

EXAMINATION OF ADULT RELIGIOUS EDUCATION
IN TULSA, OKLAHOMA

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Bachelor of Arts

University of Oklahoma

Norman, Oklahoma

1972

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for ..
the Degree of
Master of Science
December, 1979

Thesis
1979
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ACKNOWLEDGMENTS

Much appreciation and gratitude is extended to all those who assisted in this research. This includes Dr. Wayne James, Thesis Adviser, for all her support, encouragement and suggestions. Appreciation is also extended to the other members of my committee.

Special appreciation is extended to the Tulsa Metropolitan Ministry for use of their office equipment, mailing list and resources. Another special thanks to Marilyn Hill for her generous donation of time in typing this thesis and her moral support which made my job easier.

I also want to thank all the clergy who responded to the survey questionnaire. To Sister Carol and Thad Holcombe my appreciation for use of their libraries.

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CHAPTER I

INTRODUCTION

Today perhaps more than ever before, it is important to recognize that learning is a lifelong experience. Rapid radical changes in contemporary society demand well-planned, continuing efforts to assimilate new data, new insights, and new modes of thinking and acting. This is necessary for adults to function efficiently, but, even more important, to achieve full realization of their potential as individuals.

A report exploring patterns for lifelong learning concludes that responsibilities for continuous learning reside in all the major institutions of our society and at all levels of the formal educational system.

What the school does is interdependent with what churches, families, employers, governments, and so on, do or do not do to reinforce the motivations and opportunities for people to learn.¹

In a system of lifelong learning, every institution shares responsibility for fostering lifelong learning and developing a commitment to self education.

¹Theodore Hesburg and Paul A. Miller, Patterns for Lifelong Learning (San Francisco, 1973), p. 3

The American adult education movement is characterized by a pluralistic "non-system" where institutions, social and voluntary organizations engage in the broadest category of formal and informal adult education activities, with some education goal or objective. Churches and synagogues are among those institutions which have sponsored many kinds of adult education programs. The most significant contribution of the Protestant and Roman Catholic Churches and Jewish Synagogues has been in the area of adult religious education.

Some purposes of adult religious education are to support the forces of life; to assist men and women to come to a mutual awareness of the life within and around them; to recognize more clearly the meaning of life in light of their particular religious tradition, and to celebrate the events and the meaning of life in the context of a believing community.²

The popularization of lifelong learning, the concept of a learning society, demands each institution explore its potential for achieving leaders committed to lifelong learning.

It is not surprising that the National Conference of Roman Catholic Bishops proposed that the continuing education of adult be situated not at the periphery of the Church's mission, but at its center.

²The Purpose of Adult Religious Education (Archdiocese of Chicago, 1973), pp. 1-4.

Adult programs should reflect in their own unique way the three inter-related purposes of Christian education: the teaching of doctrine, the building and experiencing of community, and service to others.³

How well this mission is carried out is dependent upon a congregation's recognition of this mission. Part of this recognition is the formalization of goals for adult religious education in each congregation. Also, the amount of time and energy expended as seen in staffing for adult education programs, planning and the use of modern theories for adult education are indicators of the importance attached to the mission. Adult programs must be planned and conducted in ways that emphasize self-direction, dialogue and mutual responsibility if they are to be effective.

This study will explore first the historical role of Protestant and Catholic Churches and Synagogues in the American adult education movement. This analysis will explore the extent to which the concept of learning as a lifelong process has the potential to be influenced by these institutions of society. Next this study will (1) identify data about adult religious education programs in Tulsa, Oklahoma, and (2) examine the way Tulsa churches view their mission as adult educators.

³To Teach As Jesus Did (Washington, D.C., 1973), p. 12.

Statement of the Problem

Religious education has long been an integral part of the adult education movement. In fact, in the recent past, religious institutions have had a virtual monopoly in the area of adult education. As adult education has changed and grown, religious institutions have begun to take a closer look at their roles as adult educators.

Several studies have been conducted nationally to identify religious education programs and the reasons adults participate or do not participate in these programs. The overall concensus of these studies is that religious education programs suffer because of an inadequate understanding of the adult as learner and inadequate program planning.⁴

Statement of the Purpose

The purpose of this study was to determine the extent of adult religious education programs in the urban Tulsa, Oklahoma area and the extent of particular congregations' involvement in adult religious education programs.

Objectives

The objectives of the study were:

⁴Paul Bergevin and John McKinley, Design for Adult Education in the Church (Greenwich, Conn., 1971), p. 19.

(1) Identify adult religious education programs available through Tulsa, Oklahoma congregations.

(2) Determine leadership responsibility for adult religious education programs in Tulsa congregations.

(3) Examine record-keeping procedures in terms of numbers of participants in adult religious education programs.

(4) Determine the percentage of congregations which request participant evaluations of programs.

(5) Determine the number of congregations with definitive goals for their adult education programs.

(6) Compare particular religious traditions and their response to the idea of education as a means of faith development.

Definition of Terms

The following are definitions of terms as they are used in this study:

Education -- From the Latin "educare", which means to "bring forth", education is defined as a process through which persons are enhanced as growing beings to develop as complete persons. By complete, this includes integration of the self and an understanding of the self's relationship to God and other members of humankind.

Adult Education -- In a meaning combining process and activities, the term describes a movement or field of educational endeavor which brings together into a definable

social system the individuals, institutions and associations concerned with every facet of adult learning.⁵

Religion and Religious Tradition -- Religion is any person's reliance upon a pivotal value in which one finds one's essential wholeness as an individual and as a person in-community. This pivotal value is authentic to the individual though it may not be meaningful to others. Alternately, this pivotal value may be shared with others, thus producing a religious tradition.⁶

Religious Education -- An educational experience which explores the meaning of mankind's experience of the mystery of God.

Scope and Limitations

This research study is limited to: (1) Tulsa religious institutions identified through the Tulsa Church Directory and the Tulsa Metropolitan Ministry mailing list, (2) Religious organizations associated with the Judeo-Christian religious tradition. This includes Protestant, Roman Catholic, Jewish and Orthodox Churches or Synagogues.

⁵Malcolm Knowles, The Adult Education Movement in the United States (New York, 1962).

⁶Robert C. Monk, Walter C. Hofheinz, Kenneth Lawrence, Joseph Stamey, Bert Afflect, and Tetsunao Yamamori, Exploring Religious Meaning (Englewood Cliffs, N.J., 1973), p. 3.

CHAPTER II

REVIEW OF THE LITERATURE

This chapter presents a review of selected materials related to areas of adult religious education and is composed of six phases. The divisions are as follows: (1) The Historic Role of the Protestant Church in the Adult Education Movement in the United States, (2) The Historic Role of the Synagogue in the Adult Education Movement in the United States, (3) The Historic Role of the Roman Catholic Church in the Adult Education Movement in the United States, (4) The Changing Role of Adult Religious Education, (5) Identified Problems in Adult Education and, (6) Future Trends in Adult Religious Education.

The Historical Role of Protestant Churches in the Adult Education Movement in the United States

One of the most significant yet generally overlooked aspects of the Protestant Reformation was the renewed emphasis on general adult religious education. During the Middle Ages, monasteries and great universities had emerged as centers of learning; but on the local parish level, adult learning had decreased almost to the vanishing

point. The Protestant Reformation reversed this trend. In the churches of the Reformation, an informed laity, well-versed in the Bible and in the confessions and catechisms based on it, was held to be as essential as an informed ministry.¹

The immigration of large number of Protestants to the United States had a great influence upon the adult education movement as it developed in this country.

Malcolm Knowles has divided the adult education movement in the United States into four periods, beginning with Colonial Foundations and antecedents (1600-1779), through the period of national growth (1780-1865), to the period of maturation as a nation (1866-1920), and ending with the period of development of institutions for the education of adults (1921-1961).²

During the colonial period, religious education was the main vehicle of adult education. "The Church was probably the most influential institutional force for the education of adults in the first two centuries of our national life," Knowles observes.³ The main task of religious education during this period was teaching adults how to read so that they could attain salvation through the Holy Scriptures.

¹David J. Ernsberger, A Philosophy of Adult Christian Education (Philadelphia, 1959), p. 13.

²Malcolm S. Knowles, Ed., Handbook of Adult Education in the United States (Chicago, 1960).

³Knowles, 1962, p. 9.

The Sunday School movement in Protestant Christian groups began in the eighteenth century when it was transplanted from England. In 1824, the American Sunday School Union was founded. The mission of this movement was completely doctrinal.⁴

The American Bible Society (1816) and the American Tract Society (1824) exerted considerable influence in this period but were chiefly concerned with the promotion of literacy.

The period, 1886-1920, witnessed the multiplication of adult educational institutions. Religious Protestant education was characterized by indoctrination in the tenets of particular faiths and, on the whole, religious institutions did not experience the kind of dramatic development for the education of adults that characterized other institutions during this period.⁵

In 1872, the Fifth National Convention of Sunday School leaders adopted a plan for International Uniform Sunday School lessons, which became a major influence in the expansion of Sunday Schools and a high degree of uniformity in the content of religious education through Sunday Schools.⁶

Out of the uniform Sunday School lessons came the Chautauqua Movement. This was essentially a training center for Sunday School teachers, and many literary and scientific circles were organized under Church auspices. Bible study was

⁴Knowles, 1962, p. 22.

⁵Knowles, 1962, p. 72-73.

⁶Leo V. Ryan, "Lifelong Learning in Churches and Synagogues," p. 91.

popular, as were lectures, programs, extension courses and summer schools -- all addressed to adults -- were being sponsored as new forms of adult education.

However, it is only since 1921 that the concept of adult Christian education has come to have a more inclusive meaning than simply a reference to the traditional Sunday morning adult Bible class for Protestants. In the 1930's a few pioneers in the field began to point out the inadequacies of the stereotyped adult Bible class as the sole medium of adult religious education. These educators felt that the traditional adult Bible class was not meeting the deeper religious needs of adults. They banded together to form the United Christian Adult Movement in 1938, and this organization played an important part in broadening the scope of adult religious education to include family life education, social education, training of church officers and teachers and adult church membership classes.⁷ But an emphasis on the adult learner in the Protestant church occurred very gradually with only a few of the very largest churches establishing a position of director of church work.

During the 1940's and 50's national boards of various Protestant churches began to produce an ever-growing flood of resource and study materials in an effort to get away from the uniform lesson approach. Two such examples

⁷Ernsberger, p. 14.

are the Presbyterian Christian Faith and Life curriculum, and the Seabury curriculum of the Episcopal Church.⁸

Methods of teaching adults rather than content became the major focus of adult education in the Protestant church beginning in the 1950's. "It was the discovery of the importance of 'method' in adult religious education which caused many new changes in religious educational philosophy."⁹

This Historical Role of the Synagogues
in the American Adult
Education Movement

Adult education has always been an important part of Jewish tradition since knowledge of the Torah was an essential aspect of Judaism. The first appearance of American adult education under Jewish influence was in the period 1780-1865. Knowles notes that, "Perhaps one of the most important developments in this period in adult education in religious institutions was the emergence of Reformed Judaism."¹⁰

During the period of national growth (1866-1920), synagogues pioneered the development of highly intellectual

⁸Ibid., p. 14-15.

⁹Edward R. Miller, "Adult Education in Religious Institutions," Handbook of Adult Education in the United States, edited by Knowles, Malcolm S. p. 356.

¹⁰Knowles, 1960, p. 12.

public forums. The Sinai Temple in Chicago launced its first series of lectures in 1914, and rapidly gained a reputation as a champion of free speech in the Chicago area.¹¹

By the 1960's there tended to be an agreement among all types of synagogues that Jewish adult education should be concerned with four basic aims: (1) psychological reassurance for the individual Jew, (2) fostering an intellectual loyalty to the Jewish community, (3) restoration of the traditional Jewish ideal of "learning for its own sake," and (4) drawing members closer to their synagogues and making prayer and worship a significant part of their lives.¹²

Adult education programming varied according to the stance of the sponsoring synagogue. Orthodox congregations favored the classroom. Reform temples leaned toward large meetings, lectures, and debates. Conservative synagogues mixed the two.

Development of adult education came slowly and adult education lacked status, budgets and professional staff. There were limitations, especially the absence of any real sense of adult learning, inadequacy of training in adult education on the part of rabbis or lay leaders, confusion about curriculum and frequent lack of relevance.

¹¹Knowles, 1962, p. 64.

¹²Ibid., p. 149.

¹³Leon Feldman and Lily Edelman, "Jewish Approaches and Problems," Adult Leadership, Vol. VII, No. 2 February, 1959, p. 238.

Samuel I. Cohen conducted a major study of adult Jewish education in 1962. He identified critical needs in staffing, financing, educational methodology, program evaluation, formulation of objectives and the need for development of a unified field.¹⁴ The results of his study prompted the first National Conference on Adult Jewish Education in 1965.

The Historical Role of the Roman Catholic
Church in the American Adult
Education Movement

The chief instruments for the education of adults in the Roman Catholic Church have been the pulpit and the liturgy. However, the development of other opportunities for adult learning can be found.

The earliest form of discreet adult educational activity operated by Catholics was the reading circles that were often founded in connection with parish libraries. One example is the New York City Catholic Library Association established in 1854. By 1860, this Association had a historical section, a debating club and a library of over 1,000 volumes. From 1885-1900, the size of the Reading Circle movement grew and in 1899 was formally organized into

¹⁴Samuel I. Cohen, "History of Adult Jewish Education in Four National Jewish Organizations" (Doctoral thesis, New York: Yeshiva University), 1967.

the Reading Circle Union.¹⁵

In 1892, the Catholic University of America established a summer school to

enable those whose occupation did not allow them to attend the university course regularly to derive as much benefit as those who attended the regular university. It aimed to arouse in the minds of its students a thinking spirit and an abiding interest in profound questions, mundane and metaphysical, which dealt with man's past, present and future.¹⁶

Knowles identifies World War I and the establishment of the National Catholic War Council (later renamed the National Catholic Welfare Conference) as responsible for producing one of the major innovations in Catholic adult education.¹⁷ The Council ceased as a war agency and became a permanent organization to serve as the official agency of the Roman Catholic Church in the United States for promoting broad religious, educational and social interests of the church. The program of publication, aid to immigrants, and the sponsorships of lay organizations launched the church into the field of adult education.

But the activities operated among Catholic adults were not united in any specific way to the movement for adult education in the nation itself. Some Catholic educators saw the movement towards increased adult education in American society and felt they should somehow be

¹⁵Malcolm MacLellan, The Catholic Church and Adult Education, Vol. VIII. No. 5 (Washington, D.C., 1935), p. 20.

¹⁶Ibid., p. 23.

¹⁷Knowles, 1962, p. 148.

identified with that effort nationally.

The first discussion of religious institutions and organizations as separate agencies in adult education, and of Catholic adult education programs appears in the 1948 edition of the Handbook of Adult Education in the United States.

In 1958, a commission for adult education was formed at the annual Catholic Education Association meeting.

The initial activities were described as follows:

It immediately launched several projects designed to assemble current information about Catholic adult education (A Handbook of Catholic Adult Education), improve communications among Catholic adult educators (annual conference) and between Catholic and other adult educators (participation in the Religious Education Section of the AEA); and upgrade the skills of Catholic adult educators (summer workshops and leadership training schools).¹⁸

In 1958, Sebastian Miklas observed that "as far as Catholics are concerned, adult education is in its infancy. There is a notable dearth of literature on this subject."¹⁹ Seven years later Russell Barta said, "in terms of the total amount of adult education going on in the country. . . . we do not have an adult education movement which would in any way compare with a national movement."²⁰

¹⁸Sister Jerome Keeler, OSB, "Catholic Approaches and Problems," Adult Leadership, Vol. VII, No. 2 (February, 1959), p. 236.

¹⁹Sebastian Miklas, Principles and Problems of Catholic Adult Education (Washington, D.C., 1959), p. iii.

²⁰Russell Barta, "Catholic Adult Education: Is It Worthwhile?" U.S. Catholic, Vol XXI, No. 3 (July, 1965), p. 35.

This tendency might still be the situation except for the tremendous impact of Vatican II. A major concern expressed by Vatican II about adult education is that it is necessary for all people of all ages in accordance with their circumstances of life. Therefore the total teaching mission of the church has been expanded to include basic education, leadership training, vocational education, opinion formation, community organization and the training of experts.²¹

The Changing Role of Churches and
Synagogues in the Adult
Education Movement

"Religious organizations not long ago constituted the largest category of participation in the field of adult education."²² Knowles estimated that 15,500,000 adults participated in adult education activities in religious institutions during 1955.²³

Johnstone and Rivera identified the relative importance of various adult education efforts by identifying the number of courses attended at different sponsoring

²¹"The Church's Expanding Role in Adult Education," United States Catholic Conference, Washington, D.C., October, 1972, p. 6-7.

²²Kenneth Stokes, "Religious Institutions," In Robert Smith, George F. Aker and J.D. Kidd (eds.), Handbook of Adult Education in the United States (New York: 1970), p. 353.

²³Knowles, 1962, p. 145.

institutions. Based on interviews in 11,957 households in 1961-62, they rated churches and synagogues first on their list of sponsoring institutions with 692 courses reported and 3,260,000 persons attending classes, lectures, talks or discussion groups.²⁴

During 1969 the National Center for Education Statistics of the United States Office of Education conducted a research project designed to examine the involvement of American adults in educational activities. Of over 20,000,000 courses reported in the survey, 681,000 were in the broad category of religion.²⁵

Therefore, in terms of total numbers of participants and numbers of classes, religious adult education is a major vehicle for adult education in the United States. However, according to Paul Bergevin and John McKinley the religious education programs have some problems to overcome before they can truly become a viable contributor to the field of adult education and lifelong learning.

Identified Problems in the Area of Adult Religious Education

In 1952, Bergevin and McKinley conducted extensive research into the purposes, goals and design of religious

²⁴John W.C. Johnstone and Ramon Rivera, Volunteers for Learning: A Study of the Education Pursuits of American Adults. (Chicago, 1965), p. 61

²⁵Imogene E. Okes, "Participation in Adult Education In 1969," Office of Education, Washington, D.C., 1971.

education for adults. They summarized their findings by identifying the problems and the needs as follows:

THE PROBLEM	THE NEED
1. Inadequate understanding of the adult as learner.	1. Opportunities for lay and clergy to understand better the problems and principles of adult learning.
2. Timidity and fear.	2. Freedom of expression.
3. Training for leadership only.	3. Training in both leadership and other kinds of responsible participation.
4. Prescribed needs: <ul style="list-style-type: none"> a. Extremely centralized planning b. Jargon, unrelated information 	4. Beginning with needs learners recognize. <ul style="list-style-type: none"> a. Let participants help determine the program b. Have opportunities for learners to relate information to experience.
5. Goals seldom shared or understood by participants and seldom used by planners.	5. Clear, shared goals which planners use to give direction to programs.
6. Token evaluation, made by administration.	6. Organized evaluation by both participants and administrators.
7. Preoccupation with subject matter.	7. Balance between content and process.
8. Use of inadequate educational methods.	8. Training in the use of various appropriate methods. ²⁶

From their study, Bergevin and McKinley developed the Indiana Plan for adult religious education which sought to

²⁶Paul Bergevin and John McKinley, Design for Adult Education in the Church. Leabury Press: Greenwich, Conn., 1958, p. xxviii.

help churches do a better job of educating adults.

Speaking of the Indiana Plan, Bergevin said:

The Indiana Plan attempts to help us to act as well as acquire the needed background of academic learning. First we learned that we must have a specific goal which is constantly before us, and our efforts should be directed toward the attaining of that goal. By carefully establishing recognizable objectives at the start of our learning adventure we are, at the same time, establishing criteria which we later use to evaluate our efforts.²⁷

The problem of establishing specific goals for adult religious education programs is widespread. In 1972, the Roman Catholic Church did an extensive study on adult religious education. One part of the study focused on ideas for setting goals used by Protestant Churches, and the importance of setting goals and objectives.

One denomination's national goals include evaluation of adult curriculum, study of adult rooms and equipment, reaching unreached adults, discovering competent leadership, leadership training, organizing new classes and groups and planning special family programs. ²⁸

On a national level, denominations currently doing in-depth research to improve adult religious education include: American Baptist Convention, Church of the Nazarene, Methodist, Presbyterian, Anglican Church of Canada, Greek Orthodox Church, Church of Jesus Christ of Latter Day Saints and Selected Negro Baptist Churches

²⁷Paul Bergevin, "Religious Education for Adults" from The Future Course of Christian Adult Education, edited by Lawrence Little. University of Pittsburg Press, 1959, p. 130.

²⁸"The Church's Expanding Role in Adult Education," p. 4.

in South Carolina and in Southern Baptist Congregations.²⁹

The importance of having goals and objectives cannot be overemphasized. At the conference on the future of Christian Adult Education Knowles said, "Until the institutions' objectives become matched with the students' objectives, he is not going to learn what the institution wants him to learn."³⁰

What is the objective of adults who choose programs in religious education? In 1962, Sheffield prepared a list of 58 reasons why adults said they participated in a wide range of educational activities. The main reason given for participating in adult religious education was "the desire to reach a religious goal."³¹

Speaking at the conference on the Future of Christian Adult Education, Joy Elmer Morgan summed up a panel discussion on "What Should be the Objectives for Adult Religious Education":

In learning there are four simple, fundamental factors. Without them you can get nowhere. The first one is motive or purpose. The second is ability. The third is method and the fourth is effort. But first and foremost you must establish the purpose. Now the greatest challenge that ever faced the church was to teach people to learn. And the biggest thing we can do for them is to do what we have tried to do for nineteen hundred years,

³⁰Malcolm Knowles, "What Should Be the Objectives of Adult Education?" from The Future Course of Christian Adult Education. University of Pittsburgh Press, 1959, Edited by Lawrence Little, p. 113.

³¹Sherman Sheffield, "The Orientations of Adult Continuing Learners" (unpub. Ph.D. dissertation, Chicago, 1962).

to attach importance to goodness as a basic fact of life. We need to attach importance to intelligence as a part of goodness. Next to faith in God, and indeed as a part of faith in God, we must teach man to want to develop the greatest gift that God gave him, a mind that is capable of infinitive cultivation. 32

Another problem in adult religious education is the development of curricula to meet the needs of today's adults.

Despite proposals from interdenominational organizations, actual practice in adult education has tended to retain most of its now almost century-old patterns. In too many local churches the adult curriculum is little more than traditional Bible study. 33

When uniform lessons were adopted in 1872 in the Protestant churches, less than 10 percent of adults had attended high school.³⁴ Today a significant percentage of adults have attended college, this necessitates a change in the content and process of adult religious education.

Taylor identifies five areas for improvement in adult religious education curriculum:

(1) Start with people where they are, learning takes place most effectively when it is related to the real-life needs, problems and experiences of the learner. Consider adult life cycles.

(2) The principle of individual differences is as valid for adult religious education as any other educational program. . . consider differing abilities.

³²Joy Elmer Morgan, "What Should be the Objectives of Adult Religious Education?" from The Future Course of Christian Adult Education, p. 124.

³³Marvin Taylor, "Toward Better Adult Curricula," from The Future Course of Christian Adult Education, p. 219.

³⁴Ibid., p. 220.

(3) Activity is a necessary element in adult religious education -- take the laboratory approach rather than the library approach.

(4) Effectiveness in Christian nurture is related inversely to the size of the group. . . keep groups small.

(5) The curriculum must assist parents in becoming more effective teachers of religious. 35

The Future of Adult Religious Education

The general area of adult education has been influenced in recent years by new theories in the area of human development. Piaget theories on the stages of development in children have now been expanded into the idea that human development does not stop with adulthood, but that adulthood has life cycles of its own. Two examples are Gail Sheehy's book Passages and the theories of moral development of Lawrence Kohlberg.

These theories on human development have recently been incorporated into the area of religious education, especially in the area of faith development. "Faith involves belief, at least some minimum of belief, but it means much more than that: it involves commitment, trust, basic self-acceptance and self-understanding."³⁶

From the early beginnings of Christianity, theologians have tried to define faith and understand how it can be achieved. Historically, the problem has been the conflict between faith and reason. There have been

³⁵Ibid., p. 222-225.

³⁶Monk, et. al., p. 274.

four schools of thought on this relationship.³⁷

(1) Reason rejecting faith -- In this process reason seeks evidence for God's existence, but in the absence of evidence for God's existence, atheism becomes obligatory. (2) Reason embracing faith -- Reason includes the

way of faith. This philosophy culminates in Immanuel Kant's attempt to confine religion within the limits of reason alone. (3) Faith rejecting reason -- This philosophy is a reaction to reason suppressing faith, therefore reason was negated altogether. Martin Luther called reason "God's enemy" and stated, ". . . in spiritual matters human reasoning certainly is not in order."

(4) Faith embracing reason -- This is the classic Christian answer to the conflict between faith and reason. St. Augustine dealt with this conflict at length and felt every philosophy must follow the lead of a faith principle to give valid meaning to existence. He describes the relationship of faith and reason as this: "Understanding is the reward of faith. Therefore seek not to understand that thou mayest believe, but believe that thou mayest understand."³⁸

How faith is achieved will be influenced by one's philosophy about the nature of faith and its relationship to reason. For instance, if one rejects reason altogether, then faith is a gift given through revelation.

³⁷Ibid., p. 275-278.

³⁸Monk, et. al., p. 248.

The idea of faith as a developmental process is a recent idea in the area of religion and religious education.

In general, what happens is the same as the development of an individual into an adult. If in matters of faith he does not grow out of his childhood ideas, those ideas become childish. . . . A faith which shirks the question of understanding is not real faith. This is evident in the yoking of faith with fear. A fearfulness, which contradicts faith, is an ominous modern symptom of Christianity. 39

John Westerhoff has developed a theory of faith development in young adults. He has identified four styles of faith (faith understood as a way of behaving): (1) Experienced faith, (2) affiliative faith, (3) searching faith and (4) owned faith. 40

Experienced faith is dominant in childhood as the child learns through touch and experience to trust his parents, the world and God. During adolescence the individual depends on identify from affiliation with the community of which he is a part. This is affiliative faith.

The late teens -- early twenties are a period of searching faith. The individual may begin to question and experiment with new ideas. It is not uncommon for young adults to break away from a traditional religious organization during this period. Owned faith is reached

³⁹Gerhard Ebeling, The Nature of Faith Tr. Ronald Smith (Philadelphia, 1961), p. 17-18.

⁴⁰Robert T. Gribbon (ed.), The Problem of Faith Development in Young Adults, (New York, 1977), p. 14.

when the individual embraces ideas which he can personally "own".

Westerhoff describes this process as one of dependence to independence to interdependence. This is not to say that the process is always complete. During the period of searching faith the individual may completely "drop out" of religion altogether, or may return to a dependent type of faith.

Influenced by the work of Piaget and Kohlberg, James Fowler has developed what he calls the stages of faith development. Fowler defines faith as:

A person's or a community's way-of-being-in-relation to an ultimate environment. . . Faith is an active or dynamic phenomenon. A verb, not a noun, faith is a way-of-being-in-relation -- a stance, a way of moving into and giving form and coherence to life. . . Faith is a primary motivating power in the journey of the self. It plays a central role in shaping the responses a person will make in and against the force-field of his or her life. Faith then, is a core element in one's character or personality. 41

One important difference in Fowler's theory of faith development and Piaget's theories, is that Fowler does not adopt the Piagetian theoretical separation of cognition and affection, of reason and emotion. "Faith is a structured set of operations in which cognition and affection are inextricably bound together. In faith, the rational and the 'passional' are fused."⁴²

⁴¹James Fowler and Sam Keen, Life Maps: Conversations on the Journey of Faith (Waco, Texas, 1978), p. 24-25.

⁴²Ibid., p. 42

Faith development, as described by Fowler in his book Life Maps, is pluralistic, but recently Fowler expanded upon the idea of faith as it related specifically to the Christian religious tradition:

Faith is a human universal. . .the process of becoming Christian means the conversion of my human faith in the direction of a faith in God mediated by Jesus Christ. . .It has always been the task of the Christian church to sponsor, encourage and challenge us, through the work of the spirit, to make that kind of transformation. We may have decisive singular events or experiences in that process of conversion; dramatic moments in which our heart are really centered in a new direction through an encounter with Christ. It is however, my conviction that even though there are those kinds of moments, our conversion from human faith to Christian faith is an ongoing process. It is not something that happens once and for all and is finished, but it happens and it happens and that is part of what excites me when I think about a church that might take adult stages of faith seriously. 43

The use of the theories of faith development in adult religious education is just beginning to be explored.

Summary

Religious adult education has expanded as a specialized segment of adult education. Common origins and common goals provide parallels in Protestant, Roman Catholic and Jewish educational offerings. Activities must be undertaken before lifelong learning in churches and synagogues reach the desired degree of acceptance,

⁴³James Fowler, untitled article, Faith Journey Journal, (September, 1979), p. 3.

professionalism and institutionalization and integration with the general adult education movement. To meet this goal, change, adaptability, and deinstitutionalizing rigid approaches, along with better training, more research, and more individualized and personalized approaches are felt to be some of the major challenges facing adult religious education.⁴⁴

Churches of many denominations have developed and continue to experiment with a variety of forms of adult involvement in the process of learning and doing. In addition, there is an observable trend toward informal adult learning. Many congregations have begun encouraging professional ministries of educational leadership. These directors of adult religious education have a role distinct from that of the pastors and have led the way to considerable experimentation.⁴⁵

⁴⁴"The Church's Expanding Role in Adult Education," p. 5.

⁴⁵Ibid., p. 5.

CHAPTER III

METHODOLOGY

The purpose of this study was to obtain information about the extent, variety and purposes of adult religious education in Roman Catholic and Protestant churches and Jewish synagogues in Tulsa, Oklahoma. To achieve the purpose, four steps were followed: (1) Preparation of list of all Tulsa churches and synagogues, (2) Development of the questionnaire, (3) Collection of the data, and (4) Analysis of the data.

Research Objectives

The following research objectives were formulated to provide a focus for the systematic investigation of adult religious education programs in Tulsa, Oklahoma:

1. Identify adult religious education programs available through Tulsa, Oklahoma congregations.
2. Determine leadership responsibility for adult religious education programs in Tulsa congregations.
3. Examine record-keeping procedures in terms of numbers of participants in adult religious education programs.

4. Determine percentage of congregations which request participant evaluations of programs.
5. Determine the number of congregations with definitive goals for their adult religious education programs.
6. Compare particular religious traditions and their response to the idea of education as a means of faith development.

Determination of Inclusive List of Tulsa Churches and Synagogues

The sources used to identify Tulsa area churches for the mailing list were the Tulsa Church Directory and the Tulsa Metropolitan Ministry's pastoral mailing list. The Tulsa Church Directory 1979-80, is published independently by Brenda and Ron Merkeley and includes an up-to-date list of all Tulsa area churches and synagogues. The Tulsa Metropolitan Ministry's pastoral mailing list includes all pastors in the Tulsa area as determined by listings in the Yellow Pages, Church Organizations, and referrals and is updated by newspaper articles about newly formed congregations. The total number of churches and synagogues identified was 402.

The Survey Form

The survey form was developed to acquire basic information about adult religious education programs

in Tulsa congregations. Questions were developed to determine the size of the congregations, staffing patterns for adult education programs, use of facilities, evaluation and record-keeping procedures and to identify congregations which have developed goals for their programs.

One specific question was developed to determine the variety of adult religious education programs available. Program offerings were basically divided into four classes: (1) Biblical studies, (2) Denominational church dogma, doctrine, organization or administration (3) Ethics, morality or Judeo-Christian values and, (4) Secular subjects.

Also incorporated into the survey form were two optional questions to determine the congregation's basic doctrine and its attitude toward education as a means of developing faith.

The survey was mailed to the pastors for their completion and return by mail.

Analysis of the Data

Descriptive statistics were used to analyze participant responses. The analysis of the study data was based on the six research objectives that served as the focus for this investigation.

CHAPTER IV

FINDINGS AND ANALYSIS

The purpose of this study was to survey and describe various adult religious education programs in Tulsa, Oklahoma. The data for this study were obtained through a mail survey to all Tulsa churches and synagogues. The survey form included nine questions and two optional questions.

Study Participants

There were 113 respondents to the survey instrument. All respondents were members of congregations in Tulsa, Oklahoma. Table I shows the distribution of respondents by the size of congregation. Congregations varied in size from 34 to 4,400. The size of the congregation was determined by the first question on the survey form.

Table II contains the distribution of respondents by denomination and the percentage of respondents based on the total number of congregations of each denomination in Tulsa, Oklahoma.

A total of 402 survey forms were mailed and 119 forms were returned. Of the 119 returned, six were

returned improperly completed and could not be used in the analysis. Therefore, the total number of respondents in the analysis was 113. Twenty-nine percent of all congregations in Tulsa, Oklahoma, participated in this study.

TABLE I
DISTRIBUTION OF STUDY RESPONDENTS
BY SIZE OF CONGREGATION

Number of Members	Number of Respondents
0-100	8
100-200	20
200-300	13
300-400	16
400-500	9
500-600	7
600-700	8
700-800	2
800-900	5
900-1500	8
1500-2000	7
2000-3000	4
3000, and over	6
Total	113

TABLE II
DISTRIBUTION OF STUDY RESPONDENTS BY DENOMINATION

Denomination	Total No. of churches in denomination	No. of Respondents	Percent
Assembly of God	26	4	15
Baptist, Free Will	19	4	21
Baptist, General	3	1	33
Baptist, National	40	2	5
Baptist, Southern	61	16	26
Bible	5	2	40
Catholic, Orthodox	2	1	50
Catholic, Roman	15	9	60
Christian	14	10	71
Christian Science	6	2	33
Church of Christ	22	5	22
Church of God	20	2	10
Church of the Nazarene	9	1	11
Episcopal	9	4	44
Foursquare Gospel	2	1	50
Friends	1	1	100
Latter Day Saints	6	1	16
Lutheran	10	8	80
Mennonite Brethren	1	1	100
Methodist, United	31	14	45
Presbyterian, Orthodox	1	1	100

TABLE II (Continued)

Denomination	Total No. of churches in denomination	No. of Respondents	Percent
Presbyterian, United	11	9	81
Unitarian	2	1	50
United Church of Christ	1	1	100
Unaffiliated	24	12	50
Total	341*	113	

* The total does not reflect the entire 402 congregations in Tulsa, because some denominations did not have any respondents.

Analysis of Staffing Patterns for Adult Education Programs

The survey form asked: (1) Do you have a full-time person in charge of adult/continuing education? (2) Do you have a part-time staff person? and, (3) If you have neither a full-time or part-time staff person, who has responsibility for adult education in your congregation? Table III contains the responses to this question.

Twenty-three percent of the congregations reported having a full-time staff person in charge of adult/continuing education with 21 percent reporting a part-time

staff person.

TABLE III
STAFFING PATTERNS FOR ADULT RELIGIOUS
EDUCATION PROGRAMS

Person Responsible for adult education	No. of Responses	Percent
Full-time Staff Person	27	23
Part-time Staff Person	24	21
Pastor	24	21
Lay Christian Education Committee	13	11
Church Board of Directors	5	4
Sunday School Superintendent	5	4
Elected Education Director	4	3
Individual Lay Person	5	4
Deacons	3	2.6
Adult Coordinator of Education Council	2	1.8
Chairman, Adult Education Committee	1	.9

Of those without a staff person, the most frequently reported person responsible for adult education programs was the pastor. The pastor was listed 24 times or in 22 percent of the congregations. In 13 of the congregations

(11 percent) a lay Christian education committee was responsible. The Church Board of Directors assumed responsibility in five congregations (four percent) and the Sunday School Superintendent was listed as responsible in five congregations (four percent). An elected education director was in charge of adult education in four congregations (three percent) and an individual lay person (not elected) assumed responsibility in five churches (four percent).

Three congregations reported the deacons as responsible for adult education (2.6 percent) and an adult coordinator of the education council was listed by two congregations (1.8 percent). One congregation had an Adult Education Committee and the chairman of that committee assumed responsibility for the adult education programs.

Analysis of Programs Offered in the Area of Adult Religious Education

Six different types of adult religious education programs were identified through research of current practices in adult religious education curriculum.² They are: (1) Biblical study, (2) Church school (Sunday School), (3) Programs for adults as parents, (4) Classes on dogma,

²James R. Schaefer, Program Planning for Adult Christian Education (New York, 1972).

doctrine, organization and administration of particular religious tradition, (5) Ecumenical educational programs including the study of non-Judeo Christian tradition and, (6) Secular classes.

Survey participants were asked to circle all programs which are offered through their congregation. These results are contained in Table IV.

TABLE IV
PROGRAMS OFFERED IN ADULT RELIGIOUS EDUCATION

Program	No. of Respondents	Percent
Biblical study	106	93.8
Church school/ Sunday School	104	92
Classes for adults as Parents	46	40.7
Classes on dogma, doctrine, organization and administration of particular tradition	82	72.5
Ecumenical Education Programs	28	24.7
Secular Classes	34	30

The most popular program in terms of number of con-

gregations participating was Biblical study. There were 106 churches in Tulsa which offered this program (93.8 percent). Church school (Sunday School), was sponsored by 104 congregations (92 percent). Eighty-two congregations reported having classes on dogma, doctrine and organization and administration of their particular tradition (72.5 percent). Classes for adults as parents were found in 46 congregations (40.7 percent).

Secular classes were sponsored by 34 churches (30 percent). Only 28 congregations reported having ecumenical education programs (24.7 percent). Other programs listed by congregations were teacher/leadership training, adult forums, forums on social issues, retreats and programs for the deaf.

Analysis of the Location Where Adult
Religious Education Programs
Are Held

Participants were asked if all programs were held in the church facilities. If not, they were requested to give the location of the programs. Eighty-four respondents said that all programs were held at the church (74.3 percent).

Of those who reported classes away from the church (29 congregations), 23 reported programs in individual homes, four listed camps or retreats, classes in senior citizens homes were sponsored by two congregations and

two congregations held classes at other churches. The results of this question may be found in Table V.

TABLE V
LOCATION OF ADULT RELIGIOUS
EDUCATION PROGRAMS

Place	No. of Respondents	Percent
All Programs Held at Church	84	74.3
Some Programs Held Away from Church	29	25.6
In Homes	23	
Camps or Retreats	4	
Other Churches	2	
Senior Citizens Homes	2	

Analysis of Record Keeping on Numbers of
Participants in Adult Religious
Education Programs

Participants in the study were asked if they kept records on the number of people who participated in their adult education programs. Eighty-five congregations (75 percent) reported keeping records and 28 (25 percent)

did not keep any records. The results of this question are in Table VI.

TABLE VI
RECORD KEEPING PROCEDURES BY CONGREGATIONS

Do you Keep Records of the Number of Persons Participating in Adult Religious Education Programs?

Response	No. of Respondents	Percent
Yes	85	75
No	28	25

Analysis of Evaluations Requested From
Participants in Adult Religious
Education Programs

The survey questionnaire asked participants to indicate whether adults participating in their programs were requested to evaluate the programs. Forty-four congregations said evaluations were always done, 48 said evaluations were not done, and 21 congregations said evaluations were sometimes done. The responses to this question are presented in Table VII.

TABLE VII
DO PARTICIPANTS DO EVALUATIONS OF ADULT PROGRAMS?

Response	No. of Respondents	Percent
Yes	44	38.9
No	48	42.4
Sometimes	21	18.5

Analysis of Congregations with Written
Goals for Adult Religious
Education Programs

One objective of the survey questionnaire was to determine how many congregations had a written plan or goal for adult religious education. Of those surveyed, 39 (34.5 percent) said they had a written program. Seventy-four congregations (65.4 percent) reported that they did not have any written plan. These results are presented in Table VIII. Six congregations who did not have a written goal reported that they were in the process of developing a written plan, and one congregation listed a written plan as a "definite need and a pastoral goal."

TABLE VIII

DOES YOUR CONGREGATION HAVE A WRITTEN PLAN
OR GOAL FOR ADULT RELIGIOUS EDUCATION?

Response	No. of Respondents	Percent
Yes	39	34.5
No	74	65.4

Analysis of Changes Proposed in
Congregations for Adult
Education Programs

Congregations participating in the survey were asked if changes were being planned and if so, what changes were being proposed in the area of adult religious education. Forty-four of the congregations reported that changes were anticipated. Table IX shows the changes reported and their frequency.

The most prevalent change proposed was an expansion of program offerings in adult education. This was reported in 20 congregations. Of those, specific programs to be added were: Bible study classes in four congregations; parenting and family classes in three churches; programs for senior citizens in two churches; classes for adult singles and young married in two congregations;

secular classes in two churches; ecumenical classes in one congregation and; intergenerational classes in one church.

TABLE IX
CHANGES PROPOSED IN ADULT RELIGIOUS
EDUCATION PROGRAMS

Change Proposed	No. of Respondents
Expand Program Offerings	20
Continuing Reevaluation and Change as Necessary	10
Improve Training for Adult Leaders	5
Add Personnel	4
Revise Materials Used	3
Reorganize Classes -- Divide By Interest rather than Age	2
Participate with other Educational Groups Outside of the Church	1
Use Tapes to Record Materials for Shut-ins	1

Ten congregations indicated they were constantly in the process of reevaluation and changed according to the needs of the congregation. Five congregations proposed

to upgrade and improve training for leaders of adult classes.

Adding more personnel was listed by four churches as a future change. Three respondents in the study said they were in the process of revising the materials used in adult religious programs.

Two congregations said they were planning to reorganize adult classes by interest rather than by age. One church plans to offer programs through an agency outside of the church and one congregation was making tapes for use by shut-ins. Five congregations stated they were in the process of a major evaluation period and did not know what changes would occur but that there would be major changes in the future.

Analysis and Comparison of Religious
Tradition and Education as a Means
to the Development of Faith

Two optional questions were included on the survey form. The first asked the respondent to identify the congregation's doctrine as either fundamentalist, conservative, neo-orthodox or liberal. These categories of doctrine are standard and no explanation was determined to be necessary.

The last question asked respondents to answer the question: Does your particular congregation's tradition believe that faith can be developed through education?

There were 101 responses to the optional questions. The results of this data can be found in Table X and Table XI.

Of the 101 congregations responding to the question, eight (7.9 percent) did not think faith could be developed through education. Sixty-six congregations said yes (65.3 percent), and 20 congregations answered yes, but with qualifications (19.8 percent). Seven congregations were unable to answer yes or no (6.9 percent).

When grouped by doctrine, 58.3 percent of those congregations identified as fundamentalist said faith could be developed through education. Eleven and a half percent of the fundamentalist congregations answered the question no. Twenty five percent of the fundamentalist churches said yes, but with qualification and one church was unable to answer yes or no.

The qualifications given by the fundamentalist congregations included these responses: "It is not education alone that causes a person to develop saving faith...he must be brought to saving faith by the conviction of the Holy Spirit"; "Faith cometh by hearing and hearing by the Word of God (Romans 10:17); "Developed yes, but not birthed"; and three congregations said that faith could be developed through education only if the education is the Bible.

There were 41 congregations identified as conservative. Of those, 29 answered the question yes (70.7 percent);

three answered no (7.3 percent); one was unable to answer yes or no (2.4 percent) and nine answered yes with qualifications (21.9 percent).

TABLE X
CAN FAITH BE DEVELOPED THROUGH EDUCATION?

Response	No. of Respondents	Percent
No	8	7.8
Yes	66	65.3
Yes, with Qualifications	20	19.8
Unable to Answer yes or no	7	6.9

TABLE XI
COMPARISON OF DOCTRINE AND ATTITUDE
TO EDUCATION AS MEANS OF
FAITH DEVELOPMENT

Doctrine	Total No.	Yes	No	Qualified Yes	Unable to answer
Fundamentalist	24	14	3	6	1
Conservative	41	29	3	9	1
Neo-Orthodox	22	15	1	3	3
Liberal	14	8	1	3	2

Four of those congregations who answered yes with qualifications cited Romans 10:17, "Faith cometh from hearing and hearing by the Word of God". Another stated, "Faith is not increased by intellectual attainment. However, knowledge is a tool that faith can use. Also understanding of the universe helps us to understand the character of God." Other comments were: "Faith is initiated through Baptism and then further developed through education"; "If education is more than book learning"; "Yes, to the degree that the Holy Spirit works to create and preserve and strengthen faith through the means of Grace."

There were 22 congregations identified as neo-orthodox. Of those, 15 answered yes (68.1 percent); one answered no (4.5 percent); three were unable to answer (13.6 percent), and three said yes with qualifications (13.6 percent).

One qualification by a neo-orthodox congregation was the quotation from Romans 10:17. Another said faith can be developed through education plus a life of prayer and involvement in the Christian community.

Another stated:

Faith as a noun meaning set of beliefs or doctrine, the answer is yes. It can be developed or enhanced by education. Faith as a verb. . . or as 'trust' relationship of man to God. . .no. This type of relationship is placed in our life by God's Holy Spirit.

There were 14 churches identified as liberal. Of those, eight answered yes (57.1 percent); one answered no (12.5 percent); two were unable to answer (14.2 percent)

and three said yes with qualifications (21.4 percent).

The qualifications included: (1) "Education in itself is not enough, decision is a factor," (2) "We do not teach faith, we enrich it," and (3) "Our faith is enhanced by the education process. It helps us understand what we say we believe."

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary of Findings

In this study, survey questionnaires were sent to the 402 identified congregations in Tulsa, Oklahoma. There were 11 questions which covered the staffing patterns for adult religious education, types of programs offered, facilities used for adult education programs, record-keeping procedures, the use of participant evaluations, future plans in the congregations, and whether the church had a written goal for adult education programs. Also included was an optional set of questions regarding the congregations' doctrine and attitude toward education as a means of developing faith.

One hundred and thirteen Tulsa congregations were surveyed through the use of a response form. The following is a summary of the findings based on the research objectives developed for this study.

There were six identified types of adult religious education programs. The most widespread programs were Biblical study in 106 congregations (93.8 percent) and church school in 104 congregations (92 percent). Classes

on dogma, doctrine, organization and administration of particular religious traditions were offered in 79 congregations (73.1 percent).

Forty-six congregations had classes for adults as parents (40.7 percent). Secular classes were offered in 34 churches (30 percent). Ecumenical classes were offered at 28 congregations (24.7 percent).

Of the 113 congregations surveyed, 27 had a full-time staff person in charge of adult education. Twenty four churches had a part-time staff person. Of those which did not have a staff person, the person listed most frequently as being in charge of adult religious education was the pastor (in 24 congregations). Also listed were a Lay Christian Education Committee (13 times); Church Board of Directors (5 times); Sunday school superintendent (5 times); elected education director (4 times); individual lay person (4 times); Deacons (3 times); Adult Coordinator of Education Council (2 times); and the chairman of the Adult Education Committee (1 time).

Eighty-five congregations responded that they kept records of the number of persons participating in adult religious education programs (75 percent); while 28 congregations said they did not keep records (25 percent).

Evaluations by participants were done in 44 congregations (38.9 percent). Forty-eight churches did not do evaluations (42.4 percent); and 21 said they sometimes did evaluations (18.5 percent).

When asked if their congregation had a written plan or goal for adult religious education, 39 churches said yes, (34.5 percent), while 74 churches said they did not have any written goals (65.4 percent).

Of the 101 congregations that responded to the optional question regarding education as a means of faith development, 66 said faith can be developed through education (65.3 percent). Twenty responded yes, with qualifications (19.8 percent). Eight congregations did not believe faith could be developed through education (7.9 percent), and seven were unable to answer yes or no (6.9 percent).

Conclusions

A majority of the churches responding to the survey did not have a staff person in charge of adult religious education. This may be a liability in the administration of adult education programs.

Records are kept by 75 percent of the churches on the number of participants in their programs, but only 38.8 percent request evaluations by participants in classes. This indicates that time is found for record-keeping on numbers but emphasis is not placed on participant evaluations.

The most notable deficiency is, however, the small percentage of congregations which have a written goal or plan for adult religious education. Only 34.5 percent

currently have a written plan or set of goals.

Only 7.9 percent of the congregations surveyed thought that faith could not be developed through education, which means that 92.1 percent believe that education does have some effect on faith development. The extent of that effect varies depending upon the particular doctrine of the congregation. Since faith is central to religious education, the idea of education as a means of faith development could be examined by congregations, especially in light of determining goals and purposes for adult religious education.

Recommendations

Based on the findings of this research, the writer suggests the following recommendation:

1. That further studies be conducted in the area of methodology/techniques used in adult religious education programs to determine the effectiveness of the offerings.

2. That efforts be made to improve adult religious education in Tulsa, Oklahoma, by educating the congregations and working with them on the development of goals and purposes for adult religious education. One avenue might be the Tulsa Metropolitan Area Religious Educators (TMARE), which is an interdenominational organization for religious educators.

3. That further studies be done in the area of faith development and its potential uses in adult religious

education.

4. That further studies be done in the area of staffing for adult religious education programs and how the composition of the staff (i.e. education director, pastor, etc.) effects program offerings and the quality of the programs.

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APPENDIX A
RESPONSE FORM

NAME OF CONGREGATION _____

QUESTIONNAIRE

1. How large is your congregation?
Approximate number of members _____
2. Do you have a full time person in charge of adult/
continuing education? Yes _____ No _____

A part-time staff person? Yes _____ No _____
3. If you answered no to the above, who has responsibility
for adult education? _____

4. Which of the following programs do you offer? Circle
all that apply:
 - A. Biblical study
 - B. Church school (on same day as regular religious
service
 - C. Classes for adults as parents, i.e. preparation for
baptism of children, first communion, etc.
 - D. Classes on dogma, doctrine, organization and
administration of your particular religious
tradition
 - E. Ecumenical education programs on other faith trad-
itions (this includes other Christian or Jewish
sects as well as non-Judeo Christian traditions)
 - F. Secular classes, i.e. handicrafts, music, etc.
 - G. Other, please list _____

5. Are all programs held at your church, synagogue or
temple? Yes _____ No _____
If no, where are the classes held? _____

6. Do you keep records on the number of participants in
each of your programs? Yes _____ No _____
7. Do participants do an evaluation of the programs?
Yes _____ No _____
8. Do you have plans for changing your adult-continuing
education program in the future? Yes _____ No _____
If Yes, please list changes proposed. _____

9. Does your congregation have a written set of goals and/or purposes for its adult/continuing education program?

Yes _____ No _____
 (If yes, please send a copy, if possible)

Optional Questions:

10. Is you congregation's doctrine basically: (check one)

Fundamentalist _____

Conservative _____

Neo-Orthodox _____

Liberal _____

11. Does your particular congregation's tradition believe that faith can be developed through education?

Yes _____ No _____

Additional Comments:

APPENDIX B

LETTER OF INTRODUCTION
TO STUDY RESPONDENTS

Linda Rountree
808 South Knoxville
Tulsa, Ok. 74112

Dear Clergy:

I am a graduate student at Oklahoma State University.
I am doing my masters thesis in the area of adult religious
education.

To assist me in my research, would you please fill out the
questionnaire and return in the enclosed stamped envelope.
If you have any questions, please fell free to call.

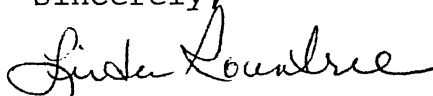
This survey will be sent to all Tulsa area churches and
synagogues. If you would like a copy of the com-
pleted results, please check here:

_____ Yes, please send me a copy.

I appreciate your time and assistance.

PLEASE RETURN BEFORE OCTOBER 24. Thank you.

Sincerely,



Linda Rountree

VITA²

Linda Ellen Rountree

Candidate for the Degree of
Master of Science

Thesis: EXAMINATION OF ADULT RELIGIOUS EDUCATION IN
TULSA, OKLAHOMA

Major Field: Vocational and Technical and Career Education

Biographical:

Personal Date: Born in Oklahoma City, Oklahoma,
November 25, 1951, the daughter of Billy and
Opal Week.

Education: Graduated from U.S. Grant High School,
Oklahoma City, Oklahoma, in May, 1969; attended the
University of Oklahoma at Norman, Oklahoma, from
1969 to 1972, received Bachelor of Arts from the
University of Oklahoma in December, 1972, with a
major in English; engaged in graduate study
at the University of Tulsa, Tulsa, Oklahoma,
from January, 1977 to September, 1977; began
graduate study at Oklahoma State University,
Stillwater, Oklahoma, in September, 1978; completed
requirement for the Master of Science degree in the
Department of Occupational and Adult Education with
an emphasis in Adult and Continuing Education, Dec-
ember, 1979.

Professional Organizations: Member of the Adult
Education Association of the U.S.A., and the
Oklahoma Continuing and Adult Education Associa-
tion.