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An Examination of the Junior Church and Corporate Worship as Methods of Training Children to Worship

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AN EXAMINATION OF THE JUNIOR CHURCH AND CORPORATE WORSHIP
AS METHODS OF TRAINING CHILDREN TO WORSHIP

by

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CHAPTER I
INTRODUCTION

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INTRODUCTION

Today a great deal of discussion is going on among church leaders as to the value of graded worship as a means of training children to worship. This discussion is not new for as early as 1872, the question of graded literature came up. At the turn of the century the public school system began to place greater emphasis on grading and educational psychology. This stimulated a change in religious education from a Sunday School that had everyone in the same room using the same literature to a departmental Sunday School. The departmental Sunday School divided the children into age groups and graded all the literature and activities to their age level. This method of grading began to influence the worship service and the Junior Church became popular. In the over-all picture the departmental Sunday School was established in most American churches. Yet many educators take issue as to the effectiveness of the Junior Church as a method of training children to worship.

I. THE PROBLEM

Statement of the problem. The problem of this study was to examine which method, the Junior Church or corporate worship, was the most effective in training a child to worship. In discussing the best methods of training children to worship, churchmen differ but these two main philosophies emerge; graded worship and unified worship.

Justification of the study. It would seem trite to need to justify any study which would aid in teaching boys and girls to become better Christians. As one examines the material written in this area of training children to worship an abundance of aids and suggestions are revealed. This examination also reveals a lack of books and periodicals which include a critical approach. Secular and religious educators both admit that in spite of the additional methods of grading, fewer young people are interested in attending morning worship services.

Therefore a critical study of methods of teaching children to worship is justified based on the lack of materials with a critical approach, and the importance of worship in the life of the believer.

II. DEFINITIONS

For the purpose of this study, the following terms were defined:

The Child. The child in this research is from the time of birth to twelve years. Child study is divided differently by various authors. In this study the divisions found in the majority of Sunday Schools will be followed.

Worship. Worship basically is an expression of the "worth-ship" of God. In a later chapter this will be discussed to greater length as to the principles and elements.

Secular. The person or group presenting a position which is not necessarily oriented to a Christian point of view.

Religious. It is realized that this word is ambiguous and over-used. In this study it refers to the Christian religion.

Evangelical. Evangelical is the adjective referring to men and

movements which hold to the deity of Jesus Christ and all of its involve-
ments. They contend that the Bible is the inspired Word of God and the
Christian's authority in the realms of faith and conduct.

Training. This term does not mean a content-centered approach
where "parroting" is sought. It is a method in between the two
extremes of content and pupil-centeredness.

Graded Worship. This means a situation where the child is taken
from the adult service and the hymns and curriculum are graded to their
age level. This is done during the Sunday School or church service but
it is used here with the worship hour in mind. The term graded worship
is synonymous with Junior Church in this thesis.

Corporate Worship. This is the type of worship where the
children are present with the adults. A service where they become
participants.

Sermonette. The sermonette is a talk or lesson given during
the morning worship service. This talk is graded to the interest and
understanding of the child.

III. LIMITATION OF THE STUDY

The author is aware that religious educators vary as to their
basic presuppositions and goals according to their theological posi-
tions. Secular educators differ from religious educators as to
philosophical premises and end products.

Therefore this examination is limited to the methods of
training children used by the various theological and non-religious
positions.

IV. METHOD OF PROCEDURE

The beginning chapters of this study are devoted to the general areas of child development, religious philosophy, and psychology. The main source of data in Chapters I and II was secular as well as religious. This procedure was followed in order to take advantage of the latest evidence of educational research. Chapter II answered the question of the potential of the child and of his worth as a candidate for Christian worship. How a child learns and what can be learned at different stages of his development are the subjects of Chapter III. "The Child and the Elements of Worship" is the title of Chapter IV. This chapter explained just what is present in Christian worship for both the adult and the child. Chapters V and VI take up a study of training the child to worship used in the graded and corporate methods. These two chapters include the results of personal interviews. The final chapter gives a general summary and the author's conclusions.

CHAPTER II

THE CHILD'S CAPACITIES TO WORSHIP

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I. INTRODUCTION

Before training a child to worship it must be determined if the child has the capacity to worship. There needs to be an understanding of the innate knowledge of the child and of his capacities. Why try to train a child to worship if he cannot experience communion with God? This chapter will take up the matter of that with which a child begins life, psychologically and spiritually, and also the matter of what things influence his capacity for a religious experience. There needs to be an understanding of what part heredity has in the child's ability to worship. Theologically there must be an understanding of the basic spiritual nature of the child.

II. HEREDITY

A person may find extremes in this area as to the importance of heredity in the child's life. At one time environmentalism was the most popular view with its contention that heredity had no importance in the outcome of the individual. Today many authors give place to both heredity and environment. It must be realized that all human life begins from two cells and the nature of these has direct bearing on the new life. The important part heredity plays in the life of the

individual cannot be underestimated.¹

What is heredity? Some of the most complicated controversies stem from what a man inherits. Therefore it becomes necessary to define this word. One definition is: "The sum total of biological influences which at the time of conception determine an individual's capacity for growth and development."² Another definition is: "The influence of different materials with which different individuals begin life."³

How heredity works. The workings of heredity are a highly complex process and many aspects and complicated ideas are not fully understood by modern day science. Yet as laymen there must be an awareness that from the reproductive cells of the male and from those of the female an equal number of chromosomes are combined at conception. In other words the child has an equal number of chromosomes from each parent.⁴ Chromosomes are composed of genes and it is the genes that cause the different characteristics. Among the genes there are dominant and recessive types.⁵

What do we inherit? The importance of heredity must be raised

¹Frieda Kiefer Merry and Ralph Vickers Merry, The First Two Decades of Life (New York: Harper and Brothers Publishers, 1958), p. 32.

²Philip Harriman (ed.), The New Dictionary of Psychology (New York: Philosophical Library, 1947), p. 161.

³H. S. Jennings, Genetics (New York: W. W. Norton and Company, Inc., 1935), p. 4.

⁴Merry and Merry, op. cit., pp. 41-42.

⁵William E. Martin and Celia Burns Stendler, Child Development (New York: Harcourt, Brace and Company, 1935), p. 90.

above environment although there are certain characteristics which the child does inherit. As an attempt is made to list these characteristics which are inherited a field of controversy is entered; yet the majority of authors will accept the fact that biological inheritance does determine some physical characteristics.

There is a great deal of scientific evidence that the following characteristics seem to be determined mainly by heredity: the tendency to be tall or short and certain other types of body builds--particularly physical characteristics such as color of eyes, hair, etc.¹ It should always be remembered that each parent contributes an equal number of genes.²

In moving from the physical to the psychological characteristics there is not a great deal of material from which assertions can be made. The obvious reason for this lack of information is the impossibility of conducting a controlled study on people's moral character. Much of the generalizations found in research are biased assumptions, one being that man is an animal and the other that he is a unique creation.³

There is universal acknowledgement of the fact of the difference in a child's intellect but as to the extent heredity plays, there are varied opinions. It is not healthy to take an extreme position and hold heredity as more important but to realize that the two

¹Merry and Merry, op. cit., p. 260.

²Martin and Stendler, op. cit., p. 93.

³Ibid.

extremes must be integrated. The amount heredity contributes is not known. It is known that an individual's capacity for intellectual behavior is determined by the brain and nervous system, and the basic nerve structure seems to be dependent on heredity.¹ Heredity is often of a general capacity rather than of specific knowledge or abilities.² The parents may have the ability to play the piano well but the child will not inherit this specific ability. A child may have university graduates for parents but the specific knowledge will not be passed on to the child, although the environment of the home may be conducive to learning.

Very few, if any, authorities agree that children inherit specific behavior patterns, yet they would say inheritance has an influence on their personality through the physical body. There seems to be little doubt that what children are as personalities is influenced by what they are in terms of physical structure and functions.³

Around this factual information there is an area of religious opinion and beliefs which try to determine what is transmitted in the genes that affects man's religious responses.

One belief held is that the child inherits the sin of the parents and must carry some of the penalty of that sin. With contemporary research in eugenics these beliefs and fears have been somewhat

¹Merry and Merry, op. cit., p. 47.

²Edwin A. Kirkpatrick, Fundamentals of Child Study (New York: The Macmillan Company, 1916), p. 292.

³Martin and Stendler, op. cit., p. 107.

softened.¹

In turning to theology the same problem of fatalism versus freewill becomes apparent. Exponents of the former contend that a child inherits the religious nature of his parents; therefore, the attempt to train the child to worship would be useless. He is or he is not religious. If a child has a parent that is an alcoholic he will not necessarily become one because of inheritance, yet the tendency to a nervous nature may be there which makes the individual susceptible to chronic drinking.

Evangelical Christians look to the Bible for an answer. There is need to bear in mind that the Scriptures are not a psychology book but true psychology would be in harmony with the Scriptures. There is a reference in the Old Testament, (Exodus 20:5) which taken from the context would support the contention that the spiritual condition of the parent will determine the salvation of the child. Yet this view is not in harmony with the rest of the Bible which holds forth that "everyone shall die for his own iniquity", Jeremiah 31:30. From Scripture it is learned that God in some cases will bring judgment because of sin upon the whole family or nation but as the context is studied it is noted that no injustice is performed on the part of God or to the parties involved. The judgment of David's sin with Bathsheba is an example of this truth.

The question of sin and evil in man is raised. Is not every

¹Wayne E. Oates, The Religious Dimensions of Personality (New York: Association Press, 1957), p. 63.

individual a sinner? Theologically this question receives the title of original sin. Of course this study will not discuss this at great length except to answer the question, does original sin affect the possibility of a child learning to worship?

The Scriptures do not give a detailed answer as to how sin or the sinful nature is passed on from person to person, save these references which give clues: Romans 5:12; I Corinthians 15:22 and others. There is one fact that is found in the Bible that every man is a sinner: Romans 6:23 and I John 1 are two references. In view of these facts, sin exists and affects every human to the extent that his imagination is to do evil. It is not logical to say that sin affects the personality so that the child is born incapable of experiencing Christian worship or of becoming a Christian as found in John 3:13.

III. INNATE ABILITIES

Many words could be used to express this title besides "innate abilities" and many have been; for example, "instincts" could be used, meaning "The organism by its original nature is equipped with those complex forms of behavior that are characteristic of the species."¹ Another word that is applicable is "awareness" which means "The state of being aware, consciousness of a situation, of an object without

¹Carter V. Good (ed.), Dictionary of Education (New York: McGraw-Hill Book Company, Inc., 1945), p. 218.

direct attention to it."¹ These instincts are divided into physical, social, and religious which in many instances are classified as social. Innate ability, instinct, and awareness are basic in that they refer to that which is unlearned and is imbedded in the species or original nature of the person.² There are many varied opinions about instincts as to number and even as to their existence. Authors disagree as to which is the more dominant.

Today there seems to be two main theories of the origin of man's religious knowledge—one is evolutionary, the other revelational. The religious evolutionist says that through human rationalization man has constructed a god. The revelationist contends that God revealed Himself to man. As was mentioned, this section is concerned about what a child possesses religiously and morally when he comes into the world—his religious knowledge.

Evolutionary point of view. One learns from reading from authors of this viewpoint that they are characterized by their skepticism of the supernatural and are reluctant to accept any fact which cannot be explained by logic. The typical approach of these men to the source of religion is that man's sense of wonder and curiosity about the universe led him to formulate theories of creation and the supernatural. In order to preserve these theories, ceremonies and

¹Ibid., p. 40

²Wallace Emerson, Outline of Psychology (Wheaton, Illinois: Van Kampen Press, Inc., 1953), p. 352.

practices were passed down from generation to generation. Present day moral and ethical standards have developed very slowly to the more mature religion of Christianity. Thus religion had its origin in curiosity and man's intellectual ability rather than an inherent instinct or nature.¹ This group holds that the child has no innate awareness of a higher being. The child is amoral and will go the way of his environment. They do acknowledge that the human being has certain potentials and capacities which enable him to be directed to good.² How this direction or teaching is done will be considered in another chapter.

Religious writers have been influenced by this thought of capacities in the child. Francis L. Strickland, professor at the Boston University School of Theology, is one exponent of this idea. He contends that a child may have a religious experience at three or four years if proper instruction is given and his social environment is properly influenced. It is interesting to note that this response is not from an innate knowledge of God. The little child has a soul but the soul is more a capacity to develop far beyond the other animals. Therefore the little child receives his first consciousness of God through his environment.³

¹Merry and Merry, op. cit., p. 518.

²Ibid.

³Francis L. Strickland, Psychology of Religious Experience (New York: The Abingdon Press, 1924), pp. 79-81.

Another religious author, Ernest Ligon, writes that there is no religious instinct in man. He adds that the only instincts that exist in man are to seek approval and to receive recognition for himself. Ligon gives Adler credit for the theory that at times religion may help satisfy one's desire for recognition.¹

Revelationary point of view. In reference to the question of innate ability or knowledge of God the secular scholar will contend that there is no innate ability and will accuse the religious scholar of unscientific methods.² Carl Henry, an exponent of the revelationary theory, makes this statement in his book Christian Personal Ethics; "The image of God in man establishes man's capacity for fellowship with God."³ Wiley, in his theology says; "It (innate knowledge) does mean that in the constitution and nature of man there is a capacity for the knowledge of God..."⁴

The author realizes that the similarity between the evolutionist and the revelationist is enjoyed for a short while. The revelational point of view gives the human being more dignity than the evolutionary. Man has the ability to choose right and wrong in life, not just to follow as a brute and accept whatever comes along in

¹Ernest M. Ligon, The Psychology of Christian Personality (New York: The Macmillan Company, 1949), p. 25.

²Merry and Merry, loc. cit.

³Carl F. H. Henry, Christian Personal Ethics (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1957), p. 148.

⁴H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1941), Vol. I, p. 225.

relation to the conditioning of his environment. The human mind may have insight into truth.¹ The individual does not possess specific knowledge about God yet the human seems to sense the fact of a supernatural. The Scriptures reveal that every man is attributed to have a consciousness of God, Romans 1:19, and a capacity for morality, Romans 2:14.²

Hildreth Cross, in her book on psychology, brings out the fact that the search for God is expressed differently among different races and people, although she hastens to add "the quest is Universal".³

The reason Evangelical theology holds the idea of innate knowledge as expressed by Thoules is that this doctrine distinguishes Christianity from a mere product of human habit.⁴ This seems to be fair as the theology which contends that the knowledge of God comes by divine revelation must never allow the idea of the human origin of the Christian faith. Evangelical theology holds to the fact that unregenerate man cannot develop a faith because man is affected by sin.⁵

Another area of problem is that evolutionists or the main stem of secular scholars bring evidence that a child will not come naturally

¹Ibid., p. 224.

²A. D. Mattson, Christian Ethics (Rock Island, Illinois: Augustanian Theological Seminary, 1947), p. 112.

³Hildreth Cross, An Introduction to Psychology (Grand Rapids, Michigan: Zondervan Publishing House, 1952), p. 247.

⁴Robert H. Thoules, An Introduction to the Psychology of Religion (New York: The Macmillan Company, 1923), p. 118.

⁵Henry, op. cit., p. 146.

to God, especially during the adolescent years.¹ In looking at a young child he, of course, does not seem to appreciate worship in the traditional way. Yet society acknowledges other innate drives which are dormant until the child's physical body matures to coincide with the drive. The sex drive is cited as an example. It is there, but inactive until a certain time of maturity. So also religious awareness may remain dormant until it is stimulated, yet the innate capacity and awareness were always there.²

IV. SUMMARY

In training a child to worship it must be determined if the child has the capacity to worship. There needs to be an understanding of the innate knowledge of the child and of his capacities. It was noted that the particular knowledge and talents of the child's ancestry are not inherited. There is also a normal intellectual potential if the nervous system and brain cells are normal. Innately, the child has many drives which appear as the child matures and one of these is spiritual. Spiritually, according to the evolutionary theory, the child has no bias towards good or evil, but as an animal, has unique capacities. According to the revelatory theory he is made in the image of his Creator with an innate awareness of the supernatural. According to either theory the basic concern is that the child is a potential candidate to worship God. The newborn child

¹Merry and Merry, op. cit., p. 530.

²Thoules, op. cit., p. 120.

has no hindrances either hereditarily or innately to prevent him from becoming a candidate for Christian worship.

CHAPTER III

THE CHILD'S SPIRITUAL DEVELOPMENT AS RELATED TO WORSHIP

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I. INTRODUCTION

In considering how a child begins life, it has been noted that he is at the threshold of a long period of development. This period of child development has been divided into stages or age groups. At the beginning of each of these stages the child has certain characteristics that are peculiar to that stage of development. This chapter will consider these characteristics and the general learning process of the child at each stage. These characteristics will also be related to his ability to worship.

II. LEARNING AND PERCEPTION

The general public has many ideas of what learning is and when it begins to take place in the child. There is need for an understanding of these terms: Maturation, intelligence, learning, and perception.

Maturation. Maturation has reference to early growth of the nervous system which affects behavior and is relatively free from environmental influences.¹ For example, the ability to walk is learned by a gradual maturing of muscles, not by specific knowledge. One of

¹Merry and Merry, op. cit., p. 307.

the important influences in introducing a child to a class room situation is dependent on the maturation of the child.¹

Intelligence. As has been considered, intellect is more an appraisal of the individual's capacity rather than specific knowledge.²

Learning. Learning has reference to the utilizing of innate capacities. This term is used to describe acquired habits, skills, and knowledge as a result of our environment. There is a close relationship among these three elements, thus there are many controversies in the field of education.³

Perception. The newborn child can see and has the sensory equipment in operation; yet the child cannot attach meaning to what he sees. The child can be conditioned to move with certain stimuli but there is no understanding of the movement. When the child is able to select certain stimuli from one or more sensory avenues and interpret these to mean something, then it is said perception begins.⁴ Conditioning is possible even before birth but of course it is unlearned very rapidly and there is no understanding involved.⁵

III. THEORIES OF LEARNING

There have been many attempts to explain what is involved in

¹Ibid.

²Ibid.

³Ibid.

⁴Ibid., p. 308.

⁵Ibid.

learning and what takes place in the human being. Some of these explanations lower man to an animal and others make no attempt to state a logical theory. There are three theories which bear different names by different authors. These three representative theories will be considered.¹

Connectionalism. Connectionalism may best be expressed as a trial and error method.² It is through repetition that a pathway is made clear to allow the proper response. Learning is an establishment of neural bonds between stimuli.³

Conditioning. Conditioning is similar to connectionalism. It is fundamentally an associative theory of learning. The stress is stimuli-response and, after a period of time, conditioning takes place. An example of this is that of a child touching a stove and getting burned, but the second time he just looks and the response is made.⁴

Field Theory. Its advocates claim that learning is more than a psychological conditioning. It involves the whole individual. This group contends that a person is given a general knowledge and later he comes back to learn specific knowledge.⁵ The influence of this theory is seen in the liberal arts college where a general knowledge is given

¹Ibid., p. 318.

²Ibid., p. 329.

³Ibid., pp. 318, 319.

⁴Ibid., pp. 322-325.

⁵Ibid., pp. 325, 326.

of all subjects before specialized training in a specific area.

IV. LEARNING IN RELATION TO CHILD DEVELOPMENT

It is of vital importance in training a child to worship to know what he is able to learn at different stages of his development. In review, it was noted that learning or a basic form of learning may take place even at two weeks in the neonate.¹ It was also learned that this is not what would be called thinking or perception. The author is aware that many aspects of child development are not represented in this paper but he recognizes their importance nevertheless. This section is limited to the moral and religious training of a child in relation to the child's age and maturity. A chart giving a more detailed analysis of the different age group characteristics is located in Appendix A and B.²

The development of a child has been divided into many stages. Secularly the division in many areas is pre-school, grade or elementary, junior high, and senior high school. The age groups of this study were limited from birth to twelve years. Religious leaders and educators are at little variance with the secular leaders in the division of age groups.

Clarence H. Benson, in his book An Introduction to Child Study, written in 1927, agrees with the contemporary grouping of Marjorie Elaine Soderholm's book Understanding the Pupil, written in 1957. The

¹Ibid., p. 308.

²See Appendixes A, p. 76 and B, p. 83.

stages of development according to ages zero to twelve are:

Infancy	0 - 3
Early Childhood	4 - 5
Middle Childhood	6 - 8
Later Childhood	9 - 11 ¹

Soderholm uses different terms but the same age divisions.

Infancy. One of the first developments the child makes in expressing some type of judgment is in the smile which appears by the age of two months.² This expression demonstrates the approval of the child. Children are known to arrive at judgments and generalizations at the age of two years. Mentally, the child is very credulous. If the mother says something, it is fact.³ The book by Merry and Merry brings this fact forcibly to the forefront by telling some of the false ideas children have of God.⁴ The child takes adult words literally. A child is told of the stork and he will believe it as truth. The small child is not able to understand symbolism used so freely in religious worship.⁵ These young lives learn mainly by imitation. They copy adult actions even though the attention and interest is brief. As they see adults kneel and pray, they will do the same.⁶

¹Clarence H. Benson, An Introduction to Child Study (Chicago: Moody Press, 1942), p. 14.

²Merry and Merry, op. cit., p. 309.

³Marjorie Elaine Soderholm, Understanding the Pupil. Part I, the Pre-School Child (Grand Rapids, Michigan: Baker Book House, 1957), p. 27.

⁴Merry and Merry, op. cit., p. 519.

⁵Soderholm, op. cit., p. 27.

⁶Ibid., p. 28.

The child's morals are largely determined by others, even as habits and attitudes.¹ The phrase "he catches his religion" seems harsh yet the child takes on the spirit of the environment which surrounds him.²

Early Childhood. This is the "Beginner" age group in our modern Sunday School. In many educational books this is the pre-school child. Early childhood is an important time in the development of the child's values in life. It seems that through rewards and punishments he learns good and bad.³ This is also a time when he sees the difference between right and wrong.

This age is an age of believing what he is told. This readiness to believe comes from a lack of experience. The child of this group simply accepts God without a question of doubt.⁴

The child's concept of God, will of course, be a product of what the adult tells him. If God is never mentioned in the home, no ideas is planted. The concept may begin with a comparison to his own father.⁵ As questions are asked about God, an honest direct answer should be given, free from imagery for the imagination is very active at this age.

Mrs. Soderholm makes the generalization that the child of this

¹Merry and Merry, op. cit., p. 99.

²Soderholm, op. cit., p. 38.

³Martin and Stendler, op. cit., p. 217.

⁴Soderholm, op. cit., p. 56.

⁵Strickland, op. cit., pp. 80, 81.

age can experience real worship.¹ Thanksgiving is a part of real worship. A child can feel thankful for things God has done for him. As the child is helped to express this in prayer and is guided in his activities he can experience worship.

At this age the child is known for his conformity to the group. He wants things to color and cut as the rest of the class does.² He sees himself as part of a group and feels the approval of the group. Even so, the approval of the adult is still greater at this age than that of another child. Benson points out that the child's love towards his father can be used to illustrate the love which he should have towards God. As the child feels this love towards God he can experience worship.³

Middle Childhood. The child experiences one of the most important events of his life when he begins public school. The child begins to think at this age even though his deductions are not always logical.⁴ The carry-over of fantasy is still present. However, at this period he can more readily distinguish between fact and fancy.⁵ Because of this widening awareness he is at a place where a decision

¹Soderholm, op. cit., p. 58.

²Ibid., pp. 49, 50.

³Benson, op. cit., pp. 116-118.

⁴Martin and Stendler, op. cit., p. 228.

⁵Marjorie Elaine Soderholm, Understanding the Pupil. Part II, The Primary and Junior Child (Grand Rapids, Michigan: Baker Book House, 1957), pp. 17, 18.

can be made to accept Christ as personal Savior.¹

In early childhood, worship is imitated but now as he develops, a larger understanding of God increases. There is a sense of emotions and a consciousness of good and bad.² Secular scholars sight evidence which illustrates that a child thinks about moral questions and problems.³ The child is more discriminating between right and wrong and wants to do right at this age.⁴

This is the time to secure reverence in the child. Even though discipline is a problem, if the proper attitudes are instilled, discipline can be secured. Impress the child that he is in God's House and it is God's Day. This can be done in the Sunday School if there is order and regularity and a sense of importance towards the church. If the atmosphere produces these things worship can be established. Reverence and respect for the church can only be possible when in early life its services are attended with regularity and respect.⁵

Late Childhood. This is the age of wanting to know the truth, "Did it really happen?" At this age the child becomes conscious of the motives behind the act, not so much with the consequence of the act.⁶

¹Ibid., p. 31.

²Benson, op. cit., p. 140.

³Martin and Stendler, loc. cit.

⁴Soderholm, op. cit., p. 32.

⁵Benson, op. cit., pp. 142, 143.

⁶Martin and Stendler, op. cit., p. 229.

This child does not care for fairy tales or anything that is not factual. At this age symbolism has no particular meaning yet it holds his interest.¹ The child is now able to worship a person for he is basically at a hero worship age. This worship can be an unseen Person as well as the popular personalities.² The junior child is old enough to recognize sin and the supernatural. Religion is a very natural thing in his life.³ Bishop E. W. Praetorius in his Seasons of the Soul, contends that this is the age for accepting the gospel. In questioning a large group of people as to the age of their conversion it would be found that the majority of decisions took place during the junior age.⁴

V. SUMMARY

Generally, it has been found that the childhood years are the most impressionable and important in learning and character building. The child learns through imitation and example before actual comprehension takes place. The earliest training is one of conditioning with stimuli to obtain a response. It was also learned that if any principle is to be imbedded into a child it is best done while he is young. The child must be placed in an environment where he may

¹Soderholm, op. cit., p. 45.

²Ibid., p. 53.

³Ibid.

⁴Gaines S. Dobbins, Winning the Children (Nashville, Tenn.: Broadman Press, 1953), pp. 1, 2.

imitate what he sees. If a certain response is desired the individual must be conditioned for that response. To obtain a response to Christian worship the child must be exposed to that type of stimuli.

CHAPTER IV

THE CHILD AND THE ELEMENTS OF CHRISTIAN WORSHIP

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I. INTRODUCTION

In the previous chapters it was concluded that the child has the ability to worship at a very early age and training should begin early. This chapter is concerned with an understanding of Christian worship. The question that will be considered is "What is Christian worship?" This will be answered in defining and explaining the principles and elements of worship. In order to train the child to worship there must be a proper understanding of worship. If Christian worship is basically an adult experience then it would only be frustrating to force the child into this experience.

II. DEFINITION

The natural place to begin is with the etymology of the word worship. The basic meaning is "worth-ship" giving the connotation of recognizing or meriting another.¹ Many authors express worship as a matter of a personal relationship between man and God. Mrs. Athearn in her book Christian Worship for American Youth as quoted in DeBlois and Gorham states that worship is:

...any thought, feeling or act which brings one into closer

¹Henry Sloane Coffin, The Public Worship of God (Philadelphia: The Westminster Press, 1946), p. 15.

contact with God, and through which the Divine reaches human life.¹

We must keep in mind that worship is not a mere search for God but is demonstrated by those who have already found Him and know that He is worthy of their worship.²

III. PRINCIPLES OF WORSHIP

To glibly say that there is need to worship is really not sufficient in facing the problem of training a child to worship. There needs to be a basic understanding of the principles which should influence the methods and programming. As was noted in the previous chapter these principles are present during the early years.

Communion with God. Communion with God is the principle which underlies all of the church's endeavors. The apostle John, writing in his first epistle, states that the reason he tells of his experiences is that the people might have fellowship with God. The whole of redemption is to bring man into the fellowship of God. "These things are written that ye may know Him, the only true God, and Jesus Christ whom He has sent", John 20:31.

The feeling of need. Another determining principle is the feeling of deep need which every honest Christian needs to experience. It is this need and sense of lostness and estrangement from God which

¹Austen Kennedy DeBlois and Donald R. Gorham, Christian Religious Education (New York: Fleming H. Revell Company, 1939), p. 157.

²H. C. Witherington, Psychology of Religion (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1955), p. 136.

causes him to humbly seek God's grace.

Renewed loyalty. Every experience of worship should allow the individual to renew his loyalty to his Lord. The act of pledging love to Christ can never be overdone, for each time a pledge is made the devotion is strengthened.

Fellowship with other believers. This is the greatest principle which influences collective worship in the Christian church. The fellowship which binds Christians is like nothing else on earth, even though many groups try to create this bond on a human level. The author of Hebrews exhorts not to forsake the assembling of ourselves together.

A deep-lying experience. This motivating principle exists in all true worship experiences. Witness must be given to this experience and the best way is still the old-fashioned testimony. There must be an opportunity for the emotions to express themselves in worship. This can be done not only by testimony but through singing. There must be an emotional feeling that worship has been experienced.

IV. ELEMENTS OF WORSHIP

In thinking of the elements of worship there needs to be a concern in regard to the attitudes present during worship. Of course it would be impractical to say that one element of worship is greater than another for theologically much controversy arises in this field. Therefore the following order is not according to importance.

Gratitude. Witherington states, "To worship is to express gratitude." Also he adds that to express thanks is a high form of

worship.¹ Carl Henry asserts that gratitude is the main sanction and motive in the Christian's life.²

Adoration. This has been considered by some as the primary element in worship. Worship is appreciation. It is the awesome and glad spontaneous response of the spirit of man to God. This adoration seems to stem from gratitude when God's greatness and grace are recognized.³

Confession. To hide the fact of an error, or sin, and hold it in secret is to erect a barrier to worship. An individual needs to understand that God wants him to tell Him all about the sin. There needs to be mingled with prayer a frank and full confession of the problem. This fact, that God will always forgive sin if it is confessed, is ever to be before the worshipper.

Petition. Among the most glorious promises in the Scriptures are those which invite men to come to God in times of trouble or need. These words of Jesus give impetus to this element, "Ask and ye shall receive", John 16:24 and "If ye shall ask anything in my name that will I do", John 14:14.

Praise. Worship is praise as well as prayer.⁴ Many times in a Christian's prayer the repeated phrase "give me" is heard. The spirit of the Gospel is not that of solemn dignity of funeral gloom, but that

¹Ibid.

²Henry, op. cit., p. 529.

³DeBlois and Gorham, op. cit., p. 167.

⁴Ibid., p. 170.

of gratitude, enthusiasm, and joy.

Consecration. It could be said that this element is the product of the rest of the elements of worship. All of these elements are interwoven. To separate one from the other would hinder worship yet unless they lead a person to dedicate his life they would be a sham. In dedication God is given back the life He gave and in consecration He sanctifies the gift.

Each one of these principles is found in the child's life and is part of his basic spiritual nature. In the charts given in Appendix A and B these principles are related in greater detail.¹

V. EXPRESSIONS OF WORSHIP

Many times authors interweave principles, elements, and expressions of worship into one area and in many cases, call it elements of worship. In following the outline given in DeBlois and Gorham's book Christian Religious Education, pages 161-174, a clearer picture of worship and its ramifications is received. These expressions of worship are not so difficult that a normal child cannot participate. In fact these expressions are evident in the majority of Sunday School openings.

Prayer. Prayer is the most universal and practical expression of worship.² During an attitude of prayer a more genuine spirit of worship is induced and sustained than during any other act of worship.

¹See Appendixes A, p. 76 and B, p. 83.

²DeBlois and Gorham, op. cit., p. 171.

Music. The musical parts of the worship service aid in praise and thanksgiving to God. Today in the advertising world the important part music plays in stirring the emotions of the people to buy the sponsor's product is seen. As music can arouse and stimulate a response in social functions it can also set the atmosphere in Christian worship.

Scripture. The reading of Scripture is another opportunity for expression of worship. God's Word is "quick and powerful and sharper than any two-edged sword," Hebrews 4:12.

VI. TYPES OF WORSHIP

Thus far in this study of worship not much consideration has been given to the numerous forms and types of worship. There is worship which is very formal, making use of a great deal of liturgy. In extreme contrast to this is family worship and private worship. It is acknowledged that all of these forms of worship do exist in varying degrees and are important to a general study of worship. In this study of training a child to worship we are not intimately involved in these stated forms. The main concern is whether it is graded worship or corporate worship.

Graded worship. As was mentioned in the definitions of the first chapter, graded worship takes place when the child is classified and grouped as he is in the public school and Sunday School. The materials used are graded to his particular level.

This use of graded worship does not necessarily mean that the child never takes part in the corporate worship of the congregation

of the local church. The Lutheran Church, Missouri Synod, is noted for its emphasis on corporate worship, yet a leading Lutheran layman makes this statement:

Children, however, must worship God, and in a way they understand. It is advisable to establish a system of worship which is geared to the level of a child.¹

Graded worship in many groups is carried on in their Sunday Schools and these schools are divided into departments where the opening time is spent in worship. Each one of these departments has a worship center consisting of a picture or some other worship aid.

In some cases churches use their parochial schools to instruct their children to worship; of such groups are the Roman Catholic, the Seventh Day Adventist, and the Lutheran Churches.

The philosophy behind the divided morning worship service will be considered in the chapter entitled "Graded Worship". The reason for graded worship in the Sunday Schools of the churches which stress the family pew is so that the child may learn to worship in the sanctuary.

Corporate worship. Corporate worship is a family worshipping together in the morning service. This is of course a very general type of worship, yet it is required of every Christian. It is generally accepted that the chief end of man is to glorify God and this is one of the basic parts of Christian worship. Mattson brings out that if there is love toward God He will naturally be worshipped as an evidence

¹Roland H. A. Seboldt (ed.), The Child in Christian Worship (River Forest, Illinois: Lutheran Education Association, 1959), p. 62.

of that love.¹

There are many injunctions to worship in the Bible and these occur many times. In Psalm 99:5 it says, "Exalt ye the Lord, our God and worship at His footstool; for He is holy." Also in Psalm 96:9 we read, "Oh worship the Lord in the beauty of holiness; fear before Him, all the earth." In the New Testament, Jesus in refusing to worship Satan said to him, "For it is written, thou shalt worship the Lord thy God and Him only shalt thou serve."

Wiley, in his theology brings out this interesting thought with regard to corporate worship. As one begins the Lord's Prayer the expression is "Our Father" not "my Father", which gives the connotation of a social relationship.² He also stresses that corporate worship emphasizes the unity of the church and exalts the body of Christ rather than each Christian as a separate member.³

VII. SUMMARY

Worship is a normal act for every Christian and is an essential part of the Christian faith whether young or old. The conviction that a person has great worth or value has brought a trend to adore, venerate, and pay honors to that person or object, and to a Christian that Person is God. Worship of some sort occurs wherever man is found. As an intelligent, discerning creature, man senses worth in certain supreme

¹Mattson, op. cit., p. 205.

²Wiley, op. cit., Vol. III, p. 140.

³Ibid.

values and feels a sense of personal insufficiency. The normal response is some expression of admiration, reverence, or praise.

It was found that the elements of worship: gratitude, adoration, confession, petition, praise, and consecration are found to some degree in the life of the child.

CHAPTER V

THE CHILD TRAINED TO WORSHIP THROUGH GRADED WORSHIP

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I. INTRODUCTION

Moving into the more practical side of this study the two main methods of training children to worship are considered. There is the family pew or corporate worship and the graded or divided family worship. This chapter will take up the matter of graded worship or what is more popularly called Junior Church or Children's Church. This particular type of training takes place during the morning service or services of the church. The adults are in the sanctuary and the children in a separate room. This chapter takes into consideration the philosophical and practical aspects of graded worship.

II. PHILOSOPHICAL ASPECTS

In trying to trace the beginning of graded worship we note the progression in Sunday School literature. In 1872 a great step was taken in the curriculum of the Sunday School when the uniform Sunday School lessons were adopted. Shortly after this step in the church, the secular world became conscious of grading. This change was brought about by an emphasis on psychology and a naturalistic view of the child.¹ This influence naturally had its affect on the church and at first it was mainly the modernistic churches that accepted this progressive view.

¹Harold C. Mason, Abiding Values in Christian Education (Westwood, New Jersey: Fleming H. Revell Company, 1955), p. 92.

Thus for years the churches that accepted the psychological principles of grading were of a liberal vein. In time Evangelical churches began to adopt this method.¹

Therefore it seems reasonable to suggest that the idea of graded worship stems from the influence of the departmental Sunday School. The departmental Sunday School stems from an emphasis on educational psychology which began at the turn of the century. Mr. Crossland writes, "The Junior Church is no longer a new thing in church work." His book was written in 1921.²

The contenders for graded church hold basically to the same idea of worship as the corporate group, both contending that worship is important and the child needs to experience worship.

What is Junior Church? Crossland in his book writes,

It is a regular church service and organization for boys and girls, one that seeks to train them in Christian worship and service. It serves their religious life in the same way that the regular church service does the religious life of the adults.³

The thing which the Junior Church is trying to accomplish is very noble.

This list of aims is found in a book giving junior worship helps:

- (1) To make very real a sense of companionship with God.
- (2) To lead to a realization of the power and value of high ideals and moral standards.
- (3) To provide dynamic for right living.
- (4) To give definite training in worship experiences.⁴

¹Ibid.

²Weldon F. Crossland, The Junior Church in Action (New York: George H. Doran Company, 1921), p. 15.

³Ibid.

⁴Nellie V. Burgess, Junior Worship Materials (Nashvill, Tenn.: Cokesbury Press, 1930), p. 21.

The Junior Church worker has a basic principle to follow in his programming. He plans the service from the junior's point of view using his language and desires. There is also need of a suitable atmosphere. Provision for a quiet and orderly room must be made. Programs must convey the right conception of God. There must be a guarding against any misconceptions. This principle, that the child must be given opportunity to participate in the program is found in most every graded church situation.¹

Some of the basic features of a Children's Church are:

- (1) a regular order of service and organization that is as much like that of the denomination as is possible.
- (2) a sermonette, sometimes two, on some great subject of the Gospel, the religious life, or church history.
- (3) a junior choir with a pianist, who is a junior, to lead in the junior congregational singing.
- (4) ushers, officials, offering... in fact as complete an organization along denominational lines as the leader may think desirable.²

The need for Junior Church is based in some cases on the great lack of attendance of children in the worship service of the church. It is from this need that many of the graded programs of worship arise. Many pastors admitted that their services provided little or nothing to interest the children of their parishes.³ According to a questionnaire sent to over two hundred pastors by Crossland, the Junior Church brings more boys and girls into the church service.⁴ In some instances,

¹Ibid., pp. 21-23.

²Crossland, op. cit., p. 16.

³Crossland, op. cit., p. 17.

⁴Ibid.

Crossland contends that children will have a greater loyalty to Children's Church than adults to the regular worship service.

The enthusiastic Junior Church worker says that this method of training will develop the church-going habit among boys and girls. The Junior Church worker also contends that it develops the devotional life of the child and gives him a chance for expression and an avenue for service.¹

Weldon Crossland gives a very challenging picture of the Junior Church. We need to keep in mind that the book by Crossland was written when Junior Church was at its peak and he had only three years experience in Junior Church work.

III. PRACTICAL ASPECTS

Philosophically, Junior Church is ideal, is very effective in training children to worship, and the motives of operation are sound. After some years of existence definite trends should be seen in our churches today as to the effectiveness of Junior Church. Therefore a survey was taken in Salem to see what pastors and leaders were doing to train their children to worship. The city of Salem was chosen because most every major denomination is represented. These interviews were guided by five major questions.² First, "What is your church now doing to train your children to worship?" Second, "What percentage of your primary and junior children are staying for worship?"

¹Ibid., pp. 19-20.

²See Appendix C, p. 89.

Third, "What is your motive in having Junior Church? Do you think this is the best way to train children?" Fourth, "Is this method building strong Christian homes?" And last, "What do you think of a sermonette in the adult service?" Eighteen interviews were conducted and ten of these were using graded worship or expressed a desire to do so. The answers of each church group of this philosophical view will be given.

Assembly of God. The associate pastor of the First Assembly of God Church in Salem was interviewed. The First Assembly of God Church is using the Sunday School opening for a time to train their children to worship. In addition to this they have a Children's Church for boys and girls from the age of four to the age of ten, which meets separately from the adults. The Junior Church is patterned after the adult service. A great deal of stress is placed on the children to stay for church. In fact the church receives denominational recognition if they do a good job in this area. This church chooses to have a Junior Church. It was added that the parents especially enjoyed it for they could worship without the children creating a problem. Also he felt that this was the best way to train children. In answer to the question, "Has this program built a strong Christian home?" it was acknowledged that it was not the best solution, although the family could talk about their experiences together at home. The greatest source of problem to them was finding a good leader to conduct the service.

Baptist. This interview was conducted with the minister of

Christian Education of the First Baptist Church. He was very enthusiastic for the program which they were carrying on in their church.

The name of the group was Children's Church, covering the first three grades in school. The children's service is conducted on the same pattern as the adult service. This church uses the Junior Church as an evangelistic agency, each week giving a salvation message. Those that respond are given special counselling and their parents are notified. During the weeks following a decision they receive special classes during the Junior Church time. He feels the Junior Church has a real ministry and he would keep it functioning. According to this plan Sunday School is a time of instruction--the church hour a time of evangelism. As far as the effect on the family there was no apparent concern that it destroys unity. They do encourage the junior children to sit with their parents during morning worship. This church has the children elect officers and participate in their own service. It was interesting to note that the children when promoted would fit fairly well into the adult worship.

Evangelical United Brethren. Two Evangelical United Brethren Churches were interviewed and each of them had a different program. The First E. U. B. Church has three divisions in their Junior Church; Beginners, Primary, and Junior. Each one of these groups has its own set of officers which are changed periodically. Two people were interviewed at this church, one the director of Christian Education, and the other a woman who has worked with the Children's Church for several years. The director of Christian Education said the main reason for the Junior Church was that it is an effective way to train the children.

It is not training the children to worship if they sit and color and read Sunday School papers during the service. In this event they would be better off with their own age group. Another reason for the Junior Church was that the pastor preached above their understanding and the children received little or nothing from the service. In the interview with the teacher it was noted that there was an agreement in motive for she considered it far better to have them receive something on their own level than to color or read during the service. She also added that many of the parents would not attend the service if they had to be bothered by their children. The main purpose for Junior Church is to win the children to the Lord. When asked if this method of training helped the Christian home she confessed that it did not. She personally did not think the service would lose its dignity if the pastor would include the children in the service with a children's message or directing the whole message to a lower age level.

Foursquare Gospel. The pastor of this church said as soon as the leadership was developed they contemplated a Junior Church from ages six to eleven. At present their main preparation was during the Sunday School opening. If he had his way the Junior Church would not be a story time but patterned as closely to the adult service as possible. They would organize the group as the adult church and teach them that they are a vital part of the church and that children belong in the church as well as adults. He would have the division because he felt it was the best way to instruct them in churchmanship. In regard to the question of building a Christian home he suggested that it could cause the parents to shirk their responsibility which is not

ideal.

Friends. The pastor of this church felt the main reason for the Junior Church was to minister to the children whose parents were not in the church. In many cases the children would go home after the service if it were not for the Junior Church. They try to keep a worshipful atmosphere during the service and they have a sermon, not just a story. He said that this was not the ideal way, for the parents should come and train their children. He realized that as adults we would be amazed at what the child does receive from an adult worship service. They lose around fifty percent of the boys and girls after Sunday School. He thinks a sermonette is fine but says it takes a great deal of work to keep it fresh.

Lutheran (U.L.C.A.). This interview was taken with the pastor of the St. Mark's Church. At present they do not have a Junior Church but he wished they did. The main reason for not having one was space and equipment. The Junior Church would handle children up to the age of confirmation which is the ninth grade. After this age they are ready for senior worship. He does not use a sermonette. There is not a good hold over of the Sunday School for worship.

Methodist. Of the two Methodist ministers interviewed the First Church minister was the one that favored a graded worship. At present they have two services of Sunday School and church and if they wish, the children may attend church but usually their parents put them in Sunday School while they attend church. They do try to integrate intermediates into the early service through a junior choir and the high school boys by ushering. The choir program was the strongest

method of integrating the children. The minister also used sermonettes from time to time.

Nazarene. This interview took place with the pastor of the First Church of the Nazarene in Salem. They are at present teaching worship in the Sunday School opening and the evening youth groups. Along with this they have a Junior Church including the ages six to ten years. They lose around fifty percent of their Sunday School children. The pastor says this present system existed in the church when he arrived. He does not feel a change to the family pew is necessary for the need of discipline and order in the service are more important. He has had very little success with the children's sermon. He said he realized the ideal way is to have the family together and the toddlers in a nursery.

Presbyterian. Two Presbyterian churches were contacted and they both favored some kind of graded worship. The one interviewed at the First Church was a woman who is active in the local congregation and in their denominational educational program. She said at present that First Church was under-staffed and there was not enough leadership to have a well-rounded Junior Church. She did give the general teaching and practice of the church. First of all they hold to a strict type of grading in that they gradually tell the story of the Scriptures in accordance to the psychological development. They begin with a simple worship and gradually work up to the junior high age when they feel the child is ready for the adult service. At present the junior choir will sing and hear a sermonette then leave for a separate service. She personally felt that if the children were in

the service they should take their place and not receive the impression that there are grades of worship but rather that worship is for all ages. They are experimenting with an extended service which will enable them to have a longer time of worship for the children in their departments. She also acknowledged that they experience a great exodus after Sunday School. In regard to the family unity their denomination is aware of the problem and is working on a way to have the family unit strengthened. Maybe the family should be together once or twice a month in the church service. They do not use symbols, such as the cross in their worship areas until after the junior age. She personally regrets that the average parents of today are not accepting the full responsibility of living Christian lives and keeping their minds fresh and active.

The other Presbyterian church interviewed was the Westminster Church, formerly the United Presbyterian. This congregation had some unique problems of overcrowdedness. At present they have to conduct Sunday School while the adults attend worship and as soon as the first service is over the crowd changes and the same thing is repeated. The pastor frankly admitted he had not thought of working the children into the worship except as occasionally a class would visit the worship service. There was no plan in the near future to allow the child participation in the worship service. He did not think it wise to try to lower the age level of the service to bring them along in the worship. He did not think too highly of the children coming in and leaving before the end of the service. He said ideally the children should be with their parents. He added that it is impossible in this

day and age to lead the parents to train their children to worship. He did not know if any other churches were trying to have the family together for the worship service.

IV. SUMMARY

The enthusiastic Junior Church worker says that the graded method of training will develop the church-going habit among boys and girls.

The following is a summary of answers given to the following questions by leaders of ten Salem churches using the Junior Church as a method of training children to worship.

What are you now doing? Basically each of these churches is using the Sunday School as a time for graded worship. Even some of the churches take advantage of their youth meetings for this training. They all strive to keep the service as much like the adult service as possible. One of the main methods is to have an order of service like the adult church. Also there are officers comparable to the adult officers of the local church and denomination. Great stress is made that this time is not for baby sitting or story telling but a real attempt is made to experience worship. Some of the more Evangelical churches use this time to win the child to the Lord.

What is your motive? One of the ten churches said they were doing what they were because of limited space. The reason used many times was that the child does not get anything from the adult service so why have him sit and disturb others and color or read funnies. He should be given an opportunity to hear something on his own age level and be able to understand. There is a majority of opinion that the

average pastor of this group preaches far above the child's understanding and does not think it wise to come down to his level. Also the Junior Church is an avenue of real evangelism for the church. The motive which is most disturbing is that many parents are not willing to take the responsibility to train their children to worship God. There was hardly an exception to the idea that the best way to train a child is to have the family together. However the feeling exists that in this day it cannot be carried out. The subtle impression is given that worship is a graded thing and only as the child grows up is he able to experience the real worship in the sanctuary. There seems to be a difference in the worship experience of the adult above that of the child, though from a philosophical point of view the same elements are present.

Does this strengthen the Christian home? None of the persons interviewed said that it does not, yet the inference was made. If this type of training causes the parents to neglect and forfeit their responsibilities it cannot be said that this program is strengthening the home.

What is your opinion of the sermonette? Almost every pastor has tried the sermonette at one time or another in his ministry. It was usually given up because of a lack of time to prepare, or the inability to deliver it successfully, or simply because there was no time for it. None of the interviewed persons thought that lowering the age range of the service would be exceptionally sacrilegious although there was a reluctance to do so for fear of the adults' reaction.

CHAPTER VI

THE CHILD TRAINED TO WORSHIP THROUGH CORPORATE WORSHIP

CHAPTER VI

THE CHILD TRAINED TO WORSHIP THROUGH CORPORATE WORSHIP

I. INTRODUCTION

Corporate worship of the family pew has been the traditional way of worshipping in the church. In some situations this philosophy may have been based on the idea that children were to be seen and not heard. Many times the content-centered approach, that to hear the teaching would cause the child to do right, was the basis. This chapter is parallel with Chapter V in that a method of training children to worship will be examined. The aspects of this question are approached philosophically and practically.

II. PHILOSOPHICAL ASPECTS

Those groups that do not practice graded worship during the morning worship service do, however, practice it during the Sunday and weekday schools of the church. This philosophy holds that no matter how valuable the Sunday School worship is, if this is the only public worship of the child he is missing something.¹ Coffin says that a childless congregation presents an abnormal and unpromising appearance.² There is also a feeling in this group that there are

¹Coffin, op. cit., p. 156.

²Ibid.

needs, interests, and experiences which children share with adults. It is felt that both adults and children need the sense of fellowship one with the other in worship.¹ There is an underlying principle which is held forth that corporate worship is a vital part of every Christian life and this includes the child. There is a recognition of the functions of departmental age groups but these are to lead to one thing and that is a common worship in the sanctuary of the church among the family of God.² The idea is expressed that worship is basic and that the child is capable of experiencing it as is the adult.

The principle of the Christian home is considered to be one reason for children in the common worship. As the father goes about his work and the mother her errands and the children attending different schools, we see that all this is outside the home. The family thrives only if times are established to worship together. From the worship of the congregation, flows the stream of strength to live the Christian life.³

One of the main principles in this philosophy is that the child in the corporate service will be better trained for worship. The psychology behind this is a form of conditioning that is used in secular education. The advocates of corporate worship quickly admit that much of the service is not understood. Although the atmosphere

¹Mary Alice Jones, The Faith of Our Children (New York: Abingdon-Cokesbury Press, 1943), p. 173.

²Seboldt, op. cit., p. 73.

³Ibid.

of people from all types of life commonly expressing their need of God furnishes something Junior Church cannot.

In The New Schaff-Herzog Religious Encyclopedia under the topic, "Children at Worship" we find this critical paragraph:

Since worship is largely a matter of habit, church leaders have devised three ways of promoting the attendance of boys and girls: (1) The separate Junior Church has seldom proved satisfactory. (2) The special Junior Sermon is good, especially when children remain for the entire service. (3) The Family Idea calls for worship that appeals to the family as such, with something for the little ones in each main part of the service. To many observers this seems most nearly ideal. Adults gain much from public worship when it appeals to children.¹

It seems to be fairly general knowledge among educators that a child learns through imitation. Thus it seems normal that they be exposed to the common worship where adult believers are present.

This point of view raises the child's abilities to be capable of experiencing Christian worship.

III. PRACTICAL ASPECTS

Of the eighteen pastors and Christian leaders interviewed, eight felt that common worship was the best way to instruct their children to worship. Of the two groups this one was the most opinionated and enthusiastic in their answers. The same basic questions were asked: What are you now doing? Why are you doing this? How

¹Edith Lovell Thomas, "Children at Worship", Twentieth Century Encyclopedia of Religious Knowledge (An extension of The New Schaff-Herzog Encyclopedia of Religious Knowledge, editor-in-Chief Lefferts A. Loetscher. Grand Rapids, Michigan: Baker Book House, 1955), I, 233.

many go home after Sunday School? Does this approach build the Christian home? What do you think of the sermonette?¹

Christian. The Court Street Christian Church was chosen for this interview. At present the pastor said they have a worship time during the Sunday School hour in which the child is prepared for worship. This church strongly urges the children to stay for church and has a fair amount of success. Once a year the pastor devotes the entire worship service to the child. He also makes an effort to include the children in his sermon. This pastor has used the sermonette but feels that it is more satisfactory to incorporate an illustration in his sermon. He feels that if the child is taken out of the worship service into another part of the building that the child is given second best. He adds that the child is sold short and there is failure to realize that he has the capacities to worship. They do have a nursery for pre-schoolers.

Church of God (Anderson, Indiana). This church also has graded worship in the Sunday School. At present they do not have a Junior Church. The pastor feels the Children's Church might be the best way to reach the children but presently they do not have one. He makes it very hard for children to leave after Sunday School for they have no closing prayer in the individual classes but when the bell rings the children are directed to the sanctuary for the morning service. Because of this practice they lose very few children after Sunday School. This pastor is not quite sure if he would keep

¹See Appendix C, p. 89.

up this type of program. He feels the sermonette should not be used for it will call attention to children and they will become self-conscious. He would place them on the same level as the adult congregation.

Episcopalian. The pastor of the St. Paul's Church was interviewed. This pastor was extremely enthusiastic about the program he was using in his church. At present they have three services on Sunday at 7:30, 9:30, and 11:00. At one time the 11:00 service was the large service in the church but now the story is different. The 9:30 service is called the family worship service and the whole family attends, babies on up. This service is of course the same type of liturgical service that is common with Episcopalians, yet the pastor incorporates the whole family at this service. The service is a regular worship service with hymns, scriptures, and prayers. After a thirty to thirty-five minute service the congregation is dismissed to graded classes to receive religious instruction which takes the place of the morning message. For this service the church is filled to capacity with the overflow room filled. According to the pastor this is the normal thing. This program is also augmented by a catechism class. The pastor feels that this is the only way to have a service. When asked what he would do if the group keeps growing, he simply expressed the fact of starting another church. Already one hundred families have left and organized a new church and plans are being laid to begin another. In answering the question of helping build the home he expressed that many new families have united with the church because they have found a new togetherness in

worship. From this worship experience the family knows how to proceed with a family altar. He feels that he would never want to divide this group into separate age groups for this type of program has done so much for the church.

Evangelical United Brethren. The other Evangelical United Brethren Church interviewed was the Englewood Church. Presently they have no Junior Church although there is a nursery and toddler room. The main preparation for worship is in the catechism class where the child receives instruction on worship and must give an attendance report at each session of the class. Also the pastor makes a special effort to keep the service interesting and a great deal of variety is provided in which the children can participate. His message is most always twenty minutes in length. He allows variety through standing and singing as a congregational response. At present he is organizing a group of boys to help in the worship service. The pastor was concerned about the great number of children that leave after Sunday School. He has tried many methods of working the child into the worship through Junior Church through a children's message and by having the Junior Church combined with the adults once a month.

Lutheran (Missouri Synod). This was another pastor that knew what he was doing and why. He expressed a strong conviction that the time to train a child to worship is in the cradle. This was actively done through the cradle roll where they sent helpful suggestions to the parents. The child immediately was taught to fold his hands and the mother would have written prayers or suggested ones. They use the sponsor system (God-parents) where they are charged to help that child

learn to worship. The church uses a graded system in the Sunday School but it is strictly a worship experience. The older children and the adults would meet in the sanctuary and have a question and answer time about worship or some elements of worship. They had their class time but everything was done to lead them to stay for the morning worship service. The pastor says that they had practically no loss. In the worship hour he would gear his sermon to the level of the children. He admitted that their service would be disturbed by a baby's cry or someone leaving the room but a greater goal was in mind which was that the child was in a worship experience. They did have a cry room but no supervised nursery. This is all supplemented by a catechetical class which is two and a half hours long, for the duration of two years. Each Saturday the class meets and has a brief worship service in the sanctuary of the church. The children are required to write a prayer on the theme of that week and give it. They also have experience in leading worship and learning how to conduct themselves in the "sanctuary". All the symbols of the church are explained and the order of service is analyzed. Parents are given books that explain worship and how to have family devotions. Each child in the Sunday School receives a devotional guide for the month. The pastor says he makes a point to be with the children of his parish and helps them to know him. This church loses very few children.

Methodist. This is the Jason Lee Church which is quite different in its approach. This pastor gave evidence of having thought through the problem of training children to worship. His philosophy of worship

gives an insight as to what he is doing to train the children. He believes that there is no difference in the worship experiences of the child and the adult. There is a difference in understanding but basically the act of worship is the same. The whole Sunday School is geared to funnel the children into the worship service. They sing hymns and read Scripture and have their lesson. In all this, great care is taken to allow them to experience worship. In planning the morning service the pastor takes into consideration the needs of the children. He has given questions in the past to the children before the service and had them list for him the answers. He does not use the sermonette for he feels that indirectly the child is told in this way that this is the only part of the service for him and the rest of the service he can talk or sleep. He makes a point that the family unit stays together. If the child worships with the family he will most likely have better relations with them during the week. If the child is ushered off to worship where he sees only other children he may never know that worship is for older people too. Train the child from the beginning so that he will not have to unlearn what was taught him in Junior Church. He does recognize that a need for a nursery for the pre-school child exists.

Roman Catholic. This interview was conducted with the principal of the St. Vincent De Paul parochial school in Salem. The principal is a nun. The Roman Catholic Church has the traditional family worship but a great deal of graded worship is conducted in the parochial school. It is in the Roman Catholic school that the child receives the foundation for worship.. Each morning the child goes to a regular

mass which is conducted in the same formal way as for the adults. This conditions him to reverence and respect the church. During the day the child receives graded instruction on religion and worship. The child may then ask questions about the symbols of worship. Periodically the Parish Priest will take a group of children over to the church and explain the vestments and symbols. They expect all the children of the Roman Catholic family to attend the school but provision is made for those who attend the public school. At 9:45 Sunday morning there is a class on religious instruction for these children. They also have graded books on the mass and filmstrips are used quite frequently. The percentage of loss is very low for the children that attend the day school, but those that attend the public school drop by the way more frequently. When asked the motives for this type of program the woman did not give a specific answer.

Seventh Day Adventist. This group holds very tenaciously to a family worship program. At present they are using a graded program in the Sabbath school and each room has some kind of worship center. The training of worship is carried out in the home. At sunset Friday evening the family gathers for a time of prayer and Scripture reading and Saturday at sunset they have another time of family worship which is very uniform in this church. After the Sabbath school the children and adults go to the sanctuary. Again a sponsor system is established, not as a rigid rule but the parents make it a point to invite any boy or girl who is without a parent to sit with them. As far as losing boys and girls after Sabbath school, there is hardly any loss. The Adventists have had great success in keeping their people and this is

traced to the strong family emphasis. They claim that only ten percent of their converts are lost if they attend their day school and other educational institutions. The pastor said that in all his seventeen years of ministry he has never had delinquency problems with the young people that have attended the morning worship services faithfully. They practice the philosophy that as soon as the child can come out into public he should go to church. They have disturbances in their services yet the conservation of the children is worth this price. There is a cry room but this is the only provision for small children during the worship service. The pastor has tried the children's sermon but prefers to keep the message within everyone's understanding.

IV. SUMMARY

From a philosophical point of view corporate worship is not necessarily against graded worship if held in the proper place. The main contention is that the child should sometime in his experience worship in a corporate body.

As we reflect on the interviews we again shall consider each question and set forth a general answer.

What are you now doing? Uniformly every church uses some type of graded worship in training the child. As was true in the other sections of this paper, some of the churches had no definite program of education. The churches which practice corporate worship stress the family and build their program around it. Generally speaking, these pastors seem to have a more elaborate system of training the child. It is a harder task to train the parents to take their full

responsibility in raising their children to worship than it is to maintain the Junior Church. It is obvious that it would take a well thought out program to overcome what many men succumb to by using the Junior Church. Three of these groups have a day school which is of great value in training the child. An underlying principle is that there is the feeling that the child is capable of worship. These men said that there was a certain amount of disturbance in the services but the over-all effect in conservation compensates for it. An interesting uniformity is found that they all made an effort to bring the child into the worship service through the morning message and the order of service. It is of interest that none of these men used the children's sermon.

Why are you doing what you are? Several of the men expressed the idea that they were responsible for the training of the children of their parish. Another motive was a deep conviction that worship is a family matter and the child needs worship if he is to grow. It seems as though worship has a more important place in the church which stresses the family pew. Everything done in the Sunday School leads to the climax of the family worshipping in the sanctuary.

How many children did you lose after Sunday School? On the whole the loss was a little less than the group that stressed the graded worship program. Every one of these men said he definitely thought that this was the soundest way to train them to worship.

Does this method build a strong home? Emphatically the answer is yes, for as the family worships together in church the family's devotional time in the home is strengthened.

CHAPTER VII
SUMMARY AND CONCLUSIONS

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SUMMARY AND CONCLUSIONS

The problem of this study has been to examine the Junior Church and corporate worship as methods of training children to worship. The question answered is, "Which is the better method to guarantee a sound church and individual?"

I. SUMMARY

It was learned from this study that the child does not possess specific knowledge at birth. From a hereditary point of view he is not affected by the parents' faith, only by the environment which they create in the home. Thus the child is a very impressionable creature.

From the spiritual standpoint the child is a free moral agent made in the image of God. The child possesses an innate knowledge or awareness that there is a God. Also, spiritually, he is a candidate for worship.

Because the child is impressionable, the way in which he could be impressed was considered. The study showed that the most impressionable years are the early ones.

The child passes through many stages of development and each one brings new insights into spiritual maturity. Therefore the child begins to learn spiritual habits at a very early age. It was observed that both secular and religious authors say the early years are those to form character and spiritual habits. Thus we see the importance of

exposing the child to a worshipful atmosphere.

In the study of Christian worship it was found that worship can and must be experienced by the child. In the chapter on his development these elements of worship are found and can be directed in early life. The child needs instruction first of all, then help in relating this knowledge to his own experiences.

Junior Church or graded worship comes from the same stem of influence as the graded Sunday School and at about the same time. Junior Church, philosophically speaking, is motivated by a real concern, yet the child is treated as if he were not able to experience true worship.

As the contemporary results of Junior Church are considered, the question is raised whether it builds strong homes and character. The majority of men that use the Junior Church as a method of training do so to please the parents, so that they may have a trouble-free hour. These men said the need for Junior Church existed because so many children left after Sunday School, yet there was still a loss, even when the system was well planned.

In thinking of corporate worship it was noted that the philosophy was to raise the understanding of the child and integrate him into the atmosphere of Christian worship. The churches that hold to the family pew said that the Sunday School hour is the time for graded worship and the morning worship service should be the climax of the Sunday School.

II. CONCLUSIONS

As a result of this study the author has received many helpful ideas and arrived at some definite conclusions. These conclusions are:

1. Genetically, the child receives nothing from his parents that would endanger the possibility of worship.
2. Spiritually, the child has an innate awareness of God.
This awareness makes him a candidate for Christian worship.
Every human is affected by sin yet this sin does not destroy the innate awareness or capacity.
3. The child begins to learn at a very early age. It is during the first few years that the child forms his character patterns.
4. Two ways that the child learns are through imitation and environmental influences.
5. The child should be put in an atmosphere of other worshippers where he can imitate what he sees.
6. Worship is not graded. When children and adults worship, the same principles and elements are present.
7. The Junior Church can, and in some cases does, have an effective ministry to children. This is mainly dependent on the Junior Church leader and the atmosphere of the graded service.
8. The Junior Church is used more today because the church is not able to instruct the parents in the training of their children to worship.

9. The reason for the Junior Church in many cases is that the pastor does not consider the child in the order of service or the message.
10. The best method of training children to worship is the corporate worship service. The pastor should make every effort to include the child in the worship service. This may be done through variety in the order of service.
11. There should be a nursery with an attendant for pre-schoolers and to care for any extenuating circumstances that may arise.
12. For the children whose parents do not attend church it would be well to have a sponsor system where the regular church families invite the children to sit with them.
13. As a last resort to conserve the child, a Junior Church could be used but with special attention to the atmosphere and curriculum.

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APPENDIX

APPENDIX A

"AGE-GROUP CHARACTERISTICS CHART"¹

The Nursery Child - Ages 1-3

Physically:

- They are very active but tire easily.
 - Plan a program providing for varied activity and rest.
- Their attention span is from three to seven minutes. (Possible exceptions)
 - Vary your program with periods of rest.
- They are approximately three feet tall.
 - Arrange things with which they are allowed to play within their reach.
- They have a sensitive nervous system.
 - Make your program calm and unhurried.
- They use only their large muscles.
 - Give them only materials they can handle without breaking. See that the things they are asked to do are within their abilities. (This does not displace the need for challenge according to individual differences.)

Mentally:

- They are curious. Nothing escapes their observation.
 - Provide materials that arouse their curiosity.
 - Avoid abstractions when teaching.
- They ask innumerable questions.
 - Endeavor to answer all questions simply.
- They have a limited knowledge and vocabulary.
 - Talk to them on their level. Use words they understand.
- They are credulous and impressionable.
 - Tell the truth. Teach nothing that must be unlearned.
- They are imaginative, sympathetic and open to suggestions.
 - Feed their imagination with wholesome thoughts.
 - Express in words and actions things you would like them to learn.
- They enjoy learning through the senses.
 - Use materials they can see, feel and smell.
 - They are impulsive. They have no inhibitions.

¹File material distributed by Professor Robert D. Bennett and furnished by the Department of Christian Education, Wheaton College, quoted in the Christian Educator's File, pp. 1-7.

- Teach by leading and guiding.
- They are individualistic.
 - Provide times for free play.
- They have short interest and memory spans. (Possible exceptions)
 - Repeat often. Give brief directions.
- They have a strong fear instinct.
 - Counteract fears with stories of children who have overcome fear.
- They regard little things as very important.
 - Lead them to loving thoughts concerning Jesus, God and the Bible.

Socially:

- They are individualistic and self-centered.
 - Give them individual care, but help them develop a social consciousness of others.
 - Promote opportunities for them to mingle with other children.
- They have strong play instincts.
 - Provide ample room for play.
- They have few inhibitions, if any.
 - Discipline is necessary. Make sure all punishments are understood.
- They desire attention.
 - Give individual attention as much as possible.

Spiritually:

- They have a natural trust and absolute faith.
 - Tell the truth about everything. Be consistent.
 - Instill in them a natural trust in Jesus.
- They are sensitive and may be compared to a fine instrument.
 - Be sensitive toward their needs and responses.
- They have a beginning sense of right and wrong.
 - Encourage the proper distinguishing between right and wrong.
- They have a hunger for love.
 - Create a consciousness of God and His love for them.
- They are sensitive to color and beauty.
 - Show them the hand of God in the beautiful. Use soft colors.
- They are very teachable.
 - Take advantage of the "teachableness".
 - Do not underestimate their ability.
- They have a natural wonder and reverence for the things of the Church and God.
 - Inspire reverence and build the habit of prayer out of this wonder.

The Beginner - Ages 4-5

Physically:

- They are very active, but tire easily.
 - Provide for a program of activity, but with frequent rest periods.
- Their attention span may be from five to ten minutes. (Possible exceptions)

Remember this in planning all group and individual activities.
 Their ears and eyes are strained very easily.
 Watch the lighting in your room, Keep your voice at a moderate pitch. Be sure that all can hear.
 They still will make the greatest use of their large muscles.
 Rhythm and skipping games are favorites.
 They have active sensory processes.
 Give them pictures and materials which they can handle.
 They are susceptible to disease.
 Insure sanitation in your room.
 They have rapid growth in the brain, but are mentally immature.
 Give them things to do that they are able to understand.
 Explain new materials slowly and clearly.
 They are spontaneous in motor reaction.
 Direct activity. Do not always repress it.
 They have pliable bony structure.
 Use furniture that is designed to fit a child's body.
 They have a strong food interest.
 Develop their gratitude to God for His gifts to us and His care for us.

Mentally:

They are inquisitive.
 Take time to answer their questions.
 They are having their initial thinking ability challenged.
 Help the children to distinguish between fact and fancy.
 Encourage them to begin to reason for themselves.
 Remember that their interest span may be from five to ten minutes.
 Give directions in short statements. Vary the program.
 Repeat in different ways things you would want them to remember.
 They have little conception of distance or time.
 Reference to history or chronology of limited value.
 They are making mental pictures of Bible truths.
 Use concrete terms. Avoid symbolism. Provide activity that creates ideas of right and wrong.
 They are highly imaginative.
 Use simple visual aids. Increase their vocabulary by the use of new adjectives. Explain words as you use them.

Socially:

They are individualistic. They have learned to say "no".
 Teach obedience and the joy of doing right in spite of the inner impulse to do wrong.
 They are imitative.
 Be an example to them.
 They like "silly" words in their vocabulary. They make "silly" jokes.
 Smile and ignore innocent fun. Use firm discipline if the jokes are of a negative nature of any kind.
 Most of them like to be with people and to learn to do things with other people.

- Promote opportunities for group activity.
- They are learning to lead in activities.
- Allow and encourage leadership activities. They learn to lead by leading.
- Give tactful guidance in improvement of their leading.
- They have a mother instinct and like to be mothered.
- Provide dolls and animals for them to play with.
- Illustrate Bible stories with stuffed toys.
- They are learning to adjust to others.
- Provide opportunities for them to be with others in natural situations.
- They like to play.
- Provide a variety of games that help them to become acquainted with one another.

Spiritually:

- They are credulous.
- Teach the truth. Teach them nothing that must be unlearned.
- Encourage a natural trust in Jesus.
- They are full of wonder.
- Stimulate their desire to worship. Build a reverence for prayer and a desire in them to pray.
- They have a readiness to learn.
- Be watchful for children who are ready to receive the Gospel.
- They think in concrete terms.
- Avoid symbolism.
- They have a desire for love.
- Stress God's love and His care for them.

The Primary Child - Ages 6-8

Physically:

- They are very active.
- Provide a program that includes activity where their excess energy and restlessness may find an outlet.
- They are fatigued easily.
- Vary your program with activity, quiet times such as stories and worship activities.
- They are susceptible to disease.
- Do not overcrowd small rooms with too many children.
- They have keen senses.
- Give them objects to handle that teach a lesson.

Mentally:

- They are imitators
- Teach them to imitate great characters of the Bible in their daily living. (example-the courage of David, the perseverance of Daniel, etc.)

- They are learning greater self-control.
Teach them the joy of self-control and to rely on it.
- They are learning to read.
Teach them to read the Bible.
- They are highly imaginative.
Tell them vivid stories, differentiating between fact and fancy.
- They are developing their reasoning power.
Exercise their reasoning power to aid them in solving their own problem.
- They have limited self-expression.
Foster their self-expression and be patient and understanding with them.
- Their attention span may be from seven to fifteen minutes.
Good motivation is needed. Challenge their thinking, do not tax it.
- They can memorize larger passages.
Encourage them to memorize verses. Be sure they understand them.
- They are emotionally immature.
Do not teach them beyond their ability to understand, to respond.

Socially:

- They are very sensitive.
Give individual attention. Use care in content of stories.
- They are individualistic and egotistical.
Foster group ideas.
- They are especially friendly and cooperative.
Encourage their working together.
- They are quick to respond to fatigue, hunger and suffering.
Use their mental reactions to accomplish Christian purposes.
- They are communicative.
Promote self-expression and conversation.

Spiritually:

- They have a sense of the supernatural.
Stress strange things that really happened.
- They are credulous.
Teach the truth.
- They have an increasing sense of right and wrong.
Reward right. Be firm.
- They are learning of God in every experience.
Teach spiritual truth in the reality of their own experience.
- They have a desire for love and security.
Teach God's love and care for them.
- They have a beginning concept of abstract things.
Avoid symbolism which is beyond their understanding.
- They are eager to learn.
Watch for opportunities to lead them to Christ as Savior when they indicate sufficient self-motivation.

The Junior Child - Ages 9-12

Physically:

- They desire exuberant activity.
Have an active program and direct the activity.
- They have a slow physical growth but much strength.
Give them something to do that will use their abilities and challenge them to do harder things.
- They are developing the smaller muscles.
Give them finer handwork. Weave in a varied musical program using as much of their talent as possible.
- They have a longer attention span. It is now generally from ten to twenty minutes long. Make your program one of variety. Change the activity every fifteen or twenty minutes.

Mentally:

- They are alert.
Give them opportunity to think.
- They are secretive about personal thought life.
Use many hero stories. They will not talk about them but they will live them.
- They are inquisitive.
Lead them to ask questions. Do not make the answer obvious.
- They are practical.
Give them the truth.
- They have a spontaneous interest in real life and enjoy reading stories of heroism. Channel their interests. Teach truth and let them investigate it.
Suggest reading materials that they can read in which there is a challenge for their Christian living.
- They memorize easily.
Make memorization a great part of their program.
- They are developing their reasoning power.
Teach them to discern right and wrong.
- They have a sense of chronology that is rapidly developing.
Challenge them with Biblical facts that are within their level of understanding.
- They are forming life habits.
Cultivate promptness and good habits in their devotional life.
Teach them the joy of choosing the good.

Socially:

- They respond to authority, but they are still individualistic. Challenge them to loyalty and confidence in sound Christian groups. They will not resent challenging authority.
- They have a strong play interest. They have a "Gang" spirit among them.
Give them opportunity to participate in challenging competitive games.

Stress teamwork and fair play.

They are individualistic in group activities. They are independent and have a usual aversion to the opposite sex.

Do not mix the groups. They should be shown their sense of responsibility to the group in a program or a game.

They have a desire for collecting things.

Use hobby collections as a basis for a program.

Use competition in the collection of articles as a project.

They are imitators and good actors. They are illuminators of facts.

Play or dramatize the story you have told.

Spiritually:

They believe things they are told. They are developing their reasoning ability.

Lead them to Christ.

Help them to hold confidence in the truth.

They have a sense of justice, loyalty and honor.

Teach them the attributes of God.

They are worshippers.

Use the worship service to challenge them.

They are hungry for God.

Satisfy them by showing them the righteousness of Christ and His work in them.

They have a simple faith.

Do not expect more of salvation than faith and a slight change.

They are beginning to understand symbolism more.

Use symbols, but be sure they mean something to them.

APPENDIX B

SUMMARY OF THE NURSERY CHILD'S CHARACTERISTICS¹ AND WHAT THEY MEAN TO HIS TEACHER

Because he is like this:

We do this:

Physical

He is little.

Provide equipment suited to his height.

He may not grow at the same rate as other children of his age.

Do not expect more of the larger child.

His large muscles are developing.

Provide large crayons; simple handwork.

His vocal muscles are not developed.

Do not require loud singing; choose songs with notes on the staff.

He can do only one thing at a time.

Do not require more.

He is active.

Have a large room; have several activities.

He is susceptible to disease.

Have a sunny room on first floor.

His senses are hungry.

Provide materials that satisfy.

Mental

He has a limited vocabulary.

Choose simple stories; use pictures.

He likes repetition.

Choose stories worthy of repetition.

His attention span is short.

Change activity often.

His memory is undependable.

Do not expect him to remember from one Sunday to another.

He believes everything he hears.

Tell him the truth.

He does not understand symbolism.

Do not let one object represent another.

He has no sense of time.

Use "long ago", not "fifty years ago".

He learns through his senses.

Let him see, touch, hear, taste, smell.

He learns by asking questions.

Give him simple, true answers.

¹Marjorie Elaine Soderholm, Understanding the Pupil: Part I, the Pre-School Child. Part II, the Primary and Junior Child. (Grand Rapids, Michigan: Baker Book House, 1957), pp. 39, 60-61, Vol. 1 and pp. 34, 56, Vol. II.

Social

He is dependent.	Give him assistance when he needs it.
He is timid.	Have small groups.
He is self-centered.	Teach him to thank God for what he has; teach him to share.
He likes to play alone.	Do not expect him to stay in a large group for very long.
He has imaginative playmates.	Do not encourage him to give them up.
He desires attention.	Commend him for doing right.

Emotional

He has a sensitive nervous system.	Avoid confusion and noise; choose durable materials.
He is afraid of the unfamiliar.	Provide the familiar.
He has many fears.	Avoid stories that cause fears.
He frequently says "no".	Avoid opportunity for saying no.
He may have temper tantrums.	Try to avoid them; do not let them accomplish their intended purpose.
He needs security.	Visit his home; be regular in attendance.

Spiritual

He has a hunger for God.	Encourage it.
He has abilities and limitations in understanding spiritual truth.	Stay within his spiritual understanding.
He "catches" his religion.	"Expose" him to good examples.

SUMMARY CHART OF THE BEGINNER CHILD

Physical

He is growing rapidly.	Equipment should fit him.
His large muscles are still developing.	Use large crayons and pictures free from detail.
He has much energy.	Allow him to move from place to place.
He tires easily.	Alternate activity with quietness.
His eyes and ears are easily strained.	Have good lighting; speak clearly.

Mental

His vocabulary is still limited.	Use words he knows.
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His attention span is limited.
He can memorize meaningless phrases.

He forgets easily.
He has limited ideas of time and space.

He has an active imagination.

He is extremely curious.
He is literal-minded.

He does what he sees others do.
He acts upon suggestion.
He learns through his senses.

Social

He is self-centered.
He is increasing in friendliness.
He is more able to play with others.
He is a real conformist.
He wants approval.

Emotional

His emotions are intense.
Fear is the outstanding emotion.
He has some control over crying.
He may "explode" when angry.

He becomes jealous.
He is naturally sympathetic.

Spiritual

He thinks of God in a personal way.
He has simple trust in persons and in God.
He is beginning to see the difference between right and wrong.

Provide variety of activity.
Do not stress memorizing; Be sure he understands what he memorizes.
Avoid saying "pieces" at programs.
Use "long ago" and "far away". Do not expect drawings to be in proportion.
Help him understand the difference between true and make believe stories.
Answer his questions truthfully.
Use words that mean exactly what they say.
Live an exemplary life.
Suggest doing right.
Provide things for him to see, touch, hear, taste, and smell.

Encourage sharing.
Be a real friend to him. Show him Jesus as his best friend.
Provide opportunity for group play.

Set a good example before him.
Praise him for doing right.

Have a quiet atmosphere. Control own emotions.
Avoid using fear as punishment.
Avoid horror stories.
Encourage him to ask for things rather than to cry for them.
Avoid abrupt endings to his activities. Do not let tantrums be successful.
Avoid showing favoritism.
Teach sharing with less fortunate.

Have a personal contact with God.

Be trustworthy. Teach that God sometimes says "no".
Teach that wrong-doing is not pleasing to God.

He asks about death.
He can experience real worship.

Answer simply.
Provide times of group worship.
Be alert for spontaneous
worship.

SUMMARY OF THE PRIMARY'S CHARACTERISTICS AND WHAT THEY MEAN TO HIS TEACHER

Physical

He is growing unevenly.
His finer muscles are slowly
developing.
His muscle development makes
him restless.
He wants to do rather than
watch.
He likes to construct.
He tires easily.

Recognize it.
Provide short practice periods;
avoid detailed work.
Provide varied activities.

Provide active expressional
activity.
Offer worthwhile projects.
Alternate activity and quietness.

Mental

He is learning to read.
He likes word and number games.
He likes to write.
His attention span is longer.

He makes false conclusions.
He likes both fact and fancy.
He lives in the present.
He is curious.
He has a good imagination.
He has a good memory.

He is literal-minded.

Let him read his workbook.
Provide Bible games using these.
Let him copy Scripture verses.
Divide hour into three parts with
variety.
Provide opportunities to reason.
Use both; distinguish between them.
Make applications for the present.
Answer questions as they arise.
Let him "act out" stories.
Teach Scripture verses; keep
promises.
Avoid symbolism.

Social

He wants to play with others.
He likes to talk.
He wants child friendships.

He wants to be grown-up.
He likes non-competitive
activities.
He likes the opposite sex.
He is inclined to be selfish.
He respects authority.

Provide group activity.
Talk with him about his interests.
Emphasize missionary projects for
children.
Avoid the use of "little".
Provide them.

Have boys and girls in same class.
Teach him to think of others.
Live worthy of his respect.

Emotional

He is easily excited.
 He may resist personal demands.
 He may withdraw because of shyness.
 He is impatient.

He has many fears.
 He can sympathize with others.

Be calm; provide calm atmosphere.
 Teach obedience.
 Choose work on his level; praise him for accomplishment.
 Use his contributions to class discussion.
 Help him feel secure.
 Teach him to give for the less fortunate.

Spiritual

He likes Sunday School.
 He has faith in prayer.
 He may be ready to accept Christ.
 He is curious about death.
 He is curious about heaven.
 He wants to be good.

Maintain that attitude.
 Teach him to accept God's answer.
 Lead him to the Lord.
 Explain it simply.
 Answer his questions as they arise.
 Teach him that Christ will help him.

SUMMARY OF THE JUNIOR'S CHARACTERISTICS
 AND WHAT THEY MEAN TO HIS TEACHER

Physical

He is active, and likes to do things.
 He is strong and healthy.
 He is noisy, and he loves to fight.
 He loves the outdoors.
 He likes the difficult and competitive.

Provide a variety of constructive things for him to do.
 Expect regular attendance; let him do "difficult" jobs.
 Arrive before he does; give him something to do as soon as he comes.
 Go on hikes with him.
 Challenge his ability with projects and Bible games.

Mental

He likes history and geography.
 He likes to collect.
 He is inquisitive.
 He likes to read and write.
 He can think and reason.
 He has a good memory.

Teach him the chronology and geography of the Bible.
 Interest him in a worthy hobby.
 Help him answer his own questions.
 Provide good books for him to read; give him Bible studies that require some writing.
 Provide opportunities for making right choices.
 Encourage him to memorize Scripture.

He does not understand
symbolism.

Avoid using object lessons which
confuse his thinking.

Social

He can accept responsibility.

Organize his class with officers
who have special duties.

He does not like an authority
over him.

Be a guide, not a dictator.

He likes the "gang".

Let his class be a club.

He dislikes the opposite sex.

Have separate classes for boys
and girls.

He is a hero-worshipper.

Be an example; present Christ as
his Hero.

Emotional

He has few fears.

Teach him what to fear and what
not to fear.

He may be quick-tempered.

Avoid the cause of "flare-ups".

He dislikes outward display of
affection.

Avoid such display.

He enjoys humor.

Teach him what is funny and what
is not.

Spiritual

He recognizes sin as sin.

Point to Christ who saves him
from sin.

He has questions about Christianity.

Answer truthfully; help him find
the answers in his Bible.

Emotions play no part in his
religion.

Avoid emotional appeals.

He sets high standards for
himself.

Meet high standards in own life.

He needs encouragement in daily
devotions.

Provide devotional helps for him.

APPENDIX C

QUESTIONNAIRE USED IN INTERVIEWS WITH PASTORS OF SALEM, OREGON

I. INTRODUCTION

I am a student at Western Evangelical Seminary in Portland, Oregon. At present I am doing research for my thesis. The area I am working in is the methods used in training children to worship. I would like to ask you some questions to see what your church is doing and what success you are having.

II. QUESTIONS

1. What are you now doing to train your children to worship?
2. What percentage of your children leave after Sunday School?
3. Why do you have this type of a program?
4. Do you personally think this is the best method?
5. Do you think it is building a strong Christian home?
6. What do you think of a sermonette?
7. Would you feel it is proper to include the children in the service and prepare the service with them in mind?