

MANUAL
FOR TRAINING IN
WORSHIP

HUGH HARTSHORNE

MANUAL FOR TRAINING IN WORSHIP

By

HUGH HARTSHORNE, B.D., PH.D.

Author of "Worship in the Sunday School"

Assistant Professor of Religious Education in The Union Theological Seminary, and
Principal of the Union School of Religion

NEW YORK
CHARLES SCRIBNER'S SONS

Copyright, 1915, by
CHARLES SCRIBNER'S SONS



MANUAL FOR TRAINING IN WORSHIP

By

HUGH HARTSHORNE, B.D., PH.D.

Author of "Worship in the Sunday School"

Assistant Professor of Religious Education in The Union Theological Seminary, and
Principal of the Union School of Religion

NEW YORK
CHARLES SCRIBNER'S SONS

Copyright, 1915, by
CHARLES SCRIBNER'S SONS



PREFACE

For ten or fifteen years, interest in children's worship has been steadily increasing. Pastors have more commonly introduced children's story sermons into the morning worship. Young people's societies have tried to find means for the adequate expression of the religious life of youth. They have prepared special collections of hymns to be used for this purpose. Denominational boards have also been printing Sunday-school hymnals, and in these increasing attention is being paid to orders of worship, to selections of Scripture, and to unison prayers. Individual church schools have been trying to transform their "opening exercises" into services of worship for children, and have developed special programs for their own use. For some years the Union School of Religion has been carrying on a scientific study of children's worship. The Religious Education Association has for three years had a Commission on Worship which has been working at the problem in various ways. Numerous articles have appeared in *Religious Education* and other magazines dealing with the words and tunes of hymns, the use of music, and similar subjects.

Out of this accumulating body of experience comes *The Book of Worship* of the Church School. It is an attempt to provide, for training children to worship, material and methods that reflect the foremost religious and educational consciousness of the day. The selection of the items is made primarily according to standards of *religious education*—not standards of historical completeness, nor mature systems of theology, nor Sunday-school custom. The one great purpose underlying the book is that of training children in the intelligent appreciation and use of common worship, both for their own sakes and for the sake of the Church of Christ whose work and worship they are to carry on.

The Book of Worship includes a set of Scripture passages for unison or responsive use; a set of prayers (with spaces for the addition of others) for common use; a set of hymns, representing the best that exist.

and chosen because of their appropriateness to the religious life of children and youth. Many great hymns are not included, simply because they cannot be regarded as the best spiritual food for children.

The material to be used by the children is bound separately in *The Book of Worship*. The *Manual for Training in Worship* provides the material which the *leaders* need for the conduct of worship, such as orders of service, prayers, stories, benedictions, sentences, bibliographies of stories and sources for stories, lists of appropriate scripture passages, organ selections and choir anthems.

Recognizing that the person who has to lead the children in worship has not usually had special training for this work, the book describes in detail the practical ways by which the modern principles of children's worship can readily be put into practise by any intelligent man or woman.

There is thus brought within reach of every school, no matter how small or how large, whether well or ill equipped, the means for the adequate training of the children of the church in the highest of all human acts—the worship of God.

Acknowledgments of copyright privilege appear in the text and in the Preface of *The Book of Worship*. Many thanks are due to the Reverend George Harris, D.D., for the use of certain prayers appearing in *Evening Worship*, and to others, also, who have generously allowed the printing of stories or prayers written or owned by them.

H. H.

NEW YORK, November, 1915.

CONTENTS

	PAGE
PREFACE	iii
SECTION	
I. WORSHIP AND CHARACTER	I
II. THE PURPOSE OF WORSHIP IN THE CHURCH SCHOOL	3
III. ANALYSIS OF CHRISTIAN ATTITUDES	5
IV. MAKING A PLACE FOR WORSHIP	10
V. HOW TO PLAN THE SERVICE OF WORSHIP	13
1. Series of Services	
2. The Single Service	
3. Grading in Worship	
VI. HOW TO CONDUCT THE SERVICE	18
VII. MUSIC	20
Also Bibliographies of:	
Choir Anthems	
Organ Selections	
VIII. THE USE OF SCRIPTURE	23
Also a List of Selections	
IX. STORIES, TALKS, AND PRAYERS—HOW TO USE THEM	25
X. BIBLIOGRAPHIES OF STORIES, SOURCES, AND PRAYERS	28
I Classified List of Stories	
II Alphabetical List of Sources	
III Books of Prayers	
XI. STORIES, TALKS, AND PRAYERS FOR USE IN THE SERVICE	33
For Index, see preceding section.	
XII. ORDERS OF SERVICE	126

CONTENTS

SECTION	PAGE
XIII. SENTENCES	145
Calls to Worship	
Offertory	
XIV. PRAYERS AND COLLECTS	147
The Beginning of Worship	
Special Prayers	
The Close of Worship	
XV. BENEDICTIONS	153

MANUAL

FOR

TRAINING IN WORSHIP

I

WORSHIP AND CHARACTER

True worship arises out of and satisfies certain universal human needs. Some of these are the need for an ideal companionship, the need for moral reinforcement, the need for inner harmony or peace, the need for forgiveness and moral recovery, the need for moral leadership, the desire for the preservation of all values.

All these needs could be summed up as the need for the organization of the will. In worship the individual will meets and recognizes the Universal Will and seeks to become identified with it. The result is the ordering of life's purposes and ideals around some supreme purpose, which one takes to be the will of God.

The great problem in the formation of character is not how to cultivate certain specific qualities, such as courage, nor certain specific habits, such as honesty, but how to make all one's acts and attitudes the expression of some self-chosen purpose to which all else in life is subordinate. The essence of character is the organization of purposes and plans.

It is only a step from morality to religion. The religious life is the one that seeks such organization. The level of religious attainment is measured both by the degree of organization and by the quality of the ideals and purposes that control the life. The Christian character is the one that is organized consciously around the will of the Christian God. In fellowship with the Father, the Christian finds the renewal,

the reinforcement, the forgiveness, the leadership, the permanence; in a word, the ideal companionship that is essential for the achievement of the social ideals of Jesus Christ.

Christian worship is fundamental to Christian character.

II

THE PURPOSE OF WORSHIP IN THE CHURCH SCHOOL

The days are not long since passed when the purpose of the church school could be summed up as "To teach the Bible." The development of Christian character, with all that this implies both of communion with God and of the service of men, is now regarded as the work of the church school. So recent is this conception of what the Sunday school is supposed to do that its methods have as yet been only partially reorganized. The lessons are gradually being prepared as the means by which the child is to interpret his daily experience and solve his daily problems on the Christian basis. The friendly interests of children are beginning to find expression and discipline in "graded social service," through which the Christian ways of life become habitual. In these ways we cultivate intelligence and skill. But are these means adequate for the cultivation of *motive* and *purpose* and *will*? Somewhere in our scheme of religious education provision must be made for the worship type of experience, through which the details of instruction and training shall be harmonized in the unity of the Christian purpose.

But children have to be taught how to worship, just as they have to be taught how to be courteous; and just as courtesy requires practise as well as rules, so worship can be learned only by worshipping. A program of worship is just as essential to a Christian school of religion as is the "study of the lesson"—perhaps more so.

The first thing to be done in Sunday-school worship, then, is to train the children in the experience of worship—in the experience of communion with God, in which their minds are occupied with ideas, attitudes, and purposes that are significant of filial relationship to Him. So only can their impulsive lives attain the unity and force and self-control which they long for and which we so much desire for them.

4 PURPOSE OF WORSHIP IN THE CHURCH SCHOOL

As soon as we begin to define the Christian ideals in terms of which we wish the lives of the children to be organized, we find ourselves in the realm of ideal family relationships—fatherhood, sonship, brotherhood. Faith, hope, and love, loyalty and gratitude and reverence, these are the fundamental Christian attitudes that characterize ideal family relationships and that constitute the abiding values of life.

It is important, therefore, to understand what is meant by these terms.

III

ANALYSIS OF CHRISTIAN ATTITUDES*

GRATITUDE

Gratitude is the tender and joyous emotional response that usually manifests itself in the impulse to repay a kindness. There is the feeling, that is, of obligation, the consciousness that the kindness has cost someone something, or, at least, as Shand† says, is an indication that the benefactor is willing to sacrifice himself for your sake. Schematically it could be analyzed as follows:

THE THINGS OR SITUATIONS WHICH SHOULD CALL OUT THE RESPONSE OF GRATITUDE

Real situations,

present and personal:

Gifts, services, and the general present situation of home, school, food, etc.

Ideal situations,

personal or vicarious, imaginary or recalled:

Description or recall of, or reference to gifts, services, or the general situation of home, school, and so on.

Stories
Pictures
Etc.

THE REACTION OF GRATITUDE

Direct :

The attitude of gratitude, inclusive of :

Joy

Tenderness

The impulse to repay

(Feeling of obligation)

Expressed by postures, spontaneous acts, and exclamations

Indirect :

The idea of gratitude.

The attitude formulated

Expressed by words or by deliberate acts

* Quoted from the writer's *Worship in the Sunday School*, pp. 51-58.

† Cf. Shand, chap. XVI in Stout's *Groundwork of Psychology*.

GOODWILL

Goodwill, or Love, is here regarded as a more perfectly social reaction than gratitude. No favors or gifts are preliminary to it, but only the fact of social relation, calling for a sharing of interest. In its most generalized form, goodwill might be thought of as the

Universal
Response of { Sympathy and
 { Kindliness to the *Situation* } Society.

Thinking of person No. 2 as the one who has the attitude of goodwill, and of No. 1 as the person toward whom he feels it, we have the varying conditions of No. 1 as the "situations" to which No. 2 makes response.

CONDITION OF PERSON NO. 1	SUBJECTIVE RESPONSE OF PERSON NO. 2
	Feelings of:
Good fortune Happiness, Joy, etc.	Joy
Ill fortune Sorrow Bitterness, etc.	Pity Sorrow
Wrongdoing Ill will, etc.	Sorrow Pity Forgiveness

FORMS OF CONTROLLED EXPRESSION

Cheerful Demeanor
Kind Acts
Helpful Acts
Courtesy, Respect
Generous Conduct
Hospitable Behavior
Forgiving all Offenders

REVERENCE

As the spirit of worship or reverence is supposed to be present in the service anyway, it may be asked why it is made a special theme. The answer is that it is so central to the religious attitude as a whole

that it needs a more distinct emphasis than can be given it in every service, in order that its practise and forms may be brought to the level of conscious purpose. The religious state of mind may be thought of as having two poles, Reverence and Faith. The current of the religious life flows steadily from one to the other, passing out from the positive pole of faith into the circuit of contact with the world, and back again to the negative pole of reverence, from which, through the solution of the experience of worship, it moves on again to faith. That some such rhythm exists is a necessary consequence of the consciousness of the self that is, as it appears in contrast with the self that is to be, or with the ideal self. It is an accompaniment of the consciousness of value. The value desired is felt in contrast with the value already attained, and then the value desired is grasped for with a vigorous outreach and expansion of self. The first state of mind is that of reverence and the second is that of faith. An analysis of reverence follows:

SITUATION TO WHICH RESPONSE IS MADE	<ul style="list-style-type: none"> Authority Age Superiority Greatness Goodness Heroism Wisdom Law (Social Control) Mystery The idea of the presence of God 	SUBJECTIVE RESPONSE. FEELINGS OF	<ul style="list-style-type: none"> Awe Fear Wonder Admiration Tender Feeling Submission Respect Dependence Love Penitence, Regret
	OVERT RESPONSE		<ul style="list-style-type: none"> Acts of Respect Obedience Worship Praise Communion Repentance, New Resolves (Reparation)

FAITH

The significance of the faith attitude in religion has already been suggested. Beginning sometimes with surrender to God and absolute reliance on Him, faith passes on into the realization of one's own pos-

sible contribution to the purpose of God. As such it is necessarily self-assertive in the highest sense. It is the demand for life and opportunity; the assertion that the highest values are ultimately necessary to the self, and that what is needed will therefore be found or created. It is the spirit of confidence and hope which lies back of creative effort. It anticipates experience; its reference is future. It lives in the future as memory lives in the past. Yet it lives also in the present, for its genius is to transform possibility—nay, even “impossibility”—into present and vivid fact. Ultimately faith refers to *persons*, though proximately it may refer to causes or ideals. It is a conviction concerning the *goodness* or capacity of someone. Among the objects of faith are persons actively engaged in a cause or believed to be capable of growth or achievement. Hence there is faith in self, in friends, in human nature, in God—all thought of as ultimately going to succeed in some undertaking.

This, too, is an aspect of the valuation process. As religion is the revaluation of all values in terms of a completely realized self, so faith is the mood or state of mind in which this achievement of new values for the self and the conservation of old values for the self is won.

Faith has so many factors that it is difficult to classify them or list them, but the following may be suggestive:

THE OBJECT OR SITUATION TO WHICH RESPONSE IS MADE	{	God	THE RESPONSE IN FEELING	{	Hope
		Persons			Assurance
		(Human Nature)			Joy
		Self			Freedom
		Natural Law			Aspiration
		The Order of			Confidence
		Events			Trust
		Ideals			
		Principles			
		Worthy Causes			
THE RESPONSE IN ACT	{	Self-Control			
		Cheerful Endurance			
		Confident and			
		Joyous Activity			
		in the Direction of an Ideal			