WORSHIP AND THE FAITH OF THE FAMILY

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WORSHIP AND THE FAITH OF THE FAMILY

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Religion

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November 1981

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INTRODUCTION

A recent sociological study of American Adventists indicated that all was not well in Seventh-day Adventist families.[1] Foremost among the reasons given for family distress was "... spiritual problems including a lack of family worship together with a failure to live up to the standards of the church."[2] In almost half of the homes included in the study, worship was not a regular feature of the family's life.[3] These two facts taken together indicate that Seventh-day Adventist families need help in making religion a meaningful and effective part of their lives. Crider and Kistler indicated that their estimate of the number of Adventist homes in which the family altar is not maintained was conservative.[4] The experience of the writer in pastoral work in this country gives subjective support to their conclusion.

The home is the most potent setting for the development of Christian characteristics. The "ecology" of Christian nurture that once existed in society--the Christian community, the school system taught by at least nominally Christian teachers, the church, the religious press, and the

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[1] Charles C. Crider and Robert C. Kistler, The Seventh-day Adventist Family: An Empirical Study (Berrien Springs, Michigan: Andrews University Press, 1979).

[2] Ibid., p. 235. [3] Ibid., p. 67. [4] Ibid., p. 68.

Sunday School, has been broken. The Seventh-day Adventist Church has maintained a Christian school system. Sabbath School and church services are strongly promoted. But the foundation--the home--needs support in the task of Christian nurture.

The fact that many respondents in the Crider and Kistler study knew what the standards of the church are, but found difficulty in living by those standards, indicates that the church is functioning more as a standard-setter than as an enabling institution that helps people to reach those standards. This project is an attempt to partially redress that imbalance. Its purpose is to facilitate the establishment of worship as a regular feature of family life, which is effective in promoting Christian life-style.

The project is limited to families who have children up to twelve years of age. Its aim is to facilitate the establishment of worship as a nurturing institution in the family. The time of worship is to be used to establish a Christian world-view. One's world-view (like the umpire at a ball game who seems relatively unimportant, but who actually decides the whole game) lies behind every decision one makes.

This study seeks to understand the meaning of worship, and the revealed method of transmitting faith from one generation to the next. It will draw upon the insights of psychology and sociology to add detail to the basic biblical

pattern. In addition, the writings of Ellen G. White as an important and respected factor in this writer's total way of thinking and an important source of guidance to the whole Seventh-day Adventist community, have been considered. Rather than using this material as a mere source of quotations, the writer has elected to append a list of the major sections of the Ellen G. White publications which address the issue of family worship and Christian nurture.[1]

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[1]See Appendix V.

CHAPTER I

THE MEANING OF WORSHIP

Introduction

The church today is suffering deeply from an ignorance of the meaning of worship. Accompanying this ignorance is the powerlessness of worship to transform life. "The direction, the vitality, and the purpose of worship are subverted to human ends."[1] The struggle of man to worship aright is not new. Nor will it end before the close of human history. The act which plunged the race into sin was an act of refusal to worship God. And the final crisis of human existence is a crisis of worship. (Rev 13:4,8,12,15; 14:7)

The history of the people of God as recorded in the Old Testament is the history of their worship of God and their failure to worship Him. The darkness of paganism Paul grounds in the refusal to worship God as God. (Rom 1:21,25) Even committed Christians are not immune to the tendency to pervert worship, as witness the experience of the apostle John in falling at the feet of the angel to worship. (Rev 19:10; 22:8)

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[1]Paul Waitman Hoon, The Integrity of Worship: Ecumenical and Pastoral Studies in Liturgical Theology (New York: Abingdon Press, 1971), pp. 52-53.

To understand the meaning of worship, and to worship with integrity is fundamental to the church's existence, "The Church of Christ is summoned into being by God in order to be a worshipping community."[1] The task of understanding and practicing the art of worship is therefore the most urgent necessity of the church. This chapter will examine some of the most elementary aspects of worship.

Worship as Response to the Divine

Worship, says Bernard Schalm, "is man's joyful response to God's self revelation."[2] Worship seen as response involves two elements: the self-initiated disclosure of God, and man's response to that revelation. Throughout the Biblical record man has worshipped only in response to divine self-revelation.[3] By His very nature, God defines worship as response to the revelation of Himself. He is a transcendent being above and outside of nature. Man can have knowledge of Him in no other way.

The first reality in worship is therefore God. Worship is futile unless man takes cognizance of the fact God is and that He has revealed Himself. And it is

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[1] Ralph P. Martin, Worship in the Early Church (London: Marshall, Morgan and Scott, 1964), p. 10.

[2] Bernard Schalm, The Church at Worship (Grand Rapids, Michigan: Baker Book House, 1962), p. 11.

[3] e.g. Cain and Abel (Gen 3:3-7); Noah (Gen 8:15-20); Moses and the elders of Israel (Exod 3,4); Israel's cultus (Exod, Lev, Deut); the experience of Israel at Mt. Carmel in the test of power of Jehovah versus Baal (1 Kgs 18:38-9).

perverted unless it takes into account the objective realities which God has revealed about Himself and takes seriously the media of revelation.

Worship is objective. It does not arise from the inward experience of man. It is response to "reality and phenomena independent of man."[1] It begins with God's action, not man's. It is therefore not utilitarian in nature; it cannot be conceived as merely man's wish-fulfillment dreams. The worship or religion that is the "opiate of the people" is not the worship of the self-revealing God.

God and Man in Worship

Since worship is man's response to the self-revealing God, man is not free to respond in any way that seems appropriate to himself. The self-revelation of God determines how he is to respond. Those who worship God must "worship in spirit and in truth" (John 4:24). The response of man in worship was, from the very beginning, prescribed by God, as the story of the acceptance of Abel's offering, and the refusal of Cain's, reveals. The entire scope of Israelite worship was ordained by God who revealed Himself to them in the events of the Exodus. From this basis Christian worship emerged, "continuous with, and yet in marked contrast to, Jewish worship."[2]

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[1] Hoon, pp. 197-8.

[2] C. F. D. Moule, Worship in the New Testament (London: Lutterworth Press, 1961), p. 9.

In Christian worship, prophecy was an important component. Paul was concerned that the gift of prophecy, that gift which confronts man with the mind of God, should have a prominent place in worship. "Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy....be eager to prophesy" (1 Cor 14:1,39).[1] Through this gift Christ continued to speak authoritatively to the church as her exalted Lord.

Worship is the response of man to the objective self-revelation of God confronting him in his subjective experience. But God is revealed in acts directed to the concrete situation of mankind. God meets man in his existential predicament. The most objective worship is therefore the most subjectively oriented. The most real worship of God is that which touches man most intimately in his humanness.

To challenge the existence of a reality outside of man who reveals Himself to man is to posit a religion based on pious concoctions and to opt for thorough-going liberalism. To embrace a religion that has nothing to do with man's concrete existence is to leave worship and life separated, and worship powerless to affect life. Either position is untenable as an explanation of Christian worship.

God has revealed Himself in a way which meets man in his concrete experiences and calls forth all of man's powers.

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[1]All Scripture quotations, unless otherwise noted, are from the New International Version.

Man functions as

> . . . a multisensory . . . creature, and worship must therefore be multisensory . . . its forms must engage the body, the imagination and the emotions as well as the reason, and at the same time take into account something of man's subconscious as well as conscious life.[1]

Man responds to God in his theology, his thanksgiving, praise, confessions, petitions and his religious symbols. These are part of a complex whole. In these various aspects of worship the whole man responds, intellectually, emotionally and physically. In that response, man is made whole.

Christ and Worship

The self-revelation of God finds its ultimate expression in Jesus Christ. "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son. . . . The Son is the radiance of God's glory and the exact representation of his being" (Heb 11:1-3). In Jesus Christ God has revealed Himself in a way in which men can know, see, feel and appropriate Him. Christian worship is worship of Jesus Christ as the ultimate revelation of God--God incarnate.

The incarnation of God in Jesus Christ brings together both the objectivity of revelation and the subjectivity of man's experience. "The Word became flesh and

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[1]Hoon, p. 90.

We have seen his glory" (John 1;14). It is as a man, embedded in time and culture that God has revealed Himself. As a man He has acted to give His life to man and to bring man to partake of that life.

Christian worship is therefore the response of man to Christ in which His life is given to His people. From the very beginning of the church's existence "Jesus Christ was hailed with divine honours and placed at the very centre of a cultus which drew its inspiration from His living presence in the midst of His own."[1] His presence was assured. He had promised that "wherever two or three come together in my name, there am I with them" (Matt 18: 20). The central cultic act, the breaking of the bread and the sharing of the wine spoke of His incarnation and death. In accepting these symbols of Christ's body and blood, Christians accept His life. There is a response of faith in, and commitment to, Christ.

In her reflection upon who Christ was, the church realized the significance of what had happened in His life, death and resurrection. Both the Johannine and the Pauline writings take as normative the fact that in Christ a new age had dawned. The worship of Christ reflects this time-consciousness. The celebration of the Lord's supper, for example, gathers up past, present and future in one symbolic act. The Lord's death is recalled. Faith in what He has done is called forth. But the recollection is more

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[1]Martin, p. 31.

than the recalling of an event in history. It is a "concrete and objective bringing back of the past into the present, as re-presentation and recapitulation of past event with present reality and efficacy."[1] The present is a time conditioned by the event of Christ's death. The breaking in of eternity into time has given time the characteristics of eternity. The present is telescoped between the event of the cross and the event of the parousia, to which the Lord's supper also looks forward in the words "until he comes" (1 Cor 11:26). All of man's life is henceforth to be lived as "crucified with Christ" (Gal 2: 20), yet living "by faith in the Son of God" (Gal 2:20) "who gave himself for our sins to rescue us from the present evil age" (Gal 1:4).

Worship and the Life of Man

The fact that the ultimate revelation of God is that of the incarnation means that an appeal is made to man in his subjective experience. Worship must therefore condition all the elements of human experience. And all the elements of human experience must find their place in worship. Since the one who is incarnate is also the Divine Creator and Recreator, all the elements in this world are to be given their meaning in relation to Him. Man himself "liturgically identifies his existence in reference to this reality."[2]

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[1] Hoon, p. 132.

[2] Ibid., p. 133.

The story of Christ, the culmination of the Old Testament record now enshrined in the New Testament in history and apostolic exposition is the canon which determines how man responds in worship. It gives meaning to all man's experience, both of himself and of his world. Man's response brings healing and integrity to his entire experience.

In harmony with this all-embracing nature of worship is the fact that worship cannot be limited to cultus. The New Testament specifically uses the terms of worship belonging to Judaism and mysticism and applies them to the life of the believer. Rom 12:1-2 is of interest here. Thusia and latreia were terms which applied to the temple worship. Thusia applied particularly to burnt offerings, and its distinctiveness "is due to the manner in which the God self-revealed in history has ordered the relationship between Himself and the people."[1] Latreuein has religious connotations not "merely in a general, abstract spiritual or ethical sense . . . it has sacral significance. Latreuein means more precisely to serve or worship cultically, especially by sacrifice."[2] Paul takes these cultic terms which in the Jewish economy were tied to temple worship, and applies them to the everyday life of the believer. The believer is to give his body, that is,

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[1]Johannes Behm, θυω, θυσια, θυσιαστηριον Theological Dictionary of the New Testament (Grand Rapids, Michigan: Eerdmans, 1964), 3:183 (hereinafter cited as TDNT).

[1]Herman Strathmann, "λατρευω, λατρεια TDNT 4:60-62.

himself, to God as a sacrifice.

The words logikēn latreian also hint at the fact that Paul is here guarding against a mystical approach to religion. The "spiritual worship" (logikēn latreian) of the mystics was that "ineffable worship consisting of thoughts and feelings"[1] by which the worshipper in harmony with the inner unity of the universe approached the divine. Paul is thus removing the essence of worship from both cultic ritual and mystical uninvolvement with the world and grounding it firmly in the soil of the believer's physical life, the sōma.

Worship is not limited to cultus. But neither is it limited to the life of the believer in the world. There is an inescapable dialectic between worship as cultus and worship as mission. Cultic worship is the source of the Christian's life of the new age, which he lives in the world, and in which his whole life is a response to Christ. Says Moule, liturgical acts of worship are "the token that all of life is strenuously offered up to God as 'divine service' and as 'liturgy'; and it is death to Christian worship when, forgetting this, we allow it to become detatched from life."[2]

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[1]C. E. B. Cranfield, A Critical and Exegetical Commentary on the Epistle to the Romans, International Critical Commentary, 2 vols. (Edinburgh: T. & T. Clark, 1975-79), 2:596.

[2]Moule, P. 83.

The epistles of the New Testament, rich in ethical instruction arising from the real lives of those early Christians testifies to the fact that in the services of worship in which they were read, life was reflected upon and informed by the gospel of Christ. In fact both ethics and liturgy are meaningless and barren unless they are directed to Christ in worship, and return to the life of man in service.

Worship and the Church

Man cannot truly respond to Christ unless he responds to Him as revealed in His body, the Church. On the other hand worship is "the public act which eternally actualizes the nature of the Church as the Body of Christ."[1] Worship, then is the act by which the church is actualized as the body of Christ to which and through which man may respond in worship.

The church plays a vital role in the revelation of God to men. To her has been committed the proclamation of the word of God, and the administration of the sacraments. Each in its own way reveals Christ. In fulfilling her role in revealing God to men, the church is edified. 1 Cor 14 indicates that the gift of prophecy held a prominent place in the worship of the church because "he who prophesies edifies the church" (1 Cor 14:4). This is the primary

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[1]Alexander Schmemann, Introduction to Liturgigal Theology, trans. Ashleigh E. Moorhouse (London: Faith Press, 1966), p. 12 cited in Hoon, p. 35.

result of worship. In addition, men will be evangelized. Evangelization will take place when the stranger enters the worshipping congregation. He will be convicted of the fact that "God is really among you" and will "fall down and worship God" (1 Cor 14:25).

The preaching of the word of God and the administration of the sacraments are determinants of worship. They prevent it from degenerating into uninformed individualistic response to Christ. The community, both past and present shares this common heritage. The understandings, practices, and symbols of both past ages, and the present, springing from these fountain-heads are the common property of the church today.

In worship, every part of the body of Christ responds to the presence of the Head. Every member of the body has its own function. The only stricture which is laid upon the members in this respect is that, as God is a God of order, so the members in their contribution to worship must be orderly (1 Cor 14:33,40).

The church as the living body of Christ can tolerate no schism. The experience of the Corinthian believers is vivid testimony to the fact that where the members of the body are not united to one another in the bonds of love, worship is impossible (1 Cor 11:17-13:13). Where this precondition is met, worship builds up the body of Christ and the church fulfills her mission of evangelism.

Worship, Faith and Education

Worship is the central act of faith. Whenever men have had faith they have worshipped. "Without faith it is impossible to please God" (Heb 11:6). The catalogue of faithful men and women which follows this statement is a display of men and women who in the affairs of life, worshipped God. Those who are surrounded by this "great cloud of witnesses" (Heb 12:11), will like them "worship God acceptably with reverence and awe" (Heb 12:28).

Faith is itself a response to the God revealed in scripture, and made known through instruction. Paul puts this point forcefully: "Everyone who calls on the name of the Lord will be saved. How then can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (Rom 10:13-14). Hoon rightly says, "Without worship Christian education has no heart."[1]

Christian education takes place in the context of a worshipping community. Historically, the church's creeds were formulated to teach her people in the service of worship. The first education a child receives is that which is given to him by his parents. This early instruction is the foundation of all that he learns in later life. It is essential then that Christian parents

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[1]Hoon, p. 29.

learn to worship and to lead their children into worship as a response of faith and commitment to the God who has revealed himself in Christ. Without this essential, attempts at educating children to have faith will be at best an empty shell of human custom which will not be a sufficient centre about which to order the whole of life.

CHAPTER II

BIBLICAL MODELS OF FAITH TRANSMISSION

Introduction

Dis-integration of religion and everyday life will produce hypocrisy or apostasy. Integration of these two sides of man's experience will produce spiritual wholeness. It is therefore essential to the well being of the church, the individual, and especially the child that religion and every-day life are inseparable parts of experience. The child must develop for himself a world view that is consistent with both his religious training and his experiences in the world. The education of children for Christian faith and commitment to Christ in worship must therefore integrate each aspect of every-day life with religious experience.

The Jewish people for over three millenia have passed on from generation to generation a way of life in which religion is the integrating factor. The method of intergenerational faith transmission utilized by the Jews was divinely ordained. This accounts for its success in passing on to the Jewish faith amid alien cultures. It also provides the basic rationale for utilizing this method in passing on Christian faith from one generation to the next.

This chapter will examine the Deuteronomic model of faith transmission and make adjustments that are necessary in the light of the revelation of Christ in the New Testament.

The Deuteronomic Model of Faith Transmission

Historic Background

The book of Deuteronomy was written to provide a basis for the long-term continuation of the relationship that was to exist between Jehovah and His people. Its form was that of the Hittite suzerainty treaties.[1] The treaty form was the way in which God accommodated Himself to the cultural patterns of the day. In it He revealed Himself as the great King to whom the people were to respond in the exclusive worship of the covenant relationship. The treaty form was intended to clarify and maintain the relationship that was to exist between Jehovah and His people.

Two main emphases of these treaties are of

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[1]The historic context and origin of the book of Deuteronomy has been critically discussed since the time of Jean Astruc (1753). Scholars have generally assigned the book a seventh century date. George Mendenhall, however, working from a form-critical base showed that the book was written to conform to the literary form of the Hittite suzerainty treaties of the late bronze age, (1400-1200 B.C.) which were contracted between the Hittites and their vassals. This allows for Mosaic authorship as well as throwing light on its purpose and function. Mendenhall's study appeared in Biblical Archaeologist, 17 (1954): pp. 26-46, 69-76.

particular importance in this study. Kline writes, "The fundamental demand [of the treaties] is always for thorough commitment to the suzerain to the exclusion of all alien alliances."[1] And further:

> The secular treaties and the biblical covenant share a perspective of family solidarity reflected in numerous references to the sons and grandsons of the vassal. In the political treaties, sworn commitment is in the terms: "We, our sons, and our grandsons"; and agreeably both curses and blessings are pronounced unto children's children."[2]

Total commitment to the suzerain, and a perspective of family solidarity are thus fundamental to the treaty relationship.

The culture that surrounded Israel was all-pervasively alien to the worship of Jehovah. Israel would be continually faced with the temptation to apostasize. The tendency would be ever present to gradually absorb the religion of the surrounding peoples along with their culture. Fundamental therefore to the continuation of the relationship between Israel and her God was the nurture of her children. "Crucial to the well-being of the theocracy would be the faithful covenantal nurture of the children in the message of God's redemptive actions and purposes for His people."[3]

The church, surrounded by a culture essentially alien to the nature of the church, is in a situation

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[1]Meredith G. Kline, Treaty of the Great King (Grand Rapids, Michigan: Eerdmans, 1963), pp. 14-15.

[2]Ibid. p. 21. 3. Ibid. p. 67.

analagous to that of ancient Israel, therefore an examination of the principles of nurture that resulted in the continuation of the covenant relationship then will be instructive now. Four passages in Deuteronomy are of particutlar interest: Deut 4:9-10; 6:4-9; 6:20-25; 11:1-21.

The Command to Instruct

Deut 4:9-10 falls within the historical prologue to the treaty in the recitation of the history of the past relationships of the two parties. The prologue proclaimed the amazing love of God revealed in His acts on Israel's behalf. It was intended to evoke in Israel an answering and commensurate love.

In this context, and introduced by weᶜattā ("and now") which refers back to the previous recitation, Moses cautions Israel against the possibility of forgetfulness of Jehovah's goodness.

> Hear now, O Israel, the decrees and laws I am about to teach you. Follow them so that you may live and go in and take possession of the land that the LORD, the God of your fathers, is giving you . . . Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live (Deut 4:1,9).

Against the tendency to forget, the Israelite was to become a teacher. In the context of the history which is never to be forgotten is the command, given by God at Horeb, that what the people hear they are to teach to their children. "Remember the day you stood before the LORD your God at Horeb, when he said to me, "Assemble the people before me

to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children" (Deut 4:10).

The law which was proclaimed at Sinai, and which was to be taught to the children was the basis of the covenant. The Israelite understood that he took possession of the land of promise only by virtue of God's gracious design and on the basis of the covenant relationship. The teaching of the law to the children was to be the guarantee of both a continuing relationship of reverence toward Jehovah, and continued possession of the land.

The land was understood as the embodiment of the gift of abundant life; the sum of the blessings of God.[1] The continuation of these blessings depended upon remembering God's saving acts. Thompson states: "In biblical faith the remembrance of God's past mercies and delivering acts is fundamental . . . Israel is charged to transmit to the children the great facts of the deliverance from Egypt."[2] The transmission of the facts is the basis for continuing commitment to the great King, Jehovah.

Achtemeier sees the remembrance of God's saving acts as the foundation of Israel's faith and the stimulus

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[1]Elizabeth Achtemeier, Deuteronomy, Jeremiah, Proclamation Commentories (Philadelphia: Fortress Press, 1978), p. 28.

[2]John A. Thompson, Deuteronomy : on Introduction and Commentary, Tyndale Old Testament Commentaries. (London : Intervarsity Press, 1974), p. 124.

of her woship. She is to trust, remember and worship.

> "To remember" in Deuteronomy is much more than simply recalling past history. It is so to live into that history that its events become contemporary and efficacious in the present. . . . The past becomes the present in Israel's worship of her God. Thus the third response that is required of her is worship "before the Lord."[1]

Israel's cult played an important part in recalling the acts of Jehovah on her behalf. Her feasts and rituals frequently referred to the great theme of deliverance from Israel. "The exodus events were woven into the very warp and woof of her religious life."[2]

Four principles can be drawn from this passage relative to the transmission of Israel's faith from generation to generation:

1. Instruction is the task of parents.

2. Instruction is to be in the form of recounting the saving acts of Jehovah experienced by the community.

3. The purpose of this instruction is to awaken love and faith and is to lead to reverence. It is to transmit faith and the relationship faith maintains.

4. Instruction is given in a context of worhip.

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[1]Achtemeier, pp. 33-34.

[2]Thompson, p. 77.

The Method of Instruction

Parent Directed Instruction

Deuteronomy 6:4-9 occurs in the "Great Command" section of the covenant and is part of the stipulations of the treaty. The great commandment is the commandment of love.

> Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts (Deut 6:5-6).

This commandment is concerned with a man's entire being and all his faculties as shown by the references to the heart, soul and might. Moses is here calling for total commitment of life to the service of God: a response of the whole man in love to God.

The response of love included the task of transmitting an attitude of faith, love and obedience to future generations.

> The demand of love toward God implies the disposition both to obey His commandments and to impart these to the children of the following generations, so as to maintain an attitude of love and obedience among the people of God from age to age. . . . The book of Deuteronomy attaches a special importance to this task of teaching the family."[1]

In addition to the demand of love and the obligation to impart the faith to future generations, Deut 6:4-9 contains specific instructions as to the form of

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[1]Ibid., p. 123.

teaching that is to be used. The provisions of the covenant were to be the subject of conversation at all times and in all situations. "God's love and His covenant demands were to be the central and absorbing interest of a man's whole life."[1]

> These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door-frames of your houses and on your gates (Deut 6: 6-9).

Deut 11:18-21 reiterates this command to instruct the children. The context is instructive. Moses reminds the people that their children had not experienced deliverance from Egypt; nor had they experienced God's dealings with them in the desert (Deut 11:1-7). They will therefore need special instruction in their relationship with Jehovah.

Moses then reminds the people of the physical differences between Egypt and the promised land. He recalls that Egypt was dependent for its prosperity on man's activity of irrigation from the Nile (Deut 11:10). By contrast, the land which they were about to enter was dependent on local rainfall for its productivity, and the rain was Jehovah's to give or to withhold. The life of Israel in the promised land was therefore contingent upon remaining faithful to Jehovah. Thompson comments: "It was

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[1] Ibid.

a test of faith to depend on Jehovah alone. Hence the land of promise became a land of religious significance for Israel."[1]

Also, in an economy which is dependent upon rainfall for its prosperity, the entire scope of life, from the events of the agricultural year, to the expressions of community life and worship, is dependent on sufficient and regular rainfall. Hence, in the land, surrounded by tokens of the covenant in every aspect of life, the people were continually reminded of their relationship to God. The opportunities were thus every where present to instruct the children in the covenant relationship.

Driver comments that the word translated here "teach diligently" (K.J.F.) or "impress" (N.I.V.) is unique. "שִׁנַּן (only here) is properly, as it seems, to prick in; inculcate, impress."[2] This implies instruction that arises from the parents' fulfillment of their duty; instruction which they are at pains to impart.

Child Directed Instruction

Deut 1:20-25 introduces another mode of instruction.

> When your son asks you, "What is the meaning of the stipulations, decrees and laws the LORD our God has

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[1] Ibid., p. 154.

[2] Samuel Rolles Driver, A Critical and Exegetical Commentary on Deuteronomy, International Critical Commentary (Edinburgh: T. & T. Clark, 1902), p. 92.

> commanded you?" tell him: "We were slaves of Pharaoh in Egypt, but the LORD brought us out of Egypt with a mighty hand. . . . The LORD commanded us to obey all these decrees and to fear the Lord our God, so that we might always prosper and be kept alive, as in the case today" (Deut 6:20-21,24).

This points to a form of instruction which is incidental in nature. In addition to the deliberate and diligent attempts on the part of parents to instruct their children, there would also be occasions when the child's natural curiosity would provide the parent with an opportunity to give instruction. The appropriate answer on such occasions was to recite God's saving acts in delivering their forefathers from bondage, and leading them to the promised land.

This more relaxed method of teaching was used extensively in Israel. The Passover (Exodus 12:25-27), the cairn of stones erected to commemorate the crossing of the Jordan (Josh 4:6,21), and the duplicate altar erected by the tribes of Reuben, Gad and the half tribe of Manasseh (Josh 22:24-28), all served the same purpose.

In this divinely-ordained method of instruction there is a balance between "open education" in which the interests of the child direct the course of instruction, and formal education in which the instructor gives direction. But all the instruction given arises from the concrete situations in which the child is involved.

Instruction and Worship

Both modes of instruction mentioned above are brought together in the times of institutionalized worship such as the Passover. Phillips says: "The practice of his [the Israelite's] own religion provided occasions when questions could be asked and answers given."[1] In the yearly celebration of the Passover the father passed on to his children in a most impressive way the reasons for his fidelity to Jehovah.

This integration of religious instruction, worship and family life has been maintained in Judaism to the present time. Bermant states:

> Judaism is almost an emanation of family life, and family life an expression of Judaism. No faith is so sustained by the family and none so sustains it. . . . Almost every Jewish ritual revolves around the family, and almost every family occasion has it own ritual.[2]

In fact, as the above statement shows, the mutual support of Judaism and its families is the secret of the continuing existence of the Jewish faith.

Family Solidarity and Commitment to Jehovah

The close relationship that existed between

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[1]Anthony Phillips, Deuteronomy, The Cambridge Bible Commentaries (Cambridge: University Press, 1973), p. 33.

[2]Chaim Bermant, The Walled Garden: The Saga of Jewish Family Life and Tradition (London: Weidenfeld & Nicholson, 1974), p. 1.

parental instruction and a continuing relationship of fidelity to Jehovah is clearly seen in a comparison of Deut 6:6-7 and Prov 6:20-22. In the latter passage Solomon draws upon the former and applies it in a way that reveals that parents stood in the place of God to their children. The underlined words indicate the parallels between the two passages.

> These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up (Deut 6:6-7).
>
> My son, keep your father's commands and do not forsake your mother's teaching. Bind them upon your heart forever; fasten them around your neck. When you walk, they will guide you; when you sleep they will watch over you; when you awake, they will speak to you (Prov 6:20-22.[1]

The children were to grow through a relationship of love and obedience to their parents to a wider, and not contradictory, relationship of love and obedience to Jehovah. In fact the father - son relationship is also used in Deuteronomy to indicate the kind of relationship which was to exist between Jehovah and Israel (Deut 1:31; 8:5; 14:1).

In the instruction given to Israel, provision was made for the continuation of the relationship of the community to Jehovah on a familial basis. It was in family units that the absolute fidelity of the nation to Jehovah

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[1]See John S. Pridmore, The New Testament Theology of Childhood (Hobart, Tasmania: R. Buckland, 1977), p. 40.

was to be maintained. The family, as the fundamental unit of the community, formed the link between the individual and the wider community with its relationship to Jehovah.

It was this wider connection which was at the heart of the Passover celebrations. Pridmore observes that it was a "sense of identity with those that came out of Egypt [which was] the controlling idea of the ritual."[1] It is significant that the central part of the Passover, the recital of the Passah Haggadah is itself a response to the question of a child.[2]

The child then, far from occupying an uncertain place with reference to God was placed in the midst of a worshipping community whose relationship to God was assured. Religion was a family affair in which the child was unquestioningly included. This inclusion of children in the relationship which Jehovah had established with the Community is reflected in such passages as Ps 22:9,10.

> Yet you brought me out of the womb; you made me trust in you even at my mother's breast. From birth I was cast upon you; from my mother's womb you have been my God.

This strong sense of family and community solidarity in the covenant was fundamental to the continuation of the covenant relationship. Bermant, commenting on Deut 6:6-7 says, "This encompassing obligation enabled the father - in so far as external forces allowed him - to

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[1]Ibid., p. 74

[2]Ibid., p. 75.

transmit his world to his son intact . . . the interitance was preserved for it formed a protable milieu."[1]

Within the family and the community the child held a place which was in some respects central. The whole of Israel's future was vested, not in individuals, but in the community which was being nurtured and formed in its families, the worshipping community of its children. This emerging community was to have drunk so freely and deeply at the fountain of the religion of its fathers that it was its very nature to maintain an attitude of total commitment to Jehovah, and in its turn to nurture the coming generation in the same way.

Several further principles can now be stated.

1. Parents are to be totally commited to God

2. Parents stand in the place of God to their children

3. Instruction is to arise from the full scope of the concrete situations of life. Every situation is to contribute to the understanding of what fidelity to Jehovah means.

4. The purpose of instruction is not to bring the child into the community of faith, but to nurture him in it.

5. The child has a contribution to make to the worship in which the community engages.

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[1]Bermant, pp. 13-14.

Faith Transmission in the New Testament

The Model of Faith Transmission

The new Testamant has nothing comparable to the Deuteronomic model of faith transmission. This does not mean that the question of transmitting faith from one generation to the next is unimportant. It means that the question of continuity and discontinuity between the Old and New Testaments must be addressed. What is carried over unchallenged from the pre-christian era? What must be re-interpreted to ensure that the perspective that is brought to the question of inter-generational faith transmission is Christian and not pre-christian? These questions must be answered.

The question of whether the baptism of children is scripturally warranted is an age-old debate. On the one hand it is thought that to deny baptism to children is to deny them access into covenant relationship with God. On the other hand Scripture endorses believer baptism, and the act of faith is beyond children. P.K. Jewett's study of infant baptism deals with a central argument in the ongoing debate, that as infants were once circumcised, so they should now be baptized. It also deals with the question of continuity and discontinuity between Old and New Testaments. Jewett thoroughly examines each facet of the argument for replacing infant circumcision with infant baptism. He

concludes that there is both continuity and discontinuity between these two rites. But he finds no justification for infant baptism.[1]

The question thus arises; does Jewett's argument in invalidating infant baptism also invalidate the concept that children are members of a believing community who are thus in need of nurture rather than what is usually termed conversion? Does it mean that the proper course of action toward children is to bring them to a confession of sinfulness and need of repentance and faith in Christ as Saviour at the earliest possible moment lest they die unregenerate? Will children be regarded as unregenerate sinners, totally corrupt, possessing only the scintillae of the image of God, or should a Pelagian viewpoint be adopted? Nurture cannot change nature. If man's relationship to God is determined by nature, no amount of nurture will avail to effect a saving relationship with Him.

Any theology of childhood must necessarily be a subsection of the doctrine of man. Some biblical scholars have recently moved to a relational, rather than a substantial view of man. This view, sees human-ness as being defined in terms of man's relationships firstly to God, and then to his fellows and the rest of the created order. It resolves the question of how much of the Image Dei remains

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[1]Paul K. Jewett Infant Baptism and the Covenant of Grace (Grand Rapids, Michigan: Eerdmans, 1978).

in man. The question of sinfulness and salvation is thus much more a question of relationships than of nature. If the child is viewed similarly, the question of the child's relationships assumes great importance.

The instruction Paul gives to both parents and children is relevant here. It takes for its basis the same perspective of family solidarity that characterized the Deuteronomic covenant.

> Children, obey your parents in the Lord, for this is right. "Honour your father and mother" - which is the first commandment with a promise "that it may go well with you and that you might enjoy long life on the earth" (Eph 6:1-3).

The child in obeying his parents is rendering obedience to the Lord. Abbott, commenting on Eph 6:1 says, "'In the Lord', not as defining the limit of obedience, . . . but rather showing the spirit in which the obedience is to be yielded."[1]

This instruction of Paul's is very similar to Solomon's instruction to children cited above. Obedience to parents who are living in covenant relationship with God is obedience to God.

Paul's source in this passage is the law which lay at the basis of the Deuteronomic covenant, and the commandment which he chose to apply to children in the Christian community is that command which above all guaranteed the continuation of the covenant relationship

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[1] T. K. Abbott, A Critical and Exetetical Commentary on the Epistles to the Ephesians and to the Colossians, International Critical Commentary (Edinburgh: T. & T. Clarke, 1897), p. 176.

from generation to generation. He thus accepts the mode of faith transmission utilized by the Israelite community. The parent stands in the place of God to his children, and the child's relationship with God is included in his relationship with his believing parents. The model of nurture enjoined by the Deuteronomic covenant is thus fully applicable.

The Content of the Faith Transmitted

The question must also be considered of the content of the faith to be transmitted. Israel's faith was rooted in her history, her community and her land. Christian faith transcends the history, the national community, and the land of Israel. Timothy, for example, was instructed in the Holy Scriptures which were able to make him "wise unto salvation which is in Jesus Christ" (2 Tim 3:15). The central saving figure was Christ to whom all the scripture pointed. For Israel, faith was centred in Jehovah who had redeemed her from Egyptian bondage.

Four differences must be noted between Christian and Israelite faith:

1. In the New Testament the community of Israel is replaced by the community of believers. Participation in Christ and participation in the community are inseparable.

2. Israel's world was ordered by the temple and particularly the foundation stone, which was considered of great cosmic significance. In the New Testament the place

of the temple is taken by the church, and the place of the foundation stone by Christ. Christ as Lord of both creation and redemption is a cosmic figure who orders all of creation for the sake of the church.

3. The place of the exodus in Israel's history with the subsequent inauguration of the covenant relationship is taken in the New Testament by the cross of Christ. In place of the proclamation of the law from Sinai is the proclamation of the gospel from Calvary.[1]

4. The place of the sacrifices of the temple is taken in the New Testament by the spiritual sacrifices of believers. These sacrifices are to inform the community continually of the meaning of Christ's lordship over it. They consist of the relationships of brotherly love that are to prevail among its members.

Four principles may be deduced from the above comparisons that will affect the practice of Christian nurture and faith transmission.

1. The Christian community is a real community, as real as the community of Israel. Therefore the principles that apply to the operation of other communities will be applicable to the Christian community. So long as it is remembered that Christ is the organizing centre of the

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[1]This statement by no means implies that the law serves no function in the Christian scheme of salvation. The holiness and unchangeableness of the law of God is nowhere seen so clearly as in Christ's redemptive death.

community, these principles may be safely utilized.

2. Since Christ is Lord of both creation and redemption, there is a fundamental solidarity between the believing community and the rest of the created order. Both must be explored and experienced in order to understand the meaning of Christ's Lordship over it.

3. The history of God's redemptive act in Christ and the implications it bears for life in the world are to be continually taught to children in the concrete experiences of life. This instruction takes the place of the instruction of Israelite children in the history of the exodus and the covenant and their implications for life in the land of Israel.

4. Human relationships, originated and ordered by faith in Christ, inform as to the meaning of the Lordship of Christ.

CHAPTER III

CHILD DEVELOPMENT AND SOCIALIZATION

Introduction

In order to understand children fully, one must take two perspectives: the developmental perspective which seeks to understand what is happening within the child, and the socialization[1] perspective which seeks to understand whatever social learning influences are present in the child's world.[2] The insights of these two perspectives need to be integrated so that techniques of socialization can be intelligently applied to children at stages of their development when they will be able to be benefited by them. This developmental socialization theory can then be applied to the task of encouraging the growth of faith and those values, attitudes, and behaviours that characterize one who has faith in Christ.

A note of caution must be sounded here. Christian parents are not engaged merely in the task of conditioning

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[1]Socialization is the process by which a person learns the ways of a society or social group so that he can function within it. See Frederick Elkin and George Handel, The Child and Society: The Process of Socialization (New York: Randon House, 1972), p. 4.

[2]Jere E. Brophy, Child Development and Socialization (Chicago: Science Research Associates, Inc., 1977) pp. 7-8.

their children toward ethical behaviour, or to be members of the church or even to hold strong religious convictions. These things are important, but not ultimately so. Understanding the stages of cognitive, moral, social and spiritual development and practicing appropriate techniques of socialization is not enough. These things are means to an end. The goal is the response of children to God in worship; a response characterized by a developing faith which is able to sustain a relationship with God in difficult as well as easy times . Moral excellence, strong convictions and church membership are the expression of this faith.

Parents and Worship

Commitment to Christ

Children are very open to the influence of significant others in their lives. Therefore, systematic socialization from birth toward a certain set of behaviours, attitudes and values makes it very probable that they will be aquired.[1] It should not be thought however that the socialization process is a closed system. Room must be left for the individual to make his own choices and for the Spirit of God to work directly on the individual child. But this does not negate the immensely powerful influence of parents as teachers and role models upon their children.

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[1]Brophy, p. 232.

It is foundational that parents can pass on to their children only those beliefs, values, attitudes and behaviour patterns which they themselves hold and practice. Parents stand in the place of God to their children and are at the same time the first community which their children experience.[1] Therefore enlightened, practising, Christian parents provide for their children an atmosphere which is a microcosm of heaven where God and the community are reunited in a familial relationship. Children can therefore know from the earliest moments of life what membership in the kingdom of God means.

The greatest hindrance to Christian nurture "is an unfavourable climate in the home."[2] Total commitment of parents: heart, mind soul and strength to Christ as Saviour and Lord is therefore the foundation for Christian nurture.

In Place of God

Since parents stand in the place of God to their children it is necessary to ask what parenting style is in harmony with this position. Research has shown that much parenting behaviour can be graphically portrayed as illustrated in Chart A. An infinite span of parenting styles ranging from hostile to loving on the vertical axis, and from absolute control over the child to allowing

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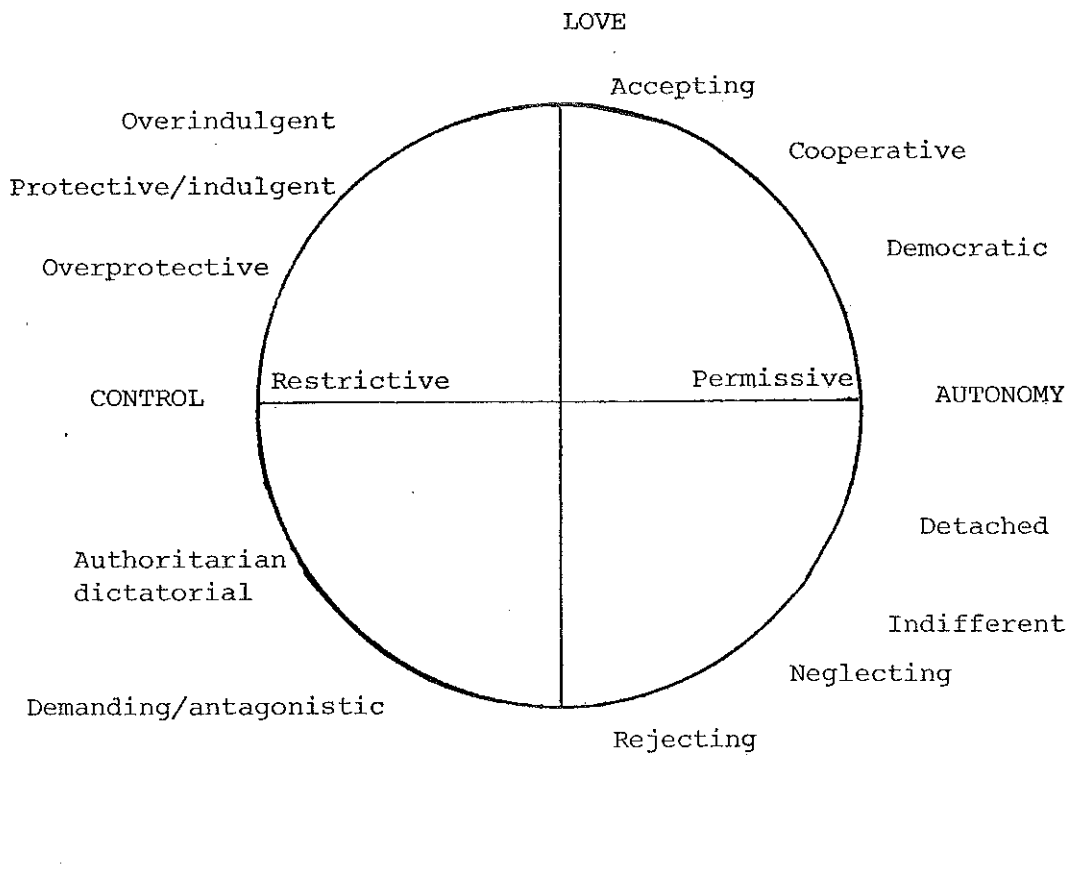
[1] See pp. 28, 29 above.

[2] Oscar E. Feucht, Helping Families Through the Church (Saint Louis: Concordia Publishing House, 1960), p. 111.

CHART A[1]



absolute autonomy on the horizontal axis, is diagrammed.

The parent needs to consider his own position, account for it in terms of the socialization processes through which he or she has passed. The parent's position needs to be evaluated and compared with the ideal position, (i.e. the position Scripture indicates God would occupy). The question of what changes are necessary to bring

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[1]Adapted from Brophy, p. 282.

parenting behaviour into line with the ideal must be considered.

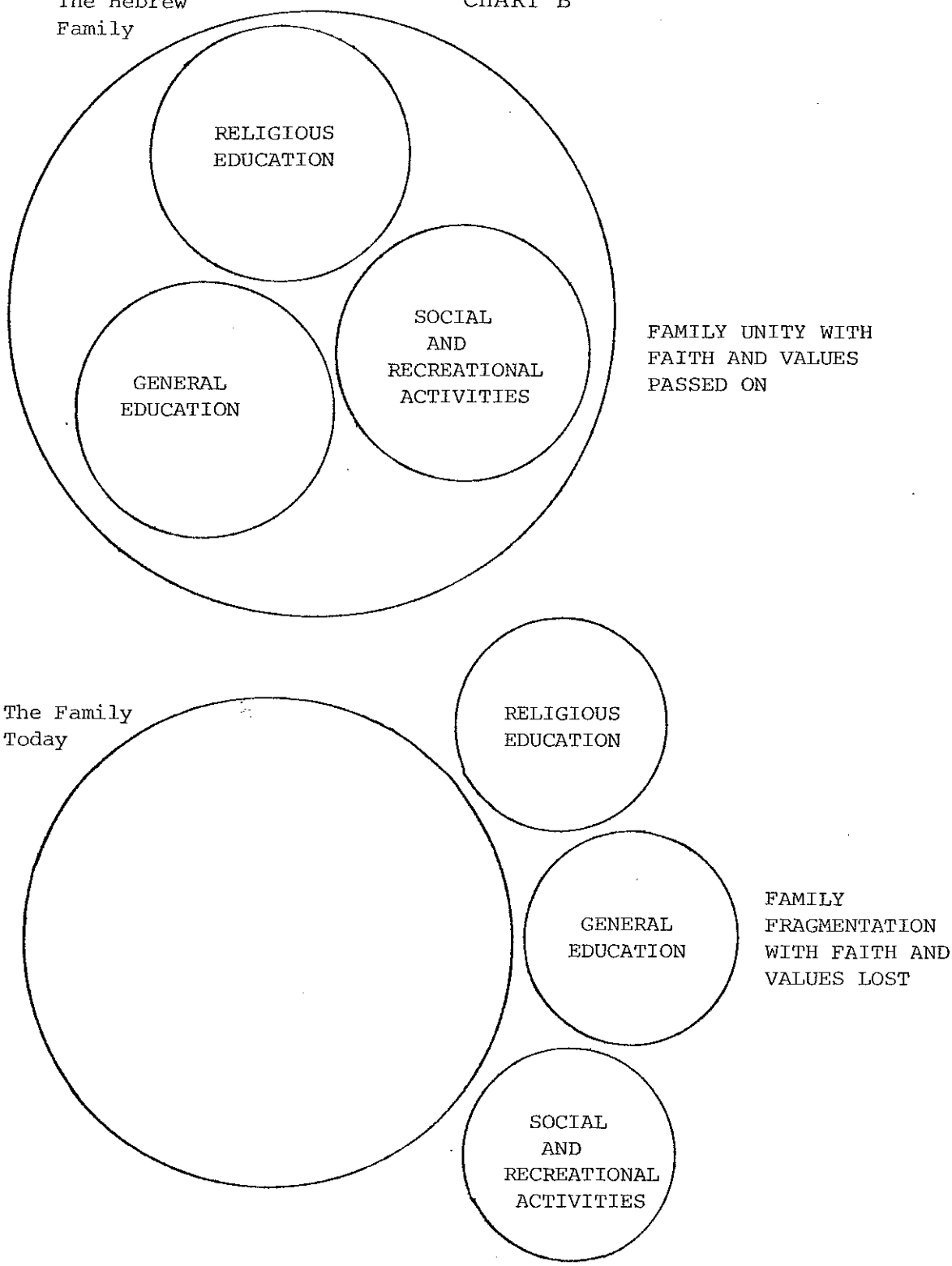
From this position, as representatives of God, parents will work to socialize their children in the reality of what it means to be a Christian. The characteristics which parents exhibit as a result of their own self-understanding will largely determine their children's attitudes to God, their values and their behaviour patterns.

Teaching: the Parent's Task

The foundation unit of any community is the family. In this respect the Christian family is identical with any other. But the function of the Christian family must be informed by scripture. The Hebrew family can be diagrammed in contrast with the typical western family as indicated in Chart B.

Although the family is to some extent bound by the cultural context in which it exists, the Biblical model is never-the-less useful as a counter-balancing concept toward which to work. Its strength lies in the fact that it has the capacity to transmit faith and the characteristics of the Christian way of life far more efficiently than has the family today.

CHART B[1]



[1]Adapted from Wayne Rickerson, "Developing Creative Home Teaching." In Facing the Future: The Church and Family Together, ed. Gary R. Collins (Waco, Texas: Word Books, 1976), pp. 28-29.

The family cannot afford to abdicate the task of religious instruction to any other agency. Even the church is at best too remote from the immediate and total life of the family to give the effective guidance necessary in the development of Christian faith and life-style in the young.

In addition, parental influence is the strongest of all influences in the formation of religious attitudes. To make the most of this influence parents must engage in the religious education of their children.

Children and Worship

The child holds a unique place in the community of faith. In the children of the community is found its future. Without proper nurture and instruction there will be no continuing community. And without the development of a real relationship between children and God there will be no faith to sustain the community.

To affirm either the social or the individual self exclusively is a mistake. Both as an individual and as a member of the community the child must learn to worship. As a learner the child holds a central place in the community. It is for his benefit that the community recalls the acts of God in its behalf, and interprets the world in terms of Christ's lordship over it. In a sense the child leads the community to worship; to remember and proclaim the meaning of its existence and to respond to God afresh.

Child Development and Worship

Understanding the Child

The contemporary understanding of children is markedly different from views which have been held about children in the past.[1] Today, development is a key term in understanding children. But development is not new to Christianity. It is of the essence of Christianity to secure the development and maturity of its people through wise nurture. The church can profit from the understandings available today on the development of children in making its nurturing practices more intelligent.

As the child develops, so his world enlarges. His early inability to distinguish between himself and his environment gives way to egocentricity, then to the realization that he is not the centre of the universe. As the child's world expands so must his understanding of God expand. His response to God must be appropriate to his understanding of his world, which is in turn dependent upon his level of cognitive, moral, personal and social development. Chart C Synthesizes the insights of developmental psychology with reference to the child's worship.

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[1] See John F. Cleverly and Dennis C. Phillips, From Locke to Spock: Influential Models of the Child in Modern Western Thought (Melbourne: Melbourne University Press, 1976).

CHART C

CHART OF AREAS OF DEVELOPMENT AND THEIR SIGNIFICANCE FOR WORSHIP

COGNITIVE	MORAL	PERSONAL/SOCIAL	FAITH	UNDERSTANDING
EARLY SENSORI-MOTOR STAGE Repeat actions that symbolize faith and response to God in worship.	PUNISHMENT/ OBEDIENCE Positive reinforcement of actions copied from family members at worship.	TRUST/MISTRUST Meeting of physical and emotional needs leads to basic trust.	EXPERIENCED Basic trust transmitted from parent. Child learns to trust his "parent-God."	SENSORI-MOTOR Physical understanding of how to worship.
LATE SENSORI-MOTOR STAGE Development of language. Associate pleasant experiences with religious words.	RECIPROCITY/ FAIRNESS What is good for parent is good for child.	AUTOMONY/ SHAME & DOUBT Law and grace experienced in guidance by parents into acceptable behaviour.	EXPERIENCED Confidence that parents are a dependable source of help and guidance who love and care for him.	EMOTIONAL Understanding on an emotional level of what worship is.
PREOPERATIONAL Individual aspects of environment examined. Single focus of attention.	"GOOD BOY", "NICE GIRL" Encourage exploration of environment. What is approved is right.	INITIATIVE/ GUILT Share experiences with child to set pattern of willingness to venture into the unknown.	EXPERIENCED New experiences interpreted to give ever greater concept of a loving God.	ANALYTIC The elements of the environment understood one by one. No big concepts yet.
CONRETE OPERATIONS Awareness of law and order in the world. Logical thinking with concrete aids.	LAW AND ORDER Right-doing duty, abiding by the rules of the society	INDUSTRY/ INFERIORITY Recognition that one must contribute to society. Encourage to contribute to worship.	AFFILIATIVE Wider society important. Need of a group of believers with whom to identify.	SYNTHETIC Gradually developing ability to conceptualize.

The Development of Faith

Early Sensori-Motor Level

Faith is the response of the whole person to God. It can begin in infancy. Timothy, for example knew from childhood the Holy Scriptures which were able to make him wise unto salvation through faith (2 Tim 3:15). The word brephos used here usually refers in the New Testament to very young, even newborn children. The newborn child is dependent totally, on others. He trusts by neccesity. This trust is physically oriented. His physical needs must be met by others who care for him. If these needs are consistently met, a basic orientation of trust toward the world will be developed. This basic trust is directed first toward parents who are deified by the child. It is the basis of religious faith. Erikson says, "Whoever says he has religion must derive a faith from it which is transmitted to infants in the form of basic trust."[1]

During the first two years of life the child is developing the patterns of physical habits which are the basis of later cognitive development. "What children learn

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[1]Erik Erikson, "Growth and Crises of the Healthy Personality", in Identity and the Life Cycle: Selected Papers Psychological Issues Vol. 1, no. 1 1959 (New York: Intervarsity Press), pp. 55ff., cited by Iris V. Cully, Christian Child Development (Melbourne: The Joint Board of Christian Education of Australia and New Zealand, 1979), p. 4.

is what they do. . . .Cognitive development involves the internalization of sensori-motor schemas."[1] Stimulation of the senses by activity is therefore the only route to the soul of the child in this period of life.

The child in the early sensori-motor stage is amoral. What is punished is bad; what is rewarded is good. Positive reinforcement of desired schemas is the form socialization should take at this stage. The child in his first year of life is beginning to copy the customs and actions of his family. Physical activities which symbolize faith or a response to God, such as prayer will be copied, and at a later stage internalized and given cognitive meaning. These activities should be rewarded. The most appropriate reward at this stage is the social reinforcement of closeness and warmth in the worship situation.

Charles Melchert identifies four levels of understanding: sensori-motor, emotional, analytic, and synthetic.[2] The child in the sensori-motor stage of cognitive development is capable of understanding worship on a sensori-motor and emotional level. He understands how to respond physically and emotionally to the revelation of the love and care of God that is given to him through his parents.

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[1]Brophy, p. 155.

[2]Charles Melchert, "'Understanding' As a Purpose of Religious Education", Religious Education 76 (March-April 1981): 178-186.

Late Sensori-Motor Level

Christianty is a religion of grace and law, freedom and control. The child needs to experience both from his parents as representatives of God. The child at this stage is developing his self-concept. He inevitably discovers that he cannot always do what he wants to do. He is limited both by ability and by the neccessity to accede to the wishes of others. At the same time he must become an autonomous individual. Erikson characterizes this as the stage of autonomy vs. shame and doubt. Emphasis on what the child cannot do, either by restraint or punishment or by emphasis on the child's failures will result in shame and doubt. The parent who emphasizes what the child can do, providing alternatives to unacceptable activities, and emphasizing the child's successes will help the child to form a positive self-image. Both law and grace are present. The child is guided toward acceptable behaviour. In this guidance he experiences law. And he experiences grace in forgiveness and help to perform tasks that have previously resulted in failure. The child experiences faith on a physical level. It is experienced in the confidence he feels in the fact that his parents are a dependable source of help and guidance who love and care for him.

At this stage the child's linguistic ability is beginning to develop. Religious words such as God, Jesus, Church, Sabbath School, begin to be associated with

experiences. The parent can use the worship experience to associate these words with the pleasant experiences the child has had. He can identify God with himself by expressing pleasure over tasks well done. The child can begin to associate the pleasant experiences of life with the name of Christ and respond in gratitude.

Preoperational Level

During the next four or five years of life the child will begin to explore his environment. This stage Erikson terms the stage of initiative vs. guilt.[1] It is also the stage described by Kohlberg[2] as the stage of "good boy", "nice girl" orientation toward morality. What the parent approves will be considered right and good. The parent who encourages his child to explore and experience the world, talking about new experiences before-hand, explaining the experience while it is in progress and reminiscing about the experience afterwards is laying the foundation for initiative. These shared experiences are high points in the child's experience and serve as paradigms that encourage the child to explore and experience his environment.

The child at this stage is unable to synthesize

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[1]Erik H. Erikson "The Eight Ages of Man" in Readings in Child Behaviour and Development, eds. Celia Stendler Lavatell, and Faith Stendler (New York: Harcourt Brace Jahanovich Inc., 1972) pp. 19032.

[2]Ronald Duska and Mariellen Wheeler Moral Development: A guide to Piaget and Kohlberg. (New York: Missionary Society of St. Paul the Apostle, 1975) p. 46.

and conceptualize his experience. Single elements of the environment are experienced without correlating them to an overall pattern. Each new experience therefore needs individual attention by the child's parents to help him relate each one to the God who made the world.

Faith at this stage is faith in the God who made each individual aspect of the child's world. The wider the child's experience, the greater he will conceive his God to be. The time of worship then should be a time when each new experience is given an interpretation that allows the child to see God revealed in it, and to respond to God in an appropriate manner.

Concrete Operations Level

Up to this point in the child's development, faith is experienced through what happens to the child physically and through what he does physically. From this point on the social aspects of life assume greater importance.

At this stage the child is becoming aware that the world he lives in operates according to set laws. Effect follows cause. In the area of morality too, law and order become important. The laws that the community lays down are regarded as sacrosanct. In the area of personal and social development, this stage is described by Erikson as the stage of industry vs. inferiority.[1] From about seven to twelve years of age, the child becomes aware that he must choose a

[1]Erikson Ibid.

role for himself and make a contribution to society.

In the area of faith, too, the community is becoming increasingly important to the child. He will need to feel that he is associated with a group of people who believe as he does.

At this stage, the parent should encourage the child to make his contribution to the worship of the family. Since the child will need the support of a group of believers with whom he can identify, it is important at this stage that the family extends its relationships to other families with similar ideals, perhaps worshipping with them at least occasionally. The church as the family of God is the basic support group for Christian families. But smaller clusters of families within the larger church family will probably be neccessary to provide relationships close enough to be meaningful. "It is increasingly important that families develop a faith-sharing support system to help them fulfil their responsibilities as . . . citizens of the kingdom of God."[1]

Formal Operations Level

Two further stages of faith described by Westerhoff become significant from the period of formal

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[1]Del and Trudy Vander Haar, "Family Cluster Education," in Facing the Future: Church and Family Together, ed. Gary Collins (Waco, Texas: Word Books, 1976), p. 46.

operations onward.[1] The child then has the ability to think abstractly, to theorize and conceptualize; to question, doubt and set up hypotheses. At this time his faith is characterized by searching for intellectually satisfying answers to the questions of Christian belief. He is moving toward a faith that he personally owns. At this time it is important that those elements which nurtured the faith that is given to every human being, and which the child has experienced up to this stage, be re-emphasized.

The final stage of faith is that of owned faith. This is the time when, having found satisfying answers for the questions that he has raised, the young person is ready to reaffirm the faith of his childhood. It is the point at which "conversion" is usually thought to take place. In reality it is the end point of a long programme of Christian nurture.

Socialization and Worship

Socialization and the Christian Community

There are two generic goals of socialization. Elkin and Handel defind them as "a motivated commitment to sustain responsive participation in a society and forms of competence that the society accepts as appropriate."[2]

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[1] John H. Westerhoff III, Will Our Children Have Faith? (East Malvern, Victoria: Dove Communications, 1976) pp. 89-103.

[2] Elkin and Handel, p. 4.

These two goals are adaptable to the aim of fostering the child's faith - commitment to God and his competence to function as a Christian.

The child is born into a family which is part of a larger community. He is thus placed within a community and begins life by aquiring the status of his family. This status may be modified, but only as he approaches, and beings to function within, adulthood.[1] For the child born into a Christian family, the status of Christian is assured. Commitment to the community will mean commitment to Christ for the two are inseparable.

Two particular effects of socialization within a Christian community are identifiable;

1. Because the child inherits both his status and his roles from his subculture, his self is to a large extent formed by that subculture and anchored within it.[2] For the children of the Christian community this means that self concepts are formed and anchored in Christ and the Christian community. They know themselves from their earliest moments as Christians.

2. Any socialization process, by definition limits the scope of the individuals competence to function. He is socialized to function by a subset of human society and therefore within that subset. Since the Christian community is organized around Christ, He is the ulitmate role model.

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[1]Ibid., p. 100

[2]Ibid., pp. 69-70.

And He has universal significance. The community also possesses a solidarity with the entire realm of creation. Socialization in a Christian community, in principle should give a wider scope of competence than socialization in any other community. Breadth of experience is a governing factor in the development of competence, and breadth of experience is implied in the characteristics of the Christian community.

A response of the whole self to Christ is the essence of worship. For the child this response is made first through his parents. By wisely broadening his experience the child's parents are able to help the child respond to Christ as he is revealed in other ways.

Socialization and History

Every community has a history which both forms it, and informs it about the meaning of life within that community. At the centre of the Christian faith and community is a historic story. This story is central in the life and faith of the community. Johnson offers five criteria to which the story must conform in order to be a useful vehicle for the socialization process:

1. It must satisfy the deepest longings and aspirations of man for meaning in life and coherence in experience.

2. It must satisfy the emotional needs of the

individual and offer guidance on the social needs of the community

3. It must offer a vision of the ideal which all may grasp

4. Stories involving historical events or individuals must be open to investigation and, in principle, falsification.

5. It must offer something that children can comprehend and be flexible enough for adults to apply without feelings of restraint or infantile regression.[1]

Each of these criteria is amply met in the story of Christ. The telling of this story, like the telling of the story of the exodus in the Israelite community, gives the child the opportunity to respond to God in worship.

As well as the history of the community as a whole, there is need also for an ongoing history to be lived, institutionalised and relived within the family. This history must be seen as an extension of the story of Christ. His ongoing activity in the life of the family must be anticipated, recognized and reflected upon.

Socialization and Experience

The two fundamental perspectives of understanding children -- what is happening within the child and what is

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[1] Raymond Johnston, :The Language of Myth," in New Movements in Religious Education, ed. Ninian Smart and Donald Horder (London: Temple Smith, 1975), pp. 90-91.

happening in his environment -- need to be considered. Piaget's concept of equilibration describing the motivation of the child to explore his environment, and the socialization process of organizing the environment are both utilized. This corresponds to the balance in the Deuteronomic model of faith transmission between the child's natural inquisitiveness and the parent's deliberate attempts at education. "The stages [of development] involve continual interaction with the environment, and the learning that occurs during the early years is governed in large part by the processes described by the behaviourists."[1] i.e. the child will explore his world, and the parent will inevitably structure that world.

The parent should be guided by the interests of the child in designing the child's interactions with his world.[2] But this must be balanced by the wisdom that comes from wider experience. The parent can then build on the interests of the child in intensifying, structuring and interpreting experiences that help the child to understand his world.

There are several important results of using this method of socialization:

1. Religious truth becomes a framework for all

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[1]Brophy, p. 36.

[2]Ronald Goldman, Readiness for Religion: a Basis for Developmental Religious Education (London: Routledge and Kegan Paul, 1965), p. 66.

experience. Religion and life are thus experienced as inseparable.

2. Because physical activity is the foundation for the development of verbal and cognitive abilities, religious concepts can be formed which are not distortions of reality

3. The child's innate sense of wonder can be utilized to lead him to worship

4. The experience of worship is kept fresh and vital.

Socialization and Personal Relationships

Elkin and Handel suggest that "the most important function of the family in socialization is that it introduces the child to intimate and personal relationships."[1] They identify three effects of this interaction. The members of the family become models for his behaviour; the child develops the capacity for internal regulation as a result of interacting with significant others; the patterns of interaction among members of the child's family become models for the child's interactions with all other people.[2]

The patterns of interaction that are characteristic of the Christian family are themselves to be patterned on the actions of Christ on the individual's behalf. They are thus a powerful agency for instruction in the meaning of

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[1] Elkin and Handel, p. 164.

[2] Ibid., pp. 49, 145.

Christianity. The child who experiences grace through forgiveness, compassion and love in his family, and sees it in the interactions between other family members will be able to associate these experiences with the meaning of Christianity. The grace of Christ will be revealed to him in the actions of his parents, and he will be enabled to respond. He will settle into a way of interacting with others that will lead him to regulate his own behaviour, and to practice ways of relating to others that are specifically Christian.

The quality of the parent-child relationship is more important than any particular technique that may be used in child rearing. It provides the basis for the child's interpersonal development, and minimizes the negative effects of individual inappropriate adult responses.

Havighurst and others have investigated the family characteristics that produce various character types: amoral, expedient, conforming, irrational-conscientious, near dominant rational-altruistic and rational-altruistic. For the sake of brevity the family characteristics of rational-altruistic children only will be considered. These homes are characterized by:

1. Common participation
2. Confidence sharing by children with parents
3. Parental approval of child and his peers
4. Harmonious interpersonal relationships.

5. Above average but not extreme regularity in home routine

6. Parental trust of child

7. Democratic control of home

8. Prevalence of leniency over severity in discipline

9. Consistency of parental control.[1]

The presence of these characteristics provides a background pattern of relationships against which instruction can take place.

Numerous studies have been conducted to determine the roots of pro-social behaviour. Much of this research has been summarized by Daniel Bar-Tal. He discusses six methods by which children aquire pro-social behaviour. They are:

1. Reinforcement (by social, material, or even vicarious rewards)

2. Modeling of desired behaviour by adults

3. Nurturance

4. Role playing

5. Giving of responsibility to act pro-socially

6. Giving of permission to act pro-socially

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[1] Robert F. Peck et al., The Psychology of Character Development (New York: John Wiley and Sons, 1964), pp. 103-125.

in the face of other directions.[1]

Many of the family characteristics suggested by Havighurst and others, such as participation by parents and children in common activities; regularity in home routine; confidence sharing; harmonious relationships; democratic control and consistency of control readily find a focal point in the worship situation. Bar-Tal's methods of aquiring pro-social behaviour can readily be combined with the Christian story in a setting of family worship. Together these two aspects of teaching Christian interpersonal relationships to children correspond to the Deuteronomic model of total commitment to God on the part of parents and specific teaching arising from the history of the community.

Socialization and the Meaning of Life

To the child, the world is vast, uninterpreted and therefore disordered. The child is dependent upon the significant others in his experience to interpret life for him. This instruction, given through modelling and verbal teaching must be consistent or confusion will result.

Even when playing simple games, children are literally unable to understand what is happening unless it is explained.[2] Life itself likewise will have meaning for

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[1]Daniel Bar-Tal, Prosocial Behaviour: Theory and Research (New York: John Wiley and Sons, 1976), pp. 11-37.

[2]Brophy, pp. 216-7.

children to the extent that the significant adults in their lives succeed in making it meaningful. If life is given a religious interpretation by parents, children will find it meaningful in terms of faith and the worship of the God who is the source of life.

A religious interpretation of the world and life is the interpretation the Christian story offers. It is a concrete, not an abstract interpretation. In it the messenger who bears the story is at the same time the message. In responding to Jesus Christ in faith, children are responding to the creator of the world who is actively involved in its affairs. In that response, life is given a satisfying and secure meaning that enables the child to confidently experience his world.

Institutionalizing Understanding

In the cultic worship which takes place at particular times and places, both the story of faith, and action, merge. In worship, symbolic acts bring the history of the community and its present experience together.

Westerhoff suggests that two kinds of institutionalized symbols are necessary for the transmission of faith: symbols of community which help to sustain and transmit the understandings and ways of the community; and symbols which make meaningful the crises and transitions in life.[1]

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[1]Westerhoff, pp. 55-58.

These acted symbols are orderly, predictable, and stereotyped. As such they are a strong stabilizing influence in the family's experience. Life is experienced as orderly, secure and predictable. Applied to religious experiences, they convey an aura of dependability and orderliness to the unseen spiritual world.

In addition to the acted symbols mentioned by Westerhoff, it is improtant that there be symbols that enact the response to God that is the essence of worship. Symbols of thanksgiving and praise, confession, petition and intercession are important here. The cognitive development of the child is based upon and is the internalization of sensori-motor schemas. These symbolic actions are therefore important means by which children can respond to God. Upon the basis of these actions is built the responses that the child will make as he matures.

The family shares the symbols of faith, remembrance of God's past acts, and hope for the future that are a part of the heritage of the church as a whole. In addition, symbols which are meaningful to the family in particular should be institutionalized in order to make the family's relationship with God tangible.

The Focus of Worship

The time of worship for the family is itself a symbol of the family's faith which becomes a family institution. The central act of worship is the response of

man to God's revelation of himself. The response of prayer is thus a fundamental aspect of worship. It too, is a symbol of faith and worship.

At this time, the experiences of the family members can be explored and interpreted in the context of Christian faith and an atmosphere of Christian fellowship. They can be brought to God for His blessing or forgiveness. They can prompt a response to God in thanksgiving, praise, confession, petition and intercession.

At this time the "open education" of the child's interests and the formal education for which the parent is responsible can be integrated. The present experiences of the family can be interpreted in the light of the story of Christ.

No serious educative venture is prepared to leave its results to chance, or its learning experiences without a focal point. Family worship can be such a focal point. It brings learning and worship together. If intelligently used it can result in the development in children of a stable and enduring faith that is grounded in a many faceted experience of reality. Such a faith can develop and mature with the child. It can provide for an ongoing process of experiencing God's revelations of Himself and responding to that revelation in worship.

CHAPTER IV

STRATEGIC DESIGN AND IMPLEMENTATION OF THE PROGRAMME

Introduction

The fundamental assumption which lies behind this project is that the church and the family are interdependent. It is however a reasonable assumption. In the New Testament era, conversion often took place by households, and churches were often centred around a particular family. What its families are, the church will be. And what the church's families are is what it helps them to become. The dialectic that exists between the family and the church makes it imperative that the church take the initiative in nurturing and strengthening its families.

The church exists as a worshipping community. It must not forget how to worhip. A prime consideration in the church's nurture of its families is therefore its fostering of the experience of worship.

It was also assumed that a large percentage of Seventh-day Adventist parents are interested in ensuring that their children will remain Christians and church members as they grow. This interest, it was assumed, would be sufficient to encourage them to work at the task of teaching their children to worship.

The project was designed to lead the participants, in a series of workshops on family worship, into a growing understanding of what worship is, and how the young child can be taught to worship. The guiding principle of the project is the Biblical model of faith transmission. This model linked every-day life, learning and worship in a dynamic interplay between parent and child. In that interaction parents were strengthened in their fidelity and response to God, and children were nurtured in the ways of a worshipping community. This project seeks to facilitate that interaction.

Preparation

On June 3 1981, letters were sent out advertising the series of workshops[1] to approximately twenty-five percent of the married outdoor students at Avondale College. The first forty names appearing on the computer print-out list of married students, obtained from the College business office were selected. This selection did however exclude the names of couples whom the writer was certain had no children. The selection thus included forty families, some of whom the writer knew had children, but most of whom he did not know. The response was gratifyingly large. Sixteen responses were obtained.

Mr. Neville Sawert, the manager of the Sanitarium Health Food Company factory at Cooranbong was approached by

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[1] A copy of the letter appears in Appendix A.

the writer for permission to use the factory worship room as a venue for the programme. He was happy to accede to the request. Arrangements were made to collect the keys to the main door and the worship room each Friday preceding the five workshop session.

Commencement of the Programme

The workshops commenced on Sabbath afternoon, August 8 at two-thirty p.m. A questionnaire[1] was distributed to the participants, and completed by them. Seventeen questionnaires were returned to the writer.[2] However, not all who attended the first session of the workshops attended the full series.

The Components of the Programme

The first two sessions were designed to promote an understanding of the roles and statuses of both parents and children, and the relationships between them in the setting of Christian worship.

Session One

Design

Session one was designed to make the participants aware that Christian worship is not restricted to cultus, and that the parent, as a representative of God to the child

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[1] See Appendix R.

[2] Analysis of the data obtained in response to this questionnaire is included in chapter five below.

must therefore be aware of the impact of his total pattern of relationships with the child in order to lead him to worship. The first session was structured as follows:

1. Discussion of Romans 12:1-2 showing that Christian worship involves every aspect of life. Worship that takes place at set times and places must therefore be related to every-day life.[1]

2. Discussion of Deut 6:6-7 compared with Prov 6:20-22 and Eph 6:1 showing that parents stand in the place of God to their children.[2]

3. The implications of the above two points for the role of parents, and the overall goals of religious education of children elucidated.[3]

4. Explanation of the diagram and questions dealing with parenting style.[4] Each person to evaluate his own parenting style.

5. Discussion in small groups of five or six persons of the following questions:

a) Where would you place God on this diagram?

b) Why are you where you are on the diagram?

c) What would you like to change in your style?

6. Children of participants to be cared for separately until this point in the programme. Parents to

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[1]See pp. 10-13 above. [2]See pp. 27-34 above.

[3]See pp. 38-39 above.

[4]See pp. 39-40 above, and appendix C.

simulate a worship situation and practice some aspect of their parenting style which they feel should be improved.

Implementation

Twenty-nine people were present for the opening programme. Their children were cared for separately so that they were able to give full attention to each part of the programme.

An important aspect of the programme as designed was interaction between the participants, and between participants and the writer. This was encouraged by a low-key approach. The seating was arranged so that all participants were able to see each other and the facilitator. The discussion on Rom 12:1-2, Deut 6:6-7 and Eph 6:1 was lively and enjoyable.

At one point during the discussion on the role of parents as representatives of God to their children and the implications that bears for our goals as educators, one person spoke with some conviction of the neccesity of having the building of a sense of community as one of our goals. He felt that a sense of community was lacking in the church. The writer was happy to agree with the sentiments expressed, and to point out that it was hoped that one of the by-products of this programme would be an increased sense of fellowship among those attending. In later conversations with this man and his wife it became evident that that hope was realized.

Two participants commented separately that the best aspect of the programme was the opportunity to interact with other people. Another commented that he and a friend who had also attended the programme felt that "there was just a nice atmosphere at the meeting."

Session Two

Design

This session was intended to help parents understand their children. What is affirmed about children will inevitably affect the way they are treated, and the goals that are considered appropriate in the process of religious socialization. Two perspectives were considered: what is affirmed about children theologically, and what is affirmed about them psychologically. The session was structured as follows.

1. Presentation of the background to the current debate on Christian work with children.[1] (Participants to take notes on the worksheet provided[2] for use in the next segment of the programme).

2. Participants divide into small groups to discuss which of three representative positions in the debate about children is most viable, and what approaches and goals in the training of children is called for by each position.[3]

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[1] See pp. 31-33 above. [2] See Appendix D.

[3] See Appendix D.

3. Full group participation in a discussion on the characteristics of children at various stages of development.[1]

4. Presentation of the bearing of the insights of developmental psychology on an understanding of the development of faith.[2]

5. Small group discussion on appropriate methods of teaching children at each stage of development.

6. Full group re-combined to pool ideas.

Implementation

The second session commenced with fourteen in attendance. Apologies were sent by seven people whose other duties made it impossible for them to attend. The spouses of three of those who did attend were ill and unable to come.

The presentation on man as the Imago Dei seemed to be of great interest to the group as a whole. The discussion period which followed, in which the group divided into two smaller groups, was marked by animated participation on the part of most people. Given the complexity of the subject it was not surprising that neither group was able to arrive at a definite conclusion as to the status of children regarding salvation. However, the writer believes that the simple fact of having thought about the issues involved would be beneficial to parents.

In future presentations of this material, a more

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[1] See Appendix E.

[2] See pp. 49-52 above, and Appendix E.

directive approach, perhaps retaining the large group format, and the writer acting as moderator in the discussion would assist the participants in clarifying the issues involved in the debate.

The discussion on characteristics of children at various ages of development was of interest to all. Several of the participants had a background in teaching, or were trainee teachers. Their input enhanced the discussion. The application of the insights of developmental psychology to the concept of the development of faith appeared to be particularly meaningful.

An unfortunate aspect of this session was that a retired minister who attended dominated the discussion group he was in to the extent that other participants were afraid to comment, and some felt quite hurt by his remarks. This observation was conveyed verbally to the writer by three different participants at different times. Given a similar situation in a future discussion group, such a person would need to be controlled. One possible solution would be to ask the person involved to ensure that every person in the group was encouraged to contribute to the discussion.

Introduction to Sessions Three and Four

These two sessions were designed to promote awareness of the resources for Christian nurture that are to be found in every-day life. Each of these two sessions drew on the developmental insights discussed in session two.

Session Three

Design

Session Three was concerned with interpersonal relationships and their bearing on worship. The programme was structured thus:

1. Worksheet[1] provided to facilitate understanding and retention of a discussion of the principles found in Rom 12:1-2, Matt 5:23-24 and Eph 4. Worship as cultus and worship as every-day life stressed as both necessary for a healthy religious experience.

2. Participants work individually on a worksheet[2] dealing with specific situations in human relationships, that may be brought into the family worship situation.

3. Participants invited to share with the group their reactions to the situations outlined on the worksheet.

4. Discussion of the characteristics[3] of families who raise rational-altruistic[4] children, followed by discussion on methods[5] of teaching prosocial behaviour.[6] Suggestions as to how to use Bible stories in this context.

5. Small-group discussion as to how the above family characteristics can be encouraged, using the family

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[1] See Appendix F.

[2] See Appendix G.

[3] See Appendix H.

[4] See pp. 57-59 above.

[5] See Appendix H.

[6] See pp. 57-59 above.

worship situation. Groups to compile a list of Bible stories that demonstrate caring, sharing, helping, etc. One story to be selected by each group to describe in detail how it may best be used to teach some aspect of prosocial behaviour.

6. Small groups to report back to the full group.

Implementation

The attendance by this time had stabilized at ten families who attended throughout the series. During the first segment of this programme, discussion arose as to whether it was right to bring the events of every-day life into the family worship situation to be discussed, and where necessary, dealt with. Also an interesting attitude to Christian life emerged in the question of whether there would be disagreements and possibly anger between husband and wife after conversion. These comments and the following discussion indicated that the idea of connecting worship with every-day life was coming to specific consciousness. The preceding two sessions had evidently laid sufficient foundation for the concept to be fairly readily accepted.

The participants obviously enjoyed the group task of compiling a list of Bible stories that have the potential of teaching prosocial behaviour, and the task which followed, of developing one of these stories, using the insights of scientific research, to apply it in a way that makes it meaningful to the child.

Shortness of time led the writer to skim over

the research that has been done in the area of teaching children to act prosocially. It would probably add to the richness of the group discussion in this area to talk about some of the actual experimental work that has been done.

Both small groups elected to share with the group as a whole, by means of role playing a worship situation, how the story they selected to develop could be effectively used in worship.

Session Four

Design

The aim of this session was to show the participants how to bring the child's experience of his environment into the worship situation in a way that allows worship to give it a Christian interpretation. The session was structured as follows:

1. Discussion of Deut 11:1-21,[1] and application to the Christian setting.[2]

2. Discussion on the importance of retaining as much experience as possible in the family setting.[3]

3. Highlighting the benefits of working as much as possible from the child's experience.[4]

4. Each couple to list several experiences, in the family setting, that would help their child or children

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[1]See pp. 23-26, 34-36 above. [2]See Appendix I.

[3]See pp. 18-22, 41-43 above, and Appendix J.

[4]See pp. 52-57 above.

experience the goodness of God's world. One of these experiences to be selected to show how it can be intensified for the child and given a Christian interpretation.[1]

5. Each couple to think of one family gathering in which the child can experience the goodness of creation and at which family worship could be especially meaningful.[2]

6. Each couple invited to share ideas from sections four and five above with the whole group.

7. Brief discussion on how these experiences can be used to lead the child to actually respond to God; to worship.

Implementation

There was a break of one week at this juncture. Many of the participants were planning to attend a marriage enrichment retreat in Sydney, and requested a week's break to allow them to attend both the retreat and the full family worship series.

In some respects this session was the highlight of the series for at least some people. They realized what a rich resource for worship they have in the world around them. A long list of experiences that can be utilized in worship was compiled by the participants. Several of these were expanded into explicit instructions for making worship and

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[1] See pp. 60-61 above and Appendix K.

[2] See Appendix K.

experience complementary facets of life.

During this session the writer enquired whether it would have been helpful to have specified a book, chapters of which were to have been read as homework before each session. The responses, which were somewhat along the following lines, were encouraging. "I don't know where you would get a book that puts all the material together like this." "You get some ideas from books about Sabbath School work, but there's nothing much to be found that deals with the family situation." "You are really teaching us a total package of getting through to our children that we have not seen before." "Perhaps you had better make your thesis available to us."

One participant, a teacher, said to the writer the following day, "I'm not learning anything startlingly new. But it is making me think about what I'm doing and why I'm doing it."

Session Five

Design

Session five was intended to lead participants to an understanding of the nature of worship as response to the God who has revealed Himself in various ways, and an understanding of the ways in which man responds to these revelations of Himself which God has given. It was intended to be an opportunity to draw together the ideas which had

been presented in the previous four sessions. The ideas that had been generated need to be institutionalized by planning for worship on a daily, weekly and yearly basis. This session was also planned to encourage parents to plan worship experiences to meet the specific spiritual needs of their children as revealed by observation. The programme was planned thus:

1. Discussion of the nature of worship:[1] the media of divine revelation and the responses that man has made to God.

2. Consideration by husband and wife teams of beliefs and behaviours they wish to see developed in their children, and worship experiences that are likely to encourage these developments.[2]

3. Small-group discussion of daily, weekly, and yearly acted symbols through which the child can respond to God. Discussion to lead to the detailed planning of one such symbol.[3]

4. Suggested bibliography for further study.[4]

Implementation

This session had been postponed one week by request of some in the group who had preaching appointments in Sydney the day the workshop was originally scheduled.

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[1]See pp. 4-16, 61-63 above and Appendix L.

[2]See Appendix M. [3]See Appendix N.

[4]See Appendix O.

The discussion on worship as response to God as He has revealed Himself was helpful to most. And it was relatively easy for most participants to identify the ways in which God has revealed Himself. The ways in which man has usually responded to God as He is revealed were readily adapted to the child's level of development.

Unfortunately, due to an unforseen conflicting engagement, most of the participants had to leave early. This meant that the time allocated to the discussion of the daily, weekly and yearly acted symbols which can be used to make the child's response to God meaningful, was cut short. It was nevertheless a helpful experience for most people. The fact that a worksheet was supplied was helpful in encouraging couples to work through the idea of planning worship experiences over both short and longer term periods.

A second questionnaire[1] was distributed at this time. The participants were requested to return it, completed, to the writer within a week. Nine of the ten questionnaires distributed were returned.[2]

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[1] See Appendix S.

[2] A comparison of the information obtained from this questionnaire with that obtained from the questionnaire distributed at the commencement of the programme appears in chapter five below, and appendix T.

CHAPTER V

EVALUATION AND RECOMMENDATIONS

Introduction

The writer endeavoured to keep an open line of communication with the participants in the programme at all times in order to be aware of their perceptions of the programme. He also endeavoured to assess (as objectively as was possible) the effectiveness of the programme while it was in operation. In addition, data compiled from the two questionnaires administered at the commencement and conclusion of the programme was helpful in evaluating the effectiveness of the project.

Evaluation

An analysis of the questionnaires completed by nine families appears in Appendix T. Some highlights of the analysis will however be examined here.

Goals

The writer considered goals, and methods of reaching them, to be important aspects of the programme. Parents need to know where they are going and how they intend to get there in their child-rearing task. The questions dealing with goals were therefore of special

interest to the writer.

Over half the participants found that their goals for family worship had changed in some way. This indicated that a significant learning experience had taken place. This observation is supported by the fact that of those who commenced the programme unsure of what they hoped to accomplish by the practice of family worship, all had progressed toward certainly of purpose, and half had become quite sure of their goals.

All participants reported that they had found new ways of reaching their goals. Two thirds found that the ways of reaching their goals had been clarified. Since the methods discussed were all related to every-day experience, this indicated a growing awareness of the integration of religion and daily life.

Significance in Total Family Life

In harmony with the increased understanding of the aim and methods of worship, there was a sizeable increase in the significance of family worship in the total life of the family.

Conclusion

Summary

This project was intended to facilitate the improvement of the consistency and quality of family worship as a meaningful part of the daily life of Christian families.

It was intended also to facilitate the establishment of a Christian world view, in which there should be no separation between religion and daily life. In order to achieve these aims it is necessary for parents to have a basic understanding of the Christian faith as a framework for all experience. They need also to understand their role as parents, the status of children with respect to salvation, and the needs of children as developing persons, in order to lead them into this understanding of Christianity. The goals of religious need to be clarified, and the skills necessary to reach these goals developed. Parents need also to be aware of the resources available for the development of family worship programme.

Critique

The programme was effective. The frequency and quality of family worship in the families of participants were both improved. There was a marked increase in understanding of what participants hoped to accomplish, and how to do it. Also, participants found that worship and daily life were inextricably interrelated. A comment made by one participant was interesting in this respect. She said, "The title given to the series did not, to my way of thinking, give an accurate protrayal of the content of the series. Perhaps the title "Christian Family Life" would have been better as far more was encompassed than just family worship."

Given the already highly motivated and practising group which the programme attracted, any improvement in any aspect of family worship would be significant. The fact that in every area that was covered by the questionnaire, improvement was reported, indicates that the programme is a significant factor in making worship a habitual and profitable experience.

The combination of group discussion and exercises, with theoretical input, appears to be a satisfactory method of achieving positive changes in the practice of the people involved. However, the writer is confident that the full potential of the programme has not yet been achieved. Given a longer time span such as may be had in a typical local church setting this programme could be utilized more productively.[1]

There were several helpful suggestions made that have led the writer to make some changes in the way in which he would implement this programme at another location. These changes involve four areas.

Practical Resources

The participants evidently felt the need of more direction in actually implementing the ideas that were presented. To see the implementation of these ideas in role plays of the worship situation would apparently be

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[1] See recommendations for further study, point two p. 86 below.

helpful. Also the compilation of a catalogue[1] of books, tapes, songs, and visual aids dealing with the areas covered would be of practical use to most people. The average person who attended the workshops was probably more inventive and more motivated than the writer could expect the average church member to be. This makes this aspect of the programme even more important.

Discussion Groups

The writer is in agreement with the suggestions that were made regarding the size and operation of the small discussion groups, and the preparatory work that is necessary for optimum use of the time spent in group discussion.[2] The function of the groups could be enhanced in several ways.

1. By allowing more time for the overall programme. This would allow more time to be spent in giving explanatory details as to the aim of the discussion, more background material necessary for intelligent discussion, and more actual discussion time.

2. By preparing printed instructions to be given to the leader of each discussion group, for each subject under discussion.[3]

3. By limiting participation in the programme to

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[1]See Appendix P. [2]See Appendix T.

[3]See Appendix Q.

parents of children from birth to twelve years of age. This will help to keep discussion relevant.

4. By assigning background reading to be done before coming to the programme. As the writer has found no one book that would be suitable to mesh with all aspects of the programme, the best approach may be for the writer to popularize the material contained in chapters one to three of this project, and use this as a basis text for the programme.

Collation of Materials

Several people commented that the material handed out during the programme needed to be collated. This the writer accepts as a worth-while suggestion. An outline of the series[1] along with a catalogue of helpful materials, a basic bibliography and the popularized version of the first three chapters of this programme would make a useful family worship programme manual.

Timing of the Programme

The writer noted that it seemed to be difficult for a number of participants to reserve five consecutive Sabbath afternoons for attendance at this programme. This may have been due to the great variety of programmes that are offered in the vicinity of Avondale which appeal to young married people. However several people also commented that a one

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[1] See Appendix B.

weekend programme would be more effective for other reasons as well.[1] The writer therefore intends to use a full weekend format for the next implementation of this programme.

Suggestions for Reimplementation

In other locations, this series will be run as a Friday evening to Sunday lunch-time programme. Each session will be expanded to allow more time for group discussions and exercises, and for detailed explanations of the aims of discussion periods. The schedule will be as follows.

Session One Friday 7 P.M. to 9 P.M.

Session Two Sabbath 9:30 A.M. to 12:00 A.M.

Session Three Sabbath 2:30 P.M. to 4:30 P.M.

Session Four Sabbath 7:00 P.M. to 9 P.M.

Session Five Sunday 9:00 A.M. to 11:00 A.M.

Handout material will be collated along with a bibliography, a catalogue of resources for worship programmes, an outline of the material to be presented during the weekend and note-paper to encourage the taking of notes.

An attractive title needs to be adopted for advertising purposes. This title, "Growing Little

---

[1] Sabbath afternoon fatigue is not conducive to vigorous participation.

Worshippers," will be incorporated in an advertising brochure.[1]

The programme will be used in future as the first step in setting up a long range support and nurture project in which clusters of families will function as sub-units of the local church.[2]

Suggestions for Further Study

1. With the plethora of theories and ideas on child-rearing practice available today, it is essential that study be given to the elucidation of a theology of child-rearing to provide a datum from which to work in constructing a Christian model of child-rearing.

2. Many of the problems associated with child-rearing, such as the problem of peer-pressure, the problems associated with high mobility and the consequent lack of stabilizing close association with close family members outside the nuclear family, and of support for parents both as individuals and as Christian educators, could largely be overcome by the use of "family clusters" within the local church.

3. A programme to institute and maintain the practice of family worship among families with teenage children is an important area of need. Many families who are church members of long standing, but who have never

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[1] See Appendix U.

[2] See point two under suggestions for further study, this page.

established the practice of family worship, as well as families who have recently become church members could benefit from a programme of this nature.

APPENDIX A

Letter

Unit 7A
College View
June 4

Dear

You may have wondered, as I often have, how to make religion meaningful in a child's life and experience in a way that will enable him or her to manage the problems of temptation and doubt that nearly all of us face as we grow up, and come through them a strong and mature Christian.

I believe family worship can be the foundation stone of such an experience. It is neglected in most Adventist homes, and many parents would like some help in making it a more enjoyable and profitable experience than it is at present. In a groan of desperation after one particularly unfulfilling episode of family worship, the idea was born of researching the area and developing a series of workships to look at the goals we as Christian parents should be aiming for in family worship; the child and his abilities to cope with the ideas of religion; the methods by which we can achieve our goals; the resources available to us; the way worship functions in the total life of the family, etc., and concluding by developing a model of family worship that the children think is great and that fulfills the parents goals.

We are now about ready to give it a go. If you'd like to be in on it could you please let me know by means of a note in the outdoor mail box or if you like, call in at the above address. We'll discuss time and venue when we know who's coming. Hoping to hear from you,

Yours for a great time in family worship,

.....
Roger Henley

P.S. Could you let me know by the 11th June?

APPENDIX B

Course Outline

COURSE OUTLINE

WORKSHOP ONE

This session aims to lead parents into a deeper understanding of the nature of Christian worship, and of their role as parents in leading their children to worship. It will also look at the goal of Christian religious instruction. Since the major resource a parent brings to the task of leading his children to worship is himself, each person will have the opportunity to engage in self-study. This will enable him to better understand himself, and this will make for a more adequate fulfillment of his role as a parent.

WORKSHOP TWO

The second major resource which the parent has in leading the child to worship is the child himself. This session is designed to assist parents in understanding their children. Since what we believe about children will always affect the way they are treated, the Biblical understanding of children will be discussed, as will also the insights of developmental psychology.

WORKSHOP THREE

One of the most basic and far-reaching aspects of the Christian faith is its personal relationships. This session will deal with the family relationships that encourage growth in grace, and also with teaching methods that involve human relationships. These methods will help the parent to assist his children in developing good personal relationships, and also to learn the meaning of Christian faith and worship through these relationships.

WORKSHOP FOUR

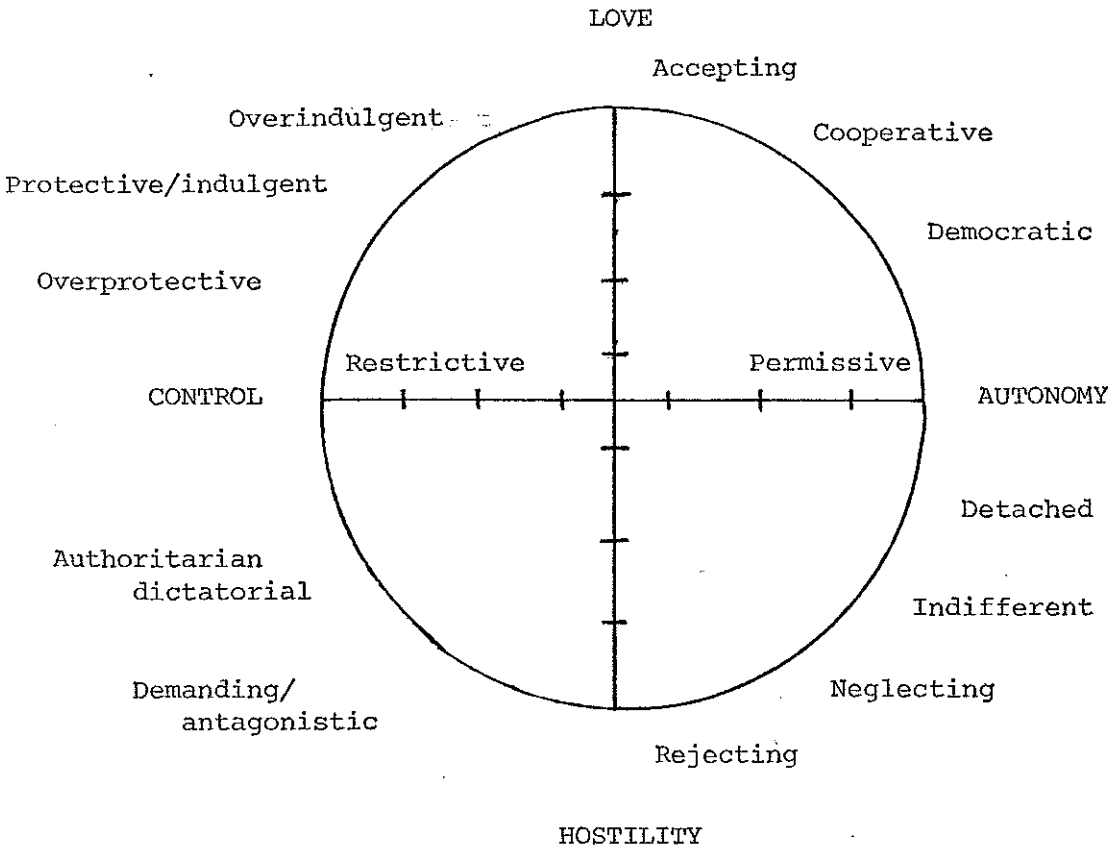
The book of nature illuminated by the word of God is intended to reveal God to men. The child in exploring his environment is very open to the revelation of God that it contains. This session will explore the ways and means by which parents can use the child's interest in the world, and deepen that interest, helping his child to understand his world and leading him to worship through it.

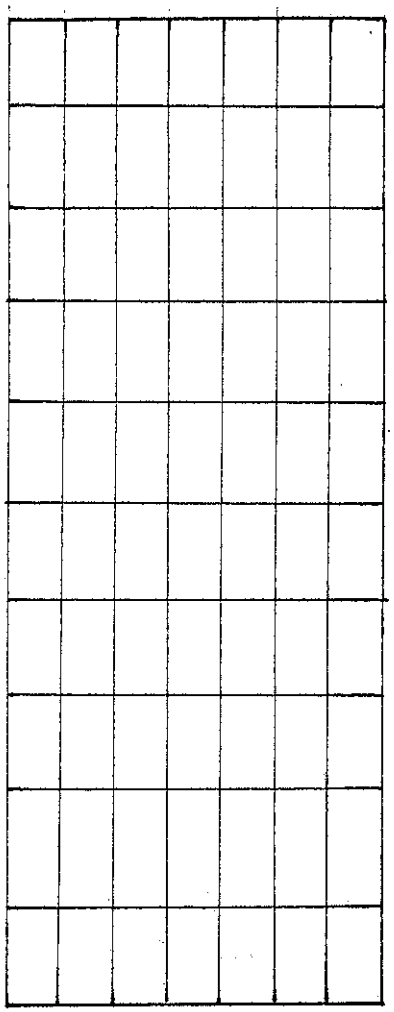
WORKSHOP FIVE

This session is designed to help us to become aware of what worship is, and how all the ideas discussed in the previous four sessions can be integrated into a plan for worship that leads the child to actually respond to God in worship. Parents will be given opportunity and guidance to plan for worship on both a long and short term basis. This planning will have particular purposes in mind.

APPENDIX C

Parenting Styles


LOVE
Accepting
Overindulgent
Cooperative
Protective/indulgent
Democratic
Overprotective
Restrictive
Permissive
CONTROL
AUTONOMY
Detached
Authoritarian
dictatorial
Indifferent
Demanding/
antagonistic
Neglecting
Rejecting
HOSTILITY

I deal with all my child's problems and fears for him.		My child handles his problems and fears by himself.
I make sure I know everything my child thinks and does.		I have no interest in what my child thinks and does.
I choose for my child in every detail of life.		My child makes all his decisions for himself.
My child agrees with me in everything.		My child and I never agree.
I prevent my child from making any mistakes.		I am unconcerned about my child's mistakes.
My child knows exactly what kind of person he is to be.		My child is free to develop any way he chooses.
I set all the goals for my child to reach.		My child sets all his own goals without help from me.
My child is exceptionally obedient.		My child is not expected to obey me.
My child always blames others for his mistakes.		My child doesn't care what any-one thinks of his behaviour.
My child constantly demands my attention.		My child has no concern for my attention.

Total your number of points and divide by 10. Locate on horizontal axis.

I never physically express affection for my child.		I am lavish in my physical expression of affection.
I never look my child in the eye.		I often look my child in the eye.
I never pay full attention to my child when he speaks to me.		I always pay full attention and listen carefully.
I always punish my child in anger.		I never punish my child in anger.
I never play with my child.		I regularly play with my child.
I never tell my child that I love him.		I frequently tell my child that I love him.
I make my child realise that if his actions are bad he is not accepted.		I make my child realise that although his actions may be bad, he is loved.
My child must realise that I know best what is good for him.		My child knows that I take his point of view seriously.
I express no interest in what my child does.		I express great interest in what my child does.
I am not interested in my child's friends.		I express interest in my child's friends.

Total your number of points and divide by 10. Locate on vertical axis.

APPENDIX D

"What is Man that Thou Art Mindful of Him"

Ps 8:4

"WHAT IS MAN THAT THOU ART MINDFUL OF HIM" Ps 8:4

WHAT IS A CHILD?

1. All children are sinful, totally depraved, characterized by a perverse will which must be broken. (e.g. Rom 3:10-23)

   AIM OF RELIGIOUS TRAINING WILL BE:

2. Children of Christian parents are already in a saving relationship with God.

   AIM OF RELIGIOUS TRAINING WILL BE:

3. All children belong to God and are saved, being covered by the atoning death of Christ. (e.g. Matt 19: 13-14)

   AIM OF RELIGIOUS TRAINING WILL BE:

APPENDIX E

Developmental Psychology and Worship

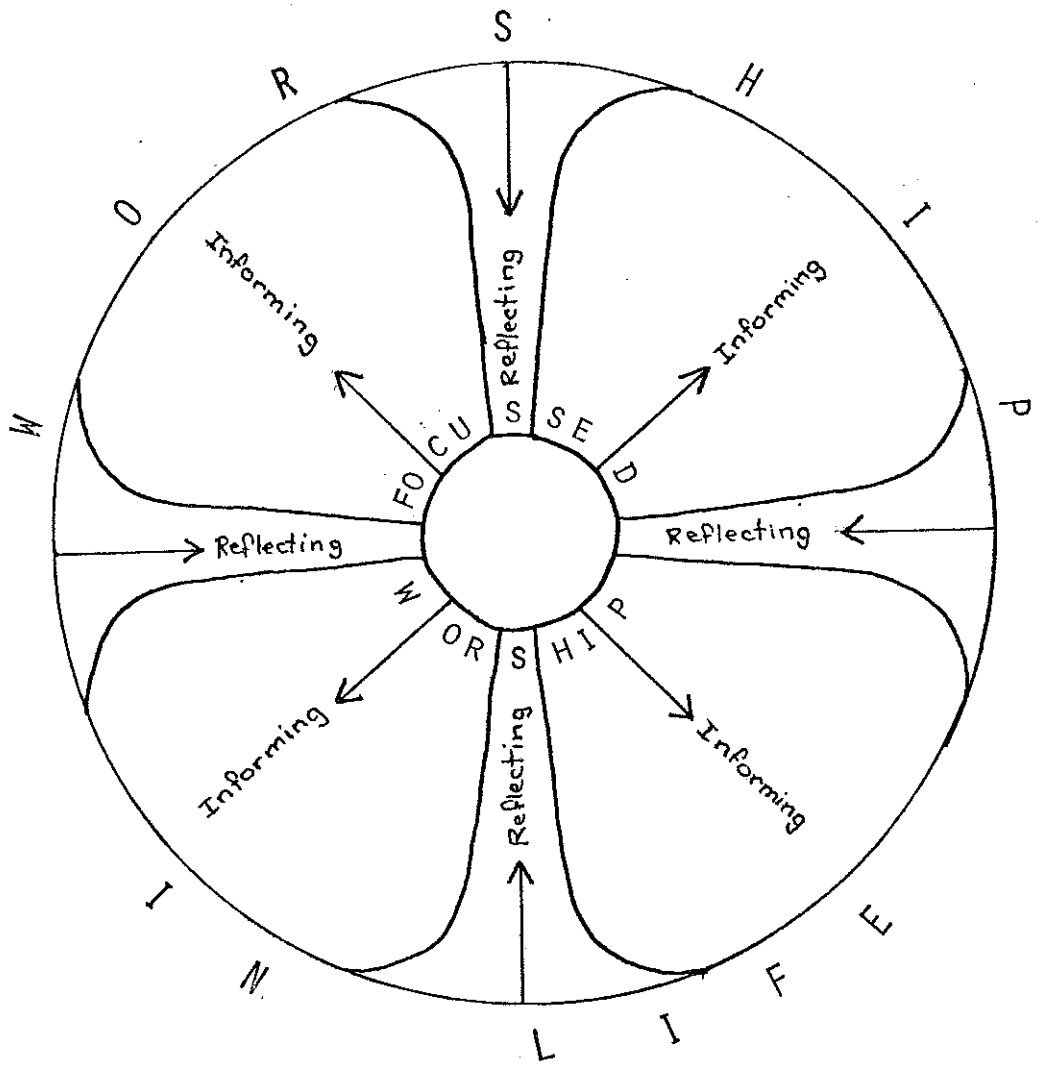
BYRNDALE LIBRARY BOLLEGE

NOT FOR CIRCULATION

COGNITIVE	MORAL	PERSONAL/ SOCIAL	FAITH	UNDERSTANDING	WAYS OF LEARNING
EARLY SENSORI-MOTOR	PUNISHMENT-OBEDIENCE	TRUST/MISTRUST	EXPERIENCED	PRACTICAL "HOW TO" UNDER-STANDING OF HOW THE WORLD OPERATES	
LATE SENROTI-MOTOR	RECIPROCITY-FAIRNESS	AUTONOMY/ SHAME & DOUBT	EXPERIENCED	EMOTIONAL UNDERSTANDING	
PREOPERATIONAL	"GOOD BOY" "GOOD GIRL"	INITIATIVE-GUILT	EXPERIENCED	ANALYTIC UNDERSTANDING & SYNTHETIC UNDERSTANDING	
CONCRETE OPERATIONS	LAW & ORDER	INDUSTRY-INFERIORITY	AFFILIATIVE		

APPENDIX F

Worship and Religious Experience

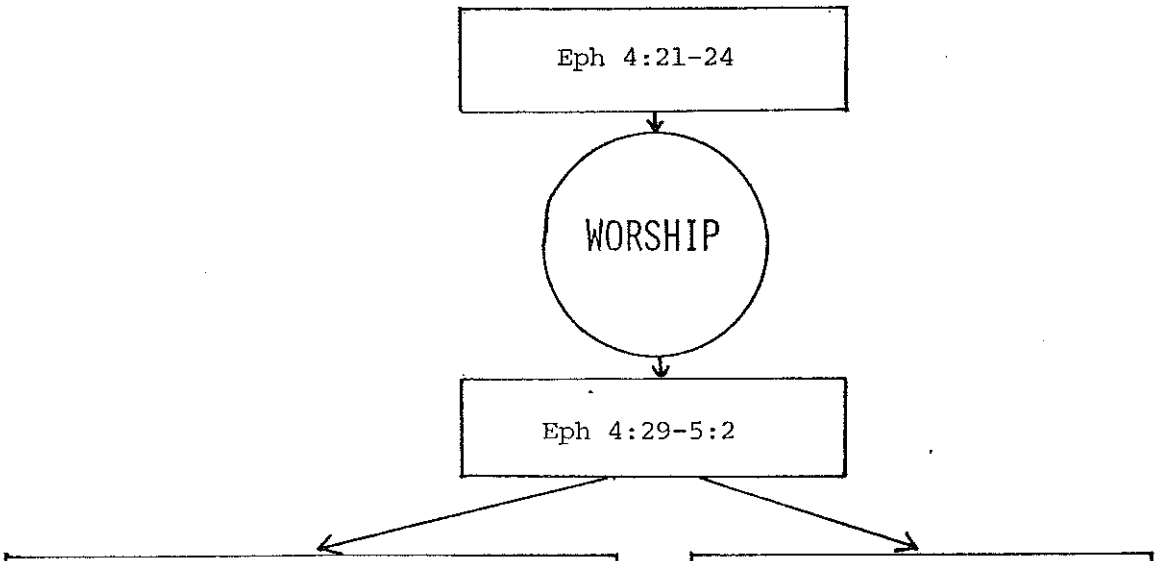


RELIGION	-	WORSHIP IN ALL OF LIFE	=	LIFELESS RELIGIOUS EXPERIENCE
		+		
RELIGION	-	FOCUSSED WORSHIP	=	LIFELESS RELIGIOUS EXPERIENCE
		=		
		HEALTHY RELIGIOUS EXPERIENCE		

APPENDIX G

Worship: The Focus of Life Together

WORSHIP: THE FOCUS OF LIFE TOGETHER



Get rid of all bitterness, rage, anger, brawling, slander. Forgive one another.	Be kind and compassionate Build one another up according to their needs.
1. Argument with spouse. I would: 2. Child who has done wrong. I would:	Child has been especially good. I would:
Effect on child:	Effect on child:

APPENDIX H

Peck and Havinghurst: Family Characteristics of Rational-Altruistic Children

and

Daniel Bar-Tal: Teaching Prosocial Behaviour

Peck and Havinghurst: Family Characteristics of Rational-Altruistic Children

1. Common participation
2. Confidence sharing by children with parents
3. Parental approval of child and his peers
4. Harmonious interpersonal relationships
5. Above average, but not extreme regularity in home routine
6. Parental trust of child
7. Democratic control of home
8. Prevalence of leniency over severity in discipline
9. Consistency of parental control

Development of pro-social behaviour

1. Reinforcement (by social, material, or vicarious rewards)
2. Modeling
3. Nurturance
4. Role-playing
5. Giving of responsibility to act pro-socially
6. Giving of permission to act pro-socially in face of other directives
7. "Preaching" about pro-social behaviour

APPENDIX I

Deuteronomy II and the Method of Teaching Faith

ISRAELITE

BONDAGE	FREEDOM
PARENTS	CHILDREN .....
.....	.....
EGYPT	PALESTINE .....
.....	.....
.....	.....

WHAT DID RAIN MEAN FOR ISRAEL?

1.
2.
3.
4.
5.
6.
7.
8.

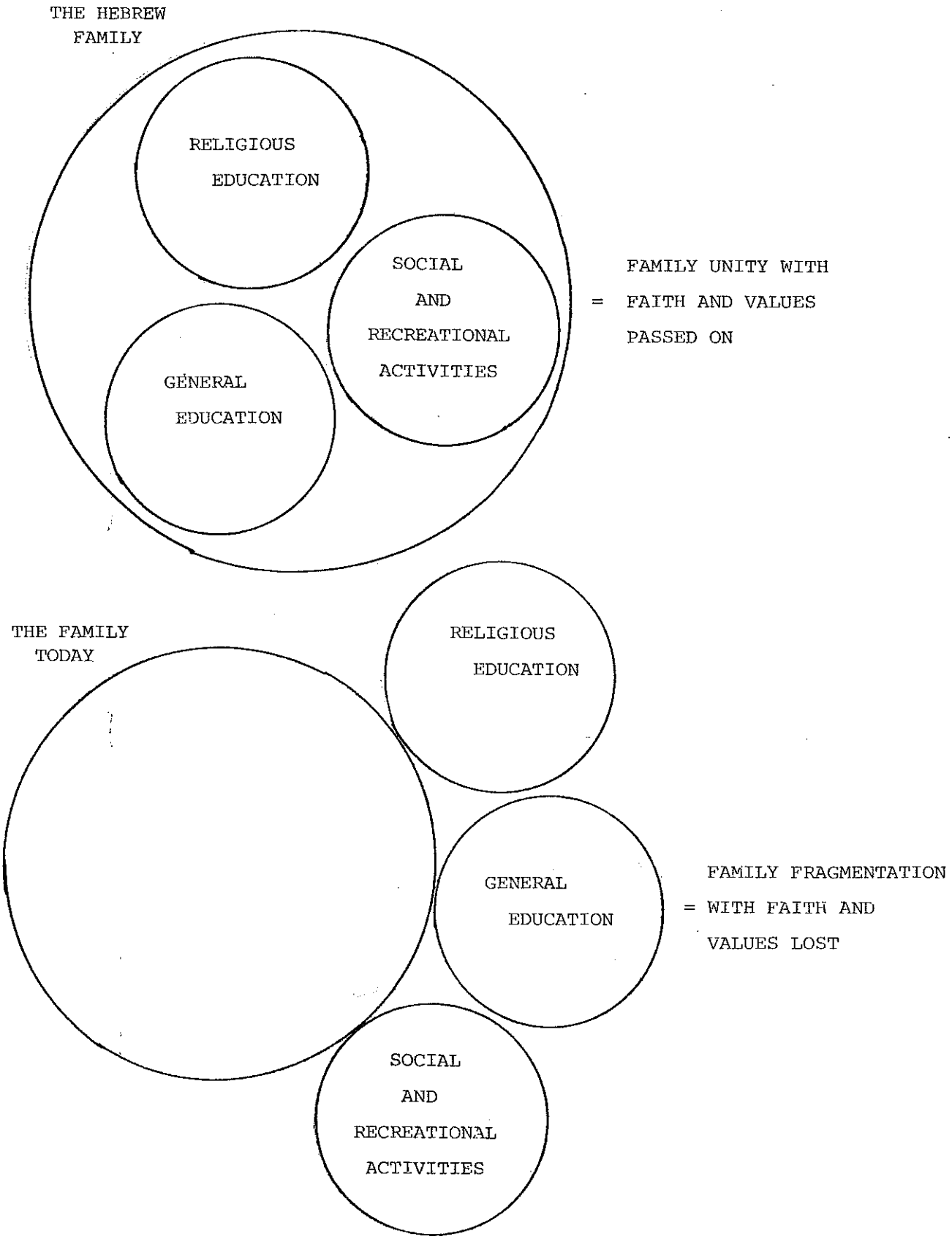
= REDEMPTION AND PROVIDENCE OF GOD =

CHRISTIAN

EVERY BLESSING OF THIS LIFE COMES STAMPED WITH THE CROSS OF CALVARY-CS 157

APPENDIX J

The Hewbrew Family--The Family Today


THE HEBREW FAMILY
RELIGIOUS EDUCATION
SOCIAL AND RECREATIONAL ACTIVITIES
GENERAL EDUCATION
= FAMILY UNITY WITH FAITH AND VALUES PASSED ON
THE FAMILY TODAY
RELIGIOUS EDUCATION
GENERAL EDUCATION
SOCIAL AND RECREATIONAL ACTIVITIES
= FAMILY FRAGMENTATION WITH FAITH AND VALUES LOST

APPENDIX K

Resources for Worship in the Child's Experience

LIST SEVERAL ACTIVITIES THAT CAN HELP YOUR CHILD EXPERIENCE THE GOODNESS OF GOD'S WORLD

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.

EXPAND ON ONE

BEFORE:

DURING:

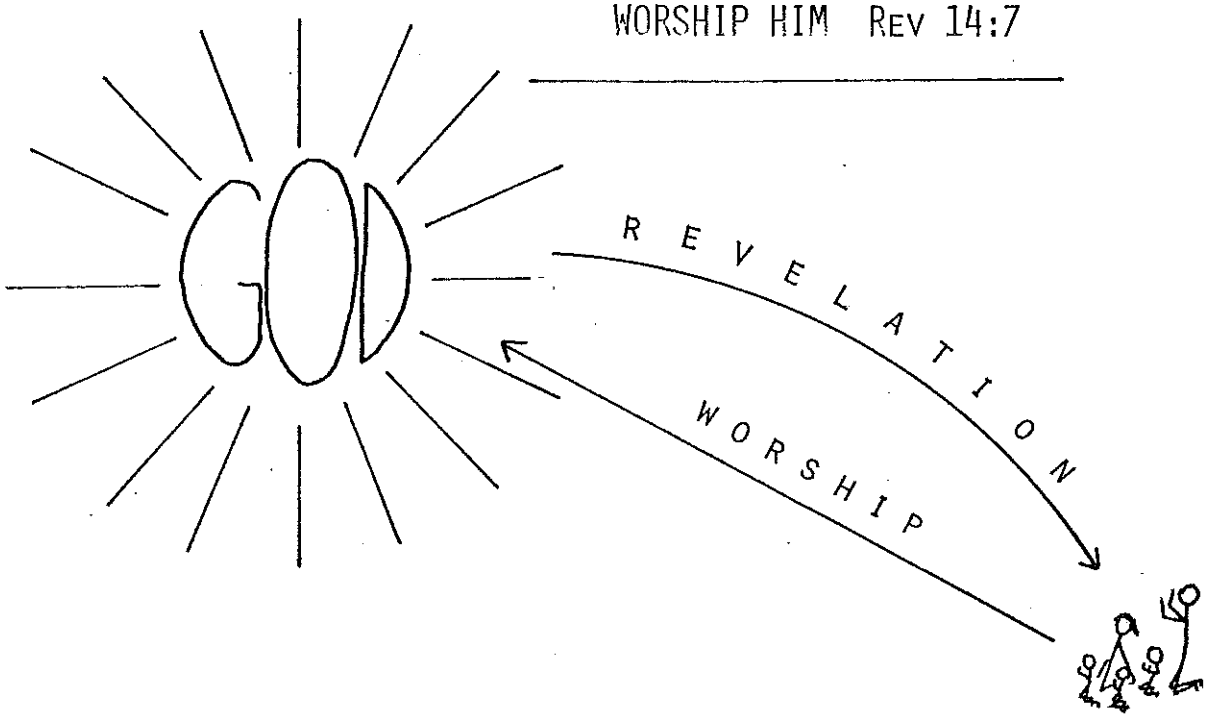
AFTER:

THINK OF AT LEAST ONE SPECIAL WAY TO HAVE FAMILY WORSHIP IN THE SETTING OF GOD'S WORLD

APPENDIX L

WORSHIP HIM Rev 14;7

WORSHIP HIM Rev 14:7



WAYS IN WHICH GOD HAS REVEALED HIMSELF

1.

2.

3.

4.

5.

WAYS IN WHICH MAN RESPONDS

1.

2.

3.

4.

5.

6.

7.

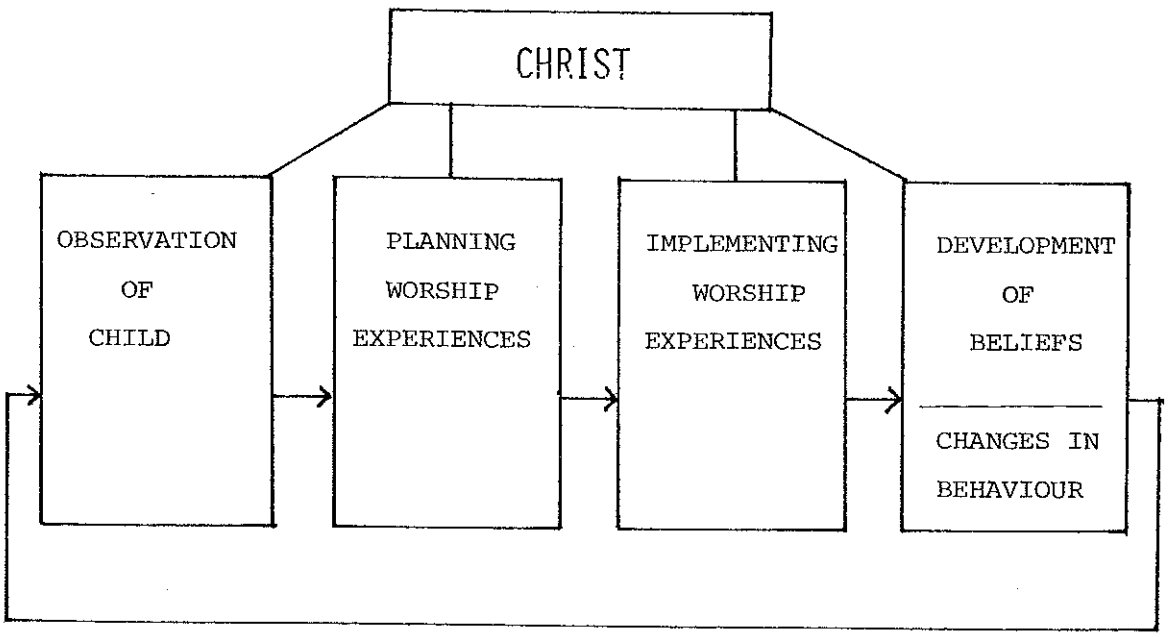
APPENDIX M

Beliefs and Behaviours You Wish to See Developed In Your Child

BELIEFS AND BEHAVIOURS YOU WISH TO SEE DEVELOPED IN YOUR CHILD

BELIEFS:

BEHAVIOURS:



APPENDIX N

Acted Symbols

ACTED SYMBOLS

DAILY SYMBOLS

WEEKLY SYMBOLS

ANNUAL SYMBOLS

Symbols of growing up and developing as worshipers of Jesus
Symbols of love and acceptance
Symbols of thanksgiving and praise
Symbols of confession
Symbols of petition and intercession

APPENDIX O

Parent's Bibliography

PARENT'S BIBLIOGRAPHY

Chalmers, Elden and Chalmers, Esther. Making the Most of Family Living. Mountain View, California: Pacific Press Publishing Association, 1979.

Collins, Gary. Family Talk: Getting Along Together. Santa Ana, California: Vision House, 1978.

Collins, Gary R. ed. Facing the Future: the Church and Family Together. Waco, Texas: Word Books, 1976.

_____. Living and Growing Together: Today's Christian Family. Waco, Texas: Word Books, 1976.

Cully, Iris V. Christian Child Development. Melbourne: The Joint Board of Christian Education of Australia and New Zealand, 1979.

Gete, Gene A. The Measure of A Family. Glendale, California: Regal Books Division G/L Publications, 1976.

Hindson, Edward E. The Total Family. Wheaton, Illinois: Tyndale House Publishers, 1980.

Holt, John. How Children Learn. Middlesex: Penguin Books Ltd., 1967.

*Hutton, Dolores K. Sunday School Activities for Preschool Children. Grand Rapids, Michigan: Baker Book House, 1979.

*Kuzma, Kay. Understanding Children. Mountain View, California: Pacific Press Publishing Association, 1978.

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Meier, Paul D. Christian Child Rearing and Personality Development. Grand Rapids, Michigan: Baker Book House, 1977.

Murray, Andrew. How to Raise Your Children for Christ. Minneapolis, Minnesota: Bethany Fellowship Inc., 1975.

Narramore, Bruce. A Guide to Child Rearing: A Manuel for Parents to Accompany "Help! I'm a Parent." Grand Rapids, Michigan: Zondervan, 1972.

Narramore, Bruce. An Ounce of Prevention. Grand Rapids, Michigan; Zondervan, 1973.

_____. Help! I'm a Parent Grand Rapids, Michigan: Zondervan, 1972.

*Richards, Lawrence O. Creative Bible Teaching. Chicago: Moody Press, 1970.

*_____. Helping My Family Worship. Cincinatti, Ohio: Newlife Books, 1975.

*Rickerson, Wayne. Family Fun and Togetherness. Wheaton: Victor books, 1979.

Schaeffer, Edith. What is a family? London: Hodder and Stoughton, 1975.

*Thompson, Keith S. Sketch and Tell: Everyone Can Do It. Homebush West, New South Wales: Anzea Publishers, 1980.

Timmerman, Margaret. The Religion Teacher Learner. West Mystic, Cincinatti: Twenty-third Publications, 1975.

White, Ellen Gould. Early Childhood Education: A Comprehensive Compilation of Ellen G. White Materials Assembled in Age Categories. Washington, D.C.: Ellen G. White Estate, Inc., 1976.

APPENDIX P

Resources Available

RESOURCES AVAILABLE

Providing spiritual food for your children is like providing healthful food for their bodies. You cannot rely wholly on canned foods. It may be used to supplement what you prepare but it should not be used exclusively. Neither can you feed your children a complete diet of "canned" spiritual food. The "canned" spiritual food available, along with some "recipe books" to help you make the best use of the "canned foods". But don't forget the tremendous resources of spiritual food that God has given you in the things that are happening in your own family. Where no publisher is listed, the resource is readily available from the Adventist book centre.

BIBLE STORIES--Older Children

The Bible Story

Biblearn

The Bible in Living Sound (50 records or cassetes)

BIBLE STORIES--Younger Children

My Bible Friends (Cassettes and books)

Tiny Tots Library

Once Upon a Bible Time (Cassettes and books)

Psalms for Tiny Tots

BOOKS FOR GRADE 1 LEVEL READERS

Baby Jesus

Paul

Mordecai's Ride

Elisha's Room

(Also books available for Grade 2 level readers)

DOCTRINAL BOOKS

"My Church Teachers" Series

My First Book About Communion

When God Lived in a Tent

My Feel Good Secrets etc.

HEALTH

"Happy Living" Series

The Story of Air: Here There and Everywhere

The Story of Sunshine; Sing a Sunshine Song etc.

The "I Don't Want to Get Sick" book

Super Food Cook Book for Kids

TEACHING VALUES

"Ladder of Life" Series (8 books for children with a Teacher's guide full of songs and ideas for each value.)

STORIES

Uncle Arthur's Bedtime Stories (See K. Kuzma "Building Character" for an analysis of which stories teach which value.)

Jungle Doctor Series

The Complete Chronicles of Narnia--C. S. Lewis

GAMES etc.

Felt sets and pictures for Bible stories, mission stories, nature stories, songs etc.

Bible games, quizzes, puzzles etc.

Promise Box

MUSIC--Tapes and Records

Sabbath Songs For Tiny Tots

Little Marcy Sings Sabbath Songs

Anywhere With Jesus

Singin' a Song

Being Me

A Little Song of Joy for My Little Friends

Heaven is for Kids

Songs for Kids

etc.

IDEAS RESOURCES

Consult the bibliography provided for books marked with an asterisk. These have lots of practical ideas for worship programmes. The following books will also be valuable.

Anson, Elva How to Keep the Family that Prays together from Falling Apart. (Moody Press)

Bock, Lois and Working, Miji Happiness is a Family Time Together. (Revell)

_____. Happiness is a Family Walk with God (Revell)

Pledl, Mariangela et al. Our Family Scripture: Family Book (New York: Paulist Press, 1980)

Rickerson, Wayne Good Times for Your Family (Regal)

APPENDIX Q

Discussion Leader's Instructions--Sessions 2,3

DISCUSSION LEADER'S INSTRUCTIONS--SESSION 2

We have just discussed the nature of man as the Image of God, and noticed that there are two contradictory positions that have been held as to the nature of man over the years. We have noticed too, the more recent understanding of man which seems to be able to resolve the contradiction between the other two positions. We want to relate what we have discussed to the position of the child regarding salvation. The worksheet lists the three main positions that are currently held on the question of the child's status with regard to salvation.

Your instructions are as follows:

1. Be sure to encourage each person in your group to contribute to the discussion
2. Lead your group in a discussion of how the three positions listed on the worksheet relate to the ideas about man that we have looked at so far
3. Lead the group to discuss what it considers to be the aim of religious training that each position implies
4. Lead your group to discuss which of these three positions is most correct
5. Report back to the full group in the next segment (About a two minute summary)

DISCUSSION LEADER'S INSTRUCTIONS--SESSION 3

We have just discussed the methods of teaching to act in a way that is in accordance with Christian principles. Bible stories can be used effectively in this respect too.

Your instructions are as follows:

1. Be sure to encourage each person in your group to contribute to the discussion.
2. Lead your group to compile a list of Bible stories that could be used to teach children to act prosocially.
3. Have your group select one of these stories and use as many of the methods we have just discussed as possible to give details on how this could be used in family worship to the best effect.
4. Report back to the full group on how the story you have selected could be best used. (Your group may wish to role play what you would do.)

APPENDIX R

Questionnaire I

QUESTIONNAIRE I

How frequently is family worship conducted in your home? (No. of times per week.

How enjoyable is family worship to your family?

Not at all enjoyable — greatly enjoyable

How would you rate the effectiveness of your family worship?

Ineffective — highly effective

Do you have clearly defined goals in mind for worship?

If your answer to the above question was "yes", please state briefly your goals.

a) .....

b) .....

How clearly do you understand your role as a parent in the family worship situation?

Very unclear — very clear

Do you understand your child's ability to comprehend religious ideas?

No understanding — fully understand

How significant a factor is family worship in the total life of your family?

Insignificant — highly significant

APPENDIX S

Questionnaire II

QUESTIONNAIRE II

How frequently is family worship conducted in your home? (Number of times per week.) /___/

How enjoyable is family worship to your family?

Not at all enjoyable — very enjoyable

How would you rate the effectiveness of your family worship?

Ineffective — highly effective

Do you have clearly defined goals in mind for worship?

yes no

Have your goals changed over the past seven weeks?

yes no

If your answer to the above question was yes, please state briefly in what ways they have changed.

Have the ways of reaching your goals been clarified?

yes no

Have you found new ways of reaching your goals?

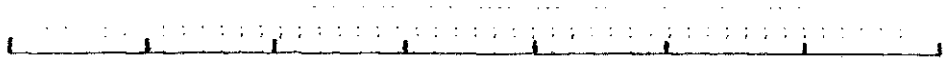
yes no

How clearly do you understand your role as a parent in the family worship situation?

Very unclear — very clear

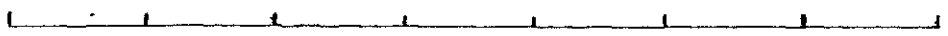
How well do you understand your child's ability to comprehend religious ideas?

No understanding — fully understand



How sifnificant a factor is family worship in the total life of your family?

Insignificant — highly significant



Which of the five sessions was most sifnificant to you?

1 2 3 4 5

In which of the sessions was the theoretical material helpful to you? (You may circle all, some, or none of the numbers.)

1 2 3 4 5

In which sessions were the group discussions and exercises helpful to you? (You may circle all, some or none of the numbers.)

1 2 3 4 5

Were these areas covered that were not clear to you?

Session: 1 2 3 4 5

Please specify the areas that were unclear.

What other aspects of the worship situation do you feel need to be covered?

What changes would you recommend in the programme?

Other comments:

APPENDIX T

Assessment by Participants

ASSESSMENT BY PARTICIPANTS

Assessment of Each Session

The individual sessions were evaluated as indicated by the tabulation below.

Session Number	1st	2nd	3rd	4th	5th
Most Significant Session	2	2	4	6	1
Theoretical Material Helpful	5	6	4	5	3
Group Discussions and Exercises Helpful	5	3	4	6	4

The figures in the table indicate the numbers of participants responding to each question for each session.

Some participants were unable to select only one of the sessions as being the most significant, and marked more than one on the questionnaire. This accounts for the fact that although only nine questionnaires were returned, the total for the "Most Significant Session" row is sixteen.

Unclear Presentation

No participant felt that any of the areas covered in the workshops was unclear.

Other Aspects which Need to be Covered

The following suggestions were made as to other areas which could be covered.

1. More examples of worship activities for children of various ages. (Two participants suggested this.)

2. Discipline of uninterested children, especially those determinedly uninterested.

3. Sabbath activities which come within the sphere of worship.

4. Worship for adolescents.

5. List of resources available for worship programmes.

Suggested Changes in Programme

The following changes were suggested to improve the programme.

1. Less handouts and more encouragement to note taking.

2. Weekend series rather than five consecutive weeks. Sabbath afternoon was specifically mentioned as being not conducive to good participation. (This suggestion was made by three people. People are too tired on Sabbath afternoon to work well, they said.)

3. Limit small-group size to six members.

4. Assign a discussion leader who has some knowledge of the subject to each group to keep the discussion relevant.

5. Set a time limit to each segment of the programme to avoid long, boring, "philosophical" speeches from other participants.

6. Give more explanatory detail on the aims of the discussion.

7. Demonstrate actual family worship with children

using the ideas suggested.

Other Comments

1. We can never have too much group discussion, and sharing one another's experience and lives.

2. Distribute an outline of the series before the first session with reference and resources listed for perusal before each session. (This comment was made by two participants.)

3. Collate the materials handed out into a manual or booklet to be distributed at the commencement of the course. (This comment came from two participants.)

4. One participant commented that the depth was warmth of the presentations was commendable, as was also the "control" of the programme and participants. The planned participation, he thought, was very effective.

Analysis of Questionnaires

A comparison of the analyses of the two questionnaires[1] indicates that the programme was a significant influence in the lives of the participants. The comparisons are listed below.

1. The average number of times family worship was conducted per week rose from 8.4 to 9.

2. The average perceived enjoyableness of family worship rose from 4.8 to 5.5 on a seven point scale.

---

[1]Refer to page 140.

3. The average perceived effectiveness of family worship remained almost identical. The average however does not tell the whole story. Seven out of nine registered either the same or increased effectiveness. The two who registered a decrease in effectiveness may be accounted for in terms of a greater awareness of how effective worship can be in the life of the child and the family.

4. Of those who had clearly defined goals at the commencement of the programme, all continued to have clear goals. Fifty percent of those who did not have clear goals in mind at the commencement of the programme had developed them by the programme's close. The other fifty percent reported some clarification in goals.

5. Fifty-five per-cent of participants found that their goals had changed over the course of the programme.

6. The following comments were given in response to the question, "How have your goals changed?"

a) Formal teaching rather than ritual

b) More specific aim--clarified

c) Reorganized rather than changed

d) To make worship creative and applied to the needs of children and what is currently going on in their lives.

7. Sixty-six percent of participants found that the the ways of reaching their goals had been clarified.

8. All participants had found new ways of reaching their goals.

9. The average perceived understanding of the role of the parent in the family worship situation increased from 5.8 to 6 on a seven point scale.

10. The average perceived understanding of the child's ability to understand religious ideas increased from 4.7 to 5.5 on a seven point scale.

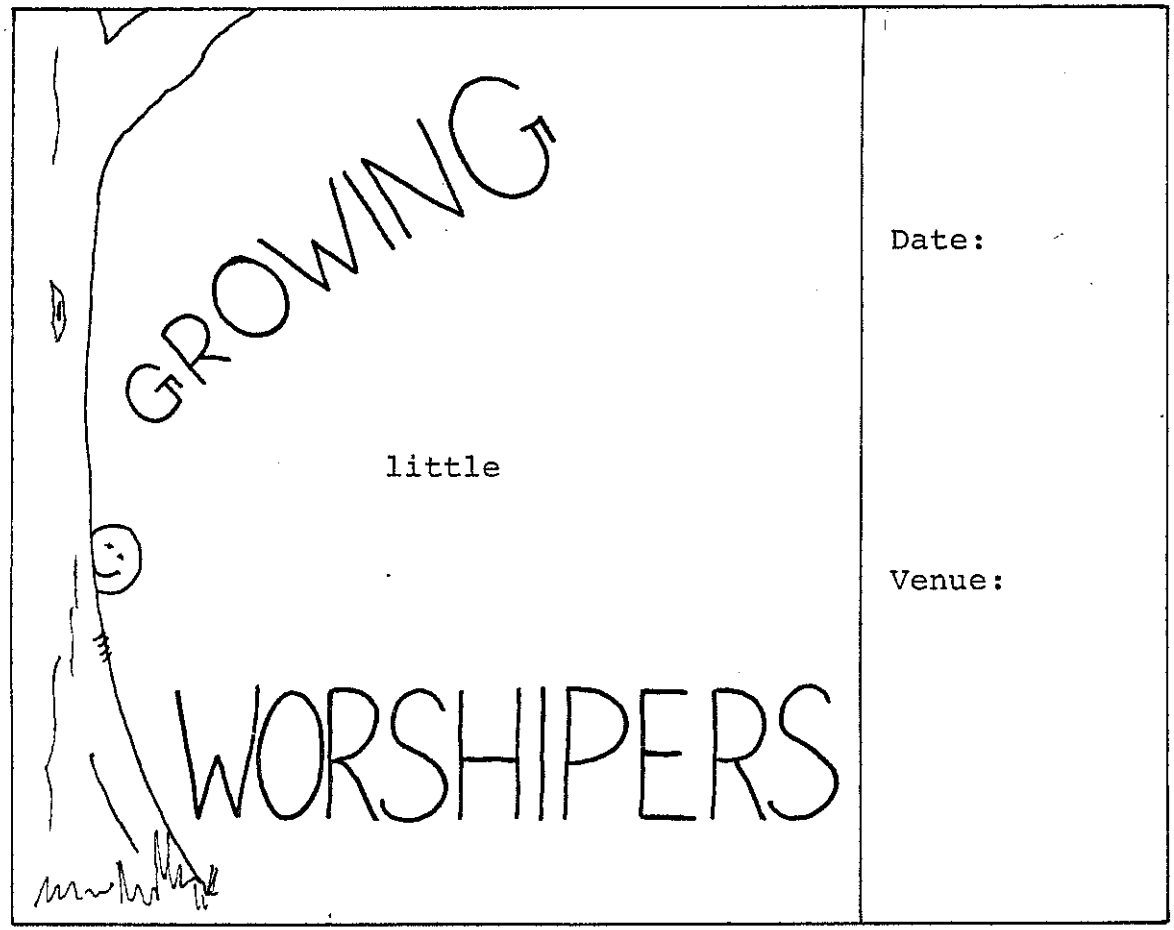
11. The average perceived significance of family worship in the total life of the family increased from 4.2 to 5 on a seven point scale.

Second Questionnaire								
Frequency	Enjoyment	Effectiveness	Clear Goals	Changed Goals	Ways of Reaching Goals Clarified	New Methods of Reaching Goals	Understanding of Role as Parent	Understanding of Child's Ability	Significance of Worship
14	6	6	Yes	No	Yes	Yes	6	6	6
4	6	4	Yes	Yes	Yes	Yes	6	6	4
4	6	5	?	Yes	Yes	Yes	7	5	6
2	4	4	Yes	Yes	Yes	Yes	7	6	4
14	6	6	Yes	No	?	Yes	7	7	7
14	6	5	Yes	No	No	Yes	6	5	5
Irreg	4	3	No	Yes	Yes	Yes	6	3	5
7	6	4	Yes	Yes	?	Yes	2	5	3
13	5	4.5	Yes	Yes	Yes	Yes	7	6	5
9	5.5						6	5.5	5
Mean									

First Questionnaire								
14	6	5					6	5	6
3	6	4					6	6	3
14	4	5					6	5	5
14	6	6					7	5	5
2	6	6					5	5	7
2	1	1					6	5	0
Irreg	5	6					5	3	3
4	5	3					5	4	2
14	4	7					6	6	7
8.4	4.8	4.8					5.8	4.9	4.2
Mean									

APPENDIX U

Growing Little Worshipers


GROWING
little
WORSHIPERS
Date:
Venue:

LOVE TO GOD IS LEARNED AT THE FAMILY ALTAR, OF THE FATHER AND MOTHER IN VERY BABYHOOD. 5T 416.

The wonderful little lives that have been entrusted to our care will one day be beyond our control. We want them to be safely handed over to the control of the Lord Jesus Christ. How can we do our part to ensure that they will?

Date:

Venue:

APPENDIX V

Spirit of Prophecy Resources

SPIRIT OF PROPHECY RESOURCES

In addition to the many gems of thought that are scattered throughout the Ellen G. White writings on the subject of home religion, some more concentrated blocks of material are to be found in both the compilations of statements, and the material actually written by Ellen White. The most significant of these, (in this writer's opinion) are listed below.

1. Child Guidance sections 1,2,8,10,17,18.
2. Early Childhood Education.
3. Testimonies for the Church.

a)	1:216-20	"Duty to Children"
b)	1:303-10	"Family Religion"
c)	1:384-89	"Parents and Children"
d)	1:390-405	"Dangers of the Young"
e)	3:141-48	"Proper Education: Importance of Home Training"
f)	4:134-43	"Missionaries in the Home"
g)	4:192-93	"Necessity of Family Discipline"
h)	5:36-45	"Parental Training"
i)	5:319-23	"Parental Responsibility"
j)	5:323-31	"The Training of Children"
k)	6:119	"Teaching Home Religion"
l)	6:356-59	"The Observance of the Sabbath: The Sabbath in the Home"
m)	7:42-44	"Family Worship"
n)	8:221-30	"How Shall Our Youth be Trained"
o)	8:255-335	"The Essential Knowledge"

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