



A Course for Lutheran Early Childhood Educators

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Discussion Guide - *Session 5 Faith Development in Young Children*



Session 5: Faith Development in Young Children

Session Objectives:

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 18

Opening Prayer:

Dear Heavenly Father, We ask that your Holy Spirit open our hearts and minds today so that we might be equipped to partner with our church and families in the faith formation of the children we serve. We thank you for giving us Your Word, which guides the faith formation in children and the partnership between households and the church community. We thank you for this opportunity to reflect on how we can use these principles to make Jesus real in our own lives and the lives of the children and families we serve. In Jesus' name, we pray, Amen.



Lutheran History and Readings:

Christian Faith Defined

Luther's Small Catechism with Explanation shares the following: "What is the Christian faith?"

The Christian faith is the confession that Jesus Christ is the world's only Savior and Redeemer.

1 **John 14:6** Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through Me."

2 **Acts 4:12** There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

3 **1 John 5:11-12** This is the testimony that God gave us eternal life, and this life is in His Son. Whoever has the Son has life; whoever does not have the Son of God does not have life.

God gives people faith (John 6:44) as a free gift (Ephesians 2:8-9) by grace (Romans 5:6, 8, 10) from the Holy Spirit (John 4:5-6, 1 Corinthians 12:3) that can be grown (2 Timothy 1:13-14) and can be resisted (Acts 7:51). The Holy Spirit creates faith through the means of grace including God's Word (Romans 10:17), absolution (John 20:22-23), Baptism (Titus 3:5), and the Lord's Supper (Matthew 26:27-28). Through these gifts, we are made holy or sanctified by the Spirit (1 Corinthians 6:11, Hebrews 10:10). Our faith is strengthened to respond by imitating Christ to do good works (Galatians 5:22-23, Ephesians 2:10).

Biblical Model of Christian Faith Development in Children

Children were always included in God's plan of salvation. In the Old Testament, after God created humanity in His image (Genesis 1:26), He blessed them and commanded them to have children (Genesis 1:28) who were given as gifts (Genesis 33:5, 48:9, Deuteronomy 7:13) and were seen as a source of joy and happiness for the family (Psalm 113:9, Psalm 127:3-5, Proverbs 17:6). After the fall, God promised a Savior to come from woman's offspring (Genesis 3:15). After the flood, God again blessed man and commanded Noah and his family to have children (Genesis 9:7). God created a covenant with Abraham to bless his offspring (Genesis 12:1-3; 15:1-6, 22:17-18) and promised blessings upon children for those who obeyed the Lord (Deuteronomy 28:4, 11).

God also commanded Moses and the community of Israel to bring children up in the instruction of the Lord (Deuteronomy 4:9, 6:1-7, 11:18-21, 31:11-13, Proverbs 22:6) so that



it might go well with them (Deuteronomy 4:40, 5:29, Psalm 128:1-4). One way the people brought up children in the instruction of the Lord was with symbols (Deuteronomy 6:8-9; Joshua 4:4-7). Each time children saw the symbol, they were reminded of God. Another method was to remember all God had done for them and pass it on to their children (Deuteronomy 6:20-25; Psalm 78) through catechesis or explaining the meaning to children and sharing their story. They were also to live lives of obedience as models for children (Deuteronomy 6:4-6). When children asked why they lived in such a way, they could again point to the Lord and His commands. In addition, they observed ceremonies including Passover and the Festival of Unleavened Bread (Exodus 12), Sabbath, Offering of Firstfruits, Festival of Weeks, Festival of Trumpets, Day of Atonement, and the Festival of Tabernacles (Leviticus 23, Deuteronomy 16, Nehemiah 8). These were opportunities to share the story of all God had done for them, give Him thanks and praise, and seek atonement for sin (Numbers 29:7-11). Worship was also observed by men, women, children, and slaves as commanded by God and was part of the festivals (Deuteronomy 12:12), as was tithing. *The Lutheran Study Bible* states that Deuteronomy 12-25 teaches "how the Israelites were to receive the gracious presence of God in worship and the holy life that flowed from doing so." *The LSB* also shares that "Public worship is important so believers can be mutually encouraged" (Psalm 116:14). Worship included prayer, praise, music, and reading the Torah. The faith community supported the family, including the children's faith formation (Joshua 8:30-35; 2 Chronicles 20; Nehemiah 12:27-43).

God valued children (Psalm 8:2) and gave numerous examples of how He, as our Father, treats us as His beloved children (Hosea 11:1-4; Psalm 103:13; Proverbs 3:11-12; Deuteronomy 1:31). Part of Godly parenting also includes the use of discipline (Proverbs 19:18; 23:13-14; 29:17) and prayers of thanksgiving as well as cries for help (Psalm 116:13,17; Psalm 141:2; Psalm 34:15, 17).

In the New Testament, God's covenant promise is fulfilled in the birth of Christ (Luke 2:11-12). Jesus was a part of the faith community as a child and participated in the rituals (Luke 2:41). Jesus himself values children (Luke 9:47-48) as seen when He blesses children (Matthew 19:13-15), heals children (John 4:49-53), and raises children from the dead (Luke 8:54-55). Children also respond to Jesus as they come to hear Jesus (Matthew 14:15-21) and participate in praising Jesus (Matthew 21:15-16). Jesus turned the world's views of lowly children upside down by lifting them up as examples (Luke 9:46-48). After Jesus' death, his apostles continued preaching, and the community of households continued learning, worshiping, showing hospitality, having fellowship, breaking bread, sharing with those in need, and baptizing, including infants and children (Acts 2).

Jesus shares analogies of how God our Father treats us as His children, giving us His good and gracious gifts (Luke 11:11-13). In addition, He shows that children are humbly dependent on their parents, just as we are humbly dependent on our heavenly Father (Matthew 18:1-5; Mark 10:13-16). Michael Eschelbach, in *The Big Book of New Testament*



Questions and Answers, shares that "Honesty about dependence and humility is what makes children the standard and measure of those who are saved."

We believe that we are saved by grace through faith (Ephesians 2:8) as revealed in Scripture by the power of the Holy Spirit (Romans 10:17). Timothy received instruction in God's Word from his mother and grandmother, through which the Holy Spirit created faith in him as an infant (2 Timothy 3:15), and John confirms that children understand the Word as this simple saving faith (1 John 2:12-13).

The New Testament continues to command us to pray (1 Timothy 2:1-4; Matthew 6:5-15; John 14:13-14) and bring up children in the instruction and discipline of the Lord (Ephesians 6:4; 2 Timothy 3:14-17; Hebrews 12:3-6,11). Jesus commands us to love the Lord and love our neighbor (Matthew 22:37-39), and we are to obey. The Old Testament feasts, Sabbaths, priesthood, sacrifices, and temple worship were in anticipation of Christ's coming. Still, in the New Testament, every Sunday is a little Easter and a chance to receive God's Word, forgiveness, the Lord's Supper, and God's blessings (Colossians 2:16-17). Children were members of the church and part of worship (Colossians 3:20), which included prayer and praise, fellowship, the Lord's Supper, hearing God's Word, sharing with others (Hebrews 13:15-16), and Baptism. *The Lutheran Study Bible* states:

The ultimate goal is to bring children to Jesus and have the Gospel become the basis of their life... Christian parents bring their children to Jesus in the waters of Holy Baptism. They bring their children to Jesus by instructing them in God's Word and modeling the Lord's ways (Law and Gospel) in the home. The ultimate goal of Christian parents is to see their children in heaven.

Historical Faith Development of Children in the LCMS

By sharing our Lutheran history, we will help children see God's story of salvation throughout the course of time that continues in each of them. In addition, the Lutheran Church has a rich Biblical history of continuing to value children and their faith formation.

Throughout history, infant baptism has been supported by Christians, including Augustine in the early church, Thomas Aquinas in the Middle Ages, Martin Luther in the Reformation, and our Lutheran Church Missouri Synod today. (See *Making Jesus Real Session 3 Baptism Discussion Guide* for more information on Baptism.) In the 1520s, Luther found that the ordinary person was illiterate and knew nothing about the Christian faith and that pastors were not capable of teaching them. Martin Luther viewed caring for young children as our chief purpose in life. He wrote the "Small Catechism" to assist parents with this duty. He worked to



mandate education so that teachers could serve as their delegated authority to ensure children received a well-rounded Christian education. The Protestant reformers ultimately contributed to the rise of universal schooling. Germany led the way in organizing a state educational system that provided free elementary education for every boy and girl. The Bible and the catechism were part of the curriculum in this universal schooling.

In 1838, a group of German Saxons became concerned about rationalism in the church and school and immigrated to America. The Lutheran Saxons who came to the United States in 1839 created a school with every congregation to provide for the children's education, sometimes building a school before establishing a parish.

In 1847, twelve charter congregations met in Chicago and formed the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States (the original name of The Lutheran Church—Missouri Synod). The Synod had a school in every congregation and a school system based on the German Volksschule, which provided elementary education and religious instruction. Schools served as an outreach mission opportunity. The first constitution of the LCMS notes under the heading "Conditions under which a congregation may join Synod and remain a member" is the "provision of a Christian education for the children of the congregations." As of 2021, congregations and Christian day schools of The Lutheran Church—Missouri Synod operate more than 1,100 early childhood centers and preschools, and they serve more than 81,000 children ranging from infants and toddlers to 5-year-olds...and more than 750 elementary schools with approximately 113,000 students.

Current Research on Passing Faith on to the Next Generation

Current research on passing the faith on to the next generation supports the Biblical tenets of faith formation in children. In *Families and Faith: How Religion is Passed Down Across Generations*, Vern Bengtson studied 357 families over four generations and determined that while society and culture have changed, religious transmission between parent and child did not decline. The Barna Group in *Households of Faith: The Rituals and Relationships That Turn a Home into a Sacred Space* found that while the household's size, shape, and complexity are shifting, the role of the household in instilling and nurturing the Christian faith remains the same. The research shows role modeling, consistency, a close connection with multiple generations in a family, asking catechesis questions like "What does this mean?" being involved in hospitality (inviting others to dinner, having conversations together, serving or helping others), participating in spiritual disciplines (praying together, worshipping together, reading the Bible together), having spiritual



conversations (talking about faith, sharing faith stories), and participating in faith traditions and rituals are all key to the faith formation of the next generation.

Child Development Theories Support the Biblical Model of Faith Formation

[Vygotsky's sociocultural theory](#) says that children will learn through meaningful social activities such as worship.

[Piaget's cognitive development theory](#) would support open-ended questions for child learning, such as catechesis asking, "What does this mean?"

Piaget's (sensorimotor stage, ages 0-18 months) would also suggest using concrete objects for learning. Repeated play with something will teach them that the item is still there even if they can't see it, also known as object permanence. Object permanence is important as they learn that God is there for them even though they can't see him. **Piaget's (preoperational stage, ages 18-36 months)** says children obey to avoid punishment. During this stage, it is important to learn law and Gospel and be heavy on Gospel, ensuring that children know they are loved no matter what and model love and kindness as God did for us by sending His Son Jesus.

[Bowlby's attachment theory](#) emphasizes the secure attachment that needs to occur between child and caregiver so that the child can trust their needs will be met and have a base to return to that they know they can count on when they need it. We also create a secure attachment to God in this way; He is our secure base to call out to when we are in trouble or need help.

[Erikson's psychosocial development](#) first stage, **trust vs. mistrust**, would encourage this secure relationship between caregivers, which should be a model for our trust in God. The second stage is **autonomy vs. shame and doubt**, where we need to praise effort and forgive mistakes as our Heavenly Father forgives us.

[Bronfenbrenner's ecological systems theory](#) emphasizes that "culture and a web of relationships influence knowledge, skills, attitudes, and values," with the family and school having the most significant impact, followed by parent-teacher relationships, followed by parent's work environment, followed by culture and religion, and concluding with the stage of life a person is in when events occur with crucial aspects of this theory including the influence of "bi-directional" relationships and having a "cohesive approach between layers of influence." This theory supports the biblical faith formation within families and the faith community, supporting them and offering opportunities for shared hospitality, worship, service, traditions, and rituals.

[Rogoff's The Cultural Nature of Human Development](#) emphasizes the historical practices and rituals that we can apply again to faith development within the family



and faith community, stressing the importance of church attendance and the liturgical church year, which offers tradition and ritual.

[Fowler's Stages of Faith Development](#) **intuitive projective stage** states that young children get their basic ideas about God from parents and society. Like **Erikson's trust vs. mistrust**, caregivers must provide a secure relationship as this embodies the love of Jesus for the child—and model prayer and worship so children will take this on as their own practice.

[Andrew Newberg's work](#) shows body, mind, and spirit are interconnected. Neural pathways for faith formation are strengthened through repeated prayer, worship, rituals, and hearing the same Bible stories, which supports God's command to teach His ways as we go about our day.

[John Westerhoff's experienced faith stage](#) is where children experience what it means to be Christian as Christians act in love towards others. As part of Experienced Faith, parents must involve their children in multigenerational worship, rituals, serving others, and stories of forgiveness.

[Gillespie's The Experience of Faith](#) includes the borrowed faith stage where children experience the faith of their parents, and as part of borrowed faith, parents need to involve children in Christian activities, including rituals.

Science Supports the Biblical Model of Faith Formation

Faith formation should start in utero as newborns prefer hearing their mother read or sing something that was read or sung in utero as opposed to something novel. Thus, singing Christian songs and reading Scripture aloud should begin during pregnancy. Pregnancy is also a good time for the church to come alongside a family to support them in their role as the spiritual leader in the home.

The first three years of life are critical as the brain grows to 80% of an adult-sized brain during this time. When experiences are repeated, connections on the outside will make connections for the child inside as the developing brain adapts to the messages it receives from the eyes and the ears by either pruning or making robust synaptic connections for future functioning. Everyday experiences form patterns of behavior, and patterns formed early are resistant to change. So, sing Christian songs, read Bible stories, pray, and talk of God's love and care all day, every day, to create faith-filled synaptic connections. This science very much supports what God intended for His people in Deuteronomy 6:7-8 (talk about commandments when you sit down, walk, lie down, get up.) Children will recognize the experiences. They will come to rely on them to give rhythm and order to their lives. Moses tells the Hebrew people to speak words of faith in multiple places—not just in the security and familiarity of the home. The early childhood years are an excellent time for the church and EC center to partner with families and provide that second place to talk about faith and what the Bible means. Caregivers and



parents can also add hugs and loving touch when talking about God. When a child experiences multisensory input—especially when their sense of touch is paired with what they see or hear—their learning goes deeper and lasts longer. These implicit memories create warm and happy feelings around God and family.

Child Development Supports the Biblical Model of Faith Formation

Child development tells us infant and toddler learning takes place through the play environment, interactions and conversations, and caregiving routines. Children learn through concrete, hands-on experiences, so having age-appropriate Bible books for them to manipulate, props to reenact Bible stories, and Christian music to listen to, sing, and dance to will add to their faith formation. As Deuteronomy commands, faith conversations should be interwoven throughout the day, even simply stating “God made the beautiful flowers.” Our interactions and caregiving routines will form the trust and secure attachment that embody our relationship with our heavenly Father. Experiencing prayers, worship, faith, and Bible stories in more than one context will also help in the formation of faith. This is where the importance of the church and early childhood center partnership comes into play. Another great tool is using symbols, as they are great visual cues to assist with learning and meaning-making. Rituals such as celebrations, traditions, and routines within the family and church community also influence children's faith formation, as they connect us together, help us to understand God and ourselves, and create in us a desire to live faithfully.

Reflect:

Biblical and historical practices that research, science, psychology, and child development have shown to prove effective in faith formation include intentionally weaving symbols, catechesis, story, modeling, ceremony (ritual, tradition), prayer, praise, Bible reading, fellowship, sharing, hospitality, service, worship, and Law/Gospel/obedient response discipline throughout each day for the children as commanded by God.

- We know from child development that visual cues help with learning and making meaning of things. What Christian symbols do you currently expose children and families to? Consider adding these symbols to your faith development plan: Luther's rose, a cross, the crucifix, the dove, the colored paraments of the church year, the shell with three drops of water below it, Lamb of God, crown of thorns, ICHTHUS (Fish), two stones tablets, a rainbow, IHS monogram, pretzel, chrismons, Christ candle, Christmas tree, candy cane, Christmas lights, bells, Christmas presents, lifecycle of a butterfly, Easter eggs, Advent wreath,



pastor's clothing (vestments), palm branches, ashes, altar, baptismal font, stained glass windows, etc. (Check out our yearly Bible lesson suggestions to learn Bible words each week in sign language. See also our Google Drive of Faith Development Resources for explanations and more ideas on symbols, Bible words in sign language, and things we see in church at

https://drive.google.com/drive/folders/12vJNNwwIHJIXpQ5dl49shIIVsmXMdhnZ?usp=drive_link) What else can you add to the list?

- Catechesis means asking questions in context and explaining the meaning. How could you prepare each time you share a Bible story with a child to respond to the questions, "What does it say? What does it mean? What does it mean to me?" How can you be intentional about sharing God's plan for us in the commandments? How can you be intentional about sharing that God created us, Jesus saved us, and the Holy Spirit calls us to be His as we learn in the creed? How can you be intentional about trusting in God's plan for us as we learn in the Lord's Prayer? How do you encourage time in God's Word, Baptism, and the Lord's Supper, knowing that God's Word is active in our lives through these things?
- All people, including young children, need to know who they are, who loves them, and who cares for them. Children are part of God's story of salvation that began with Adam and Eve and continues with us. What is your faith story? How are you a part of God's story of salvation? Spend time writing out your faith story. How will you share this with the children and families? Who else could you invite to share their faith story with the children and families in your care? What is the story of Martin Luther? What is the story of the Lutheran Church Missouri Synod? What is the story of the church that you serve in? How can you connect these stories with the children to show God's salvation story at work in history? Who are other faithful people of God in history whose story you can share with the children and families? Is there a parent who could come in and share their faith story? Have you had the children and families share and post their Baptism stories? (See Session 3 [c3a216_b94a62bb23a54db2a1a13a1081675056.pdf \(psd-schools.org.\)](https://psd-schools.org/c3a216_b94a62bb23a54db2a1a13a1081675056.pdf))
- Christian parents and caregivers serve as role models for children, showing unconditional love and forgiveness and using practices that support faith formation in ways that children can emulate. How do you serve as a faith-filled role model for students and families? Do you attend worship and church events? Do you pray with and for your students and families? Do you ask for forgiveness when you make a mistake? Do you regularly read the Bible? Do you model patience, kindness, and forgiveness to others? Do you show unconditional love and acceptance to others? Do you serve others? Do you model law/Gospel/obedient response during disputes between children? Do you share your faith story? Are you leading a life in obedience to the commandments? Do you celebrate the various church seasons in your classroom (Advent, Christmas,



- Easter, Lent, etc.)? Do you add faith-filled words and actions to your caregiving routines?
- In the book *Rituals and Traditions: Fostering a Sense of Community in Preschool*, the authors explain that the key elements of rituals are intentionality, individualization, hands-on experiences that engage the senses, and repeating them over time. What ceremonies (celebrations, rituals, and traditions) do you celebrate in your classroom and on your campus? Do you celebrate Baptisms and Baptism birthdays at school? Do you make a tradition of attending chapel every week, having "Jesus time" each day, and encouraging families to attend church weekly? What traditions do you do that revolve around the church and secular calendars (i.e. Reformation, Halloween, Thanksgiving, Advent, Christmas, Lent, Holy Week, Easter, birthdays)? Has praying and singing praise songs during different times of the day become a ritual? Does your school have traditional service projects such as Operation Christmas Child or creating a meal train when a parent has a new child? Think of other ways to make rituals, such as giving parents "Little Visits at Bedtime" to encourage a devotional bedtime ritual or stopping to pray every time you hear an ambulance go by.
 - God comes to us in His Word and invites us to respond to Him in prayer. Prayer is how we connect with God and build a relationship with Him, thanking Him for all He does for us and others and coming to Him with all our needs, knowing He loves us and cares for us. Jesus modeled prayer for us in the Lord's prayer. We also know that the Holy Spirit intercedes for us in our prayers. Are you comfortable praying out loud with others? If not, practice each day until it becomes more natural. Use Martin Luther's simple way to pray from the Small Catechism: instruction, confession, thanksgiving, prayer. Do your children know the Lord's Prayer and other simple prayers by memory? Do your children pray before meals, before and after rest? Do you stop and pray together when your parents and children call a need to your attention or something they are excited about? Do you pray with parents at events and before and after conferences? Do you pray as part of a regular routine in the classroom and also spontaneously? Do you post prayer requests? Can children repeat "echo" prayers and say their own self-created prayers? Do you pray to begin and end your day with your students? Does your staff and congregation pray for specific children and families? Do you share the prayers you teach the children at school with your families at home? Check out our Google Drive for resources on table prayers at https://docs.google.com/document/d/1rPD4AITdfKIJp4eUrWgyWc9zJNV2vAZ-EHixAh_KXE/edit?usp=drive_link.
 - Knowing that God created us and sent His Son, Jesus, to die for us and gives us His Holy Spirit so that we might have faith in Him, it is a natural response to praise Him and give Him thanks. Do you include praising God in your prayers with



children and families each day? What praise songs do you know and teach your children? Do you share these songs with their families?

- The overarching narrative of the Bible, including God's perfect creation, the fall of man into sin, and God's promise of restoration fulfilled in the death and resurrection of Jesus, continues through our children living in obedient response to this Gospel message and joining Jesus in His mission to draw others to Himself before Christ returns to restore creation. The Bible was written so that we might believe. Knowing this, go back to Session 1 and create S.M.A.R.T. Goals each year to be in God's Word yourself, with your students, and with the families you serve. Use the reflections exercise in Section 2, Law and Gospel, each week to engage children in the Bible Story in concrete, hands-on ways throughout the day. Visit our Faith Development Google Drive for Bible verses in sign language and lesson plans for sharing the Bible story each day. Does your congregation support each family with the gift of a children's Bible? (See the Bible Adoption Program in the Faith Development Google Drive for more ways on how to do this at your center.) Does your center use a CPH curriculum and send home parent letters each week on extending the Bible lesson at home? You can also find free letters to send to parents in the Faith Development Google Drive.
- Parents and the Christian faith community are called to live life together (koinonia) (Acts 2:42) and prioritize the Christian faith formation of their children. Fellowship in the faith community includes sharing in the activities of the church. What opportunities for fellowship does your ministry provide for children and families?
- All that we are and all that we have is a gift from God, and these gifts, by the power of the Holy Spirit, are to be used in service to others in response to all that God has done for us. In what ways do you teach children to share their time, talent, and things with others in need? In what ways are parents encouraged to share their gifts and their talents in service to others? Are chapel offerings collected for a special mission? Do children have daily jobs as part of the classroom community? Are special service projects offered for families to participate in, such as Operation Christmas Child? How does the ministry cultivate the habit of service by doing things for others and using what we have to serve others?
- Faith is stimulated by hospitality, which includes inviting others for dinner, having deep conversations with others, and asking others for help. How do you show hospitality to the children and families that you serve?
- Worship incorporates prayer, praise, music, Bible reading, fellowship, breaking bread/Holy Communion, Baptism, sharing, and serving others, allowing mutual encouragement and support. Worship provides ritual, including a physical act to reinforce words, such as folding your hands to pray; repetition in the use of the liturgy that provides the framework for the service; and role modeling, seen as parents and caregivers teach their child to worship by modeling acts of worship.



These worship patterns repeated weekly strengthen neural pathways that are faith-filled, and patterns that are formed early are resistant to change. Do your daily classroom and weekly chapel worship incorporate prayer, praise, music, Bible reading, and sharing? Have you shared information regarding the importance of worship for faith development in children with families and invited them to worship?

- Law and Gospel discipline can be used as a teachable moment to bring children back into alignment with God's will. Children can be shown their sins, and we can help model confession and absolution (forgiveness) for children. Forgiveness can be followed by modeling what should happen next time. Role-play this discipline model with the person beside you using a familiar conflict in the classroom.

Respond:

*Use the Session 5 Supporting the Faith Development of Young Children Exercise pdf to assist you in documenting your response to the Reflection exercises above and to create a plan for using the Biblical tools of faith formation in your classroom.

Closing Prayer:

Lord, Grant that we may use every opportunity each day to bring up our children in the instruction of the Lord (Deuteronomy 6) in partnership with the church, early childhood center, and households. Amen.

Additional Resources:

[*Households of Faith: The Rituals and Relationships That Turn a Home into a Sacred Space.*](#) Ventura, CA: Barna Group, 2019.

Dawn Rundman, [*Little Steps, Big Faith: How the Science of Early Childhood Development Can Help You Grow Your Child's Faith*](#) (Minneapolis, MN: Beaming Books, 2018).

PSD Google Drive of Resources for Faith Formation

[https://drive.google.com/drive/folders/12vJNNwwIHJIXpQ5dl49shIIVsmXMdhnZ?usp=drive link](https://drive.google.com/drive/folders/12vJNNwwIHJIXpQ5dl49shIIVsmXMdhnZ?usp=drive_link)

