. Most vacation church schools provide classes for children from four through fourteen - kindergarten through junior high school age.

Released Time Classes

In 1924 the church was invited to participate with other churches in a program of released time religious education classes in Kansas City, Kansas, and in Wichita, Kansas. A. Max Carmichael expressed concern over the problem of curriculum and the problem of finding qualified teachers for such classes. However, the church did participate and Carmichael later reported that five such classes were being successfully conducted. The effort in released time work, however, was very limited.

High School of Religion

In 1963 the Blue Valley Stake in Independence, Missouri, under the direction of Stake President G. E. Tickemyer, started a program of week-day religious education classes for senior high school students. These classes met Monday through Friday from 7:00 to 7:40 A.M. for a period of six weeks. The subject material was based on an outline text entitled the "Good News" and dealt with fundamental doctrinal teachings of the church.

Stake leaders felt the program was successful and expanded it the next year. In 1964 classes were held in three different locations from March 9 to April 24 (except during the conference of the church). The program was named the High School of Religion and the age limit was lowered to include ninth grade students. The High School of Religion continued on this basis in 1965 and 1966. The course of study for 1964 was Christian ethics. In 1965 it was the history of religion. In 1966

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the textbook was Beliefs That Count, emphasizing basic doctrines of the church. The students were required to pay a registration fee of $2.00. They were given classroom assignments during the course and at the end of the course were graded on their work. President Tickemyer has listed three general principles followed in conducting the High School of Religion. (1) Teachers were required to meet the minimum academic standards for public school teachers. (2) Teachers were paid a token amount of $2.00 per teaching session. (3) An effort was made to maintain the atmosphere of the well organized school room.

The program has been successful, and in 1965 was adopted by the Center Stake in Independence. The Center Stake High School of Religion conducted classes in two locations. These classes met for nine weeks. In 1965 the course of study was Christian ethics.

Instructors in the High School in both stakes have been college trained people. All of the instructors have received at least a B.A. or B.S. degree, and several of them have graduate degrees.

Stake leaders and instructors have endorsed the program. They feel that it has been successful in furthering the work of religious education for the teen-age youth. While the Department of Religious Education has no administrative authority for the High School of Religion, it has been interested in the school's development and success. Concerning the schools, Richard B. Lancaster, Director of the Department of Religious Education, wrote:

As a matter of evaluation, all reports indicate that the

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34 Letter from G. E. Tickemyer, President, Blue Valley Stake, Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri, June 24, 1966.
classes are an unqualified success. Attendance remains high, parents and pupils involved feel that the experience is worth while, and the church administrators and teachers endorse the program and its high level of learning.\(^{35}\)

\(^{35}\) Letter from Richard B. Lancaster, Director of Department of Religious Education, Reorganized Church, Independence, Missouri, June 22, 1966.
CHAPTER VI

FINANCE

Development of religious education in the Reorganized Church, like any educational movement, has required finances to carry out the program. Obtaining funds to meet the needs of the auxiliaries was one of the problems faced by early leaders in the church's religious education program. The Sunday School and early youth organizations were financed by contributions or membership fees. When the general Sunday School and Religio associations were formed they met financial needs by assessing the district associations. The Sunday School Association soon became self-supporting through subscriptions to the quarterlies and discontinued the district assessments. By the turn of the century the Religio had also become self-supporting through subscriptions to its quarterlies. When the auxiliaries were placed within the administrative structure of the church, the costs of financing these programs became the concern of the general church. Administrative costs for the program of religious education became a part of the general church budget and were provided for through the financial law of the church.

The Financial Law of the Church

The finances of the church are provided through tithes and offerings. While the law of finance has been taught since the early days of the church there has been an increased emphasis of this law
during the last thirty years. The financial crisis of the church during the depression brought a re-evaluation of the church's emphasis on financial matters. The church began to stress the importance of obedience to the financial law. Two basic ideas or goals were involved:

It involves more than meeting expenses: There is a philosophy involved. Property and income are regarded as stewardships... Teaching this attitude toward and this habit of accounting, through tithing and offering is regarded as a fundamental part of training for church membership.¹

The financial law has become an important item in the church's education program for all ages.

The law of tithes and offerings encompasses two underlying principles. God is the Supreme Owner of everything and men are stewards over that which they possess. Each person will be held accountable for the way he manages his stewardship. Not only is the Department financially dependent on church members' compliance with this law but the Department has an important responsibility in teaching this law.

The steps for individual compliance with the financial law have been outlined by the Presiding Bishopric of the church.² There are five basic areas: (1) Filing an inventory. This consists of filing an initial financial statement listing assets and liabilities thus determining one's net worth; (2) Paying the tithe. The initial tithe is one-tenth of the person's net worth. After that the tithe is one-tenth of the annual increase; (3) Paying the surplus. The law states that the surplus should be given to the church. Surplus is defined as "that part of a man's possessions

¹Cheville, "The Role . . .," p. 289.

... of which he has no present or immediate need; the word need being determined by the man's position, sphere of action, business, and dependents;"  

(4) Making offerings. Besides the law of tithing there are other offerings in which members are asked to participate; (5) Giving an annual financial account of one's stewardship. Each person should file an annual statement accounting for his stewardship. This statement indicates one's annual increase or interest and thus determines the amount of tithing one should pay.

The church has emphasized the importance of teaching this law to members of all ages. Children are encouraged to participate in the financial law. This adds some to the church's finances but, more important, it provides training for the children and ties them closer to the church.

If we can train our children to be stewards, to be managers of that which they have, in fifteen to twenty-five years we will not have half the trouble converting people to the financial law as we have at the present time.  

To aid in learning and complying with the law of tithing, the church publishes yearly stewardship books for members to keep a record of finances. One of the requirements to receive an award in the church's youth programs is compliance with the financial law. The person is required to keep an accurate record of his stewardship.

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3Ibid., p. 17.

Financing the Religious Education Program

The work of the Department of Religious Education is a part of the total church program, and therefore, is financed through the general church budget. The Department prepares a budget in accordance with its past expenditures and proposed needs. This budget, with the proposed budget of other departments and areas of church work, is reviewed by the First Presidency, Council of Twelve Apostles, and Order of Bishops. This joint group then prepares a recommended budget for the whole church. Final approval of this recommended budget rests with the General Conference.

The largest single expenditure in the Department budget is salaries. The rest of the budget covers the normal administrative costs of the Department.

Financing the work of religious education on the local level is the responsibility of the branches and districts. Besides the tithes and offerings given to the general church, members are asked to contribute to the local branches and districts. Branches and districts are encouraged to set up a budget and include in that budget appropriations for the work of religious education. The district budget may be obtained from branch quotas or from district offerings. In the branches special activities of particular groups, such as Zion's League or Oriole Girls may be paid for by the members of the groups, but general administrative costs should come from the branch budget.

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5 Administrative Policies and Procedures, pp. 48-49.
CHAPTER VII

TRENDS IN THE DEPARTMENT OF RELIGIOUS EDUCATION

Future developments in the Department of Religious Education of the Reorganized Church of Jesus Christ of Latter Day Saints will depend on the personnel who direct the work of religious education and on trends within the church itself. The Department is subject to the action of the General Conference for basic guidelines and policies. However, those who head the Department are primarily responsible for the growth and direction of departmental work.

In 1942 Cheville wrote, concerning a sect or church:

The future of the movement of the sect is determined to a large degree by its ability and inclination to utilize the training and cultivate the membership of an increasing number of college trained and professional minded men and women.¹

He, then, referred to the trend in the Reorganization towards using professionally trained people in the work of the church. This tendency has continued, particularly in the work of religious education. The present trend is towards more professionally trained people on the Department level and even on the district level.²

While those who have directed the Department and its divisions have generally been college trained personnel, they have also been


appointees of the church and thus subject to assignment in other areas. This had brought various changes in the leadership of the Department and its divisions. There is a growing feeling that more of the Department leadership should be professionally trained personnel employed by the church rather than appointees. This would bring more stability to the philosophy of the Department and more continuity to its work.

There has been a growing emphasis in the church on the growth-centered or life-experience approach to curriculum. As the Department complies with the General Conference resolution of 1964 specifying more emphasis on ethics and character building, there will be even greater effort to make the curriculum growth-centered. It will include greater effort to involve the students in the material studied and make it meaningful in terms of their own experience.

Lee O. Hart, Director of the Youth Division, suggested to the writer two areas where he felt there would be increased emphasis in the future. These both involve students in a concentrated effort in religious education. One is the area of camping. While camping has been part of the church program for many years, it has been mostly on a district or regional level. Camping on the local level has been primarily limited to family type camps, called reunions. This new emphasis by the Department would encourage age group camps on the local level. These camps, like the present camps, would provide religious training as well as recreational activities.

The second area is in the work of the Older Youth Service Corps.

3Ibid.

4Personal interview with Lee O. Hart, Director of Youth Division, June 2, 1965, Independence, Missouri.
This program has proved successful and there will be a greater effort to involve more young people in it.

Another area of religious education which is being expanded in some areas of the church is week-day religious education classes. These classes are referred to as the High School of Religion and are discussed in Chapter V. They have been very successful in the two stakes where they have been conducted. The problem with this type program is that it is limited to areas where there is a sufficient concentration of membership to justify such classes. This would limit it primarily to areas where stakes are organized. At the present time there are twelve stakes in the church. However, the Department has supported this program and has indicated that it will probably be started in other stakes. Concerning the future of these week day classes Richard B. Lancaster stated:

I feel the future possibilities of the program are very good where we have a sufficient concentration of church members to support it. Probably in the near future other stakes will begin to develop similar programs in cooperation with this Department.5

While the specific developments of the total program cannot be predicted completely, the present trends give some indication as to what the program will be in the future, and indicate that there will be an increased emphasis on religious education in the church.

CHAPTER VIII

SUMMARY AND CONCLUSIONS

Summary

This study was made to give a survey of the religious education program of the Reorganized Church of Jesus Christ of Latter Day Saints, with particular emphasis on the Department of Religious Education. The major sources of information were publications of the church and material printed by the Department of Religious Education.

In the early days of the church the organizations for religious education began to develop independently of church organization. The Sunday Schools, which were started in the 1860's, were not a part of the administrative organization of the branches during those early years. There was even some opposition to the Sunday School movement. In 1871 and again in 1876 the Sunday School work received a vote of approval from the General Conference. In 1891 the General Sunday School Association of the church was formed. However, there was still some opposition to the Sunday School movement. This opposition centered on three basic areas. These were (1) the relationship of the Sunday School - an organization of non-latter Day Saint origin - to the church, (2) finances, (3) curriculum.

During the 1880's young people's organizations were started in several areas. In 1893 a general church organization for young people was formed. It was named Zion's Religio-Literary Society and was commonly
called the Religio. The Religio was organized to provide social and recreational experiences for young people as well as provide an opportunity for studies in religion and the arts.

During the early 1900's the church's religious education was influenced by the modern approach to teaching. While this has been a controversial issue in church curriculum, from it has emerged the emphasis on the growth-centered or life-experience approach to teaching.

In 1920 the Sunday School, Religio, and Women's Auxiliary became departments of the church and were placed under the administrative structure of the church. The Religio became the Department of Recreation and Expression.

In 1930 all three departments were organized into one department known as the Department of Religious Education. This department had three divisions: (1) children's division; (2) youth division; (3) adult division. In 1934 the women's work was made a separate department again. During the 1930's youth organizations began to develop in various parts of the church. These culminated in the organization of a church wide program for youth known as Zion's League. The church also adopted national programs for younger boys and girls.

With the organization of the Department of Religious Education, the Sunday School became known as the church school and in 1956 a separate Church School Division was created in the Department. An editorial office was added in 1964. That same year the Older Youth Service Corps was started.

The Department of Religious Education is an administrative arm of the First Presidency, and as such is financed through the general church budget. It is also responsible for following the guidelines established by the General Conference.
The Department has not sponsored week day religious education classes, except for vacation church schools. However, two stakes have experimented with week day classes conducted in the morning before public school classes begin. These classes are called the High School of Religion. They have proved very successful and will probably be expanded in the future.

Conclusions

The religious education program of the Reorganized Church has become an important aspect of the work of the church. While the programs for religious education developed outside of the administrative structure of the church, most church leaders encouraged the work. Since religious education has become a department of the church, it has come under the direction of the First Presidency. The goal is to make it an integral part of the work in each branch, rather than have it considered as a separate, unrelated segment of the total branch program.

Several factors have affected the development of the program of religious education in the church. Some have contributed to its growth. Others have provided obstacles to the development of the work.

One of the major factors in the development of the church's religious education program has been the efforts of leaders who could see the value and potential of religious education. Each generation in the church seemed to have a few leaders whose view of religious education extended beyond that of most of the members of the church. Such leaders, who were often college-trained, were responsible for the development of the church's philosophy concerning religious education. They were responsible for bringing the modern view of learning and of education into the religious
training in the church. Their views, however, were often opposed and criticized.

Another factor in the development of religious education is the administrative structure of the church. The legislative power of the church rests with the General Conference. In the conference, issues related to the church and its work are discussed and rules established. Controversial programs may be modified before receiving conference approval. Opposition and criticism of efforts in religious education were often heard in General Conference sessions. Such opposition sometimes slowed the work of religious education. This was particularly true during the early days of the Sunday School and the Religion, before these two organizations became departments of the church. Because of differing views and controversies over religious education and the approach to religious training, the role of religious education was not always clearly defined. This problem has become less significant since the Department of Religious Education was organized and made directly responsible to a member of the First Presidency.

One of the problems facing the Department today is the problem of changing personnel. The department and division directors have been appointees of the church, and as such are subject to transfer. Since the church has started assigning appointees to serve as full time personnel in the Department, there have been many changes, particularly in division directors. These changes tend to slow the work of the Department. It would seem that the solution to this problem would be to employ professionally trained members to fill the leadership capacities in the Department. Inasmuch as those presently serving in these positions are church supported, the additional cost of employing personnel should not be a major factor.
Two major benefits would be realized. It would bring stability to the Department and its philosophy, and it would provide greater continuity to the work in each area.

The writer has been impressed with the over-all efforts of the Reorganized Church to provide a balanced program of religious education for its members, particularly for its young people. This has been more than just a program of religious education classes. It has also provided an extensive activity program for young people. The total program is intended to provide for the spiritual, social, and recreational development of the members.

The program has also included efforts to provide training for teachers and workers in the church. From the earliest efforts to provide classes at district and stake conferences and reunions has developed the School of the Restoration which provides a variety of classes that can be taken as residence or extension classes or by home study courses.

The effectiveness of the total program of the Department of Religious Education and the effectiveness of the teacher-training program might be considered as subjects for future studies concerning religious education in the Reorganized Church of Jesus Christ of Latter Day Saints.
APPENDIX A

ORGANIZATIONAL CHART OF THE DEPARTMENT OF RELIGIOUS EDUCATION
APPENDIX B

OBJECTIVES IN RELIGIOUS EDUCATION

IN THE

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
A. In relation to God, the Father, and to His universe, a good Latter Day Saint - -

1. Conceives the universe as his Father's world, purposive, orderly, and friendly.

2. Relates himself to God in a companionship that stimulates him to progressive righteousness.

3. Visions as the Divine objective the continuing personal development of every individual.

4. Holds the conviction of the eventual triumph of righteousness and the assurance of eternal life.

5. Develops and uses his resources for the achievement of the Divine purposes; holds himself accountable to God and to others for his stewardships.

B. In relation to Christ and the ongoing movement of His Church, a good Latter Day Saint - -

1. Senses Jesus Christ as the continuing revelation of God.

2. Affirms the Restoration as the re-establishing and revitalizing of prophetic contact between God and man, and evaluates the revival of communion with him as the central experience of the Restoration.

3. Integrates all his personal powers and his life activities in Christ so that all contribute to the realization of His kingdom.

4. Participates consistently, cooperatively, and intelligently in the Church as the fellowship of those who further the achievement of God's purposes.

5. Experiences and recognized the Holy Spirit in accordance with his nature, with his development, with his responsiveness to God, and with the collective condition of the church; evidences the influence of the Holy Spirit in personal living with a sense of fitness for the total good.

6. Supports and works with the ordained ministers and other leaders as they function in their several callings and ministeries in the organic structure of the church.

7. Complies with the procedures and regulations of the church as an organized structure.
8. Qualifies for continuing participation in the sacraments of the Church as means through which Divine grace can flow into his life in a two-way communion with God.

9. Contributes to the development of Zionic communities; the gathering of those who constitute spiritually dynamic centers of saintly fellowship for furthering God's total program in the world.

C. In relationship with others, a good Latter Day Saint —

1. Is sensitive to the needs of others, and practices social cooperativeness for the mutual good of his neighbors and himself.

2. Lives with an expanding outreach of the soul that impels him to share effectively with others the experiences that save him from his lesser self, and call him to the larger life in Christ.

3. Develops the art of witnessing his own faith with friendliness, gracious understanding, and with insight into the faiths of others.

4. Develops stable wholesome family relationships with the home a laboratory in personality development, creative activities, and cultural refinement.

5. Lives as a participating member in contemporary community, state, and world affairs, promoting in them the patterns of civic and economic life inherent in the Kingdom of God.

D. In the management of his own life, a good Latter Day Saint —

1. Grows in the practice of choice-making that aligns him with God.

2. Achieves release from whatever hindrances prevent his effective sharing with others in God's work and experiences the regenerative power of repentance and conversion.

3. Interprets sin as being out of right relations with life-giving forces tending toward alienation from God; throws his influence against self-disintegrating patterns of living.

4. Studies the Scriptures for their evolving revelation of God in history and utilizes them in meeting life situations.

5. Maintains physical and mental health for the optimum functioning of his life as a social stewardship.

6. Selects fields of occupation with respect to competency, satisfactions, and social needs and functions effectively therein for his own and the total welfare in a Christ-centered program of living.
7. Evaluates his potentials as a son of God and directs his physical and mental powers toward achieving eternal life.

APPENDIX C

FIELDS OF EDUCATIONAL EXPERIENCE
The total living of the "good" Latter Day Saint falls into identifiable fields convenient for educational administration. No field can be separated from others. Every one involves potentialities of life-long development. All are areas of religious education.

1. Our reaction to the universe
2. Our relation to God
3. Our contact with Christ
4. Our management of our selves
5. Our relationship with others
6. Our experiences with the Holy Spirit
7. Our utilization of our church heritage
8. Our use of Scriptures
9. Our response to our church and our priesthood
10. Our sharing in home life
11. Our achievement of good health
12. Our stewardship of possessions
13. Our participation in community building and Zionic development
14. Our expression of evangelism
15. Our expansion of world view
16. Our development of long time goals

APPENDIX D

CHURCH SCHOOL GRADED CURRICULUM
NURSERY
A. Two-N-Three Time Course
B. Two-N-Three Time Course

KINDERGARTEN
A. Learning About Our Church
   1. Learning about Our Church
   2. Learning about Jesus
   3. Learning How Jesus Wants Us to Live
   4. Learning About God's Plan For Us
B. Jesus, the Son of God
   1. Jesus Came to Earth
   2. The Early Life of Jesus
   3. Jesus Loves Everyone
   4. Jesus Helps Everyone

PRIMARY
A. This Is Our Father's World
   1. This Is Our Father's World
   2. At Home with Jesus
   3. Partners with Jesus
   4. Sharing Jesus' Love with Others
B. The Church
   1. The Church in Christ's Day
   2. How Shall I Be a Good Church Member
   3. Christ's Church Today
   4. The Church and Zion
C. My Guides to Christian Living
   1. The Scripture
   2. Trail Blazers in History
   3. Parents, Friends, Priesthood
   4. The Holy Spirit and How It Guides Me

JUNIOR
A. Jesus, the Light of the World
   1. Preparing for the Coming of Christ
   2. Jesus About His Father's Business

JUNIOR, cont.
3. Jesus - Light of our Life
4. Jesus Lives

B. Orientation to the Church
   1. At Home in the Branch
   2. Our Church Heritage
   3. Basic Beliefs
   4. The Church at Work Today

C. Heroes for God
   1. Heroes for God
   2. Heroes for God
   3. Heroes of the Book of Mormon
   4. Heroes of the Book of Mormon

JUNIOR HIGH
A. Followers of the Way
   1. Followers of the Way
   2. Followers of the Way
   3. Followers of the Way
   4. Followers of the Way
B. Adventures of the Church
   1. Adventures of the Church
   2. Adventures of the Church
   3. Adventures of the Church
   4. Adventures of the Church
C. Exploring the Book of Mormon
   1. Exploring the Book of Mormon
   2. Exploring the Book of Mormon
   3. Exploring the Book of Mormon
   4. Exploring the Book of Mormon

SENIOR HIGH
A. Jesus The Christ
   1. Christ Reveals God to Man
   2. Christ Reveals Man to Himself
   3. Christ Reveals God's Ways for Man
   4. Christ Reveals Power to Become Sons of God
B. What It Means to be a Latter Day Saint
   1. The Relations of our Church to Other Churches
SENIOR HIGH, cont.
2. Beliefs of the Church
3. Beliefs of the Church
4. The Program of the Church

C. The Old Testament Speaks To Our Day
1. The Old Testament Speaks to Our Day
2. The Old Testament Speaks to Our Day
3. The Old Testament Speaks to Our Day
4. The Old Testament Speaks to Our Day

"An Overview of the Church School Curriculum," The Department of Religious Education.
APPENDIX E

THE SCHOOL OF THE RESTORATION
The School of the Restoration is sponsored by the Re-organized Church of Jesus Christ of Latter Day Saints for the purpose of providing for priesthood and other leaders and members introductory, advance, and graduate studies, directly related to and for the church and the world community. Its philosophy views formal education not as an end in itself, but as a divine challenge and help to fulfilling the will of God in Christlike living.

The School offers courses in seven areas or departments. These are communications, education and psychology, history, practical ministry, scriptures, special courses, and theology. Various courses in each of these areas are offered by residence classes, extension classes, and home study courses. These courses may be two, three, four, or five credit hour (quarter hours) courses depending on the number of times the class meets per week. The length of the quarter is twelve weeks.

The School functions basically the same as a college. Academic and course requirements are established and diplomas given accordingly. A person who completes three courses (not quarter hours) may receive a Certificate of Studies in Religious Theory and Practice. Completion of a total of forty-five quarter hours from at least three departments makes a student eligible for a Diploma of Advanced Studies in Religious Theory and Practice. To receive a Graduate Diploma of Advanced Studies in Religious Theory and Practice a student must complete an additional twenty-five quarter hours beyond the Diploma of Advanced Studies, and he must write a thesis of approximately 10,000 words on a subject approved
by the school. A two grade point (C) average is required for the Diploma and a three grade point (B) average is required for the Graduate Diploma.

The faculty are volunteer instructors who are trained and qualified in the areas they teach.

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A STUDY OF THE DEPARTMENT OF RELIGIOUS EDUCATION
OF THE REORGANIZED CHURCH OF JESUS
CHRIST OF LATTER DAY SAINTS

An Abstract of A Thesis
presented to the
Department of Graduate Studies in Religious Instruction
Brigham Young University

In Partial Fulfilment
of the Requirements for the Degree
Master of Religious Education

by
Glen C. Wahlquist
August 1966
ABSTRACT

The purpose of this study was to trace the historical development of the Department of Religious Education of the Reorganized Church and to determine its present status. The study included a summary of the church's philosophy of education; the historical development, administration, financing, and curriculum of the Department of Religious Education; and trends in the church's religious education program.

Research involved a study of the historical books and articles published by the Reorganized Church. Most significant of these were The Saints' Herald, the church's official publication, and the Journal of History published by the church. Other church publications and handbooks provided valuable help. Information from these sources was supplemented by other related studies and by correspondence and personal interviews with personnel of the Department of Religious Education of the church in Independence, Missouri.

In the early days of the church the organization for religious education began to develop independently of the administrative structure of the church. Sunday Schools in the church were started in the 1860's. Since Sunday School work was of non-Latter Day Saint origin there was some opposition to the Sunday School movement in the church. In 1891 the General Sunday School Association of the church was organized.
However, there continued to be some opposition. It centered on three basic issues: (1) the relationship of the Sunday School to the church, (2) finances, (3) curriculum.

During the 1880's young people's organizations were started in several areas. In 1893 a general church organization for young people was formed. It was named Zion's Religio-Literary Society and was commonly called the Religio. The Religio was to provide social and recreational opportunities as well as provide an opportunity for studies in religion and the arts.

In 1920 the Sunday School, Religio, and Women's Auxiliary became departments of the church. The Religio became the Department of Recreation and Expression.

In 1930 these three departments were organized into one department known as the Department of Religious Education. This department had three divisions: (1) children's division, (2) youth division, and (3) adult division. Sunday School became known as church school and in 1956 the church school division was created. Various youth programs were developed to meet the needs of the young people.

Since the early 1900's the church's curriculum of religious education has changed from a subject matter centered approach to a growth-centered or life-situation approach.

The Department of Religious Education is an administrative arm of the First Presidency and as such is financed through the general church budget. The Department leaders have been appointees of the church but there is a trend towards employing professionally trained church members to serve as leaders in the Department.
The Department has not sponsored week day religious education classes, except for vacation church schools. However, two stakes in Independence have experimented with week day classes conducted before public school classes begin. These classes, called the High School of Religion, have proved very successful and will probably be expanded in the future.

ABSTRACT APPROVED BY:

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