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The role of the pastor with preschool children.

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GRADUATE SCHOOL

Dissertation

THE ROLE OF THE PASTOR

WITH PRESCHOOL CHILDREN

by

James Edward Flinchbaugh

(A.B., Lebanon Valley College, 1944;
B.D., Bonebrake Theological Seminary, 1947)

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Approved
by

First Reader Paul E. Johnson
Professor of
Psychology of Religion

Second Reader Dwight B. Maynard
Professor of
Religious Education

PhD
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CHAPTER ONE

THE PROBLEM AND METHOD OF INVESTIGATION

1. Statement of the Problem

It is the aim of this study to examine the findings of child psychologists concerning children from birth to five years of age and apply these insights in evaluating the present ministry by pastors to preschool children, so that specific conclusions may be reached relative to the role of religion in the life of the child and the extent to which the pastor may scientifically minister to these needs of children.

For some years significant work has been carried on by several professional groups in the field of child development. Among these are the Child Guidance studies at Yale University¹ and the increasingly effective work of a number of pediatricians, many of whom have reported their findings. Notable progress has been made in the nursery school movement by social workers dealing with young children. In addition to these activities some good work has been done in educational psychology with children in various universities and teachers colleges. Mental hygiene as a whole has become much better informed about the needs of young children and how to gratify these needs.

Only a few attempts have been made to gather the findings of these secular studies and put them in a context which would be useful

1. A. Gesell, The First Five Years of Life, (New York: Harper and Brothers, 1947). Dr. Gesell has been Director of the Clinic of Child Development, Yale School of Medicine, New Haven, Connecticut since 1911. For others of his books see the bibliography.

from the point of view of the church. Religious educators have partially and sporadically noted these findings, but not in a very comprehensible manner with the main focus on the role of the pastor.

In addition to the ordinary educational focus upon young children, there is need to see these problems and processes from the point of view of pastoral relationships. It may be true that the pastor's relationship to children is largely confined to the parents but it may still be focused on the children as the interest of the parents themselves is naturally focused on the children. An attempt will be made to bring the insights of psychology to bear upon the opportunities of the pastor in a community to minister to these pre-school children according to their needs.

a. Importance of the study

One of the outstanding conditions which increases the urgency of the pastor's more adequate orientation to the problems and needs of the young child is the contemporary instability of the family as an integral unit. With the high incidence of divorce in the United States, the increase of juvenile delinquency, the tendency to reduce home to little more than a convenient place to sleep and to eat breakfast, and the large number of cases of mental illness which are believed to have their genesis in childhood, a better understanding of childhood needs is very apropos. The pastor who hopes to explore the creative possibilities of his calling is concerned with the total family constellation. In this constantly shifting and changing society, the young child is involuntarily thrust into an environment which pre-

sents many complex problems and inconsistencies that confuse him. The place of religion in this new life is no less confused, for

In America's first one hundred-fifty to two hundred years, religion was a consistent and integral part in the training of practically every child in the school and of all who belonged to church-going homes. Now religion is no longer a function of the school, but it is left to the church. The family altar has become a tradition, the Bible is supplanted by the magazine or the story book and religion as a topic of conversation is unfamiliar. Religious instruction has disappeared from home almost as completely as from the school and consequently from the lives of the young and from the structure of society.²

It will become more apparent as contemporary pastoral ministry to young children is considered, that ominous deficiencies do exist. It is the hypothesis of this investigation that the pastor has a distinct contribution to make to the growth and development of the young child. However, it is the opinion of the writer that the minister is not aware of the processes of religious growth in young children well enough to provide for proper Christian nurture. A more clearly defined pastoral ministry will help eliminate a contemporary condition in which we find that the pastoral work with this age group is very hap-hazard and often times uncertain.

The pastor has not been concerned about the preschool child as much as with the economically more productive older groups under his influence in the parish. Clinical training teaches the pastor that his ministry must be focused on the individual person, and from him to the ever-expanding relationships in which the individual shares. Until the needs of the young child are well-understood, any attempts at a pastoral

2. G. H. Betts, The Curriculum of Religious Education, (New York: The Abingdon Press, 1924), pp. 61-63.

ministry to this age-group may go far astray because of poorly defined objectives. Other aspects of parish work often claim the attention of the pastor because these are directly responsible for his continuing in his position and earning a livelihood for his family.

No matter how many excuses one may have for the negligence of pastoral care to this age group, the fact will become apparent that if the pastor is truly interested in a ministry which will meet the total religious needs of the individual, he must begin at the foundation of all human life, which is early childhood. William W. Wister, an accredited psychotherapist in alcoholism, has indicated that a child's behavior pattern has been set in the first six years of life. In this pattern is established many of the predisposing causes of chronic alcoholism.³ Mrs. Sophia Fahs summarizes this importance when she says "Practically all schools of psychology, however much they differ at many points, agree that the first two or three years are the most significant and influential of all life."⁴ Psychological studies testify to the importance of this period of rapid growth in the individual. The pastor may try to delegate all the work with young children to lay members of his church, but unless he sees first what his heretofore poorly defined relationship should be with the

3. See W. W. Wister's statement in J. Bishop, The Glass Crutch, (New York: Doubleday, Doran and Company, Inc., 1945), pp. 297-302.

4. E. M. Manwell and S. L. Fahs, Consider the Children How They Grow, (Boston: The Beacon Press, 1940), p. 180.

child's parents, he may continue to lose valuable opportunities to foster the early religious "growing edge"⁵ of the young child.

b. Defining of terms

The role of the pastor with preschool children is the topic of investigation in this thesis. The term, pastor, has a different connotation to nearly every person who uses it. This semantic problem is not uncommon in circles of students of theology and psychology. The Biblical use of the term pastor helps us to understand the pastoral work of the ministry as defined for this study. From the Hebrew word, רֹעֵה , (ro-eh), we find that the literal meaning is a helper, or feeder of sheep.⁶ This word is used in the American Version of the Bible, especially in Jeremiah 2: 8; 3: 15; 22: 22; and 23: 1, 2. The Greek word, ποιμήν , (poimen), has the same literal meaning as the Hebrew word.⁶ Among other places this Greek word is used in Ephesians 4: 11f, (see the American Version of the New Testament). Besides the original literal sense the word now has a figurative meaning and refers to the minister appointed over a congregation.

The word, role, is used here with the connotation given to it by social psychologists. In this particular usage, "role will be used to designate the sum total of the culture patterns associated

5. See R. C. Cabot and R. L. Dicks, The Art of Ministering to the Sick, (New York: The MacMillan Company, 1936), p. 14. Also see W. E. Hocking, The Meaning of God in Human Experience, (New Haven: Yale University Press, 1912).

6. J. Orr, General Editor, The International Standard Bible Encyclopaedia, (Chicago: The Howard Severance Company, 1915), Volume IV, p. 2258.

with a particular status,"⁷ which in this frame of reference is that of pastor of a congregation of people. Dealing with human behavior must always be placed in some specified self-other context, i.e., in an interpersonal context. It is precisely the relationship of the pastor with children in his parish or to people significant in one way or another to the children, which constitutes the specific self-other context significant for his role.

It might be expected that a simple and clear definition could be made of the use of these two terms together. However, when one searches among contemporary pioneers in Clinical Pastoral Training,⁸ we find that there is a considerable variation of opinion as to what constitutes the work of a pastor, in general, let alone its application to the specific needs of young children. Perhaps one of the most important distinctions, to a limited extent, between pastoral work in England and the United States is that whereas in the former country, pastoral work is regarded as applied sociology, in the United States it is viewed as applied psychology.⁹

The work of a pastor with preschool children will be of a quantity and quality that will enable the young child to grow into

7. See T. M. Newcomb and E. L. Hartley, editors, Readings in Social Psychology, (New York: Henry Holt and Company, 1947), pp. 367-373 for further definitions of the meaning roles and status, and p. 368 for this specific reference.

8. A term used in S. Hiltner, editor, Clinical Pastoral Training, (New York: Commission on Religion and Health, Federal Council of Churches, 1945) to apply to a type of training in theological education.

9. See A. S. Nash, "Pastoral Education in Great Britain," in S. Hiltner, Ibid., p. 130.

maturity, finding satisfaction for a maximum of his¹⁰ total needs in general and his religious needs in particular, if it is going to meet the true meaning of this phrase. The problem of how such a pastoral ministry may be developed in the parish situation is the subject of this study.

2. Delimitation of the Field of Investigation

a. The age range

If it is difficult objectively to analyze the complex factors of the mature human personality, it is extraordinarily so with the rapidly growing and changing child. This study will be confined to the role of the pastor with preschool children. The term, "Preschool children", will mean those five years of age and younger. Although educators seek to understand the learning processes of the child in the kindergarten and nursery school age, the pre-nursery age is also very important in determining the patterns for later growth.

b. The ecclesiastical frame of reference

The ecclesiastical affiliations of the pastor will considerably influence his attitude to the young child. In this research, a

10. Throughout this paper, whenever an infant is referred to, except in a case study, the pronoun "he" will be used, with apology to the feminine sex. The English language lacks an asexual pronoun.

Carefully selected group of ministers and churches will be studied in order to present illustrative case studies from each denomination or faith. Baptist, Congregational Christian, Episcopal, Methodist and Unitarian churches of the Protestant denomination will be included. Roman Catholic parishes and Jewish congregations have been selected as they were made available to the writer. A description of pastoral ministry to young children within these various faiths, selected from the Greater Boston area, will be presented in a later chapter.

3. The Historic Church's Ministry to Children

The efforts of spiritual leaders of the historic church to minister to preschool age children have been varied and poorly defined. Attention is given to the wide sweeping span of the history of the church in an effort to show the development of the present ministry to young children in the light of a broad historical perspective. Several major periods of history will be reviewed in which significant incidents indicate the attitude of spiritual leaders at that time toward young children.

a. Hebrew education before the time of Jesus

The Christian church has accepted the Old Testament as sacred scriptures in conjunction with the New Testament. The Old Testament gives us a record of the Hebrew peoples before the time of Jesus. The interesting devices and means by which they were able to perpetuate their religious traditions so well, are reflected in these sacred writings as well as in the secular writings of the period.

The role of the child in the Hebrew family suggests some significant patterns for pastoral ministry to young children.

b. Jesus' ministry to young children

The New Testament records some of the teachings and actions of Jesus in which his attitude to young children are demonstrated. Here we shall see his emotional attitudes to young children, some of the things which he did for young children and his concepts of the importance of the individual life of a child.

c. The first five centuries of the Christian Church

The Christian church expanded during a period of history that was marked by many changes in the political, social and economic structure of the Mediterranean world. The influence of Christianity upon the status of children in the Graeco-Roman world reflects the attitude of the early church leaders to young children. Education of children in the primitive Christian community was a very interesting phenomena which was comparable to Hebrew education before the time of Jesus. The differences in this process were early signs of the changes which would come about as the early church grew. Infant baptism has its beginnings in these first five centuries. These factors in the expanding Christian church will be seen clearly.

d. From Augustine through the Middle Ages

Divisions must be made in history for purposes of systematic research, but they do not indicate radical changes in history. Augus-

tine's views on infant baptism are very significant because they were later adopted by the Roman Catholic Church as their official position. From his views have developed many of the attitudes and conceptions concerning infant baptism which will be seen in the case studies of pastoral work with young children among contemporary parishes. Infant communion was a phenomena which rose, flourished and then diminished until it was practically abolished in the twelfth century. A consideration of the significant educational developments in this period of history will complete the picture of the gradual growth of the historic church through the Middle Ages.

e. The effect of the Reformation

Several of the great reformers initiated activities which have existed to the present day regarding the attitude of the church to young children. We shall see the work of Luther, Zwingli, the Anabaptists, and John Calvin as it related to young children of their day. England and Scotland underwent a transformation in church organization during this same period of time as it abandoned the bonds with the church at Rome. The Counter-reformation within the Roman Catholic Church has had its lasting effect upon that church's ministry to young children. Some of the significant activities of the Reformation will be presented.

f. Transition to the present day

Nicolaus von Zinzendorf, John Wesley, Robert Raikes and Horace Bushnell have all made contributions of varying proportions that have effected the church's ministry to preschool age children.

Other leaders of the secular field, such as Rousseau, Pestalozzi and Froebel made an impact upon the educational world which has eventually found its way into the life of the church.

These efforts of spiritual leaders of the historic church to minister to young children in one way or another will provide the historical perspective for defining the present pastoral ministry to young children. Although it may receive a considerable amount of attention, the development of this attitude sets the contemporary work of pastors in clear relief.

4. Method

2. Religious significance of the interpersonal experiences of children

One of the basic methods employed in this research is that of focusing insights from research by psychologists and psychiatrists upon the function of religion in the life of the child, which will enable a clear definition of the work of the pastor with this age group to be made. Important aspects of personality development in the period of infancy will be presented. These will include such phenomena as development of the self-dynamism and the various psychological processes at work in the gradual learning process among infants. The significance of interpersonal activities during childhood for religion will be stated in specific frames of reference wherever possible. The implications for religion of the interpersonal processes of childhood provide the criteria upon which the present pastoral work is evaluated, and from which specific conclusions in defining the role of the pastor with preschool children may be made.

b. Present pastoral ministry to the young child

The method of study which will be used to determine contemporary pastoral ministry to young children will be a structured, personal interview with each of a carefully selected group of twenty-eight ministers, priests and rabbis in the Greater Boston area. These pastors will be selected from the various faiths previously mentioned. An attempt will be made to survey the present practices in these selected parishes, which will then be evaluated in the light of the recent understanding of children as reported by child psychologists. Each pastoral interview is recorded in detail. These will appear in the appendices. The responses were then codified for purposes of tabulation and analysis.

c. Evaluation of contemporary pastoral ministry
to young children

The pastoral ministry to young children in the various parishes visited will be evaluated in the latter part of this study. The scheme for correlating the essential findings of the interviews will follow the general outline of the structured interview. These subjects include 1) Ministry at the time of birth, 2) Baptism, 3) Sunday group activities for preschool children, 4) Weekday group activities for preschool children, 5) Teachers with this age group, 6) Pastoral concepts about young children, and 7) Pastoral practices in the local parishes.

As each one of these subjects is treated, the criteria from the field of child psychology will be presented. In this way, psychological examination of the pastoral work will not only allow for judging whether or not the particular programs in operation are meeting the needs of the children concerned, but also whether or not the techniques used by the spiritual leaders are in accordance with the best methods of pastoral psychology.

5. Conclusions Concerning the Role of the Pastor with Preschool Children

The final portion of this study will conclude with as clear a definition as is possible of the role of the pastor with young children. The needs of young children, the sociological phenomena of community and family life, the resources of the church, the vocational calling of the spiritual leader and insights of pastoral psychology will be taken into account in drawing these conclusions. Proposals for further research evolving from this exploratory investigation will also be projected. The historic church's attitude to young children through the ages will be presented next.

CHAPTER TWO

THE ATTITUDES OF THE HISTORIC CHURCH TO YOUNG CHILDREN

Pastoral ministry to young children has been an ever-changing and consistently developing phenomenon as one sees the historic church in broad perspective. The attitude of the church to young children is reflected in its rites for infants, the educational plans and the personal work of the spiritual leaders in the communities. Beginning with the attitudes of the Hebrew people toward young children one is able to perceive the gradual growth and development which has taken place in the Christian church's attitude to young children. An attempt will be made here to select some of the outstanding and significant developments in the history of the church which illustrate the developing concepts of pastoral ministry to young children.

1. Hebrew Education Before the Time of Jesus

Education was one of the chief foci of attention among the early Hebrew people in an effort to nurture their children with the Hebrew faith and culture. One of the geniuses of the Hebrew tradition has been its preservation through many years of geographical dispersion. Although the Rabbi played some direct roles in the early Hebrew religion with children, most of his contacts were indirect. Parents perpetuated Jewish customs by careful, regular observance of religious festivals and sacred occasions in the home. Cognizance of the inter-

dependent family constellation is essential to understand the way in which the family was the scene for knowing the will of God and interpreting the same to their children. Attitudes of the Rabbi were shared by the head of every household as laymen were always active in the organized religious activities of the temple and the community.

Attitudes of the Hebrew toward his family are basic in understanding pastoral work with young children and the education which took place in that setting. Living within the family unit was considered the normal lot. One who sought to avoid it was an object of suspicion; "who shall trust a man that hath no nest?" they asked.¹ The birth of children and the elementary experiences of marriage were accepted with gladness and looked upon as a favor from God. Children were a sign of God's good will.² The wife who bore them was one of the blessings given to a God fearing man,³ while the barren woman was a source of grief to herself and her husband.⁴ With the honorable recognition of child-bearing went the expectation that one of every age should honor his father and mother. Injunctions to this effect are numerous,⁵ and the varied circumstances in which it was urged show that it was regarded as essential to personal character and the structure of society.

1. Ecclesiasticus 36: 26.

2. Psalm 127: 3.

3. Psalm 128: 3, 4.

4. e.g., Genesis 30: 15.

5. As Exodus 20: 12; Deuteronomy 27: 16; Proverbs 1: 8, 9; Malachi 1: 6.

a. Educational processes at work

In the setting of the Hebrew family, three basic means of teaching young children of Hebrew parents seem outstanding. All of them do not pertain to children under six years of age, but many of them begin at an age earlier than six years.

i. Total family participation

There was constant participation by all members of the family in everyday activities. In the semi-nomadic days a boy would learn to tend cattle, to hunt with bow and arrow and other necessities of outdoor life. Girls would learn the domestic arts such as to knead, bake, spin, weave, sew, and dye. This learning was enriched with religious meaning.

The rabbis came to teach that a father had certain duties to his son; one of these was to teach him a craft, a parental obligation placed alongside the duty to teach the Law to one's sons. One rabbi bluntly said, "He who does not teach his son a craft, teaches him brigandage."⁶

Thus again we note that daily toil involved the total family, giving to it a social bearing linked with the will of God.

ii. Patriarchal control of children's conduct

In this patriarchal society fathers were given great authority over their children. This control of children's conduct was another way of teaching young children the religious heritage of the past. Biblical law before the time of Jesus was largely the result of work by devoted rabbis and prophets "called out by God" for that purpose. The law was

6. L. J. Sherrill, The Rise of Christian Education, (New York: The MacMillan Company, 1944), p. 19.

followed very closely by the parents. The rabbi, through the written Law, controlled the conduct of children by instruction of their fathers. Some of the Biblical law was evidently directed to limiting this patriarchal authority,⁷ but its core remained, and it was expected that the father should exercise it strictly.⁸

The books of Exodus, Leviticus, and Deuteronomy abound in detailed prescriptions for the regulations of family affairs. The family was the scene of the earliest teaching of these codes, for they governed ordinary living as well as the priestly ritual. Children were reared from infancy to consider the will of God as bearing upon every kind of action. Some of the "richest imagery for our conception of God comes out of family life itself. The Jews were exceedingly jealous to keep the divine Name unsullied, but there was no sense of outrage among them when God was called Father."⁹

iii. Oral tradition

Oral tradition was a third way in which the Hebrew people passed along religious concepts in the family. The saying, "The father to the children shall make known thy truth,"¹⁰ is an expression which described both the ideal and practice in Hebrew education. Telling the stories of God leading the Hebrew peoples in the past was a part of this oral tradition, as it became embodied into religious festivals and special seasonal celebrations. One passage in our present Old Testament

7. Deuteronomy 21: 18-21; Leviticus 25: 44.

8. Genesis 18: 19.

9. Sherrill, op. cit., p. 20.

10. Isaiah 38: 19.

embedded itself in Jewish consciousness very deeply, namely the "Shema", contained in Deuteronomy 6: 4-9. There is a steady reiteration of the command to teach the law "diligently unto thy children", by conversation in the household, on the way to and fro, by day and by night.¹¹

These three main tendencies of teaching are important in trying to comprehend the role of the Rabbi and the synagogue in ministering to young children. The history of the Hebrew people records constant major changes in government, environment and places of worship. The rich Hebrew tradition of today has been preserved because of the family structure in which religion was taught by precept and example. When the people were in exile, or taken as slaves in small groups, the tradition of monotheistic religion was perpetuated within the family circle.

b. Influence of sacred festivals on young children

The consequence of religious persecution was that rites and sacred festivals came to be observed in the home instead of the temples which were destroyed. These rites had two significant effects on the young children of Hebrew families. First of all the family religious ritual stimulated the interest of children by means of definite actions which provoked curiosity. The ritual was enacted in the easy intimacy of the family, where ideas presented could be seen, inquired into, manipulated, participated in, and acted out. In this way the first impressions which the child received as to the religion of the world,

11. Cf. Deuteronomy 11: 8-21.

were vivid parts of the life of their parents. Another significant aspect of the family ritual was that it stimulated parents to realize fresh insight instead of relying upon static information in teaching their children. The Hebrew father was obliged to interpret these rituals to his children, which in turn pressed him to re-evaluate the meaning of the rites himself. There is no accurate or reliable way by which we can measure the effect of such teaching except the observation that "Israel's faith bears the deep imprint of the two-fold necessity of teaching others while one himself is relearning the meanings in what he must teach."¹² The Old Testament itself is, to a certain extent, a record of the gradual process of religion in home and temple.

c. The place of the young child in Hebrew society

Moving on from the importance of the ritual¹³ in the everyday life of the Hebrew family, we may look more definitely at some significant findings by scholars pertaining to the place of young children in the Hebrew religion. It is believed that no specific efforts were made to present an organized formal education to children under six years of age.

A child was considered exempt from religious duties during the first three years of his life. The Jew had vivid word pictures of those earliest years of his life. In his first year, they said, a child was like a prince, resting in his cradle,

12. Sherrill, *op. cit.*, p. 24.

13. For a detailed interpretation of the major Jewish festivals, see: H. Schauss, The Jewish Festivals from Their Beginnings to Our Own Day, (tr. by Samuel Jaffe), (Cincinnati: Union of American Hebrew Congregations, 1938).

everyone kissing and embracing him; but in his second and third years, he was like a pig, sticking his hand in the filth! And during those three years a child was thought of as a newly planted tree whose fruit was not to be eaten until the fourth year had come around.¹⁴

A boy's legal responsibility did not begin until thirteen years of age. But there was a duty which the Rabbis taught belonged to the father, beginning about the fourth year with their sons.

In the fourth year the father must begin to initiate him into the knowledge and observance of Torah. This was a duty falling squarely on the father; for the Rabbis taught that it was his, and not the mother's responsibility....At the age of four a child started to the synagogue with his parents, unless they, like the mother of R. Joshua, disregarded the exemptions and took him to the synagogue in his cradle, in order that from his first years the ears of the child might be accustomed to the words of the law.¹⁵

Such responsibility for teaching the young children was a part of the father's task. Very little evidence is available which would indicate that the rabbi focused his attention upon the age group under consideration in this paper. After formal schools were established, its teaching served to supplement that already begun by the father in the home. Usually the child was taught short verses from the Torah according to the child's capacity, with a very limited amount of direct attention by the Rabbi.

It is impossible in a paper of this scope to include a detailed developmental history of the Jewish family pattern, but these principle techniques of teaching, and the family observance of the sacred rituals were apparently most significant in the ministry of the

14. Sherrill, *op. cit.*, p. 48.

15. Sherrill, *Ibid.*, p. 48.

synagogue or the Rabbi with young children. The development of kindergarten and nursery groups is something which comes in recent times and will be included in the section of this paper related to the preschool children among Jewish congregations at present.

2. Jesus' Ministry to Young Children

Among the many other particular aspects of the ministry of Jesus which comes under the scrutiny of the scholar, the work or contacts of Jesus with young children receive a minimum of attention. Our major sources¹⁶ for the life and teachings of Jesus do reflect Jesus' relationship with young children which may be interpreted as a pastoral ministry as defined in chapter one. A number of the recorded incidents in the life of Jesus will be cited exemplifying his concern with young children.

a. His emotional attitudes revealed

- i. Jesus felt respect for young children, for he taught us not to despise them.¹⁷
- ii. He felt indignant that his own disciples should stand between the children and himself, and so manifested his interest in their welfare. This attitude was evident throughout his ministry.
- iii. He must have regarded them with a sacred awe, reaffirming his teaching of the importance of the individual person in the

16. See Matthew, Mark, Luke and John.

17. Matthew 18: 10.

sight of God, "for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven."¹⁸

iv. Jesus' love for children is illustrated in several places in the Gospels. He used the diminutive of affection with an endearing term in raising the daughter of Jairus, saying, Talitha cumi, meaning, "Little girl, I say to you, arise."¹⁹ Although this particular girl was twelve years of age we need only compare it with the feelings of Jesus in the tender words which he speaks to Peter: "Feed my lambs."²⁰

v. He felt sympathy for children. To the women of Jerusalem bewailing his fate, he said, "Weep for yourselves and for your children."²¹

In these several incidents we see that Jesus did show attitudes which were indicative of response to the feelings of the people involved in the different situations. He showed love, respect, sympathy and revealed a deep concern about their welfare.

b. Some things which Jesus did for children

i. We are well acquainted with the traditional phrase used at many baptismal services which is "He took them in his arms and blessed them." The actual recorded statements of Jesus in this situation are very brief.

ii. Jesus healed the children.²²

18. Matthew 18: 11.

19. Mark 5: 41.

20. John 21: 15; also Mark 7: 27.

21. Luke 23: 28.

22. See John 4: 46-54; Matthew 17: 14-21; Matthew 9: 18-26; Mark 7: 24-30.

iii. He provided for their physical wants in feeding the four and five thousand, "besides women and children". He commanded that something to eat be given the raised daughter of Jairus.²³

iv. Luke, the physician, notes that Jesus observed the manner of children's life and play. Jesus noted their game of wedding and funeral,²⁴ their sleeping in bed with their father,²⁵ and the good gifts they had received from their parents.²⁶

These several references to the ministry of Jesus serve to illustrate that Jesus felt it his responsibility to give time and attention to the care and concern for little children. That he was able to understand the needs of young children and some of their habits of play and growth is evident from the records of the life of Jesus. It is superficial to suggest that Jesus was a child psychologist, but we may well see in his activities that he understood some of the dynamics of child life. This will be taken up in a fuller way in a later chapter on pastoral practices at the present time.

c. Jesus' concepts about children

i. One of the ideas which Jesus expressed about children was that they were true types of greatness and membership in the Kingdom. "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."²⁷ Again, at another

23. Mark 5: 43.

24. Luke 7: 32.

25. Luke 11: 7.

26. Matthew 7: 11.

27. Matthew 18: 4.

time, in referring to children Jesus said "of such is the kingdom of heaven."²⁸ This simile was used for teaching purposes by Jesus but it is illustrative of his ready acquaintance with the nature of children and the fact of their simplicity of language and development.

ii. The record indicates that children were to be given high regard in the commonplace activities of life. They were not to be offended. "Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea."²⁹ The analogy does not suggest the age of the children involved here but the import of what Jesus was saying would apply to infants as well as older children.

iii. Children are identified with himself which indicates his belief in, and understanding of children in relation to the total message which he was preaching. "Whosoever shall receive one of such little children in my name, receiveth me."³⁰

iv. Jesus believed that children held an important place in the sight of God, as is evidenced by the high esteem with which he spoke concerning the Father's loving purpose for them. "It is not the will of your Father who is in heaven that one of these little ones should perish."³¹

28. Matthew 19: 14.

29. Mark 9: 42.

30. Mark 9: 37.

31. Matthew 18: 14.

We see in these four items that Jesus pointed to children as typical of the heavenly kingdom in their spirit of humility, trust and service. Also it is interesting that children should not be despised nor caused to stumble as they are individual objects of God's providence as well as adults. This particular attitude expressing the worth of the infant and the need for preserving the life of an infant was the beginning of one source of conflict as the teachings of Christ were carried to every part of the Graeco-Roman world where infanticide and abortion were the practice rather than the exception. This will be seen in the next section of this chapter in a definite way.

Briefly we have seen something of the way the Master demonstrated his concern for the children of his day who came into contact with him. In some cases his teachings indirectly affected them through their parents. The emotional attitudes of responsibility were not unlike those which will be found in the contemporary pastors who were interviewed. The things which Jesus did for children on several specific occasions suggest ways and means by which the modern minister in the Christian church might regard children. Some of the concepts of the place of children in family and community life in the sight of God as revealed by Jesus, became the basis for the attitudes of the historic church to young children. This will be seen in the following sections of this chapter where the attitude of the church to young children through the ages will be presented. The direct concern of Jesus for young children was not intentionally omitted from the focus of interest in the early church. Instead, it happened because of difficult problems

of establishing on the adult level what the church believed, accepted and practiced.

3. Young Children in the First Five Centuries of the Christian Church

The influence of the life of Jesus and the activities of his disciples in the first five centuries after his birth are reflected in history by the changes which came about in the contemporary world as either direct or indirect results of their work. The attitude of the people of the day to children was lifted from one of indifference to one of high regard for the life of an individual infant. Very little is known about the official position of the church and the pastoral ministry by apostles, or spiritual leaders to young children. However, the existing conditions and the practices of that day will show the effect of the church either directly or indirectly upon young children.

a. Status of young children in the Graeco-Roman world

The status of young children in any community will indicate the attitude of the adults to young life and their understanding of the importance of those early years for development of mature men and women. The estimation in which children are held is a fair index of the moral standard of the community. Among the Greeks and Romans, children were not regarded nearly so highly as with the Jews. For the Jewish people it was an act of murder to take the life of an infant. However in the Mediterranean area, under the Roman Empire,

children were regarded from the utilitarian standpoint. The ancients, especially the Greeks, paid great attention to their education with a view to the service of the state, making physical training an important part of the curriculum. Because of this interest in children for the benefit of the state and the lack of family desire or personal love for them, it was to be expected that children would not be given great care by parents if they did not anticipate offspring from cohabitation. The infant did not have a great chance for surviving under many circumstances which we will see directly.

i. Abortion

"It was not till the coming of Christianity that the foetus was regarded as a creature with rights. Abortion was widespread in all classes among the Greeks and Romans."³² This indicates that abortion was carried out at the discretion of the parent, and was apparently in regular use. Motives for abortion were "poverty in the lower classes, and in the higher sensuality, the desire for indulgence, the avoidance of pain, or fear of disfigurement."³³ These practices which existed during the first five centuries of the Christian church were the object of attack by some of the evangelists of that early day. One sees the contrast between this attitude and that manifested in the life and teachings of Jesus. However, there are numerous

32. S. Angus, The Environment of Early Christianity, (New York: Charles Scribner's Sons, 1924), p. 47.

33. Ibid., p. 47.

other practices which give evidence concerning the place of young children in the life and thought of the Graeco-Roman world.

ii. Infanticide and the exposure of children

In addition to abortion, there was an almost general practice of infanticide, i.e., the exposure of newly born children, and occasionally the sale of them by poor parents. From the writings of some of the early Greek thinkers, we gather that the Greek legislators aimed at checking the growth of the population through killing or exposure of children.³⁴ Several quotations from these early writers in Greece and Rome serve to illustrate the environment in which Christianity grew.

Aristotle recommended exposure as a means, along with abortion, of restricting the birthrate, and in Plato's Republic the children of old or wicked parents, as also illegitimate and deformed children, are to be exposed. In Rome an ancient law required fathers to bring up all males and the first daughter, but allowed the exposure or destruction of misshapen births. Seneca in De Ira says, "We destroy monstrous births; infants of weak or misshapen we drown. It is not anger but reason to separate the useless from the healthy." Tertullian says, "How many among you, even in the magistracy, destroy your children: you drown them, or expose them to die of cold or hunger, or to be eaten of dogs." Suetonius tells that upon the death of Germanicus, mothers exposed their infants as a sign of grief."³⁵

In spite of these obvious evidences of the low esteem in which society held young children, it is necessary to remember that not all of society practiced these methods of killing infants. But the truth of

34. Exposure implied that infants were taken out to the town dump and abandoned there to the elements of the atmosphere. Sometimes they would be taken out into the woods and left for the same purpose. There human "scavengers" would sometimes collect the infants, rear them and sell them for slaves.

35. Quoted by Ibid., pp. 48, 49.

the matter remained that it was a current practice at the time when Christianity became a more popular religion. The custom continued until Christianity was no longer a persecuted religion but was adopted by the Roman government. Then legislation began to appear consistent with the underlying philosophy of Christianity.

This attitude toward infanticide reflects the condition and status of the family in the Graeco-Roman world. Concubinage was allowed, and promiscuity among the higher classes as well as among the slaves was a natural resultant of the conditions under which the people were quartered.

b. The influence of Christianity upon the status of children

The Gospel first gave to children their rights, for in antiquity they were beyond the pale of the law. It was to be expected that Christianity would work modifications in the family and in the status of women and children. The exacting standard of sex relations set up in the Gospels,³⁶ even more searching than the stringent ones of Judaism, the sanctity with which the marriage tie was invested,³⁷ and the place accorded to women and children³⁸ could help not but have its effects. The father, in this early period of the development of the Christian church, was regarded as the supreme ruler over matters pertaining to his family. If he did not wish to rear them he could abandon or kill them. "The law of the Twelve Tables expressly awarded

36. Matthew 5: 27-30.

37. See Matthew 5: 31, 32; Mark 10: 2-12.

38. See Galatians 3: 28; also Mark 10: 13-16.

to him this right.....The father's power over his children was limitless; life and death were at his disposal."³⁹

Contrary to this point of view, Christianity taught parents that their children were a gift from God, a pledge entrusted to them for which they were held responsible. In the many teachings of Jesus the duties of children as well as the duties of parents are presented in a way which appeals to the right of the individual life to grow and develop. Christianity taught that these children were representatives of God, deserving of his majesty and honor, so the lofty task of educating the baptized offspring as children of God and for his kingdom became the duty of the parents. Children were regarded as the center of attention in Christian families, as the Christian religion makes God Father and everyone a child of God.

In reference to abortion, the church taught that abortion was murder and so protested against what seems to have been a common practice of the time.⁴⁰ Closely related to this was the condemnation of infanticide and the exposure of children. The traditional authority of the father over the life or death of a child was weakening at the time of the spread of Christianity and it was still further modified. Although the Christian approach to the worth of the individual child and person in the sight of God was in direct contrast to the

39. G. Uhlhorn, The Conflict of Christianity with Heathenism, (tr. by E. Smyth and C. Ropes), (New York: Charles Scribner's Son, 1906), p. 182.

40. K. Latourette, A History of the Expansion of Christianity, The First Five Centuries, (New York: Harper and Brothers, 1937), vol. I, p. 260f.

practices of this Graeco-Roman world, which was its nurturing environment through its infancy, one must bear in mind that the first centuries of the Christian era witnessed, quite apart from the influence of the church, a movement towards moral reform and humanitarianism.⁴¹ However, many of the current practices of the day ran counter to Christian ethics. These practices became the focus of attack for many enthusiastic church workers so far as social action was concerned. The enthusiasm and zeal of the day was directed to constructively spreading a theology of salvation and carrying out the broader implications of the Christian message. Very little attention was given to tearing down existing institutions. This will become evident in a later section of this paper.

c. Education of children in the primitive Christian community

Details concerning the teaching of young children in the primitive church are obscure, but several converging lines of evidence show the general developments of the historic church to young children. We have seen in the fore part of this chapter that in Judaism children were members of the covenant and their duties were clear, but how was it to be in the Christian family? In a Jewish household, converted to the Christian faith, we may assume that parental responsibilities were carried over much as they had been in Judaism. Although the religious festivals of the early Jewish homes served as a significant teaching method for the children, it is probable that these lessened in the

41. See Ibid., p. 259.

converted Christian homes. In its place developed the reading of the existing written scriptures to a greater degree than was true of the Hebrew tradition.

In the early centuries we find record that Christian parents were reminded of their duties to their children. Paul's letter to the Colossians probably contains the earliest New Testament injunction of this kind: "Children obey your parents in all things, for this is well pleasing to the Lord," and "Fathers, provoke not your children, that they be not discouraged."⁴² By the very nature of this remark we are able to deduce that this does not refer to formal teaching, but to the relationship of the parent-child as was common among Jewish families. Paul's concern that children should not be suppressed to the point of discouragement suggests a pattern of concern similar to the modern kindergarten movement in which opportunity for creative growth of children is provided.

A similar passage in the letter to the church at Ephesus reads thus, "Ye fathers, provoke not your children to wrath, but bring them up in paideia, and admonition of the Lord."⁴³ The literal meaning of this word, paideia, from the Greek is "the rearing or bringing up of a child, especially its training and teaching, education. Also discipline, correction; its result was mental, culture, learning, accomplishments, as we too use education."⁴⁴ It would be legitimate to

42. Colossians 3: 20, 21.

43. Ephesians 6: 4.

44. H. G. Liddell and R. Scott, Ed., Greek-English Lexicon, (New York: Harper and Brothers, 1878), p. 1158.

translate the phrase to read "nurture them in education and admonition of the Lord."

There are several suggestions about the interest of the early church leaders in young children, that may be observed from this reference to paideia. From this context, the education of young children was to be "in the Lord". There is nothing to suggest whether or not this meant a formal relation to the church but it does suggest an interpersonal relationship characterized by love, kindness, and mutual respect. Secondly, the meaning of paideia, suggests an emphasis upon moral conduct. Controlling the conduct of children was a sign of an early convert's earnestness regarding the morality of his household as well as himself. Against the larger setting of the pagan surroundings, this element in Christian nurture of children meant the early recognition that undisciplined liberty in children was not truly Christian. The third idea in paideia was teaching, or instruction. The source for such instruction must be conjectured. It probably refers to Christ or the sacred writings of the Hebrew and Christian tradition that were available. This interpretation of the word paideia suggests possible meanings synonymous with our modern phrase, "education of children in the Christian community".

The main purpose of this paper is not to present an exhaustive account of this subject, as it existed in the early church, but rather to select some of the more significant incidents and references which suggest the attitudes of the church to young children either through the pastor or the church at large. It is interesting to note

that the Jews had taken religion into the household and had set out to make the family a religious society, nurtured with a care equal to that given the synagogue or the state. This is considered by some writers to be the point at which the Christian church proceeded on a course of action which is to be regretted.

Ancient Christianity missed its opportunity for a line of development (comparable to the Jewish) in which the actual face-to-face family group would stand out, honored and enriched, as a basic form of the Christian society. Alliance with the state led the church into the still more daring effort to make all society Christian, but the family concept of Christianity was sacrificed in the attempt.⁴⁵

Marriage and actual family relations became a barrier to perfection when the community of ascetics came to be regarded as the highest form of Christian society. The attitude of the church to young children was of little concern under these circumstances.

d. Evidences of infant baptism

Many of the present doctrines of the church were just being developed during the first five centuries of the Christian church on the basis of whatever scriptures they possessed. Infant baptism was one doctrine which came under close scrutiny at this time. Several points of view of the early church fathers will be selected to illustrate the changing attitudes among early church leaders on this subject. It will also have importance in relation to the next chapter when current practices and opinions of contemporary clergymen are recorded.

45. L. J. Sherrill, op. cit., p. 199.

Baptism was administered at first only to adults, as men were accustomed to conceive of baptism and faith as being closely connected. The concept of sacraments in general was based upon a certain subject-matter already given in the scriptures which only needed to be developed more fully. In the case of infant baptism the general conception had to be formed first from the particulars, by a systematic organization of the common elements of the Christian life and experience. We have reasons to believe that infant baptism did not develop as an apostolic institution. The recognition of it followed somewhat later, after the earliest apostles of Jesus.

Irenaeus is the first church teacher in whom we find any allusion to infant baptism, and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connection with the essence of the Christian consciousness.⁴⁶

This mention about infant baptism was about 185 A.D.⁴⁷ It is a rather obscure record but is recognized as being one of the first.

Irenaeus apparently made an attempt to show the profound Christian idea out of which infant baptism arose, and which finally gained for it universal recognition. In this early time, Irenaeus was trying to show that Christ did not interrupt the progressive development of human nature which was to be sanctified by him, but sanctified it in accordance with its natural course of development through all

⁴⁶. A. Neander, General History of the Christian Religion and Church, (tr. by J. Torrey), (Boston: Crocker and Brewster, 1872), Volume I, p. 311.

⁴⁷. W. Walker, A History of the Christian Church, (New York: Charles Scribner's Sons, 1943), p. 95.

life's experiences. We see this more clearly in the following quotation from Irenaeus.

He came to redeem all by himself; all who, through him, are regenerated to God; infants, little children, boys, young men and old. Hence he passed through every age, and for the infants he became an infant, sanctifying the infants; among the little children he became a little child, sanctifying those who belong to this age, and at the same time presenting to them an example of piety, of well-doing and of obedience; among the young men, he became a young man, that he might set them an example and sanctify them to the Lord.⁴⁸

Infant baptism appears here as a medium, through which the principle of sanctification, imparted by Christ to human nature from its earliest development, became appropriated to children. The main theme and purpose from Irenaeus' point of view was not so much the removal of sin as the sanctification, or the setting apart of life in a consecrated way to God.

Immediately after Irenaeus, in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolic institution, otherwise, we would not find such violent opposition to infant baptism.⁴⁹ Tertullian spoke distinctly of the practice, but discouraged it as so serious a step that delay of baptism was desirable till character was formed. Less earnest men than Tertullian felt that it was unwise to use so great an agency of pardon till one's record of sins was practically made up. A conspicuous

48. A. Neander, op. cit., Vol. I, p. 311.

49. See Ibid., p. 312.

instance, by no means solitary, was the Emperor Constantine, who postponed his baptism till his death-bed.⁵⁰

The opinions of other writers among the early church leaders are significant. The attitude of these spiritual leaders to infant baptism:

To Origen infant baptism was an apostolic custom (See his Commentary on Romans, 5). Cyprian favored its earliest possible reception. Why infant baptism arose there is no certain evidence. Cyprian argued in its favor from the doctrine of original sin. Yet the older opinion seems to have held to the innocency of childhood.....Infant baptism did not, however, become universal till the sixth century, largely through the feeling already noted in Tertullian, that so cleansing a sacrament should not be lightly used.⁵¹

Some of the causes for the origin of infant baptism may certainly be seen in the probable feeling that outside the church there was no salvation, as the words attributed to Christ in John 3: 5, suggest. Christian parents would not have their children fail of entering the Kingdom of God. The earliest certain approval of this practice of infant baptism comes to us in the account of the Synod of Carthage, which was 251 or 253 A.D.⁵² One might go on pointing out the writings of the early church fathers and an interpretation of their varying points of view, but that is not the main purpose of this paper.⁵³

As one traces the development of the Christian church in the first five centuries one becomes aware of the division between

50. W. Walker, op. cit., p. 95.

51. W. Walker, Ibid., pp. 95-96.

52. Quoted by L. J. Sherrill, op. cit., p. 330, Footnote 47, MPL 3, Col. 1048f.

53. For sources and interpretation on infant baptism, see, A. Neander, op. cit., Vol. I, pp. 311-321, Vol. II, pp. 355-360, 726-731; W. Walker, op. cit., pp. 95-96; Sherrill, Ibid., pp. 200, 330.

the Eastern and Western Church. The Eastern church had some differing views regarding human nature and the doctrine of redemption from those expressed by the Western Church centered in Rome. The strongly marked differences were

that in the Western church, with original sin, the negative effect of the redemption in procuring deliverance from this, and in the Eastern church, on the other hand, the positive effects of the redemption considered in the light of a new creation, were made especially prominent.⁵⁴

Whereas Augustine was an ardent leader of the Western Church in emphasizing the doctrinal need for removal of original, Adamic sin through infant baptism, the Eastern church leaders tended to avoid this negative aspect. One other quotation from an early leader of the Eastern Church will point this up. The noted Chrysostom sums up the positive benefits of infant baptism as he says.

It is for this reason we baptize also infants, though they are not, like others, stained with sin, that so holiness, justification, adoption, heirship, and brothership with Christ, may be imparted to them through Christ, that so they may be members of Christ.⁵⁵

The significance of this East-West schism takes on added meaning as the focus of attention in this study is the attitudes to young children in the historic church. The Roman Church has followed to the present time its insistence on the removal of original sin as one of the chief motives for infant baptism. From this background developed the leaders of the Reformation, and the early forerunners of that change, who saw in young children the positive view of human

54. A. Neander, op. cit., Vol. II, p. 726.

55. Ibid., p. 727.

nature and baptism which compare very favorably to these early views of the Eastern Church and Chrysostom. The writer has found no direct connection between these views of the early Eastern church leaders such as Chrysostom, and those of Pestalozzi, Rousseau and Froebel except that they are similar. They apparently arrived at their convictions through entirely different experiences and processes of reasoning. The progressive views of Horace Bushnell on these matters compares favorably to the view of human nature in the Eastern Church. These particular views will be defined in a later part of this chapter. It is significant to note their correlation with these views current in the first five centuries of the Christian church and its attitude to young children.

Other than these several points discussed here, nothing has been found which indicates any other practices through which priests or spiritual leaders ministered to young children with one exception. Infant communion is referred to as existing by about 251 in Cyprian's De Lapsis. This practice survived until the twelfth century, but its meaning varied with individual leaders. The importance of the Eucharist is noted in this statement.

Not satisfied with the frequent opportunities thus afforded of participating in the communion, pious souls would carry the Eucharist home with them, that they might have its benefits at all times; and so universal was its administration that infants of the tenderest years, as soon as they received baptism, were expected to be brought regularly to the altar, where they enjoined unconsciously in the sacred mysteries, the belief of the church being, as expressly asserted by Innocent I and Pelagius I, that without it they forfeited their claim to eternal life.⁵⁶

56. H. C. Lea, Studies in Church History, (Philadelphia: Henry C. Lea's Son & Co., 1883), p. 243.

These practices indicate direct ministry to children who appear to have been five years of age or younger. Most historians of this period give only generalized references to children in their writings. The writer has selected illustrative points of view to indicate the development of the church's attitude to young children which seemed to point directly toward infants in the first five years of life. Now further development of the church's ministry to young children will be seen.

4. From Augustine through the Middle Ages

Some of the contemporary practices of ministers in their congregations seem to have no recorded counter-part in the period of time from Augustine through the Middle Ages. Kindergarten, nursery classes or any formal preschool education by the church or through its organizations was non-existent in the modern sense of the word. Likewise, nothing is found which would indicate the attitude which the priests or ministers of that day took toward helping very young children meet the problem of death within the family constellation. The psychological effect of such crises upon the individual child was apparently a matter of little concern to church leaders at this period of history. It must also be added in their defense that very little is recorded which would indicate the awareness by scholars of the emotional and religious growth in children under six years of age. The discussions concerning young children were theological in nature and arrived at through adult processes of reasoning based upon deductions from the scriptures. Study of the nature of young children did not develop to

any appreciable degree before the period of the Reformation. We shall note here the development of infant baptism in this interim period of history.

a. Augustine's views on infant baptism

Development of the sacrament of infant baptism is especially significant, since it brings out the conception of children's place in the Christian society. Most historians agree that in the course of the fifth century infant baptism became the prevailing usage. The Christianization of society diminished the number of adult converts, and so lowered the importance of the catechumenate. The influence of Augustine and other church Fathers was partly responsible for this growth of infant baptism.

As infant baptism came to be a common practice, the explanation of its meaning followed two related and yet somewhat distinct lines. One of these had to do with the nature of the child while the other had to do, not so much with nature as with the education of a child.

i. The nature of a child

It remained for Augustine to set the classic form of Christian doctrine in this, as in so many other respects. In the Augustinian doctrine three conceptions are prominent which are presented in condensed form here.

One is original righteousness, a term indicating Adam's state before the fall. The second is original sin as vitium, which combines medical and social ideas, and denotes 'hereditary moral disease,' or imperfection, or taint. Augustine identified this vitium

with concupiscence, thus locating the root of moral evil in the area of sex. The third is original sin as reatus or guilt, which in this instance is a legal conception, indicating the belief that a child is born with an inherited legal liability, being justly punishable for Adam's sin.⁵⁷

This view of Augustine continued as the basic interpretation given to baptism throughout the Middle Ages by the Western Church. In the case of infants, the Augustinian view was that baptism imprinted a "character" or stamp, thus changing the infant's original nature; and that it cancelled the guilt of original sin.⁵⁸

In spite of the fact that this statement was adopted as the Western Church's official view on baptism, it was certainly open to criticism. It dealt with the inescapable problems of original nature and heredity by means of theological conceptions abstracted from life. It maintained that inherited guilt could be cancelled by a sacramental act, and that inherited nature could be changed by a sacramental imprint on the soul. This sacramental conception of infant baptism just described was then inherited by the medieval church. The theology was inconceivably remote from experience.

ii. The education of the child

Perhaps the reawakening of the church's responsibility for paideia⁵⁹ was stimulated by these practical problems. The result was that an infant brought to baptism came to be regarded as a catechumen. This second interpretation of the meaning of baptism seems to have

57. L. J. Sherrill, op. cit., p. 221.

58. See A. Harnack, History of Dogma, (tr. by E. B. Speirs and J. Millar), (Boston: 1900), Volume V, p. 157f.

59. See p. 32 of this chapter for definition of paideia.

developed shortly after the death of Augustine, for public instruction to the catechumenate began to disappear by the fifth century. In some places it continued longer than others, but gradually came into disuse, as whole peoples were baptized at once. Then infant baptism was introduced as a matter of course. One of the probable reasons why the church opened her doors to both infants and adults at one time was that only in this way could she influence them for good. The church leaders taught that baptism could of itself confer benefits before faith was instructed or even existent. The attempt made here to instruct these young children by surrounding them with an atmosphere of Christian living was perhaps well-intended except that the developments toward the ascetic ideal in the centuries succeeding Augustine led to an abandonment of concern for nurture of very young children in the instruction of the church.

b. The liturgical rite of baptism

The liturgical rites of baptism, designed for adults, and once stretching over a period of about three years of instruction, were condensed into a single ceremony, and this ceremony was used with infants. The result was that the catechumenate survived, but with the true meaning removed from it. Infants were left to the liturgical fiction of being called catechumens and dealt with as such in the ceremony. The symbolic educational meaning of the baptismal ceremony for infants had to be justified in the theology, and explained to the people in the popular treatises of the Middle Ages.

The ritual was elaborated as time went along from Augustine until later through the eighth century. A quotation here will describe some of the practices of the baptismal ceremony itself.

Toward the close of the eighth century in infant baptism, the infants are breathed upon by the priest to achieve the breath of the new life (insufflation). This is followed by exorcism and the reception of salt. It is probable, from Augustine's reference in de Pecc. remiss. c. Pel. i. 34, that those rites were associated with infant baptism as early as his day. The scrutinium, to which Theodulph next refers, can have been only a form in the case of infants. The nose and ears were then touched with spittle, while the priest said "Ephphatha". This was followed by an anointing of the breast and shoulders with oil. This seems to be a weakened form of the preparatory unction which was certainly in use in the east in the time of Cyril of Jerusalem.....As late as the ninth century there seems to have been a custom in some Western churches of mixing milk and honey in the Communion wine offered to infants.⁶⁰

The importance of baptism for infants as well as adults is attested to by the fact that in the architectural setting of the early Christian churches, there was a square building in close proximity to the church for the specific rite of baptism. As soon as Christianity became the state religion under Constantine, baptisteries were among the first public buildings to be erected by believers. This practice of maintaining a separate building or a separate part of the church for baptism is a current practice of Roman Catholics as will be seen in recorded interviews later with Roman Catholic priests.

c. The static meaning of baptism

It becomes evident to a student of church history that the period from 500 A.D. to the twelfth or thirteenth centuries witnessed

60. H. G. Wood, Baptism (Later Christian), J. Hastings, Encyclopaedia of Religion and Ethics, (New York: Charles Scribners Sons, 1922), Vol. II, p. 395.

very little change in the Western church's doctrine of baptism. The same may be added for the Eastern church. Though Scholasticism devoted much attention to the sacraments, the medieval church added little to the doctrine of baptism. The position arrived at in the earlier period, previously defined, was simply defined and defended against heresy and malpractice.

At the Fourth Lateran Council (1215) a restatement of the orthodox view of the Roman Catholic Church was made affecting the interpretation of baptism. The similarity may be noted with the meaning of Augustine. The main point asserted was that baptism does produce a real effect which makes for salvation, even in infants. Repentant Waldensians were required to approve the baptism of infants. The Waldensians were a group whose heresies were being considered at this council. The general necessity of water baptism for salvation was steadily maintained. John 3: 5 was undoubtedly retained as the chief authority for this position. The minister of baptism was usually the priest, except that laymen were allowed to administer baptism in case of emergency of health. So long as the name of the Trinity was involved and water was used, the baptism was regarded as duly administered.

Perhaps the only important change in the form of baptism was the general substitution in the west of sprinkling for immersion. "Clement V formally recognized the practice (1305), and in the fifteenth century Lyndwood declared that it is sufficient that a small drop of water thrown by the baptizer should touch him who

is to be baptized."⁶¹ It appears that England did not abandon the immersion of candidates for baptism as readily as did the continental churches. These views of the Fourth Lateran Council express the opinion of the Catholic church as it has continued to the present time with few modifications.

d. Infant communion

Whereas baptismal neophytes were given milk and honey at the end of the baptismal ceremony in symbolical remembrance that they were now in a new state of Paradise, there is some evidence that the sacrament of communion was extended to infants on the theory that partaking of the Lord's Supper was absolutely necessary for salvation. The custom which was already of some antiquity, that of administering the bread soaked in wine in communion to children, became less general after the end of the eleventh century. The danger of abuse of the consecrated elements appears as the chief motive for bringing an end to the practice of infant communion. Help may have been sought in giving the unconsecrated host, which however Bishop Odo of Paris prohibited in 1196.⁶²

In the thirteenth century⁶³ the administering of the Supper to little children was forbidden. But as a rule this is only to be

61. See H. G. Wood, Ibid., pp. 398, 399, for a fuller discussion of the Fourth Lateran Council.

62. W. Moeller, History of the Christian Church in the Middle Ages, tr. by Andrew Rutherford, (New York: Macmillan and Co., 1893), Volume 2, pp. 327, 328. An account of infant communion may be found in this reference in more detail.

63. The Children's Crusades of 1212 did not include children of the age being considered here. See W. Walker, op. cit., p. 244 for an account of the Children's Crusades.

regarded as applying to quite little children, following the ancient custom of the church of administering the Lord's Supper to the baptized after the act of baptism. One Synod (Synod Bajocensis of the year 1300) only allows communion after the seventh year. It is interesting to see this movement as introductory to the interviews with Roman Catholic priests where again the age of seven is the age for first communion.

e. Orphanages and hospitals

From the outset of the Christian communities recorded in the New Testament, early leaders made provisions to care for their own poor, widows and orphans. There is some evidence to indicate that exposed infants, previously referred to, were rescued by efforts of early Christian leaders. In the Roman State we saw that legislation provided for care of young children when the church and state were united. The objectives of the state in providing this care was often-times primarily aimed at developing soldiers for service in the state. When the church and society became almost coterminous, especially in the West after the structure of the Roman state disappeared, ecclesiastical organizations largely took over the function of poor relief and of care for the orphaned, the aged and the sick.⁶⁴ These charitable activities had their genesis in acts and commands attributed to Jesus himself and found confirmation throughout the New Testament.

⁶⁴. See K. S. Latourette, A History of the Expansion of Christianity, (New York: Harper and Brothers, 1938), Vol. II, pp. 363-365, for a description of these institutions.

Young children were probably included in some of these orphanages which had been established. In the time of the Middle Ages, one of the marks of an ideal Christian was selfless devotion to the poor, the prisoners, and the sick. It is significant to note here that the leading clergy inspired their people to support the orphaned children. The development of orphanages and hospitals which took care of children would require a longer treatment than this survey aims to include, but they are a direct result of the combined efforts of laymen and clergy to provide care for young children as well as older people who were in need of charity. As medical science developed through the ages, the quality and quantity of care provided by religious institutions improved.

These charitable enterprises were a natural result of Christian teachings and increased through the Middle Ages to the present time in varying proportions. Support of these institutions was oftentimes recommended as one means of penance by the wealthy who sought to live a more pious life.

f. Significant educational developments

It is noted by historians that ascetic ideals and a double standard of Christian morality had long been growing in the church before the time of Constantine. Long before the close of the third century the holy virgins were a conspicuous element in the church, and men and women were practicing asceticism without leaving their homes. Introduction of monasticism into the West is usually credited to

Athanasius before the fourth century.⁶⁵ The great reformer of Western Monasticism was Benedict of Nursia who was born about 480. The Benedictine system brought order out of a chaotic western monasticism.

The important aspects of the movement for this life were its by-products. Since the ascetic, celibate and isolated life was made the summum bonum, less and less attention was given to trying to live the Christian life within the family setting. When the infant was baptized and given infant communion following baptism, the responsibility of the church was felt to be discharged until the child reached the age of seven years. Another result of this isolated Christian community was the absence of teaching the Scriptures to the lay people, as the earlier catechumens were required to receive.

Henry Clay Trumbull ventures to suggest:

It stands out most clearly in the ecclesiastical history of the Middle Ages, that the Christian life was purest where the Bible-school idea was adhered to most clearly as a means of religious instruction and training. Peculiarly was this the case with the Waldenses, the Albigenses, the Lollards or Wiclifites, the Bohemian Brethren or Hussites and the Brethren of the Common Life.⁶⁶

It follows from common observation in ordinary life that if the parents were not well-informed about the meaning of the essential doctrines of the church, the scriptures and the various religious festivals, the young children in the home were apt to learn very little about the

^{65.} A Treatise on development of monasticism may be found in Ibid., pp. 136-140.

^{66.} H. C. Trumbull, The Sunday School, (Philadelphia: John D. Wattles, 1888), p. 64.

religion of their parents. This is a contrast to the Jewish family teaching and living its religion as pointed out earlier.

Cathedral and monastic schools developed very rapidly during this period of the Middle Ages and the teachers in them were multiplying and gathering about them students. The subjects of the day had to do with the Greek and Latin classics and the philosophies of the day. Little or none of their studies were directed toward understanding of theological or human problems on the basis of human experience. Rather, their work was devoted to devising theological theories concerning the traditional subjects such as the nature of God, man, the church, and the universe. Logical processes of reasoning produced some theories which were to be followed for many years even to the present. Included among these leaders were men such as Anselm, Abelard, William of Champeaux, Hugo of St. Victor, and Peter Lombard. The universities developed through systems which will not be described here. These schools are presented because they are significant in understanding the lack of educational work with young children during this era.

This period from Augustine through the Middle Ages shows very little of a positive attitude which the church felt as its responsibility in ministering to young children. Prior to the reformation, little attention was given by church leaders to children at this young age. Their time seemed to be consumed in various other political and religious matters with the result that education of the young was neglected. When the church ceased training its youth in definite ways the effect of the leaders upon the world at large

diminished. From this point on, several illustrative developments will be selected from the period of the Reformation to illustrate the trends of the day. It will be impossible to include an exhaustive account of the various leaders, but their pertinence in relation to modern church work with young children will become evident.

5. Effect of the Reformation upon Ministry to Young Children

The Protestant Reformation under Martin Luther and his contemporaries is usually thought of as a sudden and violent break with the past. The word "Reformation" suggests the spectacular features of the movement, such as the nailing of the theses by Luther on the door of the Wittenberg Church (October 31, 1517),⁶⁷ his arrest and defense at the Diet of Worms (April 1521),⁶⁸ the armed conflict of Zwingli and his followers with the forces of the Catholic Cantones in Switzerland, resulting in the tragic death of Zwingli himself (October 1531),⁶⁹ and the general revolt of the reform groups against the established authority and order of the Roman Church. The revolt against Rome, by the fearless and influential leaders, whom history has designated reformers, was merely the turning point in a longer and slower process of social, intellectual and spiritual transformation, which in turn rested upon and was carried forward by educational methods.

It is true that one of the more immediate results of the revolt against Rome was a popular disregard for the institutions and

67. W. Walker, op. cit., p. 340.

68. Ibid., p. 347.

69. Ibid., p. 365.

requirements of the church. In the seventeenth and eighteenth centuries these included the monastery and parish schools conducted by the priests and the higher Latin schools which provided the training for the clergy and some of the aristocracy.⁷⁰ The loss of interest in education by the local parish clergy, and its harmful results were of brief duration. It was inevitable that the new spirit of intellectual freedom represented by the Renaissance, and the recurring religious zeal of the fourteenth and fifteenth centuries exemplified in the life and labors of earlier reform groups, as the Hussites, Waldenses and the Moravian Brethren previously mentioned, should break through the shell of outgrown institutional forms and create for the new soul of religion and learning a fit body in a new organization of church and school.

Out of this period of transition and creation of new systems of thought in some cases grew a new interest and understanding of the church's relationship and responsibility to children of preschool age. It becomes more marked as the period beyond the reformers is presented, but first something of the attitude of the reformers toward young children will be seen.

a. Martin Luther (1483-1546)

No attempt will be made here to give a biographical account of the life of Martin Luther.⁷¹ It is interesting to note that on

70. See H. C. Trumbull, *op. cit.*, pp. 93, 94.

71. For complete life of Luther, see J. Mackinnon, (New York: Longmans, Green & Co., 1925, 1928, 1929, 1930), 4 volumes.

June 13, 1525 Luther was married to a former nun, Katherine von Bora.⁷² He felt that the monastic, celibate life was not the way of life ordained of God. Six children were born to this union. Luther's married life, taking it as a whole, was genuinely happy. These personal experiences of the great reformer undoubtedly stimulated his interest in young children. His interpretation of infant baptism and his attitudes to young children are significant.

i. Infant baptism

Luther believed that the sacrament of baptism had been preserved in a purer form from the scriptures than perhaps any other practice of the early church. He is quoted as having said that he thanked God that this sacrament has been preserved uninjured, and kept from the "foul and impious monstrosities of avarice and superstition."⁷³ He considered baptism as a means of regeneration; agreeing essentially with the Roman doctrine. From his "Babylonish Captivity of The Church" we find that baptism signifies two things:

Death, and resurrection; that is, full and complete justification. When the minister dips the child into the water, this signifies death; when he draws him out again, this signifies life. Thus Paul explains the matter: "Therefore we are buried with Him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life." (Romans 6: 4)⁷⁴

72. See Arthur C. McGiffert, Martin Luther, The Man and His Work, (New York: The Century Company, 1922), pp. 273-288 concerning Luther's marriage.

73. P. Schaff, History of the Christian Church, (New York: Charles Scribner's Sons, 1888), Vol. VI, p. 218.

74. M. Luther, Primary Works, tr. by Henry Wace, and C. A. Buchheim, (London: Hodder and Stoughton, 1896), p. 351

In this treatise we find that Luther indicates no reliance upon priestly absolution, rather that it is better to go back to the remission of sins secured in baptism.

Luther anticipated opposition to his belief in the sacrament of infant baptism. For he ventures a guess in the writing referred to above that in opposition to his view, an argument will be drawn against the baptism of infants; and it will be said that therefore either faith is not requisite, or infants are baptized in vain. His answer appears in this way:

To this I reply, what all men say, that infants are aided by the faith of others, namely that of those who bring them to baptism. For as the word of God, when it is preached, is powerful enough to change the heart of a wicked man, which is not less devoid of sense and feeling than any infant, so through the prayers of the Church which brings the child in faith, to which prayers all things are possible, the infant is changed, cleansed, and renewed by faith infused into it.⁷⁵

In this way Luther brings in the vicarious faith of the parents and the church. This particular idea of the social implications of baptism will be taken up in a later chapter as it enters into contemporary work with children.

The concept which Martin Luther had of infant baptism was very similar to that of the Roman Church. It was obvious from these quotations that he was in opposition to rebaptizing which was the practice of the Anabaptists as we shall soon see.

75. Ibid., p. 357.

ii. Luther's interest in children

Outside of Luther's work and contact with young children through infant baptism, we have very little direct evidence that he intended to include children under five years of age in any of his catechetical teachings. In the prefaces of both his "Shorter Catechism" and "The Greater Catechism" (1529),⁷⁶ he suggests to pastors and to parents that with young children one should always keep to one simple form, and teach them first all the simple articles, namely, the Ten Commandments, the Creed, and the Lord's Prayer. He insists that each time these items are presented or said in the presence of young children one should repeat the correct words of the text in exactly the same way, word for word, so that in this way the children may learn these important items by heart. There is nothing to indicate the age of these children who may be included in this instruction. In the light of the fact that the kindergarten movement did not develop until much later in Germany, it is probable that the children admitted to schools for catechism were more than five years of age. Luther urged authorities and parents that they govern well and send the children to school, and admonished them how it was their duty to do this, and what an accursed sin it was to neglect this duty. The question and answer type of catechetical teaching became very popular among the followers of Martin Luther. It had been popular among catechumenates of the early church as well.

76. See Ibid., pp. 1-143.

The future of the Reformation depended on the success of its leaders in impregnating their youth with the principles of their Christian faith. The catechisms were, to a large extent, a set attempt to popularize and propagate the Reformation. We might call them an anticipation of the later Sunday School. Luther realized the importance of teaching the children through parents, pastors, and school-masters. Luther felt that he supplied in his catechisms that which the old church had failed to provide, a compendium of the evangelical faith for the rising generation.

iii. Hymns for young children

Martin Luther contributed meaningful, beautiful hymns to the Reformation movement. Loveliest, perhaps, of all his hymns are those he wrote for children. Luther encouraged the families in his parish to spend time together in the home when all would sing their Christian faith. Luther was ever conscious of the gentleness, beauty, and simplicity of a child's understanding. He brought the simple, captivating story of the birth of Jesus to his German sons and daughters through the hymns he wrote for the Christmas season.

It is quite probable that Luther wrote some of these children's hymns in the hope that mothers would teach them to small children in the home. For them he wrote, Vom Himmel kam der Engel Schaar, Vom Himmel hoch da komin ich her, and our familiar "Away in a Manger, No Crib for His Bed".⁷⁷ Through the medium of expressive hymns, he

⁷⁷. See E. P. Booth, Martin Luther, Oak of Saxony, (New York: Round Table Press, 1933), pp. 230-233.

did influence the young children in the home environment before they reached the eligible age for school and the catechisms which was beyond five years.

These phenomena concerning Martin Luther's interest in young children have been extracted from his writings. They were significant because they came from one who was an important figure in the gradual transformation of the church during the Reformation.

b. Huldreich Zwingli (1484-1531)

The Swiss Reformation was begun largely by Zwingli. This movement was continued by John Calvin as we shall see later. Zwingli's work was among the German section of Switzerland. About the time Zwingli was elected by the Minster chapter in Zurich as the people's priest in 1519, he became acquainted with the writings of Luther.⁷⁸ From this acquaintance we find gradual agreement in matters pertaining to baptism but disagreement in the Lord's Supper. Our concern here is Zwingli's interest in young children as revealed through his meaning of baptism.

All the Reformers retained the custom of infant-baptism and opposed rebaptism (Wiedertaufe) as a heresy. At one time Zwingli was apparently in sympathy with the founders of the Anabaptist movement, but in January, 1525, there was a public debate between Zwingli and the Anabaptists over the question of infant baptism.⁷⁹ Zwingli opposed these "re-baptizers" with considerable bitterness and later,

78. See W. Walker, op. cit., p. 360-362.

79. See Ibid., pp. 366, 367.

a number of them were put to death by the Zurich government. The consequence of this debate was that the cantonal authorities of Zurich, under Zwingli's influence, ordered all children baptized which indicated that there had been delay on the part of some parents. The meaning of infant baptism to Zwingli agreed with that of Luther in all of its major points so it will not be recounted here.

There is no other evidence available to indicate that Zwingli made any special effort with the young children in his parishes, except to the establishment of a school for them. In 1524, Zwingli led his people to overthrow many of the practices of the old church that appeared inconsistent with the scriptures. The monastic establishments were confiscated and made into schools for the children. However, there is nothing to indicate that children as young as five or six years of age were included. Only through the pulpit were the parents urged to bring up their children in proper guidance.

c. The Anabaptists

The criticism was sometimes leveled against Luther that he was but a half-way reformer which may have been proved in part by the actions of the Anabaptists which followed shortly after Luther's break with the traditional church. In Zurich particularly, Conrad Grebel, Felix Manz and Balthaser Hubmaier felt that Zwingli's leadership, in the application of the Biblical test to Zurich practices, was too conservative. The whole movement spread through Germany, Holland and Switzerland where independent organizations were formed. Within a

short time they met with much persecution at the hands of both the other Protestant groups as well as the Roman Catholic Church.

The fundamental doctrine of the Anabaptists was, that baptism is a voluntary act which requires personal repentance, and faith in Christ. They rejected infant-baptism as an antisciptural invention. They could find no trace of it in the New Testament; the only authority which they accepted as the rule in matters of faith.⁸⁰ Other than this rejection of infant baptism, there was nothing planned to work constructively with young children or infants until they reached the age when personal decision of Christian faith was possible. Some of the ideas of this group were the foundation of later American groups as the Quakers and Baptists but that will be seen in the interview materials.

d. John Calvin (1509-1564)

In Calvin's Institutes we have a composite and definitive statement of his work and the theological interpretations which he gave to his activities. Among them we find reference to young children and the place of these souls in the life and responsibility of the church. His views on baptism were similar in many ways to those of Martin Luther, but he did not feel that infant baptism was absolutely necessary for the child's salvation in case of death. To point up his views on infant baptism let us look to his own writings:

But it is alleged, there is danger, lest a child, who is sick and dies without baptism, should be deprived of the grace of regen-

80. See P. Schaff, op. cit., Vol. VI, p. 607.

eration. That I can by no means admit. For God pronounces that he adopts our infants as children, before they are born, when he promises that he will be a God to us, and to our seed after us. This promise includes their salvation.⁸¹

In this quotation from Calvin we see that infants are not excluded from the kingdom of heaven, who happen to die before they have had the privilege of baptism. This places his view at variance with Luther who insisted upon baptism of infants in the tradition of the Roman Church. For Calvin infant baptism was more of a sign rather than an objective effect upon the child. "Children are received into the church by a solemn sign, because they already belonged to the body of Christ by virtue of the promise."⁸¹

This Reformer suggested that infants have infused into them a kind of faith and knowledge through baptism. In the larger sense of the word the faith of the parents might be taken as standing for the faith of the children. In the form of baptism adopted at Geneva there are no sponsors, and no profession of faith is made on behalf of the child.⁸² This of course was in support of his feeling that the practice of infant baptism in the Roman Catholic Church was one of its main points of corruption. The sum of his doctrine is that "between baptism and circumcision (in the Jewish faith), there is a complete agreement in the internal mystery, the promises, the use and the efficacy."⁸³

81. J. Calvin, Institutes, IV, xv, 20, 22, edited by Hugh T. Kerr, A Compound of The Institutes of The Christian Religion, (Philadelphia: Presbyterian Board of Christian Education, 1939), p. 194.

82. H. G. Wood, op. cit., p. 403.

83. J. Calvin, Institutes, IV, XVI, 16, quoted by G. P. Fisher, History of Christian Doctrine, (New York: Charles Scribner's Sons, 1923), p. 306, footnote #4.

One other aspect of Calvin's program at Geneva bears mentioning here, that was his catechetical emphasis. It was shown earlier that Luther prepared two catechisms for use with children as helps to religious teaching. Calvin took a similar view of the duty of the church to instruct the young and ignorant by interlocutory teaching. He prepared two catechetical lesson-helps, or lesson-guides, first in French and afterwards in Latin.⁸⁴ These catechisms provided the basis of instruction for children in the parishes in Geneva and elsewhere. As time went on, they were translated into various other languages and were widely used among the Protestants of Europe and Great Britain. The program which the churches developed to teach the lay people to read the scriptures, and the clear presentation of the doctrines and the purposes of the church, compared very substantially to the methods of teaching the catechuminate of the early Christian church.

Unfortunately nothing is available which would indicate that children under six years were included in the classes for catechetical instruction. It is evident that much of the Reformers' time was given to translation of the Bible into the vernacular of the day; debating on such matters as the Sacraments, the authority of the church, theological implications of their innovations in the religious life of the people, and in training adults in an understanding of the essential teachings of the scriptures. Probably because of this as well as a lack of realizing the psychological importance of the first five years of the life of a child in that day, little was done to adjust the

84. H. C. Trumbull, op. cit., p. 68.

teachings of the church to the child's understanding, or in the way of trying to understand the religious needs of small children.

e. Children and the church in England and Scotland

Between the years of 1509 and 1563, the official state approved church of England underwent several changes of allegiance between the Papacy and national autonomy until the Church of England gradually evolved. No attempt will be made here to describe the events of this period of revolution in the social and political life of the times, only to make several observations about the place of children.⁸⁵

i. England

By 1563 the Thirty-nine Articles became the statement of faith of the Church of England under the rule of Queen Elizabeth.⁸⁶ The remarkable feature of this English revolt was that it produced no outstanding religious leader as a Luther, Zwingli or Calvin. Likewise the spiritual awakening among the people was to come later than this period of the Reformation. The main impulses of this particular revolt were political and social. As a result there were no important changes in the creeds regarding infant baptism. The Church of England has adopted the theological interpretation of infant baptism from the Roman Catholic liturgy. The main difference was in the change to the

85. For a brief historical sketch of this period of the British Reformation see W. Walker, op. cit., pp. 401-415.

86. See P. Schaff, Creeds of Christendom, (New York: Harper and Brothers, 1877), Vol. III, pp. 487-516.

English language from Latin as may be seen in the Articles of Faith referred to above. Otherwise the service of baptism for young children was retained in the church, as it was received through the Roman Church, for it was agreeable with the institution of Christ. The removal of original sin, regeneration or new-birth, and reception of the child into the visible church were retained as the basic theological concepts regarding baptism of infants and adults.

ii. Scotland

Some Protestant beginnings were made in Scotland as early as 1528 when we learn that Patrick Hamilton, who had studied Lutheran doctrine at Marburg, was burned by Catholic authorities in Scotland for preaching Lutheran doctrine.⁸⁷ The constant struggle following this execution between the Scottish people and Roman Catholic leaders gave rise to the leadership of John Knox who was to be the hero of the Scottish reformation. After his numerous trips between the continent and Scotland, because of fear for his own safety, he returned to Scotland in 1559, to become the Protestant leader of the church, and the state to a certain degree.

So far as the work of the Protestant church with young children at this time is concerned, nothing is available which would indicate any more interest by the clergy in children under six years of age than with the other Reformation leaders reviewed. The only official reference to the importance of infant baptism appears in "The Scottish

87. See W. Walker, *op. cit.*, pp. 415-422, for a brief account of this stormy period of Scottish history.

Confession of Faith" which was largely written by John Knox and approved by the Parliament at Edinburgh, August 17, 1560. The original Scottish version, beside the Latin version of the same, declares:

Article XXIII. We confesse and acknowledge that Baptisme apperteinis asweil to the infants of the faithfull, as unto them that be of age and discretion: And so we damne the error of the Anabaptists, who denies baptisme to children, before that they have faith and understanding.⁸⁸

Much of Knox's order of service found in the Book of Common Order,⁸⁹ sometimes called "Knox's Liturgy", which was approved by the "General Assembly", in 1564, was modelled on that of the English congregation in Geneva where he had visited and studied with Calvin for sometime. Much of the time of the Protestant leaders in Scotland was given over to formulating new service, creeds, and interpretations of the faith to the lay people. As a result little time could be devoted to caring for children who had not reached the age of reason. Other than the official policy of baptism of infants, little else is known of the place of small children in church life in this country.

f. The Roman Catholic Church through the Reformation

The basic point of view of the Roman Catholic Church toward infant baptism remained the same as was expressed earlier in this paper. One particular aspect of the Roman Catholic program which underwent a major revision, was its program of education. The previously mentioned leaders of the Protestant Reformation devoted them-

88. P. Schaff, Creeds of Christendom, (New York: Harper and Brothers, 1877), Volume III, p. 474.

89. See W. Walker, op. cit., p. 419.

selves to the revival of the primitive church methods of education among the converts to the Christian faith. In a similar way, the Roman Catholic Church became receptive to efforts to organize a better system of educating its people. Especially was this true with the development of plans for reaching the children in order to rear up^a a new generation of lovers and defenders of Rome.

i. Ignatius Loyola (1491-1556)

Ignatius Loyola, from Spain, was the founder of the Society of Jesus. This group set out to re-emphasize the life of Jesus in the life of contemporary Catholics.⁹⁰ Its chief agencies were preaching, the confessional, its excellent schools and its foreign missions. Its schools were not necessarily for the multitudes but rather for the well-born and well-to-do. The Society of Jesus seems to have been the counter-part within the Roman Catholic Church, which arose as a direct representative of papal control, to the Protestant leaders and their evangelistic zeal to defy the Roman Church. Although the Protestant Reformers used the methods comparable to the modern Sunday School to make their efforts permanent, it was by a more adroit and efficient use of these same methods in improved forms, that the Church of Rome stayed the progress of the Reformation.

Direct contact of these Jesuits with children under six years of age does not seem to come into the focus of their work. They taught only those who were above seven years of age. However, the indirect

90. See W. Walker, op. cit., pp. 422-430, for a detailed historical account of the Roman Revival.

effect of this teaching manifested itself in the example which was probably set by members of the family in regular prayer each day which served as a great stimulus to younger children toward inquiry about the religious habits of their elders. These religious practices and observance in the home are very important in the church's ministry to young children as was brought out in the treatise on the Hebrew family in an earlier part of this chapter.

ii. The Council of Trent

The Council of Trent (completed 1563), gave much attention to the peril of the Church of Rome because of the Protestant use of catechetical teaching, and it gave prominence to wisely planned efforts to combat that peril. All pastors were specifically charged by the Council of Trent with the duty of instructing the young in the primary elements of the Christian faith.⁹¹ From that day to this the Church of Rome has never, as before, neglected the divinely appointed agency of Christ's Church for disciplining and training the young; nor has it given a second place to children in the ministrations of its priesthood. Children were taken into their schools after they had reached the age of reason. At this Council of Trent there were no changes made in the official position of the Roman Catholic Church toward infant baptism from those declared at the Fourth Great Lateran Council which was previously presented. The efforts of the church were directed to the parents which indirectly affected the nurture of children at under five years of age.

91. See H. C. Trumbull, op. cit., pp. 70-72.

6. The Transition to the Present Ministry to Children

Since the period of the Reformation, many individuals and groups of people have contributed theories, methods of education, and have organized various activities which have either directly or indirectly affected the pastoral ministry to young children. It will not be possible to include the contribution of all the pioneers in this whole field of human understanding, but several of those who were most significant will be included. For more detailed studies in the various subjects presented, references will be directed in footnotes.

a. Nicolaus Ludwig von Zinzendorf (1700-1760)

Count Nicolaus Ludwig von Zinzendorf is known as a German social and religious reformer and leader of the Moravian church. He was born in Dresden and educated to be a diplomat. Both his parents belonged to Pietist circles and the lad had Phillip Jacob Spener for his godfather. After travel to various points of the continent, he decided to settle down to become a Christian landowner. He bought his grandmother's estate, Berthelsdorf, and sought to live there with the intention of putting into practice the Pietist ideas of Spener.⁹² However, his plans along this line took a practical turn, when Zinzendorf offered an asylum of refuge to a number of persecuted wanderers from Moravia, known as the Moravian Brethren. He built for them the village of Herrnhut and soon devoted himself to them. After considerable difficulty he was able to organize these people into a

92. See W. Walker, op cit., pp. 501-507 for brief historical account of Zinzendorf.

Protestant family order which later spread to many countries, including America where the seat of Moravian work is located in Bethlehem, Pennsylvania. It was while working with these people on his estate that he eventually became their leader and displayed unusual insight into the nature and needs of young children. These we shall see directly as we turn to his views.

i. On infant baptism

Zinzendorf reveals a conflict in his view of children. The theologian and the pedagogian seem to be in conflict with one another as it seemed an inevitable result of his views. After giving Article II of the Augsburg Confession, the Article is explained as follows in the statement of faith presented to the synod of 1748.

It will be evident to our brethren in the faith, and will be assumed by them without this reminder from us, that the word "baptism" can not here refer to water baptism but to the meritorius martyr baptism of Jesus which he endured for us on the cross and which constitutes mystery present in baptismal water. Otherwise one might declare from the literal context of this paragraph the damnation of unbaptized infants.⁹³

In this way it is not his own baptism that cleanses the individual from the inherited disease of original sin. Rather, it is the baptism of suffering with which Christ was baptized in our stead. Such is the subtle evasion of meaning necessary for even a theoretical adoption of this statement of the creed to Zinzendorf's own deeper conviction that the child does not come into the world weighted down with moral guilt,

⁹³. Quoted by H. H. Meyer, Child Nature and Nurture According to Nicolaus Ludwig von Zinzendorf, (New York: The Abingdon Press, 1928), p. 116.

but pure and worthy to inherit the best that God and human society can provide.

Although he states in his writings that there is some doubt that baptism of children is absolutely required on scriptural authority, he is certain that it is not contrary to scripture.

We believe with our whole heart that children should be baptized. Baptism is a transaction by means of which God's grace comes upon the individual with water. Where this can be administered to children it is done. Faith on their part is not necessary, though it is possible.⁹⁴

The positive emphasis in infant baptism is evident in this passage in contrast to the removal of original sin as stated earlier by Augustine. Other portions of his ministry that were significant to the implications for pastoral ministry to young children stem from these views on infant baptism.

ii. Lautere Milch Der Lehre Von Jesus Christo, 1723

The catechisms of Luther and Calvin, which have been referred to previously, reflected an interest in children and a sincere effort to simplify the approved statement of theological dogma for use with children. They did not reveal on the part of the author any real understanding of either a child's limited range of concepts or the simplicity and limitation of his vocabulary, both of which are to a marked extent reflected in Zinzendorf's first catechism.

The catechism in German is interpreted to mean:

Count Zinzendorf's Pure Milk of The Teaching Concerning Jesus Christ, that is, very simple questions and answers arranged in

94. Quoted by Ibid., p. 117.

accordance with the comprehension of junior and little children, prepared with the best of intentions in honor of the Saviour, for the benefit of little children and the advantage of parents.⁹⁵

The catechism that Zinzendorf prepared was intended to be used as a text by parents. In it he broke away from existing models of catechetical instruction all of which regarded children as miniature adults capable of comprehending the whole system of theology if only this be simplified and condensed sufficiently for their consumption.

It will not be possible to include the original catechisms here, but they may be found in references previously made. It will suffice to say that Lautere Milch is more pedagogical than theological. The approach to each new idea or concept is inductive, from the known to the unknown. The appeal throughout is to the motive of love rather than to that of fear, and the thought of the whole text moves in the realm and creates an atmosphere of trust and devotion rather than of commands and rewards. In these respects the catechism of Zinzendorf reflects the author's psychological insight and his understanding both of the limitations and the possibilities of religious experience for the child.

iii. The choir for infants in arms

Zinzendorf organized the many boys and girls under his influence at Herrnhut into small bands or groups which he called choirs. The first of these choirs is that of "Infants in Arms",⁹⁶ corresponding

95. Quoted by Ibid., pp. 186-193, where the complete First Catechism for children 3, 4 and 5 years of age is translated.

96. See Ibid., pp. 163-165.

to the modern cradle roll. For these little ones religious nurture and training take the form of a protecting and stimulating environment, from which all evil influences are kept distant, and in which the religious spirit of the home stimulates a normal, childlike response through participation in the worship activities of the home. In the church or other suitable meeting place the choir of infants and mothers would assemble for brief services in which appropriate hymns were sung, and instruction was given to the mothers for the further religious training of their small children.

Very little is available which describes these meetings, but enough to suggest that it was a specific attempt on the part of this Moravian pastor to face the problem of these very young children in his community. He tried to see that they be given religious instruction at the earliest possible age so that they might be surrounded with the atmosphere of the Christian way of life and learn nothing to the contrary.

These three aspects of Zinzendorf's interesting ministry to young children point up his insight into child life, and his understanding of the fact, if not the laws, of spiritual growth. His resulting theories and practices in religious education were among the most remarkable factors of his busy and useful life. They seem the more remarkable when one realizes that his work belongs to an age untouched by the scientific theory of evolution or by the modern interest in child study. He lived a whole century before Darwin. He preached his last sermon nearly fifty years before Herbart began to lecture on

psychology at Koenigsburg. He was an older contemporary of Rousseau but did not live to see the publication of Émile. He died in 1760, twenty-five years before the birth of Froebel, when Pestalozzi was still a boy of fifteen. He reflects the spirit of rebellion against the artificiality of his time, and his work was directed against the current of dogmatic catechetical teaching of Orthodox Lutheranism, and similar religious disciplines characteristic of his time.

b. John Wesley (1703-1791)

Following the significant leaders in the development of the historic church, we see John Wesley as the founder of what has come to be called Methodism. There have been numerous biographies written about him and his writings have all been preserved for the student of history.⁹⁷ The greater part of his time and effort was spent in itinerant preaching, and then organizing local church groups and societies wherever he went. Very little is found in his written works or the voluminous writings about John Wesley which would indicate any extended emphasis upon the Christian nurture of young children under six years of age.

For a reflection of his attitude it is necessary to seek out his views on infant baptism. The retention of infant baptism is, at first thought inconsistent with one who insisted so much that the visible Church is a company of faithful men, and who believe so heartily in regeneration. He noted that faith was given to some of his "converts" when he baptized them; and he had regard for that inward grace,

97. See U. Lee, John Wesley and Modern Religion, (Nashville: Cokesbury Press, 1936), for one biography in perspective of history.

which is supposed by the church to be given with and through that sign to all infants.⁹⁸ The same biographer shows that Wesley in a sermon in the latter part of his ministry supposed that all baptized in infancy were by the same token born again. In Wesley's Sunday Service which he prepared for the American Church, the service is abridged, and there are two significant omissions.

In the minister's closing exhortation to thankful prayer, he is to say: "Seeing now, dearly beloved brethren, that this Child is grafted into the body of Christ's Church," instead of "regenerate and grafted" as the Prayer Book has it. Also in the Thanksgiving prayer, "that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption" has been changed to read: "that it hath pleased thee to receive this Infant for thine own Child by adoption." But the change was not thorough, for Wesley retained the prayers (to sanctify water to the mystical washing away of sin), and "that he may receive remission of his sins by spiritual regeneration."⁹⁹

Evidence from the records indicate that Wesley wavered as to baptismal regeneration, but he continued to regard the sacrament of baptism as a conferring of grace.

It is interesting to note here that he visited Zinzendorf at Herrnhut soon after his conversion experience under the partial influence of a Moravian, Peter Boehler.¹⁰⁰ Although Wesley disagreed with Zinzendorf in some very definite ways at a later date, the wavering position of Wesley on the matter of infant baptism might well have been a result of observing Zinzendorf's work with young children and his attitude to infant baptism at Herrnhut.

98. U. Lee, Ibid., p. 249.

99. See U. Lee, Ibid., pp. 249, 250.

100. See W. Walker, Op. cit., pp. 512-514.

Although Robert Raikes had begun his work with the classes for poor children by 1780, as we will see in a later section of this chapter, Wesley did not enter into these activities in any way which would indicate any special attention to children under six years of age. To account for the fact that Wesley gave little or no attention to plans for instruction or guidance of small children one might realize several factors about his ministry. It was one of constant travel and preaching to adult and youth groups wherever it was possible. The amount of time which he spent in one locality in building a community church or Christian society was oftentimes very short. To explain the absence of any extended polemics on infant baptism, it may be remembered that nearly all his hearers had been exposed to the rite of infant baptism through the practices of the established church. Because of these factors work with young children did not develop very rapidly until after Methodist evangelical zeal had spread to communities in England and abroad. Then local communities pioneered ways and means of teaching their religious concepts to the young people and adults. Otherwise the zeal and enthusiasm of the preaching of his day would have been expended without realizing the formidable institution which the Methodist Church is today.

c. Jean Jacques Rousseau (1712-1778)

This French philosopher is included in this study because of his indirect influence upon modern theories of education. Rousseau was not a clergyman, nor a monk, but a man who travelled much and did odd jobs wherever possible for a living. The age in which he lived was

unemotional and intellectual. The dominance of "reason" at this time caused many scholars to question that which had been accepted on tradition, to sweep away ancient superstitions and abuses, and demanded of dogmatic authority its right to exist. But it was cold and one-sided. It was met by an immense opposition in the eighteenth century. The claims of feeling asserted themselves, voiced in a "return to nature", that was very often a nature conjured up by the imagination. It was accompanied by a renewed appreciation of the classical and the mediæval, the revival of a sense of the supernatural in religion, often vague and obscure, but creating a totally different atmosphere in which man's claims as a feeling, rather than as a purely thinking, being were asserted.

Perhaps one of the most effective apostles of this whole new movement was Rousseau. The theory of Émile,¹⁰¹ had its most intensive value as a protest against a system partly ascetic and partly conventional, in which the natural tendencies of youth were either neglected or crushed under arbitrary routine; but it leaves out of account the truth that man must die to live, must rise above himself in order to be himself, must have the caprice of nature subdued in him in order that he may attain to true freedom. In this basic writing of Rousseau, the author seeks to arrange education so that the child shall never feel the pressure of a will superior to its own. However, in doing

101. See Jean Jacques Rousseau, Émile, (tr. by E. Worthington), (Boston: D. C. Heath and Co., 1895), and E. Caird, Essays on Literature, (Glascoe: James Maclehose and Sons, 1909), pp. 99-136.

this Rousseau really does all he can to prevent the growth of a moral consciousness.

The impact of Rousseau and the romanticism in his writings was not felt in the church's ministry to young children in a direct way, but through impulses to secular education. More recently this impact is being realized in religious education of young children.¹⁰²

d. Johann Heinrich Pestalozzi (1746-1827)

Whereas Rousseau made his greatest impact upon the world of literature and the style of writing in his day, it may be observed that Pestalozzi became known as the father of modern education through the educational theories which he proposed and tested in his school and orphanage for young children. He was a teacher during much of his life at various towns in Switzerland. It was at Yverdun where he began his educational task in 1805 for a period of about twenty years. Here he was visited by many contemporaries who took an interest in education, including Froebel. His school there won European reputation.¹⁰³

Pestalozzi, the father of modern education in Europe, "was emphatic and unqualified in his assertion that nothing should be learned by rote without being understood."¹⁰⁴ In his book, "How Gertrude Teaches Her Children",¹⁰⁵ most of his emphasis is demonstrated through the medium of Gertrude carefully giving attention to the needs of her children

102. Contemporary editors and leaders in the field of religious education are constantly attempting to use the best insights of educational procedures in preparing curricular material for Church Schools.

103. See J. A. Green, Editor, Pestalozzi's Educational Writings, (New York: Longmans, Green & Co., 1916), pp. 1-14.

104. See H. C. Trumbull, op. cit., p. 84.

105. See J. A. Green, Ed., op. cit., pp. 85-154.

from infancy on through childhood. He maintains that it is all important to study the individual child and allow his conceptual development to determine the things which he should be taught. This is very close to what Arnold Gesell of a modern era finds in his study of children as we will see in a later chapter.

Pestalozzi was not primarily a religious educator but his views on the religious development of children under six years of age are indicative of his philosophy of child life. The dawning idea of God in a young child is very similar to opinions expressed in the interviews in a later part of this paper. For that reason and its importance in understanding religious growth, the passage will be cited here.

The dawning idea of God. The infant hears, believes, and obeys, but he does not know at this point what he believes or what it is that he is doing. Meanwhile every condition which produced his faith begins to disappear. The child becomes less dependent; he lets go his mother's hand, he begins to realize his own powers, and the idea that he no longer requires his mother begins to dawn upon him. The mother reads this in his eyes. She presses her dear one closer than ever to her bosom and says, in tones which are new to him: 'Little one, there is One whom you need when you no longer require me; there is One who will take you in His arms when I am no longer able to protect; there is a God who will care for your happiness and joy when it is no longer in my power to do so.' Then the child's heart swells with an inexpressible something, a holy yearning towards faith which exalts him above himself; he rejoices in the name of God as it comes from his mother's lips; the feelings of love, of gratitude, of confidence, which were engendered on her breast have now a broader meaning. From this time on, they take in God as Father and God as Mother.¹⁰⁶

It took many years before the ideas here expressed could become important as a basis for understanding Christian nurture, but parts

106. J. A. Green, Ed., op. cit., p. 145.

of the Christian church do manifest a similar interest and philosophy at the present time. Pestalozzi's works are too expansive to be included here, but these several excerpts serve to point up the significance of this Swiss educator whose educational methods may be summed up by saying that his method was to begin with observation, to pass from observation to consciousness, and from consciousness to speech. If he had been a clergyman, it would be interesting to conjecture that he possibly would have carried on education with children in a similar way to that of Zinzendorf. No record is available to indicate that Pestalozzi came into contact with Zinzendorf, but he has educational principles which have close resemblances to this Moravian leader.

e. Friedrich Wilhelm August Froebel (1782-1852)

Friedrich Froebel is included here in presenting the attitudes of the historic church to young children because of his pioneer work with the kindergarten movement in Germany. That same movement has stimulated a kindergarten program in many churches of America, although it developed almost exclusively as a secular movement down to as recently as 1897 in this country.¹⁰⁷ Froebel, as a German philosopher, philanthropist and educational reformer, was born in a village of the Thuringian forest. In his early years he developed a keen interest in the forest and the study of nature. From his careful obser-

107. See A. A. Brown, A History of Religious Education in Recent Times, (New York: The Abingdon Press, 1923), p. 103, in which we find that a Miss Margaret Cushman, then a public school kindergarten teacher gave her lectures on child study to a School of Primary Methods for Religious Educators. The kindergarten work in Sunday schools followed.

vation of many interesting phenomena of nature he came to his educational task with young children in a very natural way, though unexpected. After the accidental death of his brother, he tutored his young nephew and niece at Griesheim.¹⁰⁸ He began teaching children out of loyalty to his sister-in-law who was left as a widow. Because of his interest in nature, he developed a new system of education for young children through observing them carefully and then proceeding from the needs of their natural life.

Froebel was at some points of his life looked upon with suspicion and forced to vacate his schools because of Roman Catholic opposition. However, he was not a clergyman. He did express his views on religion which compares very closely to the Unitarian point of view in our present day as will be seen in the interview study.

Religion is the striving of man to know explicitly what he dimly feels - that his spiritual nature is akin to God, to realize the union with God which this implies, and to live his life calmly and valiantly in the light of this realization. So religion is not a stationary thing, but is a never-ending endeavour.¹⁰⁹

His natural approach to an understanding of the education and development of children was also in anticipation to contemporary theories of the kindergarten with the aid of psychological insights. He felt that if the infant is what he should be as an infant, and the child as a child, he will become what he should be as a boy, and so on through to manhood.

108. See F. Froebel, Autobiography, (tr. by Emilie Michaelis and H. K. Moore), (London: George Allen and Unwin LTD., 1915).

109. F. Froebel, Chief Educational Writings on Education, (tr. by S. S. Fletcher and J. Welton), (New York: Longmans, Green & Co., 1912), p. 86.

Froebel, like Pestalozzi, devoted himself to the instruction of mothers, but he would not as Pestalozzi did, leave the children entirely in the mother's hands. He maintained that the child belonged both to the family and to society, so he would have children spend some hours of the day in a common life and in well-organized employments. These assemblies, which are described in his educational writings cited previously, he would not call schools, rather he invented the name Kindergarten, garden of children. His interest in nature came into his whole theory as a figure of speech. Perhaps the general purposes for maintaining the kindergarten in his day were expressed when he said:

To sum up: man is in the child; the unity of humanity is inherent in childhood; so it follows that all that man shall ever be or do exists in germ in him as an infant. So if we would train him aright, so as to develop both his individuality and his common human nature, we must from the first see him both as a particular human being and as in essential relations to his surroundings.....So it is in diverse particular experiences that the child learns to know both the world as related to himself and his own inner life as related to the world.¹¹⁰

The importance of this founder of the kindergarten movement in Germany for the church's ministry to young children is an indirect one through the channels of public-school education and then into the church's program. But today we see its values in ever-increasing dimensions.

f. The beginning of the Sunday School

It is necessary to include a brief statement about the founding of the organization which has continued to be named the Sunday

¹¹⁰. Froebel, Chief Educational Writings on Education, (tr. by S. S. F. Fletcher and J. Welton), (New York: Longmans, Green & Co., 1912), pp. 44, 45.

school. It was in the city of Gloucester, England, that Robert Raikes, a printer and publisher, founded the modern Sunday-school movement in 1780.¹¹¹ This man gathered some of the poorer children of a manufacturing quarter of the city into the rooms of a private house of the neighborhood and hired teachers for their Sunday instruction in reading and the elementary truths of religion. While this Sunday-school movement began within the pale of the Church of England, it was purely an individual, rather than an ecclesiastical movement. John Wesley recognized the potency of this movement for children and young people so he gave it as much assistance as was possible.

By the early part of 1800, the influence of this movement of gathering the children together on Sunday for special instruction inspired many other local Sunday schools to develop. Slowly the churches began to sponsor them. It is still one means by which contemporary pastors are able either directly or indirectly to minister to preschool children. However, the records indicate that children included in these classes of instruction were usually more than five years of age.

In more recent times, the first organized effort toward special instruction for small children was made in 1897 as a direct part of the Sunday school.

It was at the School of Primary Methods at Asbury Park, New Jersey, July 5-10, 1897, that Miss Margaret Cushman, then a public school kindergarten teacher, gave her lectures on child study. These so impressed the school that some of the leaders asked her if she could work out a system of kindergarten lessons embodying

111. E. W. Rice, The Sunday School Movement, 1817-1917, (Philadelphia: American Sunday-School Union, 1917), pp. 13-17.

those principles.....In November, 1898, the Cushman lessons were printed in the Messenger, the paper of the New Jersey Sunday-school association.¹¹²

These lessons proved to be forerunners of present-day curricular materials which reach preschool children.

Shortly after the initial efforts of Miss Cushman, Mrs. J. Woodbridge Barnes, who was the International Superintendent of Elementary Work in 1901, pushed the publication of these lessons for Beginners through the various denominational publishers. Although the beginners' fellowship was small, the demand for these lessons proved good. A need was felt by some of the leaders in children's work at the time, for a change which would mean a forward-looking educational move. Mrs. Barnes led a movement to diffuse more widely those principles of child-nature which Miss Cushman had presented at Asbury Park in 1897.

The efforts of Mrs. J. W. Barnes resulted in the eventual development of the International Graded Lessons for the Sunday Schools. At a meeting of the Sunday School Editorial Association in June, 1906, Mrs. Barnes was asked to present a paper on the question "Should There Be A Special Primary Course of Lessons?"¹¹³ The paper made an impression. The editors began to think constructively about finding and issuing something which would meet the challenge. She organized a conference of some twenty workers which met on October 19, 1906, in St. Paul's Methodist Episcopal Church, Newark, New Jersey, to draw up

112. A. A. Brown, *op. cit.*, p. 103.

113. See E. M. Ferguson, "Making the International Graded Lessons", *The Church School*, Volume 3, Number 11, pp. 492-493, for a detailed account of the development of the Uniform Graded Lesson system.

tentative courses for the various age groups. This was a beginning toward providing a thoroughly graded course covering the entire range of the Sunday School. It took some time before the leading denominational publishing houses would accept the recommendations of the Lesson Committee for these graded lessons. However, by the first Sunday in October, 1909, the first sets of International Graded Lessons appeared in the Sunday-School classes; and the long campaign of the International crusaders was won.

These efforts at developing adequate curricula/materials which will meet the needs of young children indicate a forward-looking trend in the church's attitude to young children at this time. It will be shown later how these advances paralleled psychological study of young children with an effort to mold educational techniques accordingly.

The influence of the norms of public school education were felt by the Sunday-school world as early as 1860. The public schools of America did not really apply seriously the principles set forth by Pestalozzi or Froebel until about 1890. In the early years of the twentieth century the agitation for better methods in religious education gathered strength rapidly. The principles of Pestalozzi and Froebel had by this time greatly modified methods of public school education. Educators gradually realized that education was the unfolding of natural capacities within the child rather than the cramming of something into his mind. The church through the medium of the Sunday-school, has slowly accepted this philosophy. The influence upon the church's ministry to young children by the Sunday-school was

very indirect in its earlier history but has become a very active medium of pastoral ministry in the contemporary church.

g. Horace Bushnell (1802-1876)

Horace Bushnell was born in the village of Bantam, Connecticut, in 1802. His early life and education is in itself an interesting example of Christian nurture within the family environment of a Methodist father and an Episcopalian mother.¹¹⁴ The attitudes which prevailed in the churches of his day toward young children will be reviewed here for their significance.

When this pastor at Hartford, Connecticut published his Views of Christian Nurture in 1847, he presented his doctrine of Christian nurture fully and clearly.¹¹⁵ This particular work was inspired because of a practical problem which he faced in his own pastorate. He had been reared in an age when the total effort of the Puritanical church in New England was bent on creating a guilt feeling in their children so that they might have a conversion experience. Religious experience at this time was conceived only in terms of mature years. Church membership of children was largely fictitious, particularly during the "era of revivals".¹¹⁶ Conversion was mechanized, and its steps rigidly defined. There was a negative emphasis in religious education

114. See H. Bushnell, Christian Nurture, (New York: Charles Scribner's Sons, 1916), Rev. ed., pp. xxiii-xxx, for biographical sketch by Williston Walker.

115. See Ibid.

116. See S. Fleming, Children and Puritanism, (New Haven: Yale University Press, 1933), pp. 69-77 concerning church membership of children.

as in all the dealings with children. A blighting view of human depravity was prevalent and the dominate appeal was one of fear. The child had no place other than this in the life and thought of the churches of New England.

These conditions confronting Bushnell caused him to write in opposition to them. To summarize his main lines of attack the writer shall outline the main points as revised by Sanford Fleming.

1. Bushnell attacked the dominance of the revival method and of the revivalistic conception of conversion.
2. He sharply criticized the one-sided supernaturalism which was characteristic of his day.
3. He attacked the extreme individualism of the religious thought and practice.¹¹⁷

There were also various positive elements in his presentation of the doctrine of Christian nurture. The main elements of which were:

1. He sought to provide a real place for children in the church.
2. The basis of his view of church membership was declared to be the covenant character of religion.
3. Bushnell emphasized the importance of the early years of character development.
4. He stressed the importance of the family in the development of character.
5. The importance of habit in character development is recognized.
6. Bushnell sets forth the necessity of a difference between the religious experience of children and of adults.
7. He declared that the understanding of the child involves "a kind of teaching suited to the age of the child".¹¹⁸

Bushnell believed in and urged infant baptism in his church so that thereby the child becomes a member of the church. He would not accept the original sin concept as the basis for infant baptism,

117. Ibid., p. 204.

118. Ibid., pp. 205, 206.

just as Zinzendorf would not. Rather, Bushnell emphasized the positive relationship of the child to the church in the future. He writes:

In a strongly related sense, it is, that the baptized child is a believer and a member of the church. There is no unreality in the position assigned him; for the fruition of God's promise is in him, and, by a kind of sublime anticipation, he is accepted in God's supernatural economy as a believer; even as the law accepts him, in the economy of society, to be a citizen.¹¹⁹

In these ways Bushnell developed ways and means of ministering to young children that were radical for his day. They caused him to have debates with his fellow ministers. He arrived at his point of view through various experiences of his own which were very genuine. Bushnell's work marks a turning point not only in the place of the child in the life and thought of the New England churches, but in the history of religious education. For this reason something of the significance of this man's pastoral ministry to young children was presented.

h. Pioneers in religious education

Several outstanding leaders, closely associated with religious education, have been mentioned previously in this chapter, but there are several other men whose contributions in the world of science have rather directly effected the efforts of the church to minister to young children. Although these men made very few specific contributions in defining the pastor's role with young children, their significance is evident in the impact of their findings upon the advancement of the whole field of religious education. One could

119. H. Bushnell, op. cit., p. 141.

name many men and women who have done much to increase the effectiveness of religious education with young children, but the scope of this survey permits selection of only several of the most influential ones.

i. G. Stanley Hall

The scientific study of the child began just prior to the present century and soon carried over into the field of religious education. G. Stanley Hall, the father of modern scientific child study, was extraordinarily influential in directing the attention of educators to the importance of religion as a phase of early experience and training.¹²⁰ This pioneer emphasized the need for an educational program that was in harmony with the educational implications of the findings of child psychology.

Although Hall, a contemporary of William James, approached religious education from the standpoint of a psychologist, he wrote much in the field of religion attempting to define the growth and development of young children.¹²¹ His recapitulation theory was perhaps most influential in the curriculum material which was prepared for use in Sunday Schools about that time. It was not the newness of the theory but rather the practical emphasis which he gave to it which was most important. He said that "from the time a few months before birth, up to maturity, every child represents

120. G. H. Betts, The Curriculum of Religious Education, (New York: The Abingdon Press, 1924), p. 29.

121. See G. Stanley Hall, Educational Problems, (New York: D. Appleton and Company, 1924), Volume I, for discussion of the characteristics and needs of young children.

in his history every stage of animal life, as repeated since the world began."¹²² This particular theory of child development is no longer followed by religious educators. The outstanding contribution of the recapitulation theory to the curriculum of religious education has been estimated to exist in causing a change of emphasis from materials to the child.¹²³

In these ways, Hall contributed the stimulus, upon the basis of his psychological investigations, which resulted in greater attention being given to studying children and approaching religious education from the standpoint of children's needs. These efforts, by Hall, were aimed at an understanding of young children of preschool age as well as older children through adolescence. He is presented here because of his significance in influencing the church's ministry to young children to move toward a child-centered rather than a material-centered approach.

ii. Edwin D. Starbuck

E. D. Starbuck is being included here for his contribution to religious education through two main channels. Both of them directly effected work with preschool children.

In the first instance, an appeal came from the American Unitarian Association in 1912 to Starbuck for his help as a consult-

122. See statement of Hall's theory in D. M. Maynard, The Influence on Religious Education of G. Stanley Hall's Theory of Recapitulation, an unpublished doctor's dissertation at Yale University, 1936, p. 8.

123. See Ibid., 477-486 for an exhaustive statement of Hall's influence upon religious education.

ing psychologist in the preparation of a course of study in religious education which was to revitalize the weakening churches of their organization.¹²⁴ It was the year when a sabbatical leave was due for him from the University of Iowa, so he began the work. The time was eventually extended to two years. During this time, some very up-to-date religious education, texts and manuals were prepared. The main center of attention in these new manuals was away from an adult-centered church, and toward a child-centered program. Although Starbuck expressed a feeling that it was nearly a lost cause, because of some unfortunate turns of events, the impact of those efforts was felt in increased efforts by lay leaders to provide better materials for the younger children as well as the older ages.

The second area in which Starbuck played an important role in influencing the development of religious education, was his work as chairman of a committee of nine people which won an outstanding award in 1921. The Character Education Institution of Washington, D. C., offered a prize of \$20,000.00 to the Committee that would turn out the best statement of methods in character education.¹²⁵ The main focus of the committee departed from the traditional attitude of the church leaders of the time. Instead of following the then predominant custom of indoctrinating children with moral ideas, Starbuck, with the help of the committee members, developed a more

124. See Vergilius Ferm, editor, Religion in Transition, (New York: The Macmillan Company, 1937), a series of autobiographies in which E. D. Starbuck writes his on pp. 201-260.

125. See Ibid., pp 242-243.

natural approach in which the integrity of the child's personality was wholly respected, one that consisted in intriguing his imagination, eliciting his active, creative interest, and stirring his impulses. The committee of nine called this whole procedure a "dynamic, tactful, sympathetic, or creative method - a method that involved the entire child in his relation to the whole set-up of the school and of society."¹²⁶

Not long after these two succeeding ventures by Starbuck, he was made Director of Character Research and Professor of Psychology and Philosophy at the University of Southern California, 1930. Although Starbuck deals with several aspects of religion in his The Psychology of Religion,¹²⁷ his most significant work which influenced the work of religious educators with young children has been in those two main projects presented here. His work was done during the time when there was much investigation of the psychological aspects of religion. Following the 1920's creative experimental studies in psychology of religion seemed to wane until more recent years. Starbuck's focus upon studying the child in order to develop adequate techniques of religious education follows a similar general trend shown previously in G. Stanley Hall.

126. Ibid., p. 243.

127. See E. D. Starbuck, The Psychology of Religion, (New York: Charles Scribner's Sons, 1903).

iii. Ernest J. Chave

Ernest J. Chave is selected here because of his constant efforts to apply natural science methods in understanding religion psychologically, which has influenced religious education. He has made various attempts to devise techniques by which one can measure the effectiveness of current methods of religious education. Most of his work has had to do with children beyond five years of age, but his theories and principles have taken hold.

In his Personality Development of Children,¹²⁸ he proceeds upon the basic assumption that there are three main influences working together to shape the lives of these growing persons: heredity, environment and the growing self. These influences have significant implications for religious educators, and his work has come to the attention of many of the leaders in the field today. A more recent work, A Functional Approach to Religion,¹²⁹ has attempted to set forth a theory of religious education for all ages which is based upon a study of the needs and the function of religion in the life of the individual person. This seems to follow very naturally from the historical perspective which has been noted here. The work of religious educators was directed to preschool children through the guidance of these outstanding leaders. When young children were studied, the result was a revamping of their teaching methods in the

128. See E. J. Chave, Personality Development in Children, (Chicago: The University of Chicago Press, 1937).

129. See E. J. Chave, A Functional Approach to Religion, (Chicago: The University of Chicago Press, 1947).

church school to fit the needs of the children. Ernest J. Chave has continued to explore ways and means by which this same technique may be applied more adroitly to the problems confronted by religious educators.

iv. Ernest M. Ligon

Ernest M. Ligon, born in 1897, has attempted to use natural science methods in understanding religion psychologically. At the present time, he is both Professor of Psychology at Union College, Schenectady, New York, and Director of the Union College Character Research Project. He has been leading a movement in character research which has been closely connected with the church school programs of many churches. The efforts of this man to apply testing procedures to measure the results of a new approach to character education has influenced work with preschool age children as well as older groups.

The major characteristics of Ligon's work may be described according to one of his recent books.

1. It sets forth definite goals for character development.
2. The second feature is its emphasis on individual differences. The value of child-centered education is not new. But the knowledge of individual endowments necessary to its achievement is not an item of common sense or intuition.
3. A third feature is the effort to measure progress in character education.
4. There is a presentation of a new method in character education to be called drama-type education.¹³⁰

130. E. M. Ligon, Their Future Is Now, (New York: The Macmillan Company, 1939), preface.

It is in this same work that Ligon sets forth a complete chart depicting the various traits based on the teachings of Jesus, which are used in research as personality goals. He has adapted his work to include the preschool children.¹³¹

It is significant here to have noted the work of Ernest M. Ligon for he is still directing new experiments in character research which are designed to further an understanding of ways and means by which religious educators are able to do more effective work with young children.

In noting some of the contributions of Hall, Starbuck, Chave and Ligon, it is evident that psychologists have been assisting religious educators to attack the problem of adjusting the teaching methods of the church to meet the needs of young children who come under its tutelage. The gradual trend among these leaders, as well as others previously noted, moves toward a program that is centered in studying the child, understanding his needs, and adapting the teaching techniques so that religious education will be most effective.

In selecting these four pioneers who have contributed significantly to the advancement of religious education, it is not to give the impression that no other work is important. On the contrary, there are many men and women who have been influential in the whole field, but not many that have furthered the work directly with

131. See E. M. Ligon, A Greater Generation, (New York: The Macmillan Co., 1948), for a description of Ligon's most recent account of his program which includes work with preschool children.

preschool children as compared with these who were selected. Others who might well be noted here are Hugh/ Hartshorne, George H. Betts, Anna F. Betts, Sophia L. Fahs, George A. Coe and Ruth Strang. The efforts of these people have been directed at various aspects of the whole program of religious education. Nearly all of them are evidences that the church has been aware of the religious needs of preschool children for some time, but the pastor's direct attention to these problems has not been very pronounced. Attention will now be given to showing some of the recent co-operative efforts among denominations in addition to those previously noted.

i. Co-operative efforts to advance children's work

With the development of psychology and the spread of child study in the early part of this century, it became increasingly clear that materials and programs planned primarily for adults could not be handed down to children with much expectation that the latter would greatly benefit by them. Practically nothing has been done in an attempt to define the pastor's specific role in ministering to young children under six years of age in the local parish. The only other resource which has been employed with the co-operation and leadership of pastors, has been an effort to explore and modernize the religious education program for young children. In this indirect way, pastoral ministry to young children may be seen.

There have been attempts, by individual denominations, local parishes and interdenominational agencies to co-ordinate the planning for work with young children among different groups of interested

people. One developing effort of this kind has been the International Council of Religious Education. In this one agency some of the trends, which have been typical of work along this line will be noted.

At the time of the Association's incorporation into the International Council of Religious Education, Mrs. Maud Junkin Baldwin was Director of Children's Work, and she remained with the Council for a year and a half, resigning in October, 1923.¹³² This department of children's work was without a full-time director for four years. In September of 1928, Mary Alice Jones was elected director of that department and remained as its leader until 1945. The greater portion of her time was spent in trying to help various denominational agencies to survey the whole field of children's needs so that the church could be more aware of its function to small children. This particular division of the International Council considers its chief function to be "that of holding annually a professional gathering, where personal enrichment programs and professional training programs are provided."¹³³

In 1930 a survey study was conducted by the Children's committee to determine the amount of children's work being done on a professional level by the various denominations. Another task of this committee is that of developing the best possible program for children according to the religious needs of children as we understand them today. Various guides to preparation of the curriculum have been issued

132. See W. C. Bower and P. R. Hayward, Protestantism Faces Its Educational Task Together, (Appleton, Wisconsin: C. C. Nelson Publishing Co., 1949), p. 90.

133. Ibid., p. 92.

from time to time to help field workers with children to keep abreast with modern developments. Numbers of these pamphlets are available.¹³⁴

The activity of this Committee on religious education of children is necessarily limited to its effective work in the local community due to its heterogenous composition. It was included here to point up the effort which has been made to extend the pastoral work in this indirect way through attempts at interdenominational co-operation. It will need to explore further many areas of the church's ministry in order to help the local churches reach necessary objectives with preschool children.

In this chapter the attitudes of the growing Christian church to young children have been presented. It is not possible in such a brief historical sketch to include all the movements and individuals who have done outstanding work with very young children in the name of the church. The foregoing account introduces the contemporary pastoral ministry to young children. With this historical perspective, attention will now be given to the research which was undertaken.

134. Ibid., p. 99.

CHAPTER THREE

THE RELIGIOUS SIGNIFICANCE OF THE INTERPERSONAL EXPERIENCES OF CHILDREN

In the previous chapter the attitude of the expanding historic church to young children was presented. The purposes and the goals which motivated this interest shown by the church were, in some cases, clearly evident from the historical material available. In other cases, the goals remained rather obscure, and were manifest only in the programs and activities of the churches for the benefit of preschool children. In all these events of the church, very little evidence points to a psychological understanding of the religious significance of the everyday experiences of small children.

The objectives of the church centered in propagating a point of view among its younger generation without an adequate understanding of the role of religion in childhood. This condition has given much inspiration to research that is currently being conducted by qualified leaders in religious education, leading to a psychological understanding of the function of religion in children.

Attention will now be given to some of the basic conceptions concerning the development of those interpersonal phenomena which are observable among children during the first five years of life. This will involve a study of the interacting processes that prevail. It will be shown that these interpersonal phenomena of children are the

logical antecedents of later experiences which are a significant part of religion.

Personality can never be isolated from the complex of interpersonal relations in which the person lives, and moves, and has his being. This is particularly significant in the psychological understanding of the various roles in which children cast adults, other children, or any significant person in their environment. "Interpersonalism does justice both to the individual and to society. The interacting units are persons; the interacting process is society."¹

1. The Period of Infancy

a. Definition of terms

i. Infancy to childhood

Growth is commonly spoken of as proceeding in stages, e.g., infancy, childhood, pre-adolescence, and adolescence. Various other dividing lines and descriptive terms are used by different schools of thought. It is, however, a genetic fact that the developmental process is in the main continuous and gradual. "For the single person there is only one consecutive, uninterrupted course of life."² Except for some instances of an extraordinary nature, development does not exhibit abrupt breaks or sudden spurts. The term, "infancy" is selected for the first part of this chapter for purposes of limitation in discussion.

1. P. E. Johnson, Psychology of Religion, (New York: Abingdon-Cokesbury Press, 1945), p. 8.

2. See G. W. Allport, Personality, A Psychological Interpretation, (New York: Henry Holt & Co., 1937), p. 131.

The limitation for the period of infancy is adapted from that used by Harry Stack Sullivan. His practical, but not necessarily age-limiting definition of this period is:

As soon as our infant has picked up a vocal trick, saying perhaps "ma" and getting a tremendous response from the significant adult, without any idea of precisely what has happened but catching on the second time it happens, as soon as the rudiments of language habits have appeared, we say that infancy as a state of personality development has ceased and that the young one has become a child.³

In this particular distinction it is understood that the child reaches the point in growth where the mindlessness of the infant passes off and the parents begin to regard the child as being justifiably an object of education. The training which these parents then give their child evolves from the cultural heritage that is incorporated in the personality of the parents. This expands to include habits of cleanliness, toilet habits and eating habits, and many concomitants of learning the use of language as a tool for communication. The period of childhood, as understood here, includes the span of life from infancy up through five years of age, which is the limit of this study.

ii. The meaning of interpersonal

The term, interpersonal, merits a definition to clarify the meaning which is attached to it in this study. "Interpersonal" refers not only to real people existing in space and time but also to "fantastic personifications" or to people who do not exist physically but who serve

3. See H. S. Sullivan, Conceptions of Modern Psychiatry, (Washington, D. C.: The William Alanson White Psychiatric Foundation, 1947), p. 8, for a discussion of this limit of the period of infancy.

rather as "potent representations" of other people once significant in a person's past, say, one's mother or father. In general, any frame of reference, whether constituted by real people, imaginary people existing only in story books, illusory personifications of real people, or any idea or object given traits or characteristics possessed by human beings, along with one other real person, can serve to make up an interpersonal situation. One can personify and become integrated with almost any cultural entity, such as the government, the church, or the school, which "have their being and their manifestation so far as any particular individual is concerned in other people who are significant for one reason or another to him."⁴

b. The first affiliations (antenatal world)

The thought that occurs uppermost in one's mind, upon attempting a descriptive understanding of the various aspects of the period of infancy, is that nature of human life is predominantly affiliative, i.e., from before birth the symbiosis of the mother and child is total. The child is utterly affiliative, dependent upon the mother. This holds true to a diminishing but fluctuating degree through infancy. The Trauma of Birth⁵ is regarded by some as the instrument which produces life-long repercussions for personality development. It is significant to note that the affiliative relationship with the mother undergoes a change

4. See H. S. Sullivan, Ibid., pp. 22, 23, for a discussion of the interpersonal field of psychology which is the point of view adopted here.

5. See Otto Rank, The Trauma of Birth, (London: K. Paul, Trench, Trubner & Co., 1929).

which may be termed a crisis at birth, but by this time the developing foetus has the basic equipment which nature had intended for it. The need for affiliation continues throughout life in various forms as will be seen later.

It is an academic abstraction to say that the embryonic cell is one thing and the environment another. The two entities thus postulated "refer to some unitary thing in which organism and environment are indissolubly bound, so long as life continues."⁶

The process of birth would seem to the naive observer to cut off the infant from the maternal, placental medium and project him into the medium of the outer world. But here again, communion with the physico-chemical environment must be continued with but short-term interruption or the life soon dies. Breathing must begin promptly, coverings must be supplied to prevent excess loss of heat and food-taking cannot be delayed long. The infant is born in far too immature a state to live by its own functional activity, unaided by interventions from others in affiliative relationship in one way or another. "The course of existence from fecundation of the ovum may be said to be: parasitic, new born (animal), then infantile (human)."⁷ The change from new born to infantile is less dramatic than its predecessor and it usually proceeds in an orderly sequence.

6. See H. S. Sullivan, *op. cit.*, pp. 14, 15, for further discussion of the probably psychological significance of the biological relationship of mother and embryo.

7. See H. S. Sullivan, *Ibid.*, p. 15.

The significance of this affiliative relationship in the antenatal world is pointed out here because of the important relationship existing between this relatively simple beginning of life and the increasingly more complex human relationships which are inescapable in later life. There is no room for doubt as to the significance attached to the object which satisfies the hunger and thirst of the infant, and it seems a safe statement to infer that the mothering one is the first vivid perception of a person relatively independent of the infant's own vague entity.⁸ The relationship of dependence and its value in producing a feeling of security, so characteristic of religion, is notable here. Other implications for religion will be shown in a later part of this chapter.

c. The beginning period of -

i. Maturation

Maturation has been the object of much debate among those interested in determining the part which inheritance plays in influencing the personality growth as contrasted with the effects of learning through environmental influences. It is not the purpose here to present an exhaustive study of this problem, important though it may be. The various developmental aspects of infancy and their significance for later interpersonal relationships will be noted in their proper perspective proportionate to all of life.

⁸. See H. S. Sullivan, Ibid., p. 15; and M. Ribble, The Rights of Infants, (New York: Columbia University Press, 1943), pp. 3-15.

Maturation may be contrasted with learning by regarding the former as being controlled from within the organism, and the latter as being occasioned by factors operating in the environment. Not every inherited tendency is observable at birth. In fact, throughout life "there is a subtle procession of ripening events, so much obscured by the effects of training that no one can tell just what develops in response to maturation and what comes from teaching."⁹ Maturation is a growth process whereby the capacity of an individual to profit from opportunity to learn changes with age. "Maturation sets the limit to the effectiveness of environment, particularly in the case of learning."¹⁰ It is significant for this investigation that maturation refers to development in regular sequence brought about by internal growth factors (somatic); whereas learning is concerned with modifications of behavior made possible by training and education. Arnold Gesell recognized this contrast when he writes, "Learning ... may be regarded as that aspect of growth (development) which is a functional perfecting of behavior adaptations to specific situations, present or past."¹¹

The period of infancy is significant for it is the beginning period of maturation. This whole process begins for the new organism

9. See G. W. Allport, op. cit., pp. 107-109 for a suggestive outline of the beginnings of personality: The situation at birth.

10. See F. L. Ruch, Psychology and Life, (New Edition), (New York: Scott, Foresman & Co., 1941), pp. 35-60 for a discussion of experiments in psychology which show "Factors in Development Which Make People Alike or Different".

11. See A. Gesell, "Maturation and The Patterning of Behavior", in Handbook of Child Psychology, (ed. by Carl Murchison), (Worcester, Massachusetts: Clark University Press, 1933), p. 210; also A. Gesell, Infant and Child in The Culture of Today, (New York: Harper and Brothers Publishers, 1943), chapters 2, 3 and 4.

from the time of conception when it starts the earliest period of affiliation with another human being, the mother. Heredity is delivered complete at conception, and with the potentialities of that heritage, the embryo begins to grow. Maturation and learning are thus not two contrasted factors; they are, rather aspects of an inseparable integration whose effect explains the development of adaptive behavior in infants and children. It could be said that such behavior develops fundamentally as the counterpart of maturing body structures, but that the details of its expression, the time of its appearance, and the rapidity of its development are subject to the modifying influences of the individual's environment, i.e., learning.

ii. Experimentation

The maturation of structure does not provide an adequate answer to the quest for the real motivators of child behavior. This must be noted in a further investigation concerning the dynamics of child nature, inherent in the interacting processes of the child with all that is external to himself. Obviously there are certain needs which manifest themselves in infant behavior. The infant is not a scientist, yet he must master the very principles on which all physical science is based. His mind is constantly taking first steps into the physical universe from the moment of birth. The steps of experimentation of one kind or another play an important part in the period of infancy.

The baby grows up in a world of persons as well as things. These two worlds are not separated from each other; rather they are

often times almost blended. Part of his task of development is to achieve "an adaptive and progressive differentiation."¹² For the young baby all things are highly personal, and conversely, persons tend to be regarded as things. It takes time for him to mature a sense of his own self as a person, and also a sense of the selves of others, to say nothing about all sorts of distinctions between still and moving physical objects, living and dead animal life, and many similar commonplace entities of adult life.

The human infant, during the first year of life, should not have to meet undue frustration or privation, for "These factors immediately cause exaggerated tension and stimulate latent defense activities."¹³ It is the opinion of one pediatrician, Margaret Ribble, that the pleasure principle must predominate at this early age, with the effort of the significant persons in the child's environment being directed toward bringing balance into the functions of the child's life. Then, only after a considerable amount of maturity has been reached, is it safe to train an infant to adapt to what we as adults know as the reality principle. The principle of maintaining a balance seems theoretically desirable in this beginning period of experimentation in infancy. It is through experimentation with the various powers that the infant possesses, such as crying, rejecting of food, constipation and others,

12. See A. Gesell, Infant and Child in the Culture of Today, (New York: Harper and Brothers, 1943), pp. 21-38, for a discussion of the role of experimentation in infancy from the structure-function principle point of view.

13. See M. Ribble, op. cit., pp. 72, 73.

that one discovers the beginnings of the pursuit of satisfactions and security.¹⁴

iii. Empathy

It was pointed out earlier that from birth the infant shows a curious relationship or connection with the significant adult, ordinarily the mother. If a mother, for example hates the pregnancy and deplores the child, it is a pediatric commonplace that there are unending feeding difficulties with the child. If a mother is seriously disturbed by some intercurrent event around nursing time, is frightened by something or worried about something around the time of nursing, then on that occasion there will be feeding difficulty or perhaps the infant will have indigestion.¹⁵ A definite emotional linkage appears to be present between the infant and the significant adult in his environment. Empathy is the term which is used here to refer to this emotional contagion or communion which exists before the differentiation of observable signs of emotion are possible.

Not very much is known about the fate of empathy in the developmental history of people in general. There are indications that it endures

14. Satisfactions and security are the sought end states into which interpersonal phenomena, interpersonal acts, may be generally classified. H. Sullivan, op. cit., p. 6., makes the distinction by saying that "Satisfactions are all those end states which are rather closely connected with the bodily organization of man ... Pursuit of security pertains rather more closely to man's cultural equipment than to his bodily organization. By cultural I mean what the anthropologist means - all that which is man-made, which survives as monument to pre-existent man, that is the cultural."

15. See M. Ribble, op. cit., pp. 1-14 for citation of numerous cases wherein these phenomena were observed.

throughout life, at least in some people. Sullivan assumes that "the time of its greatest importance is later infancy and early childhood - perhaps age six to twenty-seven months."¹⁶ The beginning period of empathy in infancy may be associated with a later process of identification. Identification is a serviceable concept that is applied when "one person develops an emotional tie with some other person to such an extent that he behaves as if he were that person."¹⁷ In this way, the characteristics of the second individual are reproduced through conscious or unconscious imitation by the first. The distinction between identification and empathy is not one in which clear-cut lines of difference appear, rather it is an academic attempt to describe a process in which there are shades of the meaning of both terms present at one time or another. It is included here to point out the significance of this early period of infancy where these processes, so important for personality development in later childhood, have their origin.

iv. Autistic invention

Before the infant reaches the point in growth where he can use verbal, articulate language for communication he uses a variety of gestures, mimicry, movements, crying, etc., to convey his wants to the significant persons in his environment. It is in the very early weeks of life that autistic invention is noted in the child. This term, in noting some of

16. See H. S. Sullivan, op. cit., pp. 7, 8; also G. W. Allport, op. cit., pp. 530-533, concerning demonstrations of empathy in adult life.

17. See G. W. Allport, Ibid., p. 185 for a discussion of the role of identification in personality development.

the interpersonal processes which have their beginning in infancy is partially defined by H. S. Sullivan as:

An adjective by which we indicate a primary, unsocialized, unacculturated state of symbol activity, and later states pertaining more to this primary condition than to the conspicuously effective consensually validated symbol activities of more mature personality.¹⁸

It should be stated here that psychoanalysts have been led to distinguish two fundamentally different modes of thinking; directed or intelligent thought, and undirected or autistic thought. Jean Piaget clarifies this distinction clearly.

Directed thought is conscious, i.e., it pursues an aim which is present to the mind of the thinker; it is intelligent, which means that it is adapted to reality and tries to influence it; it admits of being true or false (empirically or logically true), and it can be communicated by language.¹⁹

In contrast to this, and yet to be understood as a different process only in degrees, varying with the capacity for communication, autistic thinking, or invention may be defined in this way.

Autistic thought is subconscious, which means that the aims it pursues and the problems it tries to solve are not present in consciousness; it is not adapted to reality, but creates for itself a dream world of imagination; it tends, not to establish truths, but to satisfy desires, and it remains strictly individual and incommunicable as such by means of language. It works chiefly by images, and in order to express itself, has recourse to indirect methods, evoking by means of symbols and myths the feeling by which it is led.²⁰

18. See H. S. Sullivan, *op. cit.*, p. 8.

19. See Jean Piaget, The Language and Thought of The Child, (tr. by Marjorie Gabain), (London: Routledge & Kegan, Paul Ltd., 1948), p. 43.

20. See J. Piaget, Ibid., p. 43. See also G. W. Allport, *op. cit.*, pp. 179-180 for a further treatise on autistic thinking and its implications for personality development.

In this way it is evident that intelligence, because it undergoes a gradual process of socialization, acculturation and a constant process of consensual validation, is enabled through the bond established by language between thoughts and words to make an increasing use of concepts. But by the same token, autism, which is very egocentric, because it remains individual, is still tied to imagery, to organic activity and even to organic movements.

The period of infancy is the beginning period of maturation, experimentation, empathic relationships and of autistic invention. The fact that these phenomena, involving interpersonal relationships, occur at a period of life when the significant persons, usually the parents, are so very important to the well-being of the child, will become of considerable importance in the next chapter when the pastoral work with infants, through their parents is considered.

d. The self-dynamism

To understand the development of the self-dynamism, it is essential to indicate the meaning of the term, dynamism. This word originates from the Greek verb, dunasthai, which means to be able. The noun form is dunamis, power. Etiologically, the self dynamism would refer to a theory of the self in which there are numerous forces, or powers either stored or manifest in the behavior of the self. This comes rather close to the meaning which is intended here. Dynamism refers to the way energy is organized and channeled in the human organism. Sullivan has defined dynamism as "a relatively enduring configuration of energy which manifests itself in characterizable

processes in interpersonal relations."²¹ It is analogous to any structure or organization of processes which always contain numerous sub-structures.

i. The probable origin

Experiences of approbation and disapproval occur long before one can think, long before one can discriminate between experiences. Because of this, the earliest attitudes, and the most "deep-seated" and pervasive, are acquired unthinkingly, with little or no discrimination. The infant, and to a large extent also, the child, is biologically and psychologically dependent. "The young infant seems quite unaware of himself as a self."²² Not only does he depend upon his significant adults for the necessities of life itself, but he has no, or only an incipient ability to think and no, or insufficient social experience. In the earliest years the attitudes, codes, and behavior of the parents and their surrogates are necessarily accepted without criticism or discrimination.²³

Because of limited knowledge concerning the life and thought of infants, owing to their inaccessibility for scientific study, the probable origin of the self must be defined only in a general way. "Like all other objects of experience, the self grows out of the matrix

21. See H. S. Sullivan, "Introduction to the Study of Interpersonal Relations", Psychiatry, Vol. I, 1938, p. 123, fn.

22. G. W. Allport, op. cit., pp. 159-165 for a treatise on the consciousness of self, and its origins.

23. See L. P. Thorpe, Child Psychology and Development, (New York: The Ronald Press, 1946), pp. 214-258 for a review of psychological studies concerning the "Effects of Early Home Conditions".

of indefiniteness which exists at the first perceptual level. It comes gradually into being as the process of differentiation goes on within the perceptual field."²⁴

ii. Essential characteristics

Previous reference was made to the fact that the self is better understood as a "dynamism", or a system of selves closely integrated, in a measure, each one a force that seeks recognition in the total personality. One of the characteristics of the self is manifest early in the life of the child. It is a dynamic organization in terms of needs. Visceral fulfillments play an important role in the life of infants and are not to be minimized. However, attention is here being directed more to the dynamics of interaction between significant persons in the environment of the child.

The manner in which forces act upon the self, and the self reacts in this dynamic organization are noted by Gardner Murphy's statement.

Since we have stressed that there is no perceptual whole which is not dynamically organized in terms of needs, that there is no perceived object toward which there are not directed a variety of drives serving to give the percept organization, it will be natural and easy to think of the self as a center for habitual or chronic canalization; toward the self are directed many powerful drives. By virtue of the rhythms of activity, the pleasures of tactual experience, and perhaps the esthetic satisfactions of line and color, there are early sensory satisfactions; the body image is still satisfying and comes gradually to be looked upon with more pleasure.²⁵

^{24.} See G. Murphy, Personality, (New York: Harper & Brothers, 1947), p. 480.

^{25.} Ibid., p. 484.

In addition to seeing the self as a dynamic organization within the individual of these powerful forces and drives, some originating from organic needs and others bordering on affective relationships, one other characteristic of the self-dynamism is essential, i.e., the interacting processes of the infant in contact with other significant persons. In this particular phase of the self-dynamism, it's function becomes more evident. This quotation from Sullivan points out the origin and nature of this function. It is cited here because it is important for understanding the implications of child development for religion. This will be demonstrated later.

The self-dynamism is built up out of this experience of approbation and disapproval, or reward and punishment. The peculiarity of the self-dynamism is that as it grows it functions, in accordance with its state of development, right from the start. As it develops, it becomes more and more related to a microscope in its function. Since the approbation of the important person is very valuable, since disapprobation denies satisfaction and gives anxiety, the self becomes extremely important. It permits a minute focus on those performances of the child which are the cause of approbation and disapprobation, but very much like a microscope, it interferes with noticing the rest of the world...It has a tendency to focus attention on performances with the significant other person which get approbation or disfavor. And that peculiarity, closely connected with anxiety, persists throughout life.²⁶

It is essential to keep in mind that the self always must be perceived as a whole in interaction with other people, but at the same time only parts of the self, through either conscious or unconscious selective attention, are manifest in the complex behavior of the young

26. See H. S. Sullivan, *op. cit.*, pp. 9, 10; also P. Mullahy, *Oedipus Myth and Complex*, (New York: Hermitage Press, Inc., 1948), pp. 279-315 for a summary statement of the basic theories of Harry Stack Sullivan, in which the self-dynamism is systematically presented.

child. An understanding of the self-dynamism at work will become clearer as several of the more significant psychological processes which occur in childhood relationships are defined and discussed.

iii. Significant psychological processes at work

a'. Identification

Identification is a serviceable concept that refers to the process in which one person develops an emotional tie with some other person to such an extent that he behaves as if he were that person. The characteristics of the second person are reproduced through conscious or unconscious imitation of the first. This process means that the self is dependent upon the perception of others. In fact, "this dependence of self upon the perception of others is a primary clue to the social nature of man and to his utter incapacity for any complete autonomy of either perception or action."²⁷

Relative to the earlier discussion of the self-dynamism, it is important to realize that this process of identification with others in the environment plays an important part in infancy and childhood. It is also significant to raise the question here as to the effect of misperception upon the part of the child and how it is met. Many experiences are later either consensually validated or invalidated. The key to understanding this process in infancy and beginning childhood is that it is in a constant state of growth and flux.

27. See G. Murphy, op. cit., pp. 491-495 for further elaboration upon the process of identification; also G. W. Allport, op. cit., pp. 185, 186.

It is not that the child first develops a picture of himself that is rounded out and finished in detail, and then proceeds by fiat to create other selves to people his world, but rather that he has been engaged continuously in a process of transfer, back and forth between self-perception and the perception of others.²⁸

b'. Projection

Just as in identification, where it was seen that it is seldom a passive process which would involve merely the disposition to view oneself as one with another person, but instead it normally involves the enacting of the other person's role, so in projection the individual is an active participant. Murphy's definition of projection is very applicable in understanding the functioning of that process in the growth of the self. "Through projection, the experiences arising from within one's own sensory experiences are felt to belong to others, the motives of others are judged by analogy with one's own, and the world is peopled with individuals essentially like oneself."²⁹

This process is viewed as a form of rationalization in personality development and may be the means of keeping self-respect and self-esteem at many different levels. In understanding projection as a psychological process at work in the interpersonal relations of children, the focus of this discussion centers in the fact that it is a process of shifting responses from one person or situation to another. In the period of infancy and childhood, projection plays an important role in development of the self-dynamism.

28. G. Murphy, Ibid., p. 492.

29. Ibid., p. 496.

c'. Introjection

It was pointed out earlier that as the self-dynamism grows, it functions. So there is gradual re-organization within the self-system which is brought about by a process that is parallel to and simultaneous with projection. This process is introjection.

"The process of experiencing within oneself what actually belongs to other perceived persons or objects,"³⁰ is termed introjection. In this way the child, imitating his parents, takes over some of the heroic attributes which he believes belong to the adult, and obtains assurance, the sense of power, that such a stimulation permits. From this follows the habit of looking through his parents' eyes. Gradually the young child comes to see and judge as he conceives the parent to see and judge.

Later, it will be shown how the process of acculturation involves the processes in children which have been described here. Introjection may be distinguished from introception by the fact that the former term involves more than strictly psychological laws of learning. Introjection is more limited in its meaning than introception. There is some overlapping of meaning in this semantic problem.

Introception, originated by W. Stern, stands for the adoption by an individual of cultural standards (conventions, morals, ideals) into his own personal system of motives and desires, or the incorporation of the interests and values of other human beings into his own life.³¹

30. G. Murphy, *Ibid.*, p. 496.

31. See G. W. Allport, *op. cit.*, p. 217, 218, fn., for elaboration of this concept in relation to "Extension of the self."

It is through this process that the socialized person introcepts the standards of his group, the devout churchman introcepts the teachings of his faith. What at first is outer and perhaps alien to the child gradually becomes inner and dynamic.

Other psychological processes which are at work in the formation of the self-dynamism include imitation, traumatic experiences, suggestion, imagination and all other forms of learning, including autonomous functions.

Evolving from these interpersonal relations of children, both in the beginning period of infancy and childhood, is the self-dynamism which that individual is apt to possess, with modifications through much of the life that is to follow. The many experiences of infancy which are largely parataxic, dissociated from one another in observable meaning, all play a great part in the formation of the life which grows into adulthood and cooperates with his peers to a greater or lesser degree. This statement by one writer, using a biosocial approach to personality, summarizes the importance of this period as intended here.

We have not meant to imply that infancy determines the entire structure of later self-hood, but we have meant to suggest that self-demarkation and self-love are laid down in their essential forms in infancy and that, for the most part, subsequent elaborations follow the architectural designs that are established early.³²

32. See G. Murphy, op. cit., p. 504.

e. Principles of growth in postnatal life

Little has been said in this period of infancy concerning the role of the growth of the physical body and the numerous studies which have been made of that growth. The physiological development plays a large part in the development of the personality of the child and sets the framework within which that individual must live and adjust both to other persons and himself. The subject of investigation has been limited here to include the phenomena of child development which are made up of the interpersonal relationships of his everyday life. It will suffice for this study to note here some of the basic principles of growth in postnatal life, which apply to the psychological development as well as that of the whole organism.

Thorpe summarizes these principles of growth, as a result of a survey of psychological studies of infants. They will be quoted here in support of the total view of gradual growth in infancy and to indicate the pattern of development which has implications for later child behavior.

1. Initial behavior is characterized by mass reactions of the entire organism. Specific responses emerge later from this general pattern.
2. Behavior patterns emerge in regular sequences of movement in a manner made possible by the development of the nervous system.
3. Physiological functions follow embryological growth in a relatively precise way in the development of feeding and locomotion.
4. Behavior develops from the beginning through the progressive expansion of a perfectly integrated total pattern and the individuation within it of partial patterns which acquire degrees of discreteness.³³

33. See L. P. Thorpe, *op. cit.*, pp. 127-167 for a survey of psychological studies pertaining to the whole pattern of postnatal life, and pp. 146, 147, for this particular summary of principles of growth above.

The aspects of the period of infancy that are most pertinent for this investigation have been presented here. The use of language by the child in its most elementary form opens new avenues to the next topic of investigation, which has to do with some of the expanding interpersonal relationships of childhood.

2. Interpersonal Processes during Childhood

a. Rapid acculturation

The beginning period of childhood was distinguished from the period of infancy in the first part of this chapter. A word is necessary here concerning some of the most significant psychological processes of children which depend very much upon other persons for their raison d'etre.

This is a period of rapid acculturation. The growing complexity of human environment is made up not only of the physico-chemical universe, and the biological universe, but also the personal and cultural. The cultural manifests itself through persons. During this period the child learns to adapt himself to the "way of life" of those significant persons about him. The culture which the child assimilates into a part of himself through introception or acculturation, includes the forceful convictions as to right and wrong ways of living, the mores, as sociologists are wont to call them, the traditions of the family group, of the community and the like, and the fashions which are in force at the particular time concerned. The culture would also include institutions like the government, the church, the school and so forth. These make up

the cultural entities which are highly significant in the human environment. It will be shown directly how these cultural entities become a part of the child in his rapid period of growth and expansion.

i. Function of significant other persons

The more tangible mediums of acculturation for the child are the significant adults, usually the parents. Other mediate channels of acculturation will be presented in addition to these.

a'. A source of satisfaction

Earlier, it was pointed out that satisfactions were related to all those end states which are rather closely connected with the bodily organization of man. Thus, the need for food and drink leads to certain performances which are in this category. The need for sleep leads to related performances. The need for release of any of the body tensions which build up through the regular physio-chemical, and biological functions of the body unit are tempored and realized through the aid of the significant persons in the environment of the child. Motor development usually takes place in empathic relationship with the persons in his environment.³⁴

The significant persons in the child's environment are his source of many satisfactions. They may also be the instrument for inhibiting gratification of these needs in infancy and childhood. The

34. See A. T. Jersild, Child Psychology, (New York: Prentice-Hall, Inc., 1947), pp. 60-126, for discussion of the significance of these processes for child development; also A. Gesell, Infant and Child in the Culture of Today, (New York: Harper & Brothers, 1943), pp. 15-58 concerning this same subject.

quality of the role played by these other persons is doubly influential because of the long stretch of post-natal life required by the human young for the attainment of independent competence to live.

b'. An agency of acculturation

Nearly all of the cultural influence in the first two years of life is derived from the parents, and siblings in the home relationship. When this is not possible, it is learned from those people who are significant in the constant care and guidance of the child. Through these people in the everyday environment, children learn to live as the significant adults live. Not all the cultural entities are learned through direct efforts of training on the part of the parents. In fact a large portion of their acculturation in the first two years takes place through such psychological processes as identification, projection, introjection, imitation, suggestion, imagination on the part of the child and other like phenomena which were pointed out as significant in the development of the self-dynamism.

Those cultural phenomena which the child adopts, consists of numerous excerpts from the cultural heritage, from that surviving of past people, incorporated in the personality of the parents. They would include such habits as cleanliness with all of its implications for many life situations, toilet habits, eating habits, sleeping habits, and all matters pertaining to personal hygiene. The language, attitudes and goals of the significant persons in the child's

environment tend to become important to the child.³⁵ He grows into his culture by the exercise of natural patterns of exploration and by dramatic enactment through play and imitation. His assimilation of the arts, the folkways, and the technologies of his complicated culture is a developmental process, subject to the same laws of growth which determine his maturity in other aspects of his personality. There is a constant interacting within the self-dynamism of these cultural influences upon the needs and desires of the self. Gradually a satisfactory, working integration is achieved by the individual.

c'. As a source of anxiety and security

Besides those activities of the human organism whose aim is to gain satisfaction, there is a second class of activities which is in pursuit of security. These activities pertain "more closely to man's cultural equipment than to his bodily organization."³⁶

Sullivan shows that the organism's feeling of ability and power is a central factor in this pursuit of security. The growth and characteristics of personality depend largely on how this power motive, and the pursuit of security it entails, are fulfilled in interpersonal relations. It was shown earlier how the infant is in a state of relative powerlessness. His cry becomes an early tool in his interpersonal relations, and later language and the use of symbols develop, both of which are powerful cultural instrumentalities in man's pursuit

35. See H. S. Sullivan, *op. cit.*, pp. 8-13 for further illustrations of how significant persons are an agency of acculturation.

36. *Ibid.*, p. 6.

of security in relations with his fellow men. But long before language or specific emotional expression or comprehension is possible for the infant, acculturation is proceeding apace through empathy, which occurs between the infant and the early significant persons, again chiefly the mother. In this interpersonal matrix, governed chiefly by the needs of the organism for security and self-expression, anxiety is born.

Feelings of anxiety in the interpersonal relationships of children arise many times out of the infant and child's comprehension of the disapproval of the significant persons in his environment. More will be said about the approval-disapproval role in the next part of this chapter, but it is sufficient to point out here that it is realized in the life of the child through contact with other persons. These persons are the medium through whom the child begins to understand the restrictions and freedom of his personal world. Some of the causes for undue amounts of anxiety in children have been attributed to the attitudes possessed by the parents. Rejection, unfavorable comparisons with other children, teasing, disapproval, punishment and oversolicitude were found to be some of the principal parental attitudes which lead to behavior problems in children, many of which involved varying degrees of anxiety states in these children.³⁷

The removal of all anxiety is not the desired goal here for the realization of security. It is a working balance which enables the

37. See L. P. Thorpe, op. cit., pp. 740-748, for a further discussion of these factors in child development and reports of surveys that have been made in research.

individual to get along satisfactorily with his peers. Various forms of anxiety will show themselves to every child, in fact it is instrumental in the development of the self. It is important to realize that these states of anxiety will not leave serious or lasting mal-adjustments in the child's life if security is provided for the child in terms of an environment that is "quiet, orderly, free of emotional conflict, and if the adult control is firm but kindly, allowing reasonable freedom for desirable self-expression."³⁸

d'. Approval-disapproval

It was stated earlier that the self-dynamism is built up out of the experience of "approbation and disapproval, of reward and punishment". As one proceeds into childhood, disapproval, dissatisfaction with one's performances becomes more and more the tool of the significant adult in educating the infant in the folk ways, the tradition, the culture in which he is expected to live. This relationship exists before the fluent use of language through the empathic linkage. The child learns some of the don'ts in life through much of these disapproval mechanisms which are made real for the child because they usually result from relationship of the significant persons to the child.

Along with these experiences there go in all well regulated homes and schools a group of rewards and approbations for successes of achievement. These are not accompanied by the particular type of discomfort which results from disapproval, which is anxiety. Rather, "when

38. C. E. Skinner and P. L. Harriman, editors, Child Psychology, (New York: The Macmillan Company, 1941), p. 378.

that discomfort is present and something is done which leads to approbation, then this peculiar discomfort is assuaged and disappears."³⁹

It is necessary to understand the function of the significant persons in the environment of the child in order to grasp the implications of interpersonal experiences for religion. The factors which make for orderly physical growth, including external and internal influences are not to be regarded as of little importance. The limitation of this chapter, however, focuses attention on those processes by which rapid acculturation comes about in the child. Attention will be given to a brief interpretation of other channels of acculturation which become more active as the child becomes more adapt in the use of language.

ii. Mediate channels of acculturation

The term, "mediate acculturation" is used here in the same sense that Sullivan intends. By it is meant: "The accession of cultural factors not directly from a significant person who manifests them, but through the instrumentality of narrative and reading."⁴⁰ That which is printed, is ordinarily directed to a larger and less specific audience than is the spoken word. Somewhat like the radio, it almost necessarily conveys some feeling of impersonality, or larger than "I and Thou" relationships. At the same time, it tends to expand one's feeling of acquaintance with the world as one has come to know it.

39. See H. S. Sullivan, op. cit., p. 9.

40. Ibid., p. 17.

a'. Products of the printer's art

The precursors of reading interest are probably found in the young child's enjoyment of stories, nursery rhymes and pictures. It is not uncommon for two-year-olds to peruse picture books containing large reproductions of people, animals, and material objects familiar to them. Picture books often have a little printed matter in them and gradually the child learns to read.

The child must continually go through a process of consensually validating what he sees on the printed page. This can best be illustrated by referring to what goes on when the young child learns that a certain colored or black and white pattern in a book is puppy, although of course there is also puppy who runs around and occasionally scratches or bites one. The distinction is gradually made between the symbol and the object symbolized on the printed page. The possibilities for confusion in handling the various kinds of symbols, naturally, remain quite considerable. Since the thinking of the child is often highly autistic, misperceptions by the child are constantly undergoing a process of validation in terms of his own experience.

Through the channels of the printed page, whether it be printed in terms of words or pictures, the child gradually learns more about the culture in which he finds himself. The printer's art of all kinds provides a channel of acculturation which supplements that coming

through the process of direct interpersonal relationships with other people significant to the child.⁴⁰

b'. The radio and television

The studies which have been made concerning the influence of the radio, motion pictures and a very few on the effect of television upon children have been confined mostly to children above five years of age.⁴¹ The problem of obtaining an accurate recording of the feelings and responses of younger children has stymied successful attempts at valid studies.

It is possible to conjecture that the television programs in the home will have some effect upon children of preschool age to a limited extent. It will serve as a channel of acculturation which is largely unexplored. There is both the verbal communication and the non-verbal involved through these channels. The concentration of attention which is required over a period of time for listening to and watching these instruments often times exceeds the interest span of very young children. The processes of acculturation, referred to here, are rich, largely unexplored fields for research.

40. See L. P. Thorpe, op. cit., pp. 609-615 for further references for studies of children's reading. They are not reviewed here, but the reader may wish to seek further information concerning scientific studies that have been made of children's reading habits and choices.

41. See Ibid., pp. 615-623, for a survey of some significant studies made concerning the influence of motion pictures, radio and related means of acculturation.

b. Levels of social development

Whereas specific, detailed aspects of the interpersonal processes of childhood have been the subject of investigation, attention will now be given to a broader perspective of development. Social development involves increasing mutuality in relations with associates. Some aspects of this total developmental picture were seen when the self-dynamism was described and interpreted as being pertinent to a study of interpersonal relationships of children.

i. Essentially egocentric

It could be said that social growth progresses from a primary level on which the child is essentially egocentric. At this level, he is characteristically self-assertive through the mechanism of the self-dynamism, quick to protect his own interests and through experimentation gradually arrives at a "working" self-esteem.

ii. Avoidance of open conflict with others

Another level in social development, gradually arrived at, is that on which he merely avoids injuring others, refrains from engaging in open conflicts. Many experiences have autistic meaning for him at this level. When those objects which are desired, are not attainable nor understood, then a world is created in which a relative degree of security is established. The child is satisfied to play alone, or if in the company of other children, he engages in activities where an open conflict with them is avoided.

iii. Tolerance of others

Although this stage of social development may occur beyond the age limit of this study, the child begins to tolerate other persons' views, conforms to their wishes and becomes obedient to elders during the preschool days. He may join in gregarious activities which involve group activities with other children.

iv. Mutual cooperation

The truly social individual has been described in many different ways, depending upon the purposes of the description. Thorpe attempts to do this very well when he says that the truly social individual is "one who not only enjoys the presence of other persons but who prefers to do things with them and for them."⁴² It is at this level on which the individual willingly engages in cooperative enterprises, showing consideration for the rights of others that religion operates at its highest level among mankind. For at this level the individual will be interested in social betterment movements, social skills designed to promote harmonious relationships, and a democratic respect for other persons who become significant to him.

These levels of social development were presented here to illustrate the broad purposive trends in the interpersonal relationships of children. Satisfactory child development may be said to result from harmony among apparently antagonistic (self and social) but

42. See L. P. Thorpe, *op. cit.*, p. 564, and also pp. 560-625 for survey of the social education of the child.

actually complementary motives. The individual lives in affiliation with others from conception throughout life. One of the desired goals of growth in children is toward a type of social living that enables associates to enjoy an equal degree of recognition and response. Attention will be focused now upon some of the implications which these interpersonal processes have for religion.

3. Implications for Religion

a. Definition of religion

Any definition is subject to criticism from another person's point of view. It is difficult to define religion for the extreme, right wing theist in such a way that it may be accepted by the radical, left wing humanist as a description of the same phenomena.

The writer does not aim to create a new definition of religion for the sake of being original. Rather, a definition will be quoted here which it is felt is an adequate one for the purposes of understanding some of the implications for religion of the interpersonal experiences of children. "Religion is personal co-operation with a trusted Creator of Values."⁴³

i. Essentials of religion

Several essentials are assumed by the writer which any religion must possess, and more specifically which religion as defined above

43. See P. E. Johnson, op. cit., p. 30f., for further explanation of this definition in relation to other postulated definitions.

possesses. First of all, there must be a desire for values. These one holds to be true and will identify oneself with them. Secondly, there is conscious, and sometimes subconscious trust and dependence upon a power who is able to sustain such values. One attaches a feeling of security, as defined earlier in this chapter, to this power. Finally, there is a responsive interaction appropriate to secure the values by help from such power. The response on the part of the individual to these values is a desire to share with others those values which one understands as being significant. Thus there results cooperation with a trusted Creator of Values.⁴⁴

ii. Children's vs adult comprehension

The intellectual ability of the individual undergoes a gradual change from the beginning of life to the end. In the child, psychological studies have shown the relative difference in mental ability of children of varying ages, especially as compared to the adult level of comprehension. Much of what is called intelligence or intellectual ability eludes the search of biological and psychological science. Intelligence has implications for the religious growth, and the ability of the child to understand religious concepts.

A summary statement of intelligence is cited here as a desired goal which is hoped for as an individual child grows to adulthood.

It can thus be said that an individual is intelligent (at his age level) to the extent that he is able to think in the abstract,

44. Cf. P. E. Johnson, *op. cit.*, p. 30, for a statement of the essentials of religion. The last point adds the sharing aspect as an essential of religion.

to discern relationships within difficult and complex problems or activities, to maintain a steady direction toward a goal with reasonable speed, to invent new solutions when necessary, to keep his activities within the range of normal social values, and to resist the pressures of emotional bias.⁴⁵

It is necessary for the developing individual to master some difficult intellectual concepts. The present-day religious teacher assumes that religious ideas develop in the same way as any other type of concept. Until the individual is able to validate his affectively arrived at beliefs through rational, or consensual processes of thinking, he may not be expected to possess the same level of religious development as the adult who has the ability of greater intellectual comprehension. It might well be essential to explain the manner in which the child is able to master a general idea, or concept, be it religious or otherwise.

1. The child must use eyes, ears, or other sense channels in order to register a sense impression.
2. Sense impressions unify into a meaning and become a cue for action in relation to an object.
3. The sense impressions are separated from the meaning of a particular object, and finally the object is identified regardless of its color, size or placement.
4. At length a class of objects comes to have meaning for the individual and hence he can deal with concepts without extended illustrations.⁴⁶

It is apparent that one difficulty is outstanding in the development of religious concepts. It is not possible, often times, to supply the first steps in the way of definite sensations and percepts. The child's concepts of God, or Jesus, are almost certain to be

45. See L. P. Thorpe, op. cit., p. 318, and pp. 314-362 for studies on development of intelligence and comprehension in children.

46. See A. T. Jersild, op. cit., p. 277.

unsatisfactory to the adult, but this observation is true not only of the child's idea of God but of his idea of door, or dog or of any other word that represents a total concept. Much care and interest on the part of significant adults is needed to give religious terms meaning in the minds of children beyond the preschool age. In the preschool age group "abstract religious terms appear to be practically meaningless."⁴⁷ This difference in comprehensive ability between adults and children gives rise in part to the several foci of attention in the last part of this chapter which is now to follow. The focus is upon the active interpersonal relationships of young children wherein exist some of the important stimuli for religious growth.

b. Foundations in children's experiences

The essentials of religion, which were pointed out above, have their foundations in children's experiences. Experiences which create a personal trust in a Creator of Values, develop a sense of personal achievement and self-respect, and finally those which stimulate social consciousness and responsibility in which sharing is a vital part will be shown. The purpose of this portion of the present chapter is to show the implications of the various phenomena of interpersonal relationships in childhood for religious development. Psychological processes which have been described previously will be mentioned in support of these suggested implications.

47. See A. T. Jersild, Ibid., p. 278.

i. Personal trust in a Creator of Values

It was pointed out earlier that the individual person is constantly in an affiliative relationship with other persons from the time of conception throughout life. The view adopted here, suggests that religion is an interactive, responsive phenomena. The personal cooperation is with a personalization in the form of a trusted Creator of Values. It is acknowledged that beliefs do exist, and that it is necessary to recognize them in arriving at a psychological understanding of their developing in the growing child. No attempt is made to make value judgments concerning the credence of the Creator of Values but to acknowledge the role which this belief plays as it now exists. This trust in a Creator of Values is a part of high religion.

a'. Abiding sense of security in religion

Numerous references could be cited from Sacred literature in which great religious men and women express their faith. "Comfort ye, comfort ye my people, saith your God." (Isaiah 40: 1) "Surely goodness and mercy shall follow me all the days of my life." (Psalm 23: 6) "Lo, I am with you alway, even unto the end of the world." (Matthew 28: 20b) "The eternal God is thy refuge, and underneath are the everlasting arms." (Deuteronomy 33: 27) These words express a basic and abiding sense of security equal to the unexpected hazards which may befall the individual.

If these are a part of religion, if an abiding sense of security is one of the healthy, integrating factors of mature religious experience, which is desirable for growing persons, one might well inquire as to what

experiences in young children will be significant for this adult relationship to a Creator of Values? The answer may be found in part from the findings of religious educators in everyday experiences with children and the insights provided from a psychological understanding of the interpersonal experiences of childhood. In these matters, further research is needed, but the status of present investigations allows for several answers to this question.

b'. Feelings of security in childhood

It was shown earlier that the significant persons in the environment of the infant and the child are important agencies for the realization of satisfaction and security. These experiences may have originated between adults and the infant at first, but as the child grows old enough for nursery and kindergarten, then other children become significant persons in addition to adults. Sullivan has shown how important the feeling of security is for the mental health of the child.

As the little child lives with Christian persons his standards for Christian living are formed. Understanding and verbal interpretation of these standards will not come until much later. As the child learns what is acceptable conduct toward others, and develops a working degree of self-esteem, through experimentation in which disapproval-approval by the significant adults in the environment guide the growth of the self-dynamism, Christian self-control is learned. "This is the

foundation of true religious development in early childhood."⁴⁸ The Christian home in which consistent standards of living are established undergirds the little child's security. If the standards of the parents are based upon religion and if they have a real experience of religion, they can give to their children the best foundation of all for life. "Children need a religion, i.e., they have need for a feeling of belonging."⁴⁹

When the child grows old enough to enter the nursery class and the kindergarten, the emotional atmosphere of the home environment has already set an indelible mark on the growing person. Fortunately, emotional patterns in early childhood can be modified in desirable directions by guidance in everyday life. The teacher of a children's group has the opportunity to understand the whole setting of insecurity, lack of affection, feelings of inadequacy, excessive demands, severe punishment and other means of intimidation to which the child may have been exposed. Knowing this, the nursery and kindergarten can provide the competencies to cope with these life situations. "Emotional stability ... is one foundation stone for religious confidence - trust in God."⁵⁰

48. See M. E. Lloyd, Religious Nurture in Nursery Class and Home, (Philadelphia: Board of Christian Education of the Presbyterian Church in the U.S.A., 1942), p. 142, 143 for further discussion of the relationship of security in childhood to later religion.

49. See E. Dukes and M. Hay, Children of Today and Tomorrow, (New York: The Macmillan Company, 1949), pp. 6, 48 for illustrations of the value of security in childhood for religious growth.

50. See Ruth Strang, A Study of Young Children, (New York: Abingdon-Cokesbury Press, 1944), pp. 56, 57 concerning the significance of emotional stability to developing a personal trust in a Creator of Values.

Religious values which one may desire to bring into being will not be found in any case unless the children actually first have the background experiences. Each child's parents and the other adults with whom he is associated interpret to him both the idea of God and the idea of brotherhood. It follows that he can understand the love of God only as he experiences the love of his parents and teachers for him. Little children very early develop feelings of satisfaction and security in the love and care provided by adults in their homes. They may be led to feel wonder and mystery because of their contacts with nature and as a result of other experiences that they cannot fully understand.

In the early relationships of children can be found the foundations on which are built the personal trust in a Creator of Values. This is made easier when a child belongs to a family where God is very real and important to the adults. As he sees them pray, hears conversation in which there is reverent reference to God, and notices that God's help is sought in solving problems, his feeling of security may grow, and his love for parents enlarge to include love for a trusted Creator of Values, on whom his parents, or other persons significant to him, depend. Where this security of fellowship and trust is denied children through their parents, it needs to be provided in the best possible substitute, possibly foster parents and teachers. These foundations in early childhood are laid through the regular, orderly sequence of growth that has been noted previously as characteristic of development and growth in children. The presence of security

in infancy and childhood is one of the foundations for the adult experiences of trust which are a part of high religion.

ii. A sense of personal achievement

a'. The companions of high religion

"Competency, power and courage are the companions of high religion."⁵¹ These are cited by one who has worked with children for many years. All of these are bound up in the need for a sense of personal achievement in adults. It is a part of the religious experience of many individuals. "Be strong, and let thy heart take courage," (Psalm 27: 14) the Psalmist writes. Or, hear the words of Isaiah, "Fear thou, not, for I am with thee; - I will strengthen thee; yea, I will uphold thee with the right hand of righteousness." (Isaiah 41: 10) Faith and courage have been linked together as important characteristics which one who is religious must possess. Isaiah also shows how the one who cooperates with a Trusted Creator of Values is a man of power. "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." (Isaiah 40: 31) These exist as companions of high religion and their merits or limits are not the subject of this study.

As one achieves objectives in the name of religion it is important that there be integration of successes, and that there is a controlling of desires. A mature person is alert to the dangers that

51. See E. M. Manwell and S. L. Fahs, Consider The Children How They Grow, (Boston: The Beacon Press, 1948), p. 7.

go with a sense of power and is also aware of the value of control. "Control of lower desires for the sake of higher ones is a religious art. If one is sincerely religious, he lives for a purpose, and by that purpose he controls his unruly impulses."⁵²

b'. Achievement founded in children's experiences

A sense of personal achievement has been pointed out as one of the components of adult religious experience. It is significant that in order to understand the basic beginnings of such achievement, one must note its counterpart in the interpersonal experiences of children which have implications for religion.

l'. Expansion of the self-dynamism through achievement

It was shown in the earlier part of this chapter how the self-systems, or the self-dynamism develops. In that development, the constant approval or disapproval of other people in the environment of the child influenced his concept of himself. Also it was seen that the self became the custodian of awareness, and when anxiety developed, that anxiety functioned to discipline attention, gradually restricting personal awareness. When the child was able to succeed in realizing power through achievement of goals attempted, he was stimulated through that sense of achievement to new goals. This feeling of competency in childhood provides the experiences out of which competency in religious living and self-control may have meaning in more mature religious living.

52. See P. E. Johnson, op. cit., pp. 81, 82.

2'. Experimentation successes

Experimentation is a constant part of the growing process. This was also shown in the early part of this chapter. In the early years, it is important that children learn to do things for themselves. Failure to realize success in an experiment must be met with understanding help so that the young child will grow in his ability to live constructively. "If children are to grow to be wholesome Christians, they must know the joy of succeeding and of being commended for their successes."⁵³

Young children can grow to be thoughtful, self-reliant, self-controlled individuals as they have experimentation successes. It is through the psychological processes of identification, projection and introjection, which have been discussed earlier that these examples by the significant adults have influence upon the child. All these processes go into the acculturation which is constantly in progress.

3' Self-identification and respect

If the child has little or no opportunity for identification with people whose personal attitude is one of self-respect and a wholesome attitude toward personal achievement, there is a smaller possibility of growth of courage, and power in ways which will lead to cooperation with a trusted Creator of Values. The negative is also true. "If the self-dynamism is made up of experience which is chiefly derogatory, then

53. See E. B. McCallum, Learning in The Nursery Class, (St. Louis: The Bethany Press, 1944), p. 13.

the self-dynamism will itself be chiefly derogatory."⁵⁴ These self-depreciatory trends are not openly expressed, but through observable symbolic activities.

These have been shown to originate through experiences associated with the very beginning of life, and are significant for a sense of personal achievement that is a part of mature religion. For children the primary need is a widening appreciation of life at its best. "Wherever and whenever a parent, teacher, play leader, friend or anyone else helps a child to feel his worth as a growing person, and causes him to want to realize his best, the spiritual life has been awakened and the ends of religious education are being achieved."⁵⁵ Formal religious training, unless it be woven through and through with wholesome childhood experiences, with success, social recognition and more effort toward further achievement, does not build these attitudes into a personality.

The child's religious development follows the same laws of development as does his physical and nutritional growth. These laws of growth have been stated earlier in this chapter. But it follows these laws of growth that a child who "does wrong" may never have had definite and clear encouragement in his early years when he was fumbling toward desirable behavior. Young children tend to repeat those experiences which in the past have brought them satisfaction and the feeling of security. It is necessary for adult leaders to discover the needs

54. See H. S. Sullivan, op. cit., p. 10f.

55. See R. Strang, op. cit., p. 86.

of any given child when they begin their first nursery or kindergarten group activities. The feeling that comes from personal achievement may be almost absent in young children. Some of this absence of self-confidence is "... due to a natural sensitivity and ... some is due to over-protective or over-competitive early home situations."⁵⁶

A sense of unworthiness is confused in the minds of many with humility and thus accepted as a religious attribute. This does injustice to the goal of religious living in accepting this association in childhood. Religious growth implies that a person glimpses his own touch of greatness and possesses a sense of controlled power and courage, providing adequate self-respect for competency to achieve certain desirable goals.

iii. Social consciousness and responsibility

a'. Sharing as a part of religion

Religion includes social cooperation. Desiring values and believing in a higher power able to help, the religious person seeks to cooperate in realizing them for all people. "God is understood to need man, even as man needs God."⁵⁷ The significant factor in religion for this discussion is that it includes sharing values with others. "Religion is co-operation with God, and co-operation with others for the sake of God. To co-operate for the good of all is to be religious in the most practical way."⁵⁸

56. See E. M. Manwell and S. L. Fahs, op. cit., p. 21.

57. See P. E. Johnson, op. cit., p. 31.

58. See Ibid., p. 70.

Growth in social consciousness and responsibility has always been a constant goal in religion. It is interesting to note two illustrations of the fatherhood of God and the brotherhood of man as logical companions of high religion. "First be reconciled to thy brother, and then come and offer thy gift." (Matthew 5: 24) Also, "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (I John 4: 20)

One may suggest many aspects of religion which are a part of religious devotion, involving interpersonal relationships and the sharing that comes with social consciousness. Redemption, involving forgiveness by God as a Father, the Sacrament of the Lord's Supper and worship are all components of the adult religious devotional life. Reuel Howe has suggested the relationship between these experiences of adult religion and their counterpart in preparation in childhood. When feeding time is made a happy, fulfilling and otherwise meaningful time, food will always suggest fellowship. This is at the heart of the sacrament of the Last Supper, but the breaking of the bread and partaking of the cup acquires its meaning from the character of Christ's relationship with his disciples before and after supper. In a similar way the question is raised as to whether or not family meals might well be little sacraments and preparation for participation in the Lord's Supper.⁵⁹

59. See Reuel Howe, "The Need for a Ministry to the Pre-school Child," in Religious Education, Volume 45, No. 3, May-June, 1950.

The Divine Love which was manifest in the Last Supper and on the cross is also suggested by the above writer as demonstrable of the love which a parent must have for the child. It is true that the child needs love most when unloveable. To the extent that we are given the power to love the unloveable, "we will be providing our preschool child with an experience, the meaning of which he may be able later to associate with God who commended his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5: 8)⁶⁰ Here, in another sense, the family is the church in which the dynamic of God's redemption takes place. It is not too much to expect that the child's "idea of forgiveness will be influenced by his own experience of being forgiven."⁶¹ Consequently the idea of forgiveness may be a difficult one for him to grasp if in his own relations with his elders he finds it impossible to confide or confess his troubles and must bottle up his feelings of guilt and fears of retribution.

Worship is reverence for the Author of Values in its simplest form. One writer has said, "Worship is the response of man to the invitation of God and the response of God to the petition of man."⁶² This ability to worship is closely related to the individual's adjustment to and cooperation with authority. This relationship has its genesis in the very first conflicts with the significant adults in the child's environment. The self develops in relationship to people who represent

60. See R. L. Howe, Ibid., p. 150.

61. See A. T. Jersild, op. cit., pp. 459-461 concerning factors which influence the meaning of religious terms.

62. P. E. Johnson, op. cit., p. 158.

authority to the child. Feelings of hate, fear and guilt may be aroused as the child grows through the latter preschool years. If these conflicts are sufficiently enduring, they may become the person's more characteristic feeling tone. These early experiences of conflict between parent and child carry with them issues of spiritual life and death for the child in later life. "The purpose of the relationship here is to live with the child that through his experiences with our authority he will be helped to worship and therefore truly to love God, the Ultimate Authority, whom otherwise the child might, and very easily only resent."⁶³

Further study of the relationship of children's experiences to such mature religious phenomena as forgiveness, the Sacrament of the Lord's Supper and worship are necessary, but precise and adequate tools for measuring these relationships in childhood with adult religion still remain to be developed. These speculations are raised here because of the logical implications which exist relative to a psychological understanding of interpersonal relationships.

b'. Sharing as a growing experience in childhood

1'. Cooperation with significant adults

In the discussion concerning the development of the self-dynamism and the psychological processes at work in the growing child, the role of the significant adult was interpreted. The implications of this relationship leading to the potentiality of sharing in adult

63. See R. L. Howe, op. cit., p. 150.

religion is noted here. It was shown that if a baby learns to feel that his family is friendly toward him, he will then be able to develop an "out-going" and trustful response that will help him adjust to other persons. "If an infant has the sort of experiences that lead him to feel that persons are hostile it will be difficult later on to teach him that God is his loving Father, and that all men are his brothers."⁶⁴ A little child identifies himself closely with the members of his family, provided he feels secure with them.

The parental role plays a substantial part as an elemental and a concrete experience in preparation for the larger relationship with the Creator of Values. Long before formal instruction is set up, the child is learning by suggestion, imitation, and adjustment to others, particularly the adults. "His conception of the attributes of a fatherly God will be influenced, perhaps imperceptibly, by his experience of the attributes of his own father or of others in a paternal role."⁶⁵ In this way, cooperation with other adults is being prepared through parent-child relationships and others significant to the child.

2'. Cooperation through inter-child relationships

When the child comes into the group relationship with his peers, sometimes at two, three or four years of age for the first time, new experiences become meaningful to the child. These first contacts

64. See F. C. McLester, A Growing Person, (New York: Abingdon-Cokesbury Press, 1942), p. 69, for further development of this significant relationship.

65. See A. T. Jersild, op. cit., p. 459 concerning this significance for religion in parent-child relationships.

have been the subject of much discussion by child psychologists, religionists, educators and therapists. The dynamic relationship of children in group play contains several important components which have implications for mature social consciousness and responsibility which are a desirable part of religion.

The little child's world often times includes other people near his age from near the very beginning of life. It is natural, as the development of the self has shown, for a small child's interests to center very largely in himself, and only gradually does he become aware of the needs and rights of others. At the nursery age level of possibly three years, it is important to guard against expecting too much in the way of unselfish conduct. "We will want to provide experiences and guidance that make possible wholesome growth in being willing to share toys and attention, to take turns, to play happily with others, and to refrain from hurting other persons and animals."⁶⁶ If a child finds pleasure in cooperating with others and in being responsible for some task he is laying the foundation for desirable attitudes throughout life. Doll play is one type of experience in which the child usually relives home experiences. In association with his peers, such play gradually leads the child to sharing of blankets, doll beds and other housekeeping toys. In this way "A regard for the rights of others is fostered. This is fundamental in the development of a Christian regard for personality."⁶⁷

66. See Eva B. McCallum, op. cit., p. 14 concerning the importance of these relationships with other children.

67. See M. E. Lloyd, op. cit., p. 167.

The child learns social control through his own experiences in play in which his toys are his library and his playroom his social laboratory. This concept, based upon the psychological understanding of the growth of children, has brought about the great differential contrasting progressive from more conservative nursery and kindergarten teaching. This enables teachers and parents to look upon signs of immature social behavior as part of the picture of growing up, rather than as evidences of original sin. It is indicative that it is a sign of health in experimentation of children to try a new task, and in failing, try again. This differential is recognized here, but the approach based upon a psychological understanding of the growth of children seems more feasible and logical in the light of the investigation in this chapter.

It follows then that opportunities for the sharing of experiences and privileges among other children are closely related to the adult religious experiences of social consciousness and responsibility. The laws and the patterns of this growth have been clarified earlier in this chapter. They likewise are true of the religious growth of the child. In the discovery of other persons the infant comes to know himself as a person. Social consciousness is really a prerequisite to religious awareness. The child needs opportunities to share his food with others, to withhold his own hand while someone else takes the biggest cookie. He needs a chance both to lead and to follow. More than that, if at an early age he finds real pleasure in deferring some immediate personal aim for the good of the larger group, he is traveling in the direction of wider social interests and planning. Mental

health predicates social adjustment, the ability to give and to take, to integrate one's life around the large objectives and socially useful causes.

The lessons learned in the give and take of inter-child relationships "are essential to religious as well as social success. For religion is a social experience of sharing the best values of life."⁶⁸ It is in the carefully supervised atmosphere of the nursery and kindergarten environment that the child not only receives love from the significant adults and other children, but learns to share that same love toward others. It is a slow gradual process, requiring time of growth before differentiation of the love object is observable. But egocentric activities become more socio-centric through interpersonal relationships with other children. He learns cooperation, as readiness for this conduct is present, as the child becomes sensitive to the expectations of persons in his environment and when recognition and approval are forthcoming.

The significant implications of the interpersonal experiences of children for religious growth and adult religion have been brought together in this chapter. A psychological analysis of these relationships opens the door to an understanding of ways in which the pastor of a community parish may best minister to the young child through the resources which are available to him. Attention will be directed in the next chapter to pastoral ministry to pre-nursery children. In addition to relating the significant findings of a series of case studies of a

68. See P. E. Johnson, op. cit., p. 71.

carefully selected group of pastors, the role of the minister with this age group, either directly or indirectly, will be defined on the basis of the investigation of the psychological findings concerning the interpersonal relationships of young children.

CHAPTER FOUR

THE ROLE OF THE PASTOR WITH PRE-NURSERY CHILDREN

1. The Method of Surveying Contemporary Practices

One of the major tasks of this investigation involves determining what relationship exists at the present time between the pastor and preschool children in a given parish. This general age range and the objectives of the investigation are broken down further into the categories indicated by this and the two succeeding chapters.

In undertaking a survey of this particular description, several difficulties were encountered. The original plan called for the formulation of a mail questionnaire. It was intended that this should be pretested and then used with a random selection of ministers within a given geographical area, of a particular denominational affiliation. However, after several specimen questionnaires had been drawn up, it was thought best to select more accurate and reliable means of obtaining data because of the nature of this particular subject.

The result of searching for other instruments for this survey was a decision to use the personal interview. In this way more reliable information could be obtained concerning the work of the individual pastors in the local parish setting. Brief case studies of each parish selected for study could thus be obtained and compared in the light of psychological insights into the needs of young children.

a. Purpose of the interview study

There has been no previous systematic gathering of data from the parish setting which would indicate the nature of contemporary ministry by the various pastors to this age group. It has been shown in the previous chapter that the preschool age group is coming into increasingly important focus as psychologists, psychiatrists, pediatricians and other community leaders look toward new ways of maintaining mental health among society. If the pastor of a congregation wants to discover ways and means of assisting in the whole development of young children, he must first learn to know their religious needs and their patterns of growth. Also, before suggestions may be made to improve such pastoral work with young children, the present attitude and ministry by workers on the field must be determined. For these reasons, and others which will become manifest as the survey results are brought into this treatise on the role of the pastor with preschool children, an interview study was undertaken.

b. Advantages and limitations of the structured interview

A method of survey was required which would give as accurate and unbiased results as is possible. The mail questionnaire was abandoned after working on it for about six weeks. For this study a structured interview was developed. In this way the interviewer had before him a pre-arranged set of questions for which he sought to obtain answers in conference with each pastor. These answers were then codified, using the

system recommended by experts on public opinion research.¹ The structured interview had a number of advantages.

- i. It enabled direct observation of conditions reported.
- ii. The feelings of the pastor about various aspects of his ministry to this age group could be more accurately determined.
- iii. The same questions could be presented to all people who were interviewed.
- iv. One person did all the interviewing so that questions were more likely to be asked in the same way each time.
- v. By using a non-directive beginning to the interview, the pastor was not thrown on the defensive concerning his own ministry.
- vi. More reliable responses could be obtained from the pastors regardless of negative or positive attitudes to the importance of this particular phase of the parish work, because of the rapport which was developed in the "warming-up" period of the interview.
- vii. Responses were more readily obtained by interview than if the pastor had been asked to write out his answers to such an inquiry.

There are some limitations to the method of gathering data which has been employed here. They have not been overlooked, but are presented here to indicate that the writer was aware of these and would seek to correct them so far as possible.

1. See D. Krech and R. S. Crutchfield, Theory and Problems of Social Psychology, (New York: McGraw-Hill Book Company, Inc., 1948), pp. 273-315, and p. 301 for the specific system of codifying and transferring of material onto the Hollerith card for tabulation; which appears in facsimile in the appendix of this dissertation.

i. Personal biases of the interviewer will in some situations influence results of the interview even though a structured group of questions guide his conversation.

ii. Limitations of a manageable project prohibited the writer from obtaining a sufficient number of individual cases to enable generalization concerning all pastors in their contemporary ministry to young children.

iii. Control groups as used in certain types of psychological experiments cannot be used nor set up effectively for this particular subject of investigation because of the complex social pattern in which the pastor of a community serves.

iv. There is always a recognizable degree of error possible in recording an oral interview from memory; but this was aided by the making of significant notes during the conversation.

c. Formulation of the structured interview

After considerable time was spent in preparing a tentative list of significant questions related to this particular study, interviews with outstanding leaders in children's work,² workers doing community survey work among churches of Massachusetts,³ and those prominent in the whole field of religion and health,⁴ were sought for the purpose

2. Children's workers included: Mrs. Sophia Fahs, Unitarian Association; Miss Mildred Widber and Miss Ruth E. Curry, Congregational Christian Education Division; Miss Ruth B. Perry, Director of Children's Work, Riverside Church, New York.

3. William F. Villaume and Glenn Trimble, of the Department of Research and Planning of the Massachusetts Council of Churches.

4. Workers in the field of religion and health consulted included: Seward Hiltner, Rollin Fairbanks, James Burns, Paul E. Johnson.

of critical evaluation of the proposed groups of questions. Following these interviews and continued study of the needs of young children as they relate to the ministry of the church at large, major revision of the content of the structured interview was made. The personal interview was repeatedly recommended as one of the most accessible means of obtaining a picture of present pastoral work with young children.

Following the many constructive, critical suggestions made by the various national leaders and faculty advisors consulted, a number of items were listed which seemed important in evaluating the present pastoral ministry to young children. These questions were then grouped under seven main categories. They included: 1) Ministry at the time of birth, 2) Infant baptism, 3) Sunday group activities for preschool children, 4) Weekday group activities for preschool children, 5) Teachers with preschool groups, 6) Pastoral concepts, 7) Pastoral practices.⁵ As the actual work of interviewing progressed, even after pretesting the interview with several students who were serving parishes, some of the questions proved to be ambiguous and were of little value. Others developed into more logical arrangement than the original order. Some new items had to be added which were not anticipated.

d. Selection of parish ministers to be visited

Because of limitations of a manageable project, the universe of the study, i.e., the geographical frame of reference, had to be restricted necessarily. The universe selected included all the towns and

5. See Appendix A, for complete list of questions which were used by the writer as the guide for each interview.

cities in what the United States Census Bureau defines as Greater Boston for the 1950 Census.⁶ Within this universe, one finds many different sociological constellations. There are industrial, highly residential, rural, densely populated city and numerous other areas which could be defined further. After consideration of the various possible means of selecting the ministers to be interviewed, a workable plan was adopted and carried out.

Any selection procedure, intended to study the complex unit of society known as a church, would have within it characteristics which would not satisfy all the criteria usually applicable in public opinion research.⁷ One possibility of obtaining a representative group of ministers for interview and study would have been to select three of the best and three of those who are doing the poorest work with preschool children in their parish ministry and compare the results. This was not practicable because of the lack of any independent scale or source on the basis of which such judgment could be made. In the particular universe under study, the sociological pattern is so complex that selection of urban, industrial, rural or other stratifications did not seem plausible because the constituency of a given church was made up of people from several different types of communities.

6. See pamphlet, "Census of Manufacturers: 1947", (Boston: Department of Commerce and Bureau of Census, July 1, 1949), Series: MG100-3, (Preliminary Report)

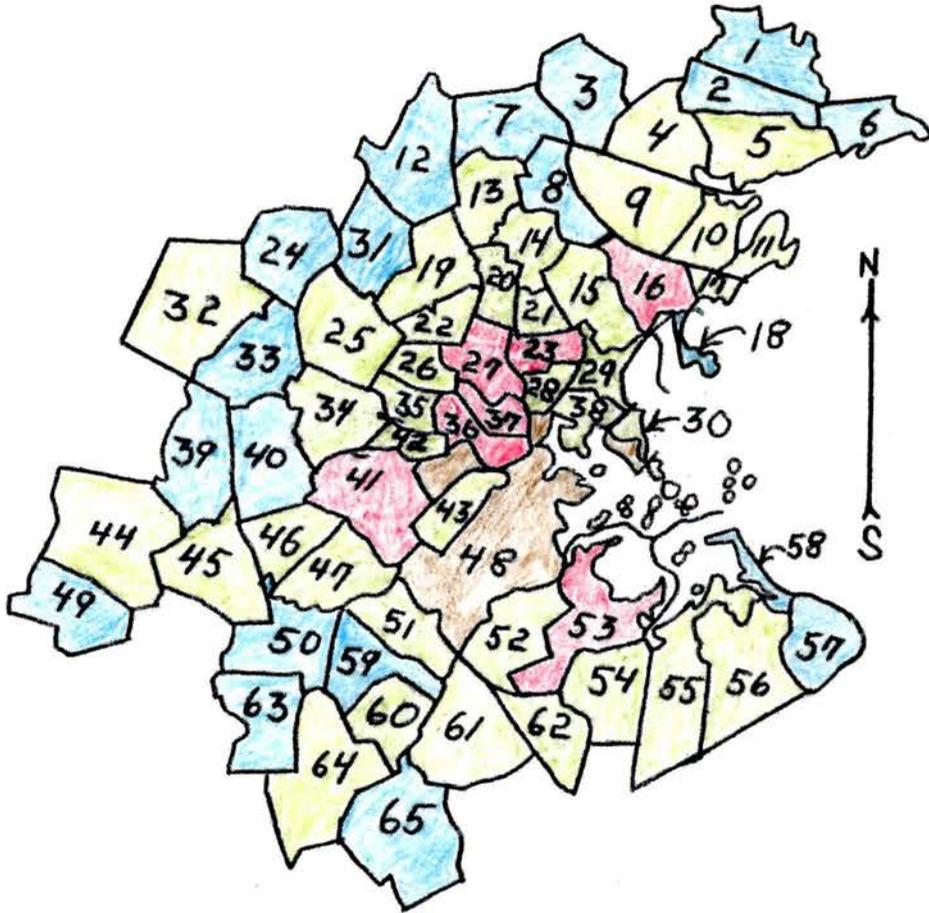
7. See T. M. Newcomb and E. L. Hartley, editors, Readings in Social Psychology, (New York: Henry Holt and Company, 1947), pp. 581-605 for such criteria.

In order to arrive at a selection of churches for case study that would not be on a basis subject to influence by the bias of the writer, the plan was adopted to select the averaged size parish within certain classifications of communities which were homogenous only in density of population. For this purpose the 1940 census figures for these sixty-five cities and towns in Greater Boston were obtained.⁸ Then the following classification of communities was decided upon for purposes of this study: Group A - under 5000 population; Group B - 5000 to 57,500; Group C - 57,500 to 111,000; and Group D - over 111,000, which was Boston proper.⁹

Having thus selected the universe and its sub-divisions, the next procedure necessitated selection of the denominations and the individual churches within each denomination. The five largest Protestant denominations of Eastern Massachusetts were selected. They include: Baptist, Congregational Christian, Episcopal, Methodist and Unitarian. It was decided to select one church of each denomination within each of Groups A, B, C and D communities. The most recent membership record given in each respective denominational year book was recorded for all the churches of one denomination in a group of communities of a certain density of population. Then the averaged size church for Group A was determined; e.g., among the Episcopal churches in Group A, the average size church would have 227 members. The Episcopal Church of Hamilton

8. See J. E. Eastman, Editor, The World Almanac, 1949, (New York: New York World-Telegram, 1949), p. 171 for census.

9. See Figure 1, pp. 157, 158 for map of universe and density of population in graphic form, super-imposed on an outline of Greater Boston.



GREATER BOSTON

(Map outline)

-  Group A, under 5000 population
-  Group B, 5000 to 57,500 population
-  Group C, 57,500 to 111,000 population
-  Group D, over 111,000 (770,816) population

Figure 1

has exactly 227 confirmed members, so it was selected for study. In this way all the selections were made for the five Protestant denominations named above. A complete listing of all churches visited and the group represented may be found in the appendix¹⁰ where the name of the pastor of each church will appear. Four Roman Catholic priests and four Jewish Rabbis were also interviewed, but they were not selected by this mathematical method. They were selected by recommendation of one man from each faith, mostly for the purposes of gaining some insight into the approach of these spiritual leaders with preschool children. Their selection is fully described in the appendices with the case studies.

e. Approach to the interview

When the various pastors to be visited had been selected, their location was plotted on a large map as a working arrangement. A telephone call was made to arrange a time for the interview. All the interviews, with one exception, were conducted at the residence of the minister. The one exception came about as the pastor volunteered a meeting at a convenient place in Boston to save distance.

The interviewer introduced himself as a graduate student at Boston University. The subject of study was described as making an attempt to understand the pastoral ministry to young children in the local parishes at the present time. Then the pastor was asked, after defining the age group under consideration, if he would care to in-

10. See Appendix B for the location of these churches and the names of the pastors interviewed.

interpret to the interviewer, in what way he felt that he was able to minister to this particular age group in his parish. In each situation, the interviewer carried a notebook with a list of the questions which composed the basic structure of the interview. On the blank pages of the notebook, permission was asked of the minister, and notes were taken regarding significant responses in the interview. They were taken in such a way so as to cause as little distraction as possible from the rapport of the interview.

The interviews varied in length from twenty minutes to one hour and thirty minutes. After the interview, the writer would leave the residence, drive to a convenient place and type a complete accounting of the interview, using the basic questions as a guide for recording each pastor's work with preschool children.¹¹

After the individual case studies had been written up completely, the material was then tabulated on a facsimile of the Hollerith card, previously referred to, which was made possible by codifying all the interview material. Some of the parishes had unique practices which will be included in this and the next two chapters as the role of the minister with preschool children is defined. From a tabulation of the coded materials,¹² the significant tables were constructed which will appear

11. The writer has had two years of experience in recording similar interviews from memory in the course of clinical pastoral training at Boston University, Andover Newton Theological School and Bonebrake Theological Seminary.

12. For the complete raw material resulting from these case studies see the Appendices for the following: Appendix E - Protestant interviews; Appendix F - Roman Catholic interviews; Appendix G - Jewish interviews. In Appendix H will appear in the first part, the complete code and question list used, and in the second part the twenty-eight interviews in code system.

in these chapters. Generalizations and comparisons of some essential variables will be summarized in the last chapter of this investigation.

2. Ministry at the Time of Birth

Although the pastoral work of a minister, priest or rabbi is not divided into different age groups in actual practice, the divisions of interest and aims of the pastoral functions are divided here by definition in order to facilitate comparison and evaluation. In this chapter the first two major divisions of the questions used in the structured interview¹³ will be selected as a guide for comparative analysis and evaluation of the role of the pastor with preschool children. These include specific attempts to minister either directly or indirectly to the child through his parents during the beginning of infancy. Various interpretations given to the service of infant baptism, or an equivalent service symbolic of the covenant relationship between the parents and God, will be compared and evaluated as a part of the pastor's ministry to young children. From these practices, specific suggestions will be made to define the pastoral opportunities, consistent with a psychological understanding of the needs of young children outlined in the previous chapter.

The beginning of life is surrounded with much ceremony in the lives of human beings. To the young couple who have ventured on the purposeful building of a home, the expectancy and arrival of their first child produces a definite awareness of their part in the on-going

13. See Appendix A for complete list of questions used in these structured interviews.

creative processes of the universe. It is the age-long record that man seeks recognition and blessing by some power greater than himself upon the new life which has been born through the reproductive processes of human life. This ceremony at birth has taken varied forms. Many pastoral efforts are designed to meet the need within mankind for approval by the gods upon that in which man has had a part in creating. The ways in which the pastor attempts to help his parishioners meet the beginning of a new life comes under immediate observation. The contribution of such a ministry to the welfare of the child will also be pointed out on the basis of the previous chapter.

a. Prenatal guidance

i. Classes for mothers in their first pregnancy

The question was asked during each interview with the parish pastor whether or not there were any classes provided by the church which were intended to aid and educate young mothers in their first pregnancy concerning matters of personal hygiene, care of the new infant and the growth and development of young children. None of the pastors had arranged for such classes under capable instructors, in their parishes.

It may be asserted that the church should not be taking part in this type of program. However, in areas where there is no other opportunity for young mothers to learn accurate and modern care of infants, it is a service that the church should engineer. If other community agencies would provide such instruction to those who desire it,

then the church should not be competing in the program but rather lending whatever assistance it is able to give. The pastor would contribute to the welfare of young children by seeing that such classes are provided under the leadership of qualified instructors. It was shown earlier that adequate nursing care in the prenatal and postnatal period has its counterpart in terms of a desirable contribution to the health of the child. If knowledge of the needs of infants is not had or acquired by young mothers, the infant may be subjected to experiences which have lasting destructive influences on the development of the self-dynamism. Such experiences have been shown to be significant for the religious growth of the individual. Through this indirect channel the minister is in a position to help create the best known atmosphere into which children will begin their lives.

ii. Direct pastoral care

Three of the pastors indicated an attempt to render a "prenatal ministry" in their parishes. Among the Baptist churches, Pastor B said that quite often he would counsel with expectant mothers, according to their particular needs. He said there were no classes in a formal way concerning these matters, but he was often consulted before child-birth concerning difficulties that may have arisen in home relationships, fears of child-birth and problems expected in caring for the young child.

Pastor D of the Congregation Christian churches begins his ministry with preschool age children by prenatal care. He makes special effort to encourage Protestant parents to have children and dedicate

these children to God. In addition to this, he always makes an attempt to call in the home during the time of pregnancy, especially during the last several months. By doing this, the call at the time of child-birth in the hospital follows very naturally and becomes more meaningful to the mother.

One other pastor indicated a regular effort to minister to the parents during pregnancy. Pastor C of the Unitarian parishes felt a responsibility for a prenatal ministry. Upon the absence of the mother from church organizational activities for any length of time the pastor usually seeks the cause. When pregnancy is discovered to be the cause of the absence, he usually makes several calls in the home. The important reason for these calls was that the young mother in her first pregnancy is usually embarrassed and the pastor can do much to carry the friendly fellowship of the church to her while she does not want to attend the services and organizations of the church.

iii. Opportunities for prenatal ministry

Several significant suggestions stem from these illustrative accounts of prenatal ministry by the spiritual leaders from a psychological understanding of the influence of prenatal conditions in the home.

- 1) The pastor needs to be alert to the personal religious needs of individual mothers during pregnancy so that they may counsel with them as the occasion may suggest.
- 2) The young pastor ought to encourage young couples to have children and dedicate these children to a Creator and Sustainer of Values.
- 3) Calls should be made in the home during the latter months of pregnancy, if possible, because the expectant mother

is usually isolated from any direct contact with church activities during this time. 4) The pastor will be able to make a more meaningful call after child-birth if he has called in the home several times during pregnancy.

These suggestions may seem too enthusiastic and academic for the practical purpose of ministering to young children. It may be charged that this is only an attempt to propagate the pastor's church and point of view upon the child. The truth remains that unless the pastor has cemented the friendly relationship of the parents with the church before child-birth, the child has little likelihood of being reared in the Christian nurture which is the hope of the pastoral ministry to young children. The child does not select the home into which he will be born and it is just as true that he does not select the religion of his parents which will surround much of his early life. The pastor is able to minister in this indirect way through the parents during this period of expectancy as well as the period immediately following birth which will be presented next.

b. Pastoral procedures following child-birth

Many circumstances will determine whether or not the local pastor will visit the mother after the child is born. If he is informed of births, he has an opportunity to visit the mother while she is still in the hospital. If not, such a visit is not likely to take place. The methods by which contemporary pastors learn of births in the parish vary considerably. They include: "gossip", the wife's close association

with other women in the parish, the newspaper birth column, some parents will call the pastor, carefully checking the maternity list at the local hospital for names of parishioners, direct observation which leads to expected time of delivery and making systematic home calls where the pastor acquires knowledge of these developments.

The following table is self-explanatory concerning those pastors interviewed in this study.¹³

i. Is the pastor informed of births in his parish?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Usually	3	3	3	4	4	4	4	25
Irregularly	1	1	1	-	-	-	-	3

All of the pastors expressed the opinion that they were informed eventually of births among their respective congregations, but three of those noted above were irregularly informed. The fact that a pastor has some system set up whereby he is usually informed of such events is prerequisite to the next item which is significant for purposes of this investigation.

13. The abbreviation code which will be used in all summarizing tables will be: Ba - Baptist; Co - Congregational Christian; Ep - Episcopal; Me - Methodist; Un - Unitarian; RC - Roman Catholic; Je - Jewish.

ii. Is a hospital call made at this time by the pastor
or one of his assistants?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Usually	4	4	3	4	4	-	1	20
Seldom	-	-	1	-	-	4	3	8

All of the Protestant pastors except Episcopal Pastor B called upon the mother in the hospital after child-birth. This one pastor felt that there was nothing to be accomplished on such a visit. The Roman Catholic priests did not call upon their parishioners in the hospital except in unusual cases of special request. However, priests are assigned to visit all Roman Catholic patients in the various hospitals in the diocese, regardless of the local parish from which the patient originates. In this way a visit is made in the name of the church at large but not from the local parish priest. Three of the Jewish rabbis likewise did not visit mothers in the hospital after child-birth unless there was a special need involved. The size of the parish sometimes prohibits such calls because of the limited time available for all the duties of the staff members of the parish. In every case the type of visit at a hospital varied. A friendly call of a congratulatory nature, sometimes with or without prayer was usually the procedure.

iii. Is any literature other than the church calendar left with the mother when a hospital call is made by the pastor?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	1	1	1	1	-	-	-	4
No	3	3	3	3	4	4	4	24

There is little or no literature available which is written in such a way that a pastor could leave it with a young mother on a call at the hospital. Only four pastors attempted to meet this need. Each one had a different purpose and the content of the literature varied. Baptist Pastor C always gave the mother a pamphlet entitled, "Parents Open Those Doors". This particular pamphlet is designed for use in a personal evangelism campaign. It is neither a congratulatory note, nor an effort to focus the attention of the mother toward the new life according to the needs of the infant in the early months of growth. Pastor C of the Congregational Christian churches used two pamphlets which are not directly concerned with young children, nor is the young child mentioned at all. They are intended for reading by patients who are convalescing from a general illness.¹⁴

Episcopal Pastor C made a practice of giving a very meaningful pamphlet¹⁵ to mothers whenever he made his first call after child-birth. A very attractively printed expansion booklet, "The Guild of the Christ

14. See Appendix E, page 338, Congregational Christian case studies, Group C, for titles of these two pamphlets.

15. See Appendix E, page 356, Episcopal studies, Group C for complete title of this pamphlet.

Child", is given to the mother. A brief one-page message is addressed to the infant and a similar message is addressed to the mother. The message attempts to define the importance of the child in the sight of God and points out the opportunities and challenges which come to the mother in guiding the growth of this new life. It is the beginning of the "Font Roll" program for this parish which will be described later. This appears to be a very valuable, tangible token which the pastor leaves with the mother, attempting to stimulate early concern and planning for the religious education of the child.

The fourth pastor who gives a note to the mother on a maternity call in the hospital was Pastor C of the Methodist church. He leaves a card, the size of a calling card upon which is inscribed a few short appropriate sentences congratulating the newcomer and indirectly recording a prayer of petition for strength to help the mother care for the young child.¹⁶

The last items of literature were pastoral tools to assist in a meaningful ministry through the printed word. The first two have doubtful value in ministry to the young child through pastoral care of the mother. Carefully prepared, brief, and adroitly used literature can be effective in furthering the pastoral ministry at the time of birth of a child to a family in the parish. Any literature which will educate the parents concerning the needs of the child, stimulate the consciousness of the parents to religious values or cement the bonds of

16. See Appendix E, page 373, Methodist Churches, Group C, for complete text of the calling card used here.

fellowship between the parents and the church will contribute to a pastoral ministry to young children on the basis of the findings of the previous chapter.

- iv. Is there a special service used with mothers after child-birth, such as the "Churching of Women"?¹⁷

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	-	-	-	-	-	-	-	-
No	4	4	4	4	4	1	4	25
Occasionally	-	-	-	-	-	3	-	3

Only the Roman Catholic and Episcopal churches have a liturgy which is intended for this purpose. It is interesting to note that none of the Episcopal pastors have used the service in their present parishes. They said that the service suggests a "taint" connected with child-birth which is contrary to their personal convictions. Consequently it was not encouraged. One Roman Catholic priest said that it was never used since he has been the pastor of his parish. Others suggested that it was used occasionally, some estimating its use with about thirty to forty percent of the mothers. Because it is not a required service of the church, it is often times not requested by individual parents. No service in any of the other parishes would compare to this particular service. It seems to be a service that thrived when the doctrine of Original Sin, which

17. See The Book of Common Prayer, (New York: Harper and Brothers, 1944), pp. 305-307 for service entitled, "The Thanksgiving of Women after Child-birth", commonly called the "Churching of Women".

could be removed by infant baptism, was emphasized, but now the incidence of use is diminishing.

v. Does the pastor either directly or indirectly maintain an active Cradle Roll or its equivalent?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	4	3	2	3	4	-	2	18
No	-	1	2	1	-	4	2	10

All but one of the sixteen Protestant pastors using a Cradle Roll to keep in constant touch with young children and their parents in the parish, called this program the Cradle Roll. Episcopal Pastor C, previously mentioned, names his system the "Font Roll". Those pastors who did not maintain a working list of newly born infants in their parishes made no specific attempt to contact them until they were old enough to enroll in the Sunday School.

The actual operation of the Cradle Roll varied with the individual parishes visited. It is not possible to recount all the specific techniques used in this department of the church, nor is it essential to do so for this study. In all of the pastorates, a lay person, usually a mother, was appointed to be the cradle roll superintendent. The names of new infants were given to her and she in turn saw that the child was enrolled, sending a certificate of enrollment to the parents. From that time on, a birthday card was sent each year on the anniversary of the child's birthday. Two of the Congregational Christian churches send cards to the children each year which contain

a message to the child and to the parents. The message to the parents is a brief statement of the kind of activities which their child is probably able to do at the different levels of growth as based upon the Gesell studies at Yale University. These materials are published by the Pilgrim Press, Boston, for that purpose. In addition to the use of cards a party is held once a year, twice a year in some parishes, for all the mothers whose children are enrolled on the Cradle Roll. It is assumed that these mothers do not get to church very often because of the small children at home. In this way the relationship of the parent to the church is re-awakened. Some parishes had these mothers meet together once a month for an afternoon tea at which time some phase of child life and development was introduced by a qualified leader.

Two particular techniques of recognizing the birth of young children and enrollment on the Cradle Roll were described by the pastors. Congregational Pastor D lists the name of a new child on the church calendar on the first Sunday following birth. At a special point during the morning worship service, organ chimes are played in honor of the birth of a soul into the world. A parish visitor calls regularly in the homes of the cradle roll mothers. The other rather unique procedure was that of Baptist Pastor B who always listed the name of a new born child on his church calendar the Sunday following birth. On the pulpit that Sunday morning, there would be a rose-bud in a small vase. After the morning service, the pastor would take the rose-bud and the church calendar to the young mother and infant either in the hospital or at home. The symbolic meaning of the rose-bud for

the unfolding life is obvious. He also felt that it was symbolic of the recognition which Jesus paid to individual personalities in his day.

A word should be included to explain the absence of the cradle roll or its equivalent among the Roman Catholic parishes visited. Although the children are officially registered in the church at baptism, no attempt is made to contact the children until they reach school age. Priests expressed the feeling that it was not necessary for them to devise means of this kind to "hold" their people because from the time they are born they live in the atmosphere of the Roman Catholic Church throughout their lives. Two Jewish congregations send greeting cards each birthday to cradle roll children, but that was the extent of their contacts until they were old enough to enter school. Two others felt that this was not important.

In this section we have seen a description of contemporary pastoral ministry at the time of birth in the various parishes. The chief concern was to analyze the methods used by these pastors in their ministry to pre-nursery age children through the indirect approach to the parents and to note their potential value in contributing to conditions which have significance for religious growth in children. The significance of these findings for pastoral work with young children will be summarized in the last chapter of this dissertation.

3. Baptism

Pastors have a special opportunity to minister indirectly to young children when parents seek the rite of baptism, or a similar service of recognition and blessing by the church. The purpose here is not

to dispute the theological practices of the various faiths which were included in this study, but to study each program which is designed to minister to these young children in the first years of life. The intended objective is to examine the methods by which the pastor reaches into the homes of these children and understand the meaning which he gives to each particular service. A description and interpretation of the services of baptism and comparable official rites of the various churches will bring into focus specific pastoral opportunities to minister to young children. The questions of the structured interview will serve as the outline for considering the ministry among the pastors interviewed.

a. Administration of the rite of baptism

- i. What name is usually ascribed to the service of the church through which the pastor, or his representative, ministers in a direct way to young children?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Baptism	-	3	4	4	-	4	-	15
Christening	-	1	-	-	3	-	-	4
Dedication	4	-	-	-	1	-	-	5
Circumcision	-	-	-	-	-	-	4	4

The terms "Baptism" and "Christening" were used interchangeably by Congregational Pastors A and C. Their choice was determined by the desire of the parents of the child who was brought to the pastor. In

each case the baptismal term was used for the statistics in the above table. Christening and dedication services were held by Unitarian Pastor B. The desire of the parents determined the type of service which the pastor conducted. He indicated a preference for the dedication service, but was willing to and did conduct both types of service.

It is significant that all the pastors use water symbolically in baptism and Christening services. On the other hand, Unitarian Pastor C was the only one, out of five men who used the service of dedication, to use water in the service. The use of water, which theologically is symbolic of cleansing the infant and making him pure, is not a part of either the Jewish circumcision for boys or the "Naming Service" for girls.

ii. Parental instruction at infant baptism

None of the pastors under consideration held formal classes to interpret the meaning of the service of baptism, or its equivalent, to the parents of these infants. In Chapter Two¹⁸ the instruction of catechumens before baptism was a regular requirement before entrance into the Christian church. Also, parents who brought children for Christian baptism were carefully instructed concerning their responsibility in this sacrament. Such formal methods are no longer in operation by the contemporary pastors studied. Informal instruction of parents is a pastoral opportunity which has indirect effect upon young children. This is being used by some pastors.

18. See Chapter Two, p. 43, b., The liturgical rite of baptism, and the sections immediately preceding this one.

Is this infant rite of the church informally interpreted to parents either before or after the service?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Usually	4	2	-	1	2	-	-	9
Occasionally	-	1	2	3	1	1	-	8
Not at all	-	1	2	-	1	3	4	11

Is literature given to the parents by the pastors to help interpret the meaning of the service?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Usually	1	-	-	1	-	1	-	3
Occasionally	1	1	-	-	-	-	-	2
Not at all	2	3	4	3	4	3	4	23

The Roman Catholic priests felt that all their people are well instructed before bringing children to baptism so there is no need to interpret the service again to the parents. One priest gave a copy of the baptismal service to the parents. The Jewish rabbis commented that such interpretation was impossible because of the modern surgical way in which circumcision is done, for the situation does not lend itself to interpretation at that time. One rabbi said that in earlier times a sermonette would follow the service of circumcision held in the temple. The Naming service for girls always takes place in the temple at a regular Sabbath service, but other than the liturgy of the service, no interpretation is given.

Among the Protestant pastors a variety of attitudes were discovered on this matter. Episcopal Pastor C said that he was preparing a pamphlet for printing that would be given to parents, interpreting the baptismal service for infants. Nearly fifty percent of the Protestant pastors interpret the infant rite to the parents on a call in the home. Forty percent of the Protestant pastors indicated that an informal interpretation of the service was occasionally given.

Baptist Pastor A used a dedication certificate which included a statement on the "Meaning of Dedication" (The Baptist Publication Society). Methodist Pastor C always gives a small pamphlet to parents of a newly baptized infant which is entitled "Baptized Today".¹⁹ This is a very descriptive and informative pamphlet which meets the needs of the Methodist pastor as a good auxiliary to personal interpretation of the service of infant baptism. The only other specific reference by pastors to printed material was the baptismal dedication certificate itself. This was not given for the purpose of instruction as much as official note of registration in the church.

There is a definite need within each denomination for better techniques by which its pastors may interpret to parents the meaning of rites for infants. The covenant relationship between the parents and the Creator of Values, and effect of such vows upon the parental sense of values, accentuate the requisite that this service of baptism be interpreted anew to parents when they bring their child for recognition.

19. See Edwin S. Richardson, "Baptized Today", (Nashville: Tidings, 1908 Grand Avenue, 1948).

Through this channel the pastor is able to encourage and provide Christian nurture for the child.

b. Theological implication of baptismal rites

Every pastor used liturgy in one form or another to invoke the blessings of the church upon the young child. The particular type of service which was used, was selected because of the wishes of the pastor, the desire of the parents and in some cases because it was prescribed by the rubrics of the church. Here, the purpose is neither to defend the various types of service nor to indicate whether or not they are theologically accountable. The use of these rites by the pastors will come under scrutiny in an effort to understand whether or not the purpose and method of the service is adequate to bring about the results desired by the individual pastors.

i. Is this service with infants regarded as a sacrament?²⁰

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	-	4	4	4	-	4	4	20
No	4	-	-	-	3	-	-	7
No opinion	-	-	-	-	1	-	-	1

Before the services for recognition of infants in one way or another are treated according to each denomination, the inclusion of the Jewish congregations in the above listing should be clarified. The Jewish

20. A sacrament, for purposes of this study, may be defined as a spiritual covenant intended between God and the child either directly or indirectly through the parents.

rite of circumcision is intended to be a symbol of the covenant between Yahweh and the Hebrew people. This covenant is highly revered among Jewish peoples and retains the elements of a sacrament, a sacred covenant between the people and their God.

ii. The interpretations by Baptist pastors

All of the Baptist pastors encouraged a service of dedication for infants. This had no sacramental value to these pastors in the sense that they would regard baptism or the Lord's Supper. There was no direct effect intended upon the child as a result of the service. The value of this dedication service was explained to be the consecration of the parents. Following will be listed the various statements intended to interpret the theological implication of this service as spoken by the various pastors.

- 1'. It is a dedication of the child to the Christian way of life.
- 2'. Consecration of the parents to bring up the child in the way of Christian nurture is a part of the service.
- 3'. Rededication of the home as a family unit to God takes place, in which the child may find guidance as it grows to a mature religious experience.
- 4'. An effort is made to rear the child in as close a fellowship with God as is possible.
- 5'. Parents dedicate themselves to bring up their children in "The spirit of the Lord".

The Baptist pastors, without exception, made regular attempts to interpret these meanings to their people before the service. Within the framework of a denomination which believes only in baptism at the age of reason, this service for the dedication of infants serves a functional purpose. The pastor uses the rite as a pastoral opportunity to minister

to the young child by attempting to stimulate a new religious awakening and consecration in the parents.

iii. Congregational pastors

The Congregational pastors indicated that infant baptism was practiced in their parishes. One of the four pastors chose to call his service a Christening. He felt that the terms were inter-changeable in his parish. Theologically, Christening has no objective meaning for the child. It is a dedication by the parents that they will rear their child in Christian nurture and help him develop Christian character. It becomes a service in which the parents reconsecrate their own lives to Christian living.

Some of the significant purposes and meanings expressed by these three remaining Congregational pastors for the service of infant baptism were:

- 1'. A close bond is established between the parents and the church so that a richer Christian home life may develop.
- 2'. The parents promise to bring up the child as a Christian until he is able to confirm the vows for himself which the parents took for him.
- 3'. It is a consecration by the parents to rear the child "according to the will of God, as God gives them to know what that will may be".
- 4'. It is a sacrament which points to something beyond what one can see, a sort of outward sign of spiritual effect.

Pastor D suggested that infant baptism witnesses to several things of significance which are listed separately from the others in summarizing these theological interpretations to infant baptism. It witnesses to:

- 1'. The spiritual nature of the child.
- 2'. That it is God's child as well as the parents'.

- 3'. It bestows grace as a witness of God's love.
- 4'. It acknowledges that the divine economy is already in motion, and it has no miraculous effect upon the child.

In Congregational parishes there is no unanimity in their interpretation of the service of infant baptism. None of the pastors felt that baptism for infants removed original sin. The effect upon the child was a positive one in attempting to provide the conditions which would stimulate religious growth and development as the child matures within the home.

iv. Interpretations by Episcopal pastors

Various interpretations were made upon the service of baptism by Episcopal pastors. Every pastor uses the same liturgy of the Prayer Book but they interpret it differently. Only Pastor B felt that infant baptism removed original sin according to the orthodox statement of the Prayer Book. Some of the significant interpretations given by the several pastors include:

- 1'. It changes the status of the child in the sight of God. Before baptism it is loved by God, but he cannot recognize a serious attempt on the part of anyone to dedicate this child to the life and fellowship of the church.
- 2'. We ought to think of the child in a total life-perspective, a creature born for eternity.
- 3'. One of the chief purposes is the dedication of the child to God so that later on the child may confirm these vows for himself at ten or twelve years of age.
- 4'. Through baptism the child is admitted to the Christian family.
- 5'. The only original sin, expressed by Pastor C, is self-centeredness.
- 6'. Infant baptism is a sacrament in the sense that the parents make a covenant with God to rear their child surrounded by Christian nurture; to the best of their ability.
- 7'. The child is baptized and dedicated into the care and fellowship of the whole parish and not just the parents.

The meaning of the service of infant baptism with these Episcopal parishes deviates from the wording and doctrine expressed in the Prayer Book. Although these pastors expressed some very worthwhile interpretations of the service, they do not make an attempt to interpret these meanings to their people. Item 7' suggests the meaning to infant baptism which has been stated recently by Reuel L. Howe in which the personal and social implications of this service of infant baptism are clearly pointed out.²¹ That original sin is omitted from these pastors' interpretation of infant baptism may possibly predicate a change in the Prayer Book liturgy which is now under way.

v. Theological implications of infant baptism among Methodists

Several general tendencies appear as important in the attitude of these four Methodist pastors who were considered in this study. None of the men believe that infant baptism removes original sin. Some of the meanings which were ascribed to the service of infant baptism were:

- 1'. The greater part of the service consists in reconsecration of the parents to Christian living.
- 2'. To the child, baptism is a symbol that he is set apart as a Christian in environment and purpose.
- 3'. From the time of baptism, the child is in preparatory membership in the Methodist church.
- 4'. The sacramental value of infant baptism rests in the vows which parents take to provide Christian nurture and guidance.
- 5'. It provides a means of "getting parents into the church" who are not members at the time of baptism.

These several points of significance stand out with the pastors under consideration. One of the greatest difficulties is the lack of a

21. See R. L. Howe, "Personal and Social Implications of Baptism", Anglican Theological Review, Reprint, Vol. XXVII, No. 4, October, 1945, pp. 264-274.

definite program to acquaint the people with these meanings of infant baptism. The literature used by one Methodist, previously mentioned, was the only attempt in a definite way among these ministers to instruct the parents concerning their part in the service of baptism and its total place in relationship to the church. Needs in this area are apparently evident at many places.

vi. Unitarian rites with infants

Among the four Unitarian pastors interviewed, none of them regarded either Christening or baptism as a sacrament when the question was put to them. No literature of any kind is used to acquaint the parents with meaning of the service. Sometimes the service was interpreted to the parents informally and sometimes not. With all the men, there was no intended objective effect upon the child. Several suggestions were made by the different pastors which will be paraphrased here in pointing up the meanings which some of these spiritual leaders expressed concerning rites for infants in their churches.

- 1'. The child is consecrated to the highest way of life that one may know, not necessarily God.
- 2'. It is totally a matter of the parents rededicating themselves to rear the child to appreciate the highest and best values of life.
- 3'. One pastor said that he doubted whether or not parents made any sincere effort to rededicate their lives at the Christening of the child.
- 4'. In the dedicatory service, the congregation is told verbally at the time of service that they have as much responsibility as the parents to see that the child will grow up in accordance with "the principles of all true morality".
- 5'. It is a dedication of the parents and a commitment that their child will have the stimulation of Christian nurture in the home.

Other variations and specific statements by each pastor could be quoted, but these illustrate the chief attitudes of the Unitarian

pastors visited concerning the meaning of infant rites in the church. The very liberal theological tradition becomes obvious in these interpretations, in contrast to the more conservative views found in the Episcopal pastors. Various schemes to encourage parents to have their children baptized or Christened were also included, but they will not be entered at this point.

vii. Roman Catholic interpretation of infant baptism

Infant baptism is always administered at the church within four to six weeks, or sometimes longer among the Roman Catholic parishes. The interpretations which the individual priests gave to this rite varied very little. Nearly all of them followed the same line of orthodox thought concerning the meaning and import of the service. No instruction was given to parents at the time of baptism unless either party was non-Catholic. A child would not be baptized if the parents were not first baptized. Some of the traditional views of the Roman Catholic church which were pointed out in Chapter Two, proved to be the basic philosophy of contemporary priests.

The basic interpretations which these priests gave to the service of infant baptism as they saw it, will follow.

- 1'. Infant baptism removes the stain of original or Adamic Sin.
- 2'. Baptism restores the friendship with God and makes the child a member of the visible church which was prevented by the inherited sin of Adam.
- 3'. At the time of birth, the child is lacking in God's Grace, so baptism makes the child a "child of Heaven".
- 4'. The child would not go to Hell if it died before baptism, but it would just live in a "natural state".
- 5'. It gives supernatural life to the soul of the child whereas before it had only a natural life.

The vocabulary used here to express these views is mostly that of the theologian. This language was not used as frequently by the Protestant pastors. This same theological vocabulary is used to interpret baptism to young people and catechumenates of the Roman Catholic Church, in the various schools where doctrines of the church are taught.

viii. Jewish rites for infants

The circumcision service for Jewish boys and the "Naming Service" for girls are the main rites of the Jewish tradition which have meanings comparable to those of baptism among the Protestant and Roman Catholic parishes. It was noted earlier in this chapter that these services are not interpreted to parents when they are used. It is assumed that the parents are well-acquainted with these facts through the synagogue.

The theological interpretations given to these Jewish services varied negligibly with the four Jewish rabbis interviewed. First of all the symbolic meaning of circumcision will be cited.

- 1'. The service of circumcision is a symbol of the bond between God and his chosen people.
- 2'. The rite refers to the covenant between Israel and God which is continued in this child.
- 3'. It is always performed on the eighth day and the rabbi is very seldom present.

The Naming Service for girls born to Hebrew parents takes place on the Sabbath following the birth of the child. The father of the daughter is expected to be present and assist in the liturgy of the service. The mother is usually not present. The theological interpretations of this

service are nearly the same among all four congregations. The meanings include:

- 1'. The father takes part in the service which consists of readings from the Torah, a prayer of thanksgiving and a prayer for strength for the mother.
- 2'. The daughter is given her Hebrew name at this service.
- 3'. The Blessings are read from the Torah which give credit and honor to the parents who give birth to children, for they are regarded as a gift from God.

The only other service in the Jewish congregations which is intended for children of pre-nursery age is the "Redemption of the First Born Son". This service is performed only with the first-born male child in Israelite families. On the thirty-first day this service is performed symbolizing the ancient custom from Abraham of sacrificing the first-born to the Lord.²²

Through these interviews it was possible to gain an understanding of the contemporary attitudes of pastors concerning some of the rites which they use in their official role with the organized churches. These rites have evidently evolved from man's persistent desire to seek the blessing of the Divine upon the beginning of human life. These services illustrate pastoral opportunities for ministering to children at a very young age.

In this chapter it was possible to define the role of the minister in relationship to pre-nursery children in the parish environment. Numerous methods of contacting the parents at the time of birth may be used as means to draw the parents into a closer personal

22. See Appendix G, p. 428, Jewish congregation, Community D, for complete description and interpretation of this particular service among contemporary rabbis and their congregations.

relationship to the church. These meaningful experiences for parents are transferred to the infants through their daily attitudes toward the church, its purposes and its activities which are readily discernible by infants, although they do not express them verbally. The psychological processes which are at work in this process of acculturation were pointed out in Chapter Three. The rites for recognition of infants by the various pastors enable them to interpret more clearly the faith which each church represents, and to surround the child with a secure, friendly and loving fellowship. These experiences provide the fertile atmosphere out of which grow mature boys and girls.

Having seen the role of the minister with pre-nursery children, attention will be given in the next chapter to an examination of contemporary group activities which are provided for young children. The insights from a psychological understanding of the interpersonal experiences of young children will be brought to bear upon the programs of this kind which may fall within the opportunities of the parish ministry to meet the needs of young children.

CHAPTER FIVE

THE PASTORAL ROLE WITH PRESCHOOL CHILDREN THROUGH GROUP ACTIVITIES

Group activities for preschool children are included here to indicate indirectly the interest and attitudes which ministers manifest toward young children and to define further the role of the minister with this age group. These activities for preschool children were in the hands of lay workers in every one of the contemporary parishes visited. None of the spiritual leaders had a personal part in the direct management or teaching of these young children. It may be argued that this particular section of the thesis might well have been omitted in a treatise on pastoral work with young children. However, in the local parish circumstance, the pastor is director and supervisor of all the activities in his parish. Theoretically he is responsible for all the policies and practices which exist as a part of his parish program. Therefore, this subject is treated in order to show his opportunities to promote adequate preschool activities through careful selection, training and guidance of lay workers who are in actual contact with the children, as well as his supervision of the philosophy of education by which preschool group activities are guided.

It will not be possible to evaluate all the details of individual parish programs included in this study but the important

characteristics of their preschool activities will be described and compared. This paper does not intend to deal exhaustively with all the curricular materials and teaching methods. As the significant aspects of parish work with young children will be presented, reference will be made to curricular materials and sources for further exploration of particular age needs and activities which are desirable for preschool children. The pastor is in a strategic position to effect a parish program for young children which will help contribute to the healthy growth of their total personalities. In order to do this, he must be willing to acquaint himself with their needs and make certain that his preschool activities are organized to meet these needs. It will become evident whether or not contemporary pastors are aware of these needs by the type of program and activities which are currently made available for preschool ages. First of all, the purposes for preschool group activities will be considered. Then specific ways and means for carrying out these purposes will be analyzed and recommended on the basis of a psychological understanding of group needs of children and the implications of these experiences for religion.

1. The Purposes of Nursery and Kindergarten Groups

Every pastor expressed his opinion concerning the purpose of maintaining preschool groups in his parish. These opinions varied greatly with the individual men and yet there were numerous similarities of purpose noticed in most all of them. The purposes which were volunteered were codified and will be shown in the following table. The number of times that a stated purpose was given will be recorded.

Following these purposes, given in order of their frequency of appearance among the interviews, a statement from the leaders among modern child psychologists and educators will be presented showing their version of the purpose of a nursery and kindergarten for children. Then basic purposes will be projected resulting from a comparison of these opinions and the needs of preschool children.

- a. What are the main purposes of preschool groups according to the pastors who were interviewed?

Responses¹

- 13 - 2. To provide inter-child experiences where they learn the Christian principles of play and cooperation in action, rather than through learning Bible verses.
- 11 - 3. To help the child have a happy experience with the church so that he will continue to identify the church as a happy and desirable place to go, developing a positive attitude toward it.
- 9 - 1. To teach children Bible material, content and stories.
- 7 - 5. To take care of the children so the parents can attend the adult worship services; keep them during this time.
- 7 - 6. To teach them acts which are a part of adult religion; e.g., prayers, giving offerings, worship toward a worship center.
- 6 - 4. To win the parents for the church through interest in their children.
- 4 - 7. To develop the habit of going to church.
- 5 - 8. No preschool groups.

Out of a total of twenty-eight interviews, five of the pastors did not have preschool groups in their parishes, so the above frequency of

1. See Appendix H, Parts I and II, Column 29, Question 27, for the data from which this table of responses is prepared. The responses are arranged above in their order of frequency of being reported. The number beside each statement refers to the order of the question in the code, found in the Appendix H. Multiple responses were given in answer to this question by a number of the men interviewed.

responses should be viewed with that fact in mind. Of the twenty-three interviews, three were Jewish and the rest were Protestant.

It may be noted that slightly more than half of the pastors mentioned the value of inter-child contacts as being one of the main reasons for their maintaining preschool groups in the parish. Although this figure represents a relatively few number of cases, it is suggestive of the fact that the pastors estimate these contacts as very valuable to development of Christian principles of play and cooperation in action. The same pastors who stressed the first item above expressed the opinion that children learn, through preschool groups, such values as: the child learns that he lives in a friendly universe, he learns to meet the demands made upon him by other people of his own age, he learns to share his possessions with other children and generally, the opportunity is provided for developing Christian principles of conduct at a time and place that has definite meaning to the children rather than through the language of Bible stories alone whose word imagery, customs and experience may be foreign to a child's understanding, limited by his own perception and level of mental development.

The purposes of preschool groups were tabulated above from the interviews with the various spiritual leaders selected for this study. Three of the Roman Catholic parishes provide no preschool activities for their children. The reasons for their absence may be found in Appendix F. They are not pertinent to evaluating existing parish preschool groups as compared to recommended standards so they will not be summarized here. Attention will now be directed to the

purposes for preschool groups which have been suggested by contemporaries in the field of child guidance.

b. Modern understanding of group needs of preschool children

Against the purposes of preschool groups presented in the previous section, the aims and essentials of nursery education will be seen from the psychological and pedagogical point of view. The child's life up to and including five years of age is included by the term nursery education. Nursery education is essentially a friendly enterprise. It is providing for an individual whatever he needs each day to reach his own possible life goals for that day and to help motivate him toward new goals which become important to the self. Many child needs are inter-dependent as was pointed out in a psychological understanding of the inter-personal relationships of children in Chapter Three. A committee of leaders has drawn up a summarized statement of the purposes which adequate nursery, preschool education must meet. These will be quoted here as a measure to evaluate opportunities for pastoral ministry to young children.

It is essential that:

1. A child be provided with an environment in which he can find enjoyment.
2. A child be provided with an environment which takes into account his total twenty-four-hour a day experiences.
3. A child be provided with an environment planned with developmental characteristics and needs in mind, an environment which can be and is adjusted to his changing development.
4. Children be in an environment that is planned to meet individual difference within the group.

5. A child be given physical safety.
6. A child be provided with an environment which shall maintain and promote physical health and vigor.
7. Effective opportunity be provided for learning habits of healthful living (for instance good food habits, regular sleep habits, regular habits of elimination).
8. A child be provided opportunity for acquiring increasing power in the use of his body.
9. A child have opportunity for progression in the use of materials.
10. A child be provided with materials and experiences that permit exercising his sense perceptions and enriching his acquisitions of meanings.
11. A child have language experiences, where he can hear, play with, comprehend and use language.
12. A child be provided with an environment where he can develop a feeling of and for beauty.
13. A child be provided with an atmosphere so planned as gradually to develop a feeling for the orderly sequence of events.
14. A child be provided with an environment conducive to seeing relationships between cause and effect.
15. A child have opportunity for drawing accurate conclusions from his experiences with things and people.
16. A child be provided with an environment encouraging him to put his ideas into action.
17. A child be provided with an environment conducive to intellectual honesty.
18. A child have opportunity to develop willingness and power to face difficulties and disappointments with confidence that a solution in which he has an active part can be worked out.
19. A child have provision daily for experiencing success.
20. A child have a totality of experiences that results in his gradually increasing constructive independence.

21. A child have an opportunity to be with, to know, to adjust to, and to interact with other children, particularly of his own level of development.
22. A child be provided with an atmosphere in which he can develop poise, both covert and overt.
23. A child be in an environment where behaviour likely to lead to later maladjustments is recognized and the child lead to develop away from the maladjustments into constructive, balanced behavior.
24. There be some element in the child's environment in which he can place implicit confidence.
25. A child be provided with an environment in which sympathy, love, comradeship and kindness are felt and manifested.²

These essentials in the group activities which should be provided for preschool age children do not possess the language which is usually used in religious circles. It may be noticed that the significance of these standards was anticipated in Chapter Three of this study where the religious significance of the interpersonal relations of children was pointed out. If the purposes of the pastors for maintaining preschool groups are critically examined with these twenty-five major provisos as a frame of reference, one arrives at a program which will not only meet the basic foundations for mental health, but it will also enable the foundations for spiritual health to be established in the child.

Mental health and spiritual health grow out of many of the same roots. They seem to be fostered by processes which should be regarded as fundamentally alike. From these purposes for preschool

2. See B. L. Wellman, ed., Essentials of Nursery Education, (Boston: The National Association for Nursery Education, 1935), pp. 3, 4.

activities several fundamental needs evolve as essential that any preschool group under the auspices of a religious organization ought to meet. The group activity will need to be guided in such a way that the child experiences a security that is important for his later religious development. In order that a personal trust in a Creator of Values may develop, feelings of security will help bring the orderliness into his life experiences which is significant for religious growth. Opportunities for personal achievement, successes in play and work activities in the preschool group is closely related to the sense of personal achievement which is one of the companions of high religion. Social consciousness and responsibility have their beginning in the sharing experiences that are begun in these inter-child activities.³

When the purposes for the existence of preschool groups, as voiced by the pastors, are compared with the standards projected by those well-acquainted with the pedagogical and psychological needs of children, there are several important differences. Just slightly more than half of the pastors surveyed, stated that the preschool groups were important because they provided learning experiences through direct inter-child contacts under careful supervision. Previous comparative analyses have shown that the environment provided for preschool groups among a majority of the parishes could not be listed as adequate for the ages concerned. Among all of the interviews, not one of the

3. See Chapter Three, section 3 for an investigation into these processes at work in the interpersonal relationships of young children.

Sunday preschool groups provided for screening by a qualified person of possible unhealthy children from other children that would come into the group. Only two of the pastors indicated that opportunity was given for individual activities or a selection of projects which the children wished to do when they entered the group. Along this line, it was seen that the groups in a majority of cases were too formal. Little opportunity was given whereby children could develop their own creative abilities and interests. These recommended standards for nursery and kindergarten groups have been shown to have valuable implications for religious development in children through the inter-child learning experiences which are created.

The interviews have shown that too few parishes have preschool groups which measure up to the recommended standards of both religious educators and psychologists. This suggests that there is an urgent need to educate pastors concerning the opportunities existing with this age group, showing its relative importance to the total parish program. Then, it may be hoped that more of these leaders will attempt to provide better preschool group activities for the children under their influence. The pastor is in a strategically important role to bring about these changes in the parish once he is thoroughly acquainted with the values and advantages which follow from a modern preschool program. In this indirect way, pastoral ministry to preschool children becomes a well-defined part of his work.

2. Sunday Group Activities for Preschool Children

a. Sunday care groups for children up to two years of age

Various names have been applied to a group of children less than two years of age who would be brought together under church auspices. For purposes of this study, the name applied is "The Sunday Care Group". Among all the pastors interviewed, only two of the Protestant pastors regularly maintained such care groups for children up to two years of age. Baptist Pastor D said his church had sponsored one for a time but the parents did not take advantage of it so it was abandoned. The Roman Catholic and Jewish leaders felt that it was not important enough among their people to be considered. A brief description of current programs will be helpful in understanding some of the opportunities with this age group.

i. Current groups and teachers

There is a Sunday care group operating in Congregational Church Parish D for children up to two years of age. It is not used very much. Mothers may bring their children into the room during the morning worship hour. When small children are brought in a "push-cart" the only purpose of the leader is to keep them content for one hour. Usually the mother will bring along play things for the children of walking age so that little or no equipment is provided by the church. The opinion voiced by the pastor is that it has not been very successful.

Methodist Pastor C reported that a care group for children up to three years of age had recently been initiated in his parish. This group meets for one hour in the room which is used for nursery children earlier in the morning. The time is spent in Bible-story telling, coloring and drawing while seated around a table.

The pastors of both groups said that different mothers from an organized mother's group in the parish take turns supervising this age group during the morning worship hour. In the first group the only avowed purpose is to keep them contented for the hour during the time when the parents are in the adult worship service. The second group maintains a semblance of a religious education program with stories from the Bible and coloring of lesson leaflets.

ii. Group needs up to two years of age

The findings of child psychology indicate that infants and young children are not ready for group play. Most of their time is spent in solitary activities. For example, Gesell tell us:

The eighteen month old child tends to treat another child as an object rather than as a person. He resorts to experimental poking, pulling, pinching, pushing, and sometimes hitting. The teacher needs to be on guard to direct this experimentation into harmless channels. She should not attempt to force socialized cooperativeness at this age.⁴

Tremendous rates of growth are noted in these early years of life and grouping of children of more than a six months age span may be harmful to one another's emotional development.

4. See A. Gesell, and F. L. Ilg, The Infant and Child in the Culture of Today, (New York: Harper and Brothers, 1943), p. 158.

When children approximate two years of age they begin to show an awakening interest in their contemporaries. Play is still predominantly solitary but affectionate approaches such as hugging, patting and kissing often occur. Some supervisors with children of this age may grow disturbed if group cooperation does not result from their efforts.

There should not be too much planning for group activity. Since solitary or parallel play naturally predominates, group activities should be spaced and brief. All children should not be expected nor required to cooperate. Flexibility is needed in music, reading and similar activities.⁵

These young children have a need to see the music box going around and they need to touch the book that is being read. Some children will stray immediately when such group activities are started.

Although it is shown here that group needs of children up to two years of age are practically null and void, it must not be inferred that this period of development has no significance for religious growth. It was shown in the latter part of Chapter Three how maturation of the individual allows for varying successes or failures in experimentation. Through the various psychological processes at work every day in the child's life, what may appear to be commonplace events have definite significance for later religious growth. Ligon shows that various traits, which he has defined, have their beginning in these first two years of life. However, this period of life is usually devoid of group activities and is suggestive of the opportunities in the home environment through which the religious life of the child, and character

5. See Ibid., p. 176.

development is stimulated.⁶ He too urges that children should not be brought into group activity regularly, until they have passed this two year age because of the needs of social intercourse for which maturation has not adequately prepared the child.

On the basis of excerpts from child psychologists and educators, and the attitudes of the ministers expressed, it may be concluded that preschool age groups for children up to two years of age serve little purpose from the standpoint of needs of these children for group experiences.

iii. Pastoral opportunities

The fact that the children of this age get along better in their normal home environment suggests that such care groups in a parish may be contributing to emotional disturbances at a very early age due to social demands on the child for which the self-dynamism is not ready to cope. Some of these disturbances arising from contacts with other children may subtract from the whole process of Christian nurture rather than enhance the process.

In the light of the negligible group needs of children up to two years of age, the question arises, should a Sunday care group be maintained in a parish? It depends on several factors. If the centrality of the morning worship service on Sunday is lifted up as most important in developing the spiritual life of the parents, then such a group for small children may aid the parents. But it is the

6. See E. M. Ligon, Their Future Is Now, (New York: The Macmillan Company, 1939), pp. 74-95 for definition of the various character traits which he sees developing in these first two years of life.

opinion of the writer that provision should be made in every parish whereby parents find spiritual inspiration through prayer, worship and fellowship in addition to Sunday. If a Sunday care group is maintained, it should be carefully supervised, avoiding any rigid formality, forced group participation or closely confining quarters.

The teacher for such a group should be a person who is qualified to understand the growth of young children. A working philosophy of individual development will enable this supervisor to work with the parents in parent education and parent guidance. Here is where the pastor may make a contribution to pre-nursery children. He should provide, through the parish resources, the means to help parents anticipate and understand the growth and development of their children. This does not require his personal participation if he is not trained for it, but making available resources for parent education. If the church were able to provide the service of a clinic⁷ in which a pediatrician, a social worker and a counselor could give some service, it would be a forward looking step in safe-guarding the healthy growth of a child which certainly has implications for religious growth. This is a part in guiding the ever-expanding processes of life through which the child matures to an adult religious experience.

It follows from these findings that children under two should not be brought to the church worship service if positive religious development is expected in the process. The needs of children under two

7. Such forward looking programs are in operation in some churches. One example is spoken of in R. M. Burkhardt, How The Church Grows, (New York: Harper, 1947).

years of age are such that an adult service of worship may be more harmful than good.

b. Sunday nursery groups for three year olds

Pastors among the twenty-eight congregations told of a variety of programs and activities which are planned for children each Sunday morning. Modern concepts of the needs of young children point out the necessity for maintaining separate age groups for children during these early years of rapid development. Among some of the smaller parishes, and wherever the Sunday preschool groups have been few in number, such separations were not found possible. The result of the investigation showed that a number of pastors have one totally inclusive preschool group on Sunday morning. This presents difficulties for systematic classification and evaluation. In order to compare these various arrangements, those who maintain separate age groupings for preschool children will be compared to those who have one wide age-range, named a beginners department. A break-down of the nursery activities will follow in which the specific age represented will be compared. The same form will be used in examining the kindergarten activities.

i. Age groupings

The following table shows the proportionate number of preschool groups among the various parishes which are conducted on Sundays. It does not include the weekday programs.

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
One Beginners group 3 to 5	2	-	-	4	3	-	-	9
Nursery for 3 in addition to and separate from kin- dergarten for 4 & 5 years	2	2	3	-	1	-	-	8
Kindergarten for 4 and 5 but no nursery	-	2	1	-	-	-	3	<u>6</u> 23

This particular table is self-explanatory. Only forty percent of the Protestant parishes make an attempt to separate children from ages three to five for purposes of religious education. The import of separate groups for these lower ages was noted in Chapter Three and will become more evident as statements are presented concerning nursery and kindergarten programs and standards. A comparative description of the contemporary groups included in this study, will point up more clearly the areas in which the church is deficient and where the pastoral opportunities exist. In the summary chapter of this dissertation a comparative rating will be made of the parishes studied using the recommended practices for children as criteria for rating. These criteria evolve throughout this discussion as the insights of child psychologists and an understanding of religious development are applied to group activities for preschool children.

ii. Characteristics of the nursery groups

The effectiveness of a nursery group diminishes when the time spent together is too short, and increases up to a three hour limit⁸ when the time is expanded.

How long does the group meet each week?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
1 hour	-	2	2	-	1	-	-	5
2 hours	2	-	1	-	-	-	-	$\frac{3}{8}$

It may be noted here that this is a description only of those nursery units which meet separately as a nursery. Where the beginners groups for all preschool children meet together they will be included in the description of the kindergarten.

It is not enough to know how long these children are exposed to inter-child activities, one must be acquainted with room conditions.

What are the room conditions for the nursery?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Poor	1	-	1	-	-	-	-	2
Fair	-	2	2	-	1	-	-	5
Good	1	-	-	-	-	-	-	$\frac{1}{8}$

8. See E. M. Manwell and S. L. Fahs, Consider the Children How They Grow, (Boston: The Beacon Press, 1948), p. 221, for schedule recommended for a two and a half to three hour church nursery.

In order to evaluate these room conditions, the room, furniture, painting, and its use by a number of children were all taken into consideration.⁹ Some of the pastors acknowledged a feeling that accommodations for the nursery children were inadequate but said that it was a choice either to have the children in the present rooms or not to have them at all. The pastor needs to be conscious of the fact that it were better to have no group at all than to have one which will do more damage than good to the child.

If room conditions are poor and there is not enough floor-space for the number of children present, the results of groups meeting under such conditions are more injurious than helpful. Because of the crowding, emotional balance in the group may be difficult to maintain. Provision needs to be made for association with other persons which will give the child opportunities for growing as a member of a group, but will not place a strain upon him because of continued demands from others like himself. Protection from distractions caused by large groups of children, physical discomfort, or fear in strange surroundings is essential in making the conditions for learning possible in the nursery. If the pastor can not inspire his people to provide adequate room for such groups, than he may be defeating the very aims

9. See E. B. McCallum, Learning in the Nursery Class, (St. Louis: The Bethany Press, 1944), pp. 17-24, an estimate of minimum standards for a nursery class according to child needs. The interviewer observed these nursery rooms personally in all but two cases. The pastor described the room setting in the other circumstances and from these descriptions, the above rating was made.

of his program of religious education according to the best understanding of child development today.

Associated with the question of the actual physical building in which the children gather each Sunday is the importance of sufficient play and work materials for the needs of three year old children. To summarize these circumstances among the parishes visited, the following is presented.

The play materials in use are:

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Very inadequate	1	1	2	-	1	-	-	5
Nearly adequate	1	1	-	-	-	-	-	2
Adequate	-	-	1	-	-	-	-	<u>1</u> 8

The criteria for evaluating the adequacy of these play materials are the minimum which are considered essential for a working nursery group. A brief summary of some essential equipment and play materials for a nursery class would include:

1. Small, sturdy chairs and tables to be used for housekeeping play, drawing, serving light lunch, and other activities.
2. Low shelves, clothes racks, etc. for storing of children's things.
3. A small piano and phonograph of good tone quality.
4. A file of pictures for use during sessions, and picture holders low enough for the children to reach.
5. Blocks for constructive building, along with thin boards, cardboard spools and clothespins to use with blocks.
6. Beanbags and a ball for use in simple games.
7. Dolls that are sanitary, attractive and unbreakable.
8. Housekeeping toys of doll size, and small cars, trucks, trains and other toys which suggest everyday experiences to which ideas of religious value can be related.

9. Rough manila drawing paper and large crayons that do not break easily.

10. Picture books of food, pets, children and other subjects in the children's areas of experience. Blackboards and chalk are useful here also for the same purpose. Familiar images in children's experiences are most desirable here.¹⁰

The quantity of play materials in contemporary nursery classes have been rated above as being far from adequate. In addition to that it should be noted that there was far too much formality and not enough spontaneous activity. In order to help a child learn in the nursery class, a number of ways may be provided. Materials and furnishings should be provided which give children opportunities to learn through self-activity. It was pointed out in the latter part of Chapter Three that a sense of personal achievement in self-activity was inseparably related to expansion of the self-dynamism and important for later religious life. Provision should be made for association with other persons which will give the child opportunities for growth in inter-child relationships. The interest of the child should be stimulated and careful guidance given which will motivate the child to absorb ideas of religious values. Then too, the nursery child should be protected from distractions caused by large groups of children, physical discomforts, or fear in strange surroundings.¹¹ In these interviews, much formality in conducting nursery classes was in evidence. There

10. See E. B. McCallum, *Ibid.*, pp. 17-24, and E. Manwell and S. L. Fahs, *op. cit.*, pp. 256-259 for complete list of other play materials which are useful to meet child needs of this age and suggestions for making many of them at home.

11. See E. B. McCallum, *Ibid.*, pp. 15, 16, for a further discussion of learning processes in an active nursery class.

was little opportunity for individual activities, chosen by the children. Usually a program of activities was outlined and the child was given a picture to color. With the exception of Episcopal Parish C and Baptist Parish A, the program for nursery children was nearly as formal as that for children of twelve years of age. It is necessary that children be allowed to select activities which they desire in a nursery group, and then the teacher may follow the interest of the child as her guide to know when young children of three years are ready for brief group participation.

The pastoral opportunities with a nursery group become evident from this statement of some of the important ways in which children learn in the nursery class. Although the pastor will in all probability not be a teacher of a nursery class, he is in a position of leadership to stimulate his parishioners to provide teachers, equipment and a nursery program which will be in accord with the best modern understanding of children's needs at this age. A minister who faces the practical realities which are ever present to teachers of this age group, will help his lay workers provide the means for guiding the religious growth and development of nursery age children.

The picture does not appear very adequate as contemporary nursery programs in the parishes have been examined. It may have been noticed by the reader that Roman Catholic and Jewish parishes do not maintain nursery groups at all. The Jewish rabbis felt that they would not conduct them unless sufficient funds were available to provide standard equipment and trained teachers. The Roman Catholic attitude

will be voiced in the section following a brief description of the kindergartens in operation.

c. Sunday kindergarten groups for ages four and five

It was shown previously that all twenty Protestant parishes maintained kindergarten groups of one kind or another. None of the Roman Catholic group operate a Sunday kindergarten. Three of the Jewish congregations maintain such groups. A broad attempt will be made to compare these preschool activities, evaluating some of their characteristics. Those parishes which operate a combined beginners' department for all ages up to five years and in some cases six, will be included in this particular classification.

i. How long does the group meet each week?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
1 hour	1	4	3	4	4	-	-	16
1½ hours	-	-	-	-	-	-	1	1
2 hours	3	-	1	-	-	-	-	4
2½ hours	-	-	-	-	-	-	2	<u>2</u> 23

In this particular tabulation one is able to note the amount of time which is provided for group activities by each parish studied. It is interesting that all but four of the Protestant pastors told of one hour sessions for preschool children. The main focus is similar to that of adult schools and the goals of formal education. The purposes given for these groups will be compared in a later part of this chapter.

ii. Room conditions for the kindergarten

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Poor	-	2	1	1	1	-	-	5
Fair	3	1	3	3	2	-	1	13
Good	1	1	-	-	1	-	2	<u>5</u> 23

The writer is well aware of possible subjective errors in making an evaluation of this kind. However, an attempt was made to use objective standards to measure the contemporary room conditions recorded in the case reports. A brief summary of the room conditions which are recommended for a kindergarten group would include the following.

1. The room itself should be large (thirty-five square feet per child) and sunny with low, clear-glass windows and attractive curtains which do not exclude light and air. Ample lighting should be provided for dark, cloudy days.
2. A low coat rack, or open locker, and movable shelves for toys and play equipment is helpful.
3. Two or more double easels for drawing is valuable.
4. The tables should be sturdy and square, 20 to 22 inches high; posture chairs are the best to use, 10 to 12 inches high.
5. Provision should be made for book table, place for housekeeping toys, a soft wall hanging on which to fasten a large, seasonal picture or one carrying the theme of the unity of study.
6. The piano should be painted to harmonize with the color scheme of the entire room which should suggest a cheerful atmosphere.
7. A place for nature specimens, simple musical instruments and flowers, is needed.
8. A lavatory with small-sized fixtures, two to every fifteen children is desirable.
9. A place for outdoor play is essential, too.¹²

12. See R. K. Roorbach, Religion in the Kindergarten, (New York: Harper and Brothers, 1949), pp. 19-22 for room standards which are considered adequate for a modern kindergarten in accordance with the findings of child psychology.

These conditions will be included with other aspects of the total parish program in the next chapter where the preschool activities found in this study will be rated and compared.

iii. Play materials in use are

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Very inadequate	3	-	1	3	-	-	-	7
Nearly adequate	1	4	3	1	3	-	2	14
Adequate	-	-	-	-	1	-	1	<u>2</u> 23

Standards based upon the psychological needs of this age group of children were relied upon in making these evaluations.¹³ One additional qualification must be added to the above figures which speak for themselves. In some cases the kindergarten equipment may be considered adequate in the eyes of the pastor concerned because of his concept of the purposes of such a preschool group in his parish. These would not necessarily be adequate to the needs of the child as revealed through the insights of child psychology and religious education research. Consequently, the system referred to above in the footnote was adhered to because it measured contemporary group activities in comparison to the needs of the children within all groups irrespective of denominational relationship.

13. See Ibid., pp. 19-22 for a listing of minimum play materials needed in a kindergarten group. Also the latter part of Chapter Three of this dissertation for the value of play materials in stimulating learning of children in ways which have implications for religion.

A question has been included in the original structured interview as to whether or not medical examinations were a part of the procedure in any of the church group activities for preschool children. None of the twenty-eight spiritual leaders interviewed provided any means of eliminating children from such group activities if they were to come with questionable health conditions. They felt that such matters would be taken care of by the parents who are usually over-solicitous concerning sending their children into a group if there is any small symptom of illness. Others indicated that the nursery and kindergarten teachers were alert for those things, but would probably not send a child home unless serious complications were suggested by the symptoms.

The amount of money which was spent for preschool programs was always answered in the general terms of a "very small amount in proportion to our total budget". Most men indicated that the teachers in these departments get all the materials which they need and ask for. This question, in the structured interviews, had a good purpose but resulted in vague and extraneous answers. It might well have been eliminated from the questions if the results had been fully anticipated.

iv. Curricular materials

The curricular materials which were used in the nursery and kindergarten groups largely followed denominational traditions in their origin. It is significant to note the materials used and the reasons given by the pastors for their use. In this way, a better understanding is obtained concerning the pastors' concern for the type of content which is being taught in the preschool groups of his parish.

Source of Curricular Materials

	Group A	Group B	Group C	Group D
Ba	Jud P ¹⁴	Bap P S	Jud P	Jud P
Co	15	Pil P	Pil P	Pil P
Ep	Mor G	Mor G	Wes P	Wes P
Me	D C C	Met P	Met P	Met P
Un	Wes P	Bea P	Bea P & Pil P	Bea P
RC	-	-	-	-
Je	Heb P	Heb P	Heb P	-

In the choice of materials to be used in the various departments for preschool children, it is evident that denominational lines are followed rather closely with some pastors, but ignored by others. None of the Roman Catholic parishes maintained preschool groups on Sunday so they do not enter into this picture.

Related to the source of these curricular materials was the question, "Why were these particular materials selected?" Several answers were given to this question by some pastors. The frequency of responses may be noted in the following table prepared from the coded interviews. Those answers which were volunteered most often, appear at the top of the list.

14. The Code used for tabulation and abbreviation of the various publishing houses follows: Jud P, Judson Press; Bap P S, Baptist Publishing Society; Pil P, Pilgrim Press; Mor G, Morehouse, Gorham Publishers; Wes P, Westminster Press; D C C, David C. Cook; Met P, The Methodist Publishing House; Bea P, The Beacon Press; Heb P, The Hebrew Publishing House.

15. Congregational Pastor A said that "whatever material the teacher desires, she uses."

Why were these curricular materials used?¹⁶

Responses

- 15 - 1. Denominational view is maintained in these publications and they are well-prepared.
- 9 - 3. Meets the level of understanding for the age-group concerned (not necessarily Bible centered).
- 6 - 2. Bible content is high, which is desired.
- 3 - 4. The teachers can manage them better than other materials.
- 1 - 6. Precedent was established by previous pastor but has not been able to change it as yet.
- 5 - 8. No preschool groups on Sunday.

Each pastor was asked to express his reasons for using a certain type of **curricular** material among his preschool groups. In this way the reasons were not suggested for the ministers as might have resulted from a multiple questionnaire. Rather, the above responses were volunteered, or nearly as above to the extent that they could be codified within these categories. Among the limited number of selected cases included in this study, dissenters from the traditional denominational practices were evident. Those of the more liberal theological traditions showed more concern for the actual developmental needs of young children, as they grow to an appreciation of religious values, rather than primarily promoting their denominational philosophy upon the children. This will again become manifest as the purposes for maintaining nursery and kindergarten groups in the parishes are compared.

In this section the general characteristics of the kindergarten groups have been presented. The effect upon the children in such groups was pointed out as the various factors relating to nursery and kindergarten

16. See Appendix H, Column 21, Question 19, for the raw material from which this summary of significant responses was made.

maintenance were taken up. It is in these areas that a psychological understanding of the significance of the interpersonal relationships of children is paramount for enabling the pastor to provide for the needs of children in his parish. An equally important aspect of parish ministry to preschool children will now be considered. It will be shown that the pastor has a tremendous opportunity to guide the religious growth and development of the young children in his parish through this medium.

d. Teachers with Sunday preschool groups

i. Have nursery teachers had professional training
for children's work?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	1	2	1	-	-	-	-	4
No	3	1	2	2	1	-	-	9
No Nursery	-	1	1	2	3	4	4	<u>15</u> 28

Professional training is interpreted as meaning one or more years of college work in which the specific focus of study is the guidance and teaching of nursery or kindergarten age children. If such training included any of the preschool age groups, it was accepted in this analysis as professional.

ii. The nursery teachers are

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Mothers	3	3	3	2	-	-	-	11
Single	1	-	-	-	1	-	-	<u>2</u> 13

Several of the pastors repeatedly asserted that the presence of a mother as teacher with nursery children was more important as a qualification for the work than having had formal training alone. These motives are debatable and will be dealt with when the purposes of nursery and kindergarten groups are discussed.

iii. Are there assistants with the nursery teachers?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Always	2	3	3	1	-	-	-	9
Occasionally	2	-	-	1	1	-	-	<u>4</u> 13

Assistants for this three-year group of children are essential to provide the adequate guidance and protection from overstimulation or strain of inter-child activities which may be found in a group of more than five or six children of pre-nursery age. They were provided in the parishes visited where the size of the group merited helpers.

iv. Have the kindergarten teachers had professional training
for children's work?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	-	2	1	-	1	-	2	6
No	4	2	3	4	3	-	1	<u>17</u> 23

In this comparative analysis one sees a picture of kindergarten activities with a large majority of teachers untrained for their tasks. Such training may be considered a luxury by many pastors, but it becomes a necessity to have trained teachers with preschool children if the rapid early growing period of the young child is to be safe-guarded in such a way so as to provide a well-balanced foundation for mature, adult experience.

v. The kindergarten teachers are

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Mothers	3	4	4	2	3	-	3	19
Single	1	-	-	2	1	-	-	<u>4</u> 23

The number of kindergarten teachers having professional training among the Protestant parishes was very low. The figures show that attempts are made to employ kindergarten teachers who have had at least the practical experience of rearing their own children. This procedure is regarded by many as being desirable if it is not possible to have trained teachers with these children. Professionally trained kindergarten

teachers are difficult to find and are not available to the churches in many communities. Either married or single teachers can do the job well but the pastor must make the effort to make certain that those who teach, are quite capable for the job. He ought also to work out a procedure whereby these willing teachers learn something of the basic philosophy of the kindergarten group and the needs of children in such a group.

vi. Are there assistants with kindergarten teachers?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Always	2	4	4	1	3	-	1	15
Occasionally	2	-	-	3	1	-	-	6
Never	-	-	-	-	-	-	2	<u>2</u> 23

The number of assistants is not included in the comparative analysis of these parishes. It may be assumed from the recorded interviews that the number of assistants increases proportionately to the number of children in a group. This is to be desired because children of this age need careful personal attention in order to understand and to supply their particular unique needs. If one does not take a dynamic view of the needs of young children in their interpersonal relationships then one would try to administer the same rigid schedule of activities and lessons to all children. Desires to propagate a certain doctrine and creed will be dealt with later in more complete detail.

vii. Are resource books made available for these teachers?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Many	3	2	2	1	2	-	3	13
Few	-	1	2	2	-	-	-	5
None	1	1	-	1	2	-	-	<u>5</u> 23

Slightly more than half of the Protestant parishes provided an adequate number of resource books so that teachers may be self-educated concerning the needs of the age group with which they are working. Five pastors made a few books available which usually included the teacher's manual with the curricular material for that particular department of the church school. One-fourth of the Protestant pastors made no resource books available to their teachers with preschool children. Since the Roman Catholic pastors indicated that they maintained no preschool groups on Sundays, their library facilities for teachers are not appraised here. However, among the Jewish congregations, the three schools which maintained kindergarten groups on Sunday mornings, also provided a very adequate library for their teachers.

These resource books for teachers present another area in which the pastor who is alert to the needs of young children, can make certain that those who come into direct contact with the children are aware of their needs. The provision of a library is not sufficient to educate the teachers but is a necessary part of the parish ministry. The motivation to read such books must often times be stimulated by the pastor. Baptist Pastor B spoke of an effective method for doing

this. He gives a book to each one of his teachers every two months, with the understanding that the teacher shall come to him and discuss the contents at the end of that time. This is not done dictatorially, but is suggested to each teacher as a regular requirement for teaching in the church school where all the teachers are constantly seeking new and better ways to improve their classes. Helpful books for such a library may be noted in the Bibliography.

viii. Comparison of other pertinent factors

Episcopal Parish C was the only Protestant church to have a full-time, paid, director of religious education. All other workers in this particular capacity were on a volunteer basis, having had no professional training for the task. Each of the three Jewish congregations who maintained Sunday kindergartens, had full-time directors of the Temple School. This resulted in a very adequate guidance program both for the teachers of preschool children and indirectly for the children.

Training for teachers with preschool children was practically non-existent. The only training provided was that received in local institutes on problems of religious education in a very general way. These usually dealt with practical problems of older age groups. Very little attempt was made in these courses to acquaint the teachers with the basic philosophy and needs of nursery and kindergarten groups in a church environment. Those teachers who are professionally trained, received their training in the secular schools. The Jewish prerequisites for kindergarten teachers set an example in many ways. They want a

teacher to have had professional training for children's work and then to have attended a Hebrew College where they studied beyond the training received in the Jewish Temple Schools. In this way it was felt that the teachers would be thoroughly acquainted with the Jewish tradition and could teach children according to their level of conceptual development. A similar preparation for Protestant teachers would contribute measurably to a sound program of preschool activities in the local parish.

Colleges which are designed to train teachers with preschool children require that their students do a certain amount of field work, i.e., observation of children's groups in action. No apprentices of this kind were reported with any of these Sunday groups.

The teachers with preschool children are chosen by a variety of methods. These may be summarized by saying that it is done by the pastor, a religious education committee, a Sunday School superintendent or any combination of these three major workers. In every case, pastors had the opportunity to exercise much influence in the selection of teachers. The pastor who is aware of the needs of preschool children can make certain that qualified teachers are selected when it becomes necessary to make a new addition to the teaching staff.

3. Weekday Group Activities for Preschool Children

Weekday group activities for preschool children among the twenty-eight religious groups studied were very few. No weekday programs were in operation among the twenty Protestant parishes visited. The Roman Catholic pastor of Community D operated the only kindergarten

found among these parishes which were open to study by the writer. Among the Jewish congregations, the one located in Community A had the only weekday kindergarten program. A brief description of the characteristics of these two kindergartens will be given here. Full details may be found in the case studies in the Appendices.

a. Roman Catholic parish in Community D

A kindergarten class for children from three and one-half to five years of age meets in this parish three hours a day, five days a week. The room conditions are very inadequate according to standards previously stated. Play materials are practically non-existent. These fifty-six children spend nearly all of their time in one room at desks which are arranged in the order of school desks for children of eight to ten years of age. The seats are small enough to accommodate the little children. Visual aids were evident about the room, but no time was set aside for free-play.

There are no daily physical examinations as the children enter this kindergarten class, although the children are all checked by the school doctor about three times a year for any items which may need medical attention.

One religious sister teaches this weekday kindergarten or "pre-primary" group as the priest named it. She has not been trained for kindergarten teaching, except through several summer schools. The priest described the sister by saying that "she handles the children very adroitly". There are no apprentices or helpers with this particular group of children. Strict obedience to the teacher is required at all

times. The children are taught prayers, songs, gymnastic exercises, drawing, counting and some simple reading.

These are the basic characteristics of the weekday preschool group in this one Roman Catholic parish. According to the standards and aims suggested by modern child psychology and kindergarten pedagogy, it is a very inadequate program.

b. Jewish kindergarten in Community A

Children from ages three to five years meet three hours a day, five days a week in this Jewish kindergarten. Because of the great demand for more accommodations, two shifts of children meet in the one room. One group meets in the morning, and a different group of twenty children uses the same room in the afternoon.

The room conditions are nearly adequate for the number of children who are allowed to join the class. A new building is now being erected which will provide more adequate accommodations according to modern kindergarten standards as discussed earlier in this chapter. Play materials are very adequate in this school for the number of children meeting there. Likewise, the furnishings in the room are well-planned and used. Regular rest periods, light lunch, periods of free-play and ample opportunities for creative activities are provided for the children.

Although there is no trained nurse on duty, the teachers give close attention to noticing the health of the children as they enter the group each day. If there is a question of illness, they are usually sent home.

The teachers with these preschool children are all paid, professionally trained children's workers. One mother, a graduate of a local nursery training school, works with both the morning and afternoon groups of children. The other two teachers are both graduates of the same training school. All three teachers have had Jewish training in the Sunday schools of the temple, but have not had any formal training at a Hebrew college. One Jewish girl in the nearby training school, is doing her field work assisting and observing the children in this group. A paid consultant from the nearby training school meets with the temple teaching staff from time to time and gives practical advice and criticism.

According to the accepted standards of group activities for preschool children recommended by child psychologists, this Jewish group is operated as well as any secular school would be expected to function. The opinion of the rabbi was that unless he could provide an adequate preschool program in his school, he would not want one to operate at all. The parents are of an income bracket which allows payment of the necessary tuition for support of such a program. Unless an adequate, well-supervised program can be provided for preschool children, it is better for their mental and spiritual health that such groups do not operate. This is a fact which many of the Protestant pastors have not been willing to face realistically in their parishes as revealed in this study.

In this chapter an attempt was made to make a comparative analysis of pastoral ministry to preschool children through group

activities which are operative in parishes, included in this study. It was possible to evaluate these activities in the light of the needs of young children as revealed through reports from leaders in the field of child psychology and religious education. The pastoral role in these various activities was defined at every point as the groups were examined and studied. Attention will be given to the next natural consequence of this study, to the pastor's personal concepts of the needs of children and ways in which he meets those needs through personal efforts in his parish work. Then it will be possible to make a comparative rating of the parish programs included in this study, in the latter part of the next chapter.

CHAPTER SIX

THE PASTOR'S PERSONAL WORK WITH YOUNG CHILDREN

It was shown in the previous chapter that group activities for preschool children are usually guided by pastoral supervision but there is very little or no direct participation at the child level. Pastoral opportunities appear through careful selection of leaders who would put into effect the type of preschool activities which the pastor believed were adequate for the children in his parish. He is in a strategically advantageous position to stimulate lay people to provide facilities for preschool groups. Usually, such influence is used to bring about the type of program which the spiritual leader feels is adequate for his parish.

An attempt will be made here to summarize some of the concepts and attitudes of the pastors interviewed concerning young children and examine the methods by which they attempt to put these attitudes into effect through personal activities which have not been included up to this point. These summaries are true only of the variety of opinions expressed here and in no way suggest that they are representative of a larger group, although in some cases they may be. Recommendations from leaders in religious education, child psychology and related fields about healthy mental and spiritual development of young children will serve as criteria to evaluate the efforts of the pastors to minister in a personal way to the needs of young children.

1. Pastoral concepts

The outline of the structured interviews will be followed in discussing the various concepts and attitudes which are significant for this investigation. Some of these guiding questions proved difficult to codify, but they reveal a variety of opinions in a new field of pastoral work where there have been no attempts at this type of study, so far as the writer has been able to find. The responses of the pastors will be recorded here for they are illustrative of the significance of these concepts in their work with young children.

a. When should you begin to teach a child theological concepts, concerning the nature of God, Jesus, prayer and use of the Bible?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
From the time they begin to talk	2	1	3	1	-	-	-	7
After six years of age	2	3	1	2	4	4	4	20
No opinion	-	-	-	1	-	-	-	<u>1</u> 28

The above tabulation indicates the dominant attitude found among the pastors. The fact that twenty of twenty-eight pastors expressed an opinion that adult theological concepts should not be taught to preschool children points toward an awareness that children do not think abstractly as adults, nor do they usually possess the capacity for such reasoning as young as five years.

Seven pastors expressed the feeling that preschool children should be taught the basic theological concepts of the Christian faith

as soon as they learn to speak or to think about other things. These men said that the primary doctrines of the church should be taught to the child so that he may learn to know them and repeat them for himself as soon as verbalization is possible. There were no denominational similarities among these seven Protestant pastors who expressed this feeling, but there was a theological factor present in varying degrees among them. They represented the more or less traditional orthodox views of the churches, steeped in what is known as "fundamentalism" among theologians. Their purpose in teaching young children such doctrines is to make sure that young people develop great loyalty to their churches.

When one is in close contact with young children, it soon becomes evident that they will ask questions which could be called religious questions. Although the question that was asked of these pastors was focused on the theological concepts being taught through the church school, there is the need to help parents meet the theological questions which children ask in the home. Ways were not revealed through the interviews by which the pastors helped parents meet these questions except as will be seen later in the use of sermons and topics among parent groups in the parish.

Children do obtain an understanding about the nature of God and the place of man in the universe, as well as other related theological phenomena. Underlying this learning process is the principle that children learn most through imitation of the parents' values, faith in God and philosophy of life which may be verbalized or not, but in either case they are revealed by the way life is lived every day.

These psychological processes which are significant in this learning were fully analyzed in Chapter Three. The unconscious influence is probably the most direct influence with these young children. "As parents, our theory of reality makes its mark on us and all our ways, and we 'make' our child in the image of our God."¹ In a similar way, the burden of proof to a child of whether or not there is a God, rests on the parent who feels that he has access to such a personalized power in the universe. Eventually the life of the parent must sustain his verbal claims or he must cease to answer "yes" when new generations of children cry, "Is there a God?"

The most opportune time to answer questions for young children is the time when they are asked. Usually, if the parent is patient and searches, he will find that the child is not expecting an adult, abstract rationalization about many aspects of a particular problem, but rather his thinking at preschool age is limited to a rather simple and elementary level. Consequently the parent is able to be of most help by carefully listening to the thoughts which prompt the theological questions from the child.

Religious growth is seldom stimulated through teaching certain static doctrines of the church. The question might well be raised, what

1. See M. H. Bro, When Children Ask, (New York: Willet, Clark and Company, 1940), p. 57. This author presents suggestions for both parents and pastors, that would be helpful in answering the theological questions which young children ask.

are the religious needs of early childhood? The religious needs of childhood may be summed up by these several statements.

- 1'. Regularity is the first need of infancy.
- 2'. Affection is another religious need of infancy.
- 3'. Worthy example is needed at this age of life.
- 4'. In early childhood (ages three - six) the discovery of persons is a constant adventure.
- 5'. Cooperation is another need of early childhood...Religion is cooperation with God, and cooperation with others for the sake of God.
- 6'. Religion is a social experience of sharing the best values of life.²

In every case, theological doctrines are not as important in early childhood as helping the children understand their world and life in terms of their own experiences and conceptual ability. Methods for providing these opportunities for religious growth through life experiences were shown in Chapters Three and Five.

1. The pastor desires Bible stories to be used

with preschool children

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Frequently	4	2	4	3	-	1	1	15
Very carefully and only occasionally	-	2	-	-	2	2	2	8
Never	-	-	-	-	2	-	-	2
No opinion	-	-	-	1	-	1	1	<u>3</u> 28

2. See P. E. Johnson, op. cit., pp. 65-71. See also the latter part of Chapter Three of this dissertation, where the religious significance of the interpersonal relationships of young children are shown relevant to their needs.

More than half of these pastors felt that Bible stories should be used frequently with preschool children. Those whose answers were included in this category felt that the Sunday School department takes care of that work very well by effectively teaching Bible content in the Sunday school lessons. On the other hand, two each of the Congregational, Christian, Unitarian, Roman Catholic and Jewish spiritual leaders felt that Bible stories should be used very carefully with this age group, and then only occasionally. They were not in favor of regular use of Bible stories as teaching material with this age group. One of the reasons for excluding some of these stories was the poor quality of teaching content for the contemporary world of child understanding. The language and imagery must be interpreted to children before they are able to translate the ethical teachings into meaningful experiences for their own day. Many stories heroize aspects of life which many adults would not care to have their children follow. These are not consistent with the teachings of Jesus recorded in the New Testament.

Further research is needed to be able to understand what stories produce the desired aid in character and religious development with preschool children. The Bible was written primarily for adults, often expressing in the Old Testament a primitive idea of God far removed from the Christian concepts of love and mercy. In many places it is full of complex historical material on times and customs completely foreign to the young child's experiences. For these reasons the Bible presents a problem when its use with preschool children is considered. A teacher should endeavor to instill in her young children

"an understanding of some of its verses and a desire to learn more about the Bible later".³ Unitarian Pastor B indicated that the Bible should be taught along with other meaningful literature as mediums to acquaint the child with good literature. It should not be used with young children out of fear that otherwise it is not an adequate church school program.

There is great need to approach the use of Bible stories with preschool children from a psychological standpoint. This means that the teaching should be set up in terms of the child's interest, needs and experiences. It was shown earlier that the religious life of children is not nurtured fundamentally through the recounting of adventure in narrative form, but through opportunities to live in Christ-like ways in play, service and worship, so far as the child is capable. It is also nurtured through the contagious influence of the personalities of parents and teachers.

The question is often raised as to whether or not memory verses from the Bible are an effective means of helping to develop Christian character and stimulate religious growth. One writer says -

Nothing is more wasteful of time than trying to use the Bible drill with children under eight. With children under six, none should be used, though beginners may make their first acquaintance with Bible verses by hearing them repeated often and by associating them with meaningful experiences.⁴

3. See R. K. Roorbach, Religion in the Kindergarten, (New York: Harper and Brothers, 1949), p. 76.

4. See E. L. Smither, The Use of the Bible with Children, (New York: The Methodist Book Concern, 1937), p. 70.

This is the opinion of one very competent and experienced worker with young children.

This does not mean that Bible stories should not be used at all with this age group. "Two or three Bible incidents, all from the New Testament, may be used in the nursery as conversational sentences about pictures."⁵ Emphasis should be given to selecting incidents from the child's daily life which interpret the Christian point of view rather than introduce a new word imagery foreign to the child at his age. With the kindergarten age group, appropriate stories may be introduced to the children. "The child going from kindergarten to the first grade should begin to think of the Bible as the book that tells about Jesus and other enjoyable stories."⁶ In order to develop this knowledge a teacher might well select stories from the New Testament which show Jesus' friendly helpfulness, his kindness, his interest in people and his love of God. These matters all need to be taken into consideration when the pastor approaches the problem of deciding upon the use of memory verses from the Bible and Bible stories with preschool children, otherwise his objectives in guiding the religious growth of children in his parish may not be achieved.

From these statements, it may be concluded that the Bible should be used carefully with small children, making certain that stories are selected which will have meaning for the children. The pastor should attempt to acquaint himself with the attitudes of his

5. See *Ibid.*, p. 71.

6. See *Ibid.*, p. 86. Also pp. 62-87, for a full discussion of the use of the Bible with nursery and kindergarten children.

teachers on these matters and help make certain that careful use is made of the Bible. The major focus of attention in the care and guidance of these preschool children is not so much teaching them Bible content as to provide the influence of mature Christian personalities and an opportunity for living Bible truths.

ii. Theological beliefs emotionally harmful to the child

Some forms of theological beliefs are regarded as emotionally harmful to young children. The number of objective studies to determine the emotional concomitants of certain religious beliefs is very limited. More investigation is needed by psychologists and theologians to determine the value of these with young children. Although no attempt has been made in this study to suggest one denominational point of view as being superior to another, some factors among the parishes studied are emotionally healthy for the nurture of young children to a greater extent than others. Even should one hold to the principle of giving to each child freedom to choose those beliefs that seem good to him, pastors should not take a laissez faire attitude toward types of faith which increase emotional difficulties even though adult elements in the community may be naively fostering such beliefs.

It is a risk that one may appear dogmatic if certain theological beliefs are suggested as being harmful to the young child. However, certain theological concepts have within them components which are emotionally unwholesome. A quotation from an outstanding children's worker will illustrate some of these factors.

We now regard as harmful a belief in a God whose attitudes toward mankind are similar to those which, in the light of our modern psychology, unstable parents manifest to their children. I refer to a belief in a God who becomes angry and punishes as does an inconsistent and maladjusted parent; or one who has chosen favorites and is partial in his dealings with his creatures; or a God who withholds his love from those who displease him and grants his love only to those who are good; or a God who holds over mankind a threat of distant punishment that seems unjustly severe, leaving men with a vaguely felt fear of the unknown. If a concept of a personal God is to be emotionally wholesome, the values imputed to the God-personality must not be on a lower level than the better standards of character represented by our own generation.

Another example is a belief in a universe that is chaotic and without reason or essential unity. Whether this belief be couched in theistic or non-theistic terms, it would not support a child's needed sense of at-homeness in the midst of a puzzling and, at times, a baffling existence.

Any belief regarding life's ultimate issues held so dogmatically that as a result, society becomes divided into warring groups characterized by inter-group prejudice and scorn would be considered emotionally harmful.⁷

The theological concepts of the pastor must be measured against the needs of young children in their own unique world. If their objectives are in accordance with the above statements, it is possible that the very program of the local parish may be hindering rather than helping the healthy mental and spiritual development of the young children.

iii. Theological beliefs which foster emotional health in children

The theological concepts of the pastors were not sought in this study, for that is a subject broad enough for a study in itself. An attempt was made to determine when they felt that such theological doctrines, which they held, could be taught to the child. As a frame of

7. See S. L. Fahs, "Religion in the Public Schools", Religion and the Child, (Washington: Association for Childhood Education, July, 1944, Reprint bulletin, pp. 27-28).

reference and as a positive suggestion, the following quotation will present the kind of theological concepts which are important for providing healthy Christian nurture. There are religious beliefs which seem to make the heart strong, to enhance courage, to promote originality and self-respect, and to lead towards widening sympathies and understandings. The value of such beliefs were illustrated in Chapter Three. Beliefs such as the following would appear to produce these effects with young children:

A belief in a God whose attitude toward humanity is reliable, stable, and understanding, regardless of whether individuals are evil or good; or if a non-theistic form of this belief were to seem preferable, a trust in a universe that by its very nature undergirds the pursuit of truth and righteousness.

A belief in a fundamental kinship with all mankind and a consequent sense of common responsibility for the good of all. If couched in theistic terms, a belief in a universal God and in brotherhood of man.⁸

It is important for the pastor to re-examine his own personal theological convictions in order to adjust them to the needs of young children in his parish. This does not suggest that the essential Gospel message of the New Testament must change, but that the interpretation of that way of life for the understanding of young children must be modified tremendously. Abstract theological concepts cannot be taught to pre-school children, but experiences in their interpersonal world can be created in which they will find relationships which are fundamental to later religious life. It is through the same medium of children's

8. See S. L. Fahs, *Ibid.*, p. 28. These religious implications of children's experiences were illustrated in the latter part of Chapter Three of this study.

experiences that the pastor is able to guide religious growth more adroitly than by Bible stories where a clear interpretation of the word imagery that is foreign to the child, is often very difficult and unsuccessful.

b. How should the pastor regard the child?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
"As a little adult"	1	1	2	2	-	-	-	6
"To be seen and not heard"	-	-	-	-	-	1	-	1
As having needs unique to childhood	3	3	1	1	4	-	3	15
No opinion	-	-	1	1	-	3	1	<u>6</u> 28

This particular question in the interview was too subjective in many respects, in spite of its original purpose. It is included here to indicate the variety of responses which were elicited from the pastors. It was designed to determine whether or not the pastor was cognizant of the habits and thinking of children.

Fifteen of the twenty-eight pastors felt that children have unique needs which exist only in childhood. As a result of these needs, special effort must be made to adapt the objectives of the parish program to meet the needs of small children rather than assume that what is good for adults is also helpful for small children.

Those pastors who regard children in a different way from adults and as needing different types of religious nurture compare with the work of two men reviewed in Chapter Two. It was Martin Luther who simplified the language of the catechism so that small children could be taught to

repeat the phrases.⁹ The difficulty with his technique was that it was still an attempt to have the children learn the same Apostles' Creed, Ten Commandments and the Lord's Prayer. On the other hand, the Moravian pioneer, Nicolaus Zinzendorf,¹⁰ attempted to help children understand God through interpreting elements in nature and the contemporary life of children as evidences of the work and nature of God. This philosophy of Zinzendorf was a precursor to the modern psychological understanding of the thinking and religious development in young children. A similar spirit was manifest in the previously described efforts of educators and psychologists to provide a nursery and kindergarten program which was designed to meet the essentials for child nurture.

c. Did the interview indicate an awareness by the pastor
of the psychological needs of small children?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Much	3	2	1	-	3	-	3	12
Little	1	2	2	4	1	4	1	15
None	-	-	1	-	-	-	-	<u>1</u> 28

This rather subjective method of rating the parishes included in this study was made by the writer as each case study was reread. This rating was based upon the awareness by these pastors of the psychological needs of children as manifested in their attitudes, acquaintance with the

9. See Chapter Two, pp. 52-57, for an account of Luther's work with young children.

10. See Chapter Two, pp. 67-72, for Zinzendorf's work with young children.

problems of the preschool activities and their desire to expand and improve the present existing methods of pastoral ministry to young children. A rating of one parish with another, in sequence will appear in the next chapter which will be based upon a number of parish activities which are significant for this study.

The table above is indicative of the lack of acquaintance with the psychological needs of young children either in a general way or more specifically as applied to religious development. More than half of those interviewed give evidence that the problems of young children in the parish are not attacked vigorously, with an understanding of their needs. The role of the minister is important in this relationship for if he ignores the provisions for opportunities to build secure foundations of mental and spiritual health, he is undermining the effectiveness of the pastoral efforts with the older age groups in the parish.

- d. Does the pastor believe that a child who has happy experiences at two years of age will probably be more mature at three?

	Ba	Co	Ep	Me	Un	RC	Je	Total
Yes	3	2	2	1	3	-	3	14
No	-	-	-	-	-	-	-	-
No opinion	-	-	1	3	1	1	1	7
Not essential	1	2	1	-	-	3	-	<u>7</u> 28

The fourteen ministers responding favorably to this question indicated an awareness of some of the basic needs of preschool children. It was seen in the previous chapter that such experiences are very

important for the healthy emotional development of young children. "The task of maintaining mental health (in its broadest terms) is always with us, and failure at any stage can make for unhappiness."¹¹ For the young child to find happiness at two years of age usually means the feeling of security and love in relation to his parents. Because of the small number of cases used for this study, no generalizations may be made concerning all pastors. It does point up the need for further education among pastors about the needs of young children.

e. The child should be taught to love first the

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Church	3	-	2	2	2	2	2	13
God	1	-	1	-	-	-	-	2
Both at the same time	-	4	1	1	-	1	1	8
No opinion	-	-	-	1	2	1	1	<u>5</u> 28

The significance of this question rested in whether or not the pastor conceived of a child's religious growth in terms of his learning to love the church or God first, or both at the same time. That children should be taught to love the church first was the opinion of more than half of those who volunteered a response. Eight of the respondents felt that these two objects of loyalty and affection were inseparably bound together in the experiences of children.

11. See Dr. George Gardner, "The Emotional Needs of the Child", in J. L. Leibman, ed., Psychiatry and Religion, (Boston: The Beacon Press, 1948), p. 70.

One of the facts which has come to the surface time and again in these interviews with the pastors in the light of contemporary psychological understanding of the child, is that spiritual leaders lack insight into the natural ways by which children might grow into religion.

Instead of beginning with the giving of a religious vocabulary or with the establishment of habits of worship or prayer, we should start with the un verbalized philosophy of life that a child has already formed.¹²

It seems only fair that if the child already seems secure, socially interested and cooperative in his environment, then the spiritual leader ought to provide opportunities to enlarge the child's picture, putting into it more and more experiences as a creative participant in an interesting life in a world full of adventure and learning opportunities.

It would be impossible in modern society to allow children to discover for themselves everything pertaining to God, the church and all things accepted by contemporary society as a part of religion. Both persons significant to the child, and other mediating channels such as the printed page are mediums through which the process of acculturation takes place. Some of this is done purposively by the significant people in the child's environment but much takes place by chance. Pastors need to think seriously concerning how much of the institutional form of religion shall be visited upon the small children. As one writer has put it, "When we tell a thing prematurely, we destroy a possible individual

12. See E. M. Maxwell, and S. L. Fahs, op. cit., p. 186.

creation, and substitute a dead form."¹³ The median between the extreme of attempting to avoid all forms of traditional, historical religion and that of forcing upon young children adult concepts and principles by demanding strict obedience at the fear of punishment, must be found. This median must be decided upon by each pastor within his own denominational framework. It should be consistent with modern understanding of young children and the religious needs prerequisite for creative religious growth.

f. Has the pastor read any books in the last five years
on preschool children?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Many (5 or more)	2	1	-	-	3	-	3	9
Few (1-4)	2	2	1	-	-	-	-	5
None	-	1	3	4	1	4	1	<u>14</u> 28

The number of books which each pastor read pertaining to some phase of preschool life varied greatly. Most men could not give a definite estimate on this question. For purposes of tabulation, many books referred to five or more, and few books included one to four in the course of a five-year span of time. The amount of reading done in regard to preschool children was very small. It was interesting to note that three of the Jewish rabbis, those who were the spiritual leaders of very large parishes meeting a most difficult daily time schedule, did

13. See Frances G. Wickes, The Inner World of Childhood, (New York: Appleton-Century, 1928), p. 72.

more reading in this whole area of understanding of human growth than any of the others except the Unitarians. This is cited to refute the often suggested excuse for little attention to small children by the pastor who says, "I don't have time to read about all those sorts of things." These men who do read concerning the needs of young children reveal their understanding in the type of programs which they have provided for the group guidance and pastoral care of young children. This will be seen more clearly in a later section of this chapter.

- g. Has the pastor observed a nursery or kindergarten group for a period of an hour or more at one time?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	-	-	-	-	-	1	3	4
No	4	4	4	4	4	3	1	<u>24</u> 28

This particular question relates very closely to the previous one. Twenty-four of the pastors indicated that they had never observed a nursery or kindergarten group for any period of time. Many of them are in operation at the same time as the morning worship services so that the pastor has no opportunity to visit. It is indicative of the lack of first-hand knowledge of the purpose for such preschool groups and the values of inter-child activity in the life of children. If he were to observe a group of children of this age for any length of time, he would probably be awakened to the many opportunities for providing Christian nurture in the group relationship. If the pastor were aware of the opportunities in such groups, they could become study groups where

parents and pastors could observe the behavior of their children in the interest of mental and spiritual hygiene.

The attitudes and concepts of pastors concerning young children have been noted here on the basis of the individual interviews with these twenty-eight leaders. It was possible to examine their concepts and to suggest pastoral opportunities in these areas of life, based upon modern insights into the needs of children in a constant growing process. Better techniques for measuring these specific concepts are needed to equip the psychologist with more adequate data for examining the whole problem of religious leadership. They remain to be developed. The next portion of this chapter is devoted to an investigation of the methods which pastors use to promote their philosophies and concepts in the local parishes. From these, further conclusions will be drawn toward defining the role of the minister with preschool children.

2. Ministering through Personal Contacts

- a. In what ways does a pastor minister to a preschool child in a grief experience?

There is much about the life of a child which recent studies in child psychology have been able to discover, but there is only a limited understanding of the meaning of grief experiences to young children. The spiritual leaders in the community have not given much attention to the effect of death of an older member of the family upon the young child. It is interesting to note first of all what proportion

of the pastors included in this study have been faced with the opportunity to minister to preschool children in a grief situation.

- i. Pastors who have been called upon to minister in a grief experience where a child of preschool age was among the surviving relatives

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	3	1	1	2	2	3	2	14
No	1	3	3	2	2	1	2	<u>14</u> 28

Fifty per cent of the pastors indicated that they have faced the opportunity to minister to preschool children in a grief experience. There are many aspects of the child's thinking concerning grief experiences about which pastors have known very little. More research is needed by trained psychologists to be able to isolate these factors in child experiences. However, the pastors indicated numerous ways by which they do attempt to minister to these young children. These will be seen more clearly.

- ii. The funeral service for young children

The main focus of attention here is not to provide material for pastoral use in officiating at the funeral of a small child. When he is called upon to render such ministry there are specific problems and needs which will guide his choice of material for a memorial service.

The pastors use largely the liturgy for memorial services for the death of small children as they are provided in their respective

denominational traditions. Each one took the liberty of substituting portions of prose, verse or scripture as he saw fit in the service itself. The memorial was always intended for adult listeners. No memorial services were reported exclusively for small children who were friends of the deceased. Methodist Pastor C approached this type of service when the nearby children gathered with the family of a small boy who had drowned. It was a brief service in the home where the security of the home environment allowed for a meaningful and wholesome approach to death by the pastor for the children in attendance.

The funeral service for young children has not been adapted to the understanding of preschool age children. Perhaps this is not necessary, but the type of service used will do much to enable the parents to work through their grief experiences in healthy, normal ways so that the security and solidarity of the home environment may still be preserved for the surviving children. Numerous manuals are available for providing these liturgies within each denominational framework and will not be enumerated here.¹⁴

iii. How does the pastor interpret death to young children?

The various pastors suggested methods and philosophies of understanding the grief problems of children which are applicable in many situations, regardless of the denominational affiliation. The pastor's interpretation and the mother's, or other significant adult's

14. See E. C. Dahl, "The Funeral of a Child", R. C. Raughley, Jr., Ed., Pulpit Digest, (Great Neck, New York: The Pulpit Digest Publishing Company), Vol. XXVIII, No. 133, May, 1949, pp. 78-82, for suggested materials for the funeral service of a child.

interpretation of death to young children must in all practical circumstances use the same general approach, i.e., the thinking of the child.

The frequency of responses, as codified from the interviews will be listed below, in their order of frequency. These responses indicate something of the variety of approaches found among the ministers interviewed, but are not to be construed as representative of any larger group of individuals.

What approaches do the pastors use in interpreting death to a preschool child?¹⁵

No.

- 7 - 4. To encourage parents to keep children with them and interpret death to the child in a way that is meaningful to him, but not going beyond his conceptual ability.
- 7 - 5. Gives a theological interpretation to the child involving adult concepts that "the person is safe in the arms of Jesus" or some similar platitude.
- 6 - 2. Interprets to the parents their role in helping the child face the grief situation realistically, and thus works indirectly for the benefit of the child, through encouraging control of grief by parents before children.
- 5 - 1. Tries to cultivate a direct friendship with the child.
- 2 - 3. To protect small child from facts of death by removal from the home environment during the period of grief.

(Multiple responses were given by some of the 14 cases)

These statements have summarized the views expressed by those pastors who have had experiences of grief with young children. Their aims and

15. The first number shows the frequency of responses for a given statement; the second number is the number used in the coding system as may be found in Appendix H, p. 436. For further illustrative statements among these pastors, see the case studies in the appendixes, the section of each on interpretation of grief experiences.

methods of interpreting death to young children need to be considered in the light of a psychological understanding of the grief experience.

iv. A psychological understanding of the grief experience

Much of what has been reported of the grief experience in psychology has been based upon adult studies. These will define the grief problem and application will then be made to the specific needs of young children. A working definition of grief will clarify an attempt to evaluate the methods which pastors use to interpret death to young children.

Grief is generally a broken interpersonal relationship which results in the bereaved having a static image of the deceased. This results in a strong emotion which may be intensified by ambivalent feelings toward the deceased. These ambivalent feelings, in turn, may be causal factors in producing guilt feelings.¹⁶

Since one of the objectives of the pastor's efforts to minister to young children in a grief situation is to work through the parent, a statement will be quoted here concerning the needs of people in a state of grief.

The bereaved person has certain needs that should receive attention. Since he has lost one of the important props of his life, he needs support from others. In order for grief work to be done he needs to accept the pain of bereavement. To release the tensions which distress him he needs an expression of sorrow and sense of loss, the verbalization of feelings of hostility and guilt, and catharsis of fear of insanity. Before he can resume a meaningful existence he needs emancipation from the deceased. The need for security and for satisfaction make urgent the need for formation of new relationships. The need for unity, purpose and permanence give importance to the ministry made by an understanding of religious

16. See W. F. Rogers, The Place of Grief Work in Mental Health, (unpublished Ph.D. dissertation at Boston University Graduate School, 1948), p. 162.

values. The need for being treated as a person who has value in his own right is inclusive of the above needs.¹⁷

It is important for ministers, priests and rabbis to realize that as they come into families where some catastrophe has taken place, even a child of two or three has a subtle consciousness of what's going on.¹⁸ Evading the issue with small children is a mistake on the part of a parent or pastor in attempting to help them work through a grief situation.

A word might be said here about those ministers who comforted small children under five years of age by giving reference to concepts of immortality which insure a safe existence of the deceased. Dr. Henry H. Brewster answered a question concerning this very matter at a recent conference of rabbis, ministers and psychiatrists. He felt that the concepts of immortality and heaven cannot be utilized to afford comfort to the bereaved if they are foreign to his religious beliefs.¹⁹ It was indicated earlier in this study that the preschool child's conceptual ability is considerably limited, dependent upon a specific age of development. Therefore, the value of comforting bereaved children with abstract theological terminology does very little to help him face death. If there is any comfort resulting from such explanations, the writer feels that it results because of the confidence which is revealed in the voice of the adult. Children observe and imitate adults on these matters to a great degree.

17. See Ibid., pp. 163, 164.

18. See J. L. Leibman, ed., op. cit., p. 191.

19. Ibid., p. 195.

Several basic factors should be kept in mind as the pastor is called upon to interpret death to young children. These items conclude this discussion on interpreting grief experiences to young children in ways which are consistent with an understanding of the dynamics involved.

1'. The pastor should attempt to maintain a friendly relationship to the child. The interpersonal relationships within the family circle usually suffer most at this time of grief.

2'. The parents are the "shock troops" for interpreting death to these young children. Consequently much of the minister's attention should be given to helping the parents work through what is a normal grief reaction.

3'. Means must be found to maintain the wholesome security in the home which is so important to the mental and spiritual health of the child.

4'. Children should not be shielded from the fact of death. Being dishonest to children at such a time of crisis may injure the confidence and trust of the child in his immediate family to a disturbing degree.

5'. Parents must be acquainted with the fact that obsession with their own personal grief helps make the loss in the home doubly difficult for the child. He not only suffers the loss in interpersonal relationships, but the total environment is apt to be thrown into a state of confusion which becomes extremely perplexing to him.

6'. Finally, one should attempt to understand thoroughly the questions which a child may ask about death. Usually they will ask very

simple questions which in child thinking require comparatively simple answers. One should not hesitate to say that there are some mysteries about death which are not understood even by adults. For in the child's world, such mysteries are an everyday occurrence. It is important to keep in mind in this connection that the span of attention among pre-school children is relatively shorter than that of an adult. Consequently, the child does not have the prolonged, deep sense of grief that adults have. No static answer, "stock-piled", can be adequate with all children.

These six main points have been presented here as those which stand the critical evaluation of a psychological understanding of the grief experience. Much more could be written here concerning theological and psychological differences in understanding and interpreting death to young children, but that is a subject requiring detailed research in itself.²⁰ The purpose here was to see the pastoral opportunities and objectives in ministry to preschool children in a grief experience.

b. What does the pastor do on home calls?

Nothing was reported in the twenty-eight interviews which would indicate a unique attempt to minister to preschool children on home calls. Every pastor who expressed an opinion on this subject said that he always

20. For further references on the psychological effect of death upon surviving young children, see: J. L. Leibman, Ibid., pp. 183-202; E. L. Maxwell and S. L. Fahs, op. cit., pp. 159-172; P. Schilder, The Goals and Desires of Man, (New York: Columbia University Press, 1942); P. Best, "An Experience in Interpreting Death to Young Children", R. Fairbanks, ed., The Journal of Pastoral Care, (Cambridge, Mass.: The Institute of Pastoral Care, Col. 2, No. 1, Spring, 1948), pp. 29-34.

tried to be a friend to children. Some indicated further efforts by trying to talk with them, or call them by their first names. Specific techniques or objectives were not suggested beyond this point. This is understandable in the light of the natural reticence of young children to welcome strangers into the family circle. When frequent visits are made, the child becomes more familiar and will play more readily. The distinction is probably not made by the child that this particular caller is any different from another man in the neighborhood. This was also the opinion of Pastor A of the Congregational Christian churches. Opportunities for direct ministry to children on home calls needs further study.

1. Do parents seek the pastor's counsel on problems
with children under five years of age?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Frequently	1	-	-	-	-	-	1	2
Seldom	1	1	-	-	-	-	-	2
Not at all	2	3	4	4	4	4	3	<u>24</u> 28

Only four of the spiritual leaders indicated that people in the local parish sought them for counsel concerning children of this age. It is significant to understand what type of problems people will take to their pastor.

Excerpts from these statements by the pastors will illustrate the nature of the problems which were brought to them.

- ii. What kind of counseling problems concerning preschool children are brought to the pastor?

Baptist

Pastor A: A five-year-old child would cry intermittently, without visible stimulus, for several hours after having seen movies at the local theater. The Pastor's help was sought to solve the problem.

Pastor B: All kinds of problems from "thumb-sucking to masturbation" are brought to this pastor.

Congregational Christian

Pastor A: A "Belligerent child" was the cause for one mother to seek the pastor's help.

Jewish Congregation

Pastor B: Problems brought to this Rabbi included:

- 1'. How can a mother, about to remarry, keep her children from developing resentment for the future step-father?
- 2'. Shall a child of five years be taken to the funeral?
- 3'. How shall a father answer to his son who wants a Christmas tree?

The number of times that parishioners will seek their pastor for counsel concerning problems with preschool children is dependent upon several factors. They include the amount of confidence they have in the pastor, the number of parents in the community with sufficient education to be aware of difficulties in the growth of their children, the length of time that the pastor has been associated with the congregation, and the availability of other community resources for help with such problems.

- c. Does the pastor preach several times during the year on child development and problems relating to spiritual growth of this age group?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	4	4	4	4	3	2	3	24
No	-	-	-	-	1	2	1	<u>4</u> 28

All but four of the pastors indicated that they regularly preach to their people in the worship services of the church concerning the needs of young children in the parish and the essentials for providing opportunities for religious growth. Opportunities for worthwhile contributions exist in the voice of the pulpit in promotion and encouraging adequate parental example and teachings in the home. The extent to which these opportunities are effectively used depend largely upon the concepts of the individual ministers which were discussed earlier in this chapter.

d. Children's Day activities

Among the Protestant pastors, every effort to celebrate Children's Day in a special way was in the hands of the lay workers of the church. The pastor had nothing to do with the program in a direct way, except in an advisory capacity. Several pastors questioned the value of such services either for the religious nurture of the child or for his mental health.

The comparative observance among the different religious groups of church festivals and holidays affords excellent pastoral opportunities to minister to young children. The Jewish synagogues use the holiday and festival seasons very adroitly as a teaching technique with small children. The Roman Catholic pastors all indicated constant emphasis of family prayers and regular family devotions, especially on Holy days. On these occasions the young children are included in the family observance. The Episcopal pastors indicated that this was a part of their emphasis but they felt that they fell short of their goal. The other Protestant pastors showed very few signs of using these holiday seasons as effective teaching methods. This factor was significant in the early days of the Christian Church as pointed out in Chapter Two. Stimulation and guidance of sacred observances in the homes could be promoted by pastors who were alert to these teaching opportunities.²¹

e. The number of preschool children in the parish

If the pastor is acquainted with the number of preschool children in his parish, it is assumed that it would indicate his consciousness of child needs in planning his parish activities. A pastor might try to plan his program so that the groups having the largest number of people should receive a maximum of his attention. This theory would not follow the reasoning in this dissertation that the pastor should seek to minister to preschool age children because of the importance of such a

21. See E. L. Manwell, and S. L. Fahs, *op. cit.*, pp. 59-80, for methods of enriching these holiday experiences for the understanding of children.

ministry toward developing the foundations for later life. It was an attempt to see contemporary parish programs in action, expecting to find an inadequate ministry to young children.

Does the pastor know how many children are in his parish
under five years of age?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	1	2	1	1	1	1	1	8
No	3	2	-	1	3	1	3	13
No response	-	-	3	2	-	2	-	<u>7</u> 28

The figures show that only eight out of twenty-one pastors who gave definite answers knew approximately how many children there were in their parishes under five years of age. Twenty of the men either did not know or gave a negative response to the question, indicating that the majority of pastors in these carefully selected case studies were not cognizant of what proportion of their parish members were in this young age bracket. It would indicate an attitude of indifference to the importance of this age group in proportion to other activities in the parish where more attention is given and the quantity of people is greater. The results of this particular question are not regarded by the writer as being very significant for purposes of this study.

f. Parent groups in the parish

Do parent groups meet in the parish which include during a year's program topics which pertain to an understanding of the needs of preschool children?

	Ba	Co	Ep	Me	Un	RC	Je	To- tal
Yes	1	1	1	1	1	3	3	11
No	3	3	3	3	3	1	1	<u>17</u> 28

This was an effort to determine whether or not the pastor uses parent groups as a means of teaching parents to understand the needs of their children and how they can help their children grow spiritually. Only thirty-nine percent of the pastors reported groups in operation for the purposes cited above. Questions could be raised about those who did not provide for such opportunities of parent discussion of childhood need. Did they feel it unimportant? Did they think that it was not the job of the church? Did the pastors feel as one Roman Catholic priest said, "that parents know how to rear their children themselves"?

Those pastors who had parent groups in operation described some of the topics which are included in a year's program. These topics will be quoted here as they appeared in each case record, illustrative of the possibilities of use with parent groups in the church program.

Baptist

Pastor A: Topics for parent groups were "Parent and the home" and "Development of children as it relates to the Christian home". Other related topics were implied but not reported.

Congregational Christian

Pastor A: One parent group studies objectives of the church school with young children.

Episcopal

Pastor A: "A child's understanding of religion" was one topic by a speaker before a parent group in this parish during the last year.

Methodist

Pastor B: Articles from The Christian Home (The Methodist Publishing House) magazine are regularly discussed in a mother's group. Topics discussed include: how to teach a child to pray, emotional development of children, physical health and hygiene and problems of social and interpersonal relationships among children.

Unitarian

Pastor B: Topics discussed at a parent group were: "Getting the child ready for the first grade" and "How to introduce your child to religion".

Roman Catholic

Pastor A: Speakers to parent groups in this parish use such topics as the causes of juvenile delinquency and the kind of story books which parents should use with their children. Other topics pertaining to strengthening the religious life of the home are also used.

Pastor B: The importance of Christian home life for young children is emphasized to parents. The approach is to develop an understanding of the religious life of the home rather than a psychological understanding of children.

Pastor C: Topics designed to strengthen family life are used at these meetings. The writer is not at liberty to quote the topics in use.

Jewish Congregations

Pastor A: Speakers and forums are provided for parent groups pertaining to the developmental aspects of children and the influence of the home upon their growth. The aim is to help the parents enjoy the children and not to rear them by a book.

Pastor B: Parent groups take up topics of family life, growth of children, their developing needs and how to help children to want to love Jewish traditions.

Pastor C: Numerous topics relating to preschool children are discussed at parent meetings. Some are: family needs, problems

relating to the spiritual growth of children and the life of Jews in America.

The Roman Catholic groups indicated no desire to acquaint parents with any psychological understanding of the needs of their children. Their interest was largely confined to strengthening the devotional life of their people by fostering regular prayer and worship periods in the home. Therein was the most important contribution which the priests felt that they could make with these parent groups. The Jewish and Protestant leaders were more interested in helping the parents to understand the unfolding life and needs of young children when they were included as topics for parent groups. These parent groups are the medium through which the pastor may take an active role in education of parents concerning the religious significance of the experiences of childhood. The church and home can be drawn closer together in a common task of guiding the religious growth of young children.²²

Two of the pastors reported successful experiments with what they termed "Family Sunday". Congregational Pastor A leads such a program effectively. The family sits together in church as a unit. After about fifteen minutes of the worship service, the children leave, and a sermon dealing with some phase of family life and religious development is preached to the parents. This is done several times a year. Episcopal Pastor A stated that he is carrying on a similar program. The entire family comes to church on each month when there is a fifth Sunday on the

22. See E. M. Ligon, Their Future Is Now, (New York: The Macmillan Company, 1948), for a suggestive plan of home and church school cooperation for religious education.

calendar. After Morning Prayers and a children's story, the children go to the vestry for classes and the parents remain for a sermon pertaining to some phase of strengthening the Christian family. Coffee is served after the morning service during a brief period of fellowship. The children have hot chocolate. The services have been extremely well attended and the pastor feels that they are providing a medium through which he can help guide the religious growth of young children as well as adults.

Such projects as family services on Sunday and parent study groups are potential instruments at the disposal of the pastor for developing a more effective pastoral ministry to young children.²³ An enlightened church program for reaching children will be effective in proportion to the extent that comparable techniques are at work for reaching parents and engaging their cooperation in all the ventures of the church.

3. Comparative Rating of Preschool Programs

It was pointed out earlier that each pastor, to varying degrees, is in a position to carry out the activities which he deems necessary in his parish. There is always the problem of financing such activities, and providing an adequately trained staff to promote a given program. These difficulties are usually surmounted if the need for a certain activity is understood to be urgent enough to merit the needed support

23. See M. M. and F. Eakin, The Pastor and the Children, (New York: The Macmillan Company, 1947), pp. 126-137, for further suggestions for use of similar parent groups.

and sponsoring. Therefore, it is assumed in this section that the activities of the parish affecting preschool children either directly or indirectly, are in a measure resultant of the pastor's personal interest and efforts to guide the religious nurture of these children. A rating of the activities, found among the parishes included in this study, appears here in completing the study of the pastor's personal work affecting preschool children.

a. The method of rating

From the structured interviews with the pastors, seventeen items were selected to be included in this particular rating. It was not possible to include all the items of the interviews, for some would not lend themselves to qualitative rating. Those excluded were significant for an exploratory study of this nature, where very meagre data was available concerning the role of the pastor with preschool children. They have been discussed in detail earlier. The seventeen items which will be included in the following comparative rating were selected from the code system used in this study.²⁴ These were chosen because they represent activities in the parish which could be described by the pastors in some cases and in others rated by personal observation of the interviewer. They appeared to be most significant in determining the comparative rating of the pastors with one another, in which each pastor would have an equal chance to be included.

24. See Appendix H, p.431, for the complete code made up from the individual interview responses.

A numerical value was attached to each response, based upon the principle that the maximum value is attached to the answer which represents the soundest parish program from the standpoint of a psychological understanding of religious growth, education and pastoral work. Judgment had to be made concerning which responses received the higher or lower numerical value. Criteria on the basis of which these judgments were made, are the opinions of experts in the field with which a given question is directly concerned, and in other cases are the logical consequences of certain activities in pastoral work which have evolved from this research.

b. Criteria and items included in rating

The seventeen items which were included in this rating concern phenomena which are accessible to this type of evaluation. Other activities which were lacking among all of the parishes, but which are considered essential for a well-rounded parish program for preschool children in which the role of the pastor is important, will be presented in the final section of this chapter.²⁵

Question

1. Is the minister informed of births in his parish?
 - 5 - 1. Usually
 - 3 - 2. Irregularly
 - 0 - 3. Not at all

Criteria

- a. A pastor who has a system for obtaining such information will be able to provide pastoral care for the parents.

25. The numbering of questions used here corresponds with the number which may be found in Appendix H. For that reason they do not appear in consecutive order. The first numbers 0 to 5 are the ratings attached to each response to the questions.

- b. Such information will enable actions to follow which will stimulate identification of the parents with the fellowship and values of the church.
- c. The role of the pastor is primarily with the parents in inspiring them to religious devotion. The significance of the parental influence, or the significant person in the child's environment, was pointed out in Chapter Three.

Question

2. Is a hospital call made at this time by the pastor or one of his assistants?
- 5 - 1. Usually
 - 3 - 2. Seldom
 - 0 - 3. Never

Criteria

- a. A hospital call, when empathetic, will strengthen the bond between the church and home.
- b. It aids in stimulating consciousness of the parents to religious values and to their role in guidance of a new life which has been born.
- c. A hospital call provides opportunity for a ministry of love through friendship extended by the pastor and focusing attention of the mother to her part in cooperating with a Creator of Values.

Question

5. Does the pastor either directly or indirectly maintain an active cradle roll or its equivalent?
- 5 - 1. Yes
 - 0 - 2. No

Criteria

- a. Maintenance of such a roll enables the pastor to include the parents in activities planned for the parish.
- b. Recognition of the young child by the pastor, through the church, serves the purpose of constant reminder and stimulus to the parents of the religious significance of the first five years of life.
- c. It is a potential means of educating parents concerning the role of religion in the life of a child.
- d. Group activities for mothers of such a cradle roll may be an opportunity of parent education concerning the responsibilities of parenthood.

Question

7. Is this infant rite of the church (baptism or similar covenantal rite) informally interpreted to parents either before or after the service?
- 5 - 1. Usually
 - 3 - 2. Occasionally
 - 0 - 3. Not at all

Criteria

- a. Regardless of the theological significance of a rite of the church for infants, interpretation of that rite near the actual time of the act serves to increase a consciousness of the covenant relationship between the parents and the Creator of Values.
- b. The actual effect of such vows upon parental guidance of the child remains an untested hypothesis, but on the basis of a psychological understanding of the dynamics involved, education should accompany the rite.
- c. Interpretation requires constant re-examination of the purposes of the service, and affords opportunity for creative thought both on the part of the pastor and parents concerning religion and the child.

Question

8. Is literature given to the parents by the pastor to help interpret the meaning of the service?
 - 5 - 1. Usually
 - 3 - 2. Occasionally
 - 0 - 3. Not at all

Criteria

- a. Literature is a medium of education.
- b. The responsibilities of the parent and the church may be clearly suggested through the printed page in a way which allows the vows of the parents to become more explicit and manifest in their everyday relationships.
- c. The pastor may use such literature as a medium for stimulating thought about the significance of the new life that is born and how a given rite of the church is intended to affect the child.
- d. Literature that is well-written for the occasion helps to prevent formality of the rite from obliterating a consciousness of its religious purpose.

Question

11. What preschool groups are provided in the parish on Sunday morning?
 - 5 - 2. Nursery for 3 year children in addition to and separate from kindergarten for 4 and 5 year children
 - 4 - 3. Kindergarten for 4 and 5 but no nursery
 - 3 - 1. One beginners group from 3 to 5 inclusive
 - 0 - 8. No Sunday or "Sabbath" (Jewish Sabbath) groups at all.

Criteria

- a. Criteria for rating item No. 2 highest were pointed out in Chapter Five of this dissertation. The religious significance of the interpersonal relationships of children was shown in Chapter Three.

- b. On the basis of a psychological understanding of group relationships among children it is recommended that nursery and kindergarten groups should meet separately for the ages noted above.
- c. A kindergarten for 4 and 5 year children contributes more to child needs than one beginners group in which all ages from 3 to 5 are in interchild activities.
- d. The absence of Sunday preschool groups is given a null rating, for this investigation shows the positive values which result from such groups, sufficient enough to merit their maintenance in every parish.

Question

13. What are the room conditions for the nursery?
- 5 - 1. Good
3 - 2. Fair
1 - 3. Poor
0 - 8. Does not have a separate nursery group

Criteria

- a. Room conditions, as recommended by the experts, were summarized in Chapter Five.
- b. The ratings were made on the basis of these recommendations as compared to conditions found in the case studies. Direct observation by the interviewer and description by the pastor provided the descriptive information.
- c. If no nursery group was present, a numerical rating of zero was given for reasons cited in the criteria for the previous question.

Question

14. The amount of play and work materials in use with nursery groups are:
- 5 - 1. Adequate
3 - 2. Nearly adequate
1 - 3. Very inadequate
0 - 8. Does not have a separate nursery group

Criteria

- a. Play and work materials which are essential, were presented in Chapter Five. These were used as the basis for the ratings.
- b. The ratings were made on the information supplied in the case studies, evolving from personal observation in all but two cases and description of materials by all the informants.

Question

16. What are the room conditions for the kindergarten?
- 5 - 1. Good
3 - 2. Fair
1 - 3. Poor
0 - 8. No kindergarten on Sunday

Criteria

- a. Opinions of experts on kindergarten room conditions, cited in Chapter Five were used for this rating.
- b. Response of the informants in the interviews and personal observation by the interviewer provided the data upon which these ratings were made.

Question

17. The amount of play and work materials in use with the kindergarten are:

- 5 - 1. Adequate
- 3 - 2. Nearly adequate
- 1 - 3. Very inadequate
- 0 - 8. No kindergarten group on Sunday

Criteria

- a. Opinions of experts cited in Chapter Five, p. 206, and 211, were used as the criteria by which these judgments were made.
- b. The response of the informants in the interviews and direct observation of materials provided the source for making these evaluations. These are noted in the appendices, as codified.

Question

20. Have nursery teachers had professional training for children's work?

- 5 - 1. Yes
- 1 - 2. No
- 0 - 8. No nursery group at all

Criteria

- a. Professional training for teaching nursery age children is one of the most universally acceptable criteria for insuring a minimum of ability to understand and guide children in group activities.
- b. Professional training is defined here as having had one or more years of college work in which the specific focus of study was the guidance and teaching of nursery or kindergarten age children.
- c. A rating of one is given to a negative answer for the reason that the operation of a nursery with non-professional teachers is more desirable than not having one at all. The limitation of this value judgment is recognized but nevertheless is made on the basis of reasons cited.

Question

22. Are there assistants with the nursery teachers?

- 5 - 1. Always
- 3 - 2. Occasionally
- 1 - 3. Never
- 0 - 8. No nursery group on Sunday

Criteria

- a. It was shown in Chapter Five that assistants to the teachers of three-year old children are essential to provide adequate guidance and protection from over-stimulation or strain of interchild activities, which may exist in a group of more than five or six children.
- b. They are able to give more personal attention to the individual needs of each child.
- c. It is a means of training capable assistants, to teach others the role of the teacher with this age group.

Question

23. Have the kindergarten teachers had professional training for children's work?
- 5 - 1. Always
 - 1 - 2. Occasionally
 - 0 - 8. No kindergarten groups function in this parish

Criteria

- a. Exactly the same criteria were used for making this value judgment as noted above in Question 20.

Question

25. Are there assistants with kindergarten teachers?
- 5 - 1. Always
 - 3 - 2. Occasionally
 - 1 - 3. Never
 - 0 - 8. No kindergarten

Criteria

- a. The criteria cited above in question 22 are applicable and were used with this question as well.
- b. The need to understand and follow the needs of four and five year-old children as they mature, is of great importance, as was shown in Chapter Three. There, the religious significance of the interpersonal relations of young children of this age were noted.

Question

26. Are resource books made available for these teachers?
- 5 - 1. Many
 - 3 - 2. Few
 - 1 - 3. None
 - 0 - 8. No kindergarten on Sunday

Criteria

- a. The distinction above between few and many was made in this way: if no resource books were provided other than the teacher's manual which is supplied with the curricular materials, then the response of "few" was recorded. If numerous books concerning child development, religious education and related fields were provided for teacher education, the response of "many" was scored.

- b. These books are desirable in order to stimulate continual study and growth on the part of the teachers as they study the children and their techniques and objectives in working with them.
- c. Adequate understanding of children's needs is the first step toward adequate religious nurture.
- d. The role of the pastor is usually revealed here because he is in a position to provide such resource books in the parish. Provision for such books is another important facet of the total program of preschool activities.

Question

39. Does the pastor preach to adults several times during the year on child development and problems relating to spiritual growth of this age group?

5 - 1. Yes

0 - 2. No

Criteria

- a. A part of the pastor's work affecting young children is that of preaching sermons which will serve two purposes: one is to educate his people concerning the needs of preschool children as directly or indirectly related to religious growth; and secondly, to inspire them to translate their knowledge into action.
- b. No distinction was made as to the number of times the pastor preached. That was partly an error in wording of the question of the interview, and partly one of fact that exact numbers were not given by the pastors.
- c. The response is given either a maximum positive or null rating.
- d. The desirability of preaching this type of sermon several times a year, evolves from this investigation.

Question

41. Do parent groups meet in the parish which include during a year's program, topics which pertain to an understanding of the needs of preschool children?

5 - 1. Yes

0 - 2. No

Criteria

- a. Parent groups are a means of educating parents through addresses, discussions, and audio-visual aids concerning the role of religion in the life of young children. They are rated as most desirable here because of the significance of parental understanding of growth in children.
- b. The relationship of the child with the significant persons in his environment has been defined earlier in detail.
- c. These groups are essential for they enable the pastor and parents to explore and learn more about this area of human relationships. Research is needed in order to determine more

accurately the role of the parent, other children and the pastor in influencing the religious development of children.

c. Ranking of the preschool programs

The procedure which was just described, made it possible to bring the cumulative scores from each interview into rank with one another. The ratings were made on the basis of what the ideal parish program would provide in those activities which were included in the seventeen items. The scores were computed and the cumulative frequency curve or ogive of the scores of this group of parish interviews was constructed. This result is plotted on page 270, Figure 2, showing the range of scores. The highest possible score for anyone parish was 85. The approximate percentile rank of the parish activities may be obtained from the ogive.²⁶ These were computed and will be listed below.

The number of cases do not allow for generalizations beyond the particular parish unit which each represents. Neither denominational differences, size of community nor other apparent factors could be pointed to as distinguishing characteristics in dividing the interviews in the upper or lower quartile ranks.

26. See E. F. Lindquist, A First Course in Statistics, (Boston: Houghton Mifflin Company, 1942), pp. 42, 43, for construction of the ogive; pp. 32-35 for mathematical computation of percentile rank as a check against the method suggested on pp. 42, 43. These percentile ranks are approximates, but are sufficiently accurate for purposes of showing the rank of the parishes studied, based upon the previously outlined criteria.

code
 N = Scores
 f = Frequency
 CF = Cumulative Frequency

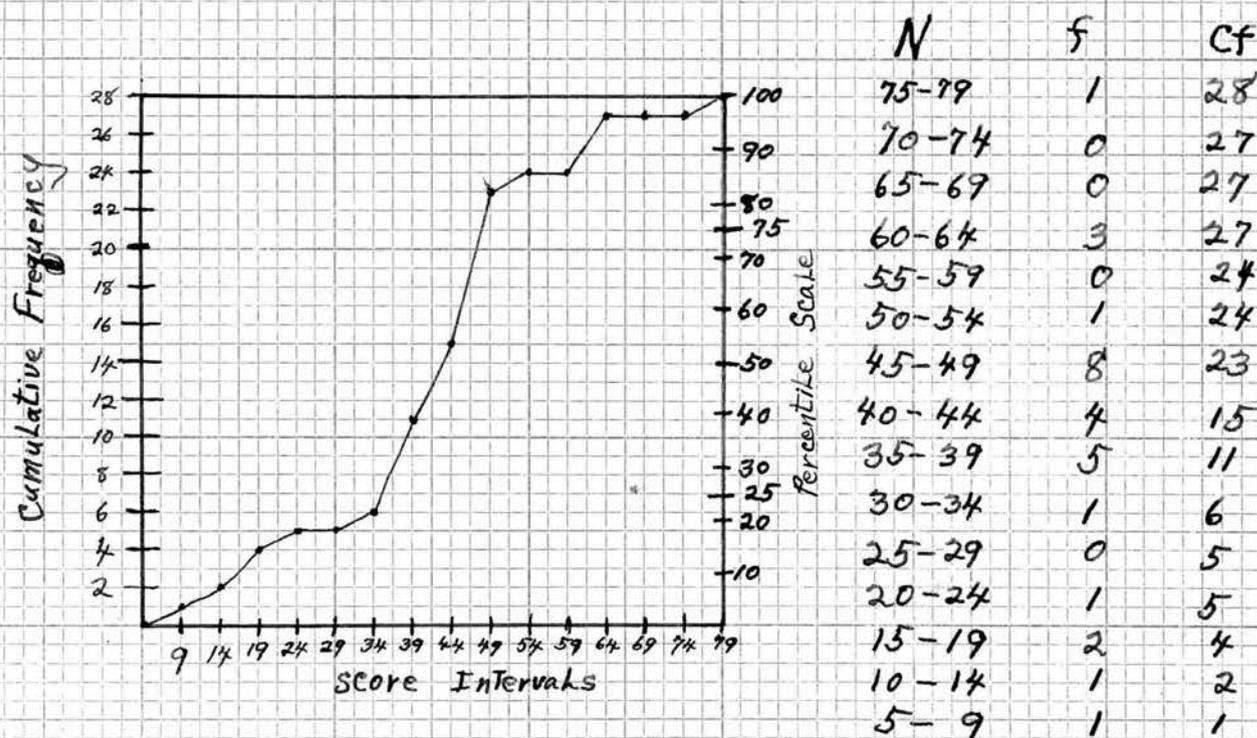


Figure 2

Cumulative Frequency Curve or Ogive of Scores
 Resulting From Rating of Preschool Activities In
 Twenty-eight Parishes In Greater Boston

The pastoral programs appear as below when they were ranked with one another as previously described.

Percentile Rank	f	Names of parishes in this rank
97	1	Ba. A
94	1	Ep. C
92	1	Co. D
87	1	Co. C
84	1	Ba. B
74	3	Me. B; Un. B; Je. C
73	2	Je. B; Co. B
72	1	Un. C
60	2	Ep. A; Ep. D
54	1	Me. C
52	1	Ep. B
48	1	Un. A
44	1	Co. A
39	2	Ba. D; Un. D
33	2	Ba. C; Me. D
25	1	Me. A
21	1	Je. A
17	1	RC C
13	2	RC A; RC B
5	1	Ep. D
3	1	RC D

Figure 3

Rank of the pastoral programs for preschool children as rated among twenty-eight parishes of greater Boston

One or two items of interpretation may be noted in the above comparative ranking. All four of the interviews with Roman Catholic pastors fell into the lower quartile rank. This occurred mostly because of the fact that they had no group activities for nursery or kindergarten age children. Roman Catholic Parish D operated a weekday, pre-primary age group of five year-old children which has been described elsewhere in this study. Jewish Parish A operated a kindergarten during the week on a very progressive level. However, their Sunday (Christian

calendar) program was included in the above ranking. This Jewish kindergarten group has been described in Chapter Five.

4. Essential Preschool Activities

Not Included in the Rating Instrument

There are several items of considerable importance which were not found among the parishes, or which were omitted from the questions selected for rating due to the fact that none of the parishes provided them. In some cases one or two parishes had unique programs that would have thrown the rating system askew. Following are essential activities in which the pastor may well take an active role, in order to strengthen further his effectiveness in ministering to the needs of this age group.

1. A pre-natal ministry has been discussed earlier. Provision for classes of education concerning infant and child care for mothers in their first pregnancy should be available in the community. If other agencies do not provide them, the pastor might well arrange for qualified persons to teach such a group, using parish facilities as may be needed. These steps help assure a good start for the new life since the very early period of infancy has been shown in Chapter Three to be very important for the development of the self-dynamism.

2. Weekday kindergarten groups are a need in the light of this investigation. Under church auspices these groups may make use of religious holidays, and festivals in a way which supplements the values of interpersonal relations of interchild activities for religious development. The problems associated with operation of an up-to-date kindergarten with adequate facilities and teachers, limits the practical opportunities

for many of the smaller churches. They should not be attempted unless the conditions described in Chapter Five can be met. Otherwise, they will do more harm to children than good. The values gained from them merits striving toward maintaining such groups on high standards.

3. A full-time director of religious education in the parish is helpful whenever possible. The pastor is furthering the total task of his church when this aspect of his church program is carefully planned.

4. The pastor must study the needs of children so that when he is called upon to minister to them or their parents in a time of crisis, such as sickness or death, he may do so effectively. The pastor, who acquaints himself with child nature and the role of religion in childhood, and how religion develops, is prepared to effect a more valuable contribution to all his parish.

5. The pastor is able to make his greatest contribution through the parents. The pastoral role becomes most significant with these parents when he is able to guide parent groups to study the significance of early childhood experiences for religious development and the importance of the religion of the parents in nurturing the religion of the child. This latter process goes on unconsciously as well as consciously, as was shown in the latter part of Chapter Three.

The personal work of the pastor has been the focus of attention in this chapter. It was possible to indicate specific areas in which the pastoral role is most important through direct contacts with young children as well as many indirect relationships. Although the

comparative rating of these pastoral activities has included material from the two previous chapters, the focus of attention has been upon the personal role of the pastor with preschool children. These pastoral relationships have been examined in the light of a psychological understanding of the interpersonal processes at work. It was possible to make specific recommendations for a pastoral ministry to young children which is based upon this understanding of human relationships. In the final chapter, a summary of this entire study will be made. Hypotheses that evolve from this exploratory study, but which await further research for testing, will be projected.

CHAPTER SEVEN

SUMMARY AND CONCLUSIONS

1. Summary

a. The problem

The problem of this study centered in the question, what is the role of the pastor with preschool children? The assumption was made that the spiritual leader in a community has definite resources to contribute to the preschool age group in his parish.

The development of pastoral work with young children was traced through the history of the church, leading up to an examination of child psychology and the implications of children's activities for a church program. These insights were applied in projecting definite ways through which the role of the pastor with preschool children could be defined. Contemporary pastoral work with this age group was also examined to illustrate further potentialities of the pastoral ministry as defined on the basis of a psychological understanding of the role of religion among young children.

The role of the pastor with preschool children, as used in this investigation, is best defined by saying that it is the work of a spiritual leader in the parish setting which will enable the young child to grow into maturity, finding satisfaction for a maximum of his total needs in general and his religious needs in particular.

b. The attitudes of the church to young children

Study of contemporary pastoral ministry with this age group reflects a developmental trend which has led the church, from an era in which a scientific study of religion was considered sacriligious, to an increasing willingness to have the insights of science applied to an understanding of religion. The early Hebrew educational process consisted of total family participation in all events, patriarchal control of children's conduct and the oral transmission of religious teachings from one generation to the next.

The high ethical principles of the Christian Church, exemplified in the life and teachings of Jesus, came into conflict with the low concern for the life of a child in the Graeco-Roman world and lifted the status of children in the thinking of the people. From the time of Augustine through to the time of Luther, records point to a negligible effort on the part of spiritual leaders to focus their attention upon children so young as preschool age. Luther made some of the first attempts to adjust the teachings of the church to the conceptual level of understanding, followed by Zinzendorf (1700-1760) and more recently in America by Bushnell (1802-1876). Each of these men pioneered in their work with young children, seeking an adequate understanding of the religion of young children, but many times failing to realize their own ambitions.

The impact of such reformers in education as Rousseau (1712-1778), Pestalozzi (1746-1827) and Froebel (1782-1852) had its effect upon the consciousness of the spiritual leaders of the church but not

until nearly a generation or more after each man's contribution found its way into use in general educational procedures. The efforts of Robert Raikes (born 1780) resulted in what is generally known as the Sunday School movement.

Towards the close of the nineteenth century the monumental work of G. Stanley Hall marked the beginning of a trend which has enjoyed continuous growth, expansion and exploration (with some recessions) until the present time. Insights from the field of psychology were applied to a study of religion in childhood. Research by Starbuck, and more currently by Chave and Ligon has led to a better understanding of the place of religion in the life of a child, and how that religious life may be nurtured. The present study attempts to continue this trend in bridging the gap between the field of psychology and religion as it relates more specifically to the age group considered here.

c. The religious significance of interpersonal experiences
of children.

An interpersonal situation is created whenever two persons or more are in any sort of interaction. This is further clarified by realizing that interpersonal refers not only to real people existing in space and time, but also to people who do not exist physically but who serve rather as "potent representation" of other people once significant in a person's past, as one's mother or father. In other words, any frame of reference, whether constituted by real people, imaginary people, illusory personifications of real people, or any idea or object given traits

or characteristics possessed by human beings, when in relationship with one other real person creates an interpersonal situation.

The period of infancy was briefly considered, showing the significance of the first affiliations in the antenatal world, which is the beginning period of maturation, experimentation, empathy and autistic invention. The role of these phenomena in the development of the self-dynamism, and the psychological processes which are most operative in everyday relationships of children were seen.

Childhood was seen as a time when rapid acculturation takes place through the interpersonal relationships with other significant persons in the environment and various mediate channels of acculturation. Levels of social development were seen to move from one that is essentially egocentric to a state of mutual cooperation with others to varying degrees.

It was shown that the elements of adult religion have their foundations in children's experiences. Although religion has to do with interaction among persons or entities which are personified, not all interpersonal relationships are necessarily religious. The effect of states of anxiety, a chaotic atmosphere in the home and tension among the significant persons in that environment were seen as factors which contribute toward destroying the feelings of security in the life of the child. A sense of orderliness in the environment, a feeling of constant love by the significant adults, and an awareness that he is a part of the family fellowship, provide the basic foundations for enabling the child to transfer his trust to a Creator of Values which is a source of

a sense of security at the later levels of comprehension when expansion of intellectual capacity will allow for necessary abstract thinking.

The sense of personal achievement which is one of the companions of high religion has its counterpart in the experiences of children. Through experimentation successes, self-identification with others, and respect for significant persons in the environment, expansion of the self-dynamism is realized. The use of approval-disapproval by the significant adults and other children sets the pattern by which the child adjusts to others and experiences a sense of personal achievement, vital in a wholesome religion.

Social consciousness and responsibility have been a part of religion through the ages. Cooperation with significant adults and cooperation in inter-child relationships are vital means of helping the self-dynamism to expand through sharing. Kindergarten and nursery groups are particularly valuable in providing the play experiences wherein the child learns to take his turn with others in what may appear as insignificant matters to the adult, but extremely important to the growing child.

The religious significance of the various interpersonal experiences of children provide insights used in evaluating the role of the pastor with preschool children in the parish.

d. The method of determining contemporary pastoral ministry
to preschool children.

A survey was made among pastors in twenty-eight parishes of the Greater Boston area to gain illustrative accounts of the way pastors

are able to effect a pastoral ministry to young children. This exploratory study included four parishes in each of the five major denominations of Eastern Massachusetts, and also four Roman Catholic and four Jewish parishes. The Protestant groups included: Baptist, Congregational Christian, Episcopal, Methodist, and Unitarian. The Protestant groups were selected by a mathematical procedure, selecting the church having nearest the averaged sized membership from within a given group of communities within a certain population category. This procedure enabled unbiased selection of a variety of churches, of different constituency, for study.

The personal interview was used as an inquiry to learn the pastor's role with preschool children in these parishes. This was supplemented by personal observation of the facilities in the parish which were provided for preschool children. These interviews were written up in case record style after each interview, and the responses codified for comparison and computation. They may be found in the appendices of this study. In addition to information codified, certain unique items were obtained in the interviews which did not lend themselves to quantification, but which were significant in projecting specific techniques through which the pastor may minister more effectively to this age group in his parish.

e. Specific techniques of pastoral ministry to preschool children.

On the basis of this investigation, the following methods of ministering to young children evolved as specific techniques by which the pastor may minister to this age group of children.

i. The pastoral role begins with prenatal guidance.

1) The pastor should provide classes for young mothers, especially those in their first pregnancy, in which competent leaders are provided for parent education concerning personal hygiene, care of the new infant and an understanding of the growth and development of children in which the role of religion is carefully defined. There were no classes of this kind found among the parishes studied. If such opportunities are provided by other organizations, then the church should not compete with them. But importance of the very early months of life for later personality growth indicate the need for such education among parents.

2) The pastor needs to be alert to the needs of individual mothers during pregnancy so that he may counsel with them as the occasion may suggest. 3) By encouraging young couples to have children and dedicate these children to God, the pastor is leading the parents to creative living which is one of the purposes of the institution of marriage. 4) Calls should be made in the home during the latter months of pregnancy because the expectant mother is usually isolated from the normal interpersonal experiences of church activities during this time. Only two pastors indicated that specific attempts were made to make such calls. 5) The pastor will be able to make a more meaningful call after child-birth if he has called in the home during the pregnancy. It was shown in this study that these specific efforts to increase the tie between the church and the home are important because they play a part in creating the atmosphere in which the child will live his first years of most rapid growth.

ii. There are numerous procedures which a pastor may use immediately following his learning of a birth, which are designed to unify the efforts of parents and church in providing Christian nurture for the young child. 1) The pastor will attempt to keep informed of new births in his parish through procedures which the local community setting may determine. Examples of such procedures are: regularly checking the birth column of the local newspaper, looking over the list of patients in the maternity ward when calling at the local hospital, noticing the absence of potential mothers from group activities in the parish, being alert to physical indications of pregnancy while making pastoral calls, and asking certain lay persons among his congregation to inform him of these events as regularly as they do about illnesses, and other specific crises in human relations in which a pastor may be of help. All of the pastors in the contemporary study were informed of births in their parishes, but three of the twenty-eight said they had no specific system nor made any special effort to learn of births.

2) A visit should be made at the hospital either by the pastor or one of his assistants following child-birth at which several principles should guide the calling. The call should be a friendly, congratulatory one, giving either formally or informally an expressed prayer for strength for the mother and thanksgiving for the new child. The prayer might well include seeking guidance for the parents as they guide the child's growth and development.

All but one of the Protestant pastors made an attempt to call upon the mother in the hospital after delivery. The Roman Catholic parish priests did not call because a priest of the diocese is assigned to each hospital to visit all Catholic patients. Only one of the four Jewish rabbis made a regular effort to call upon mothers among their congregations who had given birth to children.

3) A brief pamphlet or booklet may be used effectively with the first call by the pastor after child-birth if he is sure of its contents and estimates its reception by the parishioner. Very few have been found which would be applicable to all denominational groups. The first of a series of pamphlets intended for use each birthday with the cradle roll (published by the Pilgrim Press) is adaptable for most Protestant parishes, because of the way it is written. A statement concerning the needs of the new infant, suggested by excerpts from the research of Dr. Arnold Gesell, is included in this "Baby Letter". Such literature should be brief, containing a congratulatory note to the parents and statements of the needs of their new child, pointing out the implications of early childhood experiences for religious development.

Four of the pastors used such literature for this occasion. The others did not. There is a need to write materials which would be useful for such an occasion.

4) Some systematic, yet personal means of giving recognition to the birth of a child in the parish should be devised, dependent upon the local parish facilities. This may be done through several means;

e.g., a congratulatory note on the church calendar the Sunday following birth; placing an appropriate flower bud on the pulpit at the morning service to symbolize the new, unfolding life, and then taking it to the mother in the hospital as a personal recognition of the honor of parenthood consistent with the ministry of Jesus; using the organ chimes appropriately in a moment of silence during the morning worship service in recognition of the birth of a new soul into the world.

Such recognition develops consciousness among the worshippers in a church of the significance of the birth of a new soul. It is not a publicity stunt, but rather is justified because each effort which is made to awaken people to their part in creativity, suggests possible closer cooperation with a Creator of Values.

5) Some plan should be devised for keeping in touch with the young child from birth until the time he is old enough to enter the nursery class. It might be called a cradle roll, font roll, pre-nursery roll or other possible names, but it should provide some of the following contacts: a certificate of recognition of enrollment to the parents; message of greeting and statement of the needs of the growing child sent every six months or at least each birthday; denominational magazines designed for mothers of children in this age group should be sent to each home; frequent meetings for the mothers of these small children in which competent leaders are provided for discussion of child needs and problems relating to the growth of young children; and an opportunity for the pastor to visit the homes where he should be alert for special needs which require his personal attention.

It was found in the study of contemporary parishes that seventeen of the twenty Protestant pastors use a cradle roll to keep in touch with the young children and their parents in the parish. Two of the Jewish congregations maintained a similar list of names, but none of the Roman Catholic churches attempted to keep in direct contact with preschool children. The purposes for maintaining such a contact with the home and church have been pointed out in regards to making the initial contacts at the time of birth. All these items summarized here illustrate ways in which the pastor may fulfill his role in parent education, with a direct focus on the spiritual and mental hygiene of the infant and child.

iii. The pastor may choose to call the symbolic rites of his church for young children baptism, Christening, dedication, circumcision, the Naming Service or "Redemption of the first-born son", but unless he effectively interprets these rites to his people, they lose their value as a psychological tool for strengthening the fellowship of the local congregation. Interpretation of the rite near the actual time of the act, serves to increase a consciousness of the covenantal relationship between the parents and the Creator of Values. The actual effect of such vows upon parental guidance of the child remains an untested hypothesis, but on the basis of a psychological understanding of the dynamics involved, education should accompany the rite. Interpretation requires constant reexamination of the purposes of the service, and affords, opportunity for creative thought on the part of both the pastor and the parents concerning religion and the child.

Several suggestions through which the pastor may interpret these liturgical rites of the church to the parents, thus opening the possibilities of influencing the religious nurture of the children are:

- 1) Providing formal classes of instruction for parents who desire to have their children baptized.
- 2) Interpreting the meaning of the service to the parents by a pastoral call in the home previous to the service. This may also be done by requesting the parents to visit the pastor at the church office or other place for counseling.
- 3) Brief, well-written and attractive pamphlets interpreting the symbolic value of the service may be given to the parents either before or after the rite itself.
- 4) Conduct the service of baptism, dedication or Christening during a regular service of adult worship. This will enable the pastor to interpret to the congregation their responsibility in the covenant. The social implications of the rite for the whole fellowship of the Christian church should be carefully re-interpreted to the congregation each time the service is conducted.

It was found that among the twenty-eight pastors interviewed, eleven made no attempt to interpret the infant rites of the church either before or after the service. Nine others always did this, while eight others did so occasionally. Only five pastors used literature to interpret this service to parents. It is interesting to note that the Baptists always interpreted their service of dedication to the parents, whereas this was not universally true of any of the others. The Jewish rabbis made no attempt to interpret circumcision to their people; it is a custom that is accepted without discussion.

iv. The pastor will minister indirectly to young children in his parish by careful selection of leaders, persuading the congregation to provide adequate facilities and equipment and careful supervision of the basic teaching techniques and objectives used with the preschool group activities. This area of indirect relationships provides one of the most important mediums through which the pastoral role becomes very significant in affecting the life of the children.

1) A Sunday care group may operate during the weekly service of worship in order to: provide a cooperative care group so the parents may attend spiritually enriching worship services and possibly to enable a trained leader of this group to recognize symptoms of maladjustment and to counsel with parents in guiding the development and Christian nurture of their children. This group should not be expected to participate in any lengthy cooperative play activities or serve an educational purpose. Children up to two years of age are not mature enough for the strains and demands made upon them in group conflict and stress. They are likely to be injured emotionally, instead of being aided if they are put into a large group of children at this age.

Two out of the twenty-eight pastors indicated that such groups were operative in their parishes. The value of such a group for the benefit of the child is dubious if not entirely negative. Although such group activities are not the greatest needs of these children, it was shown that the self dynamism is rapidly expanding during this age and that these various aspects of growth associated with such expansion have definite important implications for religious life at a later age.

2) An adequate nursery for children of three years of age should be maintained in the parish. Unless adequate equipment, room conditions, competent teachers and a nursery program designed to meet the religious needs of young children can be provided, it were better not to conduct a group with half of the qualifications. The standards which are considered adequate for such a nursery were stated specifically in Chapter Five. The damage which may be done to a young child through the interpersonal strains and conflicts of inadequate nursery programs in the church may have long lasting effects on the personality development of the child. Weekday nursery groups meeting within the church environs are desirable so long as adequate standards, recommended by the experts are maintained. There are various phenomena in the daily experiences of the nursery school which have specific connotation for religious growth. These have been summarized in Chapter Five in detail and were pointed out in the first part of this summary chapter.

Eight parishes of the twenty-eight reported nursery groups in operation. Only one of the eight could be rated as having good room conditions, while five others were fair, and two were considered poor in the light of the standards recommended by the experts. One nursery merited an adequate rating in the amount of play materials in use, while two of them were nearly adequate, and five very inadequate. The nursery groups of low standards tended to be much more formal in their class activities than the three year-old group was ready for at that time.

3) Kindergarten groups for four and five year old children can make a very valuable contribution to help meet the religious needs of

young children. The length of time, room conditions, play materials, curricular materials and the competence of teachers must be safe-guarded by the pastor's careful supervision in order that: children may have the opportunity to learn through direct inter-child contacts, they may have the security of wholesome love and guidance while this learning process is taking place, and opportunities for personal achievement may be experienced from which develop the awakening consciousness that they are in cooperation with a trusted Creator of Values.

Two and one-half hours is considered by the experts as the optimum time for a kindergarten session. Only two of the twenty-three parishes reported kindergartens meeting for that length of time. Four others met for two hours each, and one met for one and one-half hours. Sixteen of the group, or two-thirds met for only one hour in a rather formal setting. Whereas five of the rooms were rated good, according to recommended standards cited in Chapter Five, thirteen were fair, and five others were noted as poor. Play materials were in nearly the same ratio. Two groups were rated as having an adequate amount of materials, fourteen nearly adequate and seven were very inadequate. Only six out of twenty-three kindergartens had teachers who were professionally trained. However, all but four of the parishes attempted to have mothers teach this age group in the hope that this would make up for the lack of education.

The main purposes for preschool groups according to the pastors in the parish, were cited in the following order of frequency: To provide inter-child experiences where they learn the Christian

principles of play and cooperation in action, rather than through learning Bible verses; to help the child have a happy experience with the church so that he will continue to identify the church as a happy and desirable place to go, developing a positive attitude toward it; to teach children Bible material; and several others were mentioned in lesser frequency such as taking care of the children while parents attend church, to teach the acts of worship like adults, and to win parents for church through their children.

The interviews have shown that among those included in this study, very few parishes have preschool groups which measure up to the recommended standards of both religious educators and psychologists. This suggests that there is an urgent need to educate pastors concerning the opportunities existing with this age group, showing its relative importance to the total parish program. The role of the pastor would be carried out more effectively if he would attempt to provide better preschool group activities for the children under his influence. The pastor is in a strategically important position to bring about these changes in the parish once he is thoroughly acquainted with the advantages which follow from a progressive preschool program. In this indirect way, pastoral ministry to preschool children becomes a well-defined part of his work.

v. The pastor must constantly re-examine his personal concepts and understanding of the need of preschool children in his parish. By objectively considering his personal opinions, 1) he helps to eliminate the possibilities that his theological concepts may be

emotionally injurious to young children. 2) He is also able to provide intelligent guidance to workers with preschool groups.

3) He becomes a better counselor to parents. Some of the ways in which he may improve his understanding of the needs of young children and his ability to meet them include: (a) Reading books pertaining to a psychological understanding of the general processes of growth in young children, as well as the more specific religious growth, (b) Making an effort to visit and observe a nursery or kindergarten group for an hour or more at a time where the value of such interchild experiences becomes evident, (c) Determining the number of young children in his parish in order to plan his program for their needs and; 4) Giving attention to the personal needs of people in his parish instead of seeing only masses of people all possessing the same needs.

Among contemporary parishes these conditions outlined above as effective methods of considering the pastor's personal concepts about young children were often found lacking. Twenty of the twenty-eight pastors estimated that no formal attempts should be made to teach theological concepts concerning the nature of God, Jesus, prayer and the use of the Bible until after six years of age. Fifteen of the total number desired that Bible stories be used very frequently with preschool children. Eight others desired much discretion in their use and two felt that they should not be used at all. More research is needed in this area to determine what particular Bible stories, if any, may be used in a purposeful way with preschool children.

Half of the respondents indicated an understanding of the uniqueness of the needs of young children as compared to other children and adults. In accordance with this understanding, fifty percent were interested in seeing that children of two, three or four years of age should have happy experiences as a partial requirement for emotional maturation. Exactly half of the pastors reported that they had read books on preschool children in the last five years. This figure reveals the fact that pastors are probably not keeping themselves informed concerning developments in this field as well as in other phases of parish work. Only four of the pastors, one Roman Catholic and three Jewish reported that they had observed a preschool group of children for a period of an hour or more so that they might understand better the life and thinking of this age group.

vi. Young children need the special ministry of the pastor when they face the crisis of a grief experience in the family circle. The pastor may follow several procedures as a guide to meeting the needs of preschool children who have lost a parent, a brother, a sister or a close relative. These are based upon a psychological understanding of the grief experience as shown in Chapter Six.

1) The pastor should visit the child and try to maintain a friendly relationship with him. The interpersonal relationships within the family unit usually suffer most at such a time of grief.

2) The parents are the "shock troops" for interpreting death to these young children. Consequently much of the minister's attention

should be given to helping the parents work through their feelings of bereavement.

3) Means must be found to maintain the wholesome security in the home which is so important to the mental and spiritual health of the child.

4) The pastor should see that the child is not shielded from the fact of death. Being dishonest to children at such a time of crisis injures the confidence and trust of the child in the surviving members of his family.

5) The pastor should urge parents to, and personally try to understand the questions which children ask about death. Usually they ask very simple questions, which for the child's thinking require a comparatively simple answer. One should not hesitate to say that there are some mysteries about death which are not understood even by adults. For in the child's world, such mysteries are an everyday occurrence.

Exactly fifty percent of the pastors interviewed for this exploratory study indicated that they were called upon to minister to a child of preschool age in a grief experience. The responses to the question of what approach does the pastor use in interpreting death to young children varied. Those given most often included: encouraging parents to keep children with them and interpreting death to the child in a way that is meaningful to him, but not going beyond his conceptual ability; gives a theological interpretation to the child involving adult concepts such as "the person is safe in the arms of Jesus" or some similar platitude; interprets to the parents their role in helping the

child face grief; and tries to cultivate direct friendship with the child. These were given in the above order of frequency by the respondents. The recommended procedures were well illustrated among the parishes, and the evidence from the parish indicates that the pastor is called upon for this particular type of ministry often enough to merit his own understanding of the personal role he can play as a spiritual leader.

vi. Adult groups in the church provide numerous opportunities for the pastor to extend an indirect ministry to young children. Opportunities which are open to the pastor for adult education for understanding children's needs include: 1) Preaching sermons in which those factors of home life that are important for religious growth may be emphasized; 2) Encouraging women's groups to have speakers occasionally on the topic of child needs; 3) To urge parent groups to include topics on their year's program pertaining to an understanding of children; 4) Conducting a family service several times a year instead of the traditional children's day exercises and 5) Securing competent leaders to discuss the problems of rearing young children in frequent meetings of mothers of children on the cradle roll.

Some of the topics which should be included in these adult groups are: 1) Emotional, spiritual, physical, social and interpersonal processes of growth; 2) Ways and means for improving the devotional life of the family in the home where children may receive their first impressions of religious devotion; 3) The basic needs of young children; 4) The ability of children to understand theological abstractions; 5) The use of the Bible with young children; 6) How to treat such problems as prayer,

consciousness of God, when death comes and dreams of children; 7) And the effective observances of religious festivals in the home and church.

Eleven of the twenty-eight pastors said that there were parent groups meeting in their parishes in a year's time which would include program topics concerning an understanding of the needs of preschool children. On the other hand, all but four of the pastors preached sermons in the course of a year in which child development and problems relating to the spiritual growth of this age group were presented. The pastors all indicated an attempt to be a friend to children on home calls but nothing more was suggested on this item. More research is needed at this point.

If one thinks of religion not merely in terms of a working philosophy that centers in God, but rather in terms of a vital attitude toward life then it must be admitted that all children up through five years of age have already a kind of religion all their own. The specific methods, previously stated, suggest effective means by which a pastor may shepherd young children. These conclusions, if followed will enable the spiritual leader in the community to make a significant contribution to the healthy emotional and spiritual development of young children in accordance with the insights of child psychology, pastoral psychology and educational methods. The role of the pastor has been defined through these summarizations of the specific areas of pastoral work through which the pastor may make a significant contribution to preschool children.

2. Conclusions

Several conclusions are drawn from this study of the role of the pastor with preschool children.

i. Numerous interpersonal experiences of preschool children were found to be significant foundations for mature religious experiences. Religion has to do with interaction among persons, or entities which are personified. Interpersonal experiences in childhood which produce feelings of orderliness, regularity and constant affection lay the foundations for later transfer to a personal trust in a Creator of Values. This gives an abiding sense of security in adult religion. Successful experimentation by children, identification with and respect for significant persons in the environment, and gradual expansion of the self-dynamism develop a sense of personal achievement which is one of the consequences of religious growth. Cooperation with significant adults and play with other children enlarge the social consciousness and personal responsibility which are essential to religion.

ii. The pastor has a unique opportunity, as the spiritual leader of a congregation of people in a parish setting, to minister through personal efforts to young children. These efforts will be directed toward enabling the young child to grow into maturity, finding satisfaction for a maximum of his total needs in general and more particularly those needs significant for religion.

iii. The pastor fulfills the objectives of his role through indirect channels, such as helping parents to understand child development; nursery and kindergarten activities in his parish, consistent with the standards of progressive operation in such groups, and interpreting the rites of the church for infants in a way which awakens the consciousness of the parents to religion in their child. These efforts are directed toward uniting the objectives of the parents and the church in guiding the religious nurture of young children through pastoral ministry to the parents.

iv. Direct personal contacts with preschool children are necessarily limited in quantity and effectiveness. While their value in stimulating religious growth among this age group is important, yet the range of capabilities in early childhood should not be over-estimated. Friendship of the pastor with children is manifested most often on home calls, visits in the nursery and kindergarten, and also in occasions when grief may occur in the life of a preschool child.

v. This study indicates the need for further education of pastors and laymen in how to develop more meaningful experiences in early childhood to implement religious growth.

vi. Specific techniques, not generally in use, were projected in this study which were designed to enable the pastor to carry out more fully and effectively his role with this age group.

3. Areas of Needed Research Evolving from This Study

i. A longitudinal study made of two or more significantly contrasted parishes over a period of time would prove a valuable means of testing whether or not a parish providing a progressive system of nursery and kindergarten classes, accompanied by previously suggested pastoral care, would produce children more capable of taking their place in community life as mature individuals than a parish without such efforts or groups.

ii. The value of the use of Bible stories with nursery and kindergarten age children is another area in which further research is needed. The hypothesis projected here is that Bible stories have little value in teaching phenomena significant for religion as compared with creating the circumstances in which religious values are directly associated with children's experiences, and grow out of the everyday interpersonal relationships of children.

iii. Further research is needed to show what relationship if any there exists between certain theological beliefs, or systems of belief and factors making for integration or disintegration of personality.

iv. The hypothesis is projected here that interpretation of covenantal infant rites of the church serve to furnish a valuable influence upon the parental consciousness and Christian nurture of their children. This needs further testing for proof.

v. The case studies in this survey served the purpose of providing data of unique pastoral ministry to preschool children in a field of activity in which meagre information was available concerning the role of the pastor. A larger, more comprehensive study could now be made in which the influence of the theological and denominational pattern of a given, random-sample-selected group of pastors could be related to the type of preschool programs which are in operation on the parish level. It is projected that over a large number of cases, theological beliefs would measurably influence the type of preschool program in action.

vi. A careful study made at one of the child guidance centers, of the role of religion in the life of a number of cases who have been taught in the most progressive nursery and kindergarten systems in operation for a number of years, would either substantiate or prove false the religious implications which were suggested as evolving from the interpersonal relations of children. These children would now be in adulthood, and some at various younger ages. Vocational choices, religious life and personality characteristics among such people would be useful indices of this influence of the kindergarten.

APPENDIX A

THE OUTLINE OF QUESTIONS GUIDING THE STRUCTURED INTERVIEWS

The following main objectives were the guiding outline for the interview study made with the ministers, priests and rabbis of this paper. The pastoral ministry to preschool children was defined according to the definitions given in Chapter One. These questions and divisions were before the interviewer in a notebook. The interview was not a directive one, but rather, non-directive one at the beginning. As the pastor would interpret to the writer his work with young children, these questions were scanned to guide the responses so that all the major items would be covered with each pastor. Some of the questions may appear ambiguous, but they appear as they were used. The interviewer found that some of the questions did not apply to all parishes in which case they were re-adjusted accordingly in the interview.

I. Ministry at the time of birth

1. Is the minister informed of births in his parish? from what source?
2. Is any literature given to parents? a hospital call?
3. Are any educational classes made available for mothers during their first pregnancy?
4. Is there a special service for mothers after child-birth which is used? regularly or occasionally?
5. Is there a cradle roll system? How does it function?

II. Baptism

1. What is the service used: baptism, dedication, Christening, other? Is water used or not?
2. What is the theological meaning of baptism in your ministry?
 - a. Is it a sacrament?
 - b. Are classes of instruction for parents held before infant baptism?

III. Sunday group activities for preschool children

1. Do you have a Sunday care group for children up to two years?
 - a. What kind of equipment? room? adequate heating?
 - b. Is the care-taker well-trained? volunteers?

- c. Are any books made available to workers with this age group to help them understand their behavior?
 - d. How long are the children in this group?
2. Do you have a Sunday nursery group? What age? (It should be three years)
- a. How long does it meet? hours?
 - b. Are there physical examinations for elimination of colds by a qualified person?
 - c. How much money is spent for this department in proportion to the total parish budget?
 - d. What is the purpose of the nursery?
 - e. What are room conditions? How many in one room?
 - f. What play materials are used?
3. Do you have a kindergarten for four and five year old children on Sunday?
- a. How long does it meet?
 - b. What curriculum materials are used in the nursery and kindergarten? Source?
 - c. Is there a special reason why these materials are used?
 - d. What equipment is there in the room for use? play materials?

IV. Weekday groups for preschool children

- 1. Is there a weekday nursery for three-year children?
 - a. How long? How many days? What standards of room space?
 - b. Is there a nurse on duty?
 - c. What are the objectives for maintaining this group?
- 2. Is there a weekday kindergarten for four and five year children?
 - a. Are room standards adequate? How many in group?
 - b. Are there any physical examinations upon entrance to the group?
 - c. What type of play materials are used?
 - d. What is the main difference between the weekday groups and the Sunday morning groups for preschool children? Are they made up of the same children?

V. Teachers with preschool children

- 1. What resource books are made available for teachers of these groups?
- 2. Are Sunday group workers professionally trained?
 - a. Is there any training made available for willing teachers?
 - b. How are nursery and kindergarten teachers chosen?

- c. If there are trained teachers for Sunday, are there any apprentices?
3. Are weekday nursery and kindergarten teachers professionally trained?
 - a. Is there any training made available for volunteer teachers?
 - b. How are the teachers chosen?
 - c. Are there any students "in training" with this group if there is a professional teacher?
 4. Is there a director of religious education in the church?
 - a. Full-time, part time; paid or volunteer?

VI. Pastoral concepts

1. When do you begin to teach a child theological concepts? about the Bible, prayer, Jesus, God?
 - a. In what way should Bible stories be used with preschool children?
2. How should we regard the child?
 - a. Should the child be regarded as a little adult?
 - b. Should the child be "seen and not heard"?
 - c. As having needs which are uniquely child needs?
3. Is the pastor aware of psychological needs of small children?
 - a. Does he believe that if a child is happy at two, he will be happier and more mature at three, etc.?
 - b. Should we teach a child to learn to love the church first and then to find God? or vice versa?
4. Has the minister read any books on preschool children in the last five years? If so approximately how many?
5. Has he observed a nursery or kindergarten group for a period of time, such as an hour or more?

VII. Pastoral practices

1. How does the pastor interpret death to a surviving child who is five years or younger?
 - a. What materials are used for a memorial service?
 - b. Does he have a memorial service just for children?
 - c. How does the pastor interpret death to other children in the home?
 - d. How shall a mother tell her children about death.

2. Does the minister give any particular attention to children on home calls?
 - a. How much time does he spend counseling with parents on problems with children of this age?
 - b. What kind of problems are brought to him about children?
3. Does he preach regarding child development and spiritual growth?
 - a. How often?
4. What does he do on children's day? Is his work in others' hands for this occasion?
5. How many members in the parish families are under five years of age?
6. Are there parent groups meeting which discuss the needs of small children?
 - a. If so what sort of problem are taken up?
 - 1'. Are such problems as spiritual growth, emotional development, physical health and social and inter-personal relationships included?

APPENDIX B

LOCATION OF THE PROTESTANT CHURCHES AND THEIR PASTORS

These churches were selected by a mathematical process. In each case the average size church of each denomination is given for that particular category of communities. The church within a particular group of communities, having a membership nearest to the average size for that density of population was selected. When a particular pastor was inaccessible for interview, the pastor of the church next nearest in size was selected. These churches will follow in the order as they appear in Chapter Three.

Baptist Churches

Group A, under 5000 population, average size church is 168. The First Baptist Church of Medfield was selected, 155 members, Edwin G. Alexander, Pastor.

Group B, 5000 to 57,500 population, average size church is 464. The First Baptist Church of Stoneham was visited, 484 members, L. G. Van Leeuwen, Pastor.

Group C, 57,500 to 111,000 population, average church size is 525. Union Square Baptist Church, Somerville, was selected with 525 members, Gordon J. Kirk, Pastor.

Group D, over 111,000 - Boston proper, average size church has 493 members. The Brighton Avenue Baptist Church was selected, having 512 members, Leslie W. Irving, Pastor.

Congregational Christian Churches

Group A, under 5000 population, average size church has 211 members. First Parish Church in Lincoln was selected, having 211 members, Charles M. Styron, Pastor.

Group B, 5000 to 57,500 population, average size church has 531 members. Old North Church, Marblehead, was selected having 532 members, Thomas A. Goodwin, Pastor.

Group C, 57,500 to 111,000 population, average size church has 548 members. The Broadway Church, Somerville was selected, having 519 members, William T. Howe, Pastor.

Group D, over 111,000 population - Boston proper, average size church has 492 members. Central Congregational Church, Jamaica Plain was selected which has 502 members, Douglas M. MacIntosh, Pastor.

Episcopal Parishes

Group A, under 5000 population, average size church has 227 members. Christ Episcopal Church of Hamilton was selected, having 227 members, Angus Dun, Jr., Pastor.

Group B, 5000 to 57,500 population, average size church has 508 confirmed members. Church of St. John The Evengelist, Hingham, was selected, having 500 confirmed members, Daniel R. Magruder, Pastor.

Group C, 57,500 to 111,000 population, average size church has 727 confirmed members. Grace Church, Newton, was selected, having 661 confirmed members, Robert W. Woodroof, Jr., Pastor.

Group D, over 111,000 population - Boston proper, average size church has 540 confirmed members. St. John's Church, Jamaica Plain, was selected, having 540 confirmed members, Warren G. Hunt, Pastor.

Methodist Churches

Group A, under 5000 population, average size church has 184 members. South Hamilton was selected, having 162 members, Carlton T. Daley, Pastor.

Group B, 5000 to 57,500 population, average size church has 504 members. East Weymouth Church was selected, having 501 members, David Carter, Pastor.

Group C, 57,500 to 111,000 population, average size church has 534 members. Boston Street Church, Lynn, was selected, having 552 members, Henry I. Bailey, Pastor.

Group D, over 111,000 population - Boston proper, average size church has 247 members. Oak Square Church, Brighton, was selected having 246 members, Ernest L. Mills, recent pastor.

Unitarian Churches

Group A, under 5000 population, average size ^{church} has 136 members. First Parish Church, Wayland, was selected, having 136 members, John M. Foglesong, Pastor.

Group B, 5000 to 57,500 population, average size church has 257 members. East Lexington (Follen) Parish was selected, having 267 members, Robert A. Schade, Pastor.

Group C, 57,500 to 111,000 population, average size church has 219 members. First Parish Church, Medford, was selected, having 225 members, Robert Dale Richardson, Pastor.

Group D, over 111,000 population - Boston proper, average size church has 194 members. West Rosbury Unitarian Church was selected having 180 members, Straughan L. Gettier, Pastor.

APPENDIX C

ROMAN CATHOLIC PARISHES AND PRIESTS

The Roman Catholic parishes were selected by a priest and the writer in a conference together. With the help of the priest, four parishes were selected which would represent different sociological settings. The judging of community patterns was not a scientific one, but was the basis of personal acquaintance with the community by both the priest and the writer. The parishes which were visited will be listed below with a brief statement concerning its sociological character.

In Community A, a community of more than 16,000 residents, The Most Blessed Sacrament Roman Catholic Church, Wakefield, Joseph Foley, Priest. This community parish is made up of people from a scattered residential area, outside of the congested urban limits.

Community B, a city of nearly 70,000 population, St. Bernard's Roman Catholic Church, West Newton, John A. Saunders, Priest. This part of Newton contains residents of a higher income bracket than that of the previous parish. For this judgment, the writer relies upon the comment which the priest made to this effect.

Community C, a part of Boston proper of over 770,000 population, St. Columbkille Church, Brighton, William J. Daly, Priest. This parish was represented to the writer as being an area where the large majority of the residents own their own homes. This he felt allowed for a larger family-wide community program in the church.

Community D, in a densely populated tenement district in Boston's North End, St. Mary's Roman Catholic Church, Boston, William Duffy, Priest. This particular parish is in an area of the city which has a long record of juvenile delinquency. The facilities and atmosphere for the community type of parish noted in Community A do not exist. The very nature of this crowded, underprivileged area, determines the type of approach which this oldest Catholic Church in Boston must make.

APPENDIX D

JEWISH CONGREGATIONS

There was no attempt to select the Jewish Rabbis by means of a mathematical sampling procedure. The writer did not have access to whomever he chose. At the recommendation of a rabbi, the following Jewish Rabbis were selected for interviews on the basis that they would probably welcome an interviewer. The rabbi estimated that some of the men would be reluctant to take time from a busy schedule for an interview with a graduate student. The following congregations were selected, and a visit made with the Rabbi, and in some cases with the educational director as well.

Community A, a city of nearly 70,000 population. Temple Emanuel, Newton, Harold D. Castle, Rabbi and Director of Education. The Rabbi, who was interviewed, made the comment that his parish consisted of a high income group of Jewish people in contrast to many of the other congregations.

Community B, a city of over 49,000 population. Temple Kehillath Israel, Brookline, Judah Nadich, Rabbi; Abraham A. Spack, Educational Director. This congregation has nearly 800 families in its membership.

Community C, a city of over 49,000 population. Temple Ohabei Shalom, Dudley Weinberg, Rabbi. 1100 families are listed as members of this congregation, located in Brookline, Massachusetts.

Community D, a part of Boston proper of over 770,000 population, Roxbury, Temple Mishkan Tefila, Israel J. Kazis, Rabbi. The 700 families of this congregation were judged to be of a moderate income group as compared to the above mentioned congregations.

APPENDIX E

PROTESTANT INTERVIEWS

Pastoral Work with Young Children
in Four Baptist Churches

The denominations are recorded here in alphabetical order. The churches will be presented in order of their appearance in different size communities marked A, B, C and D. The name of the pastor and church will not appear here, as pointed out earlier, but they will be referred to as Church A, or Pastor A within the denominational frame of reference noted above. With this introduction, attention will immediately be given to the case studies with each parish.

a. Baptist Church - Group A
155 members - December 9, 1949

i. Ministry at the time of birth

The Minister is informed of births in his parish through close contact with all the families. Natural observation is his most reliable means of knowing when a new child is expected, for he does much home calling.

A visit is always made to the mother in the hospital after child-birth. Although no literature is given to the mother at such a call, there is usually a brief prayer of thanksgiving for the new life. This is offered either formally or informally as an expressed wish in behalf of the child.

There is no special service used by the minister after child-birth, such as the "churching of women".

The minister uses the Cradle Roll as a means of contacting young children from birth to the time of eligibility for admission to the Sunday school. This roll is taken care of by the minister at present, but he hopes to farm it out to a lay person eventually. Presents are given to all the children on the Cradle Roll at Christmas time, and cards are sent on each birthday. This list is used by the minister for contacting prospective members for the church. All unchurched families in the immediate vicinity of the church are included.

ii. Baptism

A dedication service is held instead of baptism for infants. In this service no water is used.

Theologically the dedication service is interpreted as meaning "dedication of the child to the Christian way of life; the parents to bring up the child in the way of Christian nurture; and the home as a family unit within which the child may find guidance as it grows toward realizing a mature religious life".

The dedication service is not looked upon as a sacrament, for that is recognized only when the child reaches the age of personal decision and understanding. No classes of instruction are held for parents before dedication, but the pastor calls before each service to interpret the meaning of the service to them. A Dedication certificate is used by this minister which includes a statement of "The Meaning of Dedication" (The Baptist Publication Society).

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age because of lack of facilities. This is desired and would operate during the hours of the morning worship service.

A Nursery group meets for two hours each Sunday morning in which children of ages two and three meet together. The first hour is held in a separate room, but the second hour they meet with the kindergarten children in a free-play, permissive type of program wherein the children select the activities they desire. This second hour is during the worship period for adults. There are no physical examinations for the children since that is left to the discretion of the parents. The amount of money spent for this department of the church is very small, but all the materials which the teachers need are sponsored by the church school.

Room conditions have been adjusted to the accommodation of two and three year old children. The separate room for the nursery during the first hour is equipped with small chairs, tables and surrounding furniture painted in light colors. Four or five children are in this youngest age group. After the first hour, when they join with the kindergarten, the teacher may re-emphasize the lesson of the day through games, songs, free-play with dolls, toys, etc., for these are not used during the first session. Dolls, blocks, various types of toys and play things are brought by the children and they learn to share them with others in play. Some coloring and cutting of pictures in connection with the story of the day is also a part of this group's activity.

A Kindergarten for four and five year old children meets for two hours on Sunday morning with about seven children in one room, apart from other age groups. Learning in the Kindergarten by Eva B. McCullum (Judson Press), is the textbook which is used by the kindergarten. Handwork from the same press is also used. Equipment in the room includes small furniture painted in light colors. Play materials for this group are nearly the same as used for the nursery group during the second hour of their session. Most of the work of the kindergarten is given over to group projects involving handwork and seasonal preparation of posters and pictures.

The materials used are selected because of their popularity among Baptist churches as found in a survey conducted by this minister recently while doing seminary work. They were found to be the best curricula materials available which most nearly presented the point of view of the church, while at the same time it was adjusted to meet the needs and abilities of this age group. The kindergarten group joins with the nursery age

for the second hour of their two hour session, through the opening of folding doors between the two groups.

The following were given by this pastor as the main purposes intended in conducting group activities for preschool children of this kind:

- 1'. To acquaint the child with the church as a building.
- 2'. To acquaint the child with pictures of Biblical scenes and stories.
- 3'. To teach them to play together and to learn to share their toys and other personal objects with other children of their own age.
- 4'. They learn simple verses in sharing such as: "God is love, God is giving, and God will share" and they do just that with items such as candy or light refreshments.
- 5'. It is a place for the children to fellowship together and sing together, which for many of them is their first group experience.
- 6'. This experience has some spiritual meaning for them.
- 7'. It reaches the home of the parents because the parents can not excuse their absence at worship by needing to care for children at home.

iv. There are no weekday nursery or kindergarten groups conducted by this church.

v. Teachers with preschool children

Resource books are made available to the teachers through a library for teachers in the church school. The minister makes books available to teachers from his personal library as well. He is particularly interested in concerning its trends and current advances.

The nursery department is in the care of a professionally trained kindergarten teacher, who is a graduate of college and of kindergarten training school. One assistant, who is a high school girl, is regarded by the pastor as being quite capable with the children. The kindergarten department teacher is not a professionally trained person but she is a very capable mother. A high school girl also assists her each Sunday.

No formal training is made available for willing teachers in this department of the church school. Teachers for these preschool children are chosen by the pastor who has taken over the whole task of rebuilding the religious education program of the church. There are no teachers training as an "apprentice"

in this department, except that the high school girls learn much of the procedures from their older supervisors.

vi. Pastoral concepts

This pastor feels that one can teach "simple parts of Bible truths as soon as they learn to talk and associate with other children outside the family orbit". Bible stories which are used by the Judson Press materials are acceptable to the pastor. The minister is not personally involved with this age group because he has an older class which he teaches on Sunday mornings.

He shows an understanding of the needs of young children and comprehends the needs of children in terms of their emotional and spiritual development. They must be treated in their own unique way. A child can not be regarded as a little adult from the stand-point of religion. The minister feels that happy experiences of a child at church are extremely important. We should teach the child to love the church as a place that is different from other buildings in the community. God will then become more teachable because the church is a channel for the appreciation of the work of God in the universe.

This minister has read four or five books in the last five years directly concerned with the psychological needs of young children. He has not had an opportunity to observe a nursery or kindergarten for any period of time.

vii. Pastoral practices

This pastor has not had any experiences of interpreting death to young children, or death in a family where preschool children were among the surviving members of the immediate family.

Nothing is done on home calls with preschool children except that the minister is observant of small children. He usually tries to call them by their first name when visiting. To facilitate this memory, he has a card file which he consults before visiting each home.

The minister is very seldom sought by parents concerning a problem with children this young. Only one case remembered was that of a five year-old child who seemed to cry after seeing the movies. The child attended the pictures every week, and the same reaction followed. The kind of picture which she saw was inquired about and the pastor discovered that frightening scenes apparently caused her to cry at home long after the original stimulus was passed. Solution was found through a more careful selection of movies attended, chosen by the parents.

Sermons are preached regarding the needs of the growing child several times a year. Usually on children's day, mother's day and some other special seasons he will preach on personality and religious development, always with the most emphasis upon home responsibility in Christian nurture and the importance of Christian home relationships in the spiritual growth of the child.

Children's day and special Christmas programs are in the hands of lay people. The minister takes no active direct role with the small children. The pastor estimated about thirty children in his parish under five years of age, but never thought of this age group in a separate way.

Parent group activities have been organized in this parish. A couples' club has speakers on various phases of Christian home and family life as a part of its monthly program. The minister tries to tie the church and home as closely together as possible for benefit of both the parent and the child. Two specific examples of current topics were, "Parent and the home" and "Development of children as it relates to Christian education". In addition to this couples' group, parent-teacher fellowship dinners are held twice a year when the work of the church school is interpreted to the parents.

The rapport was very good in this interview. The interviewer observed that this pastor was very cordial and willing to talk about his work with preschool children. From this small church of Group A communities, we move on through the next larger category of communities which is Group B. Certain psychological and theological foundations become evident as the basis for the particular emphasis which each minister places upon this particular phase of his ministry.

b. Baptist Church - Group B
484 members - November 28, 1949

i. Ministry at time of birth

This minister feels that he is very close to all his families, having been in the parish for nineteen years. He knows of births by observations and watching newspaper announcements. Although there are no classes conducted for mothers during their pregnancy,

looking toward motherhood, there is counseling with expectant mothers according to the particular problems involved.

Although there is no special service in commemoration of child birth, there is a regular procedure followed by this pastor. As soon as a boy or girl is born to a family in his parish, a note is put in the church calendar about the birth. Then on the first Sunday following, the pastor places a little rose-bud in a vase and has it on the pulpit. After the service he will take the rose-bud to the hospital and give it to the mother in honor of the new life. The church calendar with the name of the child on it is also taken to the hospital as a call is made. This is done for the purpose of recognition to individual people in the parish and showing to them the interest of the church in their progress. There is no other special service for the mother in particular, than this one.

A close follow-up is made by the Cradle Roll superintendent after birth. Minister notifies the Cradle Roll department and a certificate of enrollment is sent to the parents. The Cradle Roll superintendent sends a card to each child on his birthday. The Home Quarterly, a Baptist publication, is sent to the parents every quarter. The minister feels that the Cradle Roll is very important because it gives recognition to the children and to the parents. This recognition is indicative and symbolic of the recognition which Jesus paid to individual personalities in his day.

ii. Baptism

Children are presented by the parents in a service of dedication instead of baptism or Christening. The purpose is intended mostly for recognition to the parents of the church's interest. Water is not used in this service.

Theologically one enters the service of dedication for the purposes of rededication of the parents to live the Christian life, and also that they may attempt to rear the child in a close fellowship with God as much as that may be possible. Baptism should be experienced only at an age when personal decision for Christian living is possible. This minister feels that the child "catches more religion than he is taught within the home environment". Baptism is a sacrament but not dedication of infants. In a dedication service, nothing spiritually happens to the child.

Parents are always instructed concerning the meaning of the dedication service, although sometimes it is very informal and inadequate. The cradle roll superintendent takes care of instructing parents as to exactly what to do as the service of dedication progresses.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age in this church.

*There is a Sunday nursery group for children from two to three and one-half years of age. There are no physical examinations of children at the church. The amount of money spent for this department is unknown to the minister but he said that the religious education department gets all the supplies it asks for. He did not know of a single thing that was not granted except a larger room in which to meet. The nursery meets for two hours.

The nursery room is only ten by twelve feet in size. Sixteen or seventeen children are crowded into this room which once was the pastor's study. The minister realized this to be very inadequate, but they do not have more space available. Parents have sometimes complained so they turned some children away that wanted to attend. The minister explained that larger space "will remain for a younger minister to do, that is, to build a new education plant with adequate facilities".

A Kindergarten for children three and one-half to six years of age is held each Sunday for two hours. The curriculum materials are largely those of the Baptist Publishing Society designed particularly for these groups. The main purpose is to present a considerable amount of Biblical content because they feel this is paramount with the very young children. They are used for the reason that this is a Baptist church which wants denominational goals advanced among its people. Also the superintendent of this department likes the material because of its arrangement which makes it readily available for teachers.

Equipment in the room includes a sand-box, some blocks, and a few toys. The coloring by the children is done on lesson leaflets constructed around a Bible story. Play materials are at a minimum and were judged inadequate by the minister. There are no rest periods during the two hours, nor are there any active games because there is not enough space. When asked what purpose the nursery and kindergarten department rendered in his plan of ministry to the preschool children, the minister replied, "it is to try to teach them Bible stories, songs, memory verses and little prayers of thanks to use at home". Nothing was mentioned about the objective of helping the child mature in inter-child contacts or any other reasons for having the group than those mentioned.

iv. There are no weekday nursery or kindergarten groups which meet under the sponsorship of this church.

v. Teachers with preschool children

An adequate library is made available for teachers by the minister. He regularly gives to each teacher a book every two months, which she is asked to read. It always pertains to her age group in the Sunday school. At the end of the two month period, the pastor asks for a verbal report of what she has found in the book. This way he makes sure that they read material concerning the age youngsters which they are teaching.

Resource books made available for teachers include the following subjects: psychological needs of a growing child, Bible story books, methods of teaching young children Bible Stories, problems about religion dealing with the relationship of God to nature.

The Sunday group workers are not professionally trained kindergarten or nursery school teachers. Both are volunteer workers who have completed high school as their highest formal education.

Training is made available to all the teachers periodically. Every month there is a teacher's meeting at which time the pastor speaks on their specific needs, and various problems of teaching. Training institutes are financed by the local church as well as courses for teachers at summer leadership training camps.

Nursery teacher was chosen by the pastor, with the polite consent of the religious education committee. The present teacher is a willing worker and has a healthy need to be with children. The kindergarten teacher is a teacher at summer camps on children's work. She is self-trained through institutes, much reading and "a lot of common sense". She is not a college graduate. The nursery teacher has two high school girls helping her. The kindergarten group also has two high school girls assisting.

vi. Pastoral concepts

This pastor said, "I never bring theological concepts into religious education work, nor into sermon material." He indicated that he never touched on controversial subjects unless absolutely necessary. It was his feeling that Bible stories can be used to an advantage with children of preschool age. "Parents like to hear their children say memory verses during the week or give the prayer of grace at meal time."

The conversation gave evidence that this minister regards the small child as a unique individual, different from an adult in his needs. The pastor is very much of a student of nature and gardens. The result is that he feels that the work and

nature of God can best be interpreted to children through the medium of nature and flowers. He is much aware of the psychological needs and growth of children. It is paramount for the maturing process that children's experiences with the church should be happy ones. He believes that we should teach a child to learn to see God in nature, and love for the church will come as a natural concomitant of that truth.

The minister has read and estimated ten or twelve books relating to the needs of preschool children in the last five years. He has not had an opportunity to observe a nursery or kindergarten group for any length of time, because of his Sunday schedule.

vii. Pastoral practices

When he has been called upon to interpret death to a surviving child under six years of age, he usually does what the circumstances suggest. He is with the family immediately as a close pastor and friend, standing by with a sympathetic interest and attitude. This he said is enhanced by losing a young child of his own. The memorial service is held primarily for adults with usual funeral material pertaining to children read in the service, from the scriptures and poetry.

To other children in the home and to help parents interpret death to their children, he may use an example such as this. He will try to make friends with the children and explain it thus: "If I went out into my garden to pick a beautiful rose for my home, I would probably pick out the nicest and best one that I could find. When God wants to call one of his children to him he too selects one of the best that he can find." This is not a totally and completely adequate explanation but he finds that it does answer the child's simple questions without suggesting falsehoods. There is no particular effort made on home calls to do anything with the preschool children except to be friendly to them. He finds that parents come to him very often about problems with children of this age, mostly because of his long residence in the community. All kinds of problems are brought to him from thumb-sucking to masturbation.

Three or four times a year, sermons are preached with special emphasis upon child development and the spiritual needs of children in the family. This is done in a special way in June of each year. Because of dangers of inclement weather and health, the dedication service for infants is held once a year. He sometimes has as many as twenty-five or thirty babies dedicated on that one day in the morning service. Children's day activities are in the hands of the religious education committee. However the pastor usually has a direct contact with the children through telling

them all a story at the close of the exercises. He was not aware as to how many children there were in the parish under six years of age.

At the time of the interview, this pastor had no parent groups meeting which would include the needs of young children as a part of their program. He did have a "co-wed" group which met once a week for five years, when they would discuss all kinds of home problems with children including psychological, spiritual and the physical needs. A new group for this purpose is now in the process of organization.

The rapport in this interview was very good which allowed for a fair coverage of the questions sought in the interview. From this church of Group B, we turn to a Group C church.

c. Baptist Church - Group C
525 members - December 1, 1949

i. Ministry at time of birth

The pastor has no regular system for being informed of births in the community. Various sources of such information include gossip, calling and the Cradle Roll Superintendent may call him to inform him of a birth.

The only literature given parents at a hospital call or at home, whichever is convenient, is one entitled, "Parents Open Those Doors". This is a pamphlet used in connection with a visitation evangelism campaign. There are no special services for mothers after child-birth such as the "churching of women".

The Cradle Roll is an active unit stimulated by the pastor. When the pastor knows of a birth, the superintendent of the Cradle Roll is informed by him. She then sends a form letter with enclosed post card. Usually the parents will return the card requesting the enrollment of their child on the Cradle Roll. Then the certificate of enrollment is taken by the superintendent to the home of the child. A party is held for mothers and their children up to three years of age, once a year. Tea is served to the mothers and ice cream to the children. It is purely a social meeting and no discussion or speaker is intended as a part of the program.

ii. Baptism

Dedication of infants is the custom, without water. Theologically Baptists and this minister are much opposed to baptism until at least ten years of age. The only purpose or meaning of the dedication service is that parents will bring their children up "in the spirit of the Lord". Baptism for adults is a sacrament, but not the dedication of infants. There are no classes of instruction for parents as to the meaning of the dedication service. The pastor visits the parents in their home and discusses the dedication plan informally. He discourages dedication of infants at an early age because too many parents feel that this dedication is the Baptist form of infant baptism. This he believes should be avoided.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age because there is no space available for such a group.

The Sunday nursery group and the kindergarten all meet in one room. This "Beginners' Department" meets for two hours. There are no physical examinations of any kind for the children. Very small amount of money is spent for this age group, because most of the parish is geared so as to minister to the older age group.

The children meet in a basement room with oak stained furniture, and the woodwork is a dull stained color. In one room, children three, four, five, and six years of age meet. They meet according to age group, around small tables and on small chairs. All their activity is confined to coloring, listening to stories and other things which can be done while seated around a table.

Play materials are limited to blocks, and color equipment which allows for "creative expression" in the children. No active games, or singing games are possible due to small room. Flannelgraph is used during the second hour after all these children return from spending fifteen minutes in the adult worship service where a children's story is told by the pastor.

The curriculum materials used for all age groups in this Beginners' Department are the publication of the Judson Press for the beginners age. The intent is to get across much Bible content for these youngsters through stories selected from the Bible and lesson leaflets to color as they sit around their tables. These materials are selected because they are Baptist and they are consistent with the fundamental pattern of theology which is the theology of its pastor.

The main purposes for having a nursery and kindergarten in this church were given as:

- 1'. To teach the children Bible stories, memory verses and Bible content through songs, lesson stories and coloring of leaflets.
- 2'. To win the parents for the church through interest in their children.
- 3'. To familiarize and develop habits such as prayer, bringing an offering to church and going to church.

iv. There are no weekday nursery or kindergarten classes at this church or sponsored through the efforts of the pastor.

v. Teachers with preschool children

There are no library books made available for teachers other than the lesson materials provided in the Sunday quarterlies.

None of the Sunday group workers are professionally trained to work with nursery or kindergarten children. There is no formal training available for willing teachers in this department. The teachers are chosen by the superintendent of the beginners' department in consultation with the Sunday school council which meets once a month. Mothers are selected for teaching this young age group. There are no apprentices working with the mothers, but there is a mother sitting with the children at each table. There is neither a full-time nor a part-time director of religious education at the church, other than the pastor himself.

vi. Pastoral concepts

This minister believes that one can teach a child to understand some of the Bible from the very time he begins to talk. He expressed a feeling he did "a personal good job with his own three children". One can't teach preschool children all about the Bible because they are not able to retain as much nor think in the way an adult thinks. But Bible stories are necessary because that is the only way you can get the Bible lesson across to them.

By way of inference from the interview this minister regards the child as a little adult who ought to be taught the same Bible stories as adults, but just give them a lighter "dose" as of medicine. In other words, don't give the child so much at a time that he is not able to remember it.

The minister reveals an awareness of some psychological needs of children because of his own family. However he seems to close his eyes when he insists that his church must aggressively teach

the very young child Bible content and passages, thereby, "helping in some mysterious way to make that child a better person in this world and assuring him of a happier life in adulthood".

So far as happy experiences at church are concerned for children, the pastor feels that if a child is taught to sing Bible choruses that will be play and exercise enough for them. On a related subject, he feels that we should teach a child to know God as soon as possible. It is easier to teach children to love the church first and to accept its word as being right, than to teach them something intangible as God.

The minister has read very few or no books in the last five years on child needs. Along a similar line of interest he has not observed a nursery or kindergarten group of children for any length of time. He has been close to three small children in his own home.

vii. Pastoral practices

There is very little that the minister can do in interpreting death to young children. This minister makes an effort to reassure little children of the protecting love and companionship of Christ. The funeral service is conducted for adults. The selected passages of scripture and poetry pertain to children when a child is concerned. One illustration was given of how death could be interpreted to young children either by a parent, or the pastor. It was the case of a surviving twin sister of a deceased two year old boy. She was told by the minister that her brother was "safe in the arms of Jesus, and that he would be taken care of there in close companionship with the Lord". The little girl showed no question at the explanation, except that she feels that she shall always keep her brother's toys. The minister expressed a feeling that a child's memory is very short about such things.

On home calls, the pastor tries to call young children by their first name, as well as when he meets them on the street. He tries to maintain a friendly interest in children. Parents do not bring problems to him in regards to children of this young age.

This minister preaches several sermons a year on the importance of the Christian home. He emphasizes the point that "unless parents will be baptized and live the Christian life, their children will receive very little benefit from the Sunday school." Some of the needs of children which he includes in these sermons include the need for spiritual guidance, and being taught to pray. The children's day activities in June are all in the hands of the lay people, and he does nothing but offer a prayer. He

indicated that he does not know how many children in his parish are under six years of age.

There are no parent groups meeting which discuss the parent-child relationship from the standpoint of their psychological, spiritual or physical needs. Spiritual growth of the parents is stimulated through the evangelistic type of services from time to time.

d. Baptist Church - Group D
512 members - December 3, 1949

i. Ministry at time of birth

The minister is not well-informed because his parish is in an apartment-house area and not a close-knit parish. There is no specific literature given at birth to the parents. There is no special service used after child-birth such as the "churaching of women". When the minister learns of the birth of a child, he will usually make a friendly call in the hospital or in the home, whichever may be possible. Immediately after the contact, the child is automatically enrolled in the Cradle Roll. The Cradle Roll superintendent visits the home and takes a certificate of enrollment to the child's parents. A Christmas party is held for all babies and their mothers. Birthday cards are sent to the child regularly until he reaches the age of four years.

ii. Baptism

Dedication of infants is practiced according to the Baptist tradition, without the use of water. These services are held three or four times a year. The pastor always tries to call before dedication of an infant to instruct parents as to the meaning of the service.

Theologically, the service implies that the minister is trying to extract a promise from the parents that they will rear their children in Christian nurture and will adjust their own lives so as to set the proper example for the Christian way of life. It amounts to a sort of "naming process" also, for the minister lays his hand upon the baby's forehead in the dedication service. Dedication is not regarded as a sacrament by this pastor. No classes of instruction are held for parents prior to dedication of their infants. After the service, the minister personally delivers the certificate of dedication to the home. Other than the service itself, little or no attempt is made to explain the meaning of the dedication.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age, for he says, "We tried one but the parents did not take advantage of it during the morning worship service so we abandoned the idea."

There is a Sunday nursery and kindergarten which meets for one hour from 12:00 to 1:00 P.M. This one group accommodates ages three, four and five. There are no physical examinations for determining colds. The money spent in this department is very small, but the teachers get all the materials and supplies which they ask for.

The room conditions for this combined preschool group called the "Beginners Department" are too small, but good use is made of the space available. The furniture is painted in light, cheerful colors. There are about twenty children ranging from age three to five in this one room. They divide into three age groups for the "lesson" around separate round tables. All materials used are from the Judson Press because of their maintaining the traditional Baptist viewpoint. Also the minister feels that the material is well-adapted for this age.

Play materials are very few. They include a few dolls, one doll-crib and some building blocks. Most of the activities include hand-working, consisting of coloring the lesson leaflets while seated around a table. A group worship service opens their session in this small room.

In this particular ^{case} no distinction is drawn between the nursery and kindergarten, because they are not divided in the eyes of the minister. The purposes which he gave for having the beginners' department included:

- 1'. To help children to adjust to others in the give and take relationship of other children about them.
- 2'. To have them realize God as a friendly being, the church as a friendly place, and that God is love.
- 3'. To stress positive elements in Christian experience while avoiding any talk of sin to this young age group.
- 4'. To try to provide happy experiences for the children in the group.

iv. There are no weekday nursery or kindergarten groups sponsored by this church.

v. Teachers with preschool children

Resource books are made available in terms of books on child psychology, teaching techniques and objectives of the church school. All the books which teachers want are financed either by the church school or the minister.

Sunday group workers are not professionally trained for work with preschool children. Expenses to training institutes are paid by the church for all the teachers who will go. The church operated its own institute recently which is of great help to the church school.

Nursery and kindergarten teachers are chosen by the Sunday school superintendent and the pastor, according to who is willing to teach. The two teachers at present are both mothers. One, college trained, was a high school teacher, but neither are especially trained for children's work. There is no religious education director in the church other than the pastor.

vi. Pastoral concepts

The pastor feels that it is a good practice to teach the child Bible stories from the time of entrance into this beginner's group. On what Bible stories to select a general answer was given that one should "teach children Bible stories, but do not teach anything which must be unlearned later on in development. If it is possible, one should prevent this."

The minister regards the young child as having religious needs that are unique to him as a child. It is possible to have a devotional service for the child at a very early age, but one should use simple forms and furniture according to the stature of the children. He is much aware of the psychological needs of young children, but he makes little effort to see that the beginners department is carrying out a program which is consistent with the needs of the children. He is well-trained with older age groups, having taught in this field before coming to his present pastorate.

This pastor believes that happy experiences of the child in church are very essential. Through such experiences he comes to love his church. He has read only a few books on preschool children in the last five years. His personal acquaintance with nursery and kindergarten groups has been very limited. He never had a chance to observe a nursery or kindergarten group in action in his parish because of other duties at the same hour when they are meeting.

vii. Pastoral practices

Nothing is done by the pastor at the time of the death of one of his parish involving a surviving preschool child which is any different from other funerals. He uses scriptural references to children if it is the funeral of a child. He tries to interpret death to small children in the home through their parents. The responsibility of the parent to the remaining children is urged as they are shown that they must control their emotions when in the presence of the children. Also he urges parents to maintain a near normal expression of love for the surviving child and not to pay all attention to the grave of the deceased one.

The problem of interpreting death to a mother was illustrated by a pastoral experience of this pastor. In one parish, a woman carrying a baby, had a four-year old son who was suffering from a lingering illness. The boy finally died. During the

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The problem of interpreting death to a mother was illustrated by a pastoral experience of this pastor. In one parish, a woman carrying a baby, had a four-year old son who was suffering from a lingering illness. The boy finally died. During the illness, the minister drove the mother twice a week some distance so she could visit her son. When the son died, she grieved very much. Her husband was a Polish-American who tended to conceal his emotions very much. He didn't "break down" at any time and considerable tension seemed to increase in the home. Little baby came and it was a girl. The mother visited the cemetery every week for a year. The minister stepped in to point out to her that she was not giving her new daughter the normal love which she needed, so the little girl was showing signs of suffering from the deficiency. Readjustment gradually came about and she has met her problem more constructively.

On home calls this minister tries to be a friend to the children whom he may meet. Parents do not seek out their pastor in regards to problems with young children.

The minister preaches several times a year on topics related to preschool children, emphasizing maintenance of the Christian home. Children's day services are always in the hands of the lay people. He did not know how many members were in his parish under five years of age.

There are no parent groups which meet regularly that would include a discussion of the needs of young children or older as a part of their yearly program. The only activity which would possibly approach such an attempt would be the parent-teacher meeting twice a year when the work of the Sunday school teachers is interpreted to those parents who are interested.

In these interviews with Baptist pastors it becomes obvious that some of the questions used as the structure of the interview had

to be changed so as to meet with the practices of pastors within that denomination. One example of this was the section labelled "baptism". For the Baptist pastors, the correct term would have been "dedication of infants", but the original term was retained because of its general usage and connotation.

Some of the questions of the interview were found to be without parallel in contemporary parishes within the Baptist denomination. Not one of the pastors interviewed had classes sponsored by the church to help expectant mothers in their first pregnancy to understand some of the problems accompanying the honor of motherhood and how to meet them in an enjoyable and manageable way. Also, not one pastor had a service comparing to the Episcopal service, "The Churching of Women". In Section iv, it was discovered that not one of the churches contacted maintained a weekday nursery or kindergarten group. Some of the questions on the originally planned interview in each situation, were not applicable to gaining information concerning the pastoral work with preschool children. These were anticipated, but they also indicate the limitations of this type of study. After the questions were used a number of times, these questions lost their relevance and thus came into disuse. In these accounts, one is able to see creative patterns which the pastor's work with this particular age group may follow, while at the same time meeting the psychological and developmental needs of the young child. More will become evident as other case studies are seen within different denominational settings. Next will

follow the interviews with four Congregational Christian ministers, selected according to the procedure previously described.

2. Pastoral Work with Young Children

Among Four Congregational Christian Churches

This group of pastors interviewed will show some differences from those of the Baptist churches. The fact that Congregational Church polity is very much in the hands of each local church might suggest considerable differences among pastors in their personal work with young children. In this respect there is some similarity to the Baptist churches and their democratic organization with complete local autonomy. But in some matters there is revealed a difference in the conception of the place of the pastor and his responsibility to this age group.

a. Congregational Christian Church - Group A 211 members - November 25, 1949

i. Ministry at time of birth

This is a small community, so the minister is informed of births through close family relationships and gossip. There is no literature of any kind given at the time of birth, but a call is always made in the hospital and then after the mother returns to the home. No special classes are held for expectant mothers, nor is there a special service used after the birth of a child in the church, such as the "churching of women".

No cradle roll is maintained by this pastor in any form.

ii. Baptism

Christening is the term used for the baptismal service by this pastor. He uses water with the service. He mentioned that the words are interchangeable so far as he is concerned.

Theologically, the Christening has no objective meaning for the child, but it is a dedication on the part of the parents that they will bring him up in Christian nurture and help him to develop Christian character. It is regarded as a sacrament by this pastor in this sense. It is a time of reconsecration for the parents in their own living.

Parents are always instructed informally at their home as to the meaning of baptism and the importance of the service for the future of the child.

iii. Sunday group activities for preschool children

There are no Sunday groups for children under two years of age.

There is no nursery group for children of three years of age because they do not have enough space available that would be suitable.

A kindergarten is conducted each Sunday morning for children of ages four and five. It is conducted for one hour before the morning worship service. The teachers are allowed to select whatever curricula materials they feel are the most worthwhile. One source book mentioned by the minister was Religious Nurture in the Church School.

A distinction must be made in the activities for the two ages. For the four year old children the following is true. Seventeen children meet in a room that is much too small for them. There are two tables, with small furniture designed for children, painted in light, cheerful colors. Only toilet facilities available are those built for adults. There is an abundance of play material available, such as building blocks, enough doll-house equipment for several to use, and numerous large crayon easels.

For five year-old children, the program is different. They meet in one section of what once was a large church auditorium. The pews have been removed, and this group meets on one side of the room around two tables. For this group, the greater part of the hour is consumed in stories by the teacher, coloring of outline drawings given to them at the beginning of the hour, and meeting with the older boys and girls of the Sunday school for a combined worship service.

There are no physical examinations for any of the children before entrance into these groups. That matter is left to the discretion of the parents. There is a very small amount of money

spent for the needs of this age group. The minister expressed a feeling that it was too small an amount.

The purposes of the kindergarten were stated by the minister to include the following:

1'. To develop the sense of the divine in the child and through this medium help develop Christian character.

2'. It is only through such group activities that children can learn Christian principles through example and practice within the group, instead of theorizing of what ought to be done.

3'. Also the inter-child relationships of the group enable them to experience the demands made upon them by others in society; in this way he learns how to meet the thwartings of his own desires by the actions of another child, under the guidance of a teacher so that situations do not become emotionally extreme for the child.

iv. There are no weekday nursery or kindergarten groups meeting at this church, or sponsored by the church.

v. Teachers with preschool children

About eighteen or twenty books pertaining to the religion and needs of young children were observed by the interviewer in a library for teachers. The minister commented sadly that few of these resource books are used by the teachers.

Sunday kindergarten teachers are not professionally trained for their particular job. The head teacher in each age group is a college graduate but not in the field directly concerned with the understanding of the needs of children.

A training institute of five sessions over five consecutive weeks was held for teachers in the church school. Trained religious educators visited the church school for two consecutive weeks, and then led group meetings with the teachers so that they could discuss the local problems intelligently.

All teachers in the kindergarten, as well as older departments of the church school, are either mothers or fathers. That is a prerequisite that the present minister has established as a general policy in the whole school. In the kindergarten departments there is a mother in charge of the group. One high school girl and one other parent each work for a month at a time as assistants to the main teacher. The helpers work on a rotation basis so that they teach only about two months a year.

The pastor is the only full-time paid worker in the church. The superintendent of the Sunday school is a volunteer worker and works very little with preschool children as most of that work is done by regular teachers in those departments.

vi. Pastoral concepts

This minister feels that one can not teach a child theological concepts until they are adults. It is not good to "water down" Bible stories. It is better to use illustrations from the child's immediate environment which may have meaning relative to whether or not they are Christian. These "watered down" Bible stories are more harmful than good in keeping the centrality of the scriptures in our Christian faith. This process would hinder the usefulness of the scriptures to the individual when he grows into adulthood.

The child is regarded as having needs peculiar to childhood. The world and life of the child under five is unique with its own horizons, hopes, dreams and ambitions. In the parish program, the young child should be carefully studied to understand what his needs in relation to the ministry of the church are.

This pastor seems to be aware of the psychological needs of the child. His training in the "Institute of Pastoral Care" has made him sensitive to individual needs which was revealed in his comments upon some special problems which had arisen in his parish with young children. It is important that the child be happy in his experiences in the church for this is a desirable factor in growth toward maturity. One ought to teach a child to love the church to the same degree that he is helped to become aware of the Divine life about him. It is impracticable to exclude one from the other.

The minister indicated that he has read possibly three or four books in the last five years on the subject of the needs of the preschool child. He has never had the opportunity of observing the nursery or kindergarten group for any length of time because he teaches a class at the same time on Sunday mornings.

vii. Pastoral practices

This pastor has never had an experience of interpreting death to a surviving child under six years of age in his parish. He volunteered no suggestion as to how such a problem could be handled by the minister.

On home calls, an attempt is usually made to play with very young children in one way or another. Sometimes a casual toss of a toy to the child, or words of greeting are extended, but most often they are bashfully ignored. It is the opinion of this

pastor that to the small child the pastor becomes only another person in the neighborhood and no distinction is made in the child's mind between the neighbor and the fact that this man is the pastor of the local church.

Very little time is spent in counseling with parents concerning problems with children of preschool age. When it does arise, it is usually of a very serious nature. One example cited was that of a "belligerent" child as reported by the mother. This case was well-handled by the pastor and referral was made to the proper agency for treatment as the pastor recognized his own inability and lack of training to deal with the particular personality difficulty which was presented.

Family Sunday is observed three times a year, in the fall, Sunday before Lent and after Easter. Special sermons are preached at these times concerning the needs of children in their gradual growth and development. Homiletical stories are used for interest of the children who attend these services. At the traditional Children's Day service and other holiday programs, the minister has no direct contact with small children. The pastor may advise his lay workers but has no active part in its preparation.

No estimate could be made of the number of children in his parish under six years of age. Nearly 80% of the constituency of his parish is young married couples who have young children. The only parent groups that consider the needs of young children meet three times a year on Sunday afternoons. These meetings are for the specific purpose of meeting with the teachers of the church school. The teachers interpret the objectives and materials for the class which they are teaching. In this way closer cooperation is sought between parents and the church school. The married couples' club in the parish operates for social and fellowship purposes but does not include speakers on subjects of this kind. However spiritual growth of the parents is the general aim of the parish program which is designed to strengthen the home and indirectly provide Christian nurture for the children.

b. Congregational Christian Church - Group B
532 members - December 1, 1949

i. Ministry at time of birth

The minister learns of births through such means as the newspapers, gossip, and regularly checking the hospital register for possible members of his parish who may be in the maternity ward. The feeling was expressed that no systematic way of being informed

has been devised and sometimes he does not learn of a birth until a month or so afterwards.

No literature of any kind is left with the mother when a call is made in the hospital. There are no special services, such as the "churaching of women" that are used.

The Cradle Roll system of contacting the preschool children is used by this pastor. The pastor asks the parent at first contact after the child has arrived, whether or not they desire to have their child enrolled on the Cradle Roll of the church. If so, the superintendent of the cradle roll is informed and she sends a certificate of enrollment. Then on each following birthday a greeting is sent which is designed differently for each age. One enclosed message is addressed to the child and the other is a statement of child development at that particular age, based on the work of Dr. Arnold Gesell, child specialist. These materials, published by the Pilgrim Press, are regularly sent to each person on the Cradle Roll. At four years of age, an invitation is sent which invites the child to come to the kindergarten or "beginners" class. Eighty-eight children are enrolled on this active Cradle Roll.

ii. Baptism

Baptism with water is the usual practice of this pastor. He does not encourage baptism until after the child is about six months of age for reasons of health. Instead of conducting the service of baptism in the morning during a worship service, this pastor always has the baptismal service in the later afternoon. The purpose of this private service is to prevent a "baby show for the rest of the congregation, which is about all baptism seems to be when held before a large congregation". He has found that parents like this particular arrangement.

There is no objective effect upon the child intended in this service of baptism. The minister has just never discussed the theological problem as to whether or not cleansing of sin is a part of baptism for children. The greatest value in baptism exists in the establishing of a close bond between the parents and the church so that a richer Christian home life may develop. It is regarded as a sacrament of the church which "many times becomes a very meaningful experience for the parents".

Baptism is also regarded as a naming procedure. At this time the parents "promise to bring up the child as a Christian until he is able to confirm for himself the vows which parents took earlier for him". There is a special historical significance about the service in this parish which is appreciated by

the congregation. The baptismal bowl is a silver bowl made by Paul Revere in 1768.

There are no formal classes held for parents prior to baptism. The minister usually always visits the home before baptism to interpret the service to them informally if any questions arise. In order to promote baptism in the parish, church calendars, which include an announcement of an imminent baptism service, are sent to all parents on the Cradle Roll who have not had their children baptized. The paragraph announcing this coming service is usually encircled with ink. If the parent requests the Rite of baptism, then a copy of the service is taken to the parents before the baptism at which time interpretation is made.

iii. Sunday group activities for preschool children

There is not enough room in the church buildings for a Sunday care group for children under two years of age.

For the same reason there is no Sunday nursery group for children of three years. A new parish house is now being built in which plans are included for a nursery room.

A kindergarten for children who are four and five years of age meets each Sunday for one hour during the morning worship hour. There are no physical examinations but parents usually keep them home if there is any question of illness.

All the kindergarten curriculum materials are bought from the Pilgrim Press, as prepared by the children's workers in the Board of Christian Education of the Congregational Church. The teachers' manuals with these materials are well written to acquaint the lay teacher with the needs of these children.

The equipment in the kindergarten room includes proper sized furniture, dolls, a doll house, blocks, plenty of construction paper, blunt scissors and crayons. Most of the equipment mentioned in the Pilgrim Press teacher's manual is provided. These play materials mentioned are used, but very few active games are played because of lack of adequate space.

The kindergarten room is too small. "Whereas children in a standard room require about twelve square feet of space per child, I believe that ours have about six or seven," says the minister.

The purpose for having the kindergarten group activity in the opinion of this minister include:

- 1'. To give the child an orientation to Sunday church life.
- 2'. It helps develop the habit of going to church.
- 3'. In the kindergarten group for four and five year old children, they learn Bible verses, songs about Bible stories and short prayers.
- 4'. Experiences of inter-child activity and play are very important in the development of children of this age, and it is here that the church kindergarten is able to do much good for them.
- 5'. It is a means of reaching the parents through their children. As a little child learns a short prayer of thanks for a meal, she asks at home, "Mommie, may I say grace before we eat our meal?" Such things strike parents at a place where their conscience is most vulnerable.

iv. There are no weekday nursery or kindergarten groups conducted by this church.

v. Teachers with preschool children

The only resource materials made available for teachers are the teachers' manuals published by the Pilgrim Press. There is no library for teachers.

The Sunday worker with preschool children is a professionally trained kindergarten teacher. She has previously conducted a private kindergarten, but has now abandoned that weekday work. She supervises the work in both four and five year old classes. The teachers in this department are usually chosen by the minister depending upon their ability and personal qualifications.

There is no training for volunteer workers in this department. The aim is to select mothers who have had personal experience with children for work in the young ages of the church school. Several high school girls assist the adult worker in the group activities in the kindergarten.

A full-time director of religious education is not employed by this church, outside of the pastor who is an executive capacity over all departments.

vi. Pastoral concepts

Theological concepts of adult thinking should be taught very gradually to young children. As the child develops the ability to deal with abstractions, he may receive instruction in the

theological understanding of the universe. Bible stories should be used with considerable care as the pastor uses them in a very limited way with children of this age.

This pastor regards the child as a unique individual who lives in a world all of his own. This is much different from regarding the child as little adult. His needs are unique as a child, and consequently in the church setting the pastor must study these needs in order to understand and minister to them. This pastor is aware in a large measure of the psychological needs of young children and attempts to adjust his ministry accordingly. The limitations of time and space in his parish facilities prevent the adequate program which he desires.

He feels that maintaining a happy childhood is not so important as shielding the child from terrific adverse emotional shocks. The child should be taught to see and know God in nature and the universe at the same time that he is developing a love for the church as a building and an organization.

This pastor estimates having read five or six books in the last five years which pertain to preschool children. He has not observed a nursery or kindergarten group for any length of time because the worship services occupy his time at the same hour each Sunday.

vii. Pastoral practices

This pastor has had some interesting experiences in interpreting death to young children, from which he has adopted the following policies. When there is a death in which a child under six years of age survives, the pastor makes a definite effort to speak to the parents in order to define for them the importance of their relationship to their young children. He will say, "Now remember that your children will get their interpretation of the meaning of the death experience through your emotional expressions. It is best for you to control your emotional expression of grief in the presence of your children if at all possible." In this way the parent helps maintain a sense of security for the child. If this sense of security is not maintained, the child may feel that all his life is worthless and that the "bottom has dropped out of everything". Such emotional experiences may often be the stimulus for mental depressions of a serious nature.

The material used by the pastor in a funeral service is selected to be read before an adult audience. Usually these services are held at a funeral parlor and he discourages the attendance of any small children at these occasions.

In interpreting death to the child directly, the minister usually uses the analogy of the old house from which the family may have moved. The former house would be old, roof leaked, it was worn out, shabby, so they had to move to a new place. In speaking of an older person who died, the minister would then suggest that grandfather too had reached the point where he was in an old house and now has moved on to a new home. The "grandpa you have now lives in his new house but we can not see him again. His life takes a new form."

A memorial service for young children alone has never been held by this pastor. He stresses the importance of the parents' relationship to the children. In the process of keeping the attention of the parents on the welfare of the surviving children, they may be helped to work through the grief experience in a healthy way.

He feels that he spends very little time with preschool children on home calls. He recognizes the fact that his personality does not seem to lend itself to making friends with small children very readily. Therefore he makes an effort at becoming friends with young children but lets it go at that. In conjunction with this feeling, he said that parents do not come to him about problems in relation to their small children.

A sermon is usually preached on Mother's day in which the need of the Christian family for the Christian nurture of small children is stressed. Otherwise the subject is not presented. Special children's programs such as Children's day and Christmas festivals are always in the hands of the lay people, especially the Sunday School officers and teachers. He guessed that approximately 139 members of his parish were under five years. He arrived at this figure by adding together the total number of children in his Cradle Roll and Beginners' Department.

There are no parent groups which include discussion of problems or concepts of growth on young children. There were plans under way for such a group, but the pastor is leaving this particular parish within two months, so the plan has been abandoned.

c. Congregational Christian Church - Group C
519 members - November 29, 1949

i. Ministry at time of birth

Minister is informed of births through close contact with families in his parish. Sometimes he learns of a birth through

another member of the church, but most often he learns of pregnancies through regular family calling.

Two pamphlets are used by the pastor in making a hospital call after child-birth. They are: Robert Rasche, "A Road to Recovery", (New York: Federal Council of The Churches of Christ in America, 1947), and Everett B. Leshner, "Strength in Our Sickness", (New York: Federal Council of The Churches of Christ in America, 1947). The first pamphlet is usually always left with the mother on a first call in the hospital. It has a positive approach to illness, stressing the road to recovery. The second pamphlet is used only in circumstances of serious illness following child-birth.

The minister expressed the feeling that these were inadequate, and desired others. There is no service such as the "churching of women" that is used by the pastor. However after the birth of a child, he always makes a friendly call and congratulates the mother on the new arrival.

A very active "Nursery Roll" instead of the previously reported "Cradle Roll" is maintained through the direct efforts of the minister. At the pastor's referral, a certificate of enrollment is sent to each baby by the "Nursery Roll" superintendent. The pastor would like to have several lay people call on these homes, but he has not been able to find the qualified and willing people to do that work for him. There are about eighty names on the Nursery Roll at the present time. The only group contact with this group is an annual Christmas party at which all the mothers are entertained by the church.

ii. Baptism

The term baptism is interchangeably used with Christening by this pastor. The service is administered by the sprinkling of water on the infant's head.

The theological meaning of baptism implies a consecration of the parents to the task of rearing their child in the Christian way of life, "according to the will of God, as God gives them to know what that way may be". Baptism is regarded as a Sacrament by this pastor, in which there is a cleansing effect upon the child. There are no formal classes of instruction for parents. However, a mimeographed card is sent out by the pastor to the parents with their child's name written on it, inviting them to bring him for baptism. He says that nearly 100% of his people in the parish respond to those cards. Instruction concerning the service of baptism is done mostly on home calls, although sometimes it is done just before time for the service itself. This instruction does not include as much about the

meaning of the service as instructing them concerning the mechanics of the procedure of baptism itself.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under three years of age.

There is a nursery class of thirteen youngsters all three years of age. It meets for one hour during the morning worship service. There are no physical examinations for the matter of health is left to the discretion of the parents. The amount of money spent for this department was estimated as being very small in proportion to other costs in parish.

Room conditions for this age group are nearly adequate. They have good furniture, in cheerful colors, a separate room for the use of the nursery department. There are play houses, blocks, tables, and some toys which lend themselves to creative play, in this room. Mostly the hour is consumed by stories from the teacher, and coloring of lesson leaflets. Because of the limited size of the room, they have turned some of the children away.

The kindergarten group consists of four and five year old children, meeting for one hour each Sunday during the morning worship service. The curriculum materials are published by the Pilgrim Press specifically for use in Congregational Christian Churches. The teachers handle this material themselves and the minister does not know whether it is really adequate or not. He "trusts the editors of the kindergarten to make sure of that".

Very little is done in the way of play activity for this group. Their time is consumed in hearing a Bible story, singing a few songs and coloring lesson leaflets which portray the main characters used in the Bible story. These particular materials are used because of an expressed feeling of denominational loyalty and that they are certainly the best for Congregational Christian use.

When asked to suggest the purpose of the nursery and kindergarten as he sees it, the minister seemed very defensive about the question. In general purpose he said that it was intended to familiarize the children with religious attitudes and ideas. It is one of the purposes to try to have them memorize and become acquainted with part of the Bible as soon as they are able to remember. One personal illustration was given, "My own daughter, not quite two, saw a picture of Jesus down at church one time and she still speaks of it and remembers it." This was suggested as an accomplishment in the line of religious development.

iv. There are no weekday nursery or kindergarten groups in this particular church.

v. Teachers with preschool children

Some books are made available for teachers. Institutes among the local Protestant churches were held during the past year, to which teachers were encouraged to attend.

The teacher in the nursery department has had two years of special training in a school for nursery teachers. This professional training was not specifically religious in emphasis but prepared her as a nursery school teacher according to secular standard. The kindergarten teacher has not had any formal training for her kind of work beyond high school. She has attended the Northern New England Summer Conference School where some training for this work was received.

The church through its pastor has tried to make training available for its teachers but the minister feels that this goal has not been realized to his satisfaction.

Teachers are usually chosen according to whomever is available and willing to do the job. The impression implied was that it is a job which very few people want to do. The result is that they must take whom they can get. Several high school girls assist the main teachers with each department. Those who are willing, and who seem to get along with the children, are selected to help in these departments.

In this particular parish, there is no full-time director of religious education other than the pastor.

vi. Pastoral concepts

This minister evaded the question concerning the age when he is able to teach children theological concepts. After some conversation he suggested that it is very important to teach Biblical content to children as early as four and five years of age. Such things as about God, prayers, and Jesus should be taught early because in his parish there were "so many children whose parents are not religious, and you must cram as much Biblical material into the children as you can, otherwise they will not get it".

In conversation the suggestion was made that one is doing well to regard the child as a little adult in regulating the number and kind of Bible stories which he should be taught. The writer doesn't believe, from the opinions expressed in the interview, that this pastor was very well acquainted with the psycho-

logical needs of the young children in his parish. His primary concern was to get all the Biblical content into children that one is able. "It is not enough to teach them just Christian living, and to know what is right and wrong, there must be more of the genuine Bible stories included."

To foster an atmosphere in which the child will be happy and satisfied did not seem to be of much significance for a church school group. He feels that we must teach a child to develop love for the church and for God about the same time; one is indispensable to the other.

The minister has read practically no books in the last five years pertaining to the needs of the preschool age children because of the large demands made upon his time. He cannot do as much reading as he would like, and this is one of the areas where he limits his reading. He has never observed a nursery or kindergarten group for any length of time. He said it is useless for him to do so for there is nothing which he can do for them.

vii. Pastoral practices

This pastor has never had an experience of interpreting death to a surviving child in a family in which the child was five years of age or under. He felt that he has no opinion on this subject as to how it could best be done.

On home calls the pastor tries to make friends with the children. He tries to remember their first names because he said "it makes a better impression on the parents and the recognition is something which the child needs". Parents do not bring problems to him concerning children of this young age. The ones which may be brought are not of a kind which this pastor feels he is qualified to treat so he usually refers them to the proper local agency.

The pastor preaches very seldom on topics which pertain to an understanding of the growth and development of young children. When this is mentioned, the importance of the home environment is stressed as being tremendously important as the child learns from what his parents do. Children's day, and other special occasions for children, are always in the hands of the lay people, so the pastor has no direct contact there with the children. The guess of a little more than a hundred was made concerning the number of children in his parish under six years of age.

There are no parent-groups meeting which include in their . years' program any discussion or speaker concerning the needs of children in their growth and development. Parent-teacher groups

meet in the fall of the year when the church school teachers attempt to interpret the work of each class to the parents. This is the only formal attempt to reach the parents with the program of the church for children either directly or indirectly.

It was the feeling of the interviewer that this particular pastor was extremely fatigued which seemed to affect the rapport in this interview. Not all the information was obtained which may have been obtained under better circumstances.

d. Congregational Christian Church - Group D
502 members - December 5, 1949

i. Ministry at the time of birth

This minister begins his ministry with preschool children in prenatal care. First of all he encourages Protestant parents to have children and give these children to God. Other than this, the pastor always makes an attempt to call in the home during the time of pregnancy, especially in the last several months. This makes the call in the hospital at the time of child-birth more meaningful and natural. His information concerning expected births comes through a closeness to his people.

He does not make a practice of giving any literature to the mother on a call at the hospital. No special services of any kind are held for mothers after child-birth such as the "churching of women".

An active Cradle Roll is kept at the direction of the pastor. When the pastor learns of a birth to a member of his parish, he does this. He will visit the hospital. The name of the new child is listed on the church calendar on the following Sunday. At a special point during the worship service, organ chimes are played during a period of silence in honor of the birth of a soul into the world. This is intended to express recognition of the creation by God working through the medium of mankind. The children are automatically enrolled on the Cradle Roll.

A parish visitor, a lady, calls in the home of the new born child. Also, two young mothers, who are in charge of the cradle roll, call in the home periodically. Birthday cards are sent to the child each year. An annual party is held in June for all cradle roll members and the mothers.

ii. Baptism

The baptismal service was compared by this minister to the "dedication service" of the Baptists. The meaning as he uses it, is very similar except that water is used.

The theological meaning of baptism was clearly defined in the mind of this pastor. "It is a sacrament which points to something beyond what one can see, a sort of outward sign of spiritual effect." Infant baptism witnesses to several things of significance:

- 1'. To the spiritual nature of the child.
- 2'. That it is God's child as well as the parents.
- 3'. It bestows grace as a witness of God's love.
- 4'. It acknowledges that the divine economy is already in motion, and it has no miraculous effect upon the child.
- 5'. "I do not attach significance to the orthodox theory of removal of sin, or original sin as some have named it."

To the parents then, baptism is a service which makes them aware of the interest of the church in their child. Also it helps them make a certain dedication of their child to God in a way which makes possible religious development of the child as he continues to grow.

This pastor feels that it were better that a child never knew anything else but attendance at church. A child does not choose his home into which he shall be born. Neither does he choose the church in which he will receive Christian nurture and understanding of the love of God. In this way the child should be led to see and appreciate other expressions of religious devotion while holding to his own object of loyalty.

There are no formal classes for instruction of parents before baptism. In fact he said that he makes no attempt to interpret baptism to the parents either before or after the ritual of the service itself.

iii. Sunday group activities with preschool children

There is a Sunday care-group for children up to two years of age. It is not used very much for the very young children. Mothers may bring their infants there as young as they wish while they attend the morning worship service. It has not been too successful. When small children are brought the attempt is to keep them contented during the hour by taking care of their wants, and providing for play activities when needed. Usually the mother will bring play things and "push-cart" for her own baby, so that little equipment is used as furnished by the church.

The nursery for three year old children meets for one hour during the morning worship service. There are no physical examinations for health matters are carefully guarded by the parents of each individual child. The minister estimated that a very small proportion of the parish budget is spent for this age group, but that teachers get all the materials they ask for.

About eleven children meet in one large room that is adequately heated, but poorly decorated. Toilet accommodations are provided only for adults. The walls are of white plaster and the wood-work is a dark stained color. There are no decorations on the wall. A small altar is used for a worship center at one corner of the room.

Play materials are very few. Much of the hour in this nursery is spent sitting at a table on chairs that are of proper size for the children. In this group, group songs and motion choruses are used as a part of their regular program. Also there is a brief but simple worship service for these small children. Crayon work on construction paper and lesson leaflets consume the rest of their time.

A kindergarten for four and five year old children is held in a room separate from the nursery group. This one hour session is closely modeled upon the suggestions found in the Pilgrim Press materials for the Sunday kindergarten group. These materials are used because the pastor feels that this denominational material was intended for his kind of church and the material seems to be geared to meet the needs of the age group under consideration.

Equipment in the room includes: small table and chairs, small altar, some pictures on the wall portraying Biblical personalities, a long bulletin board on which are displayed the various items which the pupils draw or color themselves. The room is adequate in size for the fourteen to sixteen youngsters which meet each week.

The purposes of having a nursery and kindergarten in the church program are these:

- 1'. "We think of a child as born into his home and his church. So it is natural to spend a part of the week in his spiritual home." Just as he does not choose his parental home, he does not choose his church. He may choose to leave later on if he wishes.
- 2'. The association with the church atmosphere is necessary. The repetition of the experience of being in a cheerful environment is vital in developing a subconscious love for God and the Church in the child's mind.

3'. It is convenient for parents to leave their children in the nursery or kindergarten as they come to church.

4'. It is important to teach the child of God's care and love for them through stories from the Bible, of Jesus and the use of short prayers.

iv. There are no weekday nursery or kindergarten groups in this parish.

v. Teachers with preschool children

Numerous resource books are made available for teachers along the line of child psychology and the effective use of Bible stories in the teachers' library. The problem expressed by the pastor centered in motivating the teachers to read the books. Arnold Gesell's books were noted among others of particular value in understanding the growth and development of young children.

One worker with the nursery group has previously operated a private nursery-day school. She is professionally trained for that specific type of work. A young mother and a high school girl work with her. The latter two workers are not professionally trained but the supervisor trains them well.

The kindergarten teacher is also a graduate of an accredited kindergarten teacher training school. During the week she works in a kindergarten school. Two high school girls assist her as apprentices for this work.

Although the church financially sponsors attendance of its teachers at training institutes held in different parts of the city, none of the teachers of this department participate because of the irrelevance of the institutes to this age group. The nursery and kindergarten teachers are chosen by the Sunday school council, on recommendation of the pastor and Sunday school superintendent who is a paid religious education director. This worker is a theological student doing his field work with this church. He has practically nothing to do with the preschool age children.

vi. Pastoral concepts

The pastor believes that theological concepts should not be taught before ages six or seven. It is important that nursery and kindergarten groups be taught and shown the love of God through activities in the group as well as the use of Bible stories. He has never given much thought as to how to adjust Bible stories to the understanding of preschool children.

This minister seems to be aware of the psychological needs of young children to a limited degree. He believes that the child should have happy and pleasant experiences in the church, but not the sand-box type of activity. Rather he feels that children should become familiar with religious literature. The child ought to learn to love God through an equal affection for the church. Children should be reared so that religion will be as normal a part of their weekly experience as are neighbors, homes and friends. Although the pastor could not estimate the exact number of books which he has read recently pertaining to an understanding of young children, he indicated that it had been several. He has never observed a nursery group for any length of time.

vii. Pastoral practices

This pastor has never had an experience with death in which preschool children were involved directly in the surviving family. Consequently he offered no suggestions concerning how to interpret death to such young children.

He tries to be friendly with small children on home calls but nothing other of significance is intended. Parents do not seek out their pastor concerning problems with children of the age being considered here.

Three times a year, sermons are preached emphasizing child needs and spiritual development of the young child. The Christian home and the need for exemplary Christian living is usually pointed out as the greatest aid toward surrounding the young child with Christian nurture. Special services surrounding children's day are always taken care of by lay workers, in which the pastor has no direct part. He does not know how many members of his parish may be under six years of age.

It was indicated that there are no parent groups at this time which include on their year's program any consideration of the growth and development of young children. The Sunday school teachers in their regular monthly meetings are the only ones to give consideration to such problems.

In the last interview of the Congregational Christian Churches, pre-natal care or ministry was suggested as part of the minister's responsibility. It was defined in a very definite way. We will see one other reference to such a need in an interview to be presented later

in connection with the Unitarian parishes. With the two denominational groups presented so far, it is evident that many of the activities which could be regarded as pastoral work with young children are personal ministries developed by individual pastors. This variation, in a previously little studied field of the ministry, will become more evident as we see other means of meeting the needs of preschool children by ministers.

4. Pastoral Work with Young Children

Among Four Episcopal Parishes in Greater Boston

The two denominations presented have been of similar denominational structure so far as the role of the minister in relation to the democratic local autonomy of each congregation is concerned. Now our attention is directed to a denomination which has an episcopal system of church government.

a. Episcopal Parish - Group A 227 confirmed members - December 2, 1949

i. Ministry at the time of birth

The minister is informed of births in his parish through gossip, newspaper and personal observation of that which becomes physically obvious. Usually a hospital call is made at time of birth, but no literature of any kind is used in calling.

The service in the Prayer Book, the "Churching of Women", has never been used by this Rector. The use of this service would suggest that child-birth has tainted the character of the mother and that she now needs cleansing. This would not be consistent with his understanding of the family and was given as one of the main reasons why it was not used.

A Cradle Roll is maintained at the stimulation of the minister. A superintendent of this department of the church work sends greetings each birthday. Material which has been prepared by Bishop

Lawrence, Massachusetts, for greeting at different ages of growth, is sent to the home of the parents of children on the cradle roll. Other than these birthday cards and greeting pamphlet, nothing else is done in an organized way with the members of the cradle roll or their mothers.

ii. Baptisms

The baptismal service is urged for children by the time they have reached six months of age. Usually this forward looking step is spoken of at the time of the hospital visit after child-birth. The complete service used by this Rector may be found in the Prayer Book.

The theological meaning of baptism as it is used by this pastor has several points of significance. The chief purpose of baptism is dedication of the child to God so that the child will later confirm the vows for himself when he becomes ten to twelve years of age. Related to the meaning of baptism is the place of the child in life. "We ought to think of the child in the total life perspective, a creature born for eternity." The objective then in rearing the child, at least for the church, will not be to train him for a job, a particular vocation, but to influence the child toward eternal life, a life that begins and lives forever.

Infant baptism is definitely regarded as a sacrament by this pastor. "It changes the status of the child in the sight of God." Before the time of baptism, it is loved by God, but God cannot recognize a serious attempt on the part of anyone to dedicate this child to the life and fellowship of the church. It is somewhat like enrolling a child in a school where he will later study. In baptism he enrolls in the school of life.

Instruction to parents before baptism will vary with the individual circumstances. If a faithful family of the church seeks baptism for their fourth or fifth child, no explanation of any kind is given as to the meaning of baptism. However, if the parents are not an active church family, a pastoral call is made in which an attempt is made to acquaint the parents with the service and its meaning.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age. The opinion expressed was, "if this were a larger parish, it would be advantageous, but not in the present setting".

Likewise, there is no nursery group for children of three years of age meeting on Sunday or weekdays.

There is a small kindergarten which functions for four and five year old children during the morning worship service. The curriculum materials used in this group are those published for episcopal churches by Morehouse, Gorham Publishers. The "Christian Nurture Series" is used with the kindergarten. These materials are selected because they present the Episcopal tradition and they acquaint the children with Bible literature.

A separate little house by the side of the church is used for the kindergarten. It was formerly used as a play house on a nearby estate, but has now been moved on to the church grounds for a kindergarten room. The only difficulty is that during the winter there is no heat in the little house, so the kindergarten meets in the home of the Rector. The present room is large enough for the number that attend.

There seems to be an abundance of play materials such as dolls, blocks and toys. A typical morning is spent in this way. The worship service opens the meeting before a small altar. Then a Bible story is told. Hand work, memory work of Bible passages and coloring with crayons complete the hour's activities. "To keep them busy during this hour is the main objective," said the Rector.

The purposes for having this kindergarten as a part of the church program are:

- 1'. To give children a modest introduction to Bible stories and personalities.
- 2'. To keep them busy during the hour of worship so the parents can attend Morning Prayer.
- 3'. To provide Christian training at an early age.

iv. There are no weekday groups for preschool children in this parish.

v. Teachers with preschool children

There are no resource books for teachers of these young children other than the lesson booklets and teacher's manual which is a part of "The Christian Nurture Series".

The Sunday group workers with this age group are not professionally trained. No training is available for teachers of this age group because of distance from urban center. The present kindergarten teacher is a capable mother. She has a high school girl assisting her each week. These teachers are chosen by the pastor, dependent upon who will be willing to do the work on Sunday morning.

There is no director of religious education other than the rector.

vi. Pastoral concepts

Children are expected to be taught to use the worship service and Prayer Book in this kindergarten age group. The minister feels that it is important for the children to become familiar with the Prayer Book language as soon as possible. The child is regarded much as a little adult in that he should be taught Bible stories, doctrinal concepts and Prayer Book contents as early as possible. There is no attempt to "water down" any of these teachings, rather it is just a question of how much the child is able to retain in his memory.

This pastor seems to be aware of the psychological needs of children in a limited way, mostly because of his own family experiences. He believes that it is very important for the child to have happy experiences and that they should be shielded from emotionally terrifying experiences in the very young years.

It is important to present the liturgy and Biblical literature in such a way that small children learn to love the church through these means. The love for God should emanate from the Christian home and family environment.

The pastor has not read any books pertaining to the life and needs of preschool age children in the last five years. Some reading has been done in which children were discussed as a total part of the work of the church. He has never observed a nursery or kindergarten group in action. His own children have been a constant source of "laboratory experience". However he has never seen his own children in a group relationship with a number of other children.

vii. Pastoral practices

Three illustrative cases were cited by this pastor to demonstrate his ministry to small children when there is a case of death in the home. He expressed the general over-all feeling that what the pastor could do was very little, but it was significant.

In the first family experience, the fact of death had not been made clear to a little three year old girl. She feels that the family doctor has taken her older sister to the hospital. The older sister died of a rare illness which the doctors were not able to diagnose and classify. The family did not face the fact of death themselves. "In every situation of this kind the parents are 'the shock troops'." These parents made a mistake. The pastor

saw the mistake as the mother was emotionally stricken at the time. However, he used his influence to obtain permit for an autopsy because of the rare nature of the child's illness. He felt that he ignored the serious aspect of the problem. The three-year old child did not attend the funeral. No attempt was made to explain to her that her little sister would not come back. The parents told the little girl that her older sister was away. The result is that the small girl retains suspicions of the family doctor to such an extent that she will not co-operate in any way when she is ill. The pastor felt that he should have concentrated on this latter phase of the problem rather than on the autopsy permit.

The second case cited from his parish illustrated a better approach to understanding the dynamics of interpreting grief to young children. The older sister of a family died of leukemia, after a lingering illness. The younger five-year old sister was not brought to the funeral, although the pastor felt that it were better to do so. But one specific effort of the pastor was directed toward helping the parents see their neglect of the five year child during the older daughter's long illness. The parents were advised to find means of showing a genuine affection for the small child which had been neglected. The older sister was buried on the younger child's fifth birthday. Immediately afterwards, the parents followed the suggestion of the pastor with a positive result which was observable in the behavior and attitude of the child.

A third case cited by this pastor did not originate within his own parish, but because of personal acquaintance with the situation he mentioned it to illustrate the possible approach to interpreting death to a small child. A fellow Episcopal pastor came from the hospital one night and was faced with the problem of telling his five year old son that his wife was dead. When he arrived home, the little boy was ready for bed. The father told him very simply that mother was dead and would not be able to come back to live with them. The child asked, "Will mother be taken care of at the place where she is now?" He replied, "Yes, she will be taken care of very well now, better than ever before." The child remarked that he was glad to know that and appeared relieved. Then he asked his daddy if they could play with his little train. They played for a few minutes, after which the little boy went to bed and slept soundly the whole night. The emotional stability of the child was not jarred to any injurious degree.

In each case of death, involving a child, the memorial service of the Prayer Book is always used. This service is intended for adult hearing. Death can best be interpreted in the above cited illustrations. This pastor feels that we should put the fact of death to the child in clear simple language and not try

to cover it up. In concealing such facts of life experiences, we do more harm to the growth of the child than good. A mother needs to keep her emotional composure when faced with death in the family circle as much as possible. "The parents are the shock troops for the child's understanding and reaction to death more than the pastor."

The pastor makes an attempt to be friends to small children on home calls. Parents do not come to him with problems about preschool children. The situation is usually rather desperate before they will seek help from their pastor.

About three times a year, sermons will be preached concerning child needs and family co-operation. Each month that has five Sundays becomes the time for a special "family service". On this fifth Sunday all the parents in the parish are urged to bring their children with them to the morning worship service. After the "Morning Prayer" is completed according to the Prayer Book a story is told to the children, not necessarily a Bible story, after which they are dismissed in a processional to the parish house for church school classes. The sermon is then directed to the parents in terms of their responsibility in maintaining the Christian home and the importance of this effort to the life of the child. After this service, there is a period of fellowship in the vestry for all the people. Coffee is served to the adults and cocoa to the children. This fellowship period usually lasts about forty-five minutes.

This particular type of service has supplanted the former children's day entertainment service. This "Family Service" plan is the only parent group in the parish which includes consideration of the needs of small children in the home. A Women's Guild had a speaker during the last year on the child's understanding of religion. This completes the areas in which this pastor feels that he is able to minister either directly or indirectly to the young children of his parish.

b. Episcopal parish - Group B
500 confirmed members - December 9, 1949

i. Ministry at the time of birth

The minister is usually informed of births in his parish within a week after they occur. Usually people are very obviously pregnant, or he learns through the grapevine. He expressed an opinion that he was not much interested in learning of births immediately after their arrival. No attempt is made to call in the hospital at the time of birth, rather he waits until the mother and child return home. Sometimes a prayer of thanksgiving may be

offered on such a home call. No literature of any kind is given by the pastor on such a call.

Although there is the service "The Churching of Women" in the Prayer Book, it is not used. No attempt is made to keep in contact with the children through a cradle roll or its equivalent.

ii. Baptism

When the pastor makes his first visit to the home after a child has been born, he usually urges the parents to bring their child to church for baptism within two or three months. The baptismal service is conducted according to the rubrics of the Episcopal church with water.

The theological meaning of baptism for infants is simply this:

- 1'. It is significant that the soul of the child is prayed for.
- 2'. Through baptism the child is admitted to the Christian family.
- 3'. Parents feel something lacking when their child is not baptized.
- 4'. Original sin is removed through the act of infant baptism.

From these statements, it will follow that he feels that infant baptism is definitely a sacrament. However, he said there are no classes of instruction for parents who bring their children for baptism. "It is expected that they read the Prayer Book which instructs them concerning their duties in relation to infant baptism," he said.

iii. Sunday group activities for preschool children

There is one group of children from eighteen months to four years of age which meets for one hour each Sunday morning as a nursery. This group meets during the hour of the worship service for adults.

The room equipment consists of small chairs, tables of dark stained wood, and a small altar in one corner which is used as the object for a brief worship service. Most of the activity consists of a brief worship service, a story told to them about Jesus or another personality from the scriptures, and then sitting at a table and coloring and drawing the rest of the hour. The room is separated from a larger parish auditorium by movable partitions about six feet high. The church school for older children meets at the same time in the rest of the room.

Play materials are not used other than coloring materials.

The kindergarten consists of four and five year old children. It meets during the same hour as the nursery group.

The curriculum materials used with this group are those published by Morehouse-Gorham Publishing House. One particular workbook used in the kindergarten was The St. James Lessons, "The House of the Lord Jesus", (New York: St. James Lessons, Inc., 865 Madison Avenue, 1945). These materials were used because they are intended for Episcopal church use and therefore would be the best for this parish.

Equipment in this basement room includes a number of tables with small chairs. All were of dark stained wood, not having a very cheerful appearance. Long tables were made of unfinished wood. Play materials for this group were not evident, because most of their time is consumed in stories, hand-work, and also a full Prayer Book service in a "children's chapel" which was set up on one side of the room. This small chapel contained an altar with full appointments for an Episcopal service, and plain, low benches on which the children are seated during the service. The service is read by the student minister in the parish who is a student at a nearby theological school.

The only purposes cited by the pastor, for maintaining a nursery and kindergarten were these:

- 1'. To show children the way of contact with God.
- 2'. To teach them how to pray.
- 3'. To help them discover the Holy Spirit in daily life.
- 4'. To keep them occupied during the church hour.

iv. There are no weekday nursery or kindergarten groups meeting in this parish under sponsorship of the church.

v. Teachers with preschool children

There is a library of resource books on religious education made available for teachers. Books include some on Bible stories and the historic traditions of the Anglican Church.

The nursery class teachers are not professionally trained workers. Two young mothers do this work. The kindergarten is supervised by a professionally trained kindergarten teacher, graduate of a nearby college which specializes in that kind of preparation. She has two young mothers and one high school girl assisting her in this department. These helpers have not had formal training in children's work, but they work very capably

in close co-operation with the supervisor. There is no further training made available by the church for workers with small children.

Teachers are chosen for this work by the Church School director and the religious education committee. There is no full-time director of religious education in the parish on a paid basis, only volunteer leaders. The church school director is a former elementary school teacher and was judged "quite capable" by the pastor.

vi. Pastoral concepts

This pastor feels that one should teach a child to pray as soon as he is able to talk. In this way he will know nothing other than the Christian life. Bible stories will not hurt him. Special attention to children of preschool age is not essential in the ministry of the church. They can best be regarded as little adults in the eyes of the pastor.

This pastor does not seem to be aware of the psychological needs of children, based upon direct observation of his attitudes during the interview. He tends to use theological terms in describing the place of small children in the church. The important aspect of the church's ministry should not be regarded as providing happy experiences for the child. Rather the child should be taught to love the church as the only "agency of God which speaks and teaches love and brotherhood among mankind". The minister has neither read any books concerning the growth and development of young children in the last five years, nor observed a nursery or kindergarten group for any length of time.

vii. Pastoral practices

In the experience of this minister, he has never been called upon to minister to a family in which the death of a person involved a child of preschool age. If he has such a situation, a mother could well interpret death to children by stressing the fact that death is nothing "final, rather a promotion to the other side". It is all one life from now on through eternity and should not be regarded as the tragedy which some people make of it.

No particular attention is paid to preschool children on home calls. They always say hello to the pastor when on the street, and he tries to call them by name. Otherwise he indicated no attempt to give attention to them. Parents do not consult with their pastor on problems with children of this age.

Sermons on Christian home life are preached once or twice a year. Children's day and other special children's events are completely in the hands of lay workers. Several parent groups are functioning in the parish but no programs during the year include speakers or programs designed to help parents understand the growth and development of children. He commented "it is assumed that parents know how to rear their children as taught to them by their own parents".

This interview was the only one of the twenty-eight spiritual leaders visited, in which the writer felt that the rapport was so poor that much of this man's personal work and attitudes in his ministry to young children was not revealed. The other possibility is that he was very defensive about the subject because his primary goals in parish work were directed to older age groups, giving little or no attention to this age. But the lack of feeling that the minister had responsibility for preschool children in his parish in any direct sense of the word was evident throughout this case study.

c. Episcopal parish - Group C
661 confirmed members - December 12, 1949

i. Ministry at the time of birth

The pastor learns of new births from various sources such as calling, gossip, religious education director and others. Occasionally he will miss a new arrival, but not very often.

The pastor always tries to make a call at the hospital rather than call at the home immediately after the mother's return. He finds the parishioner in the hospital is usually more relaxed than at home where so many responsibilities are placed upon the convalescing mother.

A leaflet is left with the mother by the pastor on his first call at the hospital. This is the first in a series of articles which the parents receive from the church. It is in the form of an expansion booklet, which is entitled "The Guild of the Christ Child," (New York, Amsterdam Avenue, and 112th Street: Parents' Committee, Board of Religious Education, Old Synod House, 1949).

Another leaflet for this expansion booklet is sent to the mother upon her return home and is followed by a series of explanatory, illustrative and spiritually stimulating messages from the church every six months. This service is possible through a full-time church secretary and full-time director of religious education.

The service, "The Churching of Women" has never been used by this pastor, nor anything of its nature.

The "Font Roll" operates in the same way as the "Cradle Roll" mentioned in several previous interviews. This roll follows the program which is described above. The pastor usually initiates the activity, after which it is promoted very carefully through the director of religious education. These brief messages, sent every six months until four years of age, are addressed to the parent. They include information concerning the possible religious growth of their children at the different age levels.

ii. Baptism

The Episcopal service of baptism follows the orthodox rubrics of the Prayer Book. It is used by this pastor, although he expressed a dissatisfaction with the phraseology used in the service itself.

The theological meaning of baptism resides mostly in its effect upon the parents of the child. This pastor expressed a personal feeling that there is no objective meaning for the infant. However to the parents, the effect is regarded as being tremendous. "The only original sin is self-centeredness" as stressed by this pastor. In this same way, infant baptism is a sacrament in the sense that the parents or sponsors make a covenant with God to rear the child in Christian nurture to the best of their ability.

Instruction for parents has not been worked out as systematically as the pastor would desire. Usually several words are spoken before the actual rite of baptism which is an interpretation of the service to the people assembled. The feeling on the part of the pastor was expressed that the baptismal service itself was very inadequate as prescribed in the Prayer Book. He is in the process of preparing a pamphlet for publication that is intended to explain the service in a simple, clear language so that parents may realize more value from the service. He volunteered the guess that nearly 80% of the children in his parish are baptized before they are a year old.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age.

A Sunday nursery group meets regularly on Sunday mornings for one hour, in which are included children of ages two and one-half to four years. There are no physical examinations for the elimination of colds; the parents are expected to take care of that.

A considerable amount of money is expended which affects the nursery department either directly or indirectly. A full-time director of religious education uses much time in preparation of materials used in the local nursery class to meet the needs of their specific projects. No figure could be determined for the costs of such activity alone, as it was a part of the total parish program.

The room conditions were stated as not being ideal, but they are adequate for the fifteen pupils who meet together with this age group. A large room is segmented into a smaller room by the use of wall-board, moveable screens. These screens then are used by the children for pictures, and posting of the hand-work which each child creates or colors during the hour.

The play materials seem to be in abundance, including nearly all the materials described in previous nurseries reported. The following is a typical outline of an hour in the nursery group on Sunday morning. (This was made available through the director of religious education at the suggestion of the pastor.)

The hour begins by a period of free play, in which each child is allowed to select the objects or toys with which he may wish to play. Then a worship service follows facing a small worship center. There is singing of songs, such as "Jesus Loves Me", short prayers and an offering taken for and by the children.

Following the brief worship period, a story is told at a different location from the setting of the worship service. The flannelgraph is used as a visual aid in the story. After this portion of the hour, the older children from $3\frac{1}{2}$ to $4\frac{1}{2}$ years go into a separate room for crayon work, and cutting work according to their manual ability. The younger group remains in the original room enjoying a period of more play activity using nursery equipment such as dolls, doll-houses, rocking horse. When it is time to leave, each child is taught to be responsible for putting things in order as they prepare to leave; each one having his own coat rack, and kneeling pad and other personal belongings in their care.

The stories told to the group are not always Bible stories. They are selected to fit in with the children's recent everyday life experiences, e.g., Christmas, Thanksgiving, the kind of weather or maybe the season of the year.

A kindergarten is held each Sunday for children in the age bracket between $4\frac{1}{2}$ years and $5\frac{1}{2}$ years of age. This group, like the nursery, meets for one hour during the morning worship service.

Curriculum materials for the total Christian education program of the parish are published by the Westminster Press (Philadelphia). However, the religious education director does not think the handwork is adaptable for the kindergarten age in their class, so they create their own hand-work. This hand-work consists of mimeographed images and the outlines of pictures pertaining to the story of the day. The children color, cut and paste the figures on construction paper to visually complete the scene suggested in the story for the day.

The movable equipment for the kindergarten is set up after an older group of children leave the room the same morning. Screens are used to enclose a small section of a large room for kindergarten use. Good use is made of bird feeder on a window sill of the room. Each child is given an opportunity, one Sunday after the other, to place feed on the feeder for the birds. Play materials for this group include coloring, cutting and pasting of construction paper, and the use of molding clay. Other mediums used in the group are out-door trips as the weather will permit. The nine children of this kindergarten group join in the younger nursery in a short chapel service which is held jointly for the two groups.

The pastor of this parish gave the following purposes for the maintenance of nursery and kindergarten groups in the parish program on Sunday mornings.

- 1'. To acquaint the children with the fact that there is a church.
- 2'. To allow parents to come to church and "park" their children.
- 3'. To teach them whatever meagre bits of knowledge about Bible and religious content that we can.
- 4'. For many youngsters in the nursery it is the first experience in a school or group situation; this group interplay is very valuable for growth of children.

iv. There are no weekday activities for preschool children in this church.

v. Teachers with preschool children

Numerous books on: children's stories, subject suggestions for class projects, and the emotional, social and psychological

growth of children are made available to the teachers with pre-school children. The work is carefully guided by regularly monthly conferences with the full-time director of religious education in the church school.

The nursery and kindergarten have some professionally trained workers with children and some who are not. In the nursery department are four teachers. The lady in charge of the department is a graduate of Wheelock College where she trained for kindergarten work. Her assistant is a student at Wheelock college at the present time. Two other single girls, one in secretarial school, and the other an office secretary at present, complete the staff of nursery workers each Sunday. The lady at the head of the kindergarten group is a mother of three children. Although not formally trained for the work, the pastor commented that she is very adequate. A girl who has just completed high school assists in the kindergarten department.

No training is made available for willing teachers within the parish, but attendance at training institutes for teachers in other parts of the city is financed by the parish. Nursery and kindergarten teachers are carefully chosen by the full-time director of Christian education and the pastor. Some willing teachers are rejected in preference to others who have more training. The paid, full-time director of Christian education of the parish has stimulated and organized a more adequate program with preschool children than was active before the present pastor began his work there. This assistance was the result of the pastor's efforts.

vi. Pastoral concepts

The pastor feels that it is worth while to teach some of the refinements of the basic church doctrine concerned with theological problems as early as four and five years of age. He feels that it is better for a child to have an idea that God is "an old man on a throne in Heaven" than for him to have no idea of God at all. He would not go along with the emphasis in some circles in religious education which say "never teach a child anything which must be unlearned later on in life". A child is constantly unlearning previous conceptions that arise out of secular experiences of life. So it must be with matters pertaining to religion.

Bible stories are used with the small children but the pastor admitted that he has never thought about how to select those stories which should be excluded.

The opinion was expressed that the child's world is uniquely different from an adult. Consequently he needs to meet problems

on his own level and solve them accordingly. Inter-play activities among children are important to foster mature development. The pastor seems to be well acquainted with the psychological needs of children as they grow from infancy through early childhood probably through personal experience with four children of his own. He has not read any books in the last five years which treat this specific age group, but he has read much on related topics of Christian home and family life. He has not had the opportunity to observe a nursery or kindergarten group for any period of time.

vii. Pastoral practices

This pastor has not had an experience of interpreting death to a surviving preschool child. He gave no suggestion of how it might be done or handled.

An effort is made to be friendly on home calls with preschool children. He does not find that parents will seek his counsel on problems concerning children of this age range. Included in a year's program of sermon subjects will be those on the meaning of baptism, Christian education at the different age levels and other items relating to church and family life. Special programs, such as children's day, are entirely in the hands of the Christian education director and lay workers. He has no close personal connection with these that would bring him into contact with the children.

Two meetings a year are held of the parents and teachers of the church school. The work of the church school is interpreted in a very definite way to the parents at these meetings. The preschool departments are included in this "open house". The amount of discussion or presentation of real problems of development with the religious growth of young children is scarcely dealt with at these sessions. There are several other parent groups in the parish but none of them include programs concerning the growth and developmental needs of their children.

The interview with this Episcopal pastor revealed several aspects of pastoral ministry to preschool children in ways which seemed more expanded than those of previous interviews. The "Font Roll" was a clever name for a systematic way of maintaining a ministry to small children through constant contact with the parents. The material which was sent to the parents every six months seems to achieve a desired

effect in an area which is rather poorly defined to most ministers. The direct effect of having a full-time director of Christian education was noticeable in the carefully organized formal activities each Sunday morning for preschool children. Parent group activities on the other hand were at a much lower ebb than with several of the other parishes previously described.

d. Episcopal parish - Group D
540 confirmed members - December 8, 1949

i. Ministry at the time of birth

The minister is informed of nearly all of the births in the parish through regular home calling and the grapevine. A call is usually made at the hospital, but no literature of any kind is given on such a call. He has not used the service in the Prayer Book, "The Churching of Women". The pastor does not make use of the Cradle Roll in any form in his parish.

ii. Baptism

Baptism for infants, with water, is usually held three and sometimes four times a year. He very seldom holds a private service because he believes that it should be a public service in which the congregation share in the covenant relationship of the baptismal vow.

Baptism is not so much a sacrament for the child as it is for the parents. The minister does not believe in the traditional idea that infant baptism removes original sin. The greatest theological meaning of infant baptism resides in the sacramental dedication on the part of the parents. This minister feels that the child is baptized into the fellowship and care of the whole parish, not just the immediate family. The result of this interpretation becomes evident when the child takes the vow of confirmation in which he confirms this relationship with the rest of the parish. No formal instruction is given to parents before baptism, although the pastor expressed a feeling that such would be ideal.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age in this parish.

The Sunday morning nursery group meets for two hours. Children in the group from ages three to four meet with children up to six years of age for the first part of the morning session. Then the group of about nineteen youngsters is divided into separate rooms for the rest of the time. Almost no money is spent for this group from the church budget. The small amount of offering sent by the parents with the children covers the cost of operating the department.

The nursery room is well-lighted, having an abundance of windows. A wide range of color was manifest in the small chairs and tables about which the children gather for their group activities. The tables are low, rectangular shaped, stained in a dark color. About eight children compose this nursery group which meets separately after opening worship services with the older group.

Play materials are very few for this nursery. Crayons, blunt scissors, construction paper and a few other items which might be termed toys were in evidence in the room. Play materials are not encouraged. Most play activity is directed into group singing, cutting and pasting of hand-work materials, all of which are based upon Bible stories.

The kindergarten group for four and five year old children meets for two hours in the same room with the nursery children. All curriculum materials in the entire church are those from the Westminster Press (Philadelphia). These materials are selected because they are Bible centered and seemed to be adapted for the various needs of the different age levels.

Equipment is the same as described above, which is regarded by the minister as being inadequate. The room size is large enough for the total of nineteen children who attend the classes each Sunday morning. No rest periods are provided for the two hour session. Physical examinations to determine possible colds or other communicable illnesses are not made of the children.

The purposes for maintaining a nursery and kindergarten in this parish, as given by the pastor, are these:

- 1'. To give these young folks the idea and habit of going to church.
- 2'. To allow the family to attend church as unit; the children may be brought to the kindergarten during the morning worship hour.
- 3'. To teach the children how to take part in a worship service, using complete altar and proper appointments on a smaller scale, as would be used in the large chancel.

4'. To develop an emotional tie between the children and the church.

5'. To teach Bible stories and Bible content to these children as soon as possible.

iv. There are no weekday nursery or kindergarten groups meeting in this parish.

v. Teachers with preschool children

The only resource books made available for teachers in this department are the teachers' manuals that accompany the weekly lesson material for the classes. The nursery age group is supervised by different mothers in the parish "taking care" of the children a month at a time. One and sometimes two high school girls assist them. In the four and five year group, two mothers, who are not professionally trained children's workers, regularly teach the kindergarten class. A graduate of a professional kindergarten school supervises the work with the preschool children, but she does not attend every Sunday morning, neither does she do any actual teaching.

Some training is made available for interested teachers at the teachers' training institutes held at the Diocesan House twice a month. The church finances the costs for any teacher willing to attend these meetings. Very few attend. The teachers for this young department are chosen by the pastor and the church school superintendent. Usually any person who is willing to do the work is given the job. An effort is made to have mothers do the teaching. There is no director of religious education in this parish other than the pastor.

vi. Pastoral concepts

The pastor felt that theological concepts should not be taught until the child reaches the age of eight or nine years at least. Bible stories could be used from the beginning although he was not familiar with the process of interpreting to the understanding of children. He felt that the editors of Sunday school literature which the church school was using, handled this problem very well, but he was not personally acquainted with it.

Awareness of psychological needs of young children was not evident in the conversation with this pastor. The main emphasis should be placed upon love for the church with small children. Through this working force for good, it becomes a channel through which the child comes to know God. Little personal acquaintance with the thinking world of young children was evident, as he said that he has not read any books in the last five years which pertain

to the developmental concept of young children. He has never observed a nursery or kindergarten group for any length of time.

vii. Pastoral practices

This pastor has never had any experiences of ministering to a family at death in which a surviving member of the family was of preschool age. Consequently he offered no suggestion as to how this problem may be faced.

On home calls, he makes an effort to be alert to problems in the inter-personal relationships of the home which may or may not affect the life of preschool children. An effort is made to be friendly with young children on every home call. He has found that parents do not seek him as a counselor concerning problems with children of this particular age range.

When the baptism service is conducted, about three times a year, a sermon is usually preached on some phase of child development and the needs of young children. He emphasizes the security of the home and its meaning to the child. The importance of friendly family relationships is stressed to demonstrate a feeling of genuine love and affection for the child. The Christian home is the usual climactic theme of his sermons on these occasions.

Children's day activities are usually in the hands of lay people in his parish. There are about forty-five members in the parish under five years of age according to an estimate made by the pastor. There are no parent groups meeting which would include a discussion of the needs of children in a year's total program. Only the monthly teachers' meeting of the church school gives this topic any consideration.

This latter interview of the Episcopal parishes indicated very little effort toward a direct ministry to young children in the parish by the pastor. Within the four particular cases presented, one finds a wide span of personal interpretation in parish work of what might be assumed as a uniform ministry by all ministers within the Episcopal church. The interpretation of infant baptism ranged from the theological belief in the removal of original sin to the liberal point of view in which the service is recognized as being mostly a

service of dedication for the parents to rear the child in Christian nurture. This wide range illustrates the lack of a fixed practice in carrying out the ritual of the traditionally Anglican church. It is interesting to note that in each case the form of service remains the same, but the meaning has gone through a process of change.

Other differences of a personal nature are the matter of interpretation of death to small children, participation by the pastor in the activities of the children's department, and an awareness of the needs of children in his parish were obvious in some of these interviews. It points up the statement made earlier in this paper that pastoral ministry to young children has not been adequately defined to this time. Attention will now be given to seeing the work of four Methodist ministers in their work with young children.

4. Pastoral Work with Young Children Among Four Methodist Parishes in Greater Boston

a. Methodist parish - Group A 162 members - December 9, 1949

i. Ministry at the time of birth

In this small parish all the families are personal friends of the minister and his wife, so they know of coming births through personal acquaintance. Usually a call is made after birth of a child, either at the hospital or at the home, which ever is convenient for the pastor. No literature of any kind is left with the mother on these first calls. Likewise, there is no special service used such as the "Churching of Women".

A Cradle Roll of about thirty enrolled children is maintained at present. The name of infants are given to the Cradle Roll superintendent who sends a congratulatory note to the parents and enrolls them on the Cradle Roll. From this point on the pastor has delegated the responsibility to see that birthday cards are sent each year to the infants. Literature is sent once every

quarter to the parents which originates from the David C. Cook Company (Chicago). This "Home Department" is an attempt to reach the parents through sensitizing them to the religious development of their children.

ii. Baptism

The baptismal service is made a very effective one by this minister. After the dedicatory vows have been taken by the parents, the pastor takes the child in his arms to the altar where the final consecration and baptism with water by use of the Trinitarian formula is completed. He refers to the Methodist Discipline for the accepted meaning of the service of baptism. He feels that the greater part of the service consists in the reconsecration of the parents to Christian living. He questions whether there is any objective removal of original sin at this early age.

There are no classes of instruction held for parents before baptism. Sometimes he will speak to the parents informally concerning the meaning of baptism. When parents have had three or four children baptized before, he feels that any instruction for them would be superficial. "If there is any instruction needed, maybe it should be about birth control."

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age.

The Sunday nursery and kindergarten groups all meet together for ages three to five. It meets for one hour. There are no physical examinations on coming into the group. The teachers finance their own material for this group, which in the opinion of the pastor is a very poor arrangement.

Ten or twelve children meet in one inadequate room for a nursery and kindergarten group. The room is used as the church kitchen. The chairs and a rectangular shaped table are made of small size to accommodate young children. There are few or no toys of any kind. Most of the hour is consumed in singing, hand work which includes coloring and drawing, and then a Bible story is told. Usually they learn a Bible verse as suggested to them through the use of the David C. Cook material. This makes up the total program in a formal way with these children.

The curriculum materials are used because of a previous precedent which was established before the present pastor arrived. He hopes to change them when the opportunity arises for he feels they are not adequate.

The purposes of the nursery and kindergarten were rather vaguely expressed by the pastor, for he hesitated to suggest their real purpose. He felt that it was something to which he had given very little thought. However, the following statements about this part of the parish were made:

- 1'. Teaching of religious concepts can be done to this group in a very limited way.
- 2'. One can teach these small children who Jesus is, and help them have an appreciation and recognition of Him; but one cannot expect an understanding of His mission and purpose.
- 3'. The most important purpose of this group activity is to provide an association with the church so that children learn to call it their church as much as the possessive adjective is used with home.
- 4'. This helps them feel that they belong to the church from the first contacts which they have with other people.

iv. There are no weekday group activities for preschool children.

v. Teachers with preschool children

Only a few resource books are made available for teachers which include children's stories and Bible stories for class use.

Sunday group workers are not professionally trained. Teachers are chosen according to whoever will teach. The pastor finds that it is often necessary to "beg people to teach a class". The two teachers with this preschool group at present are mothers who have not had any formal training beyond high school. The pastor expressed a feeling that they do a pretty good job of their work. Other than the pastor, there is no director of religious education in the church.

vi. Pastoral concepts

Nothing more than an acquaintance with theological matters can be expected with young children. Even that is to be discouraged with children of preschool age. This minister realizes that he has never given any thought to the problem of which Bible stories may or may not be selected for use with preschool children. No criteria for judging or selecting has been thought of. In a similar way, this pastor is not aware of the psychological needs of young children. He has had neither college nor seminary training, but he is working on that problem through the conference course of study. He has neither read any books on this age group, nor observed a nursery or kindergarten group for any length of time.

vii. Pastoral practices

This pastor has never had an experience of interpreting death to a preschool age child. He would not volunteer any suggestion on how to face such a problem.

On home calls, the pastor tries to make friends with children of preschool age, but nothing of a more positive nature is attempted. Parents do not consult him in regards to problems with this age group of children. Sermons contain reference to the religious growth of children in the atmosphere of the Christian home. Children's day activities are always in the hands of the lay workers in the parish and the pastor has no direct contact with the young children.

There are parent groups in the parish but none of them include any programs designed to help them understand the growth and development of their young children in the course of a year's activities. They are purely social in function.

b. Methodist parish - Group B
501 members - December 8, 1949

i. Ministry at the time of birth

When a parishioner is admitted to the local hospital maternity ward, a card is automatically sent to the pastor of the local church notifying him of the admittance. Sometimes a family will call the minister directly to inform him of a birth. Other sources of information concerning births in his parish arrive through the "grape vine". Occasionally a child is born to a member of his parish without the minister's knowing of it. When the pastor learns of child-birth, he usually visits the mother in the hospital. There is no literature given to the mother, nor is there a service used for the mother after returning home such as the "Churching of Women".

The pastor notifies the Cradle Roll superintendent of a birth in the parish. She then either makes a call in the home personally or by telephone and extends an invitation to the parents to have their child enrolled on their Cradle Roll. Then a sample copy of The Christian Home is sent to them. If they want to subscribe to it, the church handles the subscription; if not the matter is dismissed. All the Methodist literature that is intended for the Cradle Roll group is sent out regularly. Birthday cards are sent out on each anniversary of the child's birth up to three years.

ii. Baptism

Baptism with water is the practice following the Methodist Discipline for the service.

The theological meaning of infant baptism has two-fold implications both for the child and the parent. From the standpoint of the child, it is a symbol of Christianity, that they are set apart as a Christian in their growth. This pastor does not believe that infant baptism has anything to do with removal of the "evil nature of Adamic sin". From the time of baptism the child is in preparatory membership in the Methodist church, thereby being under the care and guidance of the church. The service is a deep dedication on the part of the parents that they will rear their child in the atmosphere of Christian nurture so much as is possible. This is done both by precept and example on the part of the parents.

There are no formal classes of instruction held for parents of children who are to be baptized. Usually parents request baptism by the pastor because of "the Roman Catholic influence" as the minister said. It is usually done during the morning worship service on one of three special days of the year: Rally Day in the Fall, Palm Sunday and Children's Day in June.

iii. Sunday group activities for preschool children

A Sunday care group for children between the ages of one and five years is maintained but parents do not take advantage of the opportunity. Different mothers volunteer to care for the group of children which meets in the kindergarten room used early on Sunday morning.

The nursery and kindergarten group for all children up to five years of age meet in one room for an hour before the morning service. There are no physical examinations of any kind. Materials for this group are supplied to the teachers as they may request them.

Nearly forty children meet in a room which, according to kindergarten standard, should accommodate about seventeen children. The furniture consists of small tables painted black and little chairs of cream color. Many pictures are placed around the room by the teachers dependent upon the season of the year. This first floor room allows an ample amount of daylight to enter the room. Play materials include blocks, toys, a little house made as a replica of the church and materials used in coloring, cutting and pasting. The children select the things they want to do as they first come into the group. There are no group games or active play periods. The hour is spent around these small

tables; about seven children at a table. The curriculum materials used are those published by the Methodist Publishing House.

The purposes suggested by the minister for maintaining a Sunday nursery and kindergarten group, called the "Beginners Department", were:

- 1'. The group contact helps children learn to adjust to other children.
- 2'. It introduces them to the church as a definite place.
- 3'. This group prepares the way for their understanding that the church teaches about God, prayer and the knowledge of right and wrong.
- 4'. It helps parents of these children to guide the religious education of their children.
- 5'. It helps to bring a religious and purposeful atmosphere into the home.
- 6'. The bond between the church and the parents is strengthened.

iv. There are no weekday groups for preschool children.

v. Teachers with preschool children

A library of resource books on teaching methods, religious education and the needs of children, is maintained for the use of teachers. About three or four times a year the superintendent of "The Beginners" class meets with all six teachers in a home where they discuss one of the books on young children that is found in their library. This has helped the teachers develop a definite understanding of their task with the children.

Sunday group workers in this parish are not professionally trained. One teacher who is the leader of the group has attended leadership training schools. The other five teachers are all young mothers in the community without formal college training for work with this age group. The Sunday school superintendent and the pastor select the teachers for the preschool department. They desire that all teachers with preschool children shall be mothers. There is no full-time director of religious education in the parish.

vi. Pastoral concepts

The pastor admits of having little or no knowledge of how to interpret Bible stories to small children. This is left to the teachers. He would encourage the use of Bible stories, very much, but omitting those which illustrate killing or heroized conduct which is undesirable. He feels that the child is a unique person

needing attention in a way that varies from the adult world. For this reason inter-child group activities help the child mature emotionally. The pastor seems to be much aware of the psychological understanding of the processes of growth in young children, although he is not as much interested in the subject as when he had children of his own. It is important that the child have happy experiences in his association with the church so that he may learn to love the church and God at about the same time. The pastor has not observed a kindergarten group in action, nor read any articles pertaining to children of this age for several years.

vii. Pastoral practices

He has never had any grief experiences where preschool age children were involved so he ventured no suggestions as to how to interpret death to this age child.

On home calls the pastor makes an attempt to be friendly with children. He usually makes a point of being alert to possible maladjustments with young children and calls attention of parents to it, if it seems vital. Parents do not seek him for counsel regarding problems with children at this age.

A sermon is usually preached on Mother's Day in which the importance of the Christian home is stressed in order to provide Christian nurture for young children. On special occasions such as Children's Day, the pastor does not have any personal contact with activities for the children. He ventured the statement that there are about ninety-five members of his parish under five years of age.

There is a parent group of mothers in the parish which meets monthly. They take up articles for discussion that appear in The Christian Home. They share common experiences as they agree or disagree with the articles printed. Issues discussed include: how to teach a child to pray, emotional development of children, physical health and hygiene, and problems of social and interpersonal relations. The nucleus of the group is an active number of friends who keep the interest keen and welcome newcomers very cordially.

In this particular case study, there is very little suggested in the way of personal pastoral ministry to young children which has not been previously presented. The effective use of the mother's group described above was a unique arrangement. Other parent groups include

topics on a year round program concerning the needs of young children, but this minister keeps the group supplied with interesting topics pertaining to family life and problems of religious development. From this case we move on to the next Methodist church in a large suburban community.

c. Methodist parish - Group C
552 members - December 3, 1949

i. Ministry at the time of birth

This pastor has no systematic way of being informed of births in his community except through neighbors, friends and calling in the homes of his people. A call is always made at the hospital by the pastor. He leaves a call card with the mother on such a visit. The inscription on the card reads, "To the little newcomer in your home we offer our hope of a healthy, happy life. The fact that God has given you the responsibility of caring for and training a body, mind and soul is a great honor. May our Heavenly Father give you strength and wisdom as you perform this glorious task! Children are an heritage of the Lord."

There is no special service for mothers after childbirth that compares with "The Churching of Women" of the Episcopal church. The pastor maintains an active Cradle Roll in his parish. The name of an infant is given to the Cradle Roll superintendent by the pastor. This mother in charge of the Cradle Roll department visits the parents in the home and gives them a certificate of enrollment. Birthday cards are sent to the children each anniversary of their birth. A social meeting of the mothers of the Cradle Roll is held once a year.

ii. Baptism

Baptism follows the Methodist Discipline using water by sprinkling and the complete service of the Discipline. Theologically the pastor does not believe in the removal of original sin as a result of baptism. The regeneration theory is not accepted by this pastor for infants. It does not change the child, but it puts him in a covenant relationship to the church, as being in preparatory membership for the Methodist church. The sacramental value of infant baptism exists in the vows which parents take to provide Christian nurture and guidance for the child. This is emphasized by this pastor in each service of infant baptism.

There are no classes of instruction for the parents prior to baptism of their children. After the baptism a very descriptive and informative pamphlet is given to the parents, entitled "Baptized Today" (by Dr. Edwin S. Richardson, Nashville: Tidings, 1908 Grand Avenue, 1948).

iii. Sunday group activities for preschool children

A Sunday care group for children up to three years of age was started recently. This meets during the morning worship hour. It meets in the room which is used for the nursery earlier in the morning. It will be described in the paragraph on the nursery. The care-taker is a "capable mother". The time is spent in Bible story telling by the teacher, and then coloring and drawing at a table by the children.

The nursery and kindergarten departments meet in a combined group named "The Beginners' Department". The children in this group meet for one hour. There is no physical examination to exclude children with colds from the group. A very small portion of money is spent for these children from ages three to five, but the teachers receive everything they need in their classes.

All the children meet together for a group worship service in the beginning of the hour. Then the three different ages divide into small groups about separate tables. The room is too small for any active games. Most of the activity is confined to coloring of lesson leaflets. Play materials are at a minimum because of a desire to teach a certain amount of lesson content.

The following purposes were given by the pastor as the main functions of the nursery and kindergarten groups in his church:

- 1'. It gives the little child the realization that he is living in a friendly world.
- 2'. The teachers serve as an object of transference for the child's love from his parents to someone outside the orbit of his home environment. Children take parental love for granted, but when it comes from someone outside the home, the impression that we live in a friendly universe is significant for religious awakening. The teachers in preschool groups make this possible.
- 3'. The kindergarten helps the parents realize the need for their children to experience the world as a friendly universe.
- 4'. Parents become interested in the church through the kindergarten activities.

iv. There are no weekday group activities for preschool children.

v. Teachers with preschool children

There are no resource books made available for teachers of this age group. The Sunday group workers are not professionally trained. The teachers with both the four and five year old children are maiden ladies, while the teacher with the three year old children is a young mother. No further training is available for teachers in these grades. Nursery and kindergarten teachers are chosen by the pastor and Sunday school superintendent. Usually they are chosen on the basis that whoever will teach will be asked to do so.

There are no apprentices in the preschool group activities on Sundays in this parish. The pastor is the only one in full-time employ so far as religious education is concerned.

vi. Pastoral concepts

The pastor had never given any thought to the problem of how early one can teach children theological concepts. The use of Bible stories is delegated to lay workers. The pastor has never given any consideration to the fact that one should not use all Bible stories with children.

The feeling that a child can understand religion much in the same way as an adult was expressed by the pastor. The only difference in teaching should be the use of simple terms. The minister seems very vague in having an understanding of the psychological needs of young children. He is interested in making sure that they are exposed to Biblical literature and stories at an early age. The rest will take care of itself. This is a part of the process of helping to create in the mind of the child a love for the church. The child learns to love the church because of the people he meets there. In the last five years this pastor has not read any books which pertain directly to the preschool child. He has never observed the beginner's group for any length of time in order to understand the activities of this age group of children.

vii. Pastoral practices

The minister usually does the same when a preschool child is involved in a death, as when a parent is the center of attention. He always visits in the home and expresses his sympathy.

The problem of interpreting death to small children in the home has been approached several times by this pastor. He finds it easier to interpret death to children than parents. Parents are the greatest problem to help the children meet the crisis. All this depends upon the depth of the spiritual life of the parent. He said, "All children are by the grace of God in a

saved relationship by virtue of the work of Christ." So the pastor reassures parents that there is no theological problem when a small child dies.

He usually encourages children to stay at home at the time of the funeral. He has never had a memorial service just for children in a community, but recently had a brief service in a home where children and adults gathered together in what he described as a "meaningful service".

The paramount necessity in interpreting death to young children is to encourage the mother to be calm and reassuring to the child that the deceased one "is in the care of the Heavenly Father".

In home calling, the pastor tries to be a friend to small children. He does not find that parents seek him concerning any problems with children of this age. A sermon is preached once a year on some phase of religious education, usually on children's day. He was not aware of how many children there would be in his parish under five years of age. There are no parent groups in this parish that would include the needs of children as a part of their yearly program. Other aspects of life interests are included, but not children.

d. Methodist church - Group D
246 members - November 30, 1949

i. Ministry at the time of birth

The pastor is usually informed of births through the women of the parish and newspapers. "The women always know within two months of pregnancy about such things." One particular effort of this pastor is that he always makes an effort to call the father on the telephone and congratulate him, because the father is often times neglected.

A call is always made at the hospital and a prayer is offered. No literature is given the mother at such a call. There is no special service for the mother other than this prayer of thanksgiving at the time of the hospital call. A Cradle Roll is actively used by this pastor. After notification by the pastor, the Cradle Roll superintendent sends a certificate of enrollment to the parents. Crads are sent each birthday. The mothers and children are together for a Cradle Roll picnic twice a year when mothers will discuss mutual problems with their children. The Christian Home is sent to each home of the Cradle Roll department by the church.

ii. Baptism

The baptismal service follows the Methodist Discipline very closely, using the water as intended. Theologically this minister questions whether there is any change in the child at baptism. He said we do have a precedent for bringing the child to receive the blessings of God as the "parents of the Master brought Jesus to the temple for that purpose". The other possible value of the baptismal service is the dedication which the parents make of their own lives to rear the child in Christian nurture. One of the important purposes expressed by this pastor was that it provides a channel of getting "parents into the church who are not members of the church at present".

iii. Sunday group activities for preschool children

There is no care group for children under two years of age.

Ages three to six meet together in one room. This group is named the "Beginners' Department". It meets for one hour. It meets in a large room in the vestry. The hour is all consumed by the children sitting around tables and listening to a Bible story, and then doing some coloring with crayons. Also a memory verse is taught to all those who can remember it. The curriculum materials used are those published by the Methodist Publishing House. The minister was not very well acquainted with the workings of this department and could not describe it very well.

The only purposes which he suggested were that it strengthens the tie of the family to the church and also it provides an opportunity to teach the children something about the Bible.

iv. There are no weekday nursery or kindergarten groups active in this parish.

v. Teachers with preschool children

A few resource books available to teachers include some on the use of Bible stories and children's religion. They seemed very inadequate and not up to date. Sunday group workers are not professionally trained for this particular type of work. The teachers are two high school girls, occasionally a mother will assist. No training is made available for teachers other than that which they may do on their own time. The teachers for this department are chosen by the Sunday school superintendent depending upon who is willing to teach. There is no full-time director of religious education in the church other than the pastor himself.

vi. Pastoral concepts

"We should teach a child Bible stories as soon as he is able to talk" is the opinion of this pastor. It is important that the child should become familiarized with the Bible very early. "I believe in teaching a child to pray as soon as he can sit up on his end." Bible stories of nearly any kind may be used to illustrate the spiritual and religious life of the individuals involved in the stories.

To this pastor, the child appears much as a little adult and does not need special attention from the church other than to teach him the traditional doctrines and concepts. He expressed the feeling that "psychological needs of children represents a point of view which is at wide variance from the real Biblical and Scriptural purpose of the Church school" It is important that we teach a child to learn to love the church as soon as possible, so that he will know nothing else but the centrality of the church in his life. If the parents are the main objects of the church's interest and the children will follow. In the last five years, this pastor has not read any books on the preschool child. He has been a father to six children and "the wife knows more about that stuff". He has not observed a nursery group recently although he did when he was a young man.

vii. Pastoral practices

This pastor has had several experiences of interpreting death to young children. He usually does it by the use of picture images. He gives two illustrations.

In the one case a grandfather of a five year old child died. The minister described the place called Heaven in rather anthropomorphic terms. He said that it is a happy place, no more suffering and where one is able to meet with all your relatives who have died. He described the physical properties of heaven in a way which he felt took the "hard side out of death".

The second case was the death of the father of a four year old little girl. The minister explained that the body was nothing, that the man who talked, loved and was kind as her father was had now left the body. The child saw her father in the casket. As the funeral procession was leaving the home on a very cold day, the little girl asked, "Does the man in the casket have his overcoat on?" When the reply was given in the affirmative, no more questions were asked. Flowers help make the interpretation of death much easier for children according to this pastor's experience.

On home calls, the minister attempts to make friends with smaller children but he does not stay in one home for a long

period of time. Parents do not seek out the minister concerning problems with young children. They may seek his wife, but not the minister.

Twice a year this pastor makes an effort to preach a sermon on children's religion and the home security which they need. Children's day is always in the hands of lay workers. There are no parent groups which meet to discuss any aspect of the developmental needs of young children except the mothers' group on the cradle roll as previously mentioned. He emphasizes and tries to develop spiritual growth within the parents of his parish because he reiterated several times that without the parents, the church can do very little with the child.

It has been interesting to notice that all the Methodist ministers interviewed seem to follow their Discipline's interpretation of baptism closer than the pastors of the Episcopal Church follow their Prayer Book. Less formal efforts toward developing appreciation of liturgy in the children were noticeable in these men. Some significant aspects of the personal work of the ministry with young children could be seen in their interpretation of death to young children. Several different attitudes concerning the event of birth and its importance in pastoral work stem out of these interviews.

Attention will be given to the last group of carefully selected case studies of Protestant parishes which includes four Unitarian ministers and their work with young children.

5. Pastoral Work with Young Children Among Four Unitarian Parishes of Greater Boston

a. Unitarian parish - Group A
136 members - November 23, 1949

i. Ministry at the time of birth

In this small community the pastor is well-informed of births in his parish through the newspaper and close contact with all the

families. Although a visit is made at the hospital no literature of any kind is left with the parishioner. Likewise there is no special service such as the "Churching of women" after child-birth.

The minister sends out a personal birthday greeting to each child when their anniversary comes around. When he learns of a birth, the Cradle Roll superintendent is informed. This has developed into a very active organization. The superintendent meets together once a month with the mothers of the Cradle Roll group for an afternoon tea. The objective is aimed at tying the family and the church closer together. Child development or needs are not discussed at these meetings. They are wholly social in purpose. This program is designed to interest the parents in the church through manifesting an interest in their children.

ii. Baptism

The service corresponding to baptism in this Unitarian church is called Christening, using water for some symbolical value. This pastor believes that the child is consecrated to the highest way of life that one may know, not to God. The Christening is not interpreted to have any objective effect upon the child at all. It is totally a matter for the parents to dedicate themselves to rearing the child to appreciate the highest and best values of life.

An attempt is made by the pastor to talk with the parents at their homes at least two or three times before a Christening service in order to interpret to them their responsibility in the consecration that will be made. They are expected to rear their children in such a way that will bring them into the church and develop good character.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age during the morning worship service.

A Sunday morning nursery and kindergarten combined meets for one hour during the church worship hour. The teachers note health of the children and would turn away any that appear to have communicable illnesses. The amount of money spent for nursery and kindergarten needs is very small in proportion to the total parish budget.

The room is adequate in size for the eleven children who meet in it. Small children's furniture and some play materials are available in the room for this age group. Some games and Bible stories are used during the Sunday morning hour.

The curriculum material selected for this year is the Westminster Press lessons for the kindergarten. The minister does not desire the use of this material but the people elected to have it. The minister feels that Bible stories contain too much folk-lore for this age group. After the teacher tells one of the stories, she must then add that these things are not true to life, thereby closing the value of the Bible for the child.

The purposes of the kindergarten were mentioned by the minister to be these:

- 1'. Children grow up with a positive connection with the church. When they reach primary age it is not a new experience to learn to go to church.
- 2'. Children should be brought up within the church so that when they grow older, the church will have its hold upon them.
- 3'. Parties are held by the teachers at stated times during the year when the children learn to play together through direct inter-child activities.
- 4'. The kindergarten serves to meet the needs of the growing child in a social setting.

iv. There is no weekday nursery or kindergarten in this parish.

v. Teachers with preschool children

The only resource books available for the teachers are those which they buy for themselves. All workers with the kindergarten and nursery children are college trained women, who had been kindergarten teachers before they were married. Now, these professionally trained teachers are the supervisors of the preschool children in the local parish. They are carefully chosen by the minister and the church school superintendent. There is no full-time director of religious education in this parish other than the pastor of the church. This describes the staff policy of this particular parish which is under the direction of the pastor.

vi. Pastoral concepts

One should not teach a child theological concepts until the high school years. Bible stories are regarded by this pastor as poor excuses of material for Church school activities with preschool children. He suggests using stories out of life situations with which the child is already acquainted in order to help them learn right from wrong and ethical problems of all kinds.

This pastor felt that children live in a world which is unique to them and for this reason it is important that they be brought into contact with other children outside the family orbit. He is not aware of the psychological needs of children in the developing patterns of growth, according to his own estimate. Love for the church should be one of the main objectives of teaching. God should not be introduced to small children, rather our emphasis should be placed upon developing character. He has neither read any books on this subject in the last several years nor observed a nursery or kindergarten group in operation.

vii. Pastoral practices

He has never had an experience of needing to interpret death to young children and could offer no suggestions for such a problem.

On home calls, the pastor does nothing but try to be a friend to preschool children by saying "hello," and giving them a pat on the back. Parents do not bring problems to their minister concerning their small children. He does not preach on child development and spiritual needs of young children. The minister has no direct contact with preschool children at Children's Day exercises for all that work is in the hands of lay workers. He has no idea as to the number of children under six years of age in his parish, but nearly ninety per cent of his active members are couples with families in the first ten years of their marriage.

A parent-church school night is observed three times a year when the work and program of the church school is interpreted to the parents at a fellowship banquet. Other than this, no attempt is made to bring in speakers or have discussions of the needs of children.

b. Unitarian parish - Group B
267 members - November 30, 1949

i. Ministry at the time of birth

The minister has no systematic way of being informed of births in his parish. This information comes through neighbors, members of the church, calling in the homes or by watching the newspaper column for birth announcements. A visit is made at the hospital immediately after the pastor learns about the birth. If the mother has returned home, the pastor will pay his first call there. No literature is used on these calls, it is intended to be a friendly call. There is no special service of any kind for the mother after child-birth which compares to the "Churching of Women".

ii. Baptism

This minister will dedicate the children of parents without water, if they desire, or he will use water and call it a Christening service if that has more meaning for the parents. There is no immersion of adults as the Baptists would do.

Theologically the minister feels that the child can have no moral sin against it and the idea of Adamic sin is not consistent with Christian experience and the teachings of Jesus. Christening has no objective effect upon the child; it is not a sacrament so far as this pastor is concerned. No classes of instruction are held for parents at the time of Christening. He feels that the dedication service is not as meaningful as "it is blown up to be". He doesn't believe that people really make any sincere effort to rededicate their lives to Christian living at the Christening of a child.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age.

There is a Sunday nursery group which meets for one hour. The children from ages three to seven all meet together for an opening worship service. Then the three year old children are separated from the other children by means of a curtain. The children are all seated around a low, wide table on small chairs. No physical examinations for the elimination of colds are held, because parents are usually over-solicitous about their health anyway. The equipment was made by a member of the church. The amount of money expended on this age group is very small.

The room is adequate in size, it is the stage of what was formerly an auditorium in the lower part of the church building. Other than the small colored chairs, there is nothing about the atmosphere which would suggest cheer for a children's room.

Play materials are very few. The Martin and Judy Stories by the Beacon Press are used as curriculum materials. All of the activities of this group are confined to drawing, coloring with a crayon and some singing. Previous to the worship service with the older children, they are with their parents for about ten minutes of the adult worship service.

The kindergarten group for children of ages four and five meet with the adult service for the first ten minutes of the hour. Then they have their own worship service with about sixty children between the ages of three and seven. After this worship service, they sit around small tables in one large room, one table for each age group. The pastor feels that this is very

inadequate, but they are not able to change the accommodations of this old building.

The Martin and Judy series by the Beacon Press is the main source of curriculum materials for this age group. One teacher tells the stories using life situations for the frame of reference. Kindergarten equipment consists of several small round tables placed in one part of this large open assembly room. Play materials consist of coloring and art work which is the only way for allowing "creative work" to be done by these children. All the lesson and play materials are selected because of their concern with natural problems of living instead of containing Bible stories. They are not "God-centered and theologically stuffed" as some materials are.

The purposes of the nursery and kindergarten are summed up by the pastor in one statement. "The purpose of this group is to enable children to learn social adjustment to other children in a group relationship." The pastor thinks that the new trend in pediatrics is good in that the needs of the child determine the care and guidance which a child should receive. The pastor stresses the point that we should use only some biographical material from the scriptures just as we select other illustrations from literary sources.

iv. There are no weekday nursery or kindergarten groups meeting in this parish.

v. Teachers with preschool children

Resource books for teachers include books and articles stressing the philosophy presented by the Beacon Press as illustrated in the book by Sophia Fahs and Elizabeth Manwell, Consider the Children How They Grow. Sunday workers with children of ages three, four and five are not professionally trained for this work. An elderly maiden lady has been superintendent of children's work for many years. Young mothers assist at each table for those in the age range presented here, but they have no formal training for this work.

Teachers are chosen in all departments by the religious education committee. This committee selects the person in the parish who has the most ability to meet a certain group need and then they seek that person's assistance in the church school. The worker in the children's department has been there for many years and has not changed in her views. The pastor serves as the full time director of religious education as well as pastor of the church. Lay people assist in this work.

vi. Pastoral concepts

It is the opinion of this pastor that one is not able to teach theological concepts to children until they reach junior high school age. In the avoiding of Bible stories for preschool use, the pastor defends his position in this way. Some of the examples of stories which should not be used include these. "A good mother would not put her son in a basket and let him float down a river (as was done with Moses); we don't want to teach children that one child is better than another as was true in the story of Joseph and the coat of many colors given to him because he was a favorite son, and the story of Cain slaying his brother Abel is not a good subject for a positive religion." The minister feels that the use of such stories develops a negative understanding of religion consisting of what one should not do to lead a righteous life.

This minister seems to be much aware of the psychological needs of young children and to understand the conceptual ability of children as it varies with different ages of growth. The minister has read nearly seven or eight books pertaining to the needs of young children in the last five years. Although he has never observed a nursery or kindergarten group first hand, he realizes that children have need for inter-child play activities outside the home environment.

vii. Pastoral practices

The minister suggested two experiences to illustrate attempts which he has made to minister to young children when there was a death involving a surviving preschool child. The first case was that of the death of a forty-one year old father in which a three year old girl survived. The little girl was taken into the home of the pastor and his family for four days. He noticed a considerable increase in the amount of aggression on the part of the child and she seemed bewildered at the loss of her daddy. The best ministry to this child consisted in being a constant friend and not allowing the environment to be upset any more than necessary.

The second case involved the death of an eight year old child who had a younger sister of five years of age. This child stayed with the family through the crisis. The pastor never saw the child cry, but when the parents appeared sad, the child also revealed the same emotional expression. The thought of the death did not seem to linger uppermost in the child's mind. The pastor did nothing here except maintain a constant friendship with the family and the little child. He feels that very little of value is done through verbalizing the experience of death to the children at this age. They will learn most through close observation

and imitation of those whom they love. This child attended the memorial service which the pastor always makes short but meaningful.

On home calls the pastor tries to be a friend to small children but nothing more than that is ever done. Parents do not seek his counsel in regards to problems with children of this age. Although no special sermons are preached on the needs of children, the subject is included several times a year as part of sermons relating to family life. Children's day exercises and Christmas entertainments have been dropped because the pastor feels that they have very little or no positive effect on the religious development of the children and they are a "poor show" at best for the audience. He does not know how many children there may be in his parish under five years of age.

One parent group of mothers meets each month. The subject of the needs of preschool children is included in their regular yearly program. Such topics as "Getting the child ready for the first grade" and "How to introduce your child to religion" were included in the last year's program.

Some very definite ideas concerning the place of religion in the lives of children were introduced by this interview which were at variance with attitudes previously expressed. This liberal-minded pastor seeks to avoid as much Bible content with young children as is possible. He manifests an alertness to the psychological problems relating to development and growth of understanding in young children. He attempts to adjust his pastoral work in his contacts with young children to meet the needs of children. This attempt to face the problem squarely according to what he feels to be accurate is more effectively applied to his pastoral ministry to young children than many of the previous efforts described.

c. Unitarian parish - Group C
225 members - December 8, 1949

i. Ministry at the time of birth

The minister is not only informed of births, but he usually feels responsible for a prenatal ministry. By the absence of a young mother from church organizations he perceives that a call is necessary. When pregnancy is the cause for the absence, the pastor will call several times to help ease over the feeling of embarrassment which usually accompanies a young mother's first pregnancy. These calls make the call in the hospital after delivery very normal.

On the hospital call, no literature is given the mother, but a friendly visit is made. The minister initiates the work of the Cradle Roll superintendent after this hospital call. The Cradle Roll superintendent will send greeting cards to the child at special seasons of the year and on the child's birthday. A personal feature of this ministry to preschool children is that he always takes the time on his vacation to write the young children of his parish a personal card. Often times the child will write a return letter to the pastor. This is sometimes the first letter which a child receives or writes. The pastor feels that such an experience is an excellent one for the positive bond between the child and his church through the minister.

ii. Baptism

The word baptism is not used. The "Dedicatory Service" is always used instead which includes the use of the physical properties of flowers and water. There is no removal of sin involved in this dedicatory service. The positive aspect of the service results in the dedication of the parents to the care and guidance of the child. He always impresses the congregation that they have as much responsibility as the parents to see that the child will grow up in accordance "with the principles of all true morality".

Water is used in this service to symbolize the pure life which exists in the child from its birth. The flower, always a rose bud, is used to symbolize the unfolding life. These interpretations are always explained in the "dedicatory service". Parents are usually visited before baptism and the service is personally interpreted to them. This is the only means of instruction of parents before the baptismal service.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age.

The nursery and kindergarten group meet together for all children from ages three to six. The session lasts for one hour during the morning worship service. Parents always keep their children home if there is any sign of illness so physical examinations are not necessary. The amount of money spent for this department was judged by the pastor as being very small, but all the materials which the teachers need are supplied.

A large vestry room is used for this group of sixteen children. The chairs are painted a bright, light shade of blue with tables to match. Plenty of light floods the room although the walls and ceiling give no cheerful atmosphere for the children. Play materials in this room include: rocking horses, special easels for drawing, coloring work, dolls, a special small doll house, blocks, clay and crayons.

The curriculum materials for the entire group are those published by the Beacon Press, and some from the Pilgrim Press. Pilgrim Press leaflets are used for coloring because it gives the child something to take home with him which always makes him feel proud.

The purposes of this kindergarten and nursery group in the church were named by the pastor to include:

- 1'. Association with a religious institution is started before they become conscious of its meaning just as they are born into the home.
- 2'. Inter-child relationships and play help to break down selfish and with-drawn traits which very young children may have.
- 3'. Such group activities teach children the fundamental experiences of co-operation with others.
- 4'. It enables the parents to attend church.
- 5'. The children are taught some prayers, Bible stories and related subjects but these are minimized for the Bible is intended to be used very sparingly with this age group.

iv. There are no weekday nursery or kindergarten groups in this parish.

v. Teachers with preschool children

Resource books for teachers include those on teaching methods, religious education objectives and methods, and a psychological understanding of the needs of children.

The Sunday group workers with preschool children are not professionally trained for this age group, but the mother in charge is an active school teacher in the local elementary schools with the three older grades. The pastor feels that no more training is necessary for such a teacher because she would know how to teach three to six year old children. A high school girl assists this teacher with the little children. There is no director of religious education in the parish other than the pastor.

vi. Pastoral concepts

Theological concepts should not be taught to children until they reach ages twelve or fourteen. Bible stories are usable with preschool children if one selects them very carefully. Otherwise you will teach the child much which must be unlearned as he grows older.

This pastor understands the child as needing special attention because he lives in a world of thinking and dreaming which is different from that of an adult. He believes that happy experiences are very essential in early childhood if the child is to mature naturally. One of the most worthwhile contributions to the life of a child is made by the church in this area. Although the minister has read five or six books in the last five years he has never observed a nursery group for any period of time.

vii. Pastoral practices

The pastor has had very few experiences of interpreting death to young children. When it was necessary he "takes them into his lap, talks about the person who is gone, the happy memories and in this way enables the security of friendship to continue". He encourages keeping the child in the home all through such a grief experience. The minister can help them face death by not exaggerating death, and at the same time being a close friend to the child.

Most of his services are held in the church. The memorial service content is intended for adult listeners. He has never had a service designed just for children to attend.

On home calls the pastor tries to be friendly with preschool children and remembers to call them by name. Parents do not bring problems with small children to their pastor for counsel.

Sermons are preached two or three times a year on various aspects of child development which would include the psychological, sociological and the religious point of view. The purpose of these messages is to help the people develop a proper philosophy of their own lives, their relationship to others and their relationship to God. On children's day services he takes a direct part in the service by giving each child a small flower plant at the close of the service, trying to call each child by name. The minister does not know how many children there may be in his parish under five years of age. He has no parent groups meeting which would include the discussion of any phase of child development in the course of a year's program.

d. Unitarian parish - Group D
180 members - December 2, 1949

i. Ministry at the time of birth

The minister is informed of births in his parish through observation and personal friends who advise him of coming children. As soon as he learns of child-birth he visits the mother in the hospital. No literature of any kind is used on such a call. There is no special service used such as "the churching of women" of the Episcopal church.

After learning of the birth of a child, the pastor notifies the Cradle Roll superintendent of the new arrival. The child is automatically enrolled and a card is sent to the child each birthday from that time on until enrollment in the church school. No other specific use is made of this cradle roll.

ii. Baptism

Christening is the service used by this minister. He holds no synonymous meaning between this service and adult baptism. It is a dedication of the parents. Special water is used for Christening, which is "Jordan Water", meaning that it was brought from the river Jordan by one of the parish who visited there some years ago.

It is not the feeling of this pastor that Christening is a sacrament. It is more a service of dedication of the parents and a commitment that their child will have the stimulation of Christian nurture in the home. The meaning is more psychological than theological. The parents desire to have the service for it accentuates the relationship of the child to the church.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years of age.

The nursery and kindergarten groups meet in a combined session for ages three to six each Sunday morning. It meets for one hour and fifteen minutes. The first fifteen minutes is spent in getting ready for the adult worship service. The children "browse around" the nursery room until it is time for the adult worship service to begin. At eleven the adult worship service begins. The children ranging in age from three to fifteen attend the service in a group. A children's story is given by the pastor to this group after which they all go to the parish house for their morning classes. The preschool group has a separate room for its meeting. They have a group worship service of their own and group singing. They are seated around three tables according to the different age groups.

Money is supplied for all the equipment that is needed by the teachers in this age group. The room is equipped with small furniture painted in light pastel colors. There are some play things to keep the smaller children occupied while the older ones color the lesson leaflets. The room seems to be large enough for the twelve children who meet there.

Beacon Press lesson material is used for the nursery and kindergarten departments. A consecutive series for the different seasons of the year is used for the nursery group. The Martin and Judy series of stories is used for the kindergarten group. This continues stories of the previous year introducing God, prayer and experiences in going to church. Play materials are very few for the two groups.

The purposes of the preschool groups in the parish program were given by the pastor to include these:

- 1'. It gives children a chance to hear stories in which typical life problems are met in a wholesome way.
- 2'. These experiences stimulate children to think about religious questions without giving standard answers to all problems.
- 3'. No moral absolute is taught.
- 4'. It aims to acquaint them with the sacred literature.
- 5'. The need for living a moral life is taught, but not for the purpose of obtaining future reward.
- 6'. Children show to the parents new interests and approaches to religious conduct.

iv. There are no weekday preschool groups in the parish.

v. Teachers with preschool children

Teachers must buy their own resource books to acquaint them with the needs of the children whom they are teaching.

Sunday group workers with this age are not professionally trained. One of the teachers, a college trained person, attends monthly institutes on religious education which are held for Unitarian church school teachers in the city. Both she and the other teacher with preschool children are mothers. There is no one other than these two mothers teaching preschool children on Sunday mornings. Teachers with preschool children are selected by the religious education committee and the pastor. There is no director of religious education in the parish other than the pastor.

vi. Pastoral concepts

Theological concepts should not be taught until children reach six or eight years of age. Bible stories are not very useful for preschool children because more background material must be given than the point of the story warrants. Usually an illustration from the experiences of the child will be more meaningful.

The pastor is well-oriented to the psychological needs of young children. However, he feels handicapped in his preschool department in the church school by not being able to obtain teachers who are qualified by training for this particular type of work. In a pamphlet distributed to his parish in the fall of the year, "Growing Together", he outlines the program for each age group. His acquaintance with the developmental processes of children is evident from the goals set up for his parish. The pastor has read several books relating to the understanding of the life and growth of preschool children in the last several years but he could not guess how many. He has not observed a nursery or kindergarten group for any length of time in which he would gain first hand knowledge of the group processes with children.

vii. Pastoral practices

This pastor has not had any experiences of interpreting death to young children, and was able to offer no suggestions as to how that might be done. No particular attention is given to small children on home calls. If there is any counseling with parents concerning preschool age children, it is always in relation to something observed by the pastor while calling in the home. Parents do not seek the counsel of the pastor in personal problems with their children.

A sermon is preached each fall on ways and means for parents to help their children develop in a mature way. The aim is to emphasize the importance of the parent to the life and thinking of a child as he grows. Children's day activities are always in the hands of lay people. The pastor takes no personal part in them. He estimated about sixteen members of his parish as being under five years of age.

There are no parent group meetings which would discuss the needs of children in their gradual growth and development except the religious education committee and the teachers of the church school who meet once a month. This group practically composes all the parents of the children in the school. A group of mothers which meets every month will include a discussion of children in the home during the year's program.

Contemporary pastoral ministry to preschool children among these carefully selected Protestant ministers has been presented. Much of the work that is being done is a result of the individual pastor's personal interest in this field of religious growth. The attitudes and the philosophy of the Roman Catholic Priests, included in this study, toward preschool children in the parish, will be presented in Appendix F. These next interviews will show the spiritual leader's role in the community to young children within a different religious creed.

APPENDIX F

ROMAN CATHOLIC INTERVIEWS

The universe for this particular series of four interviews was within the same Greater Boston area as defined on page 157. The priests who were available for interview illustrate a variety of communities of different sociological constituency. The range reached from a small residential community to a crowded section of a densely populated metropolitan area. The Roman Catholic Priests who were interviewed¹ were selected to illustrate different sociological settings within which the Catholic Church functions in Greater Boston.

The same scheme of presentation of the different sized communities will be used here for purposes of systematization as were used in the previous chapter. The first letter of the alphabet, Group A, will be used to designate the smaller sized community, B the next in being a residential community, C for a residential community within the city limits and D to represent a crowded tenement area of the city.

1. See Appendix C for list of the Roman Catholic Priests who were interviewed and the groupings described.

These parishes were not selected according to any mathematical scheme for determining the average size parish within any given geographical area. It does not claim to be a true sampling. It is presented as a carefully selected group of cases which will illustrate a variety of ideas which are current among Roman Catholic Priests as to their role as a spiritual leader in the community, and their pastoral ministry to young children. The data concerning the personal efforts of the priests with preschool children are not described in any available publications. The parishes were recommended to the writer by a Roman Catholic Priest who made an attempt to select pastors for visiting so that the different sociological settings could be obtained. The writer is not at liberty to disclose the source of these recommendations.

1. Roman Catholic Parish - Group A
Community of nearly 16,000 inhabitants - January 14, 1950

i. Ministry at the time of birth

The priest is informed of births through the admitting office of the local hospital. If not the parents will usually notify the priest. Sometimes he must urge the people to inform him of these things. Usually a call is made at the hospital either by the pastor or one of the curates. No literature is given to the parents.

The service "the Churching of Women" is used only in about one out of twenty-five times in this parish. It is not regarded as a sin if the service is not requested so it is used less and less in current parish work.

There is no systematic way by which the priest keeps in touch with the children between this initial contact and their entrance into the first grade of school. He has nothing which would compare to the previously described Cradle Roll as found among several Protestant ministers.

ii. Baptism

Baptism is always done at the church by sprinkling within four to six weeks after the birth of the child. If there is a baptismal service in a crisis of health, the child must be brought to the church when it recovers for a complementary service of infant baptism.

Theologically this Rite removes the stain of original sin, Adamic sin. This service is necessary because of the absence of friendship and closeness of God by inheritance rather than anything which the child has done that is sinful. Baptism of infants restores this friendship with God and makes you a member of the visible church.

It is definitely regarded as one of the vital seven sacraments of the Roman Catholic Church. There are no classes of instruction for parents except in those cases where one party of the family may be non-catholic. In these situations there is always an informal conference before the ceremony of infant baptism when the priest points out to the parents that their duty lies in bringing up this child to learn to love the church and be faithful to the Roman Catholic Church.

iii. Sunday group activities with preschool children

There is no Sunday care group of any kind for children under two years of age while the parents would be attending Mass.

There is neither a nursery nor a kindergarten group in this parish. The question was raised to the priest, "Why don't they have any group activities for children of this age?" The answers given included these:

- 1'. They would not have room to accommodate them in the present parish facilities.
- 2'. The Roman Catholic Church has no positive program for children of this age so there would be no precedent for the priest to follow.
- 3'. We feel that parents should take care of all the religious teaching of prayers and devotions up until six years of age.
- 4'. The church should only supplement the activities of the family in its religious life. Instruction for children under six years of age would be out of the question because they are too young to understand religion.

iv. There are no weekday groups for preschool children under the leadership or sponsorship of the church.

v. Teachers with preschool children do not exist in the formal sense of the word, so they will not be presented here. A curate in the parish assists the pastor but he has nothing to do with preschool children.

vi. Pastoral concepts

One can not teach theological concepts until the child becomes six years of age. No Bible stories are used in a formal way with preschool children. Parents teach children to say simple prayers to the Virgin Mary as soon as they are able to talk. The sacred devotions of the family are urged very much. In this process the children become curious about them and gradually are taught the discipline of reverence and to obey in silence when in prayer either at home or at church.

This priest feels that children of this young age are "to be seen and not heard". If there is any trouble with children in the home or anywhere else, it is because the parents have not used strict enough discipline. He manifests very little or no awareness of the psychological needs of children. That children should have happy experiences is not as important to this priest as seeing that they are trained and disciplined by the parents so that they will obey their parents and others in authority under all circumstances. The child is taught to love "Mother Mary" and thus the channel towards loving God is prepared for the time when he reaches the age of six or seven. This priest has not read any books pertaining to the growth and development of young children in the last five years, nor has he ever observed a nursery or kindergarten group of children in meeting.

vii. Pastoral practices

This young priest has never had occasion to interpret death to a surviving child who was under six years of age. He offered no suggestions as to how such a problem might be met.

On home calls, the priest tries to be friendly with children although he spends very little time or attention with them. Parents have not sought him concerning problems with children of this young age. If they have any difficulty with them, it is only a matter of not using enough discipline. If parents are strict enough with their children they should not need any help in rearing them.

No sermons are preached which would apply to this age group in its emphasis. However, he says that very often he will remind parents that they must have their family prayers together each day as a family. In these devotions they are urged to make sure that small children share in them and are obedient while they are praying

There is no service in the year known as "children's day" but there is a children's Mass each Sunday. This is intended for children upwards of six years. Sometimes children of four or five years of age will come. This all depends upon how well the parents have trained the children. If they can be quiet during the Mass then they may come, otherwise the parents are asked to keep them at home.

The pastor estimated around three hundred children in his parish who were under five years of age. For the guidance of these children there are many parent groups in the parish. The object is to train and teach the parents and the children will follow. However, he suggested that occasionally a speaker before one of the parent groups will touch on the problems relating to child growth and development. One speaker was a Roman Catholic Chaplain at a state prison. He emphasized the importance of the home life as it either contributed or subtracted from the conditions which help cause juvenile delinquency. At another time a librarian spoke to a group of mothers to whom she pointed out the kind of story books which Catholic mothers should use in reading to their children.

This completes the interview with this pastor of a Roman Catholic parish in a residential community several miles from the metropolitan center of Boston. The absence of any group activities stands out in contrast to the Protestant parishes which have been presented previously. The constant stress upon religious devotions in the family setting is something which was not mentioned by one of the Protestant pastors interviewed. It is a continuation of the practice noted in Chapter Two when the Hebrew family before the time of Jesus lived and taught its religion within the family circle. Other trends among Catholic pastors will be presented in the next interview in a residential community.

2. Roman Catholic Parish - Group B
Community of nearly 70,000 inhabitants - January 6, 1950

i. Ministry at the time of birth

The priest is informed of births because the parents are taught that it is their duty to always inform the priest of anything of this kind. There is no literature given or sent to parents at the time of child-birth. Usually no call is made at the hospital by the priest unless there is a crisis of health.

The service, "Churching of Women", is only used with about "sixty-five per cent of the mothers". The truth of the matter is that it is not required by the church so there is no feeling of sin involved if the service is not requested. It is only an extra blessing of the church and a service of thanksgiving. Only the more pious of the parish will desire this service.

No cradle roll is maintained in this Catholic parish. All of the families and their children are recorded in the official records of the church. The priest feels that it is not necessary to maintain an active cradle roll "in order to hold or to urge people to come to church, for as a Catholic they are taught to live and breathe a Catholic atmosphere from the time they are born until they die".

ii. Baptism

The baptismal service is always conducted at the baptistry of the church using water through sprinkling. The service is usually held within a week or two after birth, or as soon as the mother is physically able to bring the child to church. "The quicker they come, the better, for otherwise the child could not enter Heaven in case it should die."

Theologically, infant baptism removes original, Adamic sin which he has inherited. The child at the time of birth is lacking in God's Grace, so baptism makes the child a "child of Heaven". The child would not go to Hell if it died before baptism, but it cannot get to Heaven unless it is baptized. It would not go to Hell because it has done nothing to deserve that, so it would just live in a "natural state".

The service of infant baptism is one the very important sacraments of the Roman Catholic Church. There are no classes of instruction held for parents before infant baptism. The baptismal service is arranged this way. No previous arrangement is made with the parents except that every Sunday afternoon at four parents are invited to bring their infants for baptism. If they

want to come, that is fine. If they do not come one Sunday they will come the next. The priest feels that there is no need for any instruction to parents about infant baptism at this time. Parents are taught all through high school and catechetical classes that unless they have their children baptized, the children cannot be saved, so they follow what is their regular duty.

iii. Sunday group activities with preschool children

There are no Sunday group activities for any children from birth to six years of age. The reasons for not having any of these age groups in the parish were given by the priest. The interviewer will give them as accurately as he was able to record them both during the interview and immediately afterward when the interview was reconstructed. These reasons apply for not having any Sunday groups as well as weekday groups of any kind.

1'. They are more harmful than good; in this parish located in a wealthy residential community, there are few broken homes and mothers have maids to do the work which allows them time to take care of their children at home.

2'. In a place like the crowded tenement districts of the city, such kindergarten and nursery groups are necessary but not where the mothers can take care of the children at home.

3'. The home is the central unit and focus of the church until the children reach the first grade age. Children should be kept in this home, otherwise they learn other things too fast.

4'. "I would say in fact that any preschool activity would be very detrimental to the child." The reason for this feeling was that the child should be in the home atmosphere of love and security until school age.

5'. Taking children out of the home causes them to break their dependence upon the home too early. This may give the child too many liberties, whereas children should be taught to obey their parents and all superiors.

6'. The nursery or kindergarten is not at all necessary for the rearing of children.

7'. "It gives the mother too much freedom away from the home if children are in kindergarten, which is not good for keeping the mother in the home with the children."

iv. There are no weekday group activities for preschool children in this parish.

v. There are no teachers with preschool children in the parish program. There are well-trained teachers in the parochial system which begins with the equivalent of the first grade in the public schools.

vi. Pastoral concepts

It is impossible to teach a child any theological concepts before six or usually seven years of age, which the Catholic Church defines as the age of reason. Bible stories are not told to children except those which point up the life of Jesus and "Mother Mary". It was the feeling of this priest that preschool children do not play a part in the parish program until they reach school age and should not be given any consideration.

This priest may have been aware of the psychological laws of growth in older children but he did not understand the thinking of a preschool child as revealed in his discussion of the play life of these small children. He is not concerned about the happiness of the child as much as seeing that he has constant security which a Christian family can give. He also feels that one teaches a child to learn to love the church as an instrument of Christ and from God. This priest has not read any books concerning the needs of young children nor has he observed a nursery or kindergarten group in the last five years.

vii. Pastoral practices

In interpreting death to a child of preschool age, he usually works through the parents. He finds that most parents would rather not tell their child that the close relative is dead in a sudden way, but do it gradually. The reason in the thinking of the priest is that parents may display intense grief feelings which are not understandable to the child. If it becomes necessary to break the news to the child, say "that daddy or mother has been called to God to live with Him". There is nothing more that can be said.

Parents are always encouraged to take the child away from the home during the wake, because they usually require close physical care which the parents are not able to give at this time. "The children are often in the way during prayers." This priest always follows the prescribed Mass at the death of a child or adult. There is no attempt to interpret any of these services to children.

On home calls, preschool children do not enter into the picture. Home calls are made only in case of illness; otherwise the people come to the priest. He finds that parents do not bring problems to the priest regarding preschool children. Parents can handle those things themselves if they are strict and teach their children to obey them.

Several times a year the priest will preach on the importance of the religious life of the family and maintaining the atmosphere of devotion and love in the home. The importance of this daily

practice in the rearing of young children is always emphasized at these services. There is no children's day as would compare to many of the Protestant services in June. There is a children's Mass each Sunday, but preschool children do not take part in these services.

There are numerous parent groups in the parish who are concerned about this age group as it involves the total family life. In high school classes, adult study classes and men's and women's groups, addresses are given during the year which interpret the importance of the Christian home life for young children. These are designed to help the parents understand how the young children develop and learn. In this way, the priest is indirectly able to teach children the basic tenets of their religious faith. Most of the emphasis in such addresses is intended to strengthen the religious life of the family rather than approach the psychological understanding of young children.

With this interview, the pattern of pastoral ministry again shifts from direct interest in preschool group activities to approaching children through the guidance of the parents. Some of the reasons given for not maintaining a kindergarten in this parish have the tone of a prejudiced interviewer. The interviewer was Protestant, but on these particular points special effort was made to avoid any exaggeration of statements by the priest which tended to reflect an unscientific attitude toward young children. If there was any subjective error, it is the opinion that it was on the side of giving the priest the benefit of a favorable attitude. This difficulty in interviewing cannot be avoided, but the interviewer recognized it and tried to retain as much objectivity about the problem under consideration as was possible.

3. Roman Catholic Parish - Group C

In residential community within limits of a city of 770,000 people
January 5, 1950

i. Ministry at the time of birth

The pastor is not informed of births at the time they occur. The parents will notify the priest within several days, weeks, or a month at most. No special call is made by the parish priest at child-birth, because a priest is assigned to each hospital to call on Roman Catholic patients, regardless of the parish in which the person resides. No literature is given at the time of such a visit. Likewise there are no classes provided by the church for mothers during their first pregnancy. The special service, "The Churching of Women", is seldom used in this parish.

No cradle roll is maintained or any other activity with a similar purpose. The pastor indicated that the importance of maintaining a closely knit family unit is stressed in nearly every organization, so this special attention to infants is not necessary. The first contact which the church has with children, other than at baptism, is at six years of age, when they start parochial school.

ii. Baptism

The baptismal service is done according to the prescribed ritual of the Roman Catholic Church using water in the process. In case there is a baptism at the hospital, the child must be brought to the church for a complementary service later.

The theological implications of the service of baptism are several. It gives supernatural life to the soul of the child whereas before it had only a natural life. Also in infant baptism, original sin is removed. It is definitely a sacrament to this pastor according to the orthodox doctrine of the Roman Catholic Church.

There is no special service of instruction for parents before infant baptism. It is assumed that they have been well-trained through school and early parenthood so that they know what the duties of a Roman Catholic are to his children. The parents are given a copy of the service in which they participate. This is the only effort at interpreting or explaining the service of infant baptism to the parents.

iii. Sunday group activities for preschool children

There are no groups for preschool children in this parish which meet on Sunday or Saturday.

iv. There are no weekday groups for preschool children in this parish.

The priest was asked why there were no preschool group activities for children. The following reasons were given to explain why such children's work is not operating:

1'. The nursery and kindergarten is too expensive for the returns which it brings to the church.

2'. One cannot teach church doctrine to a child under six years of age, "so I think it would be a waste of time".

3'. "One should not put ideas into children's minds. It is hard enough to handle the older children because of what they see in the movies.

4'. It costs too much to try to teach preschool children the ABCs and simple computation because they are not ready for it. "We tried a kindergarten but found it unsatisfactory, so it was disbanded."

5'. It is up to the parents to teach preschool children all that they need to know.

6'. The church is more concerned in its educational program about children after they reach school age.

v. There are no teachers with preschool age children in this parish. There is a large staff of Paulist fathers and religious sisters who teach and operate the parochial school system of this parish, but none work with children under six years.

vi. Pastoral concepts

This priest feels that one cannot teach children any theological concepts until they are six or seven years of age. Then the child is taught and brought to his first confession and receives his first communion. Bible stories are not used with preschool children except those which the parents may select.

It was questionable whether this priest was much aware of the needs of preschool children. If he could not teach religion and doctrine to them in a formal way, then there was nothing else which the church could attempt to do in order to minister to them. The emphasis and strength of work with children lies in a constant effort to keep the families intact through numerous and varied activities in the parish which will allow them to have all their leisure time consumed in activities with church organizations.

In this way an attempt is made to teach the child that the Heavenly Father, Almighty God, is taking care of them. Since God loves us so much we should love Him. So the child learns to love the church as the true channel through which God speaks to man. This priest has not read any books on the needs of preschool children in the last five years nor has he observed a nursery or kindergarten group in action.

vii. Pastoral practices

There is no special consideration given when there is a death in which a preschool child survives in the home. The best way suggested to interpret death is to leave the children alone. Children under five years of age are not able to sense the loss of other siblings of the mother in an adult way. We should not put ideas into the child's head because he is not old enough to understand the theological implications of death, judgment, Heaven and Hell.

If a mother of a five year old child would die, the priest may take such a child individually and say, "God loves mother very much; He loved her so much that He wanted her to live with Him, so why should we worry. Because after all God loved us enough to die on the cross for us." There is no memorial service intended for children's listening, only the regular Mass as prescribed in the liturgy of the Roman Catholic Church.

The priest gives little or no attention to preschool children in the home because he expects parents to be able to care for them at this young age. Parents do not bring problems with children of this age to the priest. They are expected to handle all such matters themselves. Very few sermons are preached regarding the developing child in the home. When this is a part of the service, the emphasis is focused on helping the parents to understand the importance of close, devoted family life for the guidance of the young child. There is no service which would compare to the Children's Day services previously mentioned with Protestant ministers. The priest has no idea as to how many children there may be in the parish under six years of age.

There are many parent groups, men's and women's, in the parish. These groups have lectures and discussions from time to time on ways and means to strengthen the family unit. The life of all the people is centered in the church through sports, labor meetings, a women's and men's chapter of Alcoholics Anonymous, and other such organizations for all ages. In all of these meetings topics of importance to strengthening family life enter the picture. The writer is not at liberty to quote the priest on the exact type of topics which are included in these group meetings, although they were mentioned in the interview. Time after time in the course

of the interview, the priest reiterated that the primary purpose of the total parish program was to teach the Catholic religion through every part of its organization.

The absence of any preschool group activities in this parish stands out in contrast to the efforts of the Protestant pastors interviewed. The fact that the priest expects the parents to train the child to obey them and all superiors while in these early years becomes more definite as more interviews were had. The amount of direct pastoral interest of work with children of this age is almost non-existent with this priest. All of his efforts are directed through the family unit. From this parish with a large parochial school in a wealthy residential area of the city, we now will see the parish program with young children in a more congested area of the city.

4. Roman Catholic Parish - Group D
Crowded tenement area of Boston proper - January 4, 1950

i. Ministry at the time of birth

The priest is notified of births by the parents. The local parish priest does not make a visit to the hospital. Special priests are assigned to do the hospital calling in the diocese. If a visit is made, a prayer of blessing is always said, but no literature of any kind is left with the mother. The service, "The Churching of Women", has been used only once since this priest has been in his present parish. It is being used less and less because of a feeling of embarrassment which it causes to the mother. There is no cradle roll in this parish as was the case in some of the Protestant parishes visited.

ii. Baptism

Water is used in infant baptism according to the ritual of the church. The service is always done in the special baptistry constructed for baptismal services. If an emergency baptism has been performed at the hospital or other place, the child must be brought to the church for the complementary service of baptism by the priest.

Theologically, infant baptism imparts supernatural life to the soul of the child, whereas before the child had only a natural life. It removes original sin, that which is inherited from Adam and Eve. It is very important that this be done, else the child would be lost from salvation if it should die. The service is a very important sacrament of the Roman Catholic Church. There are no services of instruction held for parents before infant baptism. Parents are well-versed in the meaning of baptism through the catechetical studies before they reach adult life.

iii. Sunday group activities with preschool children

There are no group activities or classes for preschool children on Sunday. The only possible service for children of this age would be the Children's Mass on each Sunday. If children under five years can keep quiet during the miracle of the Mass, then sometimes they will attend. Very few small children attend this service.

iv. Weekday groups for preschool children

There is no weekday nursery for children under three years of age.

A kindergarten class meets for children from three and one-half to five years of age. The class meets five days a week for three hours each day.

The room conditions are very inadequate for the number of children occupying it. About fifty-six children are in a room which is no larger than the average sized elementary school room. The children all sit on chairs at a desk just as older pupils in the elementary school. The only accommodations for children exist in the fact that the chairs and desks are built for the height of the children. There are no physical examinations of any kind before the children come into this large class although there are periodic check-ups on the children. There is no room for free-play by the group. The rest period of the morning is taken sitting at the desk.

Equipment in the room included crayons, many pictures around the room, a large crucifix mounted on one side of the room, a small artificial fire-place which was used in a small dramatic presentation and some visual aids. There are no materials there for free-play during the time that they are in the kindergarten class.

The priest was not too well acquainted with the curriculum materials used in this group as one of the "religious sisters" does all the teaching. He did say that the children are taught prayers, songs, gymnastic exercises, drawing, counting and some

simple reading. The projects which are adopted for group work are those which will acquaint the children with the Roman Catholic festivals and special days of the year.

The purposes given for this "pre-primary group" by the priest include:

- 1'. To teach them prayers.
- 2'. To teach them the fundamentals of reading and counting so that they may progress more readily when they advance into the next grade.
- 3'. To teach them to obey their parents and all superiors.

v. Teachers with preschool children

There are no teachers for Sunday groups because Sunday groups for preschool children do not exist.

The weekday kindergarten or pre-primary teacher is a religious sister who has been trained in normal school and special summer schools, but never for kindergarten work in particular. The teachers are sent to the local parish by the diocese. This teacher with preschool children "handles the children very adroitly", said the priest. There are no students in training as an apprentice for this kind of work.

There is one priest who is pastor of the whole parish and one priest in full administrative control of the parochial school. A number of curates and religious sisters do the teaching in the other departments of the school.

vi. Pastoral concepts

One does not teach a child theological concepts until the child becomes six or seven years of age. Bible stories are told to children from three and one-half to five years of age without any attempt to explain them.

This priest had no opinion concerning how one should regard the child except that they should be taught to obey their parents and all superiors. No awareness of the psychological growth of children was manifest in the interview; these matters were left to the teacher. He has not read any books on preschool children in the last five years but he has on the management of older children. He has observed the kindergarten group for a period of an hour or more on various occasions.

vii. Pastoral practices

In meeting death in which preschool children survive this priest has followed several main courses of action. The prescribed Mass is said in the church. The child is told that the person has gone to Heaven. Death is usually placed in a happy frame of reference to avoid shock to the child. Parents are urged to take the children away from the home during the wake when it might "do injury to their souls". Young children are sometimes brought to the last rites in the church, depending upon the circumstances. If they are not of age when they can keep quiet they are not brought.

There is no special consideration given to preschool children when a priest calls in the home. Parents do not bring problems to the priest concerning preschool children. Parents are taught that they should teach their children to obey them so there should be no reason to seek help from the priest. If there are any problems they usually do not bear fruit until the children are several years older.

The priest does not preach concerning the religious development of children within the family unit. The children's Mass each Sunday may be attended by some preschool age children, but they are given no special attention. There are a number of parent groups meeting in the parish, but none of them include speakers or discussions which would be designed to help parents minister to the needs of their children in a better way. Spiritual growth and development of the parents is the main emphasis, but children are not included.

In this chapter we have seen how priests in four Roman Catholic parishes minister to the preschool children under their care. There were some similarities with the work of the Protestant ministers previously presented, but some basic differences in the underlying philosophy of the role of the minister to the child, and the place of the child in the eyes of the church. It is not the purpose of this chapter to interpret these interviews in comparison with the total scope of the study. The purpose has been to present the raw material which resulted from the structured interview with these Roman Catholic Priests concern-

ing their pastoral ministry to preschool children. Attention will now be directed in the next section to the interviews which the writer had with four Jewish Rabbis in Greater Boston.

APPENDIX G

JEWISH INTERVIEWS

The Christian Church has developed out of the rich tradition of the Hebrew religion. In Chapter Two the importance of this setting for the beginning of Christianity was pointed out. Interviews were sought with Jewish Rabbis in order to obtain a clearer picture of their contemporary pastoral efforts with young children in the congregation.

1. Selection of the Jewish Rabbis

for Interviewing

It is the regret of the interviewer that a sampling procedure could not be devised to obtain a picture of rabbinical work with young children among a wide range of sociological settings. The rabbis interviewed were recommended by a brother rabbi whose identity the writer is not at liberty to include in this account. They illustrate some contemporary practices but do not pretend to be a scientific sampling of all rabbis in the area.

The order of presenting the parishes will be arbitrarily determined. The community A, B, C and D¹ pattern is used for convenience of referral and systemization for later reference, *in the next chapter*. The order does not suggest a particular size or class of community. The community pattern is defined in the appendix as noted below.

2. Jewish Congregation - Community A
750 families in membership - December 23, 1949

i. Ministry at the time of birth

The rabbi is not always informed of the birth of boys, but he is informed by the parents of the birth of a girl within a week. The reason for his being notified in the case of the birth of a girl will become evident in the section on "baptism". No attempt is made to visit the hospital when either a boy or a girl is born. There is no literature of any kind sent to the mother, nor is there a service which would compare to the Episcopal service called "The Churching of Women". A congratulatory note is listed in the monthly bulletin of the congregation for the new parents but no Cradle Roll is maintained such as that described in the Protestant interviews.

ii. "Baptism"

The world baptism is retained here because of its previous usage in the framework of the structured interviews. To the Jewish Rabbi, the rite of circumcision for boys and the "Naming service" for girls would be more appropriate. For boys, the rite of circumcision is done on the eighth day after birth usually by a Jewish doctor rather than the rabbi. The rabbi is very seldom present.

When a female child is born, the Naming service takes place at the next Sabbath service in the temple. The father takes a part in this service which consists of readings from the Torah, a prayer of thanksgiving and a prayer for strength for the mother.

The theological meaning of the service of circumcision refers to the covenant between Israel and God which is continued in this

1. See Appendix D for the names of Jewish Rabbis interviewed, the location of the congregation and a brief description of the type of community represented in each case.

child. The circumcision is a symbol of this bond between God and the chosen people. In years gone by, the rabbi would give a sermonette on the meaning of the service when it was done in the temple. The Naming service for girls is a means of offering the blessings of God upon the child in which all the congregation shares.

iii. Sunday² group activities for preschool children

There is neither a Sunday care-group for children under two years nor is there such a group on Friday night at the time of the Sabbath service in the Temple. Likewise there is no nursery group meeting on Sundays.

A kindergarten group meets on Sunday morning for five year old children for one hour and a half. Curriculum materials are mostly made up by the teachers. Posters for teaching Hebrew songs and expressive games which will act out the holiday seasons of the Jewish calendar are used. Arts, crafts and singing are a regular part of the group activity. There is an abundance of toys and play things which this group may use. Equipment includes: blocks, toys, dolls, coloring materials, small chairs, small coat racks, shelves for each pupil's personal belongings, and small movable tables. Most of the curriculum materials come from the Hebrew Publishing House which publishes handbooks for this age group.

The room is plenty large for this group of nine children, for it is designed for a kindergarten group of twenty children who meet in the room during the week. The purpose of this group was stated by the rabbi to be:

- 1'. To try to inculcate positive attitudes in these children toward Judaism.
- 2'. To enable the children in inter-child group activities to have pleasant, satisfying experiences while celebrating the Jewish festivals so that they will want to observe the festivals each year.

iv. Weekday group activities for preschool children

There is a weekday nursery for children from three to five years of age which meets each day of the week. There are two

2. The word Sunday is used here, meaning the Sunday of the Christian calendar. When Sabbath is used, the Jewish calendar is understood, comparing to the Christian Saturday. Jewish groups for young children meet on Sunday to accommodate the public school schedule and the needs of the children.

shifts meeting for three hours at a time. One group of children meets for three hours in the morning and a second group of twenty children meet for three hours each weekday afternoon.

There are a total of twenty children in each session, divided into two rooms of ten each for part of the morning's activities. The room space is not quite adequate in terms of the number of square feet recommended, but a new building is being constructed which will include ample room for the nursery. The criteria for dividing the two groups are that the upper ten in age go in one room and the lower age of ten children go in the other. They join into one group for outdoor play, going to the bathroom and some games. Nearly all of the "curriculum work" takes place in the smaller groups. Although there is no nurse on duty to examine the children as they come into the group, the teachers give close attention to these matters.

The goals for the operation of this nursery group were suggested by the rabbi. They include:

- 1'. To try to put into effect the highest standards, aims and procedures of a modern nursery school as recommended by the "Nursery Training School" of Boston. These include: opportunities for free play, community activities at the child level, inter-child co-operation on small projects, handiwork, crafts and teaching children to take personal responsibility for their personal possessions.
- 2'. An attempt is made to inculcate a positive attitude toward Judaism in these children. There is no formal catechism for children, but all the Jewish festivals and holidays for children are emphasized. The goal is to help all the children to have pleasant memories of these holidays.
- 3'. It becomes a means of teaching the children all of the Jewish holidays. No attempt is made to celebrate the holidays of other religious faiths or to interpret their meaning to children at this age.

There is no weekday kindergarten group for that is provided by the local public schools in this community. These children theoretically are supposed to come to the group for preschool children on Sunday morning.

v. Teachers with preschool children

Resource books are made available to teachers with preschool children through a library in which books may be found relating to the needs of children and helping teachers to interpret the Jewish traditions in a clear, understandable way to children.

A distinction must be made here between Sunday group workers with preschool children and the weekday groups. The mother in charge of the kindergarten group on Sunday morning has had no professional training for her work. No training is made available for this one teacher who volunteers her services to the synagogue. Teachers are chosen by the Director of the school along with the committee in charge of religious education of the temple. There are no apprentices or helpers with this one mother who teaches the kindergarten group on Sunday morning.

On the other hand, the weekday nursery teachers are all paid workers, professionally trained for this particular work. One mother, who is a graduate of the Nursery Training School of Boston works with both groups of children in the morning and afternoon, five days a week. The other two teachers each work a half-day, one in the morning and the other in the afternoon.

All these teachers are women who have been taught in the Sunday schools of the temple, but have not had any formal training at a Hebrew College. They have all had study at the Nursery Training School. One student is doing her field work observing the temple nursery each day. This Jewish girl is a student at the Nursery Training School of Boston. A paid consultant from the Nursery Training School meets with the staff of the temple nursery and gives practical advice and criticism from time to time.

The rabbi said that these teachers are chosen by the temple school committee and himself. The ideal criteria for such a teacher would be: a teacher who has had nursery training school study and then attended a Hebrew college. This ideal has not been realized because of lack of teachers who are trained for this particular work.

vi. Pastoral concepts

There is no attempt to teach theological concepts, rather the traditional customs of the home and temple are taught to preschool children. The desire is to develop a positive attitude and a pleasant memory in the child toward the Hebrew life and religion. Bible stories as such are not told to this group. Individual heroes from the Torah are introduced to demonstrate the ethical and moral teachings of the Hebrew religion.

The rabbi regards children's experiences as being very important for the development of later traits and habits. Because of the uniqueness of child experiences in an adult world, the nursery school is maintained by the temple to guide the growth of the children.

This rabbi is very much aware of the psychological needs of young children, having minored in clinical psychology when in college. The realization of happy experiences in the temple is one of the main reasons for the present program being tied so closely with the Jewish calendar and tradition. In this way, not only a faithful Jewish person will be developed, but also a child will mature in a wholesome and healthy way. The hope is that the children will learn to love the temple simultaneously with a discovery of God. A short prayer by one of the children is always offered before the refreshments are served in each three hour period. The rabbi has read a number of books in the last five years on the needs of preschool children. He has observed the nursery group numerous times during his stay at this temple.

vii. Pastoral concepts

This rabbi has never had any experiences with a funeral in which a young child survived.

He does very little or no calling in the homes so that he does not have an opportunity to see preschool children there. Parents will seek out secular agencies in the community in regard to needs of preschool children but not the rabbi. There are no sermons preached on children's religious growth nor in helping parents to understand child development. At holiday festivals the small children are usually brought to the temple to see certain displays which are often very beautiful. Otherwise there are no special services in the temple for children of this age.

The parent-teachers association meets about five times a year. At these meetings the rabbi tries to have speakers, discussions or forums pertaining to the developmental aspects of their children and the influences of the home upon their growth. Speakers on related problems of family and educational life with children are a part of these meetings. The general purpose of these meetings is not to help the parents to rear their children according to a book, but rather to help them to enjoy their children and understand their growth.

The rapport in this interview was excellent. The rabbi invited the writer to observe the nursery group for a few minutes as the children were having a special Hanukkah party. The nursery group was set up and operating exactly as the rabbi described the program to the writer in the interview. Current practices of the Hebrew family and the rabbi have

followed the patterns seen in Chapter Two of this paper which existed before the times of Jesus. Many of the practices described in this interview indicate the extent to which the Jewish religion is a laymen's religion. The events surrounding circumcision and the "Naming Service" indicate the extent to which laymen are very active. The assistance of the rabbi is no longer considered paramount at these times. Other aspects of the rabbi's work with preschool children will be seen in the next account of an interview at a temple.

3. Jewish Congregation - Community B More than 800 families - December 19, 1949

i. Ministry at the time of birth

The rabbi is always informed of births by the parents because the birth must be registered in the temple. In the case of the birth of a girl, the rabbi is informed immediately. The special service of Thanksgiving and Naming must take place on the Sabbath following the birth. The circumcision of boys is not attended by the rabbi but is done by a Jewish doctor.

There are no regular visits at the time of birth because of the prohibitive size of the congregation. No literature is sent to them nor is there any service after child-birth for the mother which would compare to the "Churching of Women" of the Episcopal church.

A Cradle Roll is maintained in the synagogue. A congratulatory note is sent by the Temple school office upon learning of the birth of a youngster. After that a birthday card is sent each year and finally when the child is old enough to be enrolled in either the Sunday kindergarten or, at most by the time he begins the first grade in school, he is urged to enroll in the temple school. They must begin study there by the time they are seven years of age. The birthday card is a very simple greeting and is put up in the style of an invitation card to a private party.

ii. "Baptism"

There is of course no baptismal service in the temple as the Christian churches use the word. However, the service of circum-

cision on the eighth day for boys and the naming service at the temple for girls on the Sabbath following their birth, come nearest to a service of liturgy similar to the Christian baptism. It is intended as a symbol of the covenant between Israel and the Lord, that this child is dedicated to the Lord. The theological meaning was described as being "the same as the traditional meaning for all congregations". There is no formal instruction for parents at these events concerning the meaning of the ritual. The circumstances of both events for infants do not lend themselves to such interpretation and it is assumed that all Jewish parents know and appreciate these rites from their own schooling.

iii. Sunday group activities for preschool children

There is no Sunday care group for children under two years, either on Friday or Saturday during the hour of the services of worship.

There are no nursery groups meeting at the temple.

There is a kindergarten which meets at the temple each Sunday morning. Children from four and one-half to five and one-half years of age meet in this group for two hours and a quarter. After this age, they are advanced into the first grade of the school.

The curriculum materials in this kindergarten consist of many hand-made posters displaying Jewish phrases and songs. The holiday seasons are accentuated by surrounding the children with games, songs, and drawings of the heroes connected with the holidays. Short prayers of thanksgiving are taught to these children. Visual aids are used extensively, many of which are made by the teachers with the aid of the temple office equipment. The publications of the local Hebrew Association serve as a hand-book for this age group and as a source for the many drawings which are prepared by the teachers.

Equipment in the kindergarten room includes new, modern kindergarten furniture of stained maple chairs and tables. The white stuccoed walls, trimmed with light maple wood-work give the appearance of a clean, neat room. There are large windows in the room which admit an abundance of light. Very little or no play equipment in the way of dolls, blocks, etc., are used with this group. The time is given over to learning and singing Jewish songs, playing expressive games and learning some simple Hebrew words by the use of many visual aids. Pictures portraying the various holiday seasons are mounted on the wall, at a height where the child can view them closely. There are refreshments during this two hour session as well as a rest period.

The purposes for selecting the kind of curricula material which they use are interesting.

- 1'. It presents the viewpoint which they wish to inculcate in their pupils.
- 2'. By preparing much of their material by hand, the teachers are able to design materials to fit the needs of this particular group.
- 3'. The materials are designed to accommodate the level of development which the children have reached.

The rabbi gave several reasons why they maintain a kindergarten and the purposes for which this age group is established. They include:

- 1'. To give the child much religious education and history of religion in the short years of their childhood.
- 2'. It must be secondary to the public schools because those schools consume most of the child's study time.
- 3'. It aims to provide from the earliest time of consciousness activities in which the child enjoys happy experiences during the Jewish holiday seasons. The rabbi believes that if they can help the child to have happy memories associated with these traditional holiday seasons, then they will have won part of the battle in helping them appreciate the true religious significance of these occasions when they grow older.
- 4'. When young children take part in inter-child activities it helps to guide character development. They learn to share with others and to respect other children as having certain rights as persons.
- 5'. The kindergarten attempts to surround the child with Jewish culture and tradition at as early an age as is possible.

iv. There are no weekday nursery or kindergarten groups.

v. Teachers with preschool children

A very extensive library is provided for teachers and pupils by an auxiliary of the synagogue. The library is systematically catalogued and is supervised by a regular librarian. Most of the material in this library is intended to acquaint the teachers with the various Jewish holiday occasions and the Hebrew traditions. Very few or no books in the library are designed to inform the teacher of the psychological development of young children.

The present teacher of the kindergarten in this temple is a professionally trained kindergarten teacher. She has also done some studying at the Hebrew college. No further training is provided for the teachers, but there are regular conferences with the

full-time director of education in the temple. The director of education and the rabbi select the teachers for this kind of work. As criteria for employment with the kindergarten children, it is insisted that the teacher has received formal nursery or kindergarten teacher's training, and secondly that she have the background of having been reared in a Jewish home. There are no apprentices in this kindergarten. There is a full-time director of education at the temple who assists in the planning work with all ages.

vi. Pastoral concepts

No attempt is made to teach theological concepts at such an early age. On the other hand, every attempt is made to surround the child with what is the natural Judaistic tradition of the home and temple. Bible stories from the Old Testament are selected to recount the various Jewish festivals and holidays.

The rabbi feels that each child should be regarded not only as being unique from the life of an adult, but also that he is a different individual from other children. No rigid answers to all the needs of young children may be found which are consistent with their true nature. The rabbi feels it is very important to create an atmosphere of cheerfulness and joy for preschool children at the temple, so that they will retain a positive attitude toward these things as they grow. There is no attempt to teach the child to love the temple or God, but rather to surround them with so much of the Jewish culture and tradition that they will know nothing other than an inseparable tie with God and the temple.

No statement was made as to whether or not the rabbi has read any books pertaining to the needs of preschool children in the last five years. His ready acquaintance with problems of growth and teaching of young children indicated that he has read on the subject recently. He said that he has observed the kindergarten group in operation, for he periodically visits each age group in the temple school.

vii. Pastoral practices

The interpretation of death to young children is a problem which the rabbi has faced on several occasions. The memorial service itself is prescribed in the Prayer Book. He interprets death to small children in a home according to the needs and the maturity of the individual children involved. There is no fixed or general statements which can be made to cover such situations. There is no memorial conducted for the hearing of children, just the adult service.

The rabbi made some illustrative suggestions as to how a mother might interpret death to a young child. The interpretation would of course depend upon the child's level of maturity. At five years of age, one child may be more mature than another. He would be able to face the crisis of death in different ways from one less mature. The answer to this question must always be stated in a frame of reference which will be meaningful to the child. Rather than use of word pictures from adult reasoning, it is better to use imagery which is understandable in the thinking of the child. It is important to give a forthright, honest answer to the child regarding death so that he will not need to be told differently later on. It is a mistake to present God as an old man with a long beard to the child. The rabbi often points out to parents that the questions of a child about death are usually relatively simple ones. They do not call for complex theological answers. He may go right on from a simple question about death and talk about his train in the next sentence. The child should always be included within the family circle when there is a family crisis. These several suggestions were offered by the rabbi as guides in interpreting death to preschool children.

Very little attention is paid to preschool children on home calls except to be friendly and cordial in his relationship with them. He is alert to maladjustments of which parents may be unaware in order to avoid later difficulties with the child. This rabbi finds that parents are beginning to seek him for counsel regarding preschool children more and more as they come to have greater confidence in him. Some of the kind of problems which are brought to him include:

- 1'. A mother of two young children lost her husband in the war. Now she is about to marry again, so she sought help to avoid the children developing resentment for their future step-father.
- 2'. Another mother asked, "Shall I take my five year old child to the funeral of one of my family?"
- 3'. "What shall I do about the problem that my son wants to have a Christmas tree in the home?" asks a father.
- 4'. When the child gets a bit beyond the preschool age, the parents seek the rabbi's help on "how shall I help my child to meet with the problem of anti-semitism which he has run into for the first time?"

Several sermons a year are preached in which several aspects affecting the preschool age children are included. The importance of a loyal family relationship is interpreted as being essential to helping the child develop in an emotionally sound way, and is the beginning of fundamental elements of religious experience. There is no special children's day service in the temple presented which would compare with the Protestant services on Children's day. Small

children are brought to the temple for kindergarten parties before they reach kindergarten age. When special festival displays appear in the temple, the small children are brought in so that they may see the beauty of the temple and its setting. He does not know how many children in his congregation are under five years of age.

There are several parent groups which include topics regarding the needs of children in their year's program. A weekly adult institute of about 150 people takes up problems of family life, growth of children and their developing needs including nearly all aspects of their lives. Brotherhood and women's groups have addresses and discussions on family life which are designed to aid parents in nurturing the growth of children into adult Jewish life.

4. Jewish Congregation - Community C

About 1,100 families in congregation - December 15, 1949

i. Ministry at the time of birth

The rabbi is usually informed of births by the parents in his congregation. The boys must be registered in the temple, and the service of recognition or naming for girls must be held on the Sabbath following their birth. The rabbi makes no attempt to visit the mother at child-birth while she is still in the hospital because the size of the parish is prohibitive. A congratulatory note is sent by the school office of the temple to the parents. There are no special services for the mother after child-birth. A Cradle Roll is maintained by the temple school. Each birthday a card is sent to the child. On the fourth birthday, the child is sent a letter inviting him to begin attending kindergarten. Parties are held twice a year for mothers of the cradle roll group. All children are considered prospective members of the school and are contacted with that purpose in mind.

ii. "Baptism"

The rite of circumcision for male children takes place on the eighth day, but the rabbi is very seldom present. This rite is always done by Jewish doctors instead of the rabbi. It is symbolic of the covenant between God and his chosen people.

There is no special rite involving physical contact for girls, but on the Sabbath following the birth of a daughter, the father appears in the temple and takes part in reading the Blessings from the Torah for the birth of a child. At this time she is officially named. The male child is also officially recognized in the first Sabbath service after birth by simple mention of the name.

The traditional meaning of the naming service for girls is called to the attention of all the people in the congregation each time it is done. The reading of the blessings is intended for those who bring increase to Zion. It is also an official way of acknowledging this new member of the family into the household of the Jewish covenant with God.

Another service which should be included here is the special service held in the temple when the children enter the kindergarten or the first grade, at the beginning of school for the child. The Sinhat Torah, (Holiday of rejoicing on the receiving of the Torah) is the time when this special service of consecration is held. It is a part of the regular temple service in which the children are personally recognized for the first time by the congregation. It is a sort of welcome for them at which time special prayers are said for their protection and education. They are not confirmed until thirteen years of age.

iii. Sunday group activities for preschool children

There is no care group at any time for children under two years of age.

There is no nursery group for three year old children in this congregation, although plans are under way for starting such a group.

A kindergarten group for four and five year old children meets each Sunday morning for two hours and forty minutes. Curriculum materials for this group are mostly hand-drawn, mimeographed visual aids, based upon standardized resource books published by the Hebrew Association. These materials include individual hand-books which the children color, cut and paste to build a scene, large posters around the walls and artistic drawings on the blackboards. All these aids are utilized to teach Jewish songs, words, customs and games to the children. It is desired that an atmosphere of expectancy should be developed for each Jewish holiday. These materials are selected because they represent the orthodox Jewish tradition. Many of the visual aids are hand-prepared because in this way the teachers feel that they can design them for the needs of this particular group.

Equipment in the room consists of small chairs behind proportionately sized tables which are arranged so that the children sit only on one side of the tables, all facing the front of the room. No dolls or other toys are used, but active games and expressive songs are used to teach the children the Jewish traditions. There is very little give-and-take of child play which has been noted in some of the previously described free-play periods of kindergartens.

During the two and a half hour period, light refreshments are served and a rest period is enjoyed by the children.

The main purposes of maintaining this kindergarten were given to be these:

- 1'. To help the children become acquainted with the Hebrew Temple.
- 2'. To enable the children to have pleasant experiences in their contacts with the temple school.
- 3'. The main purpose is to acquaint the children with as many of the temple traditions as possible through songs, games, visual education and every means of which the teacher can think.

iv. There are no weekday nursery or kindergarten groups meeting at this particular temple.

v. Teachers with preschool children

Numerous resource books are made available to teachers with preschool children.

Sunday group workers with preschool children are professionally trained kindergarten teachers. There are regular conferences between these two teachers, their helpers and the director of education in the temple school. Kindergarten teachers are chosen by the full-time, paid director of the school. Such teachers must be professionally trained kindergarten teachers, having graduated from a special school for that kind of work. Secondly, they require that a teacher must have had Hebrew training either through the regular Sunday school program for Jewish children, or preferably study in a Hebrew college pertaining to the Judaistic tradition. Although the two teachers in this department have two helpers with them, these helpers are not apprentices in training for this kind of work.

vi. Pastoral concepts

No attempt is made to teach children any theological concepts at this very young age. They are exposed to the traditional services at the temple and the many regular festival observances in the home. Bible stories are used sparingly with this age group. More attention is given to activities of an enjoyable nature which will give the children positive attitudes toward the traditional Jewish customs.

The rabbi regards the child as a unique individual who needs special understanding by his parents and other adults. He needs

a different strata of experiences from the adult because of his personality structure and the limitations of his comprehension ability. This rabbi is very much aware of the psychological needs of small children in his congregation. He believes that a happier childhood will bring about a happier and more mature adult life. It is important that we teach the child to learn the temple as a place of beauty. We should help him to observe the various holiday seasons with such a festive and joyous experience that he will never want to know any other life except a more mature understanding of the meaning of these festive occasions as he grows older.

This rabbi has read numerous books pertaining to the growth and development of young children from the standpoint of child psychology. He also lectures to adult groups in his congregation on subjects related to child life as will be seen below. He has made an effort to observe a nursery group for at least an hour at a time; long enough so that he could gain insight into the value of inter-child play, and the contribution which such a group as the temple kindergarten make.

vii. Pastoral practices

When death in a family involves a surviving child under five years of age, the rabbi gives some special attention to the meaning of these experiences. The funeral service itself originates from the Prayer Book and is the same each time. But to interpret death to children directly or to help the parents interpret death to their children he follows several courses of action.

1'. He always advises the parents not to "shield" the child from death. When a child loses a toy, a piece of clothing, etc., he experiences what is as real as death to an adult. "As soon as the child senses the reality of an individual or another person, he has learned to know and has the capacity to face death."

2'. He avoids creating confusion in the child's mind about death. The child always has a vivid imagination; in fact lives much of life in the realm of phantasy. If we do not allow the child to face death in his own way with the simple facts, he is apt to develop schemes which answer the mysterious change in the family atmosphere. Warped personality patterns may develop from such experiences, giving rise to forbidding fears of various kinds, which are not founded upon reality.

3'. Since the size of the congregation eliminates many opportunities for direct ministry to small children, he always makes a definite effort to explain to parents why they should take the children into their confidence when there is a crisis in the family circle. This helps solidify the family unit during the period of mourning and bereavement.

4'. Whenever the rabbi discovers that children have been sent away to an uncle or aunt, he always asks the parents why, and encourages the parents to bring their children home to share in the family experiences. "It insults the intelligence of a young child not to tell them of the death." This is not encouraged as much with preschool children as with those just beyond this age.

The rabbi has very little or no contact with preschool children on home calls, but attempts to appear as a friendly person when the occasion arises. Parents do not bring problems to him concerning children of this young age, mostly because they are not able to recognize difficulties until they begin to bear fruit at a later age. The rabbi takes occasion two or three times a year to preach on the importance of the family unit in strengthening the religious life of children. The total family constellation is usually the object of such messages, rather than the individual psychological needs of children. Children are brought to view the special displays in the temple on various holidays. By being exposed to the beauty and spirit of these festive occasions, it is felt that the children will learn to look forward to them with a feeling of expectancy. The rabbi has no idea how many children under five years of age may be among his congregation.

There are several parent groups in this large congregation who discuss the problems of young children in an attempt to understand and aid their growth and development. At the parent-teachers meeting held three times a year, nearly four hundred parents will be addressed on such a topic as "The Life of a Jew in America" in which the implications for small children are pointed out. The parents are challenged to present worthwhile spiritual objectives for their children. Afternoon tea meetings in various homes are attended by the rabbi. At these meetings, attempts are made to discuss family needs, problems and the spiritual growth of young children. A large couples' group meets once a month, at which the rabbi or the educational director of the Temple school will speak once a month regarding the education and training of their children in the home in cooperation with the school. From time to time the needs of preschool children are discussed in one way or another.

These last two Jewish congregations were of considerable size. Because of that fact, their program was adjusted to meet the needs of a larger group of people than in a smaller congregation. In each case, the interviewer spoke with the educational director as well as the rabbi.

Although the main focus of this study is directed to pastoral ministry to preschool children, it was helpful to include the interview with the director of education because it allowed a fuller interpretation of the school program. Each rabbi was very cordial in his welcome and willing to speak about the topic under consideration. The record of the last interview with a rabbi in this series will be presented.

5. Jewish Congregation - Community D
About 700 families in the congregation - December 13, 1949

i. Ministry at the time of birth

Usually the parents will inform the rabbi of a birth to a family. This is done because of the custom of Naming the girl on the Sabbath following birth, and the record of the birth of a male child is kept at the temple. When possible a call is made at the hospital where no literature is left with the mother. Although there is no service which compares to the Episcopal service, "The Churching of Women", the rabbi will try to express a prayer either formally or informally at the hospital visit. As he leaves he might say, "My prayer is that we are thankful for this gift of God to your home, and that the joy of this new life in your home may be a blessing to you and your husband."

There is nothing which fulfills the purpose of the previously reported cradle roll in this temple. The first official contact with the child is at seven years of age when he enrolls at school.

ii. "Baptism"

Procedures for a boy include the rite of circumcision on the eighth day. "It is a symbol of the covenant relationship between Israel and God, stemming from the long tradition from Abraham." On the first Sabbath following the birth of a daughter, the father must appear at the temple. He takes part in reciting the "Blessings" which are read from the Torah. Following this service, the official Hebrew name is given to the child. The whole service is often referred to as the "Naming of the child in the temple".

The theological meaning of these services is implied in the above description. There are no formal or informal attempts to

re-interpret these rites to the parents because they are taught those things when they attend the Temple school.

There is a rather important service for some preschool children which should be described in this section of the interview. The first-born male child of an Israelite family is presented in a special service on the thirty-first day of his life. This takes place in the home. In order to understand this service the rabbi explained the classification of Hebrew peoples.

Among Hebrew peoples, the genealogy is very important. There are three major family trees: The Cohane families are original families of priests in the temple, the Levite families are assistants to the priests, but the Israelite families make up the mass of the Jewish population. If a male child is born to either a Cohane or a Levite family, this service of "Redemption" is not held. But when the first-born son of an Israelite family becomes thirty-one days old, the service is required.

This special service in the home is entitled "Redemption of the first born son". The symbolic feature of the service involves, in addition to the prescribed liturgy, the father giving to a member of the Cohane family line five silver dollars as a redemption price. This money is not kept by the recipient, but is used for some philanthropic purpose in the community.

"This tradition is as old as the temple of Solomon itself." The theological meaning behind this service is this. From the time of Abraham the first born of every animal was sacrificed to God on an altar. With people, of course, the life was not sacrificed, but this service was developed instead. It was only necessary for the Israelite families because the others were considered already dedicated to the Lord, and were regarded as sacred.

iii. Sunday group activities with preschool children

No group activities for preschool children are held at this temple on Sunday. The reason for not having them was that the cost of such a program would be so high that the people of this low-income area would not be able to send their children to it.

iv. There are no weekday groups for preschool children.

Children start in the temple school at seven years of age.

v. There are no teachers with preschool children.

There is a full-time superintendent of the educational work of the parish, but he works only with children beyond seven years of age.

vi. Pastoral concepts

Little attempt is made to teach preschool children theological concepts. There is much participation by small children in the family and home religious activities but nothing directly resulting from efforts of the rabbi. Bible stories are not discussed.

No opinion was ventured by the rabbi as to how he or the temple should regard the preschool child. Unless one could teach Hebrew and the basic background of the Hebrew traditions, it would be useless to have a group of this age in the temple. This bachelor rabbi showed very little acquaintance with psychological understanding of the growth and development of young children. He has not read any books which directly pertain to this age group in the last five years. He has never observed a nursery or kindergarten group for any length of time.

vii. Pastoral practices

This rabbi has never had the experience of interpreting death to a surviving child under five years of age, or helping a mother meet that problem. He ventured no suggestions as to how it might be done.

A friendly greeting is usually extended to preschool children on home calls, but nothing more than that can be done. Parents do not seek him concerning any problems with children of this age. He felt that his recent arrival as rabbi with this particular congregation helps account for that.

There is no children's day in the temple which would compare to the previously described Protestant service by that name. There are two special occasions when small children are usually brought to the temple in order to "expose them to the services". The first service is the "Feast of Tabernacles, or the "Feast of Thanksgiving". Sometimes this service is referred to as the "Feast of Booths" when a large display of harvested fruits and vegetables is gathered together and placed in the temple. The second special service to which mothers will bring small children is the "Festival of Lights".

The rabbi has no idea how many children there may be in the congregation under five years of age, but the secretary keeps a record of all children because of record of their birth is maintained. There are no parent groups meeting at this time which could include programs during the year related to the needs of

children or any aspects of their development. The rabbi feels that this is not good and is making plans to improve these parent groups to include such programs.

This concludes the record of the interviews with these four Jewish Rabbis. Many interesting services have been noted which have their equivalent in the Protestant and Roman Catholic parish programs. The writer experienced a very cordial welcome with each man who was visited.

APPENDIX H

Part I

Codes of Survey of Pastoral Work with Preschool Children
in Selected Churches of Greater Boston

The following code system enables tabulation of interview responses on the facsimile of a Hollerith Card in Part II of Appendix H. All numbers under each column are consistent with numbering found in Part II, e.g., in the interview tabulated on p. 441, Column 1, Response #1, means it is a Baptist interview; Column 2, Response #3 indicates that it is the average size Baptist Church within communities of Greater Boston who have from 57,500 to 111,000 population.

Column 1 -- Denomination interviewed was:

1. Baptist
2. Congregational Christian
3. Episcopal
4. Methodist
5. Unitarian
6. Roman Catholic
7. Jewish

Column 2 -- What population is this interview taken from?

1. Group A, under 5000 population
2. Group B, 5000 to 57,500
3. Group C, 57,500 to 111,000
4. Group D, over 111,000 (Boston proper)
5. Roman Catholic and Jewish interviews were not selected according to size of community, but Group Letters above are used for convenience of systematizing the interviews. (Two responses will be marked on this column when #5 applies)

Column 3 -- Question 1

- Is the pastor informed of births in his parish?
1. Usually
 2. Irregularly
 3. Not at all
 9. Don't know
 0. No answer

Column 4 -- Question 2

- Is a hospital call made at this time by the pastor or one of his assistants?
1. Usually
 2. Seldom
 3. Never
 9. Don't know
 0. No answer

Column 5 -- Question 3

Is any literature other than the church calendar left with the mother when a hospital call is made by the pastor?

1. Yes
2. No
3. Does not make such a call in hospital
9. Don't know
0. No answer

Column 6 -- Question 4

Is there a special service used with mothers after child-birth, such as the "Churching of Women"?

1. Yes
2. No
3. Occasionally
0. No answer

Column 7 -- Question 5

Does the pastor either directly or indirectly maintain an active cradle roll or its equivalent?

1. Yes
2. No
0. No answer

Column 8 -- Question 6

What name is usually ascribed to the service of the church through which the pastor, or his representative, ministers in a direct way to young children?

1. Baptism
2. Christening
3. Dedication
4. Circumcision
5. Other

Column 9 -- Question 7

Is this infant rite of the church informally interpreted to parents either before or after the service?

1. Usually
2. Occasionally
3. Not at all
9. Don't know
0. No answer

Column 10 -- Question 8

Is literature given to the parents by the pastor to help interpret the meaning of the service?

1. Usually
2. Occasionally
3. Not at all
0. No answer

Column 11 -- Question 9

Is this service with infants regarded as a sacrament?

1. Yes
2. No
0. No answer

Column 12 -- Question 10

Are Sunday care groups provided for children up to two years of age?

1. Yes
2. No
0. No answer

Column 13 -- Question 11

What preschool groups meet in the parish on Sunday morning?

1. One beginners group from 3 to 5 years inclusive
2. Nursery for 3 year in addition to and separate from kindergarten for 4 and 5 years of age
3. Kindergarten for 4 and 5 years, but no nursery
8. No Sunday or "Sabbath" (Jewish Sabbath) groups at all
0. No answer

Column 14 -- Question 12

How long does the nursery group meet each week?

1. One hour
2. Two hours
8. Does not have a separate nursery group
0. No answer

Column 15 -- Question 13

What are the room conditions for the nursery?

1. Good
2. Fair
3. Poor
8. Does not have a separate nursery group
0. No answer

Column 16 -- Question 14

The amount of play and work materials in use with nursery groups are:

1. Adequate
2. Nearly adequate
3. Very inadequate
8. Does not have a separate nursery group
0. No answer

Column 17 -- Question 15

How long does the kindergarten (and those parishes having combined beginners' groups) meet each week?

1. One hour
2. One and one-half hours
3. Two hours
4. Two and one-half hours
8. No kindergarten groups on Sunday

Column 18 -- Question 16

What are the room conditions for the kindergarten?

1. Good
2. Fair
3. Poor
8. No kindergarten on Sunday

Column 19 -- Question 17

The amount of play and work materials in use with the kindergarten are:

1. Adequate
2. Nearly adequate
3. Very inadequate
8. No kindergarten group on Sunday

Column 20 -- Question 18

What curricular materials are used with the nursery or kindergarten groups that are in operation?

1. Judson Press
2. Baptist Publishing House
3. Pilgrim Press
4. Morehouse, Gorham Publishers
5. Westminster Press
6. The Methodist Publishing House
7. Beacon Press
8. Hebrew Publishing House
9. David C. Cook
0. No preschool groups

Column 21 -- Question 19

Why were these curricular materials used?

1. Denominational view is maintained and is well-prepared
2. Bible content is high, which is desired
3. Meets the level of understanding for the age-group concerned (not necessarily Bible centered)
4. The teachers can manage them better than other materials
6. Precedent established by previous pastor but not been able to change materials as yet
0. No answer

- Column 22 -- Question 20
Have nursery teachers had professional training for children's work?
1. Yes
2. No
3. No nursery group at all
- Column 23 -- Question 21
The teachers for nursery age groups are:
1. Mothers
2. Single
3. No nursery group at all
- Column 24 -- Question 22
Are there assistants with the nursery teachers?
1. Always
2. Occasionally
3. Never
4. No nursery functions in this parish
- Column 25 -- Question 23
Have the kindergarten teachers had professional training for children's work?
1. Yes
2. No
3. No kindergarten functions in this parish
- Column 26 -- Question 24
The kindergarten teachers are:
1. Mothers
2. Single
3. No kindergarten group operating
- Column 27 -- Question 25
Are there assistants with kindergarten teachers?
1. Always
2. Occasionally
3. Never
4. No kindergarten
- Column 28 -- Question 26
Are resource books made available for these teachers?
1. Many
2. Few
3. None
4. No kindergarten

Column 29 -- Question 27

What are the main purposes of preschool groups according to the pastors visited in the parishes?

1. To teach children Bible material, content and stories
2. To provide inter-child experiences where they learn the Christian principles of play and cooperation in action, rather than through learning Bible verses
3. To help the child have a happy experience with the church so that he will continue to identify the church as a happy and desirable place to go, developing a positive attitude toward it
4. To win the parents for the church through interest in their children
5. To take care of the children so the parents can attend the adult worship services; keep them occupied during this time
6. To teach them acts which are a part of adult religion; e.g., prayers, giving offerings, worship toward a worship center
7. To develop the habit of going to church
8. No preschool groups
0. No answer

Column 30 -- Question 28

When should you begin to teach a child theological concepts, concerning the nature of God, Jesus, prayer and the use of the Bible?

1. From the time they begin to talk
2. After six years of age
0. No opinion

Column 31 -- Question 29

The pastor desires that Bible stories be used with preschool children:

1. Frequently
2. Very carefully and only occasionally
3. Never
0. No opinion.

Column 32 -- Question 30

How should the pastor regard the little child in his parish?

1. "As a little adult"
2. "To be seen and not heard"
3. As having needs unique to childhood which must be provided for by the significant persons in his environment
0. No opinion

Column 33 -- Question 31

Did the interview indicate an awareness by the pastor of the psychological needs of small children?

1. Much
2. Little
3. None

Column 34 -- Question 32

Does the pastor believe that a child who has happy experiences at two years of age will probably be more mature at three?

1. Yes
2. No
3. Not essential to have such
0. No opinion

Column 35 -- Question 33

The child should be taught to love first the:

1. Church
2. God
3. Both at the same time
0. No opinion

Column 36 -- Question 34

Has the pastor read any books in the last five years on preschool children?

1. Many (5 or more)
2. Few (1 - 4)
3. None
0. No answer

Column 37 -- Question 35

Has the pastor observed a nursery or kindergarten group for a period of an hour or more at one time?

1. Yes
2. No
0. No answer

Column 38 -- Question 36

Has the minister been called upon to minister to a grief experience where a child of preschool age was among the immediate surviving relatives?

1. Yes
2. No

Column 39 -- Question 37

What approaches do the pastors use in interpreting death to a preschool child? (Multiple responses possible)

1. Tries to cultivate a direct friendship with the child
2. Interprets to the parents their role in helping the child face the grief situation realistically, and thus works indirectly for the benefit of the child, through encouraging control of grief by parents before children
3. To protect small children from facts of death by removal from the home environment during the period of grief
4. To encourage parents to keep children with them and interpret death to the child in a way that is meaningful to him, but not going beyond his conceptual ability
5. Gives a theological interpretation to the child involving adult concepts that "the person is safe in the arms of Jesus" or some similar platitude
9. No opinion
0. Has never had occasion to interpret death to this age group

Column 40 -- Question 38

Do parents seek the pastor's counsel on problems with children under five years of age?

1. Frequently
2. Seldom
3. Not at all
0. No answer

Column 41 -- Question 39

Does the pastor preach to adults several times during the year on child development and problems relating to spiritual growth of this age group?

1. Yes
2. No
0. No answer

Column 42 -- Question 40

Does the pastor know how many children are in his parish under five years of age?

1. Yes
2. No
0. No answer

Column 43 -- Question 41

Do parent groups meet in the parish which include during a year's program topics which pertain to an understanding of the needs of preschool children?

1. Yes
2. No
0. No answer

Tabulation of The Coded Materials from the Intensive Interviews

Columns

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43						
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THE ROLE OF THE PASTOR WITH PRESCHOOL CHILDREN

Abstract of a Dissertation

Submitted in partial fulfillment of the requirements for
the degree of Doctor of Philosophy

BOSTON UNIVERSITY GRADUATE SCHOOL

By

James Edward Flinchbaugh

A.B., Lebanon Valley College, 1944

B.D., The Bonebrake Theological Seminary, 1947

Department: Theological Studies

Field of Specialization: Psychology of Religion

Major Instructor: Professor Paul E. Johnson

1951

The present inquiry was initiated to examine the relationships of the pastor with preschool children, and to show their significance for the religious development of children in order to arrive at specific conclusions concerning the role of the pastor in serving them. The inquiry concerns itself with four aspects: 1) a developmental trend in the attitudes of the historic church to young children, 2) theoretical considerations concerning the religious significance of interpersonal experiences of children, 3) an exploratory survey of pastoral work among contemporary parishes, and 4) religious implications and applications of the theoretical considerations for the work of the pastor with preschool children.

It is the hypothesis of this investigation that the pastor has a distinct contribution to make to the growth and development of the young child. It was the expectation of the writer before the investigation was undertaken that pastors are not sufficiently aware of the processes of religious growth in young children to implement parish programs for the religious nurture of young children. Until the needs of the young child are well-understood, any attempts at a pastoral ministry to this age group, five years and under, may go far astray because of poorly defined objectives.

Study of the contemporary role of the pastor with this age group, while not primarily historical in its aim, reflects certain phases of a developmental trend which has led the church to a willingness to have the insights of science applied to an understanding of religion. It was found that the role of the spiritual leaders in the

historic church with preschool children was a neglected phase of the pastors' work. Significant work has been done in the last century by such men as Hall, Starbuck, Chave, Ligon and others to bring psychological insights to bear upon the function of religion in the life of the child. However, the role of the pastor with this age group was not clearly defined in these previous studies.

Theoretical considerations concerning the religious significance of interpersonal experiences of children included the period of infancy and childhood through five years of age. The period of infancy was seen as the beginning period of maturation, experimentation, empathy and autistic invention. Significant processes such as identification, projection and introjection were seen relevant to expansion of the self-dynamism. Rapid acculturation is aided during childhood through function of significant other persons, as well as mediate channels of acculturation such as the products of the printer's art, radio and television. Interpersonal processes during childhood play a significant part in social development from a level which is essentially egocentric to an ideal of mutual cooperation which is realized beyond the period of childhood.

Numerous interpersonal experiences of preschool children were found to provide significant foundations for mature religious experiences. Religion has to begin with interaction among persons, or entities which are personified. Interpersonal experiences in childhood which produce feelings of orderliness, regularity and constant affection lay the foundations for later transfer to a personal trust in a Creator

of Values. This makes possible an abiding sense of security in adult religion. Successful experimentation by children, identification with and respect for significant persons in the environment, and gradual expansion of the self-dynamism, through the approval-disapproval mechanism, develop a sense of personal achievement which is one of the characteristics of religion. Cooperation with significant adults and play with other children enlarge social consciousness and personal responsibility which are essential to religion.

A survey was conducted among twenty-eight parishes of the Greater Boston area which was designed to obtain illustrative accounts of techniques through which contemporary pastors implement a pastoral ministry to young children. This exploratory study included four parishes from each of Baptist, Congregational Christian, Episcopal, Methodist and Unitarian Churches. These were selected by a mathematical procedure, determining the church having nearest the averaged sized membership from within a group of communities of a given density of population. This procedure enabled unbiased selection of a variety of churches, of different constituency for study, but does not purport to be a scientific sampling of all parishes. Four Roman Catholic and four Jewish parishes were included, selected on the basis of recommendations by a priest and a rabbi, but not with reference to density of population.

The personal interview was used with the pastors. Personal observation was also conducted by the interviewer of the facilities for preschool children in these parishes. The interviews were written in

case record style immediately following each interview, and the responses were later codified for comparison and analysis. In addition to the coded material, unique items were obtained in the interviews which did not yield to quantification, but which were significant and illustrative for this study.

The results of the structured interviews among contemporary pastors were illustrative of the quantitative and the qualitative work of the pastor with this age group. Theoretical considerations from a psychological understanding of child development were applied in setting up criteria by which an adequate pastoral program could be rated.

The main aspects of pastoral work in reference to young children are: 1) ministry before and after birth to members of the parish; 2) interpretations of sacred rites of the churches for infants and specific methods through which their meaning is interpreted to the parents; 3) preschool group activities, such as the underlying educational philosophy of the groups, the competency of the staff of teachers, and the adequacy of physical facilities; 4) weekday preschool groups separate from Sunday activities; 5) the personal attitudes and concepts of the pastors as determining his pastoral work with young children; 6) the personal work of the pastor which is focused upon young children; such as ministering to a young child in a grief experience, attention to children on home calls or the play yard, sermons on topics related to child development and spiritual growth, and enlistment of parent groups for child study.

Seventeen items of parish activities affecting preschool children either directly or indirectly were selected from the interviews to be included in a rating scale, by which the work of contemporary pastors could be brought into comparative ranking. A numerical value was assigned to each response, with the maximum value given to the item which represents the soundest parish program. Criteria for making these ratings were based upon the opinions of selected experts regarding activities of preschool children and the standards evolving from the theoretical considerations of this dissertation.

None of the pastoral programs attained the highest score possible in the rating system. It was found that five of the pastoral programs for preschool children were ranked in the upper quartile, ten in the second quartile, six in the third quartile and seven in the lower quartile. The number of cases included in this rating were not sufficient to enable generalizations beyond the group of pastors studied. The denominational affiliations did not appear to be significant in the distribution, nor did the size of the parish and community influence the ranking. The different ratings appeared to exist primarily because of the variations of the individual pastors' personal goals and resources with preschool children.

Several conclusions are drawn from this study of the role of the pastor with preschool children.

1. The interpersonal experiences of preschool children were found to possess characteristics which lay foundations for maturing

religious experiences. Religion has to do with interaction among persons, or entities which are personified.

2. The pastor has a unique opportunity, as the spiritual leader of a congregation, to minister to preschool children through personal efforts aimed at enabling the young child to grow into maturity, finding satisfaction for a maximum of his total needs in general and more particularly the religious needs of childhood.

3. The pastor fulfills his role through indirect channels such as parent education, providing nursery and kindergarten group activities on high standards, and seeking to unite the objectives of the parents and the church in guiding the religious nurture of young children.

4. Direct personal contacts with preschool children are limited to friendship with children. Examples of these contacts are attention to children in home calls, on the play yard, and in the church school. It is especially urgent for the pastor to help children understand religious resources in times of grief and personal crises. The value of direct pastoral contacts with this age group has not been found to be any more significant than that of another adult, except as the parents may convey meanings to the child by their attitudes toward the pastor.

5. The pastors included in this study reveal a need for more education in child psychology to enlarge their insights of the growing interests of developing children and the resources which religion can provide to meet their vital needs.

Several areas concerning the role of the pastor with preschool children need further research.

1. A longitudinal study made of two or more significantly contrasted parishes, over a period of time would provide data for testing the methods of pastoral work projected here.

2. Research is needed as to the use of Bible stories with preschool children, especially their value as a tool for teaching character traits and for influencing personality development.

3. The relationship between certain systems of theological belief and their effect upon illness or health of the personality of a child needs further study.

4. A developmental study in a laboratory where child behavior has been carefully observed over a period of years, might well investigate the social consequences of progressive nursery and kindergarten education as related to the religious development of children. The contrast between democratic and authoritarian education would have special significance in such a study.



James Edward Flinch-
baugh, son of Jerome and the
late Minnie Wise Flinchbaugh,
was born near Dallastown, Penn-
sylvania, February 8, 1924. He
attended the elementary schools
of York Township and was grad-
uated from Dallastown High School
in 1941. The A. B. Degree was
conferred upon him by Lebanon
Valley College, Annville, Penn-

sylvania in August of 1944. It was in May, 1947 that the B.D. degree
was conferred upon him by the Bonebrake Theological Seminary, Dayton,
Ohio.

He has studied Pastoral Psychology in the Graduate School of
Andover Newton Theological School under the guidance of Professor
A. Philip Guiles from February to September of 1947. During this time
some graduate study was done at the Episcopal Theological School under
Professor Joseph Fletcher. He has had clinical pastoral training at the
following centers of Greater Boston: Massachusetts Memorial Hospitals,
Boston City Hospital, Massachusetts General Hospital, The Boston Psycho-
pathic Hospital, The Boston Dispensary "Class in Applied Psychology" and
the Seavey Settlement, until recently a rehabilitation center for alco-
holics as a part of the Morgan Memorial.

A member of the Pennsylvania Conference of the Evangelical United Brethren Church, he was ordained an elder October 9, 1947. He has served in various capacities of leadership in church work. Some of them include: student pastor of Mt. Olivet Evangelical United Brethren Church, Stewartstown, Pennsylvania (1942-1944), and Maple Park Evangelical United Brethren Church, Middletown, Ohio (1945-1946); choir director and assistant pastor of the Residence Park Evangelical United Brethren Church, Dayton, Ohio (1944-1945); interim pastor of the Hooksett Congregational Church, Hooksett, New Hampshire (February to June of 1947); pastor of the Bethany Congregational Christian Church, Lynn, Massachusetts (1947-1949); interim pastor of the Smith-Mills Christian Congregational Church, North Dartmouth, Massachusetts (November 1949 to February 1950); and as assistant to Chaplain Leicester R. Potter, Jr., The Massachusetts Memorial Hospitals (February to October of 1947). He is not married.