

1440-1510

As people arrive, have them select 1 of the following activities to work on.

- We will share the results during the class.

Activity 1 – Helpful Thoughts

At the top of butcher paper, write these 2 questions so that they make 2 columns.

- As the parent of a child, elaborate on what you need during worship.
- As an adult without children at home, how can you participate with parents during worship? Explain how children in worship are helpful to you.

Have group members write down their ideas under the appropriate column.

If there are children/in the group, then have them add their own ideas to what is needed/helpful.

Activity 2 – Pew Bags/Kits/Pages

Have 1 sample worship bag which is labeled “epic fail,” also empty bags, ziplock bags, crayons, variety of books, sample children’s worship pages of various traditions, blank paper, adult bulletins. You may also borrow books from the Book Review Table.

- Take a look at the “epic fail” bag and answer these questions – Explain what makes this bag a failure. Elaborate on what a “good activity bag/kit/page would look like.
- Use the materials provided and design a better version based on your religious tradition.
- Think about the children you sit near in the pew. How would you elaborate on the reason this new bag is correct for their age/abilities/interests?

Activity 3 – Book Reviews

Have a variety of Children’s Worship books and lessons laid on the table. Also have copies of Age Chart and “Parenting in the Pew: Resources for Worship Book Review”

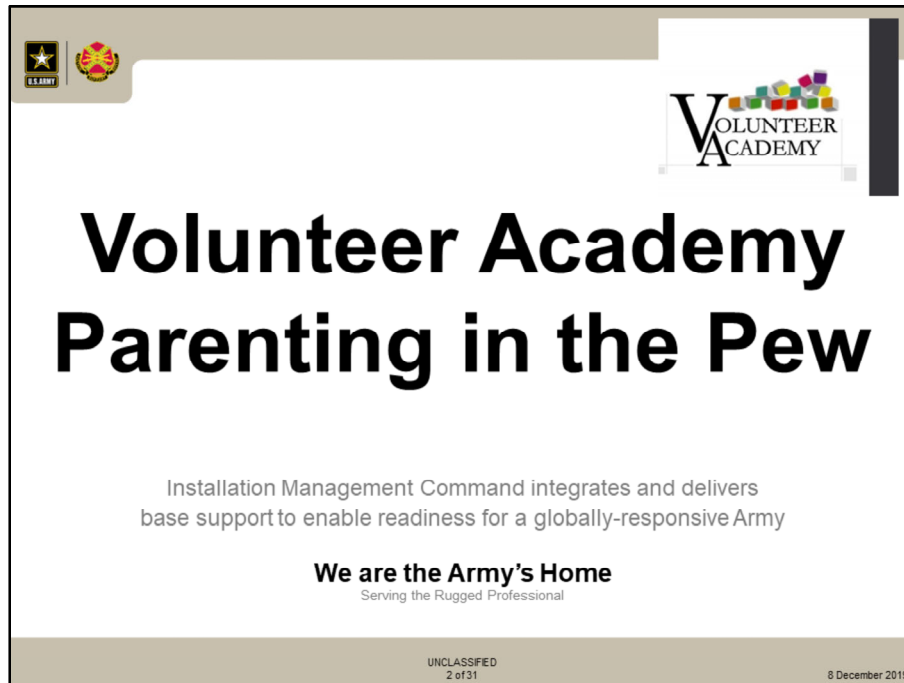
- Look through the books and resources.
- Using the chart on the “Book Review” handout, compile notes about each resource connecting with the Age Chart.
- Explain which 1 is particularly helpful for your congregation? Your family? You?
- How would you improve upon these resources?

Activity – 4 – I Remember Poems

Adapted from Mary Wertsch, author of Military BRATS (mwertsch@earthlink.net) Have paper, pencils, and photos of chapels and chapel programs laid on the table

- Each line begins with “I Remember Poems.” Each participant should write 5 lines. All lines should be about 1 memory related to worship, churches, pews, or chapels.
- The memories and lines can be happy, sad, silly, anything.
- Do not allow rhyming – poems will be much more creative.
- Be aware that someone might choose to write about a painful memory; that can be terrific because creating out of pain gives a measure of dominion over it. [If this happens, the group should handle this appropriately, especially if there are tears.]
- Here are some examples:

1.
 - I remember when I was a little bitty girl
 - When my daddy swung me around
 - And the air lifted up my smile
 - In the hot summer sun.
 - I remember
2.
 - I remember when I threw my Barbie at the door
 - I remember when I was eating sloppy
 - I remember when I hit my sister
 - I remember when I got my new cat
 - I remember putting silly putty in the radio



Welcome and thank you for being here.

As a Chapel volunteer, you are part of the largest volunteer force in the Army! We want you fully trained and ready for faithful service.

The Chaplaincy Academy for Religious Education (CARE) is your source for targeted, mission-focused training by professional religious educators.

As a CARE trained **Essential Volunteer (having taken 4 classes)** you are equipped to maintain and advance your garrison Chapel's religious education program.

As a CARE trained **Volunteer Leader (having taken 8 classes)** you join a select group equipped to serve as a religious education model and mentor for others.

Award certificates for Essential Volunteers and Volunteer Leaders

Award certificates of appreciation for volunteers who have taught in the Volunteer Academy

We will share the results of your pre-class activities during the class.

Before the participants arrive, have the above activity stations set up.

For the class you will also need:

- Copies of the books referenced in the class – on display table
- Volunteer Academy Brochures – on each table
- Copies of the Reference list from slide 21 (?) – on each table
- Journals for participants who have NOT yet received a chapel journal – at door with sign in
- Blank paper for notetaking by participants who HAVE received a chapel journal but do not have it today – at door with sign in
- Program sign in sheets – at the door
- Copies of "Celebrating Children at Saint Alban's" on each table
- Copies of "Information for Ushers When Greeting Families" on each table.
- Copies of "Gabi Goes to Mass" on each table.
- Post 1 copy of the book cover, Fight or Flight

Administrative Information

SAFETY REQUIREMENTS: No food or drink is allowed near or around electrical equipment (CPU, file servers, printers, projectors, etc.) due to possible electrical shock or damage to equipment. Exercise care in personal movement in and through such areas. Avoid all electrical cords and associated wiring. In the event of an electrical storm, you will be instructed to power down equipment. Everyone is responsible for safety.

RISK ASSESSMENT LEVEL: LOW

ENVIRONMENTAL CONSIDERATIONS: Environmental protection is not just the law but the right thing to do. It is a continual process and starts with deliberate planning. Always be alert to ways to protect our environment during training and missions. In doing so, you will contribute to the sustainment of our training resources while protecting people and the environment from harmful effects.

EVALUATION: The student is required to fully engage in lesson by applying critical and creative thinking throughout the lesson as well as completing all assignments.

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Instructor Note: Review safety requirements, risk assessment, environmental considerations and expected outcome and evaluation.

I am Dr. Becky Powell. My colleague, Dr Grace Yeuell and I are the Religious Education Program Directors at IMCOM-Europe. We lead the Chaplaincy Academy for Religious Education (CARE) Center which is a generating point and destination for religious education and chapel training.

We work within IMCOM's mission statement which reads:

"The US Army Installation Management Command (IMCOM) integrates and delivers base support to enable readiness for a globally-responsive Army."

Terminal Learning Objective

ACTION: Create local chapel relationships and plans for all adults and all children in chapel congregations.

CONDITIONS: In a classroom environment, given access to AR 165-1, scriptures, and civilian church resources on inclusion and welcome.

STANDARD:

- Create bag/kit/handout for children to use in worship
- Summarize experience of children in chapels
- Compile reviews of children's church resources
- Elaborate on chapel as formal and fictive family
- Integrate understandings of parenting and worship



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Instructor Note: Have students read the TLO.

This training is for chapel leaders and volunteers. It provides a framework to plan for chapel links between chapel communities and homes. As a result of this training, your chapel community will be better equipped to create further training and programs to teach and support all who are authorized and assigned support on our installations..

As a follow up on today's experience, we will offer further training on 12 January 2020 titled "Welcome & Protection: Ushers" and on 9 February 2020 titled "Active Threat."

The Shema (Deuteronomy 6:4-9) is really our theme today.

This is training for the biological/legal parents in our chapels.

It is also training for ALL adults (and teen leaders) in our chapels.

When you hear parents, think trusted leader. Think "a Friend Who Teaches."

Contacts



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<https://usachcstraining.army.mil/religious-education>

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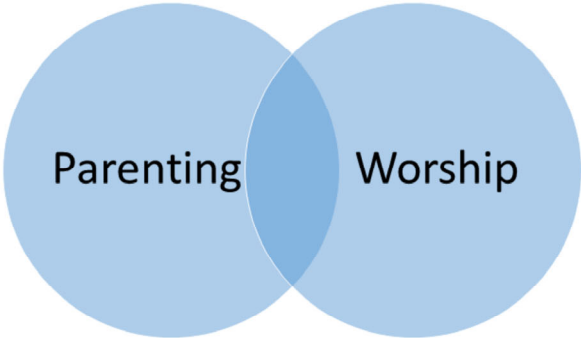

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Today's training topic is an overview of parenting in the pew for Army Chapels and communities. As Chaplains, Religious Affairs Specialists, Directors of Religious Education, and Volunteers deliver religious support to all people they lead chapels which are responsive and which enable Army readiness.

Dr Yeuell and I work to coordinate and train across Europe. We are constantly looking for best practices at 1 location which can be adapted/adopted for others.

Welcome & Introduction - Theme

Parenting in the Pew by Robbie Castleman



A Venn diagram consisting of two overlapping light blue circles. The left circle is labeled 'Parenting' and the right circle is labeled 'Worship'. The intersection of the two circles is a darker blue color.

Parenting Worship

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This class, like the primary resource upon which it is built, looks at the intersection of what it means to:

- Be a responsible leader in another person's life (Parent)
- And engage with God (worship)



The baby in the photo is surrounded by family and fictive kin. (There is a video hyperlinked behind the photo that you can watch.)
 These are the notes that I will build into a lesson for my Army chaplains. They go with the video that I am sending separately.

Full spectrum religious education through an engagement in multigenerational worship.
 *See the baby being taught to practice public piety. The baby is also surrounded people who welcome her in reciprocal relationships - social scaffolding that is embedded in religiosity.
 ---- If you play the video, then say -- *Listen to the voice next to the camera singing along with the choir. That is my mom. She was raised as one of those babies in church. The tenets of faith and practice of public piety are embedded in her deepest memory; she is able to sing with the music remembering the words - they were memorized when she was that baby and are easily engaged because of the welcome - scaffolding- in the same community that surrounds that baby.

Trust is a basic requirement of learning and human capacity. Pews are locations for teaching and supporting for all ages.

Participation “in the pew” is important for surviving crises and relocations. (Parenting in the Pew, p.28)
 - Another follow-up of today’s class is the Volunteer Academy Transition class is listed on the 2020 class schedule



One of our chapel volunteers, described “Parenting in the Pew” as a deep topic. In one sense it is deep – we are unpacking ideas of parenthood-family-relationships and ideas of worship-theology.

In another sense, we are just looking through 21st Century eyes at an ancient concept of community.

“Sociologist Vern Bengston presented the results of his 50-year-long study on faith transmission involving 3,500 people in over 350 families. What’s the single most important factor leading to CHILDREN OWNING THEIR FAITH AS ADULTS?

- The degree of warmth exhibited by their religious parents. ... In the absence of this warmth, children learn to see faith as an obstacle to abundant living.” (Symposium Addresses Liturgy of Family Life, p.5)

This family warmth is fueled when ALL the people in the pews join as 1 family of faith.

Have participants of Activity 4 share “I Remember” poems.

Parenting

Daddy, I'd Like You to Meet My Children

- Parenting is not in isolation, but in extended relationships.
- Parenting in the pew is Training to Pay Attention



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Our class is organized around the chapters of the book by Robbie Castleman, Parenting in the Pew.

Chapter 1

Use Discussion question 1 – “What makes worship with your toddler/grade-schooler/teen most difficult? What do you find most distracting?”

-- Pause for answers.

Parenting is the work of raising a human being into adulthood.

A parent brings the larger family into the child's life.

Educators talk about mediated learning experiences – training children to pay attention to experiences and defining the experiences so that they are intelligible. (A Friend Who Teaches Me, p.23)

“Training a child to worship is one way to pay attention to the truly important and life-changing moments of life. Parenting in the pew keeps you focused on the significance of the moment, so it is not lost in the distractions of the day.” (Parenting in the Pew, p.18)

- Parenting children is not just telling a child to be quiet or hoping that a child will just behave right. Parenting involves “relational intentionality.” (A Friend Who Teaches Me, p.23)
- Parenting in the Pew is much like parenting in the airplane seat. In both circumstances, we want the children to behave like the people around us. In both circumstances, ALL people are together for some goal. In sanctuaries and in airplanes, parents find themselves facing similar conversations with their children. We are all moving toward a shared goal. (See the cover of the book Fight or Flight)

It is a huge relief to ANY parent when he/she realizes that they do not have to parent alone. Parenting in the Pew is not just learning how to behave in the chapel, it is also a connection to a lifeline.

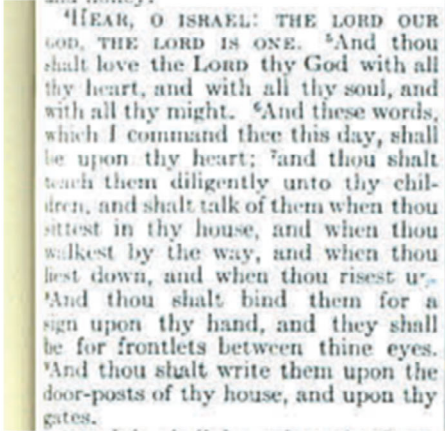
“When a military family moves to a new community.... It is through the support of others ... [that they face the transitions and grief] with the least amount of pain and agony. When families in transition have a sense of isolation, they often remain in ... [difficult] stages of the healing journey much longer than necessary.” (Counseling Military Families, p.201)

Part of training to pay attention is learning how to engage and remain in the room for the entire event.



Worship

Worship B.C and A.D.

- The Meaning of Worship
- Motivation
- Challenge of Worship



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Chapter 2

- Here BC means “before children” and AD “means after diapers.”

Use Discussion question 2 from chapter 2 – “Why is worship important to your personal life of faith? What do you consider most meaningful to you in a service of worship?”

- Pause for answers.

Particularly in military community, “soul support” is important as we transition from place to place. Getting to worship gets adults and children into a visible community of people who can celebrate and support our lives. (Parents on the Move, p. 101)

But most people come to the chapel seeking God as well as visible relationships.

For Jewish and Christian families, the basis for community relationships with God is in Deuteronomy 6:4-9.


There are religious distinctions on how children are included in worship.

- Jewish children are included in religious events because of the Abrahamic covenant. The children are included in the community through circumcision. But the adults (parents and others) are required to teach, and the children have a role in High Holy Days, such as the child’s question in the Passover Haggadah. (Chabad.org)
- The Book of Common Prayer of the Episcopal Church (USA) emphasizes inclusion. “In all services, the entire Christian assembly participates in such a way that the members of each order within the Church ... fulfill the functions proper to their respective orders....” (p.13) In that religious liturgy, the Baptism (even for infants) “is full initiation by water and the Holy Spirit into Christ’s Body, the Church.” (p.298) In that religious tradition, children are included and involved in the pews.
- Presbyterians look back to the Genesis 17 covenant with Abraham. The infants of the house were circumcised and fully included in the blessing and relationship with God and community. (Infant Baptism, p.4) They, like the Episcopalians and Lutherans, include children in worship because they include children in the full community based on New Testament practices. (Acts 16:15, Acts 16:33-34, 1 Corinthians 1:16) (What Christian Parents Should Know about Infant Baptism, p.8, 19)
- Catholic religious education theology and research indicates that both parent and community are critical for the development of all persons. (Playing, Learning, Praying, p.5)
- Evangelical religious groups emphasize informed religious decisions as critical for inclusion (conversion, believer’s baptism). It is reasonable for children to leave the pews and go to a class for at least part of the service.

Religious educators point to the socialization that comes from the intergenerational aspect to worship. This socialization is into the values, beliefs, and behaviors of the family’s religion. The experience of worship is influenced by the people around us in the pews, but the experience of worship also forms our relationships. (A Friend Who Teaches Me, p.211)

- Perhaps we could say that presence in the pew is something sacred in itself?


Worship



Praise and Puppies

- Children Believe (p.33)
- Children Respond (p.35)
- Children Belong (p.37)
- Children Can Help (p.38)

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Chapter 3

Children Respond

- Have the Activity 1 Group share the top 2 answers for each question.
- Faith and worship engagement are enhanced when parents, children, and fictive kin (adults and other children/adolescents) sit together. “Watching the seating patterns of the congregations, it is rare that adolescents [who demonstrate living faith] sit alone or only with other adolescents.” (A Friend Who Teaches Me, p.216)
- “The strength or weakness of relationships between an adolescent and worship is represented by the adolescent’s self-reported contentment with the congregation, frequency of attendance, involvement in other aspects of the congregation..., and body language and interactions while in worship.” (A Friend Who Teaches Me, p.217)

Children Belong:

- Children receive a sense of belonging from the people of a small congregation. Robbie Castleman is not the only researcher or theologian to talk about these ideas. Aurther Baranowski wrote Creating Small Faith Communities, which looks at Catholic congregations. He says:
 - “Children of parents involved in small churches come to see church as more than just an hour a week, more than just a small compartment of a larger life.” (p.93)
 - The relationships that parents build hold them accountable & change them individually. Those changes in a parent mean changes in the household.
 - The church offers multilayered relationships that directly connect adults & children.

For Christian and Jewish families, belonging that we see in the pew is a connection that is not limited by time or geography.

- These are connections that make up the visible and invisible parts of a scaffolding or safety net that hold us together.
- Christian and Jewish theology is about a “God who is a participant in [our] development as well as the object of worship.” (A Friend Who Teaches Me, p.213)

Intentional networks of pew relationships become a safety net. Another word for network relationships is multilayered relationships. (A Friend Who Teaches Me, p.214)

Worship is an exercise regimen of faith. It gives structure and support which build faith muscles that can endure life’s battles.


Use Chapter 3, discussion question 3 – “What can you, other parents, [and chaplains and lay leaders] do to help the congregation as a whole appreciate the value of including children in worship?”

- Pause for answers.

Parenting

“Worship is work, hard work. It is also rewarding work. To worship... does not come easily, and it certainly does not come naturally to us. It is difficult to worship on the leftover energy of a long week.... But [it] is worthy of our best energy, not or least.” (p.45)

- *Working to Worship*
- *Heart Preparation*
- *Home Preparation*
- *Dressing for Worship*
- *Thinking Ahead: a Tithe or a Tip*
- *Coming to Worship*
- *Simplifying Sundays*
- *Called to Worship*



Sunday Morning Starts on Saturday Night

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Chapter 4

Discussion question 1 – Stop for a quiet minute. Make a note in your journal of ideas that will help your family begin chapel worship the night before.

Attending “worship is like playing a musical instrument. Few people can play the piano on the first try and make a beautiful sound. Over months of practice, we learn to make beautiful music. Worship takes time and practice....” (The Family Cloister, p.57)

We attend chapel “much like we go to music lessons.... We learn the rudiments of our faith and have hands-on opportunity to practice what we’ve learned through the week. Together with the family of faith, we worship God, learning as we go.” (The Family Cloister, p. 57)

We help a child (or adult or teen) best learn and practice faith by planning ahead and bringing/providing materials to help the exercise of faith. Are you able to get the scripture passages to be used? If so, then read them with your children before coming to chapel. Make notes and define words that your child does not understand.

Ask the participants to summarize why journals can help this process..

Preparation for worship that begins on Saturday is part of a larger spiritual discipline of integrating religious belief & practice in everyday life. (A Friend Who Teaches Me, p.218)

As families get ready for worship, so also Chapel Ushers need to be poised at the doors of the chapel to welcome and set the tone for families to enter well.

- Here is a sample of what 1 Air Force congregation uses to communicate expectations to Ushers and participants. (Handout “Celebrating Children at Saint Alban’s”)
- In previous years, one of the USAG Stuttgart congregations provided “Information for Ushers When Greeting Families.” (Handout “Information for Ushers when Greeting Families”)
- The Volunteer Academy Chapel Welcome – Usher class and the Usher Coordinators of each congregation will build local guidance.
- You can the process. While our class continues, feel free to make notes on these handouts. Take them with you to work with your congregation to develop communications. PLEASE take a picture of your notes and email them to me. I would love to build your ideas into future classes of Parenting in the Pew, Special Needs, and Ushers.

Worship

1545-1550

Counting Bricks or Encountering God

- Age Chart
 - What to do if the children go out
 - What to do if the children do not go out
- Children's Church is to...
- Points of being attentive, quiet, helpful, firm



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Provide the group with the age chart.

Activity Group 3, how would you explain the reason that an age model is helpful?

- Have Activity Group 3 summarize their book review chart.

Care for children demonstrates a caring God. (A Friend Who Teaches Me, p.213)

In the Volunteer Academy Special Needs class, we talked about 3 primary ways that Special Needs are accommodated in religious organizations.

Inclusion

- ☐ Individuals with special needs are included in the ongoing chapel programs Pullout
- ☐ A separate class for children with special needs during the ongoing religious education program Respite Care/Parent's Night Out
- ☐ Special events to support families who need a break

Think back to your experience with children in the chapel.

- Worship bags/activities are an example of **inclusion**
- Children's Church is an example of **pullout**
- On **inclusion** perhaps we can think of special events for children – worship or worship education at a separate time other than DURING chapel worship?

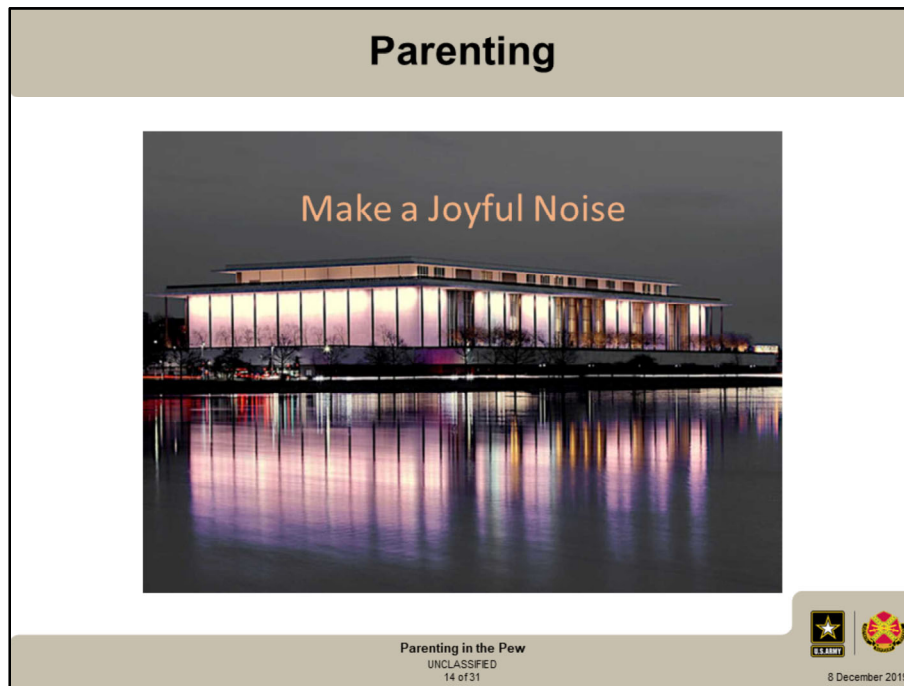
Part of training to pay attention is learning how to engage and remain in the room for the entire event. Baseline ideas from parents who have survived raising their own children in the pew are: (Have these written on butcher paper and written on the wall before class begins.)

1. Bathroom before worship and incentives to wait for going again until after the benediction.
2. Journals and pencils/crayons for making notes, drawing pictures about the worship experience. This is a good idea for all people.
3. Use the principles of the "I Spy" game, and point out important words, images, sounds, or actions. Have children watch for and note these.
4. All children stand when the congregation stands, kneel when they kneel, sit when they sit, sing when they sing, and sit quietly when they sit.
5. Invite fictive kin to sit with you.

Limit the snacks....

Chapter 5 Discussion question 3

- "If your [chapel] provides papers and projects for children to use in the worship service, how can you use these to make sure worship, not just a well-meant distraction, is the result?"
- "How can you use the implements and helps for worship (bulletin, hymnal, and so on) to guide your child(ren) in participating more directly in the service?"
- Pause for answers.



Chapter 6

“A church without a crying baby is a dying church.” George Goodman (Presbytery of the Peaks, 2000 in a private conversation)


Wiggling children make great ushers, musicians, and other volunteers in worship.

- What are some appropriate volunteer positions that children can do in your congregation?
- Volunteering during worship is legalized wiggling just as fondue is legalized playing with your food.

Chapter 6 - Discussion question 3 – Take 2 minutes. “Discuss with your [table] the various ways music can be used in the home to train for worship. Consider not only music in which the congregation participates but also music that is offered to God by choirs and musicians in worship!”

Worship

Prayer, Confession, and Canned Goods



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Chapter 7

Prayer is conversation between an individual and God.

Prayer in worship is prayer which adds the community to the conversation.

Martin Buber, the famous Jewish philosopher, who lived in this grey house in Heppenheim, Germany. His 1923 book, I and Thou is significant in understanding community and conversations. The community is a significant part of many religious traditions. Remember the statement of faith in the Shema is one of a community of individuals with God.

Similarly, the LDS missionary policy emphasizes community and requires partnership in life and prayer.

The New Testament, “Lord’s Prayer” begins with first person plural – “Our” Father.

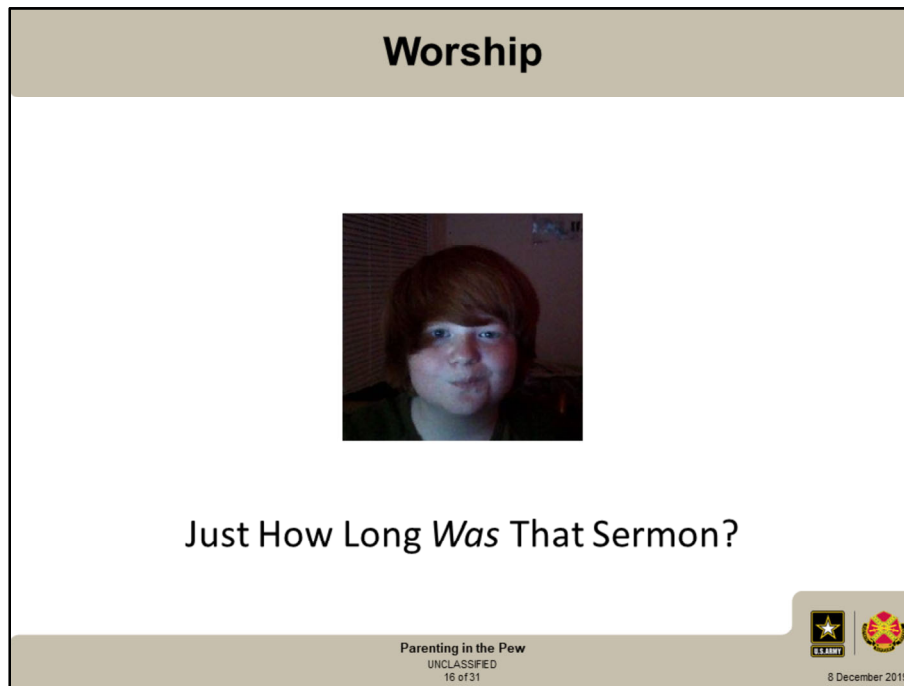
Muslim prayer requires that participants stand “shoulder to shoulder and foot to foot.” Prayer is both individual and communal.

Handout “Gabi Goes to Mass.”

- This resource is visible the intersection of Special Needs and Parenting in the Pew.
- This page was designed as a help for my niece. She has cerebral palsy but loves going to church, but the congregation where she first attended had the resourcing for inclusion.
- Like “Celebrating Children and Saint Albans,” this is a draft that you can use to build a GREAT resource for your family or congregation.
- Again, write on this page, make it your own, and send me a copy of how you build on it.

Chapter 7, question 4 – Ask - In chapel and at home, “how can children be helped to participate and learn to pray?”

- Pause for answers.



Chapter 8

Have Activity Group 2 share their top 3 problems with the “Epic Fail” bag based on their activity and on their thoughts during the lesson.

- Then have the Group share the good bags/kits/pages that they assembled.

Chapter 8 – question 2 – “Think about any difficulties you experience during the sermon {homily} in helping your toddler/grade-schooler/teen to listen and learn. Share these with your [table]. Also share ideas that may be helpful to you and other [adults] in training children to learn from [scripture].”

- Pause for answers.

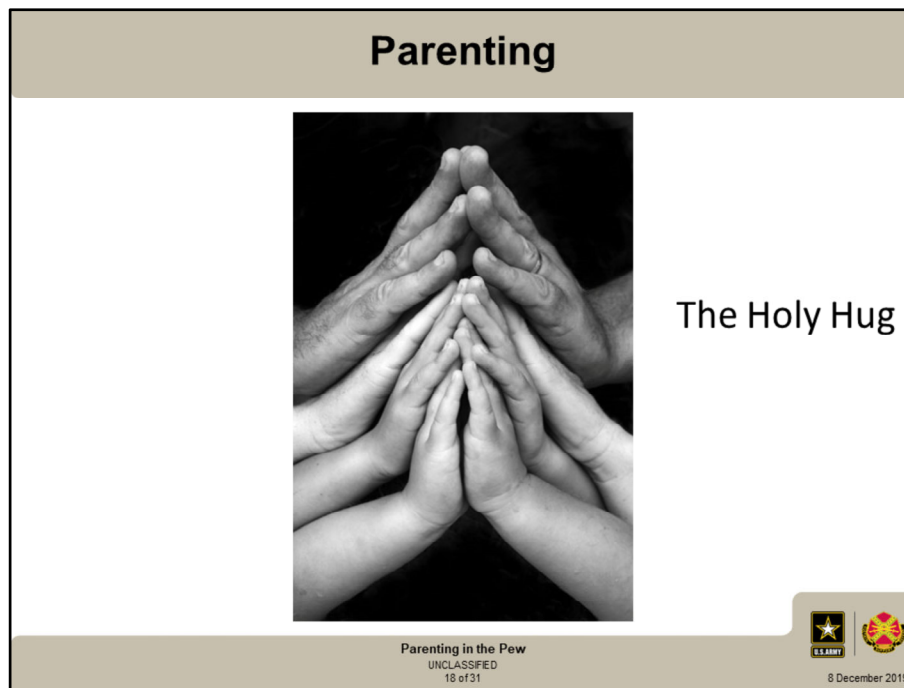


Chapter 9

- USAG Bavaria worked with Religious Education Program Director, Dr Grace Yeuell to create a Children Communion Booklet.
- A sample is here for you to review, and you can email me for a digital copy.
- Like the Bavaria booklet and the confirmation class on the slide, we are working with the Jewish Chaplains Council to get resources for Bar Mitzvah and Bat Mitzvah preparation.
- Whatever your religious tradition, having a quick reference guide or a class can help parents and children know what to expect and what to do.

Chapter 9 – question 1 – “Summarize the practice of sacraments, ordinances, [or other important practices] in your congregation. How are children introduced to this aspect of life of the church? What help or instruction does your [chaplain or Religious Educator] provide for your family in these practices?”

- Pause for answers.



Chapter 10

Picking a congregation can be difficult in the best of circumstances. In an overseas setting, we might not have the congregations that match our preferences. Even if we do not find a perfect congregation, we need to remember that being together in a congregation builds strong links. These strong links to God and people, are a critical factor in resilience. (Resilience Doughnut, p.85)

When we do not find the congregation for our own religious groups, then we can work with the local chaplain to build a distinctive religious group congregation. (AR 165-1, para 3-1.d.3; 5-5)

“How can others in the congregation be helpful to you as a parent in the pew? How can others in the congregation encourage your child(ren) as they learn to worship?” (Parenting in the Pew (1993), p. 132)

Note how the hands in this picture gently guide the child’s into a movement of prayer.

Discipline means teaching. Guiding a child in how to sit, stand, kneel or otherwise interact in worship is like discipline – teaching – coaching a child on a baseball team.

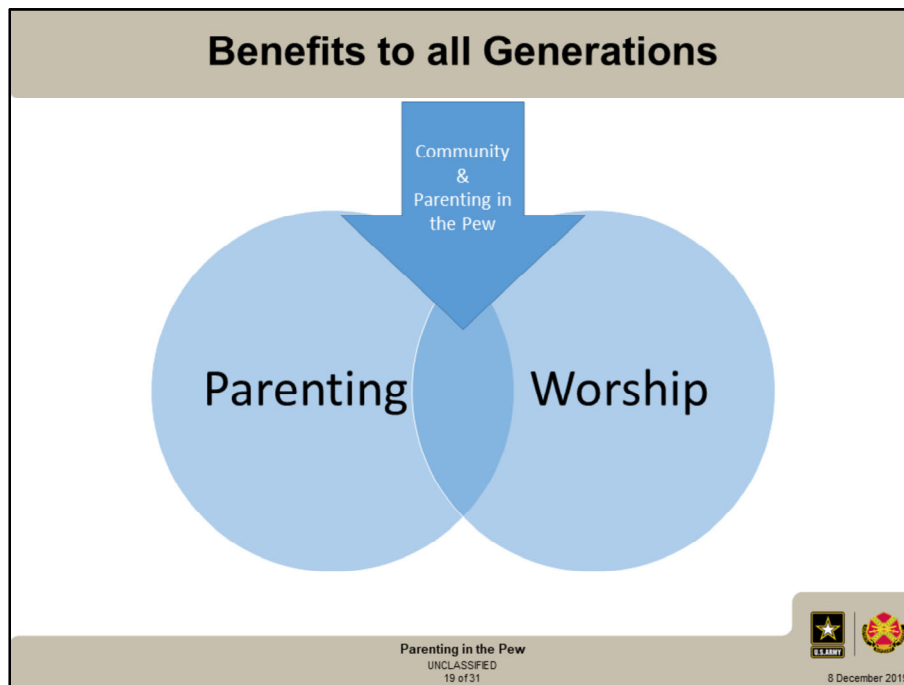
These hands are modeling and shaping the prayer behavior.

Sometimes modeling is not enough and consequences or other helps are needed.

There are a variety of behavior modifications that work in helping that discipline.

Chapter 10 – question 2 – “How can others in the congregation be helpful to you as a parent in the pew? How can others in the congregation encourage your children as they learn to worship?”

- Pause for answers.



Faith and chapel attendance provide connections making a safety net or scaffolding for the individuals in that location. Attendance and involvement also reinforce identity and connection to the wider religious group.

Mark Moitoza's work is on Catholic Military teenagers. He says:

- "Over 5% of the US population grew up in a U.S. military connected family. Roughly speaking about 25% of the population in the U.S. military identifies themselves as Catholic....The reality is that as a Catholic you are, by virtue of your baptism, a member of the Catholic Church that deeply cares about you." (Unpacking Faith, p.5-6)
- This is not just a Catholic thing.
- In all Christian and Jewish worship, there are prayers and Bible passages that "celebrate the gift of pilgrimage that God has given us and our families. We recall the gift of faith... which travels with us as we move into a new community." (Unpacking Faith, p.6)

"Large majorities of teens ... report having nonfamily adults in their religious congregations whom they enjoy talking to and who give them lots of encouragement. Jewish teens report the highest percentage (92 percent)...." "The majority of teens who do *not* have such enjoyable and encouraging adult ties in their congregation... say that they wish they did." (Soul Searching, pp.60-61)

Wider research marks the significance of adult relationships on the resilience in the lives of children and teenagers.

"Outside the nuclear family, children need connections to multiple groups of friends, relatives, community, and the world." (Building Resilience, p.123)

All people need to have connections and relationships. The relationships in the chapel support adults as well as children/teens.

- This is where child protection standards come in. We want "connections [which] show children that they are part of a safe and supportive community." (Building Resilience, p.125)

Military children grow up – often far from their biological grandparents, aunts, and uncles. The Adults without children in the home play a vital role. They become fictive kin – a network of multilayered relationships which function like family. (A Friend Who Teaches Me, p.210)


But the support that comes from "parenting in the pew" with people who are not really family goes both ways. The Book of Job ends by pointing out the blessings that Job did get he lived to see "his sons, his sons' sons, even four generations." (Gift of Grandparenting, p.38)

In the Army Chapels, even when we have Children's Church and other age specific programs, we are reinforcing those trusted relationships. Our regulations require a minimum of 2 vetted adults to be with children (0-18 years old) anytime the parent is not present. (Chaplain Corps Child Protection Guidance, Enclosure 1, para 3.b.1.b)

What has helped you?

- Pause for answers.

Litany




- Pray for the chaplain, lay leaders, parents, & children in your congregation
- Pray for the chaplains as they serve all generations
- Pray for your weekly schedules, priorities & time management
- Pray for your Religious Education teachers
- Pray for yourself as you learn to train children in the joys of worship
- Pray for your own faith to be enriched by the time & energy of parenting in the pew
- Pray for chapel musicians & for your use of music at home
- Pray for the children's future
- Pray for yourself & all chapel attendees to be faithful parents in the pew

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“The concept of belonging ... is fundamental to the experience of individuals....” (When a Community Weeps, p.194) When we face trauma, we can face it because we have identity and belonging. Our religious beliefs, the habits of worship, and the community are 3 parts of providing that belonging and ability to survive.

Let's sit quietly for a few minutes and pray or quietly think about the petitions in the litany on the screen.

- I will read each petition and give you a time to consider.

We will stop now for a litany. You may pray in your own tradition.

I will read each petition from the screen and pause after each.



Take each time of silence to pray or reflect in your own religious tradition.

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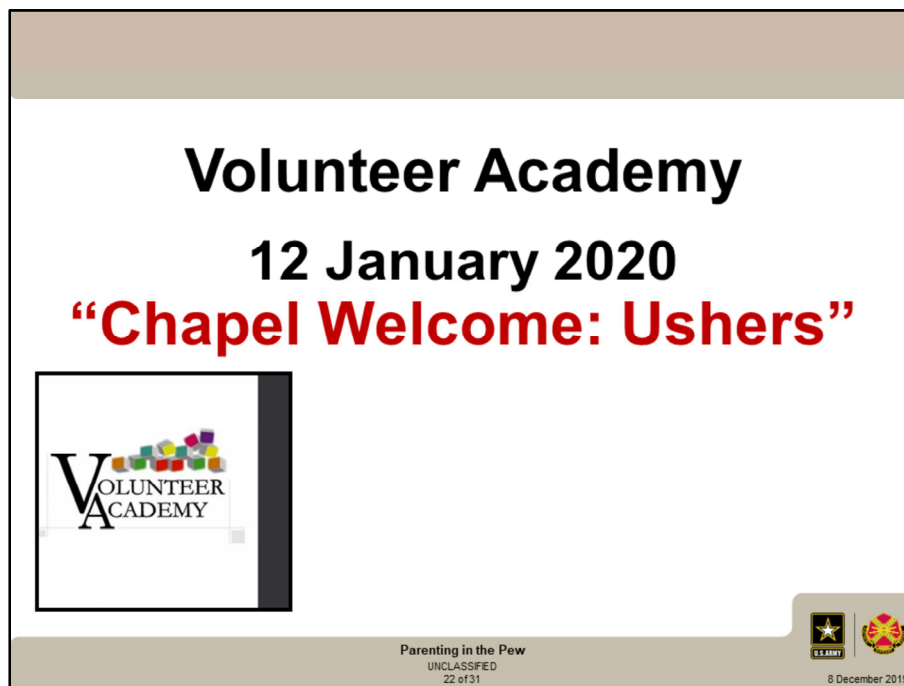



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You each have a copy of the references for today's class.

Today, we have started a deep conversation. There are many references that you can enjoy as a followup.

You can also join other Volunteer Academy classes or initiate conversations in your chapel. Let me know what you develop and learn.



"Chapel Welcome: Ushers" is training scheduled for 12 January 2020. This picks up from "Parenting in the Pew" and integrates "Active Threat" and "Special Needs." Be thinking about best practices and great ideas for children in chapel.

That training is a follow up for what you have learned in this session. We would like to have a robust team of volunteers ready to respond, befriend, and welcome people who need extra accommodations.

Handout the References page and offer handouts/give-aways.

Terminal Learning Objective

ACTION: Create local chapel relationships and plans for all adults and all children in chapel congregations.

CONDITIONS: In a classroom environment, given access to AR 165-1, scriptures, and civilian church resources on inclusion and welcome.

STANDARD:

- Create bag/kit/handout for children to use in worship
- Summarize experience of children in chapels
- Compile reviews of children's church resources
- Elaborate on chapel as formal and fictive family
- Integrate understandings of parenting and worship



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Instructor Note: Have students read the TLO.

This training is for chapel leaders and volunteers. It provides a framework to plan for chapel links between home & chapel community. As a result of this training, your chapel community will be better equipped to create further training and programs to teach and support all who are authorized and assigned support on our installations..

As a follow up on today's experience, we will offer further training on 12 January 2020 titled "Welcome & Protection: Ushers" and on 9 February 2020 titled "Active Threat."

The Shema (Deuteronomy 6:4-9) is really our theme today.

This is training for the biological/legal parents in our chapels.

It is also training for ALL adults (and teen leaders) in our chapels.

When you hear parents, think trusted leader. Think "a Friend Who Teaches."



Questions?

<https://usachcstraining.army.mil/religious-education>

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Dr. Becky Powell
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