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## To Know and to Do—

### A REVIEW ARTICLE ON TRAINING CHILDREN IN THE WORK OF WORSHIP

GEORGE W. HOYER

#### 1. TO WORSHIP IS TO TAKE PART AND TO BECOME PARTNER

*L*earning *How Children Worship* is the title of a recent book by Grace W. McGavran.<sup>1</sup> So many things are left unsaid in this book about the God who is to be worshiped and about the tremendous things which that God has done and does to make worship by the children of men possible that the critical theological reader might miss the significance of the major thing which *is* being said. Miss McGavran poses the question: "Are the children aware of the times of worship and what it should be for them—a conscious effort to enter into the presence of God with heart and spirit ready to respond to God's loving outreach to them?" (P. 15) She asserts: "Awareness of the presence of God is the heart of worship. Response to God is the heart of acts of worship." (P. 12)

Many books with a Lutheran orientation, on the other hand, whether designed to assist in the training of children in worship or supplied as aids for children in their devotions, stress the things left unsaid in this book to a degree that makes it important that Miss McGavran's point be specifically said.

"Subject matter does not constitute worship," she insists. "In this connection, it should be recalled again that worship is a conscious opening of heart and mind to God" (p. 35). In a "worship service," she writes, there is frequently "a crossing of the borderline between pure worship and instruction." She contends that "there needs to be made clear the distinction between the two functions which take place in times of worship" (p. 49). Again: "While in-

formational material is often used in worship services, it does not necessarily lead to worship and might better be put into a 'Let's-find-out-about' period, with the leader watchful for spontaneous worship." (P. 52)

Her point is not being made, however, by a concentration on informal over against formal worship. She includes in her consideration those times "called (for want of a better name) 'formal worship,'" which in her opinion do call for little accent on the "formal" as far as primary children are concerned. But "formal" does mean "that there is an orderliness to a time, not just a moment arising from circumstance, when there is deliberate preparation to set other thoughts and concerns aside and give corporate worship to God." And she recognizes that some set form is important if worship is to take place within it. "Familiarity with form is necessary in formal worship before there is freedom to ignore it and worship" (p. 115). Once again it is apparent that her stress lies on what the child does in the action of worship and on what the teacher does to make this response possible. She quotes a very successful public school kindergarten teacher: "The very hardest thing I had to do in transferring my skills to church work was to learn when and how to lead to worship. It was too easy to say to myself that I was guiding the children to live in God's way, without planning how to lead them into God's presence." (P. 107)

"To worship is to take part and become partner." The insight which is important here is that when a child is in the presence of God in a concentrated period of "sacrificial" worship, as compared with worship in the more general sense (including all that is called "sacramental"), he is involved. He is participating. He is learning by doing. He is committing himself to the

<sup>1</sup> *Learning How Children Worship*. By Grace W. McGavran. St. Louis: Bethany Press, 1964. 192 pages. Cloth. \$2.95.



God-ward and man-ward love to which the instruction has pointed him. He is re-enforcing in his own words the instruction which has been given to him about the God to whom he prays. There is a definite feedback of what has been taught when a child acts along the lines of his instruction. It is apparent then that an emphasis on giving specific help to children to enable them to "enter into the presence of God" is justified not only on the grounds that God *is* and that He is to be worshiped in His being (which is surely vital enough in itself!), but also in the fact that the very act of worship becomes a means to increase the effectiveness of the appropriation of the Scriptural instruction. And since the Word of God is always a power and much more than a dispenser of information, actually to take part helps actualize the partnership with God which His grace intends. Worship in this sense becomes a means of the means of grace.

A limitation of the term "worship" to this "sacrificial" sense is partly merely a matter of semantics. But when the term is used in the broad sense that includes the reception of the Word of God, the edifying of the neighbor, and all deeds of love, it tends to obscure the significance of the fact that "worship is becoming conscious of the everpresent presence of God" (p.9) and to conceal the fact that specific training in this art is needed. It is important therefore that this distinction be understood, just as it is important that the primacy of the action of God's grace in worship never be forgotten. One could quite possibly write about children's worship with a different definition of worship and arrive at a similar understanding of the goals of a church school under different terminology. But as a matter of apparent fact even books whose very titles indicate that they are designed to assist children to worship fail frequently to achieve their purpose either because of the confusion involved in the large term "worship" or because they do not come to grips with the necessity of helping children come into the presence of God. All too easily they become books of devotional instruction or reproduc-

tions of Biblical content. It need not be a surprise then that the child's implicit conclusion is that, as far as worship is concerned, it is enough to *know*, and that to *do* is not necessary, nor particularly expected. Since worship is the activity of Christians that angels desire to be involved in and that is the very life of the people of God in time and in the age to come, this conclusion is regrettable.

It is true that a Biblical theology of childhood and of worship requires much more specific premises of the child's need for regeneration and sanctification in the narrow sense and an awareness of the active grace of God in Scripture and sacraments than Miss McGavran supplies. Thus she says, for instance: "There is a basic truth which is at the heart of worship. That is the awareness that God is, and that he is within one's consciousness" (p.61). This is true only if behind that assertion (and, hopefully, spelled out somewhere in the book in which the assertion is made) is a great deal more. There ought at least be some indication of the fact that God can really be known only through His own revelation of Himself and an awareness of the fact that a knowledge of the "is-ness" of God can be something other than terror only because He reveals Himself as God-in-Christ. But for Christian pastors and teachers whose background *has* supplied these necessary premises, the major accent of Miss McGavran's book can be helpful indeed, and the fund of practical suggestions for the achieving of her objective valuable indeed.

## 2. HOW ARE THEY TO HEAR — WITH A PREACHER

One could argue that to say nothing about the Biblical theology underlying an approach to children and the understanding of the faith is as great a weakness as to challenge it and explicitly to reject it. It is merely not so startling. In this sense the latest book by Sophia Lyon Fahs, *Worshipping Together With Questioning Minds*,<sup>2</sup> is star-

<sup>2</sup> *Worshipping Together With Questioning Minds*. By Sophia Lyon Fahs. Boston: Beacon Press, 1965. 240 pages. Cloth. \$4.95.



ding. When placed beside her other books, it is not startling but simply consistent, and consistent in its values as well as in its other-than-Biblical orientation. Mrs. Fahs, born in China in 1876, an ordained Unitarian minister, author of *Consider the Children, Today's Children and Yesterday's Heritage, and Beginnings: Earth, Sky, Life, Death*, which was revised and reissued in 1960, has had a most distinguished career. She has worked under such persons as Frank McMurry, John Dewey, William Heard Kilpatrick, Goodwin Watson, Ernest Osborne, Harrison S. Elliott, C. Ivar Hellstrom, and Harry Emerson Fosdick. For 25 years she was involved in the editing of curricular materials, first for the American Unitarian Association and then for the present Unitarian Universalist Association, sharing the result of her work in the experimental Sunday School at Teachers College, Columbia University, the Union School of Religion at Union Theological Seminary, New York, and the Junior Department of the Church School of the Riverside Church of New York City. With all that in mind it is still startling to discover whose side she is on after she has analyzed the discussion St. Paul had with the Athenians whose city contained the altar "To God the Unknown." She finds in the account

three major ways in which men have been relating themselves to the all-embracing, all-enveloping Mystery ("in which we live and move and have our being") toward which the word *God* has somehow always pointed.

The first way is that of the agnostic who does not deny the reality of an all-embracing Mystery, yet who feels no value in calling it God, or in attempting to relate himself consciously to it through any means called prayer or worship.

These are, of course, the Athenians.

The second way is that of the person who refuses to admit that God is unknown or unknowable. For these the Mystery has been removed by a special revelation, breaking through miraculously from a supernatural realm. Such persons can say that they *know* him in whom they believe. This is the way of the evangelist and the dogmatist.

And this "became" Paul's way, an unsuccessful way when he spoke to the Athenians.

The third way is that of the Greek worshipper who had the originality to build an altar "To God the Unknown." It is the way of the reverent agnostic who acknowledges that his mind or spirit is finite and limited. Yet he is one who has seen enough and learned enough to feel sustained in his curiosity and to lead him to be trustful and expectant regarding what is still beyond his grasp. He sees in the Mystery, not a wall shutting out *all* the light, but a mist softening its rays so that he is not totally blinded. He can enjoy the warmth coming through the fog of doubt. Whether or not this Mystery permeates a supernatural world, he feels unable to say. He knows only that he has sensed it within the natural world, and he dares to continue to explore.

Her conclusion:

It would seem that the way of the reverent agnostic fits best the philosophy of the educator who believes in the values to be achieved through personal experiencing and questioning. (Pp. 45—47)

Quotations that cause the Biblically-oriented reader to gasp abound—but the very gasping could cause the pastor and teacher to miss a significant point for their work in church schools that can be gleaned from accents made by Mrs. Fahs. We tend to think of St. Paul's reference to the "unknown God" as a neat homiletical gambit for a relevant introduction. We try to be equally relevant when we preach to children, with tidy introductions to our "sermonettes for Christianettes" or to the material our quarterlies tell us is to be taught on a certain Sunday, or to the Biblical or catechetical material that the units in religion have placed on the day's menu. But once that is over and done, we have arrived at our textual material and are off and running in our usual deductive way, and in a manner, disguise it as we will, that remains basically the lecture method. And what we should do (and Mrs. Fahs is reminding us of this even though it is not what she is saying) is to approach the children as what they are, "reverent agnostics."

With the use of that term in that way one has admittedly altered the point Mrs. Fahs would make. But the confessional Christian teacher, is not an agnostic. Is it not true, however, and important to re-



flect upon, that the title "reverent agnostic" supplied by Mrs. Fahs and quoted above can be applied to the child?

Because the description does define characteristics of the child, the teaching of that child might well be controlled within the pattern of approach by much the same method being advocated for the agnostic teacher. Think it through. The baptized child knows he does not know, but he also *knows* — he knows in a way which in every other situation we insist is a more profound way of knowing than simply to have grasped certain content intellectually. He knows by "the assurance of things hoped for, the conviction of things not seen." He is in possession of the Spirit. God is his Father and loves him. Christ is his Brother and Friend. He is *reverent*. He lives in his Father's world, and whatever he understands of time is in the hands of that Father. He is fascinated by all he is coming to understand of what is "natural," and the question whether there is something even more "super" than the marvels he daily discovers he does not claim to have answered. It seems all of a piece, but his wondering never ceases. He is an *agnostic*. As important as both of these terms are, even more important facts are in other phrases Mrs. Fahs uses: "sustained in his curiosity . . . trustful and expectant . . . he dares to continue to explore."

If we agree then, as certainly we do, that the most amazing things about the child years are the questioning mind and the boundless energy that can never get enough of doing, ought we not approach the child through his questioning, through his involvement, through his activity? This has much to say about the proclamation of the Word in services which aim at involving children in worship, and much to say about the techniques and the methodology of class instruction. But it is true not alone of what is said or of how it is said but of the way in which we work to structure the children's response. Ought not this spirit permeate the period that we label "worship" in our church schools, be the spirit that pervades the worship in the homes, and be in the atmosphere

of the worshiping activity supplied for our children in connection with the liturgy? Is it not essential that the sense of wonder precede the act of worship? The depth of the riches and wisdom and knowledge of God, His judgments, His ways, He Himself, must be apprehended to the degree possible for the child's age if worship is really to take place.

The point that is here important is only in part that which Mrs. Fahs is specifically interested in making. She is striving to salvage some meaning for the symbol "God" and the word "prayer." In fact the value of the book for the Lutheran lies to a great extent in the rebuttal he is called upon to make on so many points. But her accent on the stimulation of the questioning mind and the stirring up of a sense of wonder presented in "Illustrations from Experience," verbatim accounts of approaches made by teachers to the questions children ask, does force the orthodox teacher to ask how successfully he is involving the child. Mrs. Fahs points out the problem existing between the periods in which the children are given "the knowledge and instruction needed to become followers of that religion" and the periods of worship, "the other part" which affords the children "an opportunity to express their loyalty in prayer and song, and for the adult leader to communicate an inspiration to continue in the faith" (p.6). She writes with sympathy for "those liberal religious leaders, more theologically conscious who can no longer find 'happiness and dignity' in leading children in such expressions of religious sentiment" as Easter, Christmas, Passover, or Hanukkah provide. She points out:

some of the children participating in them are doing little more than saying words, which are at some times vaguely understood and at others grossly misunderstood. Important and significant as symbols and ceremonies and beautiful words may be, these liberal leaders believe it is potentially dangerous to ask children to engage in ceremonies they do not understand or to use words that have no meaning for them. To do so week after week seems a denial of the potentialities of healthy childhood, a way of developing religious formalists and performers rather than personali-



ties spontaneously free to be themselves and to think for themselves. (P. 7)

Her sympathy is directed to those teachers who are "too agnostic to address prayers to 'God the Unknown.'" Our solution must be directed toward our goal of helping the children who *know* by faith the God-in-Christ who has revealed Himself and waits to be worshiped, and to help them enter His presence in wonder and adoration. And this is the significant point again: It is in worship, in those periods when the children are helped to make a conscious effort and to enter into the presence of God that the most effective teaching is done. This is not just any "worship period" of course. It should indeed be that kind of experience that is "potent in awakening wondering awareness and reverent thinking, especially about invisible and intangible realities" (p.9); but these worshipers will know that Reality made visible in the Word made flesh and tangible in the water of Holy Baptism and in the body and blood in the Lord's Supper. These worshipers will know by experience the reality of the body of Christ, the worshiping community. Their worship will be given form in words which are understood and in ceremonies which are meaningful. The atmosphere will reflect the conviction that God is really being approached. They will be helped to take up their part in the conversation which we call worship. That kind of worship is an ultimate end in itself, but those who lead children to worship will realize that they must begin where the children are. They, too, will begin with the "questioning of concrete bits of Reality until we feel the nearness of the Universal," and will seek to provide the kind of motivation, the involvement in the issues of life and in man's religious and ethical responsibility which Mrs. Fahs calls for in her frame of reference and which we need to recognize as the goal in ours.

All this is possible because the children with which we deal are indeed "reverent agnostics." As the baptized sons and daughters of God, who are aided, by the power that the Spirit gives, "both to think and

to do those things that are right," they are able *now* to "take part" in worship. If we believe in beginning where they are, our starting point ought to be training in the specific action of worship. We who are so apt to change our Reformation center into one of "justification by religious knowledge," as Reginald Lumb points out in *The Education of Souls*, need to take this insight much more seriously than our material and our approach indicate that we do.

### 3. WORSHIP TECHNIQUES FOR TODAY'S CHILD

Still the very best book on children's worship is *Worship and the Modern Child* by John G. Williams.<sup>3</sup> It manages to combine the accent on sacrificial worship, the premise of Holy Baptism, the existential importance of the liturgy, and the practical instruction on how to go about training children in the way that God and Christians agree they ought to go. First published in 1957, it has now appeared in paperback. This is a book to own and work with. It is one that has been written for "parents, clergy, and teachers" and is extremely useful for each category. For some it might be necessary to point out the semi-Pelagianism that appears to be present even in Williams' comments on "that typically British heresy called Pelagianism" (p.29) and to make the appropriate comments on statements like: "Righteousness is 'imputed' to me, not because I yet possess it, but because with Christ's help I have set myself in the way of possessing it. That is called *Justification*" (p.31). But even in this implied criticism there is really basic praise. This book begins where a Biblical comment on worship must begin, in theology of worship.

What you think God is like will obviously determine how you think you can best honour and serve him. So, at the core of all our worship, there lies the whole system of Christian dogma, of revealed truth about God and his activity in the world; and, to anyone who is not prepared to accept the Faith as absolutely central, the activity of prayer and wor-

<sup>3</sup> *Worship and the Modern Child*. By John G. Williams. London: SPCK, 1957. 214 pages. Cloth. 12/6.



ship (the Christian Cultus) will remain meaningless, and even nonsensical. But it cannot be watered down and adapted to suit unbelieving minds. (P. 22)

Williams quotes "the best definition of worship I have ever come across (though I cannot now remember the source): *Worship is the all-pervading recognition of the absolute worth of God.*" And it is Williams who concedes that such a definition involves the entire life of the Christian, "both the cultus and the ethic," but who asserts, "if it is to be true worship it must be consciously and deliberately Godward and God-honouring" (p. 15). Once again the accent is on the training of children to enter consciously into the presence of God, ready to respond to the God who has reached out to them.

Williams also quotes T. S. Eliot in *Family Reunion*: "I think that the things that are taken for granted at home make a deeper impression on children than what they are told" and applies it to the religious atmosphere of the home as the basic requisite for the development of worshipping children (pp. 59—60). He later applies this insight to the significance of the specific act of sacrificial worship:

It is because in worship these attributes of God are simply taken for granted, and not argued or deliberately taught, that worship is the most powerful medium of all for communicating dogmatic truth. It is far more powerful than the direct instruction of the classroom, simply because it teaches incidentally and by implication; and it is the things that are taken for granted, the implicit assumptions, rather than any kind of explicit teaching, that sink most deeply into the subconscious mind and become the foundations of "faith." (P. 151)

Thus he agrees with Miss McGavran.

Williams develops most usefully and specifically the technique involved in creating the circumstances in which children can be involved in worship. He points up "considerations which bear upon the nature of worship and go deep to the roots of all its practical problems."

The first is that an act of worship must always provoke in the worshipper a sense of the wonder and mystery of God. . . . Children very readily appreciate the kind of hymns and

prayers which express this sense of 'numinous awe', and we should be careful never to allow our school worship to degenerate into a hearty and materialistic preoccupation with ourselves and the physical world. . . . But at the same time (because God is immanent as well as transcendent) worship must also be closely related to all experience and all knowledge. Not only must we help children to understand the need for conformity between worship and life (and the whole ethos of a school is the most powerful means of subconsciously conveying this truth) but our worship must also come to terms with so-called 'secular' knowledge, so that there is no longer a disastrous dichotomy between what we learn in the Science or Biology period and what we say or sing in the School Assembly. True Christian worship can achieve (and it is the only thing in the world that can) what the Germans call a *Weltanschauung*—an integrated and coherent view of the whole universe and every branch of knowledge, with the supremacy of God (both in knowledge and experience) as the clue to the whole puzzle. That is why the Church school will always remain the most effective means of Christian education." (P. 156)

Thus he picks up the accents on the type of dialogical method illustrated so stimulatingly by Mrs. Fahs and speaks to congregations whose accent on the parochial school is sometimes so theoretically correct but too often disastrously inadequate precisely in the area of worship.

Williams also asserts that all the teaching and training of children has one purpose only—

to bring them into a living and loving relationship with our Lord within the sacramental fellowship of the Church. It is not just a question of teaching Bible stories or moral precepts—or even the Catechism. A child will see very little point in all this information and will very soon forget it, unless he is learning to put it all into practice by becoming (as early as possible) a full active member of the worshipping body. Naturally he must be taught the Faith; but we need to remember (and to be constantly reminding him too) that it is bound to remain sterile and dull unless he is having a living experience of it. (P. 128)

#### 4. CHILDREN WORSHIPING IN THE ADULTS' LITURGY

Our interest as catholic Lutherans in the liturgy includes our concern for the well-rounded worship life of our children. Within



the frame of the church year and in the detail and coloring of each Sunday's propers, liturgical Christians hope to share with their children the opportunities of receiving the power of God in the Word read and preached, of responding to God in all types of sacrificial worship, of experiencing the center of the edifying life in community of the church and of coming to appreciate and participate in the many-faceted Sacrament of the Eucharist. It is, perhaps, because the liturgy is as broad as this that training in involvement in the sacrificial aspects of worship has been neglected. And it is because of this very breadth and because of the many depths of meaning in the parts of the liturgy that the task of instructing children to participate in the liturgy is so difficult adequately to achieve.

Some recent worthy attempts to develop the understanding and participation of children in the church's worship should be highlighted. *The First Three Years*<sup>4</sup> includes on its title page the words "in the life of" and provides a space for the child's name. It begins where worship must begin, in Holy Baptism. The author explains:

This book is to help you to sense the love of God and the glory of his creative power in the birth, Baptism, and growth of your baby. This book will record your child's progress during the first three years of life. As your child matures, use this book to review the beginnings of life. When confirmation comes give this book to your child as a reminder of good Christian beginnings.

It is not the final fulfillment of the possibilities its very good idea opens up. The father of a firstborn commented, "My child made more progress in three months than the book provides space to record three years!" This is of course simply a matter of space. The question could be raised as to whether in the limited space too much is attempted. But the stress on the Sacrament of Holy Baptism is here, and it is asserted that "it is fitting for parents and sponsors to study its meaning." However, only the catechism's "What is Baptism?" "What is

this Word?" and "What benefits does God give in Baptism?" are cited, and the "Order for the Baptism of Infants" from the *Service Book and Hymnal* in both prayers and explanations is quite barren of the Romans 6 accents on "the significance" of Baptism. But this is the beginning; it is the starting place; it is the direction. More to come!

*It's Time to Talk to God*<sup>5</sup> by John and Joan Golisch is a well-done children's book that reaches the conclusion "Any time is talk-to-God time." Its objective is to help parents teach young children "how to pray and when to pray." This is of course a matter more of process and progression than it is of 32 pages, and for this reason the art work and the language work to enable the child to identify with the situations described and the format supplies space for parents to add their own approaches to the suggested explanations of prayer and prayer times. It is difficult or near to impossible to set up for parents the kind of inductive methodology of instruction that is so desirable in these instructive approaches to baptized "reverent agnostics." And it is probably too much to hope that all parents will follow the suggestions to make the instruction theirs and their children's very own rather than simply following by rote that supplied in the text. But the attempt is commendably present. And there is a small, but very knowledgeable, approach to involvement in the sacramental fellowship and the liturgy. "Sometimes you sing prayers when you sing hymns or songs in church and Sunday school. Sometimes you say them together with other people. And sometimes the pastor or teacher talks to God aloud while we listen quietly and think, 'Yes, I pray that too, God.'" This is the liturgical principle of participation in worship spoken small for little people.

*The Little Liturgy*<sup>6</sup> is written to unaffle the children who are confronted by the

<sup>5</sup> *It's Time to Talk to God*. By John and Joan Golisch. Minneapolis: Augsburg Publishing House, 1965. 32 pages. Cloth. \$2.50.

<sup>6</sup> *The Little Liturgy*. By James Kerr. Minneapolis: Augsburg Publishing House, 1965. 48 pages. Cloth. \$2.50.

<sup>4</sup> *The First Three Years*. By Harold J. Bel-gum. Minneapolis: Augsburg Publishing House, 1963. 40 pages. Cloth. \$1.95.



liturgy and "to encourage their intelligent, active participation in the worship service of their church." It is a good effort. The problem of breadth is here—

For nearly two thousand years Christians have gathered on Sunday mornings to praise God and to hear His Word. This meeting together is called the worship service. . . . We use a liturgy, or plan of worship, so that we may all worship together, listening to or praising God, and asking forgiveness for our sins. (P. 3)

As we worship, we also learn. The worship service teaches us about our salvation in Jesus Christ. The *Sermon* and the *Prophets* teach us something special about Jesus' life, death and resurrection. It is important that we listen to each part of the service, and it is important that we go to church each Sunday, because every service teaches us something new about Jesus. (P. 5)

The ability to worship, the more difficult factor, is assumed; the more obvious element, the duty to attend, sit, and listen, is spelled out in more detail. And that this is a *sacramental* fellowship is not apparent in the introduction. But page 7 comes out loud and clear: "Worshiping is much more than going to church. To worship is to honor and praise God, and to let him know how much we love him and how much we look to him." And page 11 is live center: "To worship is to take part!"

The difficulties arising as soon as this task is undertaken for an entire denomination are at once apparent. The stole over surplice is represented as standard; the announcement of "God's promise of forgiveness" is the explanation of absolution; all altars are at one end of a long church, and the pastor stands between altar and people; the Creed is the Apostolic; the Offertory does accent self-offering, but the sentence chosen is from Psalm 51; and while the form for Holy Communion does come first, it must be prefaced with a "When God's family takes part in the Lord's Supper in Holy Communion, the complete liturgy is used. If there is to be no Communion, turn to page 42."

There are a few places in this and the previous book where one might hope for "God" rather than "Jesus," but they illustrate

such an advance over the idea that children can "understand" God so much better if He is not mentioned at all and only the name of the Son is used, that one applauds rather than scores. It is true still, however, that the Holy Spirit has not come into his own, and, indeed, is given a very short shrift. If even the Postlude gets favorable mention as "something to help us remember the joy and victory of the Christian life," perhaps the Spirit could be mentioned at least as the One who has come into His own! The artist, Ollie Jensen, has done better than the author on that point. But it is *together* that Kerr and Jensen have wrought a good work here! The same should be said for Judith Jegusch, who illustrated the Golisch booklet. The work of George Overlie in *The First Three Years* (he shares credit lines with Michelangelo out of Three Lions) is less significant (more of the "gentle" type) and the work of James A. Scott in the McGavran book has really nothing to add and actually seems to disagree with the theme of the book. Nor does the art work in the next volume contribute significantly.

*Our Lutheran Way of Worship*<sup>7</sup> at once raises the question "Whose way?" And when it is made clear that it is a work-book designed for children in grades 4-6, one is even more reluctant to answer that question with the title's "Ours." But if the level of ability and awareness of worship and liturgy of the fourth, fifth, and sixth graders who are the anticipated users of this book is actually at the level the activities suggest, perhaps the honest admission had better be faced that these are *our* children, and we need to do more for them to equip them to worship as what they indeed are, children of God, and members in fact of the Lutheran Church, one of the major denominations in the catholic liturgical tradition. The price of the book, of course, must be noted in connection with these strictures. But when we deal with the wor-

<sup>7</sup> *Our Lutheran Way of Worship*. By Dona M. Hoffman. St. Louis: Concordia Publishing House, 1964. 72 pages. Paper. 80 cents.



ship of the Most High, cut-rate costs too much. With the market that a parochial school system ought to guarantee for this kind of material and with the solemn obligation that schools filled with worshipping Christians places on our publishing house, no problem ought to stand in the way of worthy format. This publication, too, it should be noted, is a positive contribution. It is an indication of further help in the future. And it is helpful that in workbook style and without overbearing seriousness the "way" is studied. When "worship" is also learned and the two are put together, much will have been achieved.

Something of the seriousness with which the entire area of children's worship and the liturgy is regarded in other areas of the Lutheran community can be seen in the publication *Der Kindergottesdienst*, part of the *Agende für Evangelisch-Lutherische Kirchen und Gemeinden*, Sonderband III.<sup>8</sup> One of the bases for the publication of material of this kind is to make sure that the baptized children of the Lutheran Church grow up into the worship of the adult membership of that church, and not into a form that is alien to her traditions. There is apparent in this book, in addition, some appreciation of the differences that do exist between children and adults and some attempt to meet them in format and formulation, but training in worship is expected to be handled in other ways. This is the liturgy placed into the hands of the children.

It is worthwhile in this connection to examine some of the publications of other denominations that stress the children's side as much as tradition's side of the issue. *Our Prayers and Praise*, published by The Seabury Press, contains The Orders for Morning Prayer and Holy Communion of the

Protestant Episcopal Church together with notes on the church year and the Collects in a beautifully printed volume. Helicon Press has published a *Children's Prayer Book* whose text is translated from *Kindergebetbuch*, and whose art work needed no translation. It presents not only aids to worship but instruction in the details of the Roman Mass. The *Frère Jacques Missal* by Templegate Publishers is a similar work from a French source. *The Saint Christopher Missal* by Herder and Herder and the *Missal for Young Catholics* by the Paulist Press are equally impressive. *A Catholic Child's Book About the Mass*, brought out by Guild Press and distributed as a Golden Book, demonstrates what ought to be done for children to help them do what ought to be done for God. All these books were published between 1957 and 1962 and are only prophetic of what the new liturgical awakening in Roman Catholic circles will produce. Herder and Herder's *Come Let Us Eat*, a preparation for first communion, which is accompanied by a parent-teacher manual and published in 1964, is something of an indication. *The Little Service Book*, published a few years ago by The School Press of Our Saviour's Lutheran School in New York, with acknowledgments to *Das Kleine Kirchenbuch* by Edith Thomas, was a noble effort that almost overcame its own difficulties of type face and restricted size to accomplish a similar objective for Lutheran children in the American scene. But surely the renewal within Lutheranism's worshipping people, the increasing awareness of the blessings our Lord gave to His church in His Supper, and the growing appreciation of all that the liturgy helps to achieve for God's worshipping people ought to result in more and more worthy materials to help children both to know and to do their work of worship.

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<sup>8</sup> *Der Kindergottesdienst*. Berlin: Luthersches Verlagshaus, 1964. 216 pages. Cloth. DM 13.80.