LIBERTY UNIVERSITY SCHOOL OF MUSIC

REMOVING GOD FROM PUBLIC SCHOOLS-BENEFICIAL OR NOT

A Thesis Presented in Partial Fulfillment
Of the Requirements for The Degree Of

DOCTOR OR WORSHIP STUDIES

By

Angela Constantine

Lynchburg, Virginia

December 2020
REMOVING GOD FROM PUBLIC SCHOOLS - BENEFICIAL OR NOT

by Angela Constantine

A Thesis Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Worship Studies

Liberty University, Lynchburg, VA

December, 2020

APPROVED BY:

DR. JERRY NEWMAN and Doctor of Worship Studies, Committee Chair

DR. RODNEY WHALEY and Doctor of Worship Studies, Committee Member

Vernon M. Whaley, PhD. Dean of the School of Music
ABSTRACT

Despite the Constitution allowing for the removal of religious conceptions from public schools, the perspectives of most United States middle school-age kids show that the cultural shift towards scientific naturalism as the de facto worldview has impacted worship music in the Church. The worldview is one of worship that presents more as a concert than that of praise. The data, such as suicide statistics, show that there is a correlation between a negatively shifted moral valuation and the aversion, or inability, for the subject of God to be approached in the school setting (i.e., the science classroom) - even where such a discussion would be entirely appropriate given the specific natures of each element (e.g., intelligent design vs. Darwinian evolutionary theory). Guided by the Endorsement Test Principle, this mixed research study, employing a narrative design, identifies perspectives that have not yet been explored or documented concerning the lives of American middle school-age children. The insightful methodology and data presentation herein stands to benefit or advance the larger debate in this area by showing the deeply negative impact the removal of God has had on the development of middle school-aged children (particularly concerning the naive establishment of scientific naturalism as a nearly mythological base worldview and the apparent moral ambiguity now present in worship communities first impacted by such policies).
# Table of Contents

Abstract

CHAPTER ONE: INTRODUCTION
  Background of Topic
  Problem Statement
  Purpose Statement
  Significance of Study
  Research Questions
  Significance of the Questions
  Core Concepts
  Working Hypothesis
  Identification of the Variables within Method/Design
  Definition of Terms
  Chapter Summary

CHAPTER TWO: LITERATURE REVIEW
  Review
  Section I: History of Religion
  Section II: History of Constitution
  Section III: Music History
  Section IV: The Effects of Removal of Religious Articles

CHAPTER THREE: METHODS
  Introduction
  Design
  Questions and Hypotheses
  Participants
  Data Analysis

CHAPTER FOUR: RESEARCH FINDINGS

CHAPTER FIVE: CONCLUSION
  Summary of the Chapter
  Summary of Purpose
  Summary of Procedure
  Summary of Findings and Prior Research
  Limitations
  Recommendations for Future Study
  Implications for Practice
  Thesis Summary

Bibliography

Thesis Completion Form
CHAPTER ONE: INTRODUCTION

Humanity has, presumably, come a long way in our praise and worship since the days of Adam and Eve. Worship has shifted from being an act of a scared offering to a powerful Creator, with respect for the breath and blessings He has given, to one that is focused on human desires and how the Church can serve self-oriented desires. The shift of praise and worship towards a more humanistic worldview occurred around the time of removal of prayer and the Pledge of Allegiance from public schools. "The Jesus People movement of the 1960s and ’70s generated new kinds of music that transformed worship in evangelical churches.”\(^1\) Accordingly, careful examination and analysis of the philosophical-theological clauses inserted into the Constitution and the mantra, “separation of church and state,” were required to navigate the study proposed here. Even though some may argue that the Constitution permits for a plethora of religious gatherings (from a variety of religious traditions) to take place on government property, the purpose here was to exam the data to show a decline since the removal of such activities from the public schools. It is true that the founding fathers were not perfect, but they pursued a method they felt would be perfect for our country. Years of middle school-aged children’s characteristics toward morality and self-centered experience aided in the task of investigating the shift in praise and worship as a result of the cultural implications of a dominant scientific-naturalistic worldview pervading the minds of such youth (and, of course, the adults whom such youth grow into).

Philip Hamburger counsels all to understand,

“Since the time of Jesus, Christians discussed the relationship between church and state. They developed various conceptions of this relationship, and, in so doing, they often took for granted that church and state were distinct institutions, with different jurisdictions and powers. Yet, even with Late Eighteenth-Century Religious Liberty distinguishing between church and state, they typically did not conceive that the church should be kept separate or apart from the state.”

Whereas some argue that public schools needed to restrict the inclusion of God-topics argued incorrectly from the Constitution Establishment Clause which states; “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances,” (U.S. Constitution, art. 1), the term ‘separation of church and state’ has become a forefront debate for removing God from schools, even though the Constitution itself never actually used those words, given that morality has declined in our public school teachings and the moral-emotional outcomes for some middle school students in the area of choosing religiously exposed music, the debate needed to be opened once again and argued, this time, upon the data resultant from policies aimed at such a removal. Indeed, this removal seems to be in a direct corollary relationship with the growing lack of generalized respect-oriented attitudes, both intrapersonal and interpersonal, among some middle school students. Therefore, there are questions which needed to be answered regarding the removal of God from public schools and the effect such had on some of our middle school children and how they viewed worship (or not) to God.

Background of Topic

In this chapter, the author found the Constitutional basis, the statistical data, and the outcomes of interviews regarding that of the Establishment Clause found within the Constitution that many have ascertained to use for the removal of God-topics from public schools, evidenced in the worship found within many churches today as the contemporary service had entered the realm of praise and worship. Robert Webber, Myers Professor of Ministry at Northern Seminary in Lombard, Illinois states this,

“I cannot pretend to have specific insight into the details… we can pick out some trends that came together to create this contemporary form of worship. These trends include the perception some people have that traditional worship forms are dead. Along with that conviction goes a concern for an immediacy of the Spirit, a desire for intimacy, and a persuasion that music and informality connect with people of a post-Christian culture.”

People tend to pursue things to satisfy them. The Pursuit of Happiness is for all to pursue things that satisfy. God is a pleaser of people. People are continually unhappy which has produced the attitudes we see in these children, the ‘me’ attitude. As a human race, we try to get rid of the things we think will harm us because we are not a people after God’s heart. We do not wish to please we wish to be pleased. This follows the trends found within this study where some of these students have formed this ‘me’ attitude. It also follows that of several contemporary styles of music found within our churches where the stage is an advertisement for their secular record sells. If we want to see a change it is important to keep pursuing God. The author will argue the effects on many of our school-aged children concerning characteristics toward morality and self-centered experience in the shift of praise and worship as a result of the cultural implications of a

---

dominant scientific-naturalistic worldview pervading the minds of such youth. Furthermore, the author will argue that since the removal of God-topics the decline in families nuclei as being a mother and father type family have impacted such a worldview towards worship, causing the churches to form a difference from the traditional form of worship service to aid in presenting God to such diverse families.

David Shaffer’s research will help aid the author by presenting the statistical outcomes generated from his study in that of broken homes and suicides among children age 12-14. As well, Frank Olito’s research provides the background information among that of broken homes for divorce and the effects it has had on the children within the same age group. Tina Block and Moreno and Bernadine conducted studies impacting that of why children are opting out of praise to God in the traditional manner, forcing the worship leaders to find alternative methods to reach these children. As well, George Dent Jr. and Paul Bloom provide the background for the emotional aspects of the need for religious aspects within human life.

With these and many other studies, the author can conclude to the hypothesis suggested on; Public schools’ religious policies such as the removal of the Ten Commandments have impacted the moral compasses and the proclivity of some middle school students to engage in God worship. Likewise resulting from the removal of the Pledge of Allegiance due to the words ‘under God’ the disintegration of the nuclear family unit and the isolation of individuals from the larger community as a whole has led to a decrease in church attendance and God worship.

Finally, the policy to truncate possible alternatives to Darwinian evolution has directly led to a rise in nihilism, ego-centric religious worship practices, when practiced at all, and,

therefore, suicidality among some middle school students. A qualitative narrative data will be gathered from the systematic examination of historic events relevant to the timeless principles of morality, honesty, and wholeness of ethics within that of most American middle-school children. After a thorough review of existing data, statistics, interviews, and literature, the study will conclude with several recommendations that support the reinstatement of the religious-based curriculum in public schools.

Problem Statement

The problem that arose for this author was in that of data reflecting the outcome for some students concerning Christian views before the removal of God since this began in the 60s. Many of the constituents associated with this time have grown old and the memory has faded, or they passed on. The other problem found within this study revolves around the type of worship before that of contemporary as many of the studies found defended that of religion within the early 1800s such as within the Wesleyan practices, “a theological tradition in Protestant Christianity that emphasizes the "methods" of the eighteenth-century evangelical.”5 The gap presented within that of studies found, finding a solid conclusion to be a bit on the side of family life is broken because of such actions formed by the removal of God-topics from public schools impacting the moral attitudes and characteristics of some of our middle-aged children. Furthermore, that impact has transferred onto the design of worship found within the churches to compensate for the morality of those children.

5 Paraphrased from the Articles of Religion of The Wesleyan Church which can be found at http://www.wesleyan.org/ME2/dirmod.asp?id=5B7EE5C4A5BA407D93A6AF61EF94B471&nm=Spiritual+Helps&type=Publishing&mod=Publications%3A%3AArticle&mid=8F3A7027421841978F18BE895F87F791&tier=4&id=5464710074024B8BA82C3E55BD140EF8
Purpose Statement

The purpose of the qualitative narrative study is to discover the benefits or not surrounding the removal of God-topics from public schools for American middle-aged students as presented from the views of other researchers, statistic data, surveys and interviews with those that experienced school life before such removal and those after that of the removal as well as the family worship life before and after such actions.

Significance of the Study

When discussing the Church’s ability to follow its ethical guidelines, and how that alone can change the moral attitudes found within those students', it becomes evident that more studies need to be focused on elucidating the above statistics and whether there is or is not a causal link between such and the Church’s ethical adherence failures. While some may not find this topic relevant, the significance of the study is to determine if there has indeed been any impact on the American middle-aged students because of the removal of God-topics from the public schools. The findings will benefit worship leaders in presenting God to those students as well as help parents find some answers to the reasons behind their children’s characteristics and moral decline.

Research Questions

The following research questions were answered in this study:

RQ1: In what ways have public schools' religious policies impacted the proclivity of middle school students to engage in God worship?

In regard to, RQ 1 David Shaffer offers research data, “Thirty-one verdicts of suicide were returned for children under the age of 15 during the 7 yr. period covered by the study. The
study was from 1962-1968.” Furthermore, “The most frequent precipitant was a "disciplinary crisis" within the 11 cases. In 5 cases the child had been told by his or her headteacher that their parents were to be informed by letter of truanting or other anti-social behavior that the parent had not been aware of.” From these 11 cases, “There were 7 children, 4 boys and 3 girls, from broken homes, of these, 6 had homes broken by divorce.” The question in sight is why has this not affected the younger kids, why middle school students for which Shaffer suggest, “Why is suicide extremely rare before the age of 12? children do not develop mature ideas until middle childhood.” Further research conducted by Howard N. Snyder shows the staggering numbers related to teen suicides quoting, “National Vital Statistics System indicates that 23,900 juveniles ages 7–17 died by suicide in the U.S. between 1981 and 2001,” and explaining the reason found within the study as, “youth in single-parent families experienced a 50% greater risk of violence than youth in two-parent families.” Those numbers are unreal and should be changed. When talking about the church on following its ethics and how that alone can change the morality attitudes found within those students it becomes evident that more studies need to be focused on changing those statistics. Frank Olito also adds to the research through his study surrounding the marriage nuclear idea.


7 Ibid., 280

8 Ibid., 283

9 Ibid., 285


11 Ibid., 30
He gives results such as,

“It's commonly believed that half of all marriages today end in divorce. It certainly feels that way, as headlines are filled with famous couples parting ways. But it hasn't always been this way, divorce was once taboo. The idea of the nuclear, All-American Family was created in the 1950s, and put an emphasis on the family unit and marriage. This time period saw younger marriages, more kids, and fewer divorces.”

It was discovered that,

“The 1970s were categorized by hippies and free love. As an emphasis was put on group love and an absence of legal ties instead of coupling and marriage, divorce rates rose dramatically throughout the decade. This was the defining decade for divorce as the numbers reached an all-time high.”

The author of this paper finds it not coincidental that this is also just a few years after the removal of God from public schools.

The reason for RQ1 is researched as Moreno and Bernadine cite other author studies,

“Spirituality is essential to humans per Benson, 1997. Benson claimed that nurturing and expressing spirituality are as important as the physical, emotional, and cognitive dimensions of life. Although the search for meaning specifically that of spiritual/religious ideology, is critical to learning and developing self, the study of religious/spiritual views has for the most part been ignored by schools where children and adolescents spend most of their lives.” Demonstrating a need for this question to be researched.

---


13 Ibid.

RQ2: How has the improper association of the so-called non-present principle of “Separation of Church and State” with the Constitution of the United States of America in public schools influenced the predilection of some middle school students to engage in God worship?

As for RQ 2, Tina Block’s research uncovered, “In 1965, a writer for Maclean's magazine warned that many young people "are choosing to opt out - it's their phrase - from home, school, church, marriage, steady employment, all the institutions."15 This provides some insight for worship leaders as to some of the reasons these children are giving as reasons to not follow the Bible today. What once was viewed as primary for a Sunday per Paul Bloom, “Religion is ubiquitous in the United States, where well over 90% of the population claims to believe in God,”16 has now taken on a drastically different view. The only common variable is that of the removal of prayer and religious association from the public schools. While it is understood according to Dent Jr. that,

“Most religions recognize that evil exists in the world and that contact with evil cannot be completely avoided, so some contact with evil, including erroneous beliefs, will usually be tolerated, but not a curriculum "systematically biased against" one's deepest beliefs,”17

It does not stand up to the statistics that show morality is becoming damaged by this decision. “The general function of the religion clauses of the First Amendment is to guarantee religious liberty”18, according to a study by Ben Clements.

---


Significance of The Questions

This study is significant because there is a need to change the view about religious-based education in the schools, or, even more modestly, to alter the perception of the God-hypothesis in schools as a scientific, philosophic, and sociological inquiry. A common source of tension and problems is the re-interpretations of the (notably, not foundational - that is, such is not to be found in either the Declaration of Independence or in the Constitution) clause “separation of church and state” to adapt to the ever-changing demands of diversity. This is especially prevalent in worship music and the approach of the students to moral and worship issues.

According to Tina Block, “During the long sixties, critics of all ages lambasted the churches as irrelevant, hypocritical, and out of touch with the changing times.”19 This scenario has many of the undertakings found within the Bible towards the disciples.

“The disciples of Jesus were raised in a first century Jewish culture and faith system, so they understood the universally accepted notion that God alone is worthy of our worship. This concept was central to the Ten Commandments.”20

We must remember that the disciples were told not to worship God. Due to a desire for many schools to adhere to the state’s request for diversity in religious teachings, the typical position has been to disregard any discussion about religion (though, notably, Christianity in particular). This does not follow the teachings of Jesus day for which the Ten Commandments were strictly adhered to. Accordingly, Lawrence Lee, “Schools struck religion from curricula, teachers


avoided the topic, and children got the message that religion took place off campus.” Moreno and Bernadine add, “The most important role I have with students is to understand how their worldview relates to their decision making, development, and academic success.” It is especially disheartening for one who has served honorably for many years as a teacher to see children be summarily dismissed because he/she did not adhere to the violating and unconstitutional demand to separate their religious worldview to the acceptance of others. Timothy 3:1-5 (ESV) warns,

“But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power.”

For this author, these feelings find themselves front and center in this study.

Core Concepts

The core concept of this qualitative narrative study is to explore the circumstances surrounding the consequences of removing prayer, the American pledge (God), the Ten Commandments and other religious materials from public schools and the impact of such on middle school children. The goal is to determine if reinstating prayer, bible reading, and the Pledge back in the public schools would have some impact on the moral and worship orientation

---


of such children. “It is clear that religion played an important role during the American Revolution in the fight for political freedom.”

Also clear is that “the United States Constitution was amended to prevent the official establishment of religion by the national government and to protect individual liberties with the respect to the free exercise of religion.”

The direct impact and result of this study will be its usefulness in making statistical sense of outcomes in which the removal of God from public schools has led to and to gain sufficient knowledge of how decisions regarding music and worship have impacted the misinterpretation of Christianity among the designated demographic. The data shall show sufficient reason and cause to incorporate change within the schools that would permit teachers to resolve conflicts that may arise for the acceptance of diversity, and how to restore their liberties regarding the freedom of religion and speech as they are requesting prayer and pledges back into schools. Moore suggests, as cited by Malila N. Robinson, “When students are not given enough information about people who are different than them they are more likely to label them with whatever the dominant culture has created.”

Besides, this data may provide a way for teachers to argue for the allowance to teach the generalized concepts of religious-centric worldviews without fear. The results would be to enhance the students’ awareness of cultural differences and to enhance the worship within the churches as the children would learn to accept even the possibility of God back into their lives.

---

23 Lois J. Einhorn, Abraham Lincoln, the Orator: Penetrating the Lincoln Legend (Westport, CT: Greenwood Press, 1992), 1.

24 Ibid., 1

Schools currently offer curriculums on government and social studies. This qualitative study concludes that offering religious-centric topical education provides the designated student demographic with a sense of wholeness, morality, honesty, and ethics, promotion of goodness, and graceful consideration of other cultures. Indeed, Barbara Patterson concludes, “Education and principle start at home, with the foundation beginning from the Golden Rule. Foundations of prayer offers a general moral instruction.”

Working Hypothesis

A possible answer to the second research question is addressed in working hypotheses 1:

H1. Some ways public schools' religious policies may impact the view of some middle school students concerning God's place in America may be improved by placing God-discussion back in the schools, and/or reviewing relevant statistics on suicide and divorce. The data addresses the need for the reinstatement of religious practices for the necessary skills in accepting other cultures. Reviewing suicide data demonstrates that the decline in two-parent families precipitates the adverse outcomes presented from the removal of the religious-based curriculum from schools. Paul Bloom cites Waal, saying, “As de Waal, 2010, puts it, “It is impossible to know what morality would look like without religion.” This is, in essence, the nature of the hypothesis.

A possible answer to the second research question is addressed in working hypotheses 2:

26 Barbara K. Patterson, "Exploring the Removal of Prayer from Public Schools: A Qualitative Case Study," Ph.D. diss., Northcentral University, 2018. 11

H2. The improper association of the so-called non-present principle of “Separation of Church and State” with the Constitution of the United States of America in public schools influenced the predilection of some middle school students to engage in God worship by utilizing of anachronistic and erroneous textbook materials, the engagement by instructors in bias discourse regarding of the constitution, its origin, and context, and lastly, the removal of the Pledge of Allegiance as a result of the prior two failures. Research finds that the meaning and purpose have been significantly distorted throughout the years leaving some of our children in a state of confusion with their natural desires.

Identification of the Variables within Method/Design

Qualitative narrative data will be gathered from the systematic examination of historic events relevant to the timeless principles of morality, honesty, and wholeness of ethics within that of most American middle-school children. The source of this data includes academic texts, academic journals, peer-reviewed research studies, surveys, interviews, and dissertations. The historical information gathered will be thoroughly analyzed via contrasting, comparing, replicating, and classifying the original meaning of the Constitution, the religion clauses, the statistics of suicide and divorce as well as those that have managed successful interpretations of the ‘separation from church and state’ mantra as a Constitutionally-external, but related, principle.

The best practices of those examined will be applied to this study to reinstate a religious-based curriculum within the American middle schools. This will enable the promotion of the ability to make personal decisions that are empathic and considerate of the values of others. Asserting these values within the worship and praise position of the Church, particularly the
local evangelical churches, can build on the moral attitude and religious considerations of some students. To reiterate, Paul Bloom states, “Religion is ubiquitous in the United States, where well over 90% of the population claims to believe in God.”\(^ {28}\) This is of importance because the data then suggest that a majority would desire the reinstatement of prayer and other positive references to religion within the public schools.

George W. Dent Jr. suggests,

> “Neutrality cannot mean treating religion with indifference or as irrelevant nor is the Constitution neutral toward religion when, for example, it forbids schools to post the Ten Commandments in a public classroom, even though posting a secular document would be permitted; here, religion has an inferior status. This is consistent with the first amendment, the text of which singles out religion for special treatment. Facialy neutral laws can infringe free exercise.”\(^ {29}\)

This supports the gap found within the study ‘How have modern adaptations of the Constitution dealt with the theme of separation of church and state through definition, sacred music, and allusions to self, changed for middle school-aged children.’

**Definition of Terms**

- **Intrapersonal** - existing or occurring within the self or one's mind
- **Interpersonal** - relating to relationships or communication between people
- **Ascertained** - to determine the facts
- **Pervading** - to be present throughout, to exist in every part of
- **Constituents** - a member of the research
- **Abhorrent** - inspiring disgust and loathing; repugnant


Elucidating- making clear

Ubiquitous- present, appearing, or found everywhere

Pestalozzi’s education reform- “Like Locke and Rousseau, Pestalozzi believed that thought began with sensation and that teaching should use the senses. Holding that children should study the objects in their natural environment.”30

Chapter Summary

After a thorough review of existing data, statistics, interviews, and literature, the study will conclude in many recommendations that support the reinstatement of the religious-based curriculum in public schools. One such recommendation is the implementation of sacred music choices for programs within the school over secular music that finds a degradation in the moral attitudes of the children. Anna Greenlee points out that, “Graph Five shows that 100% of respondents who answered the question “Which of the following types of sacred music have you programmed? Select all that apply” stated that they had programmed Spirituals.” Where also she finds, “Sacred music has been an integral part of public vocal education since colonial times.”31

Concerning the impact public schools’ religious policies have on middle school children on the view of God in America, it can best be elucidated by performing interviews and surveys frequently within the schools.


Michael Marks uses Pestalozzi’s reform effort to support this suggestion, noting,

“The purposes of Pestalozzi’s education reform effort were morality and citizenship; the education of the children, therefore, must elevate their three major capacities---the moral, physical, and mental faculties. Stating that, “In 1830, this practice was placed in the American public schools.”

This helps to accentuate hypothesis 1 within this study. These, and many other, recommendations find some warrant in this thesis study. Whereas public schools may need to restrict the worship of a specified God based on the Constitution, removing God, in general, from schools is a misstep. This is demonstrated in the moral decline in our public schools for some middle school students. Moreover, the choice of religiously exposed music seems to be a contributing factor to the socio-moral attitudinal shift in the designated student demographic.

The outlined plan will bring support to the school, teachers, and worship leaders in a way that honors the term of ‘being a faithful servant for Christ’ while also adhering to the standards of first-rate academic investigation and analysis. This study will help to enable enhancement of the praise and worship to align with what most children in the targeted demographic desire (thereby helping the Church to grow following the Great Commission.

---

Chapter Two: Literature Review

The literature reviewed in this chapter addressed the removal of religious articles from public schools as a specific problem facing children today that has trickled into the worship methods of many churches today. The authors recommended the reinstatement of religious articles as an answer to the morality, suicidal and divorce rates that many of the middle-school children face. The Wesleyan church articles provide a view of how the traditional churches built the worship. The traditional methods have been proven to be of an obsolete method as it is not reaching the young children that have dismissed God from their way of living. As a teacher for 30 years within that of public education many children have come through the class. From the start of my career children had a different point of view about God but as the years have moved on there have been recognizable evidence that God is being moved further back on their list of priorities. The Constitution, which never removed God, has been the hot topic for many years. It is with this decision to use the Constitution to remove religious articles from public schools that this paper felt the need to study further. The authors listed below have all given their interpretations of the effects from this decision, but further research needed to be done on how this decision has furthered middle-school aged children’s view of religion and how churches are accommodating these new perspectives. The paper took measures to find the answer to the effects this decision has had on some young people and the churches they see as hypocritical or lacking in reaching their needs.
Section I- History of Religion

The articles of the Wesleyan church reveals many of the traditional ideas surrounding that of the Wesleyan religion. It details many ideas that support the traditional methods of the church and not the contemporary view taken on by many worship leaders today. In that day children were seen and not heard. They simply did as was instructed and went on to follow the same beliefs as their parents. The fear here was in that of following Christ out of fear and not love. Worship leaders today assume the duty of helping the young find a reason to want Christ centered lives to help them cope with many new stresses they face today. Within this article the problem found revolved around the type of worship before that of contemporary as many of the studies found defended that of religion within the early 1800s such as within the Wesleyan practices, a theological tradition in Protestant Christianity that emphasizes the "methods" of the eighteenth-century evangelical. Many churches have articles for the church to follow but contemporary churches are moving away from this as a way to reach the young people that are concerned with religion and not beliefs. Many people profess Christianity is real but do not like the religion that goes with being a Christian. The Wesleyan churches are known for just the opposite. It is a vital part of showing the new methods used by worship leaders to distinguish old traditional methods in order to reach the young generation of today.

Section II- History of Constitution

Bloom’s review note has the main focus of the effect of religion and their attributes within our moral lives. Many Psychologist are fearful of mentioning religion within books, the truth is religion is a more fearful issue than even those of sex, terrorism or even death. The note decided to find the answer to that of does religion make a person good, bad or makes no difference. Bloom collected correlational data and turn to laboratory research to find the answers. Bloom’s
research found that over 90% of the population profess to be a Christian and that it is only within the larger elite science groups that we find a strong majority of atheists and agnostics. With the results showing that the population is skeptical of those who do not believe associating them with drugs, prostitution and other immoral acts, leading to the answer that not believing makes a person bad, it only seemed right to then ask why religion exist in the first place? The study of the origin of religion connects in interesting ways to issues of morality. Religion is seen as a problem solving tool in which solutions can be bringing together communities of people; religious belief and practice exist to instill cooperation and group feelings, to motivate kindness and compassion to other members of one’s tribe. Although there stills needs to be much more research done within this topic the results seem to lean in the direction that religion can make a person better because of the belief in something that can have power to help them make better choices. Worship leaders lean on the idea that religion makes a better moral person whereas the study does show morality as related to religion—but not to religious belief.

The article by Sol Bloom is a recount of a previous writing. Its sole purpose is to make known to the people of the United States the purpose of the Constitution of the United States. It reveals the whys and how this country came about. The reason for this reference is important to the study because it declares the views of American History within the separation of church and state. Within the History of America was found the ideas and thoughts of the founding fathers in that “they wished to become separated from the British rule where King Henry VII reigned. The colonies had been granted sovereignty but still remained under the churches rule of Britain. The
colonists wished to be free to determine their thoughts on religion and the taxation that came with following Britain’s church rules.”

The note by Clements was written for the purpose of addressing the issue of the definition of church and state. There needs to be a solid definition that can be understood by all religions and cultures. When the framers wrote the concept of religious liberty the idea of protection from the state was the intent. Not that the state could dictate that of religious beliefs to the governmental departments. Finding a solid definition comes with many difficult undertakings due to the rapid growth and continuing growth of diversity found in America. In order to incorporate all the religious ideas into this statement under the First Amendment the definition must be a ridged one. However, when we take this approach the spiritual side of the First Amendment loses its meaning. Many a superior court judges have given to their interpretations of the establishment clause and yet there is still much confusion surrounding that of religious liberty within the public schools. The findings were that in order for the proposed definitions given by these judges the fact would still remain that the first amendment is to establish religious liberty to the general welfare of its people. That is that in order to meet everyone’s needs somebody’s needs will not be met. It is like saying yes to everyone winning the lottery. The outcome would be devastating for the country as a whole Within our school system it seems that this is also being played out as those that believe are being dismissed to those that do not simply because the schools are not willing to get involved. The answer needs more research to be found but there does need to be a definite definition or guide to follow so courts can rule accordingly.

Dent performed an analysis on a group of classes after they had been taught about the Constitution and the First Amendment, the article focuses on these results. When we discuss the Constitution and what the term ‘freedom and liberty’ mean to that of religion the water gets a bit murky. The article highlights the good and bad associated with these phrases. America has grown so much in diversity the orginal meaning of said article has been lost. Dent reviews many law cases that have had an impact on the established clasues and where this has lead Americans to in today’s environment. Worship leaders teach the Bible bases that the father is the bread winner and the mother the nurturer. It gives rights to the father to protect the family from the immoralities of the world. However, with today’s growing views on religion schools are having to make adjustments to adhere to the freedom and liberty attributes found within the Constitution. “A religion is constitutionally protected even if it is not "acceptable, logical, consistent or comprehensible to others."34 When we discuss just what this looks like in the class, “most religions recognize that evil exists in the world and that contact with evil cannot be completely avoided, so some contact with evil, including erroneous beliefs, will usually be tolerated, but not a curriculum "systematically biased against" one's deepest beliefs.”35 This means that when we adjust teaching to one that does not teach either way we are in fact giving in to that of those that do not believe. "Students are often taught that "there is not one right answer" to moral questions and that "in the end it is [they] who must choose."36 Sound familiar?

35 Ibid. 18
36 Ibid. 28
The Engel versus Vitale provides the backdrop for the reasoning behind the removal of religious artifacts from public schools. The ruling of 1962 in which the state actually separated items of religious quality from the government facilities. U.S. Supreme Court Engel v. Vitale, 370 U.S. 421 (1962) began on April the 3rd of 1962. The case to be determined was if the New York school prayer was in fact Constitutional. The fact of the prayer is:

“The state board of regents in New York wrote a voluntary prayer to Almighty God that was intended to open each school day. A group of organizations joined forces in challenging the prayer, including families and institutions dedicated to the Jewish faith. They claimed that this violated the Establishment Clause of the First Amendment, but the New York Court of Appeals rejected their arguments. While nearly half of the state governors in the U.S. contributed to an amicus brief asking the Court to uphold this finding that the prayer was constitutional, several national Jewish organizations submitting opposing briefs seeking its invalidation.”

For this reason, this article is important to the study as the whole study revolves around the idea of the removal of said artifacts and how this has in turn changed the way worship services are conducted today.

Hamburger’s book dissects the First Amendment as it considers whether it actually guaranteed a separation of church and state and, further, how Jefferson and other Americans came to assume that it did so. The author researches others who have done research on the specific phrase and idea. Those findings are brought out within Hamburger’s book. What exactly did Jefferson mean when he made the statement of ‘separation of church and state’? One suggestion is that Jefferson was a politician and made this statement for those of the Baptist religion to insure them of their equal religious rights. More accurately might be the theory that originally in the 1800s Americans understood it to say that the church was to have to be protected from the states whereas Jefferson wanted to protect the states from the churches demands. The reason for

---

America was to find freedom from the church insisting that people do things in accordance with their wishes—whether biblical or not. The most united theory is that of separation of church and state being intended not to disconnect Christianity and public life but to prevent the supremacy of one over another. This does fit the profile of the religious dissenters. Here then is where the book takes the view that majority perception, predominately found in the mid-1900s, of the catholic churches depicted the First Amendment as saying to separate church and state. President Kennedy was under attack for this reason in the 60s. The findings here lead more to the conclusion that the federal and state constitutional provisions designed to protect religious liberty have, ironically, come to be understood in terms of an idea that substantially reduces this freedom. Removing religious articles from the view of everyone has only harmed the American people because they are not being reminded of the history sought for by the original dissenters. A freedom to choose a religion and not feel as if they would be hanged for believing such a manner different from popular views.

Charles Haynes wrote, “Five decades later, Engel continues to be reviled by a good number of televangelists and politicians who take every opportunity to rail against the “godless public schools.” Eliminating school-sponsored prayer, they argue, set America on the road to moral and spiritual ruin. Over the years, the absence of “school prayer” has been linked to almost every social ill, from schoolhouse shootings to drug addiction.”38 Haynes advocated on the idea that the Supreme Court decision on 1962 cannot be the blame for where the world is. However, others have taken a different point of view.

The research by Lory Hough’s addressed these concerns and has found that many citizens within the 2020 year are in support of reinstating religious practices into schools. Findings also support the idea that ‘separation of church and state’ may have taken on a different meaning throughout the years. Schools have placed themselves as the final authority on issues that may be otherwise a need for some students. Per Isaiah Constantine, a 5th grade middle school student, one such tool is that of the fidget spinner, “initially marketed as a tool meant to help distracted students focus.” Many schools have banned this tool because of the distraction other students feel from it. Meant to help aid some students but because others do not like it, it is best to completely remove it. The same has been perceived as the issue of prayer and the pledge, a type of prayer, were banned from schools. Separation of church and state does not give the schools authority to ban some students from their natural born rights while others are intitled. The study is vital to show just how removing one thing because others so desire it can impact those that are in need of it for educational and moral reasoning.

The analysis given by Killian set fourths the Constitution of the United States. It is annotated and interpreted for the purpose of helping the reader to understand the contents within the Constitutional writings. It provides case studies conducted and reviewed by the supreme courts. As well as the case law codes provided for by the decisions set forth by the deciding factors of those cases. The reason for the reference is to support the history of separation of church and state and the decision made by Engel v. Vitale regarding the establishment clause, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise

thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances”⁴⁰.

Research finds that the meaning and purpose have been significantly distorted throughout the years leaving some of our children in a state of confusion with their natural desires. Trump said, “the government must "never stand between the people and God"⁴¹ in a news coverage by NPR. He has since updated guidance to schools. “The updated guidance to schools is one of three actions the Trump administration is taking to support the free exercise of religion. In addition, nine federal agencies are releasing proposed rules to ensure religious organizations are not discriminated against by the federal government.”⁴² The interview is substantial in showing that by adding in some extra allowances for religious articles in public schools it is in fact supporting the Constitution.

The article by Siegel highlights the words of the Pledge and how they came to be. It depicts that the words ‘the flag of the United States’ was added as to not confuse the immigrants as to what flag they were to be loyal to.⁴³ This reflects the same confusion we find within our schools

---


⁴² Ibid.

as the students are not sure of what words they can speak at school and what words they are going to be subject to ridicule is uttered. The words ‘under God’ was added in 1954 by Eisenhower because as the priest Docherty stated “this was a representation of the American way of life”\textsuperscript{44}. The article relates the life of Docherty and how he was a loved man who stood beside Martin Luther King Jr. and other momentous moments. The story here is that the Pledge was not a symbol of what was not to be but one of where we are as Americans. It represented that of equality and tolerance as we welcomed new arrivals to this great land. Placing the Pledge back into the schools could place this pride back into Americans of all nations.

Some 50 years later a study conducted by Penny Star determines the impact the 1962 decision has had on how some middle-school children worship God and the impact the predilection has left on these children and the churches reaching out to them? In an interview conducted by CNSNews with educational expert William Jeynes, Jeynes said this:

“Since 1963, there have been five negative developments in the nation’s public schools: Academic achievement has plummeted, including SAT scores, increased rate of out-of-wedlock births, increase in illegal drug use, increase in juvenile crime, and deterioration of school behavior… further stating, “When we remove that moral fiber -- that moral emphasis – this is what can result.”\textsuperscript{45}


The study shows relevance to the decline of the some middle-schooled aged children within that of SAT scores and provides impact on the suggestion for reinstating the religious artifacts back into the schools.

The interview by Talking Points shows, Engel’s position was that “Children are particularly impressionable, and school-sponsored prayers may lead such children to embrace a religion that neither their parents nor they would otherwise choose”. The opposition (Vitale) rebuttals, “There is no way that such a short prayer can be considered enough to "coerce" an impressionable mind into accepting a particular faith”\(^\text{46}\). Furthermore Vitale states, “The majority of people in the State seem to be in favor of the prayer, so it would seem unfair for a minority of persons who oppose it to inflict their will on the majority, especially when the State has already provided means to protect the rights of dissenters in these cases”\(^\text{47}\). The view here is that children can be coerced because they are impressionable and shows relevance to that of how it affects them religiously as well.

Section III- History of Music

Greenlee’s thesis study highlights that of music choices within the public school and how the teachers are finding ways to insert religious music into their programs. It is predominantly okay for children to play songs from the past even if it alludes to witchcraft, vampires or even Wicken tones. However, scared music has had a difficult time emerging because of the supreme court rulings for the separation of church and state. “The history of sacred music has been a part of the schools from the beginning with that of the Protestant Reformation in 1517, where Martin Luther


\(^\text{47}\) Ibid.
declared singing makes a man more reasonable”.48 The first book printed in America was the Psalms. The thesis runs through the history timeline of music. Then reaching the early 1900s we enter into the concern for public education. However, with the great depression music seemed to take a back seat. The late 1950s to the early 1970s saw decades of a gradual expansion of using music to express the traditions of different cultures. The focus then shifted to music being something that brought out spiritual natures and needed to be removed from public schools. As worship leaders we recognize music as being a tool to bring a person closer to their spiritual nature-God. Guidelines were set for music teachers to follow when choosing program music if these guidelines were not met the results were devasting for the educator especially during the holiday seasons where such music shines the most. The answer became a balance between sacred and secular music. This is much how the churches are performing music worship today. We strike a balance between hymns and contemporary music. The thesis determined that “music choices should be for the benefit of the students and the community, even though the medium of sacred music.”49 From the survey’s educators had found a good balance for teaching sacred music in the schools.

Michael, the author of the book writes from the history of music starting in the 500s. He references many of the scholars from that time. Many of which state that music develops a since of community within a child that is needed to prepare them to be responsible citizens. Music was implemented into the early schools and those schools practiced religion because they felt the freedom from England to do so. These colonies were established in the late 1700s and depectied


49 Ibid. 28
the attitudes of the founding fathers intent to have religion play an important rôle in education.

The book highlights the early training musicians had, the importance of the training and the value music placed on the settlers lives. From here we can see the importance of having music in our schools and the importance it plays on the lives of our children.

   Webber suggest that “praise and worship is new wave of music style that swept the nation during some trying times.”50 During the sixties, this style of music began to appear and by the seventies the old traditional way of music had practically been replace. Praise and Worship music is “defined as a post-Enlightenment expression of worship”51. Basically, following that of the Enlightenment scientist the “music tapes into the cerebral and appeals to the intellectual side of out beings. The left-side of the brain touches that of affection within a person while the right side reaches the feelings and emotions of personality.”52 The reason for this definition is in response to that of sacred music within that of schools. Here we can find that this form of music touches into the intellectual side of a person. It merely brings out the happiness or sad emotions reflected with a child’s personality. Educating children on how to understand this helps them to become reasonable people that can control their bodies when the need arises for them to. It in fact helps in the calming area. Allowing Praise and Worship style music into the schools would generate a new generation of behavioral students. It could possibly be the answer to calm the savage beast.


51 Ibid.

52 Ibid.
Section IV- The Effects of Removal of Religious Article

Belief practices are defined as being are more “confidence in the truth or existence of something not immediately susceptible to rigorous proof.” Therefore following that of communion, Passover and such would fall under religious practices where simply believing or having a conviction about God would fall under those of belief practices. Worship leaders are opting for the latter and then as the children become more vested in their conviction letting God move their hearts to a conviction for the communion, Passover, and other religious activities. In this manner research has found that children are beginning to attend churches more than have been in the past.

The article by Block focused on the task of how to reach young children that had reached the place in life where they could chose to reach out to God. In many attempts the answer was the same, they did not want to have anything to do with God. The young group club decided to perform an experiment to go to the young people instead of having the young people come to them. The results is what the article discusses. In the years of the 50s-70s there seemed to be a big move of Americans to that of Canada per the postwar issues surrounding America, as well as that of a broader since, the revolt of authority and established traditions many people lived by in this time period. It is coincidental that the actions of the removal of religious articles from public schools was also happening during these same years. Several historians have identified the sixties as a critical turning point in the decline of Christian dominance throughout much of Europe and North America. The purpose here is to show the relevance of the removal of these articles to that of the young people removing themselves from God. As worship leaders we want

to reach all those in need of Christ but that can be a difficult task. Block’s work reveals much needed insight to the question of reaching those that have since detached from religion and the experience God can bring to a stressful life many of the young people live with today. The author references her own life as well as 55 interviewees that had been contacted through an ad in a newspaper. This ad asked for people who denied, or were indifferent to, religious belief between the 1950s and 1970s. The results showed that many wanted to simply fit into their world and becoming secular was the way to do that. Over time it simply became easier to just not go to church. This is why we need to bring church to them.

Pastor Darrin Patrick told Dr. Jim Denison in an interview,

“In a nontheistic or relativistic society, it is difficult to argue for life and against suicide. If we are our own “higher power,” we can do with our lives what we want, or so we’re told.”54

part of the effects of the removal has been that of divorce rates. The table shows marriages in 1950 as 36866 with the divorce rate of 1071 per year to that of 1960 slightly increasing in divorce but then in 1980 doubles and the rate has been doing so up until recently.

Some argue that it has been because of employment opportunities for women but the study leans more to the rates doubling as families parted ways due to the depletion of moral Christian values.

In Heather Hofmeister article she provides a study conducted by Penny Edgell, where she discovered the employment rate and Christian proclivity are intertwined. Findings stated,

“Men’s religious involvement is associated with marriage, children, and full-time employment, signaling social establishment and maturity. Women’s involvement is higher when there are school-aged children in the home, but it is also more intertwined with the salience of religion and with an assessment that religious institutions are a good fit with their values and lifestyles, including egalitarian views of gender.”

More so, the study also leans to the evidence that since adding prayer and religious activities back into the schools the rates are in a declining status. Important for understanding divorce rates and the side effects of them.

Lee discusses the ban of prayer from schools and how that even after 50 years that ban seems to show a bigger need for the schools to have prayer in the schools during hours the school is not in operation. The phenomenon still needs more studies done but examples are out there


that suggest prayer in schools is still alive. Fellowship of Christian Athletes is the biggest example of this. “Since the mid 60’s this organization has reached over 8000 campuses and Campus Crusade for Christ has established over 200 Christian clubs within the schools. See you at the Pole has become a National Day of Prayer for many schools.”57 With all this being implemented we still find that students are in a mindset for a separation from God and religious activities outside their peer’s view. The biggest offering of help to place prayer and religious articles back into schools is how important it is to teach children about democracy. It is within these public school campus that children experience and learn to live with differences of people. “In 1963 – the Supreme Court declared school-sponsored prayer and Bible readings unconstitutional. This sparked a panic within the community, so controversial that the public schools decided to not mention anything related to religion.”58 However, teachers have taken a new look at this ruling in that they are to not teach about it saying nothing about suggesting that students take the time to think about why the message takes holds and resonates so much. Through these examples worship leaders can be seen on campuses and reach the young people desiring to here from God while allowing peer interference to do the rest.

Links by George Login provides the definition needed for religious practices against those of belief practices. Worship leaders today assume the duty of helping the young find a reason to want Christ centered lives to help them cope with many new stresses they face today. Also found though that many churches whether contemporary or traditional have articles for the church to follow, but contemporary churches are moving away from this as a way to reach the young


58 Ibid.
people that are concerned with religion and not beliefs. Religious practices have been found among the younger generation as the means for the empty church seats today. Worship leaders are turning to removing those religious practices to a more believing practice to reach these young and fill the churches. Identifying the difference is warranted here. Religious practices is “A religious ritual is any repetitive and patterned behavior that is prescribed by or tied to a religious institution, belief, or custom, often with the intention of communicating with a deity or supernatural power.”

Robert McKeown conducted a study that depicts the suicide rate going down. In a study conducted by RE McKeown he states that, “US suicide rates have declined in recent years, reversing earlier trends.” However, within this chart one can see a spike within that of ages 10-15 during the mid to late seventies. The decline has been contributed to that of antidepressants being provided to individuals today. The data is important because it supports the decline today yet shows the effects of the removal during the 1962 court ruling.

Middle School aged children experience many changes in their lives making them great subject matter for many researches. The projects can encumber church, belief in God, and music choices for example. Such research is where and what Moren-Knittel details. The information was gained through telephone surveys and questionnaires with adolescents. The Gap arises in the fact that there are few studies that examine Christian teens’ experiences. Schools examine the developmental needs of children but where does the spiritual needs get met-church. Worship

---


leaders must be able to attend schools and talk to those students to help them through the many changes effecting their lives, presenting a holistic approach in counseling. However, how can this be done without discussing religion so as to keep to the First Amendment guidelines given in the court ruling of the 60s. Some research suggest to simply “change the wording from spiritual to a personal journey” however, the topic of spirituality is still considered taboo within many schools. Within the survey, Benson claimed that nurturing and expressing spirituality are as important as the physical, emotional, and cognitive dimensions of life as well, other authors backed this philosophy. From the 60’s to present day prayer in the schools is a hot topic. The court case in 1962 between Engel and Vitale established the removal of prayer within public schools. Since this time spirituality has been placed on the back burner for some middle school children. Yet many are shocked to find out that the words “separation of church and state” do not appear in the Constitution. They are convinced that these words appear in the Constitution and live by that paper. When they hear this it places a stumbling block in front of them that makes them stop and think about what was meant by the establishment clause-to treat both parties as equal. This means yes we can teach religious articles as long as we give ample time to non-religious articles. Furthermore, students also have rights. They have the right to pray as long as they are not disruptive about it. The study, therefore, decided to examine just how these Christian students experienced their faith within the public school setting. The interview process ended when the answers started to become repetitious. The findings established that within all four students’ stories, maintaining a relationship with God was critical to their daily lives. It was also determined that finding a social group to fit in was important to them and so Christian related

---

groups found all four students in attendance. With all four students the view of school was one of a big mission’s field just ready for the picking. The unexpected finding was that on the doctoral person within their own religious experiences within the school. As with the students in their own life they turned to peers for support with their Christian walk and beliefs.

The interview with Rich Grooms Elissa Nadworny of NPR Press provides the necessary data on the effects the removal of religious artifacts has had on the kids within that of suicide.

Rich Groom on October 13, 2020 at 2:29 pm said:

“To the publisher of this article, you are working for the devil by saying taking prayer out of school was not the main beginnings of our decline, you conveniently forgot to mention that they also took Bible study & religious text out also. Many kids in America only had ONE PLACE they had an opportunity to learn right from wrong, in school, as they were not getting that teaching at home! Even in school spelling books Bible verses were used as a vehicle in grammar so if you really want the whole truth out there, tell the whole truth!”

This was people’s responses to just what had happened to the children in America as a result of the supreme court decision made in 1962. The data showed there have been many problems that have arisen such as suicide rates among the younger kids.

“The suicide rate among youngsters ages 10 to 14 has been steadily rising, and doubled in the U.S. from 2007 to 2014, according to the Centers for Disease Control and Prevention. In 2014, 425 young people 10 to 14 years of age died by suicide.”

"Kids spend a lot of time at school ... it's where they live their lives," says David Jobes, who heads the Suicide Prevention Lab at Catholic University in Washington, D.C. "Suicide prevention has been focused on schools for a long time because it's a place where kids are and where a lot of problems can manifest.”

---


64 Ibid.
Olito discusses the divorce rate from times by gone to present day as well as how these divorce rates affected the generational children. To see how divorce changed over time,” the INSIDER data team compiled information within the US from the CDC and data scientist  Randy Olson since the knowledge of the divorce rate was currently known."65 The findings were that “almost half the marriages were not ending in a divorce”66 as speculated prior to the study. Also prior to the study was that marriages never ended in divorce in the earlier 1700 to 1800 years. The study uncovered that there were “divorces of about 10 to 17000 during those years annually”67. “In the earlier days people married for social status and not love. This all took on a change in the mid-1800s when people started marrying for romance and love”68. The war did not help the divorce rate as women began to experience freedom and the divorce rate climbed. The variable within the studies is that is based on per 1000 divorces and the population which changed yearly. However, the fifties brought about the nuclear family idea back into play. So, with all this in play the sixties brought about the biggest change within that of a nuclear family unit. Women were venturing into education and becoming independent. The effect this has had on the generation of children is one that has more young people living together instead of marrying. These generational children have decided to marry later in life and therefore the decline in divorce is evident. The study did reveal many new insights on divorce rates that were unknown prior to the study. The affects these divorces had were also shocking for the conductor. The end results were that even


66 Ibid.

67 Ibid.

68 Ibid.
though the population numbers are higher with divorce based on the number of divorces per 1000 the divorce numbers are actually declining.

The idea of removing prayer from public schools seemed to be unreasonable to those teaching in the 60s. Patterson’s thesis considers this question as it focuses on teachers in the Oklahoma area. Prayer from what they can remember was to relax the students and offer some since of guidance for the day, to protect them and others throughout the day and to help them with their daily activities. When this was removed the students felt a bit discombobulated in what to do throughout the day. I know for me; my class would feel much the same if we did not start the day with the Pledge. The removal has produced both positive and negative results for which the study investigates and reflects on. What would happen if prayer were reinstated in the schools? This is the question explored within the study. The results were that of on the positive side moral values would be added however, on the negative side is that of the violation of mixing church and state. Tradition adds to double standard by acknowledging religion in reciting the "Pledge of Allegiance" to the flag which contains the words "one Nation under God, indivisible, with liberty and justice for all." For me, the recognition of these words were added in 1954 by the president of the United States and it is remarkable that only eight years later we are removing prayer and the Pledge as a result of those words. The Constitution and the original words to the Pledge did not hold these words it was added in a time of need for the people to feel safe at home. The author suggest many rationales for the reinstatement of prayer in the schools such as- the national anthem, our currency holds the term ‘In God We Trust’ and many other theories to support reinstatement. The results indicated that students would benefit from reinstating prayer into
the schools of the 21st century. Evidence suggest that religious based education benefits students far more than secularism can emulate.

America no longer a Protestant majority has had its fair share of what this removal of Christianity from the public view looks like. Robison provides statistics showing that hate crimes are on a rise especially where religiously motivated. American, known for its cultural diversity also is known because of its religious diversity. This diversity is the subject of the paper and how when religion is a subject insert there is always legalities involved. The paper exercised the data on court rulings involving that of the separation of church and state to gather the information needed to answer questions surrounding that of how those that are believers of the Golden rule could embrace intolerant feelings against others. The main focus of the paper is around that of multicultural religious education. The author’s goal is to encourage schools to consider the transformative tradition of multicultural curricular reform. That is to teach others about the differences within cultures but do it in such a way as to not dismiss who they are. The reduction of prejudice and stereotyping considered as bullying is achieved through that of the multicultural religious education mainframe. The biggest problem arises again in that of separation of church and state and how to get around that to teach others about religious cultures.

The study, which takes place during the sixties, purpose has been to collect contemporaneous data on a total population of children who have committed suicide and to describe these as fully as possible. Shaffer hoped that this might further the study of nonlethal suicidal behavior in childhood and shed light on the phenomenology development stage in childhood. The methods used are that of coroners reports and interviews form those that have attempted or from family members of those that have been successful in suicide. The study
reflects on the idea that children under the middle school age are not capable of understanding the concept of taking one’s own life and it is within that of the middle school years this thought processing begins. The subjects of 21 boys and girls reflect the reasoning behind the attempts. The majority of the reasons were that of facing some kind of severe punishment for an action they had performed. Of these 14 had previous encounters with attempting suicide. The study ran into many possible errors due to the fact that unlike adult suicides children suicides are not researched as much. Divorce did seem to play a role in the depression of the children. The though process of losing a parent is much the same as if that parent died. Divorce during this era seemed to be on a high from the decade before. The conclusion was that the children seemed to live a secluded lifestyle. The concern is with that of our children today who live a lifestyle of video games and seclusion as well. Worship leaders reach out to these students and need to keep them actively involved in the activities related to Godly moral subjects in order to turn the tables against suicide.

Snyder compiled a report to show the staggering number of victims within that of the juvenile aspect. The research shows the staggering numbers related to teen suicides quoting, “National Vital Statistics System indicates that 23,900 juveniles ages 7–17 died by suicide in the U.S. between 1981 and 2001,”69 and explaining the reason found within the study as, “youth in single-parent families experienced a 50% greater risk of violence than youth in two-parent families.”70 Those numbers are unreal and should be changed. When talking about the church on following its ethics and how that alone can change the morality attitudes found

\[\text{\footnotesize \cite{Snyder}}\]

\[\text{\footnotesize \cite{Ibid}}\]
within those students it becomes evident that more studies need to be focused on changing those statistics.

Vanderg provides background on Pestalozzi’s theory of education reflected on the choice of pedagogical be based on the individual's development and concrete experience. The development is cultivated through education. Education should be based on morality as well as intellectual. This would seem to resemble much of the study’s findings that music in the schools reflects intellect and that allowing religious articles to be heard in the schools reflects morality. The article also discusses many other theorist for education and the outcome from most was that of education begin the foundation for moral characteristics.
CHAPTER THREE-METHODS

Introduction

This Chapter describes how the design of the research plan will address the problem defined in the first chapter. It will reflect the methods taken to establish the problem and will provide a narrative report of those interviews from students before and after the removal of religious articles from public school. It will also provide commentary from those readers of articles on the subject of the First Amendment Establishment Clause. The methodology section will provide statics on suicidal rates, divorce rates and provide detailed report of the findings from the study.

Design

The design of this paper was that of a qualitative/ narrative approach. The study conducted interviews with older students that had been in schools before and after the removal of the religious artifacts. Within these interviews conducted through that of telephone established that before the removal, children seem to have a routine. The children knew what was expected and followed without question, after the removal all seemed a bit confused about what task were to be done and what words would be allowed or not. Many added that this was a great time of change within the schools as the addition of the colored children was also happening. One said, they remembered “having great fear because they had been told these children were evil kids that God wanted us to have nothing to do with. This was the way of the times then. Bible was forced down us as we were always at church and the Bible was being reflected to fit our daily lives.”

Though some may have felt fear at racial integration due to stringent Christian family life, the Bible actually argues against racism and such beliefs were disturbing aberrations of the Christian

---

71 Interviewee three. Geraldine McKendree
faith and not representative of the textual, traditional, or creedal beliefs, doctrines, or teachings of Christianity. Others said they just went along with whatever the teacher instructed. Also, in the interviews was that of concern for others. Then we were trained to always think about other people’s feelings. There was no real bullying going on like it is today. Interviewee one, Marquita Sparks, said “her father was a Pentecostal preacher and she just remembered thinking we are all children of God but having some confusion upon the new structure of school life.”

Questions and Hypotheses

The paper attempted to answer the questions: In what ways have public schools' religious policies impacted the proclivity of middle school students to engage in God worship? As well as How has the improper association of the so-called non-present principle of “Separation of Church and State” with the Constitution of the United States of America in public schools influenced the predilection of some middle school students to engage in God worship? For us to answer these questions, it was important to understand the context associated within these thoughts. The research conducted and traced back the setting up of the Constitution, the meaning established behind the Establishment Clause and the actual case that brought the decision of schools to remove these articles.

First question that was asked and answered was, why this clause seemed to be so important to the founding fathers that it had to become part of a document. The clause reads: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances”72. Within the

History of America was found the ideas and thoughts of the founding fathers in that “they wished to become separated from the British rule where King Henry VII reigned. The colonies had been granted sovereignty but still remained under the churches rule of Britain. The colonists wished to be free to determine their thoughts on religion and the taxation that came with following Britain’s church rules.”

The bottom line found within the report and study was that the clause was intended more for the removal of Britain’s church following and not that of religion from the states. The purpose here was to formulate the reasoning behind the amendment. The findings were that it was to separate the colonists from the taxation of the Church of England. Furthering on the thought of separation and church comes the ruling of 1962 in which the state actually separated items of religious quality from the government facilities. U.S. Supreme Court case Engel v. Vitale, 370 U.S. 421 (1962) began on April the 3rd of 1962. The case to be determined was if the New York school prayer was in fact Constitutional. The fact of the prayer is:

“The state board of regents in New York wrote a voluntary prayer to Almighty God that was intended to open each school day. A group of organizations joined forces in challenging the prayer, including families and institutions dedicated to the Jewish faith. They claimed that this violated the Establishment Clause of the First Amendment, but the New York Court of Appeals rejected their arguments. While nearly half of the state governors in the U.S. contributed to an amicus brief asking the Court to uphold this finding that the prayer was constitutional, several national Jewish organizations submitting opposing briefs seeking its invalidation.”

Where the principle performed such prayer: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our Country.”

---


75 Ibid.
To understand why this became an issue, the history of presidents before needed to be looked at.

For example:

On April 30, 1789, President George Washington said:

"... it would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. ... "Having thus imparted to you my sentiments as they have been awakened by the occasion which brings us together, I shall take my present leave, but not without resorting once more to the benign Parent of the Human Race in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend."

On March 4, 1797, President John Adams said:

"And may that Being who is supreme over all, the Patron of Order, the Fountain of Justice, and the Protector in all ages of the world of virtuous liberty, continue His blessing upon this nation and its Government and give it all possible success and duration consistent with the ends of His providence."

On March 4, 1805, President Thomas Jefferson said:

"... I shall need, too, the favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land and planted them in a country flowing with all the necessaries and comforts of life; who has covered our infancy with His providence and our riper years with His wisdom and power, and to whose goodness I ask you to join in supplications with me that He will so enlighten the minds of

---


77 Ibid.
your servants, guide their councils, and prosper their measures that whatsoever they
do shall result in your good, and shall secure to you the peace, friendship, and
approbation of all nations.”

On March 4, 1809, President James Madison said:

"But the source to which I look . . . is in . . . my fellow citizens, and in the counsels
of those representing them in the other departments associated in the care of the
national interests. In these my confidence will under every difficulty be best placed,
next to that which we have all been encouraged to feel in the guardianship and
guidance of that Almighty Being whose power regulates the destiny of nations,
whose blessings have been so conspicuously dispensed to this rising Republic, and
to whom we are bound to address our devout gratitude for the past, as well as our
fervent supplications and best hopes for the future.”

On March 4, 1865, President Abraham Lincoln said:

". . . Fondly do we hope, fervently do we pray, that this mighty scourge of war may
speedily pass away. Yet, if God wills that it continue until all the wealth piled by
the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and
until every drop of blood drawn with the lash shall be paid by another drawn with
the sword, as was said three thousand years ago, so still it must be said 'the
judgments of the Lord are true and righteous altogether.'”

"With malice toward none, with charity for all, with firmness in the right as God
gives us to see the right, let us strive on to finish the work we are in, to bind up the
nation's wounds, to care for him who shall have borne the battle and for his widow
and his orphan, to do all which may achieve and cherish a just and lasting peace
among ourselves and with all nations.”

On March 4, 1885, President Grover Cleveland said:

". . . And let us not trust to human effort alone, but humbly acknowledging the
power and goodness of Almighty God, who presides over the destiny of nations,
and who has at all times been revealed in our country's history, let us invoke His
aid and His blessing upon our labors.”


79 Ibid.

80 Ibid.

81 Ibid.

82 Ibid.
On March 5, 1917, President Woodrow Wilson said: "... I pray God I may be given the wisdom and the prudence to do my duty in the true spirit of this great people."83

On March 4, 1933, President Franklin D. Roosevelt said: "In this dedication of a Nation, we humbly ask the blessing of God. May He protect each and every one of us. May He guide me in the days to come."84

On January 21, 1957, President Dwight D. Eisenhower said: "Before all else, we seek, upon our common labor as a nation, the blessings of Almighty God. And the hopes in our hearts fashion the deepest prayers of our whole people."85

On January 20, 1961, President John F. Kennedy said:

"The world is very different now... And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe -- the belief that the rights of man come not from the generosity of the state, but from the hand of God."

"With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that, here on earth, God's work must truly be our own."86

The prayer prayed before school was nothing more than what each of the presidents have prayed. Since the president is the example of our Constitution, the study found that prayer for a secure day of events had been the precedence set forth by many presidents before. Therefore, keeping the Establishment Clause at hand but showing the need for a prayer to God for the well-being of the


84 Ibid.

85 Ibid.

86 Ibid.
The study, furthermore, ascertained the ruling of the court in 1962 over spoke with its decision because the ‘separation of church and state’, which had become popular by Jefferson who also prayed to God daily, had not been viewed as such within the previous presidency terms.

Some 50 years later can the study which drastically determined the impact this decision has had on how some middle-school children worship God and the impact the predilection had left on these children and the churches reaching out to them? In an interview conducted by CNSNews with educational expert William Jeynes, Jeynes said this:

“Since 1963, there have been five negative developments in the nation’s public schools: Academic achievement has plummeted, including SAT scores, increased rate of out-of-wedlock births, increase in illegal drug use, increase in juvenile crime, and deterioration of school behavior… further stating, “When we remove that moral fiber -- that moral emphasis – this is what can result.”

The statistical evidence also given by Jeynes supported the studies hypothetical efforts that reinstating religious practices would be beneficial. One hypothesis stated within the study was, Some ways public schools' religious policies may impact the view of middle school students concerning God's place in America may be improved by placing God-discussion back in the schools, and/or reviewing relevant statistics on suicide and divorce. The data addressed the need for the reinstatement of religious practices for the necessary skills in accepting other cultures. Reviewing suicide data demonstrated that the decline in two-parent families precipitates the adverse outcomes presented from the removal of the religious-based curriculum from schools. “Data from nationwide surveys shows that both students of faith and those with no faith both respond positively to the Bible as literature

curriculum – the former said they learned more about the Bible in class than in church and the latter said they have an increased interest in the Christian religions. The effects are very, very positive,” Jeynes said.

In response to the second hypothesis within the study, the improper association of the so-called non-present principle of “Separation of Church and State” with the Constitution of the United States of America in public schools influenced the predilection of some middle school students to engage in God worship by utilizing of anachronistic and erroneous textbook materials, the engagement by instructors in bias discourse regarding of the constitution, its origin, and context, and lastly, the removal of the Pledge of Allegiance as a result of the prior two failures. Research found that the meaning and purpose have been significantly distorted throughout the years leaving some of our children in a state of confusion with their natural desires. Trump said, “the government must "never stand between the people and God” in a news coverage by NPR. He has since updated guidance to schools. “The updated guidance to schools is one of three actions the Trump administration is taking to support the free exercise of religion. In addition, nine federal agencies are releasing proposed rules to ensure religious organizations are not discriminated against by the federal government.” When we see football players taking a knee, and teachers being fired for following a faith for freedom of speech and religion,


90 Ibid.
there is a problem that needs to be addressed. The research addressed these concerns and has found that many citizens within the 2020 year are in support of reinstating religious practices into schools. Findings also support the idea that ‘separation of church and state’ may have taken on a different meaning throughout the years. Schools have placed themselves as the final authority on issues that may be otherwise a need for some students. Per Isaiah Constantine, a 5th grade middle school student, one such tool was that of the fidget spinner, “initially marketed as a tool meant to help distracted students focus.” Many schools have banned this tool because of the distraction other students feel from it. Meant to help aid some students but because others do not like it, it is best to completely remove it. The same has been perceived as the issue of prayer and the pledge, a type of prayer, were banned from schools. Separation of church and state does not give the schools authority to ban some students from their natural born rights while others are intitled.

Participants
Engel vs. Vitale
Engel’s position was that “Children are particularly impressionable, and school-sponsored prayers may lead such children to embrace a religion that neither their parents nor they would otherwise choose”. The opposition (Vitale) rebuttals, “There is no way that such a short prayer can be considered enough to "coerce" an impressionable mind into accepting a particular faith”. Furthermore Vitale states, “The majority of people in the State seem to be in

---


favor of the prayer, so it would seem unfair for a minority of persons who oppose it to inflict their will on the majority, especially when the State has already provided means to protect the rights of dissenters in these cases.” The view here was that children can be coerced because they are impressionable.

Charles Haynes wrote, “Five decades later, Engel continues to be reviled by a good number of televangelists and politicians who take every opportunity to rail against the “godless public schools.” Eliminating school-sponsored prayer, they argue, set America on the road to moral and spiritual ruin.

Over the years, the absence of “school prayer” has been linked to almost every social ill, from schoolhouse shootings to drug addiction.” Haynes advocated on the idea that the Supreme Court decision on 1962 cannot be the blame for where the world is. However, others have taken a different point of view.

In rebuttal to Haynes, Ann on October 10, 2020 at 10:03 am said, “What are you teaching your children when they are told that God is not allowed in school? That he is incapable of protecting them and being with them wherever they go? You teach them that he is an impotent, NOT all powerful, god.”

Rich Groom on October 13, 2020 at 2:29 pm said:

“To the publisher of this article, you are working for the devil by saying taking prayer out of school was not the main beginnings of our decline, you conveniently forgot to mention that they also took Bible study & religious text out also. Many kids in America only had ONE PLACE they

---


95 Ibid.
had an opportunity to learn right from wrong, in school, as they were not getting that teaching at home! Even in school spelling books Bible verses were used as a vehicle in grammar so if you really want the whole truth out there, tell the whole truth!”

This was people’s responses to just what had happened to the children in America as a result of the supreme court decision made in 1962.

Data Analysis

The data showed there had been many problems that had arisen such as suicide rates among the younger kids.

“The suicide rate among youngsters ages 10 to 14 has been steadily rising, and doubled in the U.S. from 2007 to 2014, according to the Centers for Disease Control and Prevention. In 2014, 425 young people 10 to 14 years of age died by suicide.”

"Kids spend a lot of time at school ... it's where they live their lives," says David Jobes, who heads the Suicide Prevention Lab at Catholic University in Washington, D.C. "Suicide prevention has been focused on schools for a long time because it's a place where kids are and where a lot of problems can manifest.”

Children need to feel they have a place where they can express themselves. They need a place where morals can be taught and learned. School was where education is supposed to occur and yet this was more what schools are about than morals. Pastor Darrin Patrick told Dr. Jim Denison in an interview, “In a nontheistic or relativistic society, it is difficult to argue for life and against suicide. If we are our own “higher power,” we can do with our lives what we want, or so we’re


98 Ibid.
told.’’ However, there was a study that depicted the suicide rate going down. In a study conducted by RE McKeown he states that, “US suicide rates have declined in recent years, reversing earlier trends.” The table below shows his findings.

![Graph showing suicide rates per 100,000](image)

However, within this chart one can see a spike within that of ages 10-15 during the mid to late seventies. The decline has been contributed to that of antidepressants being provided to individuals today.

Also, part of the effects of the removal has been that of divorce rates. The table shows marriages in 1950 as 36866 with the divorce rate of 1071 per year to that of 1960 slightly increasing in divorce but then in 1980 doubles and the rate has been doing so up until recently.

---


Some argue that it has been because of employment opportunities for women but the study leaned more to the rates doubling as families parted ways due to the depletion of moral Christian values. In a study conducted by Penny Edgell, she discovered the employment rate and Christian proclivity are intertwined. Findings stated,

“Men’s religious involvement is associated with marriage, children, and full-time employment, signaling social establishment and maturity. Women’s involvement is higher when there are school-aged children in the home, but it is also more intertwined with the salience of religion and with an assessment that religious institutions are a good fit with their values and lifestyles, including egalitarian views of gender.”

More so, the study also leaned to the evidence that since adding prayer and religious activities back into the schools the rates are in a declining status. This left the paper still to address the issue of how all this affected that of praise and worship within our churches. Webber suggest that “praise and worship is new wave of music style that swept the nation during some trying times.”

---


spiritual nature-God. We strike a balance between hymns and contemporary music. The children today that have not experienced this within their lives as a daily or weekly function tend to display a separation from their emotions. Webber expounded, “music tapes into the cerebral and appeals to the intellectual side of out beings. The left-side of the brain touches that of affection within a person while the right side reaches the feelings and emotions of personality.”

104 The founding fathers knew music played an important role in emotions therefore, “early training musicians had, the importance of the training and the value music placed on the settlers lives », according to Webber. The history of music also supports this theory as, “The history of sacred music has been a part of the schools from the beginning with that of the Protestant Reformation in 1517, where Martin Luther declared singing makes a man more reasonable”. 105 Furthering on this was that of Anna Greenlee, as she records, “The first book printed in America was the Psalms.” 106 The research shows that worship leaders have moved into a place of trying to find balance with music. It has also brought forth many researchers which state, music develops a since of community within a child that is needed to prepare them to be responsible citizens. Since the job of the worship leader is to help people find that peace within the church community to worship God, music needs to be a part of the school life where the children spend a great deal of time.


106 Ibid.
CHAPTER IV: RESEARCH FINDINGS

The removal of religious articles from public schools has trickled into the worship methods of many churches today. Research shows many studies recommend the reinstatement of religious articles as an answer to the morality, suicidal and divorce rates that many of the middle-school children face. The Wesleyan Church articles provided a view of how the traditional churches built the worship. The Constitution, which never removed God, was determined to be the main reason for the schools removing prayer and the pledge from schools. The paper took measures to find the answer to the effects this decision had on young people and the churches they see as hypocritical or lacking in reaching their needs. The results supported the idea of placing these articles back into the school. Worship leaders support the idea and the results for those schools placing prayer back in have been proven as successful. The study of the origin of religion connects in interesting ways to issues of morality. Religion is seen as a problem solving tool in which solutions can be bringing together communities of people; religious belief and practice exist to instill cooperation and group feelings, to motivate kindness and compassion to other members of one’s tribe.

As found within the Wesleyan articles the traditional methods does not support the change found within many worship services in the contemporary churches today. In fact, it argues that we are to “work out your own salvation” in Philippians 2:12 (ESV). In that day children were seen and not heard. They simply did as was instructed and went on to follow the same beliefs as their parents. The traditional practices found that many children followed the same religion as that of their parents simply because they had grown up that way and did not want to dishonor their parents. If we continue to follow that plan within the churches today per the words of God finding our own way would not be followed. Worship leaders today assume
the duty of helping the young find a reason to want Christ centered lives to help them cope with many new stresses they face. Also found, though that many churches whether contemporary or traditional have articles for the church to follow, but contemporary churches are moving away from this as a way to reach the young people that are concerned with religion and not beliefs. Religious practices have been found among the younger generation as the means for the empty church seats today. Worship leaders are turning to removing those religious practices to a more believing practice to reach these young and fill the churches. Identifying the difference is warranted here. Religious practices are “A religious ritual is any repetitive and patterned behavior that is prescribed by or tied to a religious institution, belief, or custom, often with the intention of communicating with a deity or supernatural power.” Whereas, belief practices are more “confidence in the truth or existence of something not immediately susceptible to rigorous proof.” Therefore following that of communion, Passover and such would fall under religious practices where simply believing or having a conviction about God would fall under those of belief practices. Worship leader are opting for the latter and then as the children become more vested in their conviction letting God move their hearts to a conviction for the communion, Passover, and other religious activities. In this manner research has found that children are beginning to attend churches more than have been in the past.

Tina Block notes on how to reach young children that had reached the place in life where they could chose to reach out to God. In many attempts the answer was the same, they did not want to have anything to do with God. Their answer was to simply go to the young people


instead of having them come to the churches. The results showed in the years of the 50s-70s there seemed to be a big move of Americans to that of Canada, per the postwar issues surrounding America, revolted against authority, and established traditions many people lived by in this time period. It was coincidental that the actions of the removal of religious articles from public schools were also happening during these same years. Several historians have identified the sixties as a critical turning point in the decline of Christian dominance throughout much of Europe and North America. As worship leaders we want to reach all those in need of Christ but that can be a difficult task. Block’s work revealed that stress within some of our young is a big trigger as to why they are choosing to not attend religious churches. The young were revealed as having pressure placed on them by peers and others if they did go, so they opted to detach from religion and the experience God can bring to a stressful life many of the young people live with today. Within the study Block interviewed 55 people through newspaper ads finding that becoming secular was the way to fit in. Block also addressed her own life story of growing up within religion as a means of why detaching was her choice as well. The time restraints place on some children today through homework, extracurricular activities and work because of the broken home structures leaves little time for them to perform task of enjoyment or choice. Bringing church to them through youtube, and livestreaming showed to have improved the worship leaders’ chances of reaching them. The worship leaders have reported that many young youth services are increasing in attendance because of live viewing. The results also showed though that moral values through building strong community friendship has declined through these methods. The answer is still not visible as to how to reach the young in a way that can build morality and bring them into the buildings.
Moving further on is that of Paul Blooms note where religion, morality and evolution are weighed in. The main focus of the note was that of the effect of religion and their attributes within our moral lives and does religion make a person good, bad or makes no difference. Bloom’s research found that over 90% of the population profess to be a Christian and that it is only within the larger elite science groups that we find a strong majority of atheists and agnostics. With the results showing that the population is skeptical of those who do not believe associating them with drugs, prostitution, and other immoral acts. Research found that it does connect to our morality making us observe good or bad behaviors. Through religion moral accts of togetherness within that of communities exist. Through these community’s cooperation is instilled in a person and therefore compassion to others evolves. Religion has been observed to motivate kindness and compassion. Although there stills needs to be much more research done within this topic the results seem to lean in the direction that religion can make a person better because of the belief in something that can have power to help them make better choices. Worship leaders, as suggested above, have been opting to omit religious practices replacing them with belief practices and through Bloom’s study it can be observed these decisions within religion may in fact present moral attitudes within the students. Through the study it was found that many schools are reimplementing prayer and the pledge within the schools through other means such as clubs and mentoring by youth ministers. By allowing this, it seems to be affective in helping worship leaders and ministers reach the young and fill the churches. Morality has begun to increase within some of these students, although slowly.
According to Moreno-Knittel, Bernadine Marie, “middle chool aged children experience many changes in their lives making them great subject matter for many researchers.”¹⁰⁹ Schools examine the developmental needs of children but where does the spiritual needs get met.

Worship leaders must be able to attend schools and talk to those students to help them through the many changes effecting their lives, presenting a holistic approach in counseling. Results showed that through this type of counseling many children are being reached and attendance within churches are growing. Results also identified a gap in the fact that there are few studies that examine Christian teens’ experiences. Some research suggested to simply change the wording from spiritual to a personal journey, however, the topic of spirituality is still considered taboo within many schools. Benson claimed, “that nurturing and expressing spirituality are as important as the physical, emotional, and cognitive dimensions of life are.”¹¹⁰ The court case in 1962 between Engel and Vitale established the removal of prayer within public schools. Since this time, spirituality has been placed on the back burner for some middle school children. Research has shown that the actual words being used to remove prayer and the pledge do not exist within the Constitution. From this conclusion, results found that ‘yes’ we can teach religious articles as long as we give ample time to non-religious articles. Furthermore, it has been discovered that students also have rights. They have the right to pray as long as they are not disruptive about it. Through the Engel versus Vitale study, the results showed that all four students’ stories of maintaining a relationship with God was critical to their daily lives. It was also determined that finding a social group to fit in was important to them. The unexpected


¹¹⁰ Ibid.
finding was that as with the students in their own life they turned to peers for support with their Christian walk and beliefs.

Research conducted on educational theories such as that of “Pestalozzi’s whose theory of education reflected on the choice of pedagogical being based on the individual's development and concrete experience showed results that education has the responsibility to cultivate morality as well as intellectual education.”

When one talks about worship leader’s, music just seems to be interpreted. Results would seem to resemble much of the study’s findings that music in the schools reflects intellect and that allowing religious articles to be heard in the schools reflects morality. The results also suggested that many other theorist see education as begin the foundation for moral characteristics.

Anna Greenlee found within their study "that many public schools were finding ways to insert religious music into their programs."

The history of sacred music has been a part of the schools from the beginning with that of the Protestant Reformation in 1517, where Martin Luther declared singing makes a man more reasonable. The American history of singing and religion begin a combination has existed throughout the years until 1962. Research found that the first book printed in America was the Psalms. Results showed that the late 1950s to the early 1970s saw decades of a gradual expansion of using music to express the traditions of different cultures. The focus then shifted to music being something that brought out spiritual natures and needed to be removed from public schools. As worship leaders we recognize music as being a tool to bring a person closer to their spiritual nature-God. Results showed that in order to comply with the

---


newfound rules, a balance of secular and religious music needed to be applied. Churches are resorting to the same techniques. The results determined that music choices should be for the benefit of the students and the community, even through the medium of sacred music. As well, Michael Mark showed music develops a since of community within a child that is needed to prepare them to be responsible citizens. If religion and religious music go hand in hand for moral characteristics results then would lean in the direction that religious articles should in fact be placed back into the school system.

Worship leaders seemed to have discovered a balance that many schools are also using to help in the moral characteristics of education and music. Striking a balance within that of music and education derived the term ‘Praise and Worship’. Praise and Worship is a new wave of music style that swept the nation during some trying times. During the sixties, this style of music began to appear and by the seventies the old traditional way of music had practically been replace. Praise and Worship music is defined as a post-Enlightenment expression of worship. Whereas it follows that of the Enlightenment scientist where the music taps into the cerebral and appeals to the intellectual side of out beings. The left-side of the brain touches that of affection within a person while the right side reaches the feelings and emotions of personality. Here results find that this form of music touches into the intellectual side of a person. It merely brings out the happiness or sad emotions reflected with a child’s personality. Educating children on how to understand this helps them to become reasonable people that can control their bodies when the need arises for them to. It in fact helps in the calming area. Worship leaders as mentioned before are taping into a new kind of music removing much of the old traditional methods in order to reach those children who find it hard to balance between stress and daily lives within that of religion and belief practices. Results show that when the religious artifacts were removed it
seemed to put other methods and terms into play. Discovering the reason for the removal seemed of importance to find solid answers for the research.

The reason given for the removal was that of separation of church and state. Research needed to be addressed to find results on just what this meant. Researched looked towards Ben Clements study to find the answers. Results showed there needed to be a solid definition that can be understood by all religions and cultures. When the framers wrote the concept of religious liberty the idea of protection from the state was the intent. Not that the state could dictate that of religious beliefs to the governmental departments. Finding a solid definition comes with many difficult undertakings due to the rapid growth and continuing growth of diversity found in America. Many a superior court judges have given to their interpretations of the establishment clause and yet there is still much confusion surrounding that of religious liberty within the public schools. The results were that in order for the proposed definitions given by these judges the fact would still remain that the first amendment is to establish religious liberty to the general welfare of its people. That is that in order to meet everyone’s needs someone’s needs will not be met. Results also find that this definition is being played out within our school system as those that believe are being dismissed to those that do not simply because the schools are not willing to get involved. Results showed that more research needs to be conducted on this matter and finds that a definite definition or guide to follow so courts can rule accordingly needs to be implemented. When we discuss the Constitution and what the term ‘freedom and liberty’ means to that of religion the water gets a bit murky. Dent’s article helps support the findings of a much needed definition. America has grown so much in diversity the orginal meaning of said article has been lost. Results showed that worship leaders teach the Bible bases that the father is the bread winner and the mother the nurturer. It gives rights to the father to protect the family from the
immorality of the world. However, with today’s growing views on religion schools are having to make adjustments to adhere to the freedom and liberty attributes found within the Constitution. A religion is constitutionally protected even if it is not "acceptable, logical, consistent or comprehensible to others." When we discuss just what this looks like in the class, most religions recognize that evil exists in the world and that contact with evil cannot be completely avoided, so some contact with evil, including erroneous beliefs, will usually be tolerated, but not a curriculum "systematically biased against" one's deepest beliefs. This means that when we adjust teaching to one that does not teach either way we are in fact giving in to that of those that do not believe. Students are often taught that "there is not one right answer" to moral questions and that "in the end it is [they] who must choose."  

113 Bright From the Start and other child educational schools teach that children must have open ended questions and activities to help them develop critical thinking skills. Results showed that in support of open-ended thinking one can develop a definition of just what freedom and liberty means to them. Supporting the establishment clause of allowing students to make a choice of praying, saying the pledge, or simply talking about God within their schools.

As research embarked upon the study of Philip Hamburger the dissecting of the clause is presented. What exactly did Jefferson mean when he made the statement of ‘separation of church and state’? Results established that Jefferson being a politician made the statement to insure the Baptist organization of equal rights and for no other reason. More accurately is the theory originated in the 1800s, where Americans understood it to say that the church was to have been the protector from the states whereas Jefferson wanted to protect the states from the churches

demands. Results also support the biggest theory of separation of church and state being intended not to disconnect Christianity and public life but to prevent the supremacy of one over another. Removing religious articles from the view of everyone has only harmed the American people because they are not being reminded of the history sought for by the original dissenters. A freedom to choose a religion and not feel as if they would be hanged for believing such a manner different from popular views, a protected view that prevents supremacy of another.

So, what about the pledge, why was that of such an importance to be removed? Within the research conducted by Rachel Siegel the answer was found. Research found that there were many immigrants coming to America at the time of the words being added to the pledge. The reason found was that it would bring less confusion to those immigrants as they could establish a clear understanding of what country they were supporting. “The words ‘the flag of the United States’ was added as to not confuse the immigrants as to what flag they were to be loyal to.”114 Results showed a similar connection of confusion within our schools as the students are not sure of what words they can speak at school and what words they are going to be subject to ridicule if uttered. “The words ‘under God’ was added in 1954 by Eisenhower because as the priest Docherty stated this was a representation of the American way of life.”115 The results show that the Pledge was not a symbol of what was not to be but one of where we are as Americans. It represented that of equality and tolerance as we welcomed new arrivals to this great land. Results indicate that by placing the Pledge back into the schools the results could be that of placing pride


115 Ibid.
back into Americans of all nations therefore helping some students with the commitment process of believing in God.

The banning of prayer from schools was also researched. Lawrence Lee’s article revealed the results of the banning some fifty years after the fact. The results showed that even though it has been banned there is a big consensus that prayer is still very much alive within the schools. The allowing of clubs such as Fellowship of Christian Athletes to be present on the school grounds established this found result. Since the mid 60’s this organization has reached over 8000 campuses and Campus Crusade for Christ has established over 200 Christian clubs within the schools. See you at the Pole has become a National Day of Prayer for many schools. Yet results still found that students are in a mindset for a separation from God and religious activities outside their peer’s view. Findings also state that it is within these public school campus that children experience and learn to live with differences of people. In 1963 – the Supreme Court declared school-sponsored prayer and Bible readings unconstitutional. This sparked a panic within the community, so controversial that the public schools decided to not mention anything related to religion. However, teachers have taken a new look at this ruling and have decided to teach students to take the time to think about why the message takes holds and resonates so much. The results have been the spotting of worship leaders on many of the campus grounds, reaching out to the young people desiring to here from God while allowing peer interference to do the rest. Without these results many students may still be finding themselves in places of despair.

Within the study of Frank Olito some of the despairs can be reflected upon. Divorce rates changed the dynamics of the home life of many children. Results found that within the data of the US from the CDC and scientist Randy Olson were that almost half the marriages were not
ending in a divorce as speculated prior to the study. Also found was that prior to the study marriages never ended in divorce in the earlier 1700 to 1800 years. The study uncovered that there were divorces of about 10 to 17000 during those years annually. In the earlier days people married for social status and not love. This all took on a change in the mid-1800s when people started marrying for romance and love. The war did not help the divorce rate as women began to experience freedom and the divorce rate climbed. The variable within the studies was that it was based on per 1000 divorces and the population which changed yearly. However, the fifties brought about the nuclear family idea back into play. Results indicated that the sixties brought about the biggest change within that of a nuclear family unit. Women were venturing into education and becoming independent. The results indicated the reason for the decline in divorces was not one of love and staying together but one that supports living together without ever being married. Therefore, the results show that the study cannot be a conclusive one to the divorce rates within married couples. The conclusion then is that there need be more studies conducted on divorce rates among married couples alone to see the effects overall on the children.

Stress being concluded as being prime within our students Barbara K. Patterson’s research needed to be included here. The idea of removing prayer from public schools seemed to be unreasonable to those teaching in the 60s. Results obtained referenced the thoughts of many teachers within the school system and their memories. Prayer from what they can remember was to relax the students and offer some since of guidance for the day, to protect them and others throughout the day and to help them with their daily activities. When this was removed the students felt a bit discombobulated in what to do throughout the day. The removal has shown to produce both positive and negative results. On the positive side would be the results of adding prayer back into the schools. Results indicate that moral values would be added. However, on
the negative side is that of the violation of mixing church and state. Tradition adds to double standard by acknowledging religion in reciting the "Pledge of Allegiance" to the flag which contains the words "one Nation under God, indivisible, with liberty and justice for all." The recognition of these words were added in 1954 by the president of the United States and it is remarkable that only eight years later we are removing prayer and the Pledge as a result of those words. The reason for adding these words was found to be to bring people to a place of feeling safe at home during a time of much uneasiness. The results find that through some of the rationales supported within the article such as: the national anthem, our currency holds the term ‘In God We Trust’ and many other theories is in favor of reinstatement. The results indicated that students would benefit from reinstating prayer into the schools of the 21st century. Evidence suggest that religious based education benefits students far more than secularism can emulate.

Other despairs can be evaluated through Malila Robinson’s study. Results support the findings that America is no longer a Protestant majority and has had its fair share of what this removal of Christianity from the public view looks like. Statistics support hate crimes are on a rise especially where religiously motivated. America, known for its cultural diversity also known because of its religious diversity is in a place of decision making. The data reveal showed court rulings involving that of the separation of church and state and believers of the Golden rule could embrace intolerant feelings against others. The results find that within teaching about the differences within cultures yet doing it in such a way as to not dismiss who they are is an effective measure to take. The conclusion is that of teaching religion and the Golden rule a reduction of prejudice and stereotyping considered as bullying can be achieved within the educational mainframe. The results also showed a brick wall in doing this as the removal of separation of church and state is still not in place. It would take this removal in order
to make this theory work. Teaching about the differences and helping to end bullying could prove beneficial to the next subject discovered, that of suicide rates among the younger generation.

David Schaffer gives data collected from coroners reports and loved one’s interviews on the total population of children who have committed suicide. Also involved were the reasons why this rate increases after the age of 12. The concept of taking one’s own life is not capable within the minds of those younger than middle-school years. The results found within the study were that of facing some kind of severe punishment for an action they had performed. Worship leaders being on the grounds provide emotional support for forgiveness. Results showed that divorce during the late 50’s and early 60’s did played a substantial role in suicide attempts or completions because of depression. The study indicated the emotions were much like that of the actual death of a parent. Results forwarded the depression to that of seclusion and the fear of today’s children set in as they seem to be secluding themselves to a lifestyle of video games and cell phones. Worship leaders need to keep them actively involved in the activities related to Godly moral subjects in order to turn the tables against suicide. The error found within the study was that of not enough children suicide data against that of adult suicide data. Furthering on this was the report by Howard N. Snyder which shows a staggering number of teen related suicides. “National Vital Statistics System indicates that 23,900 juveniles ages 7–17 died by suicide in the U.S. between 1981 and 2001,” and explaining the reason found within the study as, “youth in single-parent families experienced a 50% greater risk of violence than youth in two-parent families.”

When talking about the church on following its ethics and how that alone can

---

change the morality attitudes found within those students it becomes evident that more studies need to be focused on changing those statistics.
CHAPTER V: CONCLUSION

Summary of the Chapter

Within this chapter the final thoughts were reported. Within the report are found that of the purpose of the thesis, to determine whether the removing God from public schools was beneficial or not. The determination was found that due to on going lack of data it was difficult to determine the full effects of the removing of God but deemed it shows probability to support the thought that it had indeed not been beneficial. The data showed rises within that of divorces, teen suicides and the placing of stress on students because of the confusion this process left. It was also determined that worship leaders had to make corrections within the Great Commission process to reach the students affected by this change. Moral conduct and behavior slowed as an increase some fifty years after the process determining again there was a lack in benefits from the removing of God from public schools.

Within the school system research found many changes in curriculum, music programs and student conduct. These changes was proven to have trickled into that of the churches. Also, discovered was that of how many teachers and worship leaders are finding ways to get around the court’s decision through that of clubs and minister visitations. Teachers within the music programs determined that blending that of secular and traditional music seem to work within the school programs and therefore added this form to the school music department. School counselors decided to let peer interaction help support students that needed to feel God to help relief the stress and that through peer association this was obtained.

The chapter also provides a summary of procedures. It provides the methods the study took to determine the answers to two questions: RQ1: In what ways have public schools’
religious policies impacted the proclivity of middle school students to engage in God worship?, and RQ2: How has the improper association of the so-called non-present principle of "Separation of Church and State" with the Constitution of the United States of America in public schools influenced the predilection of some middle school students to engage in God worship? The procedures looked at other research performed to determine the answer to these question. The study also used the data collected through national surveys to help support the answers found within the study. The source of the data included academic texts, academic journals, peer-reviewed research studies, surveys, interviews, and dissertations. The historical information gathered was thoroughly analyzed via contrasting, comparing, replicating, and classifying the original meaning of the Constitution, the religion clauses, the statistics of suicide and divorce as well as those that have managed successful interpretations of the 'separation from church and state' mantra as a Constitutionally-external, but related, principle. The best practices of those examined were applied to this study to reinstate a religious-based curriculum within the American middle schools enabling the promotion of the ability to make personal decisions that are empathic and considerate of the values of others.

The chapter also contains the limitations found within the study. The limitations were found that more time needed to be involved to determine an accurate result to these papers question of whether removing God was beneficial or not. It lacked specified reports about children ages 12-16 for which the paper focused on. The end results for the limitations was the lack of data to determine results for the study.

There was also recommendations for future studies and implications for practice. Where the study determined there is more research needed to be applied to that of the younger children with the areas of suicide, divorce emotions and why God is not viewed as a needed comfort for
these children. However, there was within the study many implications of practice for teachers and worship ministers to research and use within their own areas of need.

Finally, the thesis summary of the chapter shows the path taken within the study, the answers to the questions above and the final results for the determination of removing God for public schools as being not beneficial to some of the middle school aged children. The results determined this conclusion because of the data presented by other research that defined students suffering as a result of the 1962 court decision to remove religious material from public schools as a way to adhere to the case of Engel versus Vitale brought before them. It was also considered that this may have been an obstruction of others Constitutional rights as schools took on the power to just simply not discuss any religious thoughts so as to not offend others. From this research the final thoughts was observed that the term ‘separation of church and state’ may have been given dual meanings so as to the original thought behind that statement as being lost in translation. Within these thoughts included in the chapter the final results were determined and found to be satisfactory on the answer that the removal of God from public schools was not beneficial.

Summary of Purpose

The purpose of the qualitative narrative study was to discover the benefits or not surrounding the removal of God-topics from public schools for American middle-aged students as presented from the views of other researchers, statistic data, surveys and interviews with those that experienced school life before such removal and those after that of the removal as well as the family worship life before and after such actions. After a thorough review of existing data, statistics, interviews, and literature, the study concluded in many recommendations that support the reinstatement of the religious-based curriculum in public schools. One such recommendation
was the implementation of sacred music choices for programs within the school over secular music that finds a degradation in the moral attitudes of some of the children. Anna Greenlee points out that, "Sacred music has been an integral part of public vocal education since colonial times".\(^{117}\) Concerning the impact public schools' religious policies have on some middle school children on the view of God in America, it was elucidated by performing interviews and surveys frequently within the schools. Michael Marks uses Pestalozzi's reform effort to support this suggestion, noting, "The purposes of Pestalozzi's education reform effort were morality and citizenship; the education of the children, therefore, must elevate their three major capacities - the moral, physical, and mental faculties. Stating that, "In 1830, this practice was placed in the American public schools".\(^{118}\) These, and many other, recommendations were found to warrant that removing God from public schools was not beneficial. Public schools may have needed to restrict the worship of a specified God based curriculum on the Constitution within the decision of 1962 case, however removing God, in general, from schools was found to have been a misstep. The results were seen through and demonstrated in the moral decline in our public schools for some middle school students. Moreover, the choice of religiously exposed music seems to be have been a contributing factor to the socio-moral attitudinal shift in the designated student demographic. The outlined plan within the purpose brought about support to the school, teachers, and worship leaders in a way that honors the term of 'being a faithful servant for Christ' while also adhering to the standards of first-rate academic investigation and analysis. The purpose of the study helped to enable enhancement of the praise and worship to align with what


most children in the targeted demographic desire (thereby helping the Church to grow following the Great Commission).

Summary of Procedure

The following research questions were answered in this study: RQ1: In what ways have public schools' religious policies impacted the proclivity of middle school students to engage in God worship? In regard to, RQ 1 David Shaffer offers research data suggesting that suicide of children 7 to 17 were affected within the 1962-1968 study. The reason for the suicide ratings was contributed to the single-parent homes. Snyder showed the staggering numbers related to teen suicides quoting, "National Vital Statistics System indicates that 23,900 juveniles ages 7 to 17 died by suicide in the U.S. between 1981 and 2001". Frank Olito added to the research through his study surrounding the marriage nuclear idea. His results showed the divorce rates as a possible answer by stating, "It's commonly believed that half of all marriages today end in divorce". It was discovered that, "The 1970s were categorized by hippies and free love. As an emphasis was put on group love and an absence of legal ties instead of coupling and marriage, divorce rates rose dramatically throughout the decade. This was the defining decade for divorce as the numbers reached an all-time high". The author of this paper found it not coincidental that this is also just a few years after the removal of God from public schools. The reason for RQ1 is researched as Moreno and Bernadine cite other author studies, "Spirituality is essential to

---


humans per Benson, 1997. Benson claimed that nurturing and expressing spirituality are as important as the physical, emotional, and cognitive dimensions of life. Although the search for meaning specifically that of spiritual/religious ideology, is critical to learning and developing self, the study of religious/spiritual views has for the most part been ignored by schools where children and adolescents spend most of their lives.\(^{121}\) RQ2: How has the improper association of the so-called non-present principle of "Separation of Church and State" with the Constitution of the United States of America in public schools influenced the predilection of some middle school students to engage in God worship? Tina Block's research uncovered, "In 1965, a writer for Maclean's magazine warned that many young people "are choosing to opt out - it's their phrase - from home, school, church, marriage, steady employment, all the institutions".\(^{122}\) This provides some insight for worship leaders as to some of the reasons these children are giving as reasons to not follow the Bible today. What once was viewed as primary for a Sunday per Paul Bloom, "Religion is ubiquitous in the United States, where well over 90% of the population claims to believe in God,"\(^{123}\) has now taken on a drastically different view. The only common variable found was that of the removal of prayer and religious association from the public schools. The general function of the religion clauses of the First Amendment is to guarantee religious liberty", according to a study by Ben Clements.

The second procedure was that of the Significance of The Questions. The study was significant because there is a need to change the view about religious-based education in the


schools, or, even more modestly, to alter the perception of the God-hypothesis in schools as a scientific, philosophic, and sociological inquiry. According to research done by Tina Block, "During the long sixties, critics of all ages lambasted the churches as irrelevant, hypocritical, and out of touch with the changing times".124 Due to a desire for many schools to adhere to the state's request for diversity in religious teachings, the typical position has been to disregard any discussion about religion (though, notably, Christianity in particular). The study concluded that this decision may have been the impact the world is seeing now. Accordingly, Lawrence Lee states, "Schools struck religion from curricula, teachers avoided the topic, and children got the message that religion took place off campus".125 Moreno and Bernadine add, "The most important role I have with students is to understand how their worldview relates to their decision making, development, and academic success".126

The core concept of this qualitative narrative study was to explore the circumstances surrounding the consequences of removing prayer, the American pledge, the Ten Commandments and other religious materials from public schools and the impact of such on middle school children. The goal was to determine if reinstating prayer, bible reading, and the Pledge back in the public schools would have some impact on the moral and worship orientation of such children. It is clear that the United States Constitution was amended to prevent the official establishment of religion by the national government and to protect individual liberties with the respect to the free exercise of religion. The direct impact and result of this study was its


usefulness in making statistical sense of outcomes in which the removal of God from public schools had led to how decisions regarding music and worship have impacted the misinterpretation of Christianity among the designated demographic. The data also showed sufficient reason and cause to incorporate change within the schools that would permit teachers to resolve conflicts that may arise for the acceptance of diversity, and how to restore their liberties regarding the freedom of religion and speech as they were requesting prayer and pledges back into schools. The results would be of use to enhance the students' awareness of cultural differences and to enhance the worship within the churches as the children would learn to accept even the possibility of God back into their lives. This qualitative study concluded that offering religious-centric topical education provided the designated student demographic with a sense of wholeness, morality, honesty, and ethics, promotion of goodness, and graceful consideration of other cultures.

Within the working hypothesis arose possible answers to the second research question. The study provided some ways public schools' religious policies may impact the view of middle school students concerning God's place in America as being improved through the adding of God-discussion back in the schools, and/or reviewing relevant statistics on suicide and divorce. The data addressed the need for the reinstatement of religious practices for the necessary skills in accepting other cultures. Reviewing suicide data demonstrated that the decline in two-parent families precipitated the adverse outcomes presented from the removal of the religious-based curriculum from schools. Paul Bloom cites Waal, saying, "As de Waal,2010, puts it, "It is impossible to know what morality would look like without religion".127 This is, in essence, the

nature of the hypothesis. The study also provided a possible answer to the second research question. The improper association of the so-called non-present principle of "Separation of Church and State" with the Constitution of the United States of America in public schools influenced the predilection of some middle school students to engage in God worship by utilizing of anachronistic and erroneous textbook materials, the engagement by instructors in bias discourse regarding of the constitution, its origin, and context, and lastly. the removal of the Pledge of Allegiance as a result of the prior two failures. Research found that the meaning and purpose have been significantly distorted throughout the years leaving some of our children in a state of confusion with their natural desires.

Identification of the Variables within Method/Design was that of qualitative narrative data being gathered from the systematic examination of historic events relevant to the timeless principles of morality, honesty, and wholeness of ethics within that of most American middle-school children. The source of the data included academic texts, academic journals, peer-reviewed research studies, surveys, interviews, and dissertations. The historical information gathered was thoroughly analyzed via contrasting, comparing, replicating, and classifying the original meaning of the Constitution, the religion clauses, the statistics of suicide and divorce as well as those that have managed successful interpretations of the 'separation from church and state' mantra as a Constitutionally-external, but related, principle. The best practices of those examined were applied to this study to reinstate a religious-based curriculum within the American middle schools enabling the promotion of the ability to make personal decisions that are empathic and considerate of the values of others. Asserting these values within the worship and praise position of the Church, particularly the local evangelical churches, established that it can build on the moral attitude and religious considerations of some students. The importance of
the data then suggested that a majority would desire the reinstatement of prayer and other positive references to religion within the public schools.

The design of the research plan addressed the problem defined in the first chapter. It was reflected within the methods taken to establish the problem and provided a narrative report of those interviews from students before and after the removal of religious articles from public school. It also provided commentary from those readers of articles on the subject of the First Amendment Establishment Clause. The design of the paper was that of a qualitative/ narrative approach. The study conducted interviews with older students that had been in schools before and after the removal of the religious artifacts. Within these interviews conducted through that of telephone established that before the removal children seem to have a routine. The children knew what was expected and followed without question, after the removal all seemed a bit confused about what task were to be done and what words would be allowed or not. Many added that this was a great time of change within the schools as the addition of the colored children was also happening. One said, they remembered "having great fear because they had been told these children were evil kids that God wanted us to have nothing to do with. This was the way of the times then. Bible was forced down us as we were always at church and the Bible was being reflected to fit our daily lives". Though some may have felt fear at racial integration due to stringent Christian family life, the Bible actually argues against racism and such beliefs were disturbing aberrations of the Christian faith and not representative of the textual, traditional, or creedal beliefs, doctrines, or teachings of Christianity. Others said they just went along with whatever the teacher instructed. Also, in the interviews were that of concern for others. Then we were trained to always think about other people's feelings. There was no real bullying going on like it is today. Interviewee one, Marquita Sparks, said "her father was a Pentecostal preacher
and she just remembered thinking we are all children of God but having some confusion upon the new structure of school life”.

The methodology section provided statics on suicidal rates, divorce rates and provided detailed report of the findings from the study.

Questions and Hypotheses within the paper attempted to answer the questions: In what ways have public schools' religious policies impacted the proclivity of middle school students to engage in God worship? As well as How has the improper association of the so-called non-present principle of "Separation of Church and State" with the Constitution of the United States of America in public schools influenced the predilection of some middle school students to engage in God worship? The research conducted and traced back the setting up of the Constitution, the meaning established behind the Establishment Clause and the actual case that brought the decision of schools to remove these articles. The clause reads: "Congress will make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances". Within the History of America was found the ideas and thoughts of the founding fathers in that "they wished to become separated from the British rule where King Henry VII reigned. The bottom line found within the report and study was that the clause was intended more for the removal of Britain's church following and not that of religion from the states. The findings were that it was to separate the colonists from the taxation of the Church of England. Furthering on the thought of separation and church comes the ruling of 1962 in which the state actually separated items of religious quality from the government facilities. U.S. The fact of the prayer is: "The state board of regents in New York wrote a voluntary prayer to Almighty God that was intended to open
each school day. While nearly half of the state governors in the U.S. contributed to an amicus brief asking the Court to uphold this finding that the prayer was constitutional, several national Jewish organizations submitting opposing briefs seeking its invalidation". Understanding why the confusing happened seems to be of needed discussion since most Presidents of the United States speak up for the presence of God in the schools. For example: On April 30, 1789, President George Washington said: "...it would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States...."Having thus imparted to you my sentiments as they have been awakened by the occasion which brings us together, I will take my present leave, but not without resorting once more to the benign Parent of the Human Race in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend". On March 4, 1797, President John Adams said: "And may that Being who is supreme over all, the Patron of Order, the Fountain of Justice, and the Protector in all

ages of the world of virtuous liberty, continue His blessing upon this nation and its Government and give it all possible success and duration consistent with the ends of His providence”. I will need, too, the favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land and planted them in a country flowing with all the necessaries and comforts of life; who has covered our infancy with His providence and our riper years with His wisdom and power, and to whose goodness I ask you to join in supplications with me that He will so enlighten the minds of your servants, guide their councils, and prosper their measures that whatsoever they do will result in your good, and will secure to you the peace, friendship, and approbation of all nations”. On March 4, 1809, President James Madison said: "But the source to which I look...is in...my fellow citizens, and in the counsels of those representing them in the other departments associated in the care of the national interests. In these my confidence will under every difficulty be best placed, next to that which we have all been encouraged to feel in the guardianship and guidance of that Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising Republic, and to whom we are bound to address our devout gratitude for the past, as well as our fervent supplications and best hopes for the future". Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil will be sunk, and until every drop of blood drawn with the lash will be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said 'the judgments of the Lord are true and righteous altogether.'" "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who will have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and
with all nations”. I pray God I may be given the wisdom and the prudence to do my duty in the true spirit of this great people”. Roosevelt said: "In this dedication of a Nation, we humbly ask the blessing of God. And the hopes in our hearts fashion the deepest prayers of our whole people”. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe - the belief that the rights of man come not from the generosity of the state, but from the hand of God". "With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that, here on earth, God's work must truly be our own". Since the president is the example of our Constitution, the study finds that prayer for a secure day of events has been the precedence set forth by many presidents before. Therefore, keeping the Establishment Clause at hand but showing the need for a prayer to God for the well-being of the day. The study, furthermore, ascertains the ruling of the court in 1962 over spoke with its decision because the 'separation of church and state', which had become popular by Jefferson who also prayed to God daily, had not been viewed as such within the previous presidency terms. One hypothesis stated within the study was, Some ways public schools' religious policies may impact the view of middle school students concerning God's place in America may be improved by placing God-discussion back in the schools, and/or reviewing relevant statistics on suicide and divorce. Research found that the meaning and purpose have been significantly distorted throughout the years leaving some of our children in a state of confusion with their natural desires.

Participants within the study were: Engel vs. Vitale Engel's position that "Children are particularly impressionable, and school-sponsored prayers may lead such children to embrace a
religion that neither their parents nor they would otherwise choose". The opposition rebuttals, "There is no way that such a short prayer can be considered enough to "coerce" an impressionable mind into accepting a particular faith". Furthermore Vitale states, "The majority of people in the State seem to be in favor of the prayer, so it would seem unfair for a minority of persons who oppose it to inflict their will on the majority, especially when the State has already provided means to protect the rights of dissenters in these cases". The view here is that children can be coerced because they are impressionable. Charles Haynes wrote, "Five decades later, Engel continues to be reviled by a good number of televangelists and politicians who take every opportunity to rail against the "godless public schools". Eliminating school-sponsored prayer, they argue, set America on the road to moral and spiritual ruin. Over the years, the absence of "school prayer" has been linked to almost every social ill, from schoolhouse shootings to drug addiction". Haynes advocated on the idea that the Supreme Court decision on 1962 cannot be the blame for where the world is. However, others have taken a different point of view. In rebuttal to Haynes, Ann on October 10, 2020 at 10:03 am said, "What are you teaching your children when they are told that God is not allowed in school? That he is incapable of protecting them and being with them wherever they go? You teach them that he is an impotent, NOT all powerful, god". Rich Groom on October 13, 2020 at 2:29 pm said: "To the publisher of this article, you are working for the devil by saying taking prayer out of school was not the main


130 Ibid.

beginnings of our decline, you conveniently forgot to mention that they also took Bible study & religious text out also. Many kids in America only had ONE PLACE they had an opportunity to learn right from wrong, in school, as they were not getting that teaching at home! Even in school spelling books Bible verses were used as a vehicle in grammar so if you really want the whole truth out there, tell the whole truth!" This was people's responses to just what had happened to the children in America as a result of the supreme court decision made in 1962.

The data analysis showed there had been many problems that had arisen such as suicide rates among the younger kids. "The suicide rate among youngsters ages 10 to 14 has been steadily rising, and doubled in the U.S. from 2007 to 2014, according to the Centers for Disease Control and Prevention. In 2014, 425 young people 10 to 14 years of age died by suicide". "Kids spend a lot of time at school...it's where they live their lives," says David Jobes, who heads the Suicide Prevention Lab at Catholic University in Washington, D.C. "Suicide prevention has been focused on schools for a long time because it's a place where kids are and where a lot of problems can manifest". Children need to feel they have a place where they can express themselves. They need a place where morals can be taught and learned. School is where education is supposed to occur and yet this is more what schools are about than morals. Jim Denison in an interview, "In a nontheistic or relativistic society, it is difficult to argue for life and against suicide. If we are our own "higher power," we can do with our lives what we want, or so we are told". However, there was a study that depicted the suicide rate going down. In a study conducted by RE McKeown he stated that, "US suicide rates have declined in recent years,


reversing earlier trends". However, within this chart one can see a spike within that of ages 10-15 during the mid to late seventies. The decline was contributed to that of antidepressants being provided to individuals today. Also, part of the effects of the removal was that of divorce rates. The study showed marriages in 1950 as 36866 with the divorce rate of 1071 per year to that of 1960 slightly increasing in divorce but then in 1980 doubles and the rate has been doing so up until recently. Some argued that it was because of employment opportunities for women but the study leaned more to the rates doubling as families parted ways due to the depletion of moral Christian values. In a study conducted by Penny Edgell, she discovered the employment rate and Christian proclivity are intertwined. Women's involvement was higher when there were school-aged children in the home, but it was also more intertwined with the salience of religion and with an assessment that religious institutions are a good fit with their values and lifestyles, including egalitarian views of gender. More so, the study also leaned to the evidence that since adding prayer and religious activities back into the schools the rates were in a declining status. This left the issue of how all this affected that of praise and worship within our churches. Webber suggested that "praise and worship was new wave of music style that swept the nation during some trying times". As worship leaders we recognized music as being a tool to bring a person closer to their spiritual nature. We stroked a balance between hymns and contemporary music. The children today that had not experienced this within their lives as a daily or weekly function tended to display a separation from their emotions. Webber expounded, "music tapes into the cerebral and appeals to the intellectual side of our beings. The left-side of the brain touches that

---


of affection within a person while the right side reaches the feelings and emotions of personality". The founding fathers knew music played an important role in emotions therefore, "early training musicians had, the importance of the training and the value music placed on the settler’s lives " according to Webber. The history of music also supported the theory as, the history of sacred music has been a part of the schools from the beginning with that of the Protestant Reformation in 1517, where Martin Luther declared singing makes a man more reasonable. Furthering on that was Anna Greenlee, as she recorded, "The first book printed in America was the Psalms". The research showed that worship leaders had moved into a place of trying to find balance with music. It has also brought forth many studies which state, music develops a since of community within a child that is needed to prepare them to be responsible citizens. Since the job of the worship leader is to help people find that peace within the church community to worship God, music needs to be a part of the school life where the children spend a great deal of time.

Summary of Findings and Prior Research

The Constitution, which never removed God, was determined to be the main reason for the schools removing prayer and the pledge from schools. The removal of religious articles from public schools has trickled into the worship methods of many churches today. Worship leaders support the idea and the results for those schools placing prayer back in as having been proven as successful. Through the study many schools are reimplementing prayer and the pledge within the


137 Ibid.

schools through other means such as clubs and mentoring by youth ministers. The findings therefore support the idea that removing religious material from public schools was not beneficial.

Limitations

Limitations were presented by way of time restraints and lack of data involving middle-school aged children. The data contained within the study is lacking in a model form to specifically report about children ages 12-16. By not having such data the limitations found that the removal of God from public schools may not have the same impact as presented within other areas of the paper.

Recommendations for Future Study

For the purpose of finding answers to the purpose questions within the paper it is recommended that future studies be performed surrounding younger children. The studies need to be focused on the statistics of divorce rates affect on the children, the suicide rates of the children affected by the divorce rates and the general ways in which the removal of religious materials from schools has played an important role within the community of worship leaders duties to bring forth the Great Commission.
Implications for Practice

The finding support that of worship studies degree people and working ministers of the church. It provides solid evidence to the reasoning behind the empty seats and what factors contributed to the emptiness in the first place. The removal of the religious materials from public schools was just the beginning of the downfall of our children. The study shows the implications of this decision and provides suggestions for reimplementing them back into the schools. For example: through club organizations, peers, minister visitations and such. The findings also give suggestions to teachers within the school for ways they can adhere to the court rulings while still providing children with the moral implications of the Bible.

Thesis Summary

How has the improper association of the so-called non-present principle of “Separation of Church and State” with the Constitution of the United States of America in public schools influenced the predilection of some middle school students to engage in God worship? The best practices of those examined was applied to this study to reinstate a religious-based curriculum within the American middle schools. Writing this thesis was a necessary event to help bring some facts to light about how removing religious articles such as the Ten Commandments, prayer and the Pledge of Allegiance from public schools triggered a trickling effect for years to come. It has left our world in a place of no commitment to anything including religion and our children are the ones suffering the most from it. Worship services are having to try new ideas to help bring these children back into a focus of finding God and understanding how to fully commit to someone. The Bible tells us to commit our souls to living for Christ and in the end we will find salvation and have eternal life with Him.
Despite the Constitution allowing for the removal of religious conceptions from public schools, the perspectives of most United States middle school-age kids show that the cultural shift towards scientific naturalism as the de facto worldview has impacted worship music in the Church. The worldview is one of worship that presents more as a concert than that of praise. The data, such as suicide statistics, show that there is a correlation between a negatively shifted moral valuation and the aversion, or inability, for the subject of God to be approached in the school setting (i.e., the science classroom) - even where such a discussion would be entirely appropriate given the specific natures of each element (e.g., intelligent design vs. Darwinian evolutionary theory). This mixed research study, employing a narrative design, identifies perspectives that have not yet been explored or documented concerning the lives of American middle school-age children. The insightful methodology and data presentation herein stands to benefit or advance the larger debate in this area by showing the deeply negative impact the removal of God has had on the development of middle school-aged children (particularly concerning the naive establishment of scientific naturalism as a nearly mythological base worldview and the apparent moral ambiguity now present in worship communities first impacted by such policies).

From the removing of these religious article in 1962, sparked a panic within the community, so controversial that the public schools decided to not mention anything related to religion. The 1962 case to be determined was if the New York school prayer was in fact Constitutional. Stating that, “In 1830, this practice was placed in the American public schools.”139 This helps to accentuate hypothesis 1 within this study. This concept was central to the Ten Commandments. We must remember that the disciples were told not to worship God.

From these studies it was demonstrated within the moral decline in our public schools for some middle school students. Whereas public schools may need to restrict the worship of a specified God based on the Constitution, removing God, in general, from schools is a misstep.

The study conducted interviews with older students that had been in schools before and after the removal of the religious artifacts. Many added that this was a great time of change within the schools as the addition of the colored children was also happening. It was coincidental that the actions of the removal of religious articles from public schools were also happening during these same years. The idea of removing prayer from public schools seemed to be unreasonable to those teaching in the 60s. Since this time spirituality has been placed on the back burner for some middle school children. As a human race, we try to get rid of the things we think will harm us because we are not a people after God’s heart. The research addressed these concerns and has found that many citizens within the 2020 year are in support of reinstating religious practices into schools. School is where education is supposed to occur and yet this is more what schools are about than morals. Schools have placed themselves as the final authority on issues that may be otherwise a need for some students. Eisenhower said: “Before all else, we seek, upon our common labor as a nation, the blessings of Almighty God. Trump said, “the government must "never stand between the people and God" in a news coverage by NPR. Therefore, the Trump administration has set up guidance support for schools. The updated guidance to schools is one of three actions the Trump administration is taking to support the free exercise of religion.”

---

Results forwarded the depression to that of seclusion and the fear of today’s children set in as they seem to be secluding themselves to a lifestyle of video games and cell phones. The only common variable was that of the removal of prayer and religious association from the public schools. Other despairs can be evaluated through Malila Robinson’s study. Findings stated, “Men’s religious involvement is associated with marriage, children, and full-time employment, signaling social establishment and maturity. Therefore, keeping the Establishment Clause at hand but showing the need for a prayer to God for the well-being of the day. Over the years, the absence of “school prayer” has been linked to almost every social ill, from schoolhouse shootings to drug addiction.” Haynes advocated on the idea that the Supreme Court decision on 1962 cannot be the blame for where the world is. However, for this study findings suggest otherwise.

Findings also support the idea that ‘separation of church and state’ may have taken on a different meaning throughout the years. Separation of church and state does not give the schools authority to ban some students from their natural born rights while others are intitled. The same has been perceived as the issue of prayer and the pledge, a type of prayer, were banned from schools. However, with today’s growing views on religion schools are having to adjust to the freedom and liberty attributes found within the Constitution. The Constitution, which never removed God, was determined to be the main reason for the schools removing prayer and the pledge from schools in the first place. Through the study many schools are reimplementing prayer and the pledge within the schools through other means such as clubs and mentoring by youth ministers. The removal of religious articles from public schools has trickled into the worship methods of many churches today.
The focus has shifted to music being something that brought out spiritual natures and needed to be removed from public schools. Schools have taken upon themselves the act of removing religious music from their programs. A study was conducted using four teens within that of music in the schools. Through this study the results showed that all four students’ stories, of maintaining a relationship with God was critical to their daily lives. Results showed that in order to comply with the newfound rules a balance of secular and religious music needed to be applied. This is much how the churches are performing music worship today known as ‘Praise and Worship’. Praise and Worship music is defined as a post-Enlightenment expression of worship. Worship leaders support the idea and the results for those schools placing prayer back in which have been proven as successful.

Concluding’s found within the study may be that public schools’ religious policies may impact the view of middle school students concerning God's place in America may be improved by placing God-discussion back in the schools, and/or reviewing relevant statistics on suicide and divorce. The data addressed the need for the reinstatement of religious practices for the necessary skills in accepting other cultures. The suicide rate among youngsters ages 10 to 14 has been steadily rising, and doubled in the U.S. The goal is to determine if reinstating prayer, bible reading, and the Pledge back in the public schools would have some impact on the moral and worship orientation of such children. Therefore, confirming that the removing God from public schools as being not beneficial.

To put all of this together is to simply say the thesis conducted a fair assessment of the removal of religious materials from public schools. It provided some reasonable data that suggested the adverse effects of the decision as well as provided suggestions on how to place these materials back into the schools. It focused on the Constitution and the actual meaning found within
the Establishment Clause. The findings of the paper supported that the replacing of these materials would in fact be beneficial within the schools to bring down bullying, drugs, guns, and the violence found within the schools. It also supported the idea that children could again retain the morals they once demonstrated with respect to diversity and elders.
Bibliography


______________ Paraphrased from the Articles of Religion of The Wesleyan Church which can be found at http://www.wesleyan.org/ME2(dirmod.asp?sid=5B7EE5C4A5BA407D93A6AF61EF94B471&nm=Spiritual+Helps&type=Publishing&mod=Publications%3A%3Article&mid=8F3A7027421841978F18BE895F87F791&tier=4&id=5464710074024B8BA82C3E55BD140EF8


Warner, J. “The Disciples Were Not Afraid to Worship Jesus (Even Though They Should Have Been)” *Cold Case Christianity Magazine*, 2016.

DOCTOR OF WORSHIP STUDIES
THESIS DEFENSE

The committee has rendered the following decision concerning the defense for,

(Name of Student) Angela Constantine

on the Thesis, (Title) Removing God from Public Schools-Beneficial or Not

as submitted on (Date) December 7, 2020:

a. X Full approval to proceed with no revisions. The document should be prepared for submission to the Jerry Falwell Library.

b. Provisional approval pending cited revisions. The student must resubmit the project with cited revisions according to the established timeline.

c. Redirection of project. The student is being redirected to take WRSP 889 again, as minor revisions will not meet the expectations for the research project.