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“USING LUTHER’S *SMALL CATECHISM* AS A FAMILY DEVOTIONAL”
A STUDY OF FAMILY PRAYER AT MESSIAH LUTHERAN CHURCH HAYS, KANSAS
2018.

A Major Applied Project
Presented to the Faculty of
Concordia Seminary, St. Louis,
Department of Practical Theology
in Partial Fulfillment of the
Requirements for the Degree of
Doctor of Ministry

By
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April, 2019

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2019 by Rocco J. Mallardi.

Thank you. First, to our Lord and Savior Jesus Christ without your grace none of these studies would have been done. Secondly, I would like to thank my wife Janine for all of her love, support, and assistance throughout the years. You are truly a Proverbs 31 woman. Third, I would like to thank my children, who were the inspiration for this study: Caleb, Leah, Hannah, and Abigail. I can now answer your question in the affirmative, “Daddy are you done with your paper?” Yes.

Jesus said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.”

“Matthew 19:14, ESV”.

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The opportunities for personal and professional growth that I was afforded through the Doctor of Ministry Degree program have been many. The Lord has allowed me to study at both of our seminaries and this has broadened my perspective and understanding of the Missouri Synod. Being afforded the ability to study under the top minds of our Synod has allowed me to grow in my faith and my understanding of our Church's teachings, broadening my understanding of the Scriptures, Confessions, and church practices.

Attending chapel afforded me the ability to see the array of church practice rather than just my little corner of the world. I think that this has better prepared me to interact with the brothers at the circuit, district, and Synod levels.

The classes on the individual books of the Bible have proved to be extremely helpful as we read through the Bible with the authors of the new Concordia Commentary series. It was a treat to study the Bible with men who have dedicated their whole careers to the study of one particular book of the Bible. I found these classes to be of real value as they applied directly to preaching and Bible class at the congregational level.

I have been challenged to think about why I think about things in the ways that I do and how my presuppositions affect how I view and understand the Scriptures themselves. Learning to view the Scriptures through the ears of the original hearers, making note of how the Scriptures have been understood by the Church, seeing the Christological implications of the text, and allowing all these factors to influence how I apply the text to 2019 hearers and their lives today has been instrumental in my growth.

Another aspect of the Doctor of Ministry degree is the fellowship opportunities that come from the on-campus classes at the seminary. They have proved to be the heart and soul of this

program. Taking us out of our congregations and lives and allowing us to have the time to reflect on our ministry and to make connections with brother pastors was the best parts of the curriculum. I have enjoyed my time as a Doctor of Ministry student, and I pray this project is beneficial not only to Messiah Lutheran Church, but also to others throughout our Synod.

ABSTRACT

Mallardi, Rocco J. “Using Luther’s *Small Catechism* as a Family Devotional.” A study of Family Prayer at Messiah Lutheran Church Hays, Kansas 2018.” Doctor of Ministry. Major Applied Project, Concordia Seminary, 2019. 153 pp.

The goal of this study was to seek an answer to the question: how can a church help parents teach the faith in the home? In search of an answer to this question I studied how Martin Luther answered the question. From this study I developed a *Small Catechism* based curriculum for families to use as they gather for prayer and the study of God’s Word.

CHAPTER ONE

INTRODUCTION

The Problem Addressed

Messiah Lutheran Church is a community of Lutheran Christians gathered around Christ, washed by Him in baptism, listening to Him in His Word, served by Him in His Body and Blood, living with Him by faith expressing itself in love and service to others.

Messiah Lutheran Church has three core values all drawn from the Great Commission of our Lord. Our core values are “Christ Centered, Family Strong, Mission Minded.” Here we are just going to look at “Family Strong”. We define “Family Strong” in light of Matt. 28:18–20, “And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.’”¹ Our Lord is gathering us into one body of Christ around Himself as He comes to us in His Word and in His Body and Blood. The body of Christ is made of many parts, and it is our congregational task to build one another up so that we can encourage one another in our vocations, as fathers, mothers, and children, “teaching them to observe all that I have commanded you,” teaching faith in Jesus Christ from one generation to another.

Messiah Lutheran Church² sees baptizing, teaching, and the continual gathering around Christ in His Word and as He comes to us in the Lord’s Supper as our core.

The making of disciples continues as the teaching shapes, carves, heals, and transforms God’s children. The Great Commission is also to nurture and educate

¹ All references to the Bible will be English Standard Version (ESV), unless noted.

² Messiah Lutheran Church Hays, Kansas here in known as Messiah.

believers as they mature and grow in faith and love for all ... the Christological heartbeat of this command to “make disciples” is carried out on the basis of Jesus’ saving authority in the comfort of Jesus’ ongoing presence once a disciple has begun to be such there is an entire lifetime of teaching and learning that must happen in order to be Jesus’ disciple.³

This teaching is what we see as one of our objectives.

As a congregation Messiah Lutheran Church has focused on developing a church-centered approach to catechizing the youth from two years old to the end of their senior year of high school. Pastor, DCE, and many volunteers lead age-specific Sunday school classes held between services. Our Midweek program on Wednesday evenings during the school year is targeted at elementary school aged children and continues through high school aged students. This program encompasses our 7-8th grade confirmation classes, all aimed at teaching the youth of the congregation about being Jesus’ disciples.

This church-centered model of teaching the children of our congregation and community is essential to our task of teaching the faith to adults, as they teach, and to the children as they learn in keeping with Matthew 28. We have many educational programs and objectives, yet is it possible we have overlooked one of the most effective ways of teaching?

The Purpose of the Project

The purpose for this project is to develop an intentional approach to equip and encourage families to fulfill their vocations as the primary teachers of the faith, thus allowing the Divine Service to give the gifts of Christ while employing our Midweek, Sunday school, Bible studies, and confirmation classes to be supplemental sources of instruction. My research will be based on my perception that: The parents at Messiah see the role of teaching faith in Jesus as the church’s

³ Jeffrey A. Gibbs, *Matthew 21:1-28:20*, Concordia Commentary (St. Louis: Concordia, 2018), 1643–44.

job, i.e. the Pastor, DCE, Sunday school teacher, and Midweek teacher. The question this project will seek to address is: how can a church help parents teach the faith in their home?

Some basic outcomes I hope to see are that the individual families would begin assuming the primary responsibility for teaching their children about Jesus, seeing the classes offered at the church as supplemental education to what they are doing in their homes, instead of the summation of it. I also anticipate that the families in this study would grow in faith and love for one another, and appreciate family prayer while building a Lutheran identity.

The Process by which the Project was Conducted

This project began with study. I first studied the development of the catechism, the history of confirmation, and how the developments of these practices have affected and still affect families' perceptions of their place in faith formation.

From this study, I developed a curriculum to teach the faith in the home. Then, I developed a questionnaire to distribute to all of the current parents, grandparents, and legal guardians over the age of eighteen with kids still in the home of Messiah to assess parental knowledge, attitude, and skill of teaching the faith in the home. The questionnaire showed what time restraints and challenges families in our church face when it comes to teaching the faith in the home. The next step was to teach them to use this teaching curriculum allowing them one month to use it. After one month I then made contact with those in the study to see if they had used the curriculum. From those who had participated fully I chose five families to qualitatively interview to ascertain the usefulness of the curriculum in order to evaluate its effectiveness.

The Parameters of the Project

This study was open to all of the current parents, grandparents, and legal guardians over the

age of eighteen with kids still in the home of Messiah. All participants attended the May 20, 2018 training where they signed the informed consent form to be in the initial part of this study. They then filled out the questionnaire to establish a baseline. I then taught them how to use the curriculum developed for this project. One month later I contacted all participants to gauge their participation in this study. From this contact and conversation I, chose five families to meet with from the initial group who participated in this study. Then the five selected families signed the informed consent form for the interview to take place. When I meet with each parenteral unit I asked a series of scripted questions designed to assess the effectiveness of this curriculum.

CHAPTER TWO

THEOLOGICAL PERSPECTIVE

The Biblical and Theological Foundation

This study seeks to answer the question: how can a church help parents teach the faith in their home? To answer this how question, the ‘why’ question must be answered. Why should parents teach faith in Jesus in their home? To answer, let us first look at the Bible and the Lutheran Confessions to understand the doctrine of vocation of Christian parents to catechize their children. I will then turn to Jesus, Chrysostom, Luther, and Pieper to see how they answered this question. Finally we will explore how a few others from our generation have answered this question. From this exploration of the why and how Luther and others have answered the question I will then formulate the way in which this project will seek to answer the question, how can a church help parents teach the faith in their home?

Let us address the question of motivation, the question of why parents should teach faith in Jesus in their home. Let us start at the beginning with the very first family.

The LORD God took the man and put him in the Garden of Eden to work it and keep it. And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for him.”... Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid

themselves from the presence of the LORD God among the trees of the garden. (Gen. 2:15–18; 3:1–8)

The implied commandment for Adam was to teach his wife the Word of the Lord since she did not exist when the Lord told Adam not to eat of the tree, and not properly teaching God's word was Adam's sin. He did not fulfill his leadership role in the family. The consequences of his sin lead to Eve's sin and ever since we have been corrupted by sin being born in the image and likeness of Adam and Eve, not in the image and likeness of God Himself. This has been the plight of humanity ever since. No longer are we created in the sinless and immortal image of God but we are propagated in the image and likeness of Adam and Eve as sinful and mortal people.

The Lutheran reformers picked up on this when they said, "It is taught amongst us that since the fall of Adam, all human beings who are born in the natural way are conceived and born in sin. This means that from birth they are full of evil lust and inclination and cannot by nature possess true fear of God and true faith in God."¹ Commenting upon this the Apology of the Augsburg Confession adds,

This passage testifies that we deny to those conceived and born according to the course of nature not only the act of fearing and trusting God, but also the ability of gifts needed to produce such fear and trust. For we say that those who have been born in this way have concupiscence and are unable to produce true fear and trust in God ... in our definition of original sin we mentioned concupiscence and also denied to the natural powers of the human creature fear of and trust in God. We wanted to show that original sin also included these maladies: ignorance of God, contempt for God, the absence of the fear of and trust in God, and the inability to love God. These are the chief defects of human nature-in conflict especially with the first table of the Decalogue.²

¹ AC 2, Robert Kolb and Timothy Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress, 2000), 36, 38. All references to the Confessions will be to Kolb and Wengert, unless noted.

² AC 2. Kolb and Wengert, 112.3, 114.14.

We are all sinful and unclean at the point of conception, in need of the grace of God.

By nature humanity is lost in its sins but thanks be to God in Christ Jesus. God would not allow us to remain in this sinful state. Instead out of God's great compassion, we confess in the words of the Nicene Creed, He sent,

Jesus Christ, the only Son of God, begotten from the Father before all ages, [God from God,] Light from Light, true God from true God, begotten, not made, of one Being with the Father, through whom all things were made. For us human beings and for our salvation he came down from the heavens, was incarnate of the Holy Spirit and the Virgin Mary, and became a human being. He was crucified for us under Pontius Pilate; he suffered death, and was buried. On the third day he rose again in accordance with the Scriptures.³

It was Jesus, God's only Son, who came to take our sins upon himself and bear the penalty that we deserve for our sins. "Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant." (Heb. 9:15).

To receive this grace of Christ, God instituted the Sacrament of Baptism as Jesus himself took upon himself our sins in His baptism. "Through the Baptism in the Jordan of Your beloved Son, our Lord Jesus Christ, You sanctified and instituted all waters to be a blessed flood and a lavish washing away of sin."⁴ Of this sacrament the *Large Catechism* states,

To be baptized in God's name is to be baptized not by human beings but by God himself. Although it is performed by human hands, it is nevertheless truly God's own act⁵... A sacrament is a ceremony or work in which God presents to us what the promise joined to the ceremony offers. Thus baptism is not a work that we offer to God, but one in which God, through a minister who functions in his place, baptizes us, and offers and presents the forgiveness of sins, etc., according to the promise

³ The Three Ecumenical Creeds, Kolb and Wengert, *Book of Concord*, 22.2–23.5.

⁴ The Commission on Worship of The Lutheran Church—Missouri Synod, *Lutheran Service Book*, (St. Louis: Concordia 2006), 269. Hereafter *LSB*.

⁵ LC Baptism, Kolb and Wengert, *Book of Concord*, 457.10.

[Mark 16:16]^{6 7}... Thus we see what a great and excellent thing baptism is, which snatches us from the jaws of the devil and makes us God's own, overcomes and takes away sin and daily strengthens the new person, and always endures and remains until we pass out of this misery into eternal glory. Therefore let all Christians regard their baptism as the daily garment that they are to wear all the time. Every day they should be found in faith with its fruits, suppressing the old creature and growing up in the new. If we want to be Christians, we must practice the work that makes us Christians, and let those who fall away return to it.⁸

As Christian parents there is no more joyful event than the day that we get to bring our children to the Lord in, with, and under the waters of baptism where our Lord makes them his own. Through this washing and rebirth they are called by Christ as his' child and given the Holy Spirit. In response to this great gift of God, as parents it is our vocation to see that the second part of the great commission is carried out in our homes. As Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matt. 28:18–20).

One of Luther's theological breakthroughs was the idea that in response to God's grace in Christ we did not need to join a monastery to do God's will but

on the contrary, the estate in which faith and the Gospel find you, there you may stay and find your salvation.... St. Paul considers no single estate blessed except this one — the estate of being Christian; the others are free in the sense that they cannot in themselves further our salvation or damnation. All of them, however can become blessed through faith or dimmable through unbelief, even though in themselves they will be maintained.⁹

⁶ Mark 16:16, "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

⁷ Apology XXIV, Kolb and Wengert, *The Book of Concord*, 261.18.

⁸ LC Baptism, Kolb and Wengert, *The Book of Concord*, 466.83–85.

⁹ Martin Luther, *Luther's Works*, American Edition. 55 vols. Edited by Jaroslav Pelikan and Helmut T. Lehman. Philadelphia: Muehlenberg and Fortress, and St. Louis: Concordia, 1955–1986), 28: 39–40. (Hereafter *LW*).

The point here is this: that we are to live life, and as we do, we are to serve those around us, and as we do, we are serving God in those around us. When we think about teaching them to “observe all that I have commanded you,” we can simply look at those around us and see the people God has placed in our lives, as people we get to share the Gospel with. The home is the most natural place for sharing, serving, loving, and teaching others all about Jesus. As St. Paul says, “I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well” (2 Tim. 1:5).

The Bible, our Confessions, and how we carry these out in our liturgy make clear what these words of Jesus mean about baptizing and our responsibility to teach. As our Baptismal Liturgy says to the sponsors, “They are to pray for them, support them in their ongoing instruction and nurture in the Christian faith, and encourage them toward the faithful reception of the Lord’s Supper. They are at all times to be examples to them of the holy life of faith in Christ and love for the neighbor.”¹⁰

Luther wrestled with the question: how can a church help parents teach the faith in their home. He writes this in the Large Catechism:

It would be well to preach to parents on the nature of their responsibility, how they should treat those whom they have been appointed to rule... they should keep in mind that they owe obedience to God, and that, above all, they should earnestly and faithfully discharge the duties of their office, not only to provide for the material support of their children, servants, subjects, etc., but especially to bring them up to the praise and honor of God. Therefore do not imagine that the parental office is a matter of your pleasure and whim. It is a strict commandment and injunction of God, who holds you accountable for it... If we want capable and qualified people for both the civil and the spiritual realms, we really must spare no effort, time, and expense in teaching and educating our children to serve God and the world. We must not think only of amassing money and property for them. God can provide for them and make them rich without our help, as indeed he does daily. But he has given us children and entrusted them to us precisely so that we may raise and govern them according to his will; otherwise, God would have no need of fathers and mothers. Therefore let all

¹⁰ *LSB*, 269.

people know that it is their chief duty-at the risk of losing divine grace-first to bring up their children in the fear and knowledge of God... Think what deadly harm you do when you are negligent and fail to bring up your children to be useful and godly. You bring upon yourself sin and wrath, thus earning hell by the way you have reared your own children, no matter how holy and upright you may be otherwise.¹¹

The Confessions and Luther sound as if they are a new Moses dispensing the Law, but that is not the intent; instead they are telling us about what we get to do in Christ. As Jesus said at the resurrection, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt. 28:19–20). Jesus is not dispensing a new law by which we earn our salvation. He has already done that for us upon the cross. At the resurrection he was announcing to us the completion of the sacrificial atonement that our sins have been paid for. Jesus is telling us that in response to his grace, mercy, and peace, we get to teach others about His grace¹². Luther is pointing out that this is our privilege and responsibility. There are consequences to our actions whether we follow Jesus’ word or we do not. We do not earn salvation by following Jesus, but we can reject Christ’s gifts for us by our actions. So we should take the lead from the one leper who, “when he saw that he was healed, turned back, praising God with a loud voice ... And Jesus said to him, ‘Rise and go your way; your faith has made you well’” (Luke 17:15, 19). In Christ we get to share with others the good news about Jesus and the most natural starting place to do that is within our own homes, not out of obligation but out of gratitude.

The Confessions state, “That good works follow from true faith, as certainly and without doubt as fruit from a good tree.”¹³ The works of faith must flow from the Christian, the necessity

¹¹ LC 4th Commandment, Kolb and Wengert, *The Book of Concord*, 409–10.

¹² FC SD 6, Kolb and Wengert, *The Book of Concord*, 590.17, 590.20-21.

¹³ FC SD, 4, Kolb and Wengert, *The Book of Concord*, 498.1

of the good works “are not to be understood as a compulsion when they are applied to the reborn, but only as the required obedience, which they perform out of spontaneous spirit not because of the compulsion or coercion of the law because they are ‘no longer under the law, but under grace’ [Rom.6:14] ... Good works are a testimony of his presence and indwelling.”¹⁴

Our desire to teach our children about Christ is evidence of the Holy Spirit’s work and presence within us and our response to his guidance is how he has directed the church for centuries, as we have visited, and revisited, how best to teach the faith from one generation to the next.

The Historical Context

Jesus

Jesus cared for the faith lives of children. In all three of the Synoptic Gospels there is a very similar story recorded in Matt. 19:13–15, Mark 10:13–16, and Luke 18:15–17. The disciples are stopping parents from bring a group of unborn babies and children up to the age of 12 to Jesus. Exactly how many and what are the precise ages of these children we cannot with all certainty say. The terms βρέφος and παιδίον are used, making one believe that these are very little children simply because “they are brought” rather than “they came”.¹⁵ Although this specificity is not the point, the point is, that the parents are bring their children to Jesus for his blessings upon them. To touch Jesus is to touch the Divine and in Him is the reign and rule of the Kingdom of God. With Him comes forgiveness and healing. To receive a blessing from Jesus is

¹⁴ FC SD, 4, Kolb and Wengert, *The Book of Concord*, 489.10, 499.10

¹⁵ In Mark and Luke those who are προσφέρω are bringing plural, that is more than one child, while in Mathew they are bringing a singular child. In Matthew and Mark they are bringing παιδιά, children. In Luke they are bringing βρέφη, babies, born or unborn, to Jesus. Jesus’ response in Luke is let the παιδίον come to me. A full development of this is outside of the scope of this project. I am simply making the reader aware that this change in the Greek is present in the account of Jesus and the little children in the Gospel of Luke alone.

to receive the Kingdom of God itself. Jesus rebukes the disciples for not allowing the little children to come to Him and invites them Himself so that He could bless those who are the weakest amongst us. Then He says that if we do not receive the kingdom of God as a little baby or child does, we shall never enter into it. The point here is that Jesus is telling us, who have little children, that we should be baptizing them and teaching them all about Jesus, who is the Kingdom of God, and not one day should go past before we start. If a pregnant woman comes to church, hears the preached word, receives the Body and Blood of Christ, she is bringing the unborn to Christ. If a family adopts a teenaged child and brings that child to church to be baptized, starting into confirmation classes, praying with the child and reading the Bible, they are bringing the child to Jesus. If dad and mom continue to bring their child to church, and teach them about Jesus, they too are bringing the little children to Jesus.

John Chrysostom

In the late 300s the bishop of Constantinople, John Chrysostom, delivered a series of sermons on Ephesians 5 and 6 in which he addressed the idea of teaching the faith in the home. Here we will briefly look at two of those sermons, Homily XX on Eph. 5:22–24 as it relates to husband and wives and Homily XXI on Eph. 6:1–3 as he comments on the raising of children. Chrysostom uses different verbiage than we do today, but he brings home the point that faith is a family affair, it is the Lord that brings the family together, that faith may grow and flourish in faith and in devotion to the Lord Himself.

In Homily XX he said that it is the husband’s job to govern his home well, overseeing his wife so that she can oversee the children. He said, “Govern thy wife, and thus the whole house will be in harmony ... if we thus regulate our own houses, we shall also be fit for the

management of the church. For indeed the house is a little church.”¹⁶ Chrysostom saw the home as a mini congregation where every father is the priest of that home and the mother is the deaconess caring for the children. So Chrysostom said, “When husband and wife and children and servants are all interested in the same things, great is the harmony of the house... Let your prayers be in common. Let each go to the Church; and let the husband ask his wife at home, and she ask her husband, the account of the things that were said and read there.”¹⁷ Chrysostom saw church as a time of family learning so that the family can strengthen each other’s faith around the dinner table after church services, he even went so far as to suggest that families have the pastor over for dinner to discuss the Scriptures.

In Homily XXI Chrysostom commented that “that the husband has authority over the wife, and the husband and wife over the children.”¹⁸ His point here was that order and structure must be in place in the home, just as God orders and structures nature. Chrysostom continued,

Do you wish your son to be obedient? From the very first ‘bring him up in the chastening and admonition of the Lord.’ Never deem it an unnecessary thing that he should be a diligent hearer of the divine Scriptures... Make him a Christian. For it is of all things necessary for laymen to be acquainted with the lessons derived from this source; but especially for children... How is it not absurd to send children out to trades, and to school, and to do all you can for these objects, and yet, not to ‘bring them up in the chastening and admonition of the Lord’?... Let us give them a pattern. Let us make them from the earliest age apply themselves to the reading of the Scriptures... Let everything be secondary with us to the provident care we should take we should take of our children... if from the very first he is taught to be a lover of true wisdom, then wealth greater than all wealth has he acquired... seek not how he shall enjoy a long life here, but how he shall enjoy a boundless and endless life hereafter. Give him the great things, not the little things... let us therefore train up our children to be such, that they shall be able to bear up against every trial, and not be surprised at what may come upon them... For the likeness is in this, in the virtue of the soul, when we train our children to be good, to be meek, to be forgiving, (because these are attributes of God,) to be beneficent, to be humane, when we train them to

¹⁶ Philip Schaff ed., *Nicene and Post-Nicene Fathers* (Peabody, MA: Hendrickson, 2012), 13:148. Hereafter *NPNF*.

¹⁷ *NPNF* 13:151.

¹⁸ *NPNF* 13:153.

regard the present world as nothing. Let this be our task, to mold and to direct both ourselves and them according to what is right.¹⁹

From this quotation of Chrysostom's Homily XXI it becomes clear that instructing the children in the faith was at the forefront of his thinking in the late 300s. For Chrysostom the study of theology was the most important thing in life. He held that the study of theology is the only lasting thing in life, all other things of this life are passing away and are but a waste of time. The only thing of any value is the study of theology that he called philosophy, which is the love of wisdom and the only true wisdom is knowledge of God.

Martin Luther

Development of Luther's *Small Catechism*

Luther's thought about teaching the faith from one generation to the next. Is the basis for our confirmation process in our church today. The Small Catechism was Luther's answer to the question: how can a church help parents teach the faith in their home. The Small Catechism lays out a guide for parents to teach. He entitled each section, "In a simple way in which the head of the house is to present them to the household."²⁰

The Small Catechism's origin sheds some light on its intended use. But before we begin a look at the development of Luther's Small Catechism let us first define the term catechism. The term catechism for Luther has three different meanings. First, it's a distillation of Christian doctrine composed of: the Ten Commandments, the Apostles Creed and the Lord's Prayer. Luther contended that these sections provide a short memorable understanding of the entirety of the Bible. As Luther says,

¹⁹ *NPNF* 13:154–57.

²⁰ SC, Kolb and Wengert, *Book of Concord*, 351.

These portions, which you have heard me recite, were called by the ancient fathers the catechism, that is, an instruction for children, which the children and all who want to be Christians should know. And one who does not know them should not be counted among the number of Christians.²¹

Luther's second meaning of the catechism is the process for a person to learn Christian doctrine both in the congregation and in the preaching of the church. The third meaning Luther uses for the word catechism is a booklet of Christian doctrine containing parts on the Ten Commandments, the Apostles Creed, the Lord's Prayer, and later in his thinking, he also includes Baptism, the Lord's Supper, Daily Prayers, the Table of Duties, a booklet on Marriage, and a booklet on Baptism. As we look at the development of Luther's Small Catechism it is helpful to keep in mind that when Luther refers to the catechism he is not thinking of the 2017 Concordia Publishing House edition of Luther's Small Catechism with Explanation, but rather at different times he is referring to three different things. At their core, however, is the Commandments, Creed, and Christ's Prayer and how to convey these to the average person.

The need for a book of Christian instruction must have been on Luther's mind ever since 1521 when Pope Leo X excommunicated Luther by Papal Bull and Phillip Melancthon published his *Loci Theologici*. But the events of the day held Luther from the composition of his *Small and Large Catechisms* for eight years²².

In 1524, during the Peasants Revolt, Luther received the first of two influential letters from his friend Nicholas Hausmann requesting that he provide clear leadership in the church. They needed clear instruction for the people that they might understand the theological changes that were influencing and moving in tandem with the political changes that were happening all around them. Nicholas "wrote to Luther in a now long lost letter asking Wittenberg to provide

²¹ LW 51:137.

²² F. Bente, *Historical Introductions to the Book of Concord*, (St. Louis: Concordia, 1965), 77.

some guidance in the instruction of children. Luther responded on February 2, 1525 that Justus Jonas and John Agricola had been asked to produce some material for this purpose.”²³ In Luther’s *Personal Prayer Book*²⁴ published in 1522 he gives this outline for personal devotional life: the Ten Commandments, the Apostle’s Creed, the Lord’s Prayer, the Veneration of Mary,²⁵ and a list of Bible readings to be prayed daily as a way to learn Christian doctrine.

Again in 1526, Hausmann submitted a written request to Luther to write a catechism, but Luther was a busy man from 1526–1529. So Luther attempted to delegate the task to Justus Jonas and John Agricola but their efforts did not produce an adequate answer to the problem. In 1529, Luther undertook the task for himself.

Nicholas Hausmann was not only urging Luther to write a simple explanation of Christian teaching but he was also urging Luther to produce a German church service that the people might hear and understand what was going on in the Divine Service. In the four years that had passed between Luther’s writing of the *Personal Prayer Book* and his reworking of the Latin mass to a new German Mass in 1526 his thoughts on the personal devotional life and what people needed out of a catechism had changed. In his preface to the *Deutsche Messe* Luther lays forth his ideas for a written catechism including the content and style that it should be written in, as well as, his thoughts on how to teach this to the average person.

One could set up a brief and neat order for baptism and the sacrament and center everything on the Word, prayer, and love. Here one would need a good short

²³ Robert Kolb and James A. Nestingen eds., *Sources and Contexts of the Book of Concord*, (Minneapolis: Fortress, 2001), 1.

²⁴ *LW* 43:11.

²⁵ In Luther’s *Personal Prayer Book* he wrote a section entitled *The Hail Mary*. To us Lutherans 500 years later this topic sounds unusual but what he said here was nothing but respect for the special place that Mary held in the incarnation of our Lord from a man who was born, raised, and educated in the Medieval Catholic Church. Luther said, “Take note of this: no one should put his trust or confidence in the Mother of God or in her merits, for such trust is worthy of God alone... Rather praise and thank God through Mary and the grace given to her. Laud and love her simply as the one who, without merit, obtained such blessings from God sheerly out of his mercy... Let not our heart cleave to her but through her penetrate to Christ and to God himself” (*LW* 43:39).

catechism on the Creed, the Ten Commandments, and Our Father... the instruction in which the heathen who want to be Christians are taught and guided in what they should believe, know, do, and leave undone, according to the Christian faith. This is why the candidates who had been admitted for such instruction and learned the Creed before their baptism used to be called catechumens. This instruction or catechization I cannot put better and more plainly than has been done from the beginning of Christendom and retained till now, i.e. in these three parts, the Ten Commandments, the Creed, and the Our Father. These three plainly and briefly contain exactly everything that a Christian needs to know...²⁶ This is the manner they should be questioned: What do you pray? Answer: The Our Father. What is meant when you say: Our Father in Heaven? Answer: That God is not an earthly, but heavenly Father who would make us rich and blessed in heaven. What is meant by: Hallowed be thy name? Answer: That we should honor his name and keep it from being profaned. How do we profane or dishonor his name? Answer: When we, who should be his children, live evil lives and teach and believe what is wrong.²⁷

One can see that Luther had begun gathering his thoughts on an outline for a written book of Christian doctrine. He has also started to think about the content of this written work, how it should be laid out in question and answer form, and by this time he has given thought as to the pedagogy of this Christian doctrine. That the teaching of it shall be from the pulpit quarterly in the church and it should be done daily in the home. But the wording of the book that we call Luther's *Small Catechism* has not yet come to its completion in Luther's mind.

In 1525 *A Booklet for Laity and Children* was written. Although definitive authorship cannot be determined, it is clear that this little book was used as a forerunner to Luther's own written catechism. The "second, revised edition, which included portions of Luther's comments on Confession and Absolution, appeared early in 1526."²⁸ The outline of this little booklet is as follows: The Ten Commandments, The Creed, The Lord's Prayer, Baptism, and a section on The Sacrament.

²⁶ Catechism as a process of instruction in Christian doctrine.

²⁷ *LW* 53:61–67.

²⁸ *Sources and Contexts*, 1.

In 1528 Justus Jonas and John Agricola wrote: *One Hundred and Thirty Common Questions for the Young Children in the German Girls' School in Eisleben*. The outline of this work was as follows: Knowledge of God, Baptism, Repentance, The Articles of Christian Faith, Concerning the Cross, on Prayer, the Lord's Prayer, and the Ten Commandments. "It enjoyed immediate though short lived, success, having been printed ten times in 1528–29 and thereafter only once... Agricola himself admitted... it was too difficult for the girl's school."²⁹

In "1526 the Diet of Speyer granted German princes the right to establish religion in their territory."³⁰ Soon after an imperial and ecclesiastical visitation of all the parishes of Saxony was arranged it was on these visitations that Luther realized the need for a booklet to explain the basics of what Christianity is, to the clergy and the laity in the region of Saxony. "In 1527, the elector of Saxony authorized an official visitation of the churches in his territories. The team of visitors, which consisted of two representatives from the court and two from the university (one from law school and one theologian), was charged with overseeing the financial and physical needs of the parishes and clergy and investigating the state of instruction there."³¹ Luther along with Phillip Melanchthon took part in the official visitations to Saxony from October 22, 1528 through January 9, 1528. During these visitations Luther learned much about the state of Christian instruction among the parishes, writing a guideline for circuit visitors that they may have instructions on how they are to examine congregations in which they visit. He says there are eighteen points in which a congregational teaching and practice should be examined,

Doctrine, the Ten Commandments, True Christian Prayer, Tribulation, the Sacrament of Baptism, the Sacrament of the Body and Blood of the Lord, true Christian Penance, True Christian Confession, True Christian Satisfaction of Sins, the Human

²⁹ *Sources and Contexts*, 13.

³⁰ Paul McCain et al, eds., *Concordia The Lutheran Confessions, A Reader's Edition of the Book of Concord* (St. Louis: Concordia, 2005), 24.

³¹ McCain, *Lutheran Confessions*, 377.

Order of the Church, Marriage, Free Will, Christian Freedom, the Turks, Daily Worship in the Church, the True Christian Ban, the Office of Superintendents, and Schools.³²

Luther saw the necessity to examine congregations and their pastors on these topics. As he did we can see how the topics of the catechism continually come into Luther's mind for Christian instruction. Of what he observed in the visitation of the local parishes he says,

The deplorable, wretched deprivation that I recently encountered while I was a visitor has constrained and compelled me to prepare this catechism, or Christian instruction, in such a brief, plain, and simple version. Dear God, what misery I beheld! The ordinary person, especially in the villages, knows absolutely nothing about the Christian faith, and unfortunately many pastors are completely unskilled and incompetent teachers. Yet supposedly they all bear the name Christian, are baptized, and receive the sacrament, even though they do not know the Lord's Prayer, the Creed, or the Ten Commandments! As a result they live like simple cattle or irrational pigs and despite the fact that the gospel has returned, they have mastered the fine art of misusing their freedom.³³

It was through this process that Luther realized the true nature of the churches in the Saxon region seeing the problems that Nicholas Hausmann first wrote to him about.

By 1528 Luther was solidifying in his mind, what, and what should not be included in a written catechism. As he set out to preach his third series on the catechism, Luther asserts,³⁴

It has hitherto been our custom to teach the elements of the fundamentals of Christian knowledge and life four times each year and we have therefore arranged to preach on these things for two weeks in each quarter, four days a week at two o'clock in the afternoon. Because these matters are highly necessary, I faithfully admonish you to assemble as the designated time with your families... You fathers who have given your children, servants, and maidservants time off and then found that they did not come to church, I give you the liberty to compel them to come... you have been appointed their bishop and pastor; take heed that you do not neglect your office over them. If you neglect your office in your homes, we shall fall into public disgrace, as we have seen this happen already. For you will have to answer for your children and

³² LW 40:243–44.

³³ SC, Kolb and Wengert, *Book of Concord*, 347–48.

³⁴ Luther is referring here to the catechism as the Ten Commandments, the Apostle's Creed, and the Lord's Prayer.

servants... See to it, then, that they come to hear this preaching. I hold the office of pastor, I will preach these sermons; I will do my part.³⁵

Luther sees the task of preaching the texts of the summation of Christian doctrine as an important task of the proclamation of the church, that works in tandem with the head of the household, working as the pastor of the family, making sure that the two function together to instruct all in the congregation.

In these sermons you can begin seeing Luther's thoughts on a written catechism coming together. As he preaches on the Ten Commandments, the Creed, the Lord's Prayer, Baptism, and the Lord's Supper not only is the basic outline of the *Small Catechism* in place but some of the very phraseology is there.³⁶ In his comments on the first commandment he says, "To have a God is to fear God and trust him... one who fears something else trusts it and makes it a god."³⁷ Immediately you can see how faith in God takes front stage in Luther's *Small Catechism*. "We should fear, love, and trust in God above all things."³⁸ In the second commandment Luther says in his sermons, "First, this commandment teaches that you do not fear and trust God if you swear, curse by his name or misuse it for wickedness, spite, and deception...secondly, it is to be understood in this commandment that you should use the name of God well, to the honor and praise of God."³⁹ Likewise the *Small Catechism* states for the second commandment, "We should fear and love God so that we do not curse, swear, use satanic arts, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks."⁴⁰ Of the third commandment

³⁵ LW 51:135–36.

³⁶ The phraseology is similar in the *American Edition of Luther's Works Volume 51* and 2017 printing of *Luther's Small Catechism* by Concordia.

³⁷ LW 51:138.

³⁸ *Luther's Small Catechism* (St. Louis: Concordia, 2017), 13.

³⁹ LW 51:141–42.

⁴⁰ *Luther's Small Catechism*, 13.

Luther preaches, “The meaning of the third commandment is this: Take heed that you do not despise the preaching and neglect the Word of God! Secondly, see to it that you speak of it seriously, hear it, sing it, read it, use it, and learn it!”⁴¹ Then in the *Small Catechism* he writes of the third commandment, “We should fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.”⁴² As you can see by 1528 Luther knew the form, the content, and the teaching style that was to be employed in the content of the catechism to be taught to the church through a church-home partnership.

In January 1529 the *Small Catechism* was printed as two charts containing the Ten Commandments, the Apostle’s Creed, and the Lord’s Prayer. “The small catechism did not spring from Luther’s mind complete.”⁴³ “Shortly thereafter he followed with charts on the Sacraments, the Morning and Evening Prayers, the Table of Prayers, and the Table of Duties. Finally on May 16, 1529, he published his Small Catechism in book form.”⁴⁴ This edition was composed of: “Luther’s Preface, the Five Chief Parts, Morning and Evening prayers, The Table of Duties, and A Marriage Booklet”. In June of that same year he published an enlarged edition containing twenty wood cuts, a Baptismal booklet, a short form of Confession, a German Litany with Music, and some collects.”⁴⁵ The final edition printed that Luther had a hand in writing was published in 1531. What Luther first published as an incomplete work was now complete. The outline of his finalized Small Catechism is as follows: “Luther’s Preface, The Ten Commandments, The Apostle’s Creed, The Lord’s Prayer⁴⁶, Holy Baptism, Confession, The

⁴¹ LW 51:144.

⁴² *Luther’s Small Catechism*, 13.

⁴³ Bente, *Historical Introductions*, 87.

⁴⁴ A Facsimile of Luther’s Small Catechism Wittenberg, 1531, (Concordia, St. Louis, MO. 1979), 2.

⁴⁵ Facsimile, 2.

⁴⁶ In the first petition of the Lord’s Prayer Luther writes, “It is true that God’s name is holy in itself, but we

Lord's Supper, Morning and Evening Prayers, The Table of Duties, A Marriage Booklet⁴⁷, The Baptism Booklet."^{48 49}

The aim of the catechism is that the people would know the bare minimum of what is required for the Christian to know, to still call themselves Christian, and receive the Sacrament. His desire was, that the church and the home would function together using the *Small Catechism* as a guide for quarterly preaching, for daily home instruction, and where there was a school, to be used by the school master as well. The goal was that church, home, and school would work together to build a coherent Christian worldview formulated upon the Word of God.

Luther's *Small Catechism* has been used by countless Christians over the last five hundred years, teaching the plain and simple truths of Christianity. Although the content has changed (in some modern editions we no longer include the Marriage Booklet and Baptismal Booklet in our printing of the Small Catechism and the explanations undergo revisions), the core of the Catechism is still amongst us, the Ten Commandments, the Creed, and the Lord's Prayer.

When Pope Leo X issued the Papal Bull excommunicating Luther in 1521 he could not

ask in this prayer that it may also become holy amongst us."(*Book of Concord* page 356) Here Luther quotes St. Augustine in his commentary on *Our Lord's Sermon on the Mount*, Book 2, Chapter 5:19. In the fourth petition 'Give us today our daily bread' Luther drops Eucharistic language of his *Personal Prayer Book* where he defines this petition as: "This bread is our Lord Jesus Christ who feeds and comforts the soul [John 6:51]" (*LW* 43:34) opting instead for an earthly understanding of our daily bread in the Lord's Prayer. The order and structure of the prayer is in keeping with the words of Jesus as found in the Gospel of Matthew 6:9-13 ending simply with Amen after the seventh petition, deliver us from evil. Amen.

⁴⁷ Luther's point is that although he dismisses marriage as a sacrament it still holds a honorable place in the church, "For, although it is a worldly estate, institution, like the estate of monks and nuns... the young people may learn to take this seriously, to hold it in high esteem as a divine work and command, and not to ridicule it in such outrageous ways with laughing, jeering, and similar levity... Those who first instated the custom of bringing a bride and bridegroom to church surely did not view it as a joke but a very serious matter. For there is no doubt that they wanted to receive God's blessing and the community's prayers. (Kolb, and Wengert, *Book of Concord*, 368.) Then Luther goes further to lay out the Marriage Rite here in *the Small Catechism* as a fundamental teaching of the church for the Christian to understand.

⁴⁸ The Baptismal booklet gives some instructions for baptism and then lays out his Baptismal Rite for the Christian to see and understand.

⁴⁹ Facsimile, 2-3.

have known that by 1529 Luther would have published a German Church service and a German catechism, that by 1534 Luther would have published a German Bible, and that just nine years after his death, in 1555, the Peace of Augsburg would be signed, allowing Lutherans equal rights as the Roman Catholics. This destroyed the theological, political, and economic stranglehold the Catholic Church had held over Western Europe forever.

Luther's Thoughts on Marriage and Children

The marriage that happened in 1525 between, “Martin Luther and Catherine Von Bora brought about what might be considered the prototype of the modern clergy family.”⁵⁰ They had six children, two of whom were taken from them at a premature age, their daughter Elizabeth was born and died within a year and their daughter Magdalena was taken from them at the age of fourteen. Of the other four children “Hans became a law student ... Martin studied theology ... and Paul studied medicine and became a famous physician, while Margaret married a wealthy nobleman.”⁵¹ All of the children did well in life because of the training that they had received.

In Luther's view, “The training and education of children, should begin at an early age. He considered child training the immediate responsibility of parents. To him education was not identical with going to an organized school. Luther believed that the educating process should begin in the mother's arms and at, or over, if need be, the father's knees.”⁵² To Luther the education done in the home was the most important. All education begins with the parents at the earliest of ages and continues on, to the oldest of ages.

For Luther, children are a sacred trust from God. Luther made observations on the way in

⁵⁰ Stephen P. Juergensen, *Growing Up As A Pastors Child: The Pressures And Positives of Living in a Clergy Family System* (St. Louis: Concordia Seminary, 2000), 37.

⁵¹ Ewald M. Plass, *This is Luther* (St Louis: Concordia, 1948), 259.

⁵² Plass, *This is Luther*, 262.

which the human grows and matures in stages. “My boy Hans had arrived at his seventh year. Every seven years a person changes; the first period is infancy, the second childhood. At fourteen they begin to see the world and lay the foundation of education; at twenty-one the young men seek marriage; at twenty eight they are householders and paterfamilias; at thirty five they are magistrates in Church and State, until forty-two, when they are kings. After that the senses begin to decline.”⁵³ Seeing Luther’s understanding of the human life cycle sheds light on why *The Formula of Concord* says, “Thank God, a seven year-old child knows what the church is, namely, holy believers and sheep who hear the voice of their Shepherd.”⁵⁴

He goes on to say that children should not be raised up merely as a family security net, to be taught to provide for the belly only. To Luther this was an abomination if that is all parents look for in their children. His thought was that children must be raised in the fear and instruction of the Lord for His service. As Luther states,

Unfortunately it seldom happens that we bring up children to serve God, to praise and honor, and want nothing else of them ... but married people should know. They can do no better work and do nothing more valuable either for God, for Christendom, for all the world, for themselves, and for their children than to bring up their children well.... For bringing up their children properly is their shortest road to heaven. In fact, heaven itself could not be made nearer or achieved more easily than by doing this work.... By the same token, hell is no more easily earned than with respect to one’s own children. You could do no more disastrous work than to spoil the children, let them curse, swear, let them learn profane words and vulgar songs, and just let them do as they please.... Therefore, it is of the greatest importance for every married man to pay closer, more thorough, and continuous attention to the health of his child’s soul than to the body which he has begotten and to regard his child as nothing else but an eternal treasure God has commanded him to protect and so prevent the world, the flesh, and the devil from stealing the child away and bringing him to destruction. For at his death and on the day of judgment he will be asked about his child and will have to give a most solemn account.⁵⁵

⁵³ Plass, *This is Luther*, 258–59.

⁵⁴ FC SD 10, Kolb and Wengert, *Book of Concord*, 639.

⁵⁵ LW 44:12–13.

For Luther the most important task a man can have is to be a father, and for a woman, a mother. To Luther the task of raising godly young men and women is paramount for parents.

The greatest good in married life, that which makes all suffering and labor worthwhile, is that God grants offspring and commands that they be brought up to worship and serve him ... the father and mother are apostles, bishops, and priests to their children, for it is they who make them acquainted with the gospel. In short, there is no greater or nobler authority on earth than that of parents over their children, for this authority is both spiritual and temporal.⁵⁶

Luther sees the reason for sending children to school is so they may continue to grow in the faith, past what the parents can teach them and to see if they may be found as good applicants for the office of the Holy Ministry. As he says, “you may learn that your children are not so wholly yours that you need to give nothing of them to God... be glad from the heart if you find that you have been chosen by God to devote your means and labor to raising a son who will be a good Christian pastor.”⁵⁷ For Luther one reason that a young man continues on in school is to see if he is apt to teach the faith. School’s primary task is not to train up doctors and lawyers to support the physical needs of the parents, but the other way around. God uses the parents to provide for the physical needs of the child, that they may be offered up to him, to his service, in the office of the Holy Ministry and if they are found to not be good candidates for the office of the Holy Ministry then by their schooling and upbringing they will serve as godly citizens in whatever vocation they may serve in this life.

To Luther the role of raising a child is more than just providing for the child’s temporal needs; the parents’ primary task is to provide for both the temporal needs and the spiritual needs of the child. If the parents neglect either of these needs of body or soul for the child, then they will be answerable for that on the last day but on the other hand, to care for both body and soul

⁵⁶ *LW* 45:46.

⁵⁷ *LW* 46:223.

of the child is to care for your own body and soul.

Luther's thinking was shaped by his surroundings and his desire to preach the Gospel in the natural environment in which the people of his day found themselves. He was seeking to give others a way to convey the truth of the Gospel that they would in turn share the Gospel with others. His writings have endured as a lasting legacy to the proper proclamation of the Gospel through the years until our day.

Francis Pieper

Picking up on the role of the family in faith instruction, Francis Pieper addressed the convention of the Southern Illinois District of the LCMS in 1913. In this address he laid out two realms in which preaching should happen. The first realm is in the public preaching of the church, through the pastoral office and by the priesthood of all believers.

Speaking about the way in which a Christian home should function and how the family is the primary place in which faith is shared and strengthened, he says that it is the place where the father functions as the priest of the household. He states,

The sphere in which all Christians should primarily be active in proclaiming the Word of God is in their own home. There should be no home in which family devotion in one form or another is not held daily. It is a shame indeed if everything but God's Word is read in a Christian home. This neglect is sometimes caused by the foolish idea of some Christians that they are not capable of conducting home devotions. That is simply a delusion, however. All Christians at least can read, and that is all that is necessary. The so-called family altar is established wherever the Bible is read and the Catechism and Bible History are studied. Oh, how rapidly Christian knowledge would increase if our church members would daily meditate upon God's Word in this manner! The Old Adage is true that we learn by teaching. The main thing is to make a beginning. Dr. Walther accordingly was right when he told his students that a pastor must publicly and privately instruct the members of his congregation how to conduct family devotions.⁵⁸

⁵⁸ Pieper, *What is Christianity?* 145. C.F.W. Walther, *Church and Ministry* (St. Louis: Concordia, 1987), 173, states that, "If a father wishes to teach the Word of God to his family, that is right and should be done, for it is God's command that we should teach and bring up our children and household; this is commanded to everyone."

Dr. Pieper did not mince words upon this subject. He saw the teaching in the home as a primary responsibility of the laity and that the pastor was to support them in this endeavor by teaching them how to go about reading the Word of the Lord in their homes.

Literature Review

Ben Freudenburg

At Messiah, DCE Ben Freudenburg would argue that we need to move from a church-centered model to a home-centered, church-supported model. He writes, “Parents are the primary Christian educators in the church, and the family is the God-ordained institution for faith building in children and youth and for the passing of faith from one generation to the next.”⁵⁹ Freudenburg’s thought is that the home is where faith is taught and practiced and it is where the children learn what it means to be a Christian. “Each family must learn to structure, organize, and manage itself around what it believes is important. The church has great opportunity to help people regain control of their families.”⁶⁰ The point he is making here is that, as a church if we structure ourselves so that the families are better served in our organizational structure then the family units will become better faith incubators in the home; therefore they will exhibit a better function as faith instructors. He would go on to say,

it is time to reassert our partnership with homes in the vital task of nurturing our partnership with homes in the vital task of nurturing spiritual growth in young people. We want families to stop saying, ‘I come to church to learn about Jesus and how to live the Christian faith’ and start saying, ‘I not only come to the church to learn about Jesus and how to live the Christian faith but also to be trained as a teacher of the faith in my home so I can motivate family members to impact our community and world with God’s grace.’⁶¹

⁵⁹ Ben Freudenburg, *Family Friendly Church* (Loveland, CO: Group, 1998), 21.

⁶⁰ Freudenburg, *Family Friendly Church*, 51.

⁶¹ Freudenburg, *Family Friendly Church*, 107.

Freudenberg is pointing out that we not only come to church to be taught, as an end in and of itself. Self-education is not the end, but rather we church professionals train the heads of the households so they may in turn become the educators of the home. It is the parents' God-given vocation to be the faith instructors of the family and it is to the church where the parents come to learn how to fulfill their God given role.

Peter Bender

Pastor Peter Bender comes at the idea of home-centered instruction in this way. He says, it is a lifelong learning of the simple truths of the catechism, a holistic cradle to grave instruction, "education is concerned with passing on a body of information, or developing the intellect or skills of an individual. These are not the goals of catechesis. Catechesis is mainly concerned about converting the sinful heart from unbelief to faith in Christ."⁶² His point is that, parents are the primary faith shapers, so the parents must be continuous learners of the simple truths of the Christian faith, as taught in Luther's *Small Catechism*. Then by the parents teaching the faith in the home through a robust piety centered in the Scriptures, in catechism lessons, in the liturgy of the church, and our church's hymnody, a strong Lutheran Christian identity will be the natural outgrowth.

Bender places the task of shaping the child's worldview in three forums, home, church, school. First in the home, "as the head of the household shall teach in a plain and simple way, parents are the primary catechists of their children."⁶³ He advocates the church should set the tone by distributing catechetical helps weekly in the church bulletin. The home should use the catechetical helps put forth by the pastor in the church bulletin and the Lutheran day school

⁶² Peter Bender, *Lutheran Catechesis* (Sussex, WI: Concordia Catechetical Academy, 2006), 1.

⁶³ Bender, *Lutheran Catechesis*, 6.

should use these same catechetical helps in the classroom. The congregation, as one, should be in study and in prayer over the same texts from the Scripture, reciting the same text of the catechism and singing the same hymns. This way the prayer life of the home-school-church shall be in one accord and even if the children do not understand fully what they are learning the mere recitation of the words are the ground work for the memorization process. Bender states that, “Memorization is the natural result of daily reciting, confessing, and praying these texts out loud.”⁶⁴ In the end as the catechumenate learns the faith, the age of the participation in the supper should not matter only the faith in these words, “given and shed for you” as Luther said in the *Small Catechism*. Bender sees the church, the home, and the school all working in tandem to strengthen the faith of the children and adults in a holistic way, making learning and praying part of the daily life of the family, church, and school.

David Rueter

Dr. David L. Rueter wrote the book, *Teaching the Faith at Home: What Does This Mean? How is This Done?* He suggests that we, as the church, should look at teaching the faith to the children as one generation handing the Word of the Lord to the next. With this in mind Rueter advocates looking at child development to help us understand when we should be teaching different ways to the children; faith instruction is not a class that comes to its completion but it is an ongoing instruction. His idea of lifespan catechesis is centered in the Catechism and the Bible. He advocates that the church should focus upon teaching the parents how to teach the faith in tandem with the child’s growth and development. Faith should be taught in corresponding ways to the child’s developmental stage by the parents and buttressed by the church. He says that the

⁶⁴ Bender, *Lutheran Catechesis*, 17.

church (pastor and DCE) should teach the parents how to teach child development catechesis throughout the child's development. With the end goal always in the foreground, starting at Baptism, the child should be incorporated into the home, as it is centered on prayer and Bible reading. He says that we should begin thinking through childhood opportunities, giving kids the exposure that will be needed to produce the outcomes we wish to see. Prayer is the first thing young children learn. When children are two to three, molded prayer is the best way to teach the child. When they are four to five, incorporation in the Divine Service is the best way to teach the children. At ages of six to seven they should be encouraged to begin to read the Bible for themselves and to start memorizing the catechism. As the children grow into teens they should be taught to grapple with questions of faith and as they move into the high school years they are to be taught apologetics.⁶⁵ Rueter centers life span faith development taught by the parents, supported by the church (pastor and DCE), being grounded in the catechism and the scriptures, always leading the family and individual back to the congregation.

From these studies of the Scriptures, Confessions, Jesus, Luther, Pieper, Chrysostom, Freudenburg, Bender, and Rueter we learn that parent-church partnerships are nothing new. It is the missing link between Messiah's youth education programs and the parental instruction going on in the lives of the congregational members of Messiah. As this study continues I will work with parents that they would teach their children the Bible, the Ten Commandments, the Apostle's Creed, the Lord's Prayer, and personal petitions for individual members of the family in their homes.

⁶⁵ David L. Rueter, *Teaching The Faith At Home: What Does This Mean? How is This Done?* (St. Louis: Concordia, 2016).

CHAPTER THREE

RECENT RESEARCH

Design of the Study

In order to answer the research question, how can a church help parents teach the faith in their home, the outline of this study was developed: first, there was a gathering of baseline data through the use of a pretest questionnaire. The next step in this study was the implementation of a change, on multiple sub-systems at once within the study parameters, in the context of the larger system of the congregation of Messiah. The third step in this study was the preliminary gathering of data. The following step was the qualitative interviews that took place with each of the five families in the sample group. The final part of this study was the written document that is the accumulation of the information gathered from this process.

From the literature review I developed a Small Catechism based family devotional curriculum to use with the parents, grandparents, and legal guardians over the age of eighteen with kids still in the home within the congregation of Messiah to help them teach the faith in their homes. To develop a baseline of parental knowledge, attitude, teaching skills, time restraints, and challenges to families in teaching the faith in the home I then developed a questionnaire to distribute to all of the current parents, grandparents, and legal guardians at Messiah. The next step I took was to publicize that research was going to be conducted for this study through our normal congregational means: newsletter, bulletins, and congregational announcements. Then I started to publicize one month in advance of the study with the same announcement in our church newsletter and bulletin. This announcement was in the April newsletter printed on bright yellow paper and as a bulletin insert from April 22 to May 13, 2018. I then personally called on May 9 and 10 every member of the congregation that fit into the study

parameters, 39 family units in total. On May 18, I then sent out an all-church email to remind everyone about the study. Prior to this meeting I printed out 80 informed consent forms, questionnaires, and outline of family devotions based on Luther's Small Catechism. Then I mounted them on clipboards and attached a pen to each set.

After our first service on Sunday May 20, I had all of the family units that fit in the study parameters at Messiah and who wanted to be participants in this study meet in the sanctuary during Bible Study hour from 9:45–10:45 a.m. I then had all of the participants in this research project sign the informed consent form. Then I administered the questionnaire, and taught them how to use the Small Catechism based curriculum that was developed for this study. Then they were divided into groups of two to three family units. Then I had them try to use the curriculum, allowing for any questions to arise on how to use this format. I closed the meeting with prayer.

On June 26, I called all of the participants of this study and asked, "Have you used the curriculum for this study?" Then the follow up question was, "What percentage of time would you say that you used this curriculum in the last month?" From these two questions, the respondents told me all sorts of information about the use, and usefulness, of this curriculum. To keep track of participant's responses I developed a checklist to keep track of all of the families and their responses.¹ From those who continued to use this curriculum for the month, I chose five families to conduct qualitative interviews with to ascertain the usefulness of this curriculum and to evaluate its effectiveness. I called the families that were selected for interviews and set a date, time, and place for a meeting with each family unit so that the researcher could conduct qualitative interviews. I texted each participant family the day before the scheduled meeting as a

¹ Appendix 7, Table of Participation. Appendix 8, Responses From Phone Calls on 6/20/2018.

reminder.² On the day of the interview after greeting one another, all participants sat down to discuss this curriculum. Before any questions were administered the researcher gathered all the participants' signatures on the informed consent form³, then the voice recorder was turned on and the participants were asked the scripted questions designed as part of this study.⁴ When the interviews concluded I thanked the participants for their participation in this study.

Possible Ethical Complications

This method was an appropriate way to gather data from members of Messiah because neither the researcher nor the research, in my estimation, posed any potential harm to any of the research participants. The study was not harmful to the congregation on a whole because it was an inclusive study group and all in the congregation that fell within the research parameters of this study. They all had the ability to passively drop out of the study by simply not following through with the project on their own. The intent of this research was to direct the participants towards the Lord and towards love for their fellow family members. From the researcher's perspective the study was only designed to strengthen all of the participant's faith and strengthen each participant's family system.

The pastor-congregation relationship is a relationship dynamic that can lend to congregants feeling pressured to participate in a study like this without really wanting to. That is why, if a family said that they did not participate fully, I did not push the issue and simply recorded that they only participated a certain percentage amount. This is also most likely why a couple of family units came to the May 20 meeting but did not fill out any paper work.

² Appendix 8, Text Message to Participants.

³ Appendix 9, Sample Informed Consent Form for the Interview.

⁴ Appendix 10, Questions Asked During Interviews.

Research Tools and Methodology

The initial part of the study involving the study participants was held on May 20, 2018 as we gathered in the sanctuary after the first service. We followed the following outline for the training session:

USING LUTHER'S SMALL CATECHISM AS A FAMILY DEVOTIONAL MAY 20, 2018 SCHEDULE.

- 9:50 Gather in the sanctuary for a general greeting; thank everyone for participating.
- 10:00 Explain the project.
- 10:10 Have all willing participants sign the informed consent form.
- 10:15 Distribute the questionnaire.
- 10:30 Explain the curriculum.
- 10:40 Break into family groups of two to three and have them try using the curriculum.
- 10:50 Allow for any questions.
- 10:55 Close with a word of thank you and a closing prayer.

During this training session I explained to all of the study parameter demographic who wanted to be part of this project how the morning would progress and how the study would continue. After instructions were given all willing participants signed the informed consent form to continue in this study. I then had the participants fill out the questionnaire.⁵

After giving them 15 minutes to complete the questionnaire, I had them look at the curriculum developed for this study and read it over with them, giving ample time for them to ask questions. I then had them break into small groups and practice using this curriculum once so that they would have a feel for how to use it at home.

After giving time for clarifying questions to be asked. I collected all of the informed consent forms and questionnaires and thanked them for their willingness to participate in this study. Having said a prayer with all of them, I dismissed the study group allowing me to be free for personal interactions and private questions.

⁵ Appendix 4, Sample Questionnaire.

What follows is a copy of the curriculum developed for this study and presented to the study group.

Curriculum Developed for this Study

Using Luther's Small Catechism as a Family Devotional

Invocation

Leader: ***In the name of the Father, Son and Holy Spirit.***
Make the sign of the cross in remembrance of your Baptism.

Response: **Amen.**

Bible reading

Leader: ***Read a passage of Scripture***

I suggest choosing an age appropriate Bible for your child's developmental level. Pick a book of the Bible, beginning at verse 1:1 reading a section every day till you arrive at the end of the book and then start the next book.

The Ten Commandments

Leader: ***What are the Ten Commandments?***

Response: **1. You shall have no other gods.
2. You shall not misuse the name of the Lord your God.
3. Remember the Sabbath day by keeping it holy.
4. Honor your father and your mother.
5. You shall not murder.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not give false testimony against your neighbor.
9. You shall not covet your neighbor's house.
10. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.**

Recite the Apostles Creed

Leader: ***What do you believe?***

Response: **I believe in God, the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God, the Father Almighty. From thence He will come to judge the living and the dead. And I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

Personal Petitions

All: **Pray for each other.** I suggest that each person in your family tell each other what they would like to have prayers for and then each person pray for one another ending each prayer with, “**Lord in your mercy**”, with the refrain of, “**hear our prayer**”.

Conclude with the Lord’s Prayer

All: **Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.**

Implementation of the Project

In the time interval between May 20 and June 26 the congregation was left to do what congregations do: they attended Sunday church services, went to Bible study, our Midweek program ended for the school year, Sunday school shifted from structured age specific classes to summer lesson in a bag as all of the kids fifth grade and under classes joined in one class, and the middle school and high school youth groups continue as normal. A group of people from the congregation including some of the study participants and myself went to Castillo Forte a LCMS church plant in Lima, Peru. Meanwhile in the city of Hays, Kansas Unified School District 489 closed for the summer and the Hays Recreation Commission started its summer ball program. Opening night boasted a participation rate of greater than 10 percent of the entire city of Hays. The community takes on a different feel at the start of the summer months. You can almost visibly see the shift in people’s lives. On the streets the traffic is lighter as the days grow longer. In the congregation our attendance is lighter, our college students disappear, and most of our youth and adult education close for the summer to allow for families to go on vacation. It was in the midst of this shift that the research for this project was conducted.

On June 26, I called all of the participants and asked them how the last month of family

devotions progressed.⁶ Of the participants, I selected 5 families for qualitative interviews. After hearing how all of the 26 families answered on the phone I went back and called 5 families to visit. Biased upon their participation rates. I tried to choose families with diverse family systems and length of church membership. The day before each visit I texted each family.⁷

The qualitative interviews were conducted in this way. I met each family and after an exchange of pleasantries I had them sign the informed consent form and turned on the voice recorder. Then I asked them a series of scripted questions.⁸

⁶ Appendix 7, Table of Participation.

⁷ Appendix 8, Text Message to Participants.

⁸ Appendix 10, Questions Asked During Interviews. Appendix 12, Transcribed Responses.

CHAPTER FOUR
THE PROJECT EVALUATED

Findings of the Study

As a congregation, we see it as our congregational task to build one another up in order that we can encourage one another in our vocations as fathers, mothers, and children, “teaching them to observe all that I have commanded you” (Matt. 28:20), teaching the faith from one generation to another is the goal of this project. The question this project is seeking to address is: how can a church help parents teach their children the faith in their home?

The initial questionnaire that I administered on May 20, 2018 to the participants of this study contained seventeen questions along with a place for general comments. The compilation of those questioners are what follows:

Summary of the Results of the Questionnaire

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child’s faith important to you?	32	3				
Do you pray together as a family daily?	11	8	6	5	4	1
Do you read the Bible together as a family daily?		2	4	3	14	12
Do you attend church together as a family weekly?	15	13	3	1	2	
Do you feel it’s your job to teach your kids about God and faith?	26	9				
Did your parents teach you the faith in your home?	10	14	4	3	3	1

Knowledge

Do you understand the Bible well enough to teach it?	2	6	13	6	6	2
Do you understand the teachings of our catechism well enough to teach them?	2	9	12	7	4	1
Do you understand the Trinity well enough to explain God in a simple way?	7	13	10	3	1	1
Do you understand church history well enough to explain your place in the story?	3	9	9	9	5	

Ability

Do you feel confident in your ability to teach the faith?	3	13	12	4	3	
Do you have any teaching experience?	5	8	9	6	3	4
Are you willing to learn how to teach the faith in your home?	16	16	3			

Time

Do you have time to purposefully teach the faith to your children?	10	15	9	1		
Could you daily make time to purposefully teach the faith in your home?	13	14	8			
Could you devote 15 minutes a day to purposefully teach the faith in the home?	18	13	4			
Could you devote 30 minutes a day to purposefully teach the faith in the home?	11	6	11	5	2	

These results are informative of where Messiah's parents are with regards to teaching the faith in the home. From these 17 questions, I zeroed in on seven pertinent questions in regards to the focus of this study. The first question that I thought was important to highlight was: Is your child's faith important to you? Of the participants 97% stated that they strongly agreed or agreed with this statement. The percentage of 97% sounds great but this number doesn't agree with the behavioral questions that were asked with regards to daily Bible reading and prayer in the home.

Do you daily pray together as a family? Of the participants 52% stated that they strongly agreed or agreed with this statement; another 17% “slightly agreed” but apparently 31% of the parents of this congregation do not daily pray with their children.

To the question: Do you daily read the Bible together as a family? A large majority of the study participants 72% of whom stated that they disagreed or strongly disagreed with this statement; 8% slightly disagreed, with only 16% of the study group reported that they agree or slightly agree that they pray and read the Bible together daily as a family. It would be an interesting test, to measure change in behavior if this study group if I had re-administered this questionnaire to all participants at the end of the month to see if these numbers would have changed. I think that they would have looked much different based off the qualitative interviews that I performed.

On the other hand, 77% of the study group, strongly agreed or agreed with this statement: Do you attend church together as a family weekly? Likewise 97% strongly agreed or agreed that: they feel it’s their job to teach their kids about God and faith?

In response to the question: Did your parents teach you the faith in your home? In this research pool 66% stated that they strongly agreed or agreed with this statement, but what is meant by this, I am uncertain. If: Did your parents teach you the faith in your home? Is understood as weekly church attendance, then their answers line up with the results given.

One conclusion that can be made is: that church is for church time and secular time is for secular time. Another conclusion that can be made is: that because Messiah has such a good Sunday school program and Midweek program the families of our church are reliant upon those programs to teach the faith and that the church is where you come to learn of and from the Lord. After reviewing the numbers all I can think is that we have to do a better job of teaching our

members to take ownership of teaching daily prayer and Bible reading to their children.

The next observation from the questionnaire is that time is a factor in the lives of the families of Messiah and that ten to fifteen minutes is about the right duration for a family devotional tool for the members of this demographic group.

Messiah at the time of this study, had 39 family units that fit in this studies demographic. 28 family units attended the training and of those who attended 26 participated in the study. Of the 26 that chose to participate, 14 of those family units called me back to inform me that they had participated for the entire month. Below is a table of what they said:

Responses from Phone Calls on 6/26/2018

Number	Percentage	Notes
1A	100%	Good but repetitive.
2B	50%	Likes the curriculum, was able to participate every other day due to sports.
3B	100%	Mother participated Father did not due to work schedule, they saw some memorization in kids.
4A	60%	It was alright happy that the kids were praying but there was a struggle for attention.
5B	100%	Plans to continue use, like that they were reading the Bible together could see long term use as being mentions.
6A	30%	Poor time of year to begin, with sports conflicting for time, will continue after sports are over.
9A	25%	It was a good consistent curriculum, but poor time of the year to implement something new.
12B	30%	We have adopted a different format, we ask the kids what they are thankful for, then we pray for those things, and then we sing a song. We have not but intend to, read the Bible in conjunction with prayers and a song and we have every intention of keeping this a habit but haven't started to read the Bible yet because it is baseball season now.
13A	30%	Plan to continue use.
14A	10%	Difficult time of year to start new habits with sports.
18B	10%	This is a difficult time of the year to start.
19B	100%	Used but made slight adjustment due to age of children.
22B	10%	Liked curriculum but not consistent.
23A	10%	We did not make this a priority.

From these phone calls 4 families reported using this curriculum every day of the month, 7 reported that sports interrupted their participation in this project, and 4 reported that they did not make this project a priority. From these phone conversations, these conclusions were reached by the researcher. The time of the year that this study was conducted affected the results and/or family obligations and priorities are two major influences on whether or not families will follow through with home devotions. First, starting anything at the end of the school year with this demographic is bad timing. Of the families that reported, 6 of the 14 of them, cited that the timing of the study was an issue as their priorities shifted as the school year ended. Second, for one reason or another, some family systems put more effort in completing the tasks laid out in this study than others, even with extenuating circumstances being an issue for them as well. The only thing that I can think is that you put your time and energy in what you value most and church attendance is a value that is shared by all but daily prayer and Bible reading is not a shared value for all.

One of the families that participated in the study and went to Peru with me during this study. They reported a 25% participation rate, on the July 26 phone call; however, in November 2018, I was at their home for a home visit and an alarm went off and I inquired about what that alarm was for.¹ They then reported to me that after the study ended, summer travels were completed, and summer sports programs were done. Life was in more a routine with the start of the school year and that they had made family prayer a priority. So they set a daily alarm to remind them that it was time for prayer.

¹ Appendix 7 page 112. Response from family pseudo named, 9A & 9B.

Analysis of the Interview Data in Light of the Project Hypothesis

In My estimation this curriculum was successful in meeting the expressed goal of this study: developing an intentional approach in helping parents teach their children the faith in the home. But like so many other studies, it brings another problem to light.

From the five families I interviewed it can be stated that parental buy in and involvement is key to making family devotions happen in the home. The parents need to see the value of family prayer, and their role as faith instructors as a priority and something they are willing to devote time to doing. When they see faith instruction as a priority they will participate in teaching the faith in the home. This is an area where further study could be done. How does a church motivate parents to assume the role of teaching their children the faith in the home? This would be the next logical question that arises for further study in this area. For this study it was an assumption of mine that the parents would be self-motivated to carry out this task. All they lacked was a guide in accomplishing the goal of passing daily faith in Jesus Christ to their children.

In this next section I will be quoting from the transcribed notes from the qualitative research conducted with the families from Messiah.² For the sake of confidentiality, they are renamed families 1–5, spouse A or B. For example person 1A said, “...” and person 3B said, “...” In this section the researcher will look at the similarities of each family’s answers from the eleven questions the five families were asked during the post study interviews comparing similarities and making note of differences.

How often you were able to use this curriculum in the last month?

The study ran a total of 35 days, from May 20 through June 26. Couple 1 used the curriculum 33 days of the 35 days, and couple 2 used it approximately 15 days. Couple 3 used it

² The Appendices contain the researcher’s transcribed notes from the interviews.

33 nights; couple 4 used the curriculum 20 times; Couple 5 used it 21 times. It seems from the reported usage of the curriculum, it is only used if the couple makes it a priority. So the couples that I interviewed averaged using the curriculum 24 days out of 35 days.

About how much time did it take your family to use this curriculum?

This curriculum was reported by all of the participants that were interviewed to have taken from 10 -15 minutes to use. All of the couple's reported that this is a good amount of time for them to devote to religious training in the home. The age range of the 15 kids that were in the homes of the study participants were between the ages of 1–18. Their average age was 8 years old.

Was the use of repetition helpful in this curriculum?

Couple 1 reported that, “the repetition helped the kids grasp it.” They stated that by the end of the month they saw a difference in their children's memorization of the Lord's Prayer and Ten Commandments.

Couple 2 reported that the repetition allowed for everyone to know what was coming, stating that a few times their children had already thought about what they wanted to pray for.

Couple 3 reported that the repetition helped their children learn, and they reported that their children were beginning to memorize the Ten Commandments and the Apostle's Creed.

Couple 4 reported that they saw memorization happening in their children as they recited the Ten Commandments, the Apostle's Creed, and the Lord's Prayer. Although being recent converts to Lutheranism they reported feeling uncomfortable about making the sign of the Cross.

Couple 5 reported that the repetition “was useful, it kept us on track.” 5B added these comments, “I think that it was good for the kids and for me to help us remember so that when we are at church there is a carryover through the prayers and Creed... It just helps the kids so that

they can interact with the church more and become part of the church more knowing the verbiage and such.”

All five couples reported that the repetition was useful in knowing what they were doing and having an outline. Some of the couples saw memorization taking place, and at least one participant noticed the similarities between the liturgy and the curriculum and thought that this aspect of it was useful. From these findings it seems that the use of the outline for prayer is an agreed upon useful thing for families to have, and to have it tie into Sunday morning is a helpful aspect, allowing them to feel more like they know what is going on in the church service itself.

Has your confidence in teaching the faith in your home changed?

Of the five families interviewed all of them reported some change in how they teach the faith in their homes. The change might not have been confidence but rather occasion to teach.

Mrs. 1B reported that, “from my perspective I became more confident...it gave us a reason to talk about our faith and about God on a daily basis.” Mr. 1A reported that, “the actual process of doing it, makes it, a priority and something that you are doing...gives confidence.”

Mr. 2A reported that, “the ability to have a dialogue is a lot more open.” Mrs. 2B stated that, “I think that the guidance of how to do it helped.”

Couple 3 reported that they were closer as a family, because they were gathering at night to do devotions and that it was the children who were asking the parents if they were doing the prayer time. Mr. 3A said, “I think that the Bible stories may be the easiest to talk about God and our faith in this project.”

Couple 4 reported that they were able to teach their kids that prayer is, “not just what you are thankful for but also for concerns and stress.”

Mrs. 5B reported that this curriculum, “got us into the Bible and that’s not something that

we have ever done before...it's important for our marriage and just as a family unit to read the Bible.”

All five families reported what might be characterized as a positive change, giving them an occasion for discussing their faith in their homes and guidance in starting these daily conversations, as well as, the opportunity for them to gather for prayer and Bible study.

Were there any changes in your family relationships in the last month?

Couple 1 stated how their three year old looked forward to praying together and often prayed for her big brothers. All five of these families considered themselves tight knit families and did not see any visible signs in one months' time of doing the devotions, but it is unclear how their answers would vary in 6 months? Or perhaps their closeness was a motivator in doing the devotions.

Has your faith changed in the last month?

Although no one in this part of the study reported any monumental change in their faith, a theme did emerge from the respondents. All eight of the participants reported thinking about their faith more often. Seven participants reported thinking more about how they teach and talk about their faith with their children. So in this researcher's estimation, although none of the respondents stated a change in their faith, their comments say otherwise. Mrs. 3B said, “it has made me think about it more, and read more of the Bible and teach it to the kids more. Because it is something that you really don't think about every day, but then when we did this study I did. It was good to think about every day and get back to every day.”³ Mr. 5A said, “I think that this just gives more of an interaction around the Bible teachings, in the home. I don't think that it has changed us, in one way or the other, it's just given us some direction and organization on how to

³ Appendix 11: transcribed notes from family 3 question 7.

conduct it in our home.”⁴ Mrs. 4B said, it like just kind of brings it to the front for me. I didn’t grow up in the Lutheran Church and I like the structure of it. To know things to expect from week to week, in the service I think that is useful. At home, too, having something to base your prayer time, or family time around you know. It kind of ties it all back together...it helps keep me engaged at least.⁵

What did you think of this curriculum?

Two of the couples that were interviewed have wide age ranges of children in the home, and they both reported this curriculum’s usefulness in appealing to a broad range of ages, although one of the two also stated that it was difficult to hold everyone’s attention. The practicality of an outlined order of prayer was a recurrent theme in the responses that were received. It was easy to use and have something to follow. Mrs. 1B said, “I enjoyed it, I think that it was good for us because we have such a wide age range of kids. Most devotion books you find are geared towards older kids, or younger kids, and not families with a range and so this was nice because it was kind of neutral for all ages.”⁶ Mr. 3A reported that, “It made it easy to pray more not recited. We usually just say a table prayer, just a recited prayer, and this curriculum gets you out of that, to pray about actual things in your life that way in front of the rest of your family where normally we would pray on our own silently otherwise. The curriculum did get us to pray together more comfortably.”⁷

Four of the five interviewed couples reported that though they got bored with the “lather, rinse, repeat” of this curriculum, the fifth family did not say that, but they started incorporating

⁴ Appendix 11: transcribed notes from family 5 question 7.

⁵ Appendix 11: transcribed notes from family 4 question 7.

⁶ Appendix 11: transcribed notes from family 1 question 8.

⁷ Appendix 11: transcribed notes from family 3 question 8.

another aspect, adding written prayers and looking back at them to see how their prayers had been answered. Two couples encouraged that if a revision was to be made it should incorporate variable parts so that it's not so repetitive for families with older kids.

Do you plan on continuing to use this curriculum?

All five interviewed couples indicated that they plan on continuing to use this curriculum, but with some variations. It seems that what these families valued the most out of this curriculum was daily family Bible reading and daily family individualized prayers for one another and those around them. The other aspects of this curriculum they would only be using in part.

What book of the Bible did you read from?

The books of the Bible the families read from were varied from children's Bibles, to the books of Genesis, Psalms, Proverbs, and the Gospels.

Family 1 started and seemed to get stuck in the book of Psalms. They reported that it was not a good place to start and that they should have moved around the Bible.

Family 2 started in Genesis reporting that it is the beginning and that is what they were doing.

Family 3 and 4 read from picture Bibles due to the age of their children.

Family 5 started reading Proverbs but reported that they did not like reading riddles, so they switched to the Gospel of Matthew.

This curriculum was effective in getting families that have not read the Bible together before, or have done it minimally, to begin reading it together. Although for future use, I would suggest, some guidance in what books to read to prevent families from getting confused or losing interest in reading together. I would have families use narrative books of the Bible.

The research showed that this curriculum was effective to reach the goal of helping parents teach the faith in their home, if the parents made it a priority to teach the faith in their homes. The practice of this structured prayer seems to have had benefited the participants of this study. They all reported positive out comes from being part of this process. Mr. 2A summarized the experience that was repeated by most of the participants when he said, “The ability to have a dialogue is alot more open. It is not that we did not pray or say a prayer sitting around a meal, now the dialogue is open to read the Bible or go over the commandments. It’s not that anyone was unsure about how to do it, but it’s just that we have never done this before.”⁸

The reports of the participants were positive. They all seemed to enjoy being part of this project. The participants that participated in this project to the end, seemed to be encouraged in their faith and their vocations a parents.

⁸ Appendix 11: transcribed notes from family 2 question 5

CHAPTER FIVE

SUMMARY AND CONCLUSION

Contributions to Ministry

Since the completion of this project I have begun incorporating this curriculum in different areas of congregational life. Messiah holds new adult members classes every fall and sporadically throughout the year as the need arises. Since the completion of this study, I have incorporated this curriculum as part of our adult new member's classes. I have also incorporated this curriculum as part of our traditional confirmation class starting each class by praying the catechism to help with memorization and to give the students an opportunity to pray for one another. Another area of congregational life that I have begun incorporating this curriculum is at the baptism of a child. Before the baptism of an infant or child, I go to the home of the family and explain baptism and part of that conversation is teaching them how, in response to Christ's grace for them, "that daily a new person is to come forth and rise up to live before God in righteousness and purity forever."¹ Then I teach the parents this family devotional curriculum as a way they can begin to do what the words of the baptismal liturgy say, "They are to pray for them, support them in their ongoing instruction and nurture in the Christian faith, and encourage them toward the faithful reception of the Lord's Supper. They are to at all times to be examples to them of the holy life of faith in Christ and love for the neighbor."² I realize these words are spoken to the sponsors, but the parents are hearing them as well. Therefore, I have been teaching them to the parents and whenever possible to the sponsors as part of pre-baptismal instruction.

¹ SC Baptism, Kolb and Wengert, *Book of Concord*, 360.

² *LSB*, 269.

It seems that, “Using Luther’s Small Catechism as a Family Devotional,” can be used throughout our Synod as, “Fully half of the 6,100+ of the LCMS are in rural and small-town settings. Many of those churches, as well as those in urban settings, are facing stiff demographic challenges.”³ Currently in the Kansas District Circuit 15, there are twelve congregations, five of which are dual parishes (with one of them being served by a pastor from Nebraska) and three of the congregations are vacant. Six pastors are serving 21,730 square miles with a population of 109,925⁴ cumulative the circuit churches worship 802 people weekly, having a confirmed membership of 1,820 souls, and 2,312 baptized souls.⁵ They have not reached all the souls in the footprint of circuit 15 but with the sweeping views and wind swept prairie that their congregations and missionary-pastors minister to, we are a stretched group of brothers. With this distance and empty pulpits and the congregational expectation for pastor led confirmation classes, this catechism based curriculum, could be used, to help the parents and the pastors of our circuit if it were implemented empowering the families of these congregations to have the authority once again to teach their children faith in Jesus at their homes.

When the 2018 Joy:Fully Lutheran study of the Missouri Synod came out it said,

Is there any issue today that causes more angst for families and congregations than that we have only retained 35% of our confirmands into adulthood... The fact that for three generations the LCMS has retained only 35% of its confirmands is astounding. That means there is hardly a family among us that has not known the pain of a child, parent, or family member who has left the Church for various reasons... Relationships are significant to millennials. Healthy and positive relationships with parents aid in retention. Young people who feel that their congregation cares about them and is open to their struggles tend to stay in the Church.... It’s time to double

³ Matthew Harrison, *Joy: Fully Lutheran: 1 Thess 5:16–24*.

<https://files.lcms.org/wl/?id+JZuzcBj0weh8mYPxlaFRTwjBSaTzldKl>. 25

⁴ Datausa.io

⁵ www.locator.lcms.org

down on creative and effective teaching of the faith for our youth.... Family relationships are crucial. Working on healthy, forgiving families in our churches is vital.... Time spent encouraging parents to pray with their children and have home devotions will pay off.⁶

Given these insights from this LCMS study this curriculum could be used in a wider context of the Missouri Synod on a whole. It is not a cure all, that will fix the problem of decline in our church body, but for those who are willing to put forth the effort to use it, it will have a positive impact in the lives of the families that pursue its use. This curriculum could simply be taught to the pastors at convention, encouraged at circuit meetings, taught to the future pastors at the seminaries, not as a replacement to traditional, pastor-led confirmation classes or church attendance but as a supplement to be used to support pastor-led confirmation class giving parents the tools needed for them to reclaim their place as the head of the household teaching the faith in their homes.

In a more recent study of the LCMS, the Youth Ministry Department conducted a study of 1,800 congregations chosen in a random sample designed to reflect the LCMS at large. From this study that was conducted July through October 2017 there are a number of interesting conclusions that can be made. In the write up of this study they stated that:

Parents are the most critical influence in their children's faith lives; 30% of millennials cited parents as the major faith influence ... numerous studies including ours, show that parents are the number-one people who affect the faith lives of young people. Nearly 1-in-3 millennials listed a parent as one of the most influential people in their lives. While that influence was usually positive, those who left the LCMS were more than twice as likely to say a parent had a negative influence. Today's active LCMS millennials were the most likely to see a high level of faith practiced by their parents. This included Bible reading at home, praying as a family, regular worship attendance of both parents together (continuing even today), and at least one

⁶*Joy: Fully Lutheran*, 26–28.

parent having a service or leadership role in the church... Parents should be encouraged to engage their children in age-appropriate ways in the worship service.⁷

This study completed in 2018 continues to reinforce the fact that parental involvement in faith instruction in the home is just as relevant today as it was when Jesus said, “Let the little children come to me and do not hinder them” (Matt. 19:14) and also when Luther wrote, “In a simple way in which the head of the house is to present them to the household”.⁸ The goal of asking the question, “How can a congregation help parents teach the faith at home” is a pertinent question to be asked and will continue to be into the future.

Contributions to Personal and Professional Growth

When I was at seminary my wife and I had our first child who is now 10 years old. At that time I was in the seminary taking a class on teaching the catechism and was fully aware that Luther intended for this to be an instructional book for the father to use to teach the faith in the home. So my wife and I started praying the catechism daily with our son, since then, we have had 3 more children and we have continued to pray the catechism daily. My wife’s personality is a structured personality that likes routine. I on the other hand have a spontaneous personality. In the intermesh of our two personalities praying the catechism works to provide her structure, to keep me focused, and it provides routine and normalcy for our children no matter what the day may bring.

I am well aware that praying the catechism day in and day out can become old and boring but it is only as boring as you want it to be. In our home our family does branch out from strictly

⁷ Mark Kiessling and Julianna Shultz, “The Search for Young People: 2017 Research of Millennials and the LCMS,” *Concordia Journal* 44 no. 4 (Fall 2018): 23, 29–30.

⁸ SC, Kolb and Wangert, *Book of Concord*, 351.

praying the catechism, to praying parts some days, and praying other parts on other days, incorporating different music, lengthening and shortening time that we spend in family prayer dependent upon scheduling and how long a day it has been. However, it is the format that we all know and use as family, it is what we always go back to. We have also taught this pattern of family prayer to our extended family by process of osmosis. From the participants' of this study comments, it seems that they came to the same conclusions, see some of the same benefits that the most recent research done on this topic by the Board of Youth Ministry is showing. We as a church body need to develop ways to engage the whole family in family prayers throughout the week and that is what I think that this project offers a form and outline based upon our Lutheran faith to help guide today's families in teaching the faith at home.⁹

Recommendations

In light of what I have learned from this research project, I would make a list of suggested variable parts of this curriculum to be used in various settings: new member's classes, adult confirmation classes, first communion classes, confirmation classes, Sunday school classes, midweek classes, preschool devotions, and for young families. I would suggest the original format of this project, with all of its repetitiveness, it provides young minds the opportunity for memorization work to be done. Like any good construction project, you need a firm foundation before you can build up. So it is with faith instruction. As Jesus said,

Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came,

⁹ Kiessling and Shultz, "The Search for Young People."

and the winds blew and beat against that house, and it fell, and great was the fall of it. (Matt. 7:24–27).

In these situations we are laying the ground work for a cohesive Lutheran Christian worldview. Following human development, I have developed three variations for this curriculum. One for use with families who have older children post confirmation. The second for use at the conclusion or begging of church meetings, circuit winkels, and other church events. The third is a sample hand out for general use and guidance in family prayer.

As a result of completing this project it is my estimation that I have developed and tested a way for a congregation to answer the question: how can a church help parents teach the faith in their home?

APPENDIX ONE

Newsletter Announcement and Bulletin Insert

The announcement was in our church newsletter during the month of April 2018; it also ran in the church bulletin as an insert, printed on bright yellow paper, from April 22 - May 13, 2018.

Have you ever wondered how to lead your family in daily prayers?

- Are you a parent over the age of 18?
- Do you have one or more children still living in the home?
- Are you a member of Messiah Lutheran Church?

If you answered yes to all the above, then you are invited to participate in Pastor Mallardi's Doctor of Ministry project on family devotions!

Please join a meeting in the sanctuary on Sunday, May 20, 2018 during the Bible Study hour. Pastor will explain the project, hand out permission of consent form and a questionnaire.

Pastor Mallardi will then instruct the participating parents in how to use a Catechism based family devotional tool developed for this study. As part of the research project, participants will use this tool in their home doing family devotions for one month. After that Pastor will contact the participants about selecting some families from those who have fully participated to interview about the usefulness of this curriculum. Please plan on participating!

APPENDIX TWO

All Church Email

On May 18, 2018 the researcher sent out this email to every member of Messiah Lutheran Church.

Hello all,

This Sunday is Pentecost.

In our Sermon we will discuss how the Holy Spirit has been poured out upon us, the church, in our Baptism and how once we have received the Holy Spirit it is by the Spirit's guidance that we would continue to learn about our risen Lord and savior Jesus Christ.

This Sunday during Bible Study Hour, Pastor Mallardi will be conducting his research project for his Doctorate of Ministry Degree where he will be teaching the curriculum he developed for this project for family prayers based upon Luther's Small Catechism in the sanctuary. If you have children still living in the home please plan on attending.

Sunday school for all ages will be held in the Upper Room taught by DCE Ben and DCE Janine.

For those without children living in the home we will have a video based Bible Study in the courtyard.

The Lord's blessings and have a wonderful day! See you Sunday!

Pastor

APPENDIX THREE

Sample Informed Consent Form for the Questionnaire

INFORMED CONSENT FORM

Questionnaire

Study Title: Using Luther's Small Catechism as a Family Devotional

Researcher: Pastor Rocco Mallardi

Email Address and Telephone Number: pastormallardi@gmail.com

785 639-2936

Research Supervisor: Rev. Dr. Rick Marrs

Email Address: marrsr@csl.edu

You are invited to be part of a research study. Pastor Mallardi is a student at Concordia Seminary in Saint Louis, Missouri as part of the Doctor of Ministry program (D,Min.). The information in this form is provided to help you decide if you want to participate in the research study. This form describes what you will have to do during the study and the risks and benefits of the study.

If you have any questions about or do not understand something in this form, you should ask Pastor Mallardi. Do not sign this form unless Pastor Mallardi has answered your questions and you decide that you want to be part of this study.

WHAT IS THIS STUDY ABOUT?

The purpose for this project is to develop an intentional approach to equip and promote families to be the primary teachers of the faith. The question that this project will seek to address is: **How can a church help parents teach their children the faith in their home?**

WHY AM I BEING ASKED TO BE IN THE STUDY?

You are invited to be in the study because you are: Current parent, grandparent, or legal guardian over 18 years old with one or more children living in the home and are members of Messiah Lutheran Church.

HOW MANY PEOPLE WILL BE IN THIS STUDY?

About thirty participants will be in this part of this study.

CONFLICT OF INTEREST

Pastor Mallardi is your pastor, at Messiah Lutheran Church.

WILL IT COST ANYTHING TO BE IN THIS STUDY?

You do not have to pay to be in the study.

HOW LONG WILL I BE IN THE STUDY?

If you decide to be in this study, you will have to come to Messiah Lutheran Church during Bible study hour on the announced date and time. During that hour you will be given a questionnaire then taught a catechism based curriculum for use in your home. You will then be asked to lead daily family devotions using the curriculum developed for this study for one month lasting 15 minutes a day. At the end of the month Pastor Mallardi will call you to assess your participation in the study and to see if you are then eligible for a face to face interview about the usefulness of this curriculum. The measure that will be used to determine if you are eligible to continue in this study will be that you are a current parent, grandparent, or legal guardian over 18 years old, with one or more children living in the home, you are members of Messiah Lutheran Church and have participated in the one hour training session and participated in one month of use of this curriculum.

WHAT WILL HAPPEN DURING THIS STUDY?

If you decide to be in this study and if you sign this form, you will do the following things:

The study group will attend a one hour training on how to use the curriculum developed for this study. The training will start with the distribution of the informed consent. Then you will be asked fill out the questionnaire developed for this study and finally Pastor Mallardi will teach you to use the curriculum that has been developed for this project. After one month Pastor Mallardi will call some participants of the initial study group and ask if they have participated in the use of this curriculum for the month. From these calls Pastor Mallardi will select three to five families to interview, asking how useful the curriculum was to use.

While you are in the study, you will be expected to:

- Follow the instructions you are given.
- Tell the researcher if you want to stop being in the study at any time.

WILL BEING IN THIS STUDY HELP ME?

Being in this study will not help you. Information from this study might help researchers help others in the future.

ARE THERE RISKS TO ME IF I AM IN THIS STUDY?

No study is completely risk-free. However, we don't anticipate that you will be harmed or distressed during this study. You may stop being in the study at any time if you become uncomfortable.

WILL I GET PAID?

You will not receive any compensation of any kind for being in the study.

DO I HAVE TO BE IN THIS STUDY?

Your participation in this study is voluntary. You can decide not to be in the study and you can change your mind about being in the study at any time. There will be no penalty to you. If you want to stop being in the study, tell the researcher.

The researcher can remove you from the study at any time. This could happen if:

- The researcher believes it is best for you to stop being in the study.
- You do not follow directions about the study.
- You no longer meet the inclusion criteria to participate.

WHO WILL USE AND SHARE INFORMATION ABOUT MY BEING IN THIS STUDY?

Any information you provide in this study that could identify you such as your name, age, or other personal information will be kept confidential.

Even if you leave the study early, the researcher may still be able to use your data.

Limits of Privacy (Confidentiality)

Generally speaking, the researcher can assure you that he will keep everything you tell him or do for the study private. Yet there are times where the researcher cannot keep things private (confidential). The researcher cannot keep things private (confidential) when:

1. The researcher finds out that a child or vulnerable adult has been abused.
2. The researcher finds out that a person plans to hurt him or herself, such as commit suicide.
3. The researcher finds out that a person plans to hurt someone else.

There are laws that require many professionals to take action if they think a person might harm themselves or another, or if a child or adult is being abused. In addition, there are

guidelines that researchers must follow to make sure all people are treated with respect and kept safe. In most states, there is a government agency that must be told if someone is being abused or plans to hurt themselves or another person. Please ask any questions you may have about this issue before agreeing to be in the study. It is important that you do not feel betrayed if it turns out that the researcher cannot keep some things private.

WHO CAN I TALK TO ABOUT THIS STUDY?

You can ask questions about the study at any time. You can call the researcher if you have any concerns or complaints. You should call the researcher at the phone number listed on page one of this form if you have questions about anything related to this study.

DO YOU WANT TO BE IN THIS STUDY?

I have read this form, and I have been able to ask questions about this study. The researcher has talked with me about this study. The researcher has answered all my questions. I voluntarily agree to be in this study. I agree to allow the use and sharing of my study-related records as described above.

By signing this form, I have not given up any of my legal rights as a research participant. I will get a signed copy of this consent form for my records.

Printed Name of Participant

Signature of Participant

Date

I attest that the participant named above had enough time to consider this information, had an opportunity to ask questions, and voluntarily agreed to be in this study.

Printed Name of Researcher

Signature of Researcher

Date

APPENDIX FOUR

Sample Questionnaire

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?						
Do you pray together as a family daily?						
Do you read the Bible together as a family daily?						
Do you attend church together as a family weekly?						
Do you feel it's your job to teach your kids about God and faith?						
Did your parents teach you the faith in your home?						

Knowledge						
Do you understand the Bible well enough to teach it?						
Do you understand the teachings of our catechism well enough to teach them?						
Do you understand the Trinity well enough to explain God in a simple way?						
Do you understand church history well enough to explain your place in the story?						

Ability						
Do you feel confident in your ability to teach the faith?						
Do you have any teaching experience?						
Are you willing to learn how to teach the faith in your home?						

Time						
Do you have time to purposefully teach the faith to your children?						

Could you daily make time to purposefully teach the faith in your home?						
Could you devote 15 minutes a day to purposefully teach the faith in the home?						
Could you devote 30 minutes a day to purposefully teach the faith in the home?						

Comments:

APPENDIX FIVE

Questionnaire responses

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?			X			
Do you read the Bible together as a family daily?						X
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?		X				
Did your parents teach you the faith in your home?					X	

Knowledge

Do you understand the Bible well enough to teach it?					X	
Do you understand the teachings of our catechism well enough to teach them?		X				
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?				X		

Ability

Do you feel confident in your ability to teach the faith?				X		
Do you have any teaching experience?						X
Are you willing to learn how to teach the faith in your home?		X				

Time

Do you have time to purposefully teach the faith to your children?			X			
Could you daily make time to purposefully teach the faith in your home?			X			
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X			

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?	X					
Do you read the Bible together as a family daily?						X
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?					X	

Knowledge

Do you understand the Bible well enough to teach it?				X		
Do you understand the teachings of our catechism well enough to teach them?				X		
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?		X				

Ability

Do you feel confident in your ability to teach the faith?		X				
Do you have any teaching experience?		X				
Are you willing to learn how to teach the faith in your home?		X				

Time

Do you have time to purposefully teach the faith to your children?			X			
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?	X					

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?				X		
Do you read the Bible together as a family daily?						X
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?					X	

Ability

Do you feel confident in your ability to teach the faith?				X		
Do you have any teaching experience?			X			
Are you willing to learn how to teach the faith in your home?		X				

Time

Do you have time to purposefully teach the faith to your children?			X			
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?		X				

Comments:

Questionnaire

Please make X in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					X
Do you pray together as a family daily?			X			
Do you read the Bible together as a family daily?				X		
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?	X					

Knowledge

Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?		X				

Ability

Do you feel confident in your ability to teach the faith?		X				
Do you have any teaching experience?		X	X			
Are you willing to learn how to teach the faith in your home?		X				

Time

Do you have time to purposefully teach the faith to your children?	X					
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?		X				

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?		X				
Do you pray together as a family daily?			X			
Do you read the Bible together as a family daily?						X
Do you attend church together as a family weekly?			X			
Do you feel it your job to teach your kids about God and faith?		X				
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?				X		
Do you understand the teachings of our catechism well enough to teach them?				X		
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?				X		

Ability

Do you feel confident in your ability to teach the faith?					X	
Do you have any teaching experience?					X	
Are you willing to learn how to teach the faith in your home?			X			

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?			X			
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X	X		

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?			X			
Do you read the Bible together as a family daily?						X
Do you attend church together as a family weekly?				X		
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?						X

Knowledge

Do you understand the Bible well enough to teach it?						X
Do you understand the teachings of our catechism well enough to teach them?						X
Do you understand the Trinity well enough to explain God in a simple way?	X					
Do you understand church history well enough to explain your place in the story?			X			

Ability

Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?				X		
Are you willing to learn how to teach the faith in your home?	X					

Time

Do you have time to purposefully teach the faith to your children?	X					
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?	X					

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?			X			
Do you read the Bible together as a family daily?			X			
Do you attend church together as a family weekly?					X	
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?	X					

Knowledge

Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?				X		
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?				X		

Ability

Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?			X			
Are you willing to learn how to teach the faith in your home?	X					

Time

Do you have time to purposefully teach the faith to your children?	X					
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?	X					

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					X
Do you pray together as a family daily?				X		
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?			X			

Knowledge

Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?			X			

Ability

Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?		X				
Are you willing to learn how to teach the faith in your home?		X				

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X			

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?					X	
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?		X				
Do you understand the teachings of our catechism well enough to teach them?		X				
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?		X				

Ability

Do you feel confident in your ability to teach the faith?		X				
Do you have any teaching experience?	X					
Are you willing to learn how to teach the faith in your home?	X					

Time

Do you have time to purposefully teach the faith to your children?			X			
Could you daily make time to purposefully teach the faith in your home?			X			
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?				X		

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?						X
Do you read the Bible together as a family daily?						X
Do you attend church together as a family weekly?			X			
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?	X					

Knowledge

Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?		X				
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?				X		

Ability

Do you feel confident in your ability to teach the faith?	X					
Do you have any teaching experience?	X					
Are you willing to learn how to teach the faith in your home?	X					

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X			

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?		X				
Do you read the Bible together as a family daily?			X			
Do you attend church together as a family weekly?			X			
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?	X					

Knowledge

Do you understand the Bible well enough to teach it?		X				
Do you understand the teachings of our catechism well enough to teach them?		X				
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?			X			

Ability

Do you feel confident in your ability to teach the faith?		X				
Do you have any teaching experience?	X					
Are you willing to learn how to teach the faith in your home?	X					

Time

Do you have time to purposefully teach the faith to your children?	X					
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?	X					

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?		X				
Do you pray together as a family daily?					X	
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?		X				
Did your parents teach you the faith in your home?			X			

Knowledge

Do you understand the Bible well enough to teach it?					X	
Do you understand the teachings of our catechism well enough to teach them?					X	
Do you understand the Trinity well enough to explain God in a simple way?				X		
Do you understand church history well enough to explain your place in the story?			X			

Ability

Do you feel confident in your ability to teach the faith?				X		
Do you have any teaching experience?				X		
Are you willing to learn how to teach the faith in your home?		X	5			

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?				X		

Comments:

Questionnaire

Please make X in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?					X	
Do you read the Bible together as a family daily?						X
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge	1	2	3	4	5	6
Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?				X		
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?			X			

Ability	1	2	3	4	5	6
Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?				X		
Are you willing to learn how to teach the faith in your home?	X					

Time	1	2	3	4	5	6
Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?		X	X			

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	✓					
Do you pray together as a family daily?		✓				
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?	✓					
Do you feel it your job to teach your kids about God and faith?	✓					
Did your parents teach you the faith in your home?			✓			

Knowledge

Do you understand the Bible well enough to teach it?		✓				
Do you understand the teachings of our catechism well enough to teach them?		✓				
Do you understand the Trinity well enough to explain God in a simple way?		✓				
Do you understand church history well enough to explain your place in the story?		✓				

Ability

Do you feel confident in your ability to teach the faith?		✓				
Do you have any teaching experience?					✓	
Are you willing to learn how to teach the faith in your home?		✓				

Time

Do you have time to purposefully teach the faith to your children?		✓				
Could you daily make time to purposefully teach the faith in your home?		✓				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		✓				
Could you devote 30 minutes a day to purposefully teach the faith in the home?					✓	

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?	X					
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge	1	2	3	4	5	6
Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?					X	

Ability	1	2	3	4	5	6
Do you feel confident in your ability to teach the faith?		X				
Do you have any teaching experience?	X					
Are you willing to learn how to teach the faith in your home?	X					

Time	1	2	3	4	5	6
Do you have time to purposefully teach the faith to your children?	X					
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?		X				

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?	X					
Do you read the Bible together as a family daily?			X			
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?			X			

Knowledge

Do you understand the Bible well enough to teach it?				X		
Do you understand the teachings of our catechism well enough to teach them?		X				
Do you understand the Trinity well enough to explain God in a simple way?	X					
Do you understand church history well enough to explain your place in the story?		X				

Ability

Do you feel confident in your ability to teach the faith?		X				
Do you have any teaching experience?		X				
Are you willing to learn how to teach the faith in your home?		X				

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?	X					

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?		X				
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?					X	
Do you understand the teachings of our catechism well enough to teach them?				X		
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?				X		

Ability

Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?				X		
Are you willing to learn how to teach the faith in your home?			X			

Time

Do you have time to purposefully teach the faith to your children?				X		
Could you daily make time to purposefully teach the faith in your home?			X			
Could you devote 15 minutes a day to purposefully teach the faith in the home?			X			
Could you devote 30 minutes a day to purposefully teach the faith in the home?					X	

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?		X				
Do you pray together as a family daily?		X				
Do you read the Bible together as a family daily?						X
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?		X				
Did your parents teach you the faith in your home?		X				

Knowledge	1	2	3	4	5	6
Do you understand the Bible well enough to teach it?						X
Do you understand the teachings of our catechism well enough to teach them?					X	
Do you understand the Trinity well enough to explain God in a simple way?				-		X
Do you understand church history well enough to explain your place in the story?					X	

Ability	1	2	3	4	5	6
Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?						X
Are you willing to learn how to teach the faith in your home?			X			

Time	1	2	3	4	5	6
Do you have time to purposefully teach the faith to your children?			X			
Could you daily make time to purposefully teach the faith in your home?			X			
Could you devote 15 minutes a day to purposefully teach the faith in the home?			X			
Could you devote 30 minutes a day to purposefully teach the faith in the home?				X		

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					X
Do you pray together as a family daily?	X					X
Do you read the Bible together as a family daily?			X			
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?		X				
Do you understand the teachings of our catechism well enough to teach them?		X				
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?			X			

Ability

Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?				X		
Are you willing to learn how to teach the faith in your home?		X				

Time

Do you have time to purposefully teach the faith to your children?			X			
Could you daily make time to purposefully teach the faith in your home?			X			
Could you devote 15 minutes a day to purposefully teach the faith in the home?			X			
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X			

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?	X					
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?		X				
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?					X	

Ability

Do you feel confident in your ability to teach the faith?		X				
Do you have any teaching experience?			X			X
Are you willing to learn how to teach the faith in your home?	X					

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?		X				

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?				X		
Do you read the Bible together as a family daily?				X		
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?		X				

Ability

Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?			X			
Are you willing to learn how to teach the faith in your home?	X					

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X			

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?	X					
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge	1	2	3	4	5	6
Do you understand the Bible well enough to teach it?	X					
Do you understand the teachings of our catechism well enough to teach them?	X					
Do you understand the Trinity well enough to explain God in a simple way?	X					
Do you understand church history well enough to explain your place in the story?	X					

Ability	1	2	3	4	5	6
Do you feel confident in your ability to teach the faith?		X				
Do you have any teaching experience?		X				
Are you willing to learn how to teach the faith in your home?		X				

Time	1	2	3	4	5	6
Do you have time to purposefully teach the faith to your children?	X					
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?	X					

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily? <i>- mealtime</i>	X				5	
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?	X					

Knowledge	1	2	3	4	5	6
Do you understand the Bible well enough to teach it?		X				
Do you understand the teachings of our catechism well enough to teach them?		X				
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?		X				

Ability	1	2	3	4	5	6
Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?			X			
Are you willing to learn how to teach the faith in your home?		X				

Time	1	2	3	4	5	6
Do you have time to purposefully teach the faith to your children?	X					
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?	X					

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?				X		
Do you read the Bible together as a family daily?						X
Do you attend church together as a family weekly?					X	
Do you feel it your job to teach your kids about God and faith?		X				
Did your parents teach you the faith in your home?				X		

Knowledge	1	2	3	4	5	6
Do you understand the Bible well enough to teach it?					X	
Do you understand the teachings of our catechism well enough to teach them?				X		
Do you understand the Trinity well enough to explain God in a simple way?		X				
Do you understand church history well enough to explain your place in the story?			X			

Ability	1	2	3	4	5	6
Do you feel confident in your ability to teach the faith?					X	
Do you have any teaching experience?		X				
Are you willing to learn how to teach the faith in your home?		X				

Time	1	2	3	4	5	6
Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X			

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?	X					
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?				X		
Do you understand the teachings of our catechism well enough to teach them?					X	
Do you understand the Trinity well enough to explain God in a simple way?				X		
Do you understand church history well enough to explain your place in the story?			X			

Ability

Do you feel confident in your ability to teach the faith?					X	
Do you have any teaching experience?		X				
Are you willing to learn how to teach the faith in your home?		X				

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?		X				

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?	X					
Do you read the Bible together as a family daily?					X	X
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?	X					

Knowledge	1	2	3	4	5	6
Do you understand the Bible well enough to teach it?				X		
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?				X		

Ability	1	2	3	4	5	6
Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?						X
Are you willing to learn how to teach the faith in your home?		X				

Time	1	2	3	4	5	6
Do you have time to purposefully teach the faith to your children?			X			
Could you daily make time to purposefully teach the faith in your home?			X			
Could you devote 15 minutes a day to purposefully teach the faith in the home?			X			
Could you devote 30 minutes a day to purposefully teach the faith in the home?				X		

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude	1	2	3	4	5	6
Is your child's faith important to you?	X					
Do you pray together as a family daily?				X		
Do you read the Bible together as a family daily?				X		
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?					X	

Knowledge

Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?				X		
Do you understand the Trinity well enough to explain God in a simple way?				X		
Do you understand church history well enough to explain your place in the story?			X			

Ability

Do you feel confident in your ability to teach the faith?				X		
Do you have any teaching experience?		X				
Are you willing to learn how to teach the faith in your home?	X					

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X			

Comments:

Questionnaire

Please make **X** in corresponding box that fits your answer

1 Strongly agree 2 Agree 3 Slightly agree 4 Slightly disagree 5 Disagree 6 Strongly disagree

Attitude

	1	2	3	4	5	6
Is your child's faith important to you?	X					X
Do you pray together as a family daily?		X				
Do you read the Bible together as a family daily?					X	
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?				X		
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?					X	
Do you understand church history well enough to explain your place in the story?					X	

Ability

Do you feel confident in your ability to teach the faith?		X				
Do you have any teaching experience?				X		
Are you willing to learn how to teach the faith in your home?	X					

Time

Do you have time to purposefully teach the faith to your children?	X					
Could you daily make time to purposefully teach the faith in your home?	X					
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?	X					

Comments:

Questionnaire

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Is your child's faith important to you?	X					
Do you pray together as a family daily?	X					
Do you read the Bible together as a family daily?				X	X	
Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?	X					

Knowledge

Do you understand the Bible well enough to teach it?					X	
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?					X	

Ability

Do you feel confident in your ability to teach the faith?			X			
Do you have any teaching experience?						X
Are you willing to learn how to teach the faith in your home?	X	X				

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?	X					
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Could you devote 30 minutes a day to purposefully teach the faith in the home?		X				

Comments:

Questionnaire

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Attitude

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Is your child's faith important to you?	X					
Do you pray together as a family daily?		X				
Do you read the Bible together as a family daily?					X	X
Do you attend church together as a family weekly?		X				
Do you feel it your job to teach your kids about God and faith?	X					
Did your parents teach you the faith in your home?		X				

Knowledge

Do you understand the Bible well enough to teach it?			X			
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?		X				
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Knowledge

Do you understand the Bible well enough to teach it?			X			
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Do you understand the Trinity well enough to explain God in a simple way?	X					
Do you understand church history well enough to explain your place in the story?				X		

Ability

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Are you willing to learn how to teach the faith in your home?		X				

Time

Do you have time to purposefully teach the faith to your children?		X				
Could you daily make time to purposefully teach the faith in your home?		X				
Could you devote 15 minutes a day to purposefully teach the faith in the home?		X				
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X			

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Knowledge

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Ability

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Comments:

Questionnaire

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Did your parents teach you the faith in your home?				X		

Knowledge

Do you understand the Bible well enough to teach it?					X	
Do you understand the teachings of our catechism well enough to teach them?			X			
Do you understand the Trinity well enough to explain God in a simple way?			X			
Do you understand church history well enough to explain your place in the story?					X	

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Do you understand the teachings of our catechism well enough to teach them?		X				
Do you understand the Trinity well enough to explain God in a simple way?	X					
Do you understand church history well enough to explain your place in the story?		X				

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Do you attend church together as a family weekly?	X					
Do you feel it your job to teach your kids about God and faith?	X					
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Knowledge	1	2	3	4	5	6
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Do you understand the teachings of our catechism well enough to teach them?	X					
Do you understand the Trinity well enough to explain God in a simple way?	X					
Do you understand church history well enough to explain your place in the story?	X					

Ability	1	2	3	4	5	6
Do you feel confident in your ability to teach the faith?	X					
Do you have any teaching experience?					X	
Are you willing to learn how to teach the faith in your home?	X					

Time	1	2	3	4	5	6
Do you have time to purposefully teach the faith to your children?			X			
Could you daily make time to purposefully teach the faith in your home?			X			
Could you devote 15 minutes a day to purposefully teach the faith in the home?	X					
Could you devote 30 minutes a day to purposefully teach the faith in the home?			X			

Comments:

APPENDIX SIX

Family Devotional Curriculum Developed for this Study.

What follows is: the original curriculum, followed by three variants upon the original that was developed for this study. The first is the original. The second is for families with older kids post-confirmation. The third is for use with adults. The fourth is a simple hand out to be easily used.

1. The Original Curriculum

For use when during worldview formation, memorization, and comprehension of the faith is being taught.

Using Luther's Small Catechism as a Family Devotional

Invocation

Leader: In the name of the Father, Son and Holy Spirit.

Making the sign of the cross in remembrance of your baptism.

Response: **Amen.**

Bible reading

Leader: Read a passage of Scripture.

I suggest choosing an age appropriate Bible for your child's developmental level. Pick a book of the Bible, beginning at verse 1:1 reading a section every day till you arrive at the end of the book then start with the next book.

The Ten Commandments

Leader: What are the Ten Commandments?

- Response:
- 1. You shall have no other gods.**
 - 2. You shall not misuse the name of the Lord your God.**
 - 3. Remember the Sabbath day by keeping it holy.**
 - 4. Honor your father and your mother.**
 - 5. You shall not murder.**
 - 6. You shall not commit adultery.**
 - 7. You shall not steal.**
 - 8. You shall not give false testimony against your neighbor.**
 - 9. You shall not covet your neighbor's house.**

10. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.

Recite the Apostle's Creed

Leader: What do you believe?

Response: **I believe in God, the Father Almighty, Maker of heaven and earth.**

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God, the Father Almighty. From thence He will come to judge the living and the dead. And I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Personal Petitions

All: **Pray for each other.** I suggest that each person in your family ask each other what they would like to have prayers for and then each person pray for one another ending each prayer with, "**Lord in your mercy**", with the refrain of, "**hear our prayer**". Keeping Sunday liturgical practice as part of daily life.

Conclude with the Lord's Prayer

All: **Our Father who art in heaven, hallowed be Thy name, Thy kingdom come,**

Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

2. Variant: Families Who Have Older Children

For example: post-confirmation or when time is a factor for the family's prayer time.

Using Luther's Small Catechism as a Family Devotional

(Variable Christian song, and or making the sign of the cross, and or the lighting of a candle;

the intention here is that the family would be called to prayer)

Invocation

Leader: In the name of the Father, Son and Holy Spirit.

Making the sign of the cross in remembrance of your baptism. (Optional)

Response: **Amen.** *(Optional)*

Bible reading

Leader: Read a passage of Scripture.

I suggest choosing an age appropriate Bible for your child's developmental level. Pick a book of the Bible, beginning at verse 1:1 reading a section every day till you arrive at the end of the book then start with the next book.

(The 10 Commandments and Apostles Creed can be variable parts depending on circumstances but research shows repetition leads to memorization.)

The Ten Commandments

Leader: What are the Ten Commandments?

- Response:
- 1. You shall have no other gods.**
 - 2. You shall not misuse the name of the Lord your God.**
 - 3. Remember the Sabbath day by keeping it holy.**
 - 4. Honor your father and your mother.**
 - 5. You shall not murder.**
 - 6. You shall not commit adultery.**

7. You shall not steal.

8. You shall not give false testimony against your neighbor.

9. You shall not covet your neighbor's house.

10. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.

Recite the Apostle's Creed

Leader: What do you believe?

Response: **I believe in God, the Father Almighty, Maker of heaven and earth.**

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God, the Father Almighty. From thence He will come to judge the living and the dead. And I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Personal Petitions

All: **Pray for each other.** I suggest that each person in your family tell each other what they would like to have prayers for and then each person pray for one another or each person pray out loud for what they want to pray about ending each prayer with, "**Lord in your mercy**", with the refrain of, "**hear our prayer**". Letting the next person know it's their turn to pray.

Conclude with the Lord's Prayer

All: **Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.**

(Variable Song, sign of the cross, extinguishing of the candle if candle is used; the intention here is to signal the completion of the prayers, or completing the devotions by allowing the Amen of the Lord's Prayer to be the final word spoken.)

3. Variant: Church Meetings

At the conclusion or begging of Bible studies, retreats, church business meetings, circuit Winkles, or other church events.

Using Luther's Small Catechism as a Family Devotional

Invocation

Leader: In the name of the Father, Son and Holy Spirit.

Making the sign of the cross in remembrance of your baptism.

Response: **Amen.**

Bible reading

Leader: Read a passage of Scripture.

I suggest having the leader choose a passage that is relevant for the occasion.

Personal Petitions

All: **Pray for each other.** I suggest that each person in your meeting ask each other what they would like to have prayers for and then each person pray for one another each ending their prayer with, "**Lord in your mercy**", with the refrain of, "**hear our prayer**".

Conclude with the Lord's Prayer

All: **Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.**

4. Sample Handout

Using Luther's Small Catechism as a Family Devotional

Invocation.

In the name of the Father, Son, and Holy Spirit.

Amen.

Reading.

Passage of Scripture.

Ten Commandments.

You shall have no other gods.

You shall not misuse the name of the Lord, your God.

Remember the Sabbath day and keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against thy neighbor.

You shall not covet thy neighbor's house.

You shall not covet your neighbor's wife, man servant, maid servant, his ox, his donkey, or anything else that belongs to your neighbor.

Apostles Creed.

I believe in God, the Father Almighty, maker of heaven and earth. And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, and born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead. I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Personal petitions.

Each ends with: **Lord in your mercy... Hear our prayer.**

The Lord's Prayer.

Our Father...

APPENDIX SEVEN

Table of Participation

The table that the researcher made to keep track of the follow up phone calls that were made on June 26, 2018. To ascertain the participation rate of the study pool from Messiah.

Number	Training 5/20/2018	Informed Consent 5/20/2018	Questionnaire 5/20/2018	Participation Phone calls 6/26/2018	Informed consent form	Interview
1A	X	X	X	X	7/13/2018	7/13/2018
1B	X	X	X	X	7/13/2018	7/13/2018
2A	X	X	X	X	7/14/2018	7/14/2018
2B	X	X	X	X	7/14/2018	7/14/2018
3A	X	X	X	X	7/17/2018	7/17/2018
3B	X	X	X	X	7/17/2018	7/17/2018
4A	X	X	X	X	7/18/2018	7/18/2018
4B	X	X	X	X	7/18/2018	7/18/2018
5A	X	X	X	X	7/23/2018	7/23/2018
5B	X	X	X	X	7/23/2018	7/23/2018
6A	X	X	X	X		
6B	X	X	X	X		
7B	X	X	X			
8A	X					
8B	X					

9A	X	X	X	X		
9B	X	X	X	X		
10A	X	X	X			
10B	X	X	X			
11A	X	X	X			
11B	X	X	X			
12A	X	X	X	X		
12B	X	X	X	X		
13A	X	X	X	X		
13B	X	X	X	X		
14A	X	X	X	X		
15B	X					
16B	X	X	X			
17A	X	X	X			
17B	X	X	X			
18B	X	X	X	X		
19A	X	X	X	X		
19B	X	X	X	X		
20A	X	X	X			
20B	X	X	X			
21A	X	X	X			
21B	X	X	X			
22B	X	X	X	X		
23A	X	X	X	X		
23B	X	X	X	X		

APPENDIX EIGHT

Text Message to Participants

The day before I visited each family I sent them a text message that said,

“I will see you (time, date, and place). Thank you so much for being part of this research project. -Pastor.”

APPENDIX NINE

Sample Informed Consent Form for Interview

INFORMED CONSENT FORM

Qualitative

Study Title: Using Luther's Small Catechism as a Family Devotional

Researcher: Pastor Rocco Mallardi

Email Address and Telephone Number: pastormallardi@gmail.com

785 639-2936

Research Supervisor: Rev. Dr. Rick Marrs

Email Address: marrsr@cs1.edu

You are invited to be part of a research study. Pastor Mallardi is a student at Concordia Seminary in Saint Louis, Missouri as part of the Doctor of Ministry program (D,Min.). The information in this form is provided to help you decide if you want to participate in the research study. This form describes what you will have to do during the study and the risks and benefits of the study.

If you have any questions about or do not understand something in this form, you should ask Pastor Mallardi. Do not sign this form unless Pastor Mallardi has answered your questions and you decide that you want to be part of this study.

WHAT IS THIS STUDY ABOUT?

The purpose for this project is to develop an intentional approach to equip and promote families to be the primary teachers of the faith. The question that this project will seek to address is: **How can a church help parents teach their children the faith in their home?**

WHY AM I BEING ASKED TO BE IN THE STUDY?

You are invited to be in the study because you: Participated in one day training event, are members of Messiah Lutheran Church, you are a parent, grandparent, or legal guardian with at least one or more children living in the home. You are over 18 years old and have participated in the one month experiment using the curriculum developed for this study.

HOW MANY PEOPLE WILL BE IN THIS STUDY?

I am hoping to have about six to ten participants in this part of this study.

CONFLICT OF INTEREST

Pastor Mallardi is your pastor, at Messiah Lutheran Church.

WILL IT COST ANYTHING TO BE IN THIS STUDY?

You do not have to pay to be in the study.

HOW LONG WILL I BE IN THE STUDY?

If you agree to continued participation in this study Pastor Mallardi will meet with you (and your spouse) for one to one and one half hours to ask questions about the usefulness of the catechism based curriculum of family prayer that you were taught when you entered into this study.

WHAT WILL HAPPEN DURING THIS STUDY?

If you decide to be in this study and if you sign this form, you will do the following things:

Pastor Mallard will meet with you (and your spouse) for one to one and one half hours to ask questions about the usefulness of the catechism based curriculum of family prayer that you were taught when you entered into this study, at either your home or at the church. This interview will be recoded for transcription purposes. The answers to the questions that are asked will inform the outcome of the research that will be part of Pastor Mallardi's Doctor of Ministry dissertation.

While you are in the study, you will be expected to:

- Follow the instructions you are given.
- Tell the researcher if you want to stop being in the study at any time.

WILL I BE RECORDED?

If you are selected for a post study interview, pastor will audiotape an interview with you and your spouse. You will be asked about the devotional curriculum, your usage of the devotional curriculum, your confidence in teaching the faith, changes in family relationships, and if your faith has changed. Pastor will use the audiotape in order to create written transcripts for data interpretation.

Pastor will only use the recordings of you for the purposes you read about in this form. He will not use the recordings for any other reasons without your permission unless you sign another consent form. The recordings will be kept confidential for seven years then they will be destroyed.

WILL BEING IN THIS STUDY HELP ME?

Being in this study will not help you. Information from this study might help researchers help others in the future.

ARE THERE RISKS TO ME IF I AM IN THIS STUDY?

No study is completely risk-free. However, we don't anticipate that you will be harmed or distressed during this study. You may stop being in the study at any time if you become uncomfortable.

WILL I GET PAID?

You will not receive any compensation of any kind for being in the study.

DO I HAVE TO BE IN THIS STUDY?

Your participation in this study is voluntary. You can decide not to be in the study and you can change your mind about being in the study at any time. There will be no penalty to you. If you want to stop being in the study, tell the researcher.

The researcher can remove you from the study at any time. This could happen if:

- The researcher believes it is best for you to stop being in the study.
- You do not follow directions about the study.
- You no longer meet the inclusion criteria to participate.

WHO WILL USE AND SHARE INFORMATION ABOUT MY BEING IN THIS STUDY?

Any information you provide in this study that could identify you such as your name, age, or other personal information will be kept confidential.

Even if you leave the study early, the researcher may still be able to use your data.

Limits of Privacy (Confidentiality)

Generally speaking, the researcher can assure you that he will keep everything you tell him or do for the study private. Yet there are times where the researcher cannot keep things private

(confidential). The researcher cannot keep things private (confidential) when:

The researcher finds out that a child or vulnerable adult has been abused.

The researcher finds out that a person plans to hurt him or herself, such as commit suicide.

The researcher finds out that a person plans to hurt someone else.

There are laws that require many professionals to take action if they think a person might harm themselves or another, or if a child or adult is being abused. In addition, there are guidelines that researchers must follow to make sure all people are treated with respect and kept safe. In most states, there is a government agency that must be told if someone is being abused or plans to hurt themselves or another person. Please ask any questions you may have about this issue before agreeing to be in the study. It is important that you do not feel betrayed if it turns out that the researcher cannot keep some things private.

WHO CAN I TALK TO ABOUT THIS STUDY?

You can ask questions about the study at any time. You can call the researcher if you have any concerns or complaints. You should call the researcher at the phone number listed on page one of this form if you have questions about anything related to this study.

DO YOU WANT TO BE IN THIS STUDY?

I have read this form, and I have been able to ask questions about this study. The researcher has talked with me about this study. The researcher has answered all my questions. I voluntarily agree to be in this study. I agree to allow the use and sharing of my study-related records as described above.

By signing this form, I have not given up any of my legal rights as a research participant. I will get a signed copy of this consent form for my records.

Printed Name of Participant

Signature of Participant

Date

I attest that the participant named above had enough time to consider this information, had an opportunity to ask questions, and voluntarily agreed to be in this study.

Printed Name of Researcher

Signature of Researcher

Date

DO YOU WISH TO BE AUDIOTAPED IN THIS STUDY?

I voluntarily agree to let the researcher audiotape me for this study. I agree to allow the use of my recordings as described in this form.

Printed Name of Participant

Signature of Participant

Date

APPENDIX TEN

Questions Asked During Interviews

Interview Questions: _____ **Family Name:** _____ **Date:** _____

Can you share with me how often you were able to use the curriculum as a family in the last month?

Can you explain how the time requirements were for your use of this curriculum?

How did you find the use of repetition in these family devotions?

Tell me about how your confidence in teaching the faith in the home changed in the last month?

Tell me about if there was any changes in your family relationships in the last month?

How has your faith changed in the last month?

What did you think of the Catechism Family Devotional curriculum?

Do you plan on or do you see usefulness in continuing to use this curriculum?

APPENDIX ELEVEN

Transcribed Responses

Interview Questions: Mr. 1A & Mrs. 1B Family Name: 1 Date: 7/13/18

1 What are the names and ages of every one in your family?

Mr. 1A 39, Mrs. 1B 37, male 18, male (foster son) 14, female 3, female 1

2 How often you were able to use this curriculum in the last month?

1B: We were able to use it every night but three nights we missed.

1A: We had two baseball games we missed for and one night out of town.

3 About how much time did it take your family to use this curriculum?

1B: We did ours at the end of the night. We put our one year old to bed then we did the devotional with all of the rest of us.

1A: It took maybe like ten or fifteen minutes.

4 Was the use of repetition helpful in this curriculum?

1B: I enjoyed that part. I felt that the repetition helped the kids to grasp it so by the end of the month (female 3) our three year old was saying the Lord's Prayer. She wouldn't say it the whole way through but would say most of it and could say some of the Ten Commandments so I thought that it was helpful and it was probably helpful for the boys too because they don't probably have it memorized in the way, well you know, as well as they should.

1A: Yup.

5 Has your confidence in teaching the faith in your home changed?

1B: I would say that from my perspective, I became more confident. It was a helpful reminder to repeat the Creed because it gives the basis of our faith and maybe we forget that.

1A: I just liked the actual process of doing it, makes it a priority and something that you are doing instead of when it comes up or not doing it at all like prioritizing gives confidence.

1B: And it gives us a reason to talk about our faith and about God on a daily basis, rather than like normally, we would talk about it when somebody asked a question or something like that. This gives us an excuse to talk about it every day and have it on our minds.

6 Were there any changes in your family relationships in the last month?

1B: I think the only thing that I noticed with the changing of relationships was with (female 3). She really like being the one saying what we were going to pray about. So then she would like be thinking about the people in our family and she would often want to pray for (male 18) or (male 14), or Dad and grandma and grandpa.

1A: Classmates.

1B: Classmates and teachers but a lot of the time, it would be, I want to pray for (male 18) or (male 14), so that is the part that I think that I noticed.

1A: Yea I think that things were just kind of consistent.

7 Has your faith changed in the last month?

1B: I don't know if my faith has changed, but my commitment to teaching our kids, other than in Sunday school, and that is something, I am interested in doing more.

1A: I wouldn't say that my faith has but the practice of bringing my faith up more on a daily basis than just on Sunday.

8 What did you think of this curriculum?

1B: I enjoyed it, I think that it was good for us because we have such a wide age range of kids. Most devotion books you find are geared towards older kids, or younger kids, and not families with a range and so this was nice because it was kind of neutral for all ages.

1A: I would say that it's a good start, I wouldn't say that it's anything but that; just be your bread and butter, for like six months. I think that if you were to go over a month you would have to introduce something more with it otherwise it will be, "lather, rinse, and repeat."

9 Do you plan on continuing to use this curriculum?

1B: I do. We have continued it, I think that like I said, the usefulness was the repetition of it helped to get the kids to hopefully learn it better.

1A: Yea, I definitely think that it helps with that catechism stuff, to make those a forefront so that they know what they are.

1B: And get them in the habit of doing some kind of devotion every day and get them used to it.

10 What book of the Bible did you read from?

1B: one of our problems was that we just started the Bible readings in Psalms and maybe that wasn't a good place to start because they were all kind of the same, not identical, but all kind of similar, each time we read a different chapter and a different section.

1A: I liked the Psalms aspect because it was more positive in a sense of where we were going.

1B: We ended up in a section where like every night God would take care of your enemies and protect you and stuff and it was nice, but really it was like the same thing over and over again.

We should have moved around and read from different sections of the Bible, but other than that I felt like it was real useful.

11 Do you have any further comments?

1A: No.

1 What are the names and ages of every one in your family?

Mr. 2A 36, Mrs. 2B 35, female (part-time) 16, female 10, and female 6

2 How often you were able to use this curriculum in the last month?

2A: We probably used it 40-50% of the time of the month that we were asked to do it.

3 About how much time did it take your family to use this curriculum?

2A: It took 15 minutes. We tried to do each of the steps and not just gloss over it, so when we did it we tried to spend the time and actually do it a sitting around and discussing the stuff that was brought up by the kids.

2B: For our kids 15 minutes was a perfect amount of time for them and their attention span, any longer I think that (female 6) would be completely lost and wiggly.

4 Was the use of repetition helpful in this curriculum?

2A: Once they understood what we were doing it went quicker, from the aspect of they know what was coming and what to expect, and a few times they had already thought about what they wanted to pray for and figured that out instead of sitting there for two minutes humming around not understanding and trying to think about something.

5 Has your confidence in teaching the faith in your home changed?

2A: The ability to have the dialogue a lot more open is there. It's not that we didn't pray or say a prayer sitting around a meal, it's just now the dialogue is open to read a little more out of the Bible or go over the commandments more. It's not that anyone was unsure about how to do it, but it's just that we have never done this before.

2B: I agree, I think that the guidance of how to do it helped, to do different aspects of it helped, rather than just praying or just talking about. It was the different steps to follow that helped us to

teach the girls in a little bit different way.

6 Were there any changes in your family relationships in the last month?

2A: Can't say that there was; I don't think that we have any.

2B: We are a pretty close family so when we go out the kids go, when we do things, the kids go with us. So for us there is not a whole big separation for us, we do everything when we do them together, so to say that there was a change, there really wasn't any change.

7 Has your faith changed in the last month?

2A: I don't know if it has changed, but the thought process of doing this is more on the forefront of my mind and making sure that. Like I said we did it 40-50% of the time. There was times where time just simply didn't allow, but there were times that we would say at the end of the night when the kids were already in bed that we forgot to do it. So it I don't know if it changed but as far as thinking about it, as something, on the top of my mind; it did change for me.

2B: Yes.

8 What did you think of this curriculum?

2B: I think that it is good for us to be older kids and to have little kids. It was a really good combination for us to be able to understand it to teach the little ones how to do and that they can understand it and participate more with it.

2A: The hardest thing was that we have a 16 year old, and a 10 year old, who to an extent understand what we are reading, but then a 6 year old who doesn't really understand, but if we try to read something that the 6 year old will understand, then the 10 year old and 16 year old are just.

2B: Bored.

2A: Board out of their mind, that aspect of it was a little tough trying to make sure that they each

kind of understood, and so, but I mean that's not your issue, that is us having kids a decade apart.

2B: Well and like with (female 6) for her she understood more of the other stuff, but she didn't understand the Bible part of it. She understood a lot of the other things so throughout the day she would think of what she wanted to pray for. She thought about it all day long and she would put it into her phone so that she would remember what she wanted to pray for, and she got it out and it would bring it back for her. So it was really good.

9 Do you plan on continuing to use this curriculum?

2A: That is our goal, to continue to use it. The goal is to do it more than we did, when we initially started, but yea it's something that we plan on continuing to use.

10 What book of the Bible did you read from?

2A: We started with Genesis. For me that is the obvious beginning, but you know that it's one of the really good places to start with the understanding that things were made and that there is a beginning to all of this, and so, I enjoy that book. So that is where I wanted to start. I didn't ask for a lot of input from the kids.

2B: No, he just turned the page and said read this. We had (female10) read and she just kept reading.

11 Do you have any further comments?

2A: The only thing that I would say, that if it's ever going to be a longer term study that you know that you would provide more suggestions or prayers to substitute instead of doing the same Ten Commandments every single night or doing the Creed. At a certain point would be ok, we are doing this again but not, necessarily. I don't think from 2B and I, but the girls, I think said Okay we are doing the same thing over again, so if there is ever a time that you are handing this out, include some different prayers to use.

2B: To rotate them.

2A: That would be the only thing from me any way.

2B: Well, I think that it's good for a lot of people that don't go to church a lot, to feel like they can still participate in the Lord and learn and teach and stuff. I know with everyday life it's difficult to take the time out to go to church or your Sunday is just kind of your break day. So for a lot of people, it's nice to be able to just have this throughout the week or pick certain days out of the week to practice that too.

2A: We had track meets that continued into Sunday, so to have something that we could go to while we were on the road was really nice.

Interview Questions: Mr. 3A & Mrs. 3B Family Name: 3 Date: July 17, 2018

1 What are the names and ages of every one in your family?

Mr. 3A 32, Mrs. 3B 33, female 6, female 3

2 How often you were able to use this curriculum in the last month?

3B: We did it every night, maybe we missed one or two nights.

3A: I probably was involved in about a third of them because when I was involved was usually around supper time and if we forgot to do it at supper time then 3B would just do it when I wasn't there and she was just getting them to bed.

3B: I would read stories and then do the devotional too.

3 About how much time did it take your family to use this curriculum?

3B: 10 minutes.

3A: 15 minutes.

3B: yea 10 to 15 minutes.

Pastor Mallardi: Was that the right amount of time for you?

3B: I think it was.

3A: I think that it was just about the right amount of time.

4 Was the use of repetition helpful in this curriculum?

3B: I think that it helped (female 6) learn the Ten Commandments. She was repeating them and saying them along with me towards the end of it. She would even say the Apostle's Creed. I mean that she was saying it with me one night kind of you know I think that the repetition helps them learn. I don't know if they know exactly what they are saying but they have it in their head I guess.

3A: I would hear (female 6) the times I would come back to it compared to when we first started

it to later, you could definitely tell that she had learned to memorize a few things because she can't read yet so just hearing it she was able to memorize some the of Ten Commandments and some of the Apostle's Creed. She probably couldn't say all of it word for word.

3B: (Female 3) didn't benefits she was in her own world so she didn't get much out of it but (female 6) being school age did benefit from the repetition.

5 Has your confidence in teaching the faith in your home changed?

3A: I think that the Bible stories maybe the easiest to talk about God and our faith in this project.

3B: Yea they ask a lot of questions, she would ask what words meant or things like "descending into hell". So it does make you think more about it, and how to describe things to little kids and I have never really thought much about it. So that was just one thing that it made me think about.

So I don't know I need to figure out more about how to describe that stuff, so yea, we got together every night and I think that the kids looked forward to doing this, because (female 6) would ask about it. Are we going to do the devotions tonight? So it would bring us together so.

6 Were there any changes in your family relationships in the last month?

3A: I wouldn't say that our relationship has changed, our kids are pretty young so they are always with us, but I don't know how a teenager would be different. They are always off on their phone or something so it might bring them together, but we are already close because they are only 6 and 3 years old.

7 Has your faith changed in the last month?

3B: I don't really feel like mine has changed. It is just the same as it was.

3A: It hasn't changed, but I'm not sure how to answer that question.

3B: Maybe it has made me think about it more, and read more of the Bible and teach it to the kids more. Because it is something that you really don't think about every day, but then when we

did this study I did. It was good to think about every day and get back to every day so.

8 What did you think of this curriculum?

3B: I think that it was a good format to follow.

3A: I was just going to say that it's a good curriculum, except that I don't know that it works the same for all ages, like a 3 year old, trying to recite the Apostle's Creed isn't going to happen.

3B: Yea she got bored with that and (female 6) got bored with that, but otherwise maybe older kids each age group may benefit differently.

3A: Every age can pray about something, a 3 year old may pray about toys or animals or something like that.

3B: The prayers, I think the Bible story was a good part of it.

3A: It made it easy to pray more not recited. We usually just say a table prayer, just a recited prayer, and this curriculum gets, you out of that, to pray about actual things in your life that way in front of the rest of your family where normally we would pray on our own silently otherwise. The curriculum did get us to pray together more comfortably.

3B: And it taught (female 6) how to pray.

9 Do you plan on continuing to use this curriculum?

3A: I think that the Bible stories we will continue to use and maybe praying before bed, but I don't know if you are going to continue the Apostle's Creed and the Ten Commandments.

3B: Just the stuff that sticks with them the most is the Bible stories and the praying, so I guess for now that is the kind of stuff we can do. So maybe when they are older and can understand more, we will add in the other stuff too.

10 What book of the Bible did you read from?

3A: We read from a children's Bible that had a bunch of stories. It wasn't a particular book, but

it would have Daniel in the lion's den and it would have stories about Jesus and so it wasn't a particular book. A lot of times, we would read several of the stories each night.

3B: We let them pick what we they wanted to read about that night.

11 Do you have any further comments?

1 What are the names and ages of every one in your family?

Mr. 4A 37, Mrs. 4B 34, male 4, female 2.

2 How often you were able to use this curriculum in the last month?

4B: I think 3-4 times a week.

4A: I would estimate half of the nights of the week.

3 About how much time did it take your family to use this curriculum?

4B: Probably only like ten minutes, we have a children's Bible. So sometimes, we would do like one of the stories or two of them. It just kind of depended on what we had for time. Then do the rest of the curriculum. We just started at the New Testament, because we thought that the stories were easier for our age kids and have some sort of traction on.

4 Was the use of repetition helpful in this curriculum?

4A: I think that the kids (male 4) first started to pick up the verbiage. It was probably like the second week that he started reciting the Lord's Prayer with us, but it took them a little while and they still have hesitation with making the sign of the cross.

4B: Yea the sign of the cross gives them a lot of hesitation (male 4) just can't do that.

4A: (male 4) Picked it up right away. In the last week and a half (female 2) started picking up on parts of the Lord's Prayer and the Apostle's Creed.

4B: And the Ten Commandments (female 2) always wants to say the neighbor part.

4A: The repetition helped them, especially with the participation part.

4B: I was actually kind of surprised that we didn't get more questions about the Ten Commandments because there are words in there that don't really make sense to them yet and we would always ask them do you have any questions. They never really did and I was expecting

them to ask what is murder, or something like that, but they really haven't asked those questions yet.

5 Has your confidence in teaching the faith in your home changed?

4B: A little bit.

4A: I would agree it is difficult to explain some of these concepts to really young kids but with the repetition it think that has helped, with the ownership and participation.

4B: I feel like when we did the prayers, of what they were thankful, for I think that (female 2) always had the same answer the same night. Then we would try to branch out, we had someone we know who passed away during this time, so then we were like we need to pray for their family. Then were like why and asked all these questions, like how did that person die and trying to relate that back to faith is a hard age.

4A: Prayer not just being what you are thankful for but also for concerns or stresses.

6 Were there any changes in your family relationships in the last month?

4B: I don't think so; we still are uncomfortable praying together. One night the kids wanted to read a book after Bible time and (Mr. 4A) was like we shouldn't finish up the night with some fictional book and it was not anything that we have ever discussed and I know that you have said that you guys do your prayer time in the middle of the day. So to me it didn't really make a difference in what order that we did it but obviously it did to (Mr. 4A) so that became a contention for a few nights, because the kids still wanted to read a book too and I didn't want to exclude them reading other books as well.

4A: I didn't what to go from a serious topic, to let's read about fish, to like Curious George or something.

4B: There was no expectation that that would be an issue so.

4A: But to answer the question no not really.

7 Has your faith changed in the last month?

4B: Not really, to me it like just kind of brings it to the front for me. I didn't grow up in the Lutheran Church and I like the structure of it. To know things to expect from week to week, in the service I think that is useful. At home, too, having something to base your prayer time, or family time around you know. It kind of ties it all back together. That's one of the things I like about the Lutheran Church, so I don't know if that is relevant for this but it helps keep me engaged at least.

4A: I would think not necessarily in the last month but that specific event has changed my faith. But I think that going back to church has helped me a lot, and specifically the Lord's Prayer. That has been something that I have more identified with and focused upon, if I have something that is concerning me or I am anxious about, then I say the Lord's Prayer, to myself, it helps to bring me back to center, and helps to calm me down.

8 What did you think of this curriculum?

4A: It's easy to follow along.

4B: Yea it was easy to follow along I just wonder about the repetition of it. Once the kids kind of pick up on it and know it like the back of their hand. Are they just going to be like bored with it? So if there is some other variations to throw in there. My kids are just learning it and at what point do they check out.

4A: It's good, so that if you get off track, it's a good place to come back to.

9 Do you plan on continuing to use this curriculum?

4A: I do.

4B: I think that we will try, but I know that it will not be every single night for us. The evenings

are a little bit of time together and sometimes we get busy but we will try.

4A: The last six weeks or so we have been really busy, between tee ball, and swim lessons, some nights it's just all that I can do to get them to bed at a decent time.

10 What book of the Bible did you read from?

4A: A children's picture Bible.

11 Do you have any further comments?

1 What are the names and ages of every one in your family?

Mr. 5A 40, Mrs. 5B 43, female 14, male 12, male 10, male 8.

2 How often you were able to use this curriculum in the last month?

5B: We used it during the whole.

5A: We used it every night except for the last couple of weeks.

5B: There was a few nights in that span that we didn't do to being in different areas.

3 About how much time did it take your family to use this curriculum?

5A: It took us about fifteen minutes.

Pastor: Was that the right amount of time for you?

5A: Yea.

5B: I thought that it was good.

4 Was the use of repetition helpful in this curriculum?

5A: The repetition was useful, it kept us on track.

5B: It think that it was good for the kids and for me to help us remember. So that when we are at church there is a carryover, through the prayers and Creed. It definitely kept us on task because the kids will get a little wordy in their thankfulness for the day and for me too, I have a lot to be thankful for.

Pastor Mallardi: You mentioned that it fit with what we do in church, on Sunday; can you tell me more about that?

5B: Yeah, and I think that was really good because it just helps the kids so that they can interact with the church more and become part of the church more, knowing the verbiage and such; do you agree?

5 Has your confidence in teaching the faith in your home changed?

5B: I felt that when we were using it, it was getting us into the Bible that's not something that we have ever done before. We open it at church but never as a family.

5A: It has helped us at home as a family.

5B: I think that that is really important for the kids, to see it's important for our marriage and just as a family unit to read the Bible and.

5A: Like the structure, I like being able to read the Bible verses, so the organization really kept us on task for our prayer time and stuff.

5B: We started in Proverbs so that was a little tricky at times, so we switched into the Gospels.

6 Were there any changes in your family relationships in the last month?

5A: No.

5B: Continuing it is something, because we haven't done it consistently, it's been a crazy week. Because that is when we do it, at bed time, and that is when it would make us a better family unit. If we continue it, if we get back into it, and continue getting into the Bible and reading the Scriptures, yea. Anything?

5A: That's about it.

7 Has your faith changed in the last month?

5A: No, I don't think so, I don't think that it has.

5B: I don't know if there is a big difference.

5A: I think that this just gives more of an interaction around the Bible teachings, in the home. I don't think that it has changed us, in one way or the other, it's just given us some direction and organization on how to conduct it in our home.

5B: Teach our children how to pray, besides just going to church on Sunday. Sunday is my

compass to get me set for the week, I can see that aspect if you look at faith, I think that it helps. I think that it would help more, in that aspect, just to kind of be in a compass to restart us, to end on a good note, then restart on the next day fresh.

8 What did you think of this curriculum?

5B: I liked it. I think that giving us the roles helped out. Sometimes, I basically, wrote down all of the prayers sometimes the kids would do the prayers and I liked that aspect because it gives them ownership in a way to learn how to pray and to be in prayer, to pray out loud, because I think that that is sometimes a fear, for someone, to pray out loud. Do you have any thoughts on that?

5A: I thought that it was a practical approach.

5B: And the kids were reading out of the Bible and another important aspect of it typically (Mr. 5A) would be the leader, of it, and I think that, that is, important.

5A: You pretty much led that, because you are more comfortable than I am.

5B: But at the same time, it's one role that I wouldn't mind you taking over, so you are seen, as the presence of the head of the household.

Pastor Mallardi: You mentioned that you wrote out prayers?

5B: Yea, we actually kept a notebook and we would write them out. I think that part of that was so that in time, we could in time go back and see what did we pray about or what was the things that we prayed about and see the growth of our prayer and not just thank you for a wonderful day. I mean that if there is more specific things and people that we are praying for seeing how prayer works in life and coming up with a family journal. We also wrote down that Bible verse we read that night.

9 Do you plan on continuing to use this curriculum?

5A: Yes.

5B: We would love to continue to do this.

5A: We need to get into more of a routine. We say prayers every night still but its tough when you are getting to bed after 10:00 pm. It's late and we just need to get them to bed, and an extra: 10–15 minutes is just one more thing. So we just say our normal couple of prayers and everyone goes around and prays for something that they are hopeful for, or prays for something that they want, so it's just more of a condensed and shorter version of this. So when we get back into routine it will definitely be better and be part of our routine.

5B: And we typically like to do this before bed time. I know that you can do this at any time but it just seems like bed time, is the best time, for our family.

10 What book of the Bible did you read from?

5B: We started in Proverbs and we did that for the majority of it, but then when we were reading, it's kind of riddle sometimes. So you know, we had to pick things through there, one of the things that we really didn't do, but I talked with someone else, who said when they read the scriptures, if the kids had questions, they would talk about them a little more and that is something that we didn't do, but I can see how, that would be helpful but that is going to encroach upon that fifteen minute mark.

5A: I don't like Proverbs, and I don't like Psalms, it's too much like poetry, and I don't like poetry. I like meat and potatoes so we ended up switching to the Gospels starting at Matthew.

11 Do you have any further comments?

5B: I thought that it was really good.

5A: I like it. I mean it seemed to flow really good and we want to keep doing it. Keep it part of our routine so.

5B: I even think that with the kids here at church, for Midweek and Sunday school at the beginning and closing. I think that it would be a good way to use this, at the church, to bring it all together. Especially if people are doing this at home, so, I guess that is my thought. I think that the kids liked it, I think that they liked that they got to be a part of it, if that makes sense.

5A: All the kids wanted to read to be able to read the verse and they like to be able to give input in their prayers.

5B: It was really good.

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