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ABSTRACT

A STRATEGY TO HELP PARENTS REALIZE AND FULFILL THEIR ROLE
AS THE DISCIPLE-MAKERS OF THEIR CHILDREN
IN THE NEW EDEN FRENCH CHURCH

by

Wilfrid Louis Jean

Adviser: Pamela Consuegra

ABSTRACT OF GRADUATE STUDENT RESEARCH

Professional Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: STRATEGY TO HELP PARENTS REALIZE AND FULFILL THEIR ROLE
AS THE DISCIPLE MAKERS OF THEIR CHILDREN IN THE NEW EDEN FRENCH
CHURCH

Name of researcher: Wilfrid Louis Jean

Name and degree of faculty adviser: Pamela Consuegra, PhD

Date completed: September 2022

Problem

The New Eden French Seventh-day Adventist Church in Neptune, New Jersey, has been facing the challenge of any church situated in the metropolitan area. One of most significant responsibilities for any parent is to raise their children according to God's will. New Eden French Church has a large number of children (birth to age eighteen) growing up in the church. Pastoral observation suggests a lack of understanding on the part of parents regarding fulfilling their biblical role as disciple-makers of their children. I noticed a lack parental cleverness and resources indispensable to address their issues. This lack of success hindered their aptitude for establishing healthful and solid parent/child relationships.

Method

I implemented an eight-week enrichment program designed for the New Eden French Seventh-day Adventist Church to introduce parents to disciple-makers' resources, skills, and strategies to help them improve their relationships with their children. To guide the process, I preached a sermon series on family during three consecutive sabbaths and five weeks of seminars to assist parents in becoming disciple-makers for their children. I subsequently used a post questionnaire for project evaluation. Twenty-five parents participated. Among those 25 participants were 14 women and 11 men. Most of the couples had young children growing up in the church. The participants were married couples, divorcees, single parents, separates, and grandparents.

Results

The study revealed post-survey, that every parent who participated in the study enjoyed a higher level of satisfaction overall with their parenting style. They also made positive improvements. As disciple-makers, the parents realized they are an example and model for their children, to teach and train them with love and respect. The parents felt better about fulfilling their role as disciple-makers of their children and better understood their God-given responsibility as co-creators and co-parents with God. It was also apparent they fully understood how this should impact their parenting style and foster a closer relationship with their children.

Conclusion

Those who participated in the research group testified that the enrichment program had an immediate positive impact on their God-given responsibility as disciple-makers for their children. They all requested that the program be repeated and hoped that more parents would be

part of it. It is recommended that this parenting education program be continued at New Eden French Seventh-day Adventist in Neptune, New Jersey, with more participants from all categories of parents (single, married, divorced, or separated, and grandparents) invited.

Andrews University
Seventh-day Adventist Theological Seminary

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AS THE DISCIPLE-MAKERS OF THEIR CHILDREN
IN THE NEW EDEN FRENCH CHURCH

A Professional Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Wilfrid Louis Jean

September 2022

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APPROVAL BY THE COMMITTEE:

Advisor
Pamela Consuegra

Director, DMin Program
Kleber D. Gonçalves

Name Other Committee Member

Dean, SDA Theological Seminary
Jiří Moskala

Name Other Committee Member

Date approved

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CHAPTER 1

INTRODUCTION

Growing up in a society where most children have no hope, I also grew up without caring parents who didn't acknowledge their responsibilities for training and educating their children. For example, from ages one to twelve, I resided with five different families. I was born in a society in which children gave birth to children, without any parenting education. The absence of responsible parents posed a real dilemma to child development and success in life. At an early age, I imagined that being a parent surely must be a beautiful feeling and the most crucial responsibility that God has given to human beings. I kept asking myself, *How can someone who has no parental education raise a child?* As a teacher, Master Guide, and youth leader, I loved the notion of parenting. However, after becoming a minister, I witnessed the strenuous relationship that exists between parents and children in some families. In my personal and ministerial experience, I have been privileged to realize that children are the primary focus of my ministry. I strongly believe it takes patience, hard work, and especially unconditional love to train and disciple a child for this world and the world to come.

Mother and father are the center of training and disciplining a child. The word of God well defines the responsibilities and gives an ultimate model for parenting. A safe atmosphere, guidance, essential needs, and love are the parents' duties to a child. White (1954, 21) suggests that "the father and the mother should be the first teachers of their

children.... Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil.” I felt compelled to conduct extensive research on becoming a better parent myself and on being a helpful advisor to parents of the New Eden French Seventh-day Adventist Church in Neptune, New Jersey. Therefore, this research project stems from my passion and aims to develop a parental enrichment program to address ways parents can fulfill their God-given role as the disciple-makers of their children by educating and equipping them with proven parenting strategies.

Description of the Ministry Context

This project took place at the New Eden French Seventh-day Adventist Church, located in Neptune, New Jersey. This church has had an established presence in the community for more than twenty-five years. New Eden French SDA Church (or New Eden Church as referred to in this paper) is a Haitian congregation, with most of its members originating from the beautiful island of Hispaniola, the known Pearl of the Antilles. This congregation was founded in August 1982 and is located at 1144 Corlies Avenue, Neptune, New Jersey, 08775. The building is a historical building, which originally housed the National Bank of Neptune. When the Seventh-day Adventist members purchased the building, it was transformed into a church facility with a capacity for 210 seated members and is situated on a corner lot.

The membership currently stands at 290, and the average attendance each week is between 210 to 250. The membership is comprised of approximately 100 % Haitians, with 80 % of members from St. Marc and 20 % from other parts of Haiti. Additionally, 60 % of members are under the age of thirty, 40 % are over thirty, with half being male.

Prayer Ministry stands out and defines the church. The city of Neptune has a population base of 27,703, of which over 45.3% are White and over 38.2 % are Black or African American. Among the 38.2 % Black and African Americans, approximately 4.3 % are Haitians.

As stated previously, the attendance averages at approximately 210 to 250 members each Sabbath with approximately 110 children of varying ages. New Eden Church belongs to the Allegheny East Conference and the General Conference of Seventh-day Adventists. I, Pastor Wilfrid Louis Jean, received a call in July 2015 to lead this wonderful congregation. Since then, I have been working hard to bring the lost to the kingdom of grace.

Statement of the Problem

New Eden French Church has a large number of children (birth to age eighteen) growing up in the church. Pastoral observation suggests a lack of understanding on the part of parents regarding fulfilling their biblical role as disciple-makers of their children.

Statement of Task

The task of this project is to design, implement, and evaluate a strategy to assist parents in understanding and fulfilling their role as the disciple-makers of their children.

Research Methodology and Protocol

All parents who are members of the New Eden French Seventh-day Adventist Church in Neptune, New Jersey were invited to participate in this project. Twenty-five parents responded, representing singles, married, divorcees, separated, and grandparents. Various methods of recruiting to enroll participants were utilized, such as:

- A flyer advertising the program that was posted on the church's website and on the bulletin board.
- A personal invitation extended to members.
- Announcements and advertisements by the church's communication leaders about the enrichment program.

Before the program began, each parent who had signed up received an agreement form to sign, which encouraged them to participate in this program from beginning to end. The parenting enrichment program consisted of a series of three sermons presented to the entire church body followed up by a five-week seminar (only for those signed up) which provided practical tools to help parents fulfill their role as disciple-makers of their children. The project's primary focus was to help parents understand their responsibility to train and educate their children according to the will of God. At the conclusion of the last seminar, a post-survey was conducted using a ten-question survey to gather data on what the participants had learned. Finally, SurveyMonkey was utilized to assist in the understanding and evaluation of the intervention. In addition, participants were informed that they would not incur any cost and, while encouraged to participate in the entirety of the program, were free to exit at any time without consequence. Therefore, no participant was coerced to participate, sign the agreement form, or stay until its conclusion.

Delimitations

This project was limited to Haitian families with children ages birth to eighteen years old, who were members of the New Eden French Seventh-day Adventist in Neptune, New Jersey.

Description of the Project Process

Theological Reflection

To develop a theological basis for parent and child relationships in the New Eden French Church in Neptune, New Jersey, the relational aspect of God, the Father, to Israel was discussed. Then, God's desire to use His disciples (parents) to make other disciples (their children) was looked at in a study of the Old and New Testament, as well as a brief look at the writings of Ellen G. White.

Literature Review

The literature review delved into parenting norms of traditional Haitians, parental discipline, parental influence, Seventh-day Adventists' view on parents as disciple-makers, and religious training within the parenting context.

Development of the Intervention

The three-part preaching series and five seminars that made up the enrichment program took place from July 2021 to October 2021. Throughout the first three weeks of the program, three sermons were presented: God's Example of Parenting, Parents' Model for Their Children, and Children's Obedience. Such sermons, through research, highlighted the attributes of God's parenting style, the influence and responsibility of parents in their children's lives, and the benefit and advantage to children in obedience to their parents' instructions. After the sermons there was a week of respite to help participants digest what they learned and prepare for the follow-up phase. Twenty-five parents of all ages and family make-ups were part of the next phase. This phase consisted of five seminars presented on Sabbaths after the worship service where participants gained new tools and improved old ones to train and educate their children according to

the will of God. In addition, they learned how to become better disciple-makers of their children. At the conclusion of the last seminar, a post-survey was conducted, and information was gathered and analyzed using SurveyMonkey to help measure what parents had learned and what impact and change the enrichment program had brought to their home.

Structure of the Intervention

The purpose of this intervention was to uncover existing parenting challenges and to provide education as well as practical tools to equip parents in discipling their children. The key challenges arose from several issues. Parents were not providing a good example and therefore, children had no positive role models to emulate. In addition, there was a lack of respect between parents and children, as well as a lack of active involvement in church and spiritual activities.

Reviewing current literature regarding parental issues shows that parent formation is critical and essential to discipling children and keeping them connected to the church. Love, respect, being a role model, being authentic, and being trustworthy are significant factors for parents to master in helping their children now and in the future.

The objective of this project was to provide parents with strategies and tools to help them become better disciple-makers of their children. To achieve this purpose, an intervention was developed, implemented, and evaluated for the benefit of parents at the New Eden French Seven-day Adventist Church in Neptune, New Jersey.

Definition of Terms

Parenting is the process of promoting and supporting the physical, emotional, social, financial, and intellectual development of a child from infancy to adulthood.

Parenting refers to the aspects of rearing a child aside from the biological relationship (Wikipedia n.d).

In addition, according to Kretchmar-Hendricks (*Encyclopaedia Britannica*, s.v. "parenting," accessed May 1, 2022, <https://www.britannica.com/topic/parenting>), "parenting [is] the process of raising children and providing them with protection and care in order to ensure their healthy development into adulthood." Thus, children depend entirely on their caregivers, who determine most of their childhood experiences.

"*Parents*: those who give birth to children and provide nurture and guidance during their childhood years" (*Nelson's*, s.v. "parents"). In addition, the term parent also refers to those who may not have given birth but may still be in a position of parenting such as adoptive parents, foster parents, or grandparents raising their grandchildren.

In this study *Child*: a boy or girl from the time of birth until eighteen years old.

Disciple: a student, learner, or pupil: "Disciple means learner, a person who wanted to learn from and take on the pattern of his Rabbi" (Bettis 2016, 4).

Jonathan Parnell (2014) explains:

"[D]isciple" (noun) is someone who adheres to the teachings of another. It is a follower or a learner. It refers to someone who takes up the ways of someone else. Applied to Jesus, a disciple is someone who learns from him to live like him — someone who, because of God's awakening grace, conforms his or her words and ways to the words and ways of Jesus. Or, you might say, as others have put it in the past, disciples of Jesus are themselves "little Christs."

Disciple-Makers: a parent (disciple) who demonstrates to his/her child the way of Christ by being a positive Christ-like example.

Enrichment: a parental formation program crafted for the purpose of helping parents to fulfil their role as disciple-makers of their children in the New Eden French

Seventh-day Adventist Church in Neptune New Jersey. It provides parental tools that will train and equip them to parent according to the will of God.

Project/Intervention: Activities and presentations designed to create change in a given situation (*Psychology Dictionary* 2022). In this manuscript, the word intervention denotes the eight-week enrichment program in the New Eden French Seventh-day Adventist Church in Neptune, New Jersey, helping parents fulfill their role as disciple-makers of their children.

Summary

This introduction describes a recognizable problem perceived by the ministry leadership at the New Eden French Seventh-day Adventist Church in New Jersey. Many young people who grow up in the church leave after completing high school. This research was an excellent opportunity to recommend and provide possible solutions to the specific problem that plagues the church today. This program offered the opportunity to observe first-hand the benefits of such an intervention as well as an opportunity to consider any possible drawbacks and limitations. The aim of this eight-week journey with the parents of the New Eden French Church in Neptune, New Jersey was to determine whether the parenting enrichment program planned by this project could provide effective strategies to help parents fulfill their role as disciple-makers of their children.

CHAPTER 2

THEOLOGICAL REFLECTION OF PARENTS

DISCIPLING THEIR CHILDREN

A theological reflection of parents as disciple-makers of their children is established on two foundations: The picture that is revealed in scripture of God as father and the directives given to parents to disciple their own children.

All scripture passages are taken for the *Holy Bible*, New International Version, unless otherwise noticed.

God's fatherly role is clearly seen in His relationship with Adam and Eve (Gen1:26, 2:20; 3:1-24). White (1952, 25) explained God's relationship with Adam: "The Eden home of our first parents was prepared by God Himself. When He had furnished it with everything, *He said: Let us make man in our image, after Our Likeness*" (emphasis supplied). Other patriarchs in the Old Testament testified to this, as seen in (Gen 15:18) and (2 Kgs 13:23). God's fatherly nature and attributes were also revealed throughout scripture regarding His relationships and actions when dealing with the nation of Israel.

Parents' relationships with their children form the foundation of disciple-making as encapsulated in God's command to provide instruction at every teachable moment (Deut 6:7). In addition, the relationship exemplified between God and His children serves as a clear example for parents to emulate.

In this study, we explore the relational aspect of God, the Father, to Israel. We then explore God's desire to use His disciples (parents) to make other disciples (their children) through a study of the Old and New Testament, as well as a brief look at the writings of Ellen G. White. The purpose of this paper is to develop a theological reflection of the fatherhood of God as a model for the fatherhood of man.

Fatherhood of God (Yahweh) in the Patriarchal Period of the Old Testament

An analysis of the following texts in the Old Testament will shed light on God's fatherly acts, which should serve as an example of human paternal relationships with their children: Exodus 4: 22-23; Deuteronomy 1: 31, 8:5, 14:1.

In order to establish the fact of God as a father, we must know who He is a father to. In Exod 4: 22-23, God instructed Moses to tell Pharaoh that Israel was not only His son, but His firstborn and to let His son go to worship Him: "Then say to Pharaoh, 'This is what the Lord says: Israel is my firstborn son, and I told you, let my son go, so he may worship me. But you refused to let him go; so, I will kill your firstborn son'" (Exod 4:22-23).

Medved (2016, 204) observes, "'my firstborn son' draws certain associations in our minds, such as the birthright of the firstborn, implying that Father God has an inheritance for his son, Israel." Furthermore, when Moses met God for the first time, God told him that Israel was his firstborn, and that He was going to deliver Israel from the bondage of Egypt. The history of Exodus gives us a glimpse into the fatherhood of God. He saved His children as earthly fathers would do when their children are in danger or facing difficult situations.

Stuart (2006, 146) points out, “The announcement that Israel was God’s ‘son,’ yes, even his ‘firstborn’ (v.22), may have stunned Pharaoh; for he was accustomed to regarding himself alone as the *son of the gods*.”

Stuart continues:

Added to this filial relationship was the declaration that Israel was God’s “firstborn” (b^ekôr), which does not mean “first” in chronological order, because Jacob (renamed Israel) was actually born after his twin, Esau. Here God meant “first in rank,” firstborn by way of preeminence with all the rights, privileges, and responsibilities of a “firstborn. Thus, what had previously rested on natural rights of primogeniture now rested on grace. With it went the privilege given by God to the seed of Abraham, that by means of this “firstborn” all the nations of the earth should be blessed. Accordingly, God declared David and each of his sons in the line of Messiah to be “my firstborn” (Ps 89:26–27; also cf. Jer 31:9); and later Christ himself is called the “firstborn” (Rom 8:29; Col 1:15, 18; Heb 1:6). (146)

In the midst of Israel’s misery, torment, and agony, and in the hardest time of the people of Israel, God called them “my son.” God did not wait for them to be in the highest position to identify Himself to them as a loving and tender father. When Israel was oppressed, overloaded, subjugated, and troubled under the hands of their Egyptians taskmasters, the Lord sent Moses to remind Pharaoh that Israel was His son and His firstborn (White 1898, 14).

Medved (2016) reinforces this concept:

So, God tells Moses ahead of time what will happen, revealing himself as a father and the Israelite people as his son. We can make a reasonable conclusion here as to why God considers himself the father of Israel. He called Abraham in order to make the nation of Israel out of his descendants. Then he led Jacob’s (Israel’s) family to Egypt with the intention to multiply them and make them into a nation. In that way, God exhibits fatherly characteristics by being a procreator and a caretaker of the Israelite people. (204)

God has a parental relationship with Israel based on the covenant He made with Abraham. The act of redemption linked Israel to God as His son. This relationship began when God took the initiative to deliver them from Egyptian bondage. Pharaoh was

challenged to obey the divine command to free God's son and was warned of the consequence of disobedience to the divine request, that it would be fatal for Pharaoh and his people.

God reveals His amazing grace by selecting Israel as His son, who requires love, special fatherly care, respect, and who, in turn, should submit to the father (Mal 1:6). It was the quintessence of the relationship between God, the Father, and Israel, the son. In other words, the son must be treated with mercy and love (Hos 11:1; Jer 31:9, 20). The father shows goodness toward the son (Ps 103:13); and although the son made mistakes or disobeyed, the father does not revoke his love or mercy towards His son (2 Sam 7:14). He instructs His son to be holy and taught him with a fatherly discipline (Keil and Delitzsch 1996, 297, 298).

Medved (2016, 204) highlights the fatherhood of God as revealed in the book of Exodus: "The portrayal of God's fatherhood in the book of Exodus is in accordance with the main theme of Exodus: the father, God, is delivering his son Israel out of Egypt, setting him free and setting him apart for his purposes."

The book of Exodus paints a relational image of God the Father towards His son Israel and describes God delivering His son out of the bondage of Egypt. As God's rescued son, Israel was to obey and follow His command as Lord.

In the book of Deuteronomy (1:31, 8:5, 41:1), Moses used the allegory of God the Father of Israel to show the people God's empathy and tenderness toward them. Moses explained to the people how God had fought for His son Israel and delivered Him from Egyptian slavery - "and in the wilderness.... there you saw how the LORD your God carried you, as a father carries his son, all the way you went until you reached this place"

(Deut 1:31). Furthermore, in Ps 103:13-14 David enhanced Moses' metaphor concerning God: "As a father has compassion on his children, so the Lord has compassion on those who fear him; for he knows how we are formed, he remembers that we are dust."

Christensen (2001) conveys this same idea about the relationship between God the Father and Israel:

On the father/son imagery, this imagery is an important aspect of the theme of the love of God in Deuteronomy, which is much more than a mere reflection of treaty terminology. The reference to how YHWH "carried you ... as a man carries his child" has an interesting parallel in Num 11:12, where the same verb נָשָׂא is used to denote YHWH as a "nursing father." (31, 32)

In addition, Moses reminded the Israelites how God their Father carried them in the past to uplift and encourage them regarding the challenges that were to come.

Hall (2000) declares:

The great and terrible wilderness that was still so fresh in their minds (v.19) was a place of God's loving care. The metaphor of the father and son was meant to express the tender provision of a gracious God. Israel was compared to a child too young to walk who was transported about in the strong arms of his father (in Exod 19:4 God bore them up on eagle's wings; cf. Deut 32:11). Carrying the child also conveyed the idea of a caring nursemaid (Num 11:12; Isa 46:3-4). The compassion and kindness of the caring father was expressed best in Hos 11:1, 3-4. This father-son image comes from the covenant concept that defined the relationship between God and Israel. (56)

Thus, we see revealed a relationship with God the Father where He would keep His promises as He had previously done to carry His son through the tough times. Israel the son, on the other hand, must believe and trust the Father. The same Lord who delivered them in the desert would do so in the future.

On Deuteronomy 1:31, Deere (1985) comments:

God did not hate His people; He loved them with the tender love a father has for his helpless little son (Deut 1:31). All the people needed to do was to look back into their recent past when God miraculously delivered and sustained them in their desert

journey. Furthermore, the people need not be afraid (v. 29; cf. v.21) because the Lord did not intend to destroy them but to fight for them (v. 30; cf. 3:22; 20:4). (264)

Looking back on where the Israelites were, it would have been impossible for them on their own to free themselves from Egypt's bondage and escape to the desert. They were saved under God's mighty hands, and He carried them as a father carries his son. Unless God intervened, it would have been impossible for them to escape to safety. God showed them His tender love and His goodness when they were powerless. He did not forsake them. Therefore, they could continue their journey and be safe only because of His grace and His mercy (Calvin 2010, 387, 388).

Medved (2016) gives a twofold reason in the context of Deut 1:31:

The context of this verse is the first speech of Moses where he retells the journey of Israel through the desert and reminds them how they rebelled against Yahweh when it was time to enter and conquer the promised land. Moses gives them two reasons why they should not have been afraid and should have trusted Yahweh and obeyed him based on their previous positive experience with him. The first reason is that Yahweh was going to fight for them just like he did in Egypt (v. 30), and the second reason is their experience of Yahweh as their caretaker (v. 31). God's care for them was so thorough that Moses compared it to a father carrying his son. One of God's fatherly characteristics is clearly exhibited here – he is a perfectly capable caretaker. (205)

(Tigay 1996) comments on the last part of Deuteronomy 1:31:

“The LORD carried you, as a man carries his son.” This refers to God's protection of Israel from danger (cf. Isa 46:3–4; Ps 91:11–12). Other passages, such as Exod 19:4 and Deut 32:11, compare God's protection to the way an eagle carries its young. The comparison to a father adds a note of reassurance, since the compassion of a father for his offspring was proverbial (see Ps 103:13 and elsewhere). (17, 18)

Therefore, Deuteronomy 1:31 demonstrates another of the attributes of God; He is a caring father.

As a father, God exercised His right as a parent to guide, teach, and discipline His son, Israel. God's fatherly role became more apparent to Israel in the wilderness. Moses, the servant of the Lord, was careful to reiterate God's expectations to Israel. Moses

recalled their past experiences of forty years in the desert. He reminded Israel that it would be useful and advantageous for them to follow all God's commands when they entered the promised land. Israel was informed of the fatal consequences of disregarding the Lord's instructions and following after other gods. Moses explained that it was imperative to follow and practice all of God's directives (Deut 4:10) as the only way to enter and inherit the Promised Land (Deut 4:1; Kalland 1992, 74–75).

The wilderness experience was a time for the father to educate his son. Alexander and Clemance (1909) explain:

Thus God educated, disciplined, and trained his people as a father does his child. Chasteneth. The idea is not so much that of punishment or chastisement... as that of severe discipline and training. God made them feel his hand upon them, but ever for their good; the end of the discipline to which they were subjected was that they might keep his commandments and walk in his ways, so as to enjoy his favor (cf. Heb 12:5, etc.) (153)

Barry (2016, 890) notes: “as a man disciplines his son, rather than being purely punitive, the wilderness wandering was a learning experience for Israel (see Exod 16:4; 20:20; Deut 8:16; 13:3). The father-son analogy places discipline in the context of love (compare Prov 3:11–12).”

Keil and Delitzsch (1996, 297–298) comment: “In this way Jehovah humbled and tempted His people, that they might learn in their heart, i.e., convince themselves by experience, that their God was educating them as a father does his son. *רָצַח*, to admonish, chasten, educate; like *παιδεύειν*. “It includes everything belonging to a proper education.”

God comprehended and perceived what was in their hearts, especially His son, Israel. God did not need to learn anything new and more about his son's heart. He only tested Israel for Israel's future benefit.

Dybdahl (2010, 229) points out: “*Chastens his son* or, in this context, *teaches his son*” is the same Hebrew word that occurs in Deut 4:36 and Prov 31:1. Loving parental teaching involves instruction, discipline, testing, and encouragement (compare Deut 8:1–4) (p. 229).

God loved and desired for Israel to have a better future when they inherited the Promise Land and wanted to educate them to follow and obey His command. God’s intention was to prepare His people. In this context Calvin (2010) observes:

For the word יסר, *yasar*, is taken by some in too restricted a sense for “to chastise,” whereas it comprehends the whole process of a proper education; as if he had said, that unless they were hereafter submissive, and disposed to be dutiful, they would be something more than intractable, since they had been duly taught and kept under the best discipline, and that God had omitted nothing which could be required from the father of a family (387, 388).

In addition, Merrill (2017, 278) states: “Israel as God’s Covenant (Exod 4:22-23) son must, like all children, submit to his paternal leadership and care. In biblical imagery, walking is a metaphor for pursuing a course of life, while fearing suggests a sense of reverence, appreciating the holy and solemn awesomeness of God.”

Medved (2016) reiterates:

The Hebrew word for “to discipline” that appears twice in this verse is “*yasar*.” In the NASB translation, this word is used 43 times and is translated in different contexts to “discipline,” “chasten,” “chastise,” “instruct,” “punish,” “teach,” “train,” “warn,” and so on. We here find another fatherly characteristic of God—disciplining and bringing up. Disciplining usually involves instruction, reward, and punishment—all with a purpose of properly raising a child, that is, building a certain character. That is exactly what God was doing with Israel during their wilderness journey—the nation received extensive instruction from God their father (the law); they received rewards from their father (manna, water, meat) and they received punishment from their father whenever they rebelled (delay of entrance into the land, forceful deaths of different numbers of Israelites in several situations, Moses and Aaron forbidden to enter the land). (205)

We understand that the wilderness was a place to disciple and discipline the people of God. They learned day by day how to respect, follow, and obey God's word throughout their journey to the Promised Land. God, as a father, demonstrated His love, kindness, care, protection, and discipline in an excellent way. Like Exodus, the book of Deuteronomy presents God as a loving, caring, forgiving, disciplined, and patient father.

Jesus: God's Fatherhood Perfectly Illustrated Through His Son in the New Testament

Some people assume the fatherhood of God to be a well-defined teaching in the Old Testament, from Adam to the patriarchal prophets. However, the New Testament provides a better understanding regarding the fatherhood of God through His relationship with Jesus, His Son. Medved (2016, 212) notes that the theme of the fatherhood of God in relation to His people carries over and expands into the New Testament. There is both continuity and progression of this revelation in the New Testament. Koshy (2015, 3) also asserts: "The Fatherhood of God is a commonly mentioned truth in the Scriptures, especially in the New Testament. It is one of the grandest and most endearing truths about God that the Scriptures teach us." "In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe" (Heb 1:1-2).

In John 14:8-10, there is an interesting dialogue between Jesus and the disciples regarding the Father.

Philip said, "Lord, show us the Father and that will be enough for us." Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in

me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work.”

In this text, Jesus reversed the perspectives of the disciples, especially Philip, by His proclamation of a fundamental paradox *I am in the Father*, and *the Father is in me*.

Borchert (2002, 212–214) emphasizes this by explaining Jesus’ response to Philip: “In responding here to Philip’s plea to see the Father, Jesus emphatically states that seeing him (Jesus) is the equivalent of seeing the Father. So, in effect, they already had their requested encounter standing in their very midst.”

Reynolds and Croskery (1909) state:

Christ’s reply is, Have I been so long a period (χρόνον) with you, and hast thou not come to know (ἔγνωκάς) me, Philip? (Compare the aorist δεῖζον, suggesting one great complete sufficing act, with the perfect forms, ἔγνωκάς με, ἐώρακώς, ἐώρακε, implying a process continuing from the past into the present.) The revelation of the Father, rather than an unveiling of the absolute God whom no man hath ever yet seen (see ch. 1:18), had been constantly going on before their eyes. Our Lord first of all appeals to that fact; and yet fact, reality as it was, the disciples had failed even to know him, inasmuch as they had not seen in him the Father. He thus confirms the statement of ver. 7. “There is an evident pathos in this personal appeal. The only partial parallels in St. John are ch. 20:16 (Mary); 21:15 (Simon, etc.)” (Westcott). There is no right understanding of Jesus Christ until the Father is actually seen in him. (223)

Jesus reminded the disciples that all of His teachings were from God the Father; none of them came from Him alone. In other words, Jesus represents the Father’s thoughts and speaks His words. Regarding John 14:10, Calvin (1998) points out: “But he is said to be the lively Image, or Portrait, of God, because in him God has fully revealed himself, so far as God’s infinite goodness, wisdom, and power, are clearly manifested in him.” In addition, looking for God somewhere else than in Jesus, is a big mistake.

Furthermore, in the fifth chapter of John, Jesus gives a clear picture of His relationship with the Father. Jesus follows His Father’s will: like a good son, Jesus

emulated His Father. “Jesus gave them this answer: *Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does*” (John 5:19). In addition, Tenney (1981, 64) asserts: “The Son is dependent on the Father. He does not act independently apart from the Father’s will and purpose. Throughout this Gospel Jesus continually asserted that his work was to do the will of the Father (4:34; 5:30; 8:28; 12:50; 15:10).” Jesus was obedient and totally dependent on His Father’s will (Prov 1:8). His statement “can do nothing” means, He is unable to act on His own accord, but instead He acts according to the Father’s will. His Father was an example for Him. His relationship with His Father’s motivated him to obey and respect the Father’s will. He was on earth, but totally dependent on His Father (Lange 2008, 186–187). Robertson (1930) notes: “He can do nothing by himself (ὀὐ δύναται ποιεῖν ἄφ’ἑαυτοῦ οὐδέν [*ou dunatai poiein aph’heautou ouden*]).” White (1967, 147) points out, “So utterly was He emptied of Himself that He made no schemes and plans. He lived accepting God’s plans for Him, and the Father day by day unfolded His plans.” Jesus was always submissive, obedient, and respectful. He demonstrated to us how a son must behave toward his father.

In John 5:20, Jesus revealed the level of understanding of His Father’s love by shocking the Jewish leaders with these words: “For the Father loves the Son and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel” (John 5:20 NKJV). The reciprocal love between the Father and Son allows the Son to do all the Father asks.

Carson (1981) states:

If it is true that the Father loves the Son, it is no less true that the Son loves the Father. The love of the Father for the Son is displayed in the continuous disclosure of

all he does to the Son (here in v. 20); the love of the Son for the Father is displayed in the perfect obedience that issues in the cross (14:31). The love of the Father and of the Son may be perfectly reciprocal in its purity, but not in the way the love of each is displayed. (251, 252)

The bottom line here is that the relationship between the Father and Son was founded on love. Beasley-Murray (1999, 76) points out: “The source of that communion, and its illumination and direction, is the Father’s love for the Son.” In addition, Blum (1983, 90) indicates: “The Son is not doing simply a part of God’s will; He has a full disclosure of all the Father’s works.”

Tilton (2016, 4) describes the relationship between God and Jesus as “the uniqueness of their divine, eternal relationship.” Moreover, Jesus expresses His submission to the will of the Father. “I can do nothing on My own initiative; as I hear, I judge, and My judgment is just, because I do not seek My own will, but the will of Him who sent Me” (John 5:30 ESV). In other words, Jesus relates to the Father in every aspect (John 8:38-39).

The book of John reveals how the Son and the Father were doing the same work. The Father raises the dead and gives life. The Son gives life as well. (John 5:21, 24-29). In addition, we see a correlation in their work of redemption for humanity, and as a result the Father gives His Son the authority to judge the world (John 5:22, 27). Keep in mind, Jesus does not do what He wants to do, but He does what His Father commands Him to do; in other words, He does His Father’s will, and He lives for His Father (John 5:30).

In addition, in the Garden of Gethsemane before His death, Jesus called His Father “Abba” (Mark 16:36). Koshy (2015, 3) elucidates, “. . . ‘Abba’ (Mark 14:36) is an Aramaic word that denotes filial affection and tenderness.” Furthermore, Tilton (2016, 4) observes: “Jesus’ use of ‘Abba’ in prayer has been cited as evidence that Jesus attained a

level of intimacy with God....” Also, Rodriguez (n.d.) notes, “It was used by infants and adults to designate the father of the family, connoting deep, filial attachment.” He goes on to explain how this text describes God as a powerful, loving, and caring father who delivered His Son and in return, Jesus demonstrated respect for the will of His Father. Moreover, Stanley (2010) argues that most of the time Jesus calls God “Father” not only because He was His Son but to demonstrate His Father was not a distinct God but someone who loves, cares, and wants to be involved in every person’s life.

In Luke 15:1-32, Jesus gave an account of how His Father deals with lost people. In the first two parables, God takes the initiative to search for sinners. Marshall (1978, 597–598) states: “The thought of God’s love, demonstrated in the ministry of Jesus, for the outcasts of society and the poor has been a frequent topic in the Gospel already, and came to expression in 14:15–24.” When he finds the lost sheep, he joyfully puts it on his shoulder and returns home (v.5). This is the imagery of a loving shepherd searching for even one lost sheep from His fold (John 10:11; Ps 23:1). Marshall (1978, 600) further points out: “The parable of the lost sheep...describes the joy of the shepherd who finds one of a large flock of sheep which has become separated from its companions and lost. The picture is applied to the joy of God over the sinner who repents.” In addition, Stein (1992, 400) states: “The parables are connected by a theme (the joy of the lost being found) and by key words (*lost* and *found*).”

Jesus is aggressively looking for sinners. We find this symbol of the shepherd in other religions, however, in the Gospel of Luke it is the picture of the shepherd vigorously searching for the one lost sheep (Larson 1983, 237).

The third parable shows the patience of the Father waiting and looking for His Son to return home. “When he came to his senses, he said, ‘How many of my father’s hired servants have food to spare, and here I am starving to death! ¹⁸ I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you’” (Luke 15:17-18). Liefeld (1984, 984) states: “The description of his return and welcome is as vivid as that of his departure, with several beautiful touches. Because his father saw him ‘while he was still a long way off’ (v. 20); it has led many to assume that the father was waiting for him, perhaps daily searching the distant road hoping for his appearance.” Lenski (1961, 812–813) adds: “*He came to his senses* is the focal point of the parable. The young son was converted and saw he was not in his right mind. He was suffering from a species of insanity. He became rational, right-minded, and in proper balance again. He made the decision to go back to his father and ask for forgiveness.”

In the New Testament, God’s fatherhood is perfectly illustrated through His Son, Jesus. Jesus demonstrates how a son should reflect the attributes of his father. It is within this kind of relationship that human parents can disciple their children in the will of God, as they teach their children to reflect their own Christian attributes. In the relationship between parents and children, the New Testament focuses on a more mature relationship of mutual love, respect, and desire, rather than parental protection. However, the Old Testament’s emphasis of God as Father is a provider, protector, and disciplinarian. We observe in the Old Testament how unfaithful children are asked to return to God; however, in the New Testament, the Father goes in search of the lost sheep and coin, and watches for the unfaithful son’s return.

Kenneth E. Bailey (1992) points out some theological implications to the story of the prodigal son. He paints a picture of the image of God as a compassionate father as giving us perhaps the finest definition in all of Scripture of who God is. The definition includes the offer of costly love to law-breakers (prodigal son) and to law-keepers (older brother). In addition, the father offers this love to both of his sons in order to restore them to his fellowship in the context of a family/community. However, God grants ultimate freedom to humankind, which is the freedom to reject His love. Humankind is free to choose its own way even if that way causes infinite pain to the loving heart of God.

Hence, two significant pillars emerge from the study of God's relationship throughout the Bible. First, God's care and protection for Israel models how we, as human parents, should relate to our children. This reveals God's heart. Second, Jesus' own relationship with God shows how children should have a close relationship with their parents based on love and respect. Jesus is our example. As human parents, we must understand that we are not alone in our parenting journey, as it is God who walks beside us as we endeavor to raise our children according to His will and expectations.

As parents, it is essential to train and educate our children to be a replica of us according to the will of God. Finally, as parents, we must care, love, and respect our children in the same manner that our Father in Heaven loves, cares, and respects us.

Maternal Characteristics of God

In addition to the fatherly characteristics of God, we also see those of a maternal nature as well. God is compared to a mother who comforts his child. "As a mother comforts her child, so will I comfort you; and you will be comforted over

Jerusalem” (Isa 66:13). Grogan (1986, 353) comments: “Not only as children sucking the mother’s breast does God comfort His people, but also as a mother comforts her grown son ... The mother’s love for her offspring remains firm throughout life and thus forms a natural comparison for the divine comfort (cf. 40:1). Furthermore, Isaiah presents God as a woman in labor. “For a long time, I have kept silent, I have been quiet and held myself back. But now, like a woman in childbirth, I cry out, I gasp and pant” (Isa 42:14).

McKenna and Ogilvie (1994, 62) explain: “Likening His long period of waiting to a woman coming to full term in her pregnancy, God says, *‘Now, I will cry like a woman in labor, I will pant and gasp at once’* (v. 14b). These words are freighted with meaning that ripples through the ages and into eternity. Most immediately, they mean that God suffers when we suffer.” In addition, Isa 49: 15 God compared to a nursing mother. Briley (2000, 191, emphasis in the original) says: “As unthinkable as it might be that a nursing **mother** would **forget the baby at her breast**, such a tragedy has occurred on occasion. The bond between God and his people, however, is so unbreakable that he can confidently promise **I will not forget you** (cf. 44:21; Ps 27:10).” Luke the Apostle presents God as Mother Hen. “Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing” (Luke 13:34). Both parental characteristics are well presented in the bible that God is a Father and a Mother.

The Role of Parents in Scripture

The concept of parenthood in scripture is crucial. It is the duty of both parents to nurture and train a child according to the will of God. Although fathers are most often

recognized as the ones accountable for setting the standard for the training and well-being of their children, the role of the mother is not to be understated as she is known to do much of the teaching and educating. Both parents are to work together to educate and disciple their children according to the will and expectation of God. Berger (2019, 50) observes, “An important component of raising our children in a manner consistent with their human dignity is ensuring, to the best of our ability, their physical well-being.” Berger (2019, 50) observes, “An important component of raising our children in a manner consistent with their human dignity is ensuring, to the best of our ability, their physical well-being.” In addition, Zwarthoed (2018, 830) states, “Beyond the duty not to abuse or neglect one’s child, parents’ duty of care to their children involves protecting their children’s interest-based rights.” Mothers and fathers are responsible for the right training of their children. Zwarthoed (2018) states, “Beyond the duty not to abuse or neglect one’s child, parents’ duty of care to their children involves protecting their children’s interest-based rights” (p. 830). Mothers and fathers are responsible for the right training of their children.

In short, a careful study of the Bible can help us understand the role of parents as well as the obligations of their children. One of the more important duties of godly parents is to educate their children in the scriptures. God gives us clear guidance on parenting and what He reveals in scripture is helpful and encouraging.

In Deuteronomy 4: 9-10, God not only gave His people the honor and obligation to disciple their children, but also well-defined instructions concerning how it should be accomplished.

Only be careful and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to

your children and to their children after them. Remember the day you stood before the Lord your God at Horeb, when he said to me, ‘Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children.’

Christensen (2001, 81) points out: “The people of Israel are instructed not to ‘forget the things that your eyes have seen.’ The essence of biblical faith is based on experience rather than speculative reasoning. We are not called to define our faith so much as to bear witness to what God has done. It should be noted that the entire nation of Israel witnessed God speaking to Moses at Mount Sinai.” Israelite parents were given the responsibility to transmit what they witnessed to their children. Christensen further explains: “The command to make ‘all the(se) things [הַדְּבָרִים] ... known to your children and your children’s children’ points once again to the theme of religious education in ancient Israel (cf. 6:7,20; 11:19; 31:13; 32:46). The future of Israel depends on the transmission of the experience of God’s mighty acts in history and his demands to each successive generation.” In addition, McGee (1991, 34) reiterates: “God gave to the nation Israel the great burden of a teaching ministry. They were to obey God, and they were to teach these things to their children and to their grandchildren.” Furthermore, Maxwell (1987, 84) elucidates: “Two expressions continually used in Deuteronomy are seen in verse 9. ‘Take heed’ is found four times in this chapter alone (vv. 9, 15, 19, 23). ‘Lest you forget’ is a constant reminder throughout Deuteronomy that the people must remember God’s saving acts on behalf of Israel.” Parents have the solemn responsibility to disciple their children from generation to generation. “These are the commands, decrees and laws the Lord your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, so that you, your children and their children after them may

fear the Lord your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life” (Deut 6:1-2).

Merrill (1994) states:

Moses urged that his people take utmost care (double use of *šāmar*, plus adv. *mē’ōd*) lest they forget what they had seen with the result that the whole episode and its meaning completely escaped their memory. And this must be an ongoing reflection, one that remains part and parcel of the experience of that generation and everyone to follow. What is implied is that such an experience with the living God must be rooted and grounded in a historical event, an event that must be recalled and celebrated regularly and faithfully by all who participate in it and benefit from it. (118–119)

The Israelites were bound to disciple their children according to God’s will and were responsible to pass God’s law to the next generation. Christensen (2001, 81) argues: “Horeb (Sinai) was where the Torah was given through Moses to the people of Israel. As such, it constitutes a major aspect of what the people are to remember and to transmit to their children after them. The verb *וַאֲשַׁמְעֵם*, “and I will cause them to hear,” forms an inclusion with *שָׁמַע*, “hear,” at the beginning of this unit in 4:1. On the meaning of *לִירֵאָה*, “to fear.”

In addition, Hall (2000, 97) reiterates:

The experience at Horeb was intended to incite the right mind-set for worship of God (fear or reverence; see Exod 19). Fear that produces worship is the polar opposite of fear that produces terror. Fear, or reverence, could be taught, was the natural response to a holy God, and was a proper component of a relationship with God. In Deut 10:12–13 the verbs fear, walk, love, serve, and obey are all used to describe what God required of his people. There were two aspects to this requirement: adoration and obedience. Obedience was the fundamental expression of the total dependence on God that could be expressed in adoration. The object was Israel’s good. This type of fear was also a part of the wisdom tradition (Prov 1:7).”

Deere (1985, 269) explains: “Fearing God is becoming so acutely aware of His moral purity and omnipotence that one is genuinely afraid to disobey Him. Fearing God also includes responding to Him in worship, service, trust, obedience, and commitment.”

Deuteronomy emphasizes the action of teaching (4:1, 9, and 10); throughout the book, teaching the commands of God are taken to another level. Parents must effectively educate their children for their own good and for them to have a healthy relationship and fear of God (Hall 2000, 134). Barry (2016) explains: “Israel’s laws had a twofold purpose: They were an expression of reverence for Yahweh and a means of teaching this reverence to the next generation” (Deut 6:2). Deere (1985) explains: “Fearing God is becoming so acutely aware of His moral purity and omnipotence that one is genuinely afraid to disobey Him. Fearing God also includes responding to Him in worship, service, trust, obedience, and commitment” (p. 269). Deuteronomy emphasizes the action of teaching (4:1, 9, and 10); throughout the book, teaching the commands of God are taken to another level. Parents must effectively educate their children for their own good and for them to have a healthy relationship and fear of God (Hall, 2000, p.134). Barry et al (2012, 2016) explain: “Israel’s laws had a twofold purpose: They were an expression of reverence for Yahweh and a means of teaching this reverence to the next generation” (Deut 6:2).

Gilchrist (1995, 115) argues: “God’s way of life is prescribed for this and [the] following generations (6:1–3). Once again prosperity and longevity are promised as the reward for faithfulness to the Lord.” In addition, Richards (1991, 122) says: “God is eager that Israel will experience blessing, and blessing can only come by response to the known will of God.” In addition, Richards says: “God is eager that Israel will experience blessing, and blessing can only come by response to the known will of God” (p.122).

In other words, the ability of Israel to succeed and receive blessings depends on parents’ willingness to disciple their children and grandchildren to obey and fear God.

Keil and Delitzsch (1996) explain:

The maintenance of the fear of God would bring prosperity, and the increase of the nation promised to the fathers. In form this thought is not connected with v. 3 as the apodosis, but it is appended to the leading thought in v. 1 by the words “Hear therefore, O Israel!” which correspond to the expression “to teach you” in v. 1. $\eta\psi\chi$, that, in order that (as in Deut 2:25; 4:10, etc.). The increase of the nation had been promised to the patriarchs from the very first (Gen 12:1; see p. 123; cf. Lev 26:9). (884)

It is therefore the parents’ responsibility to keep God’s laws and rules and teach them to their children because it is the remedy for success and long life. “These are the commands, decrees, and laws the Lord your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, so that you, your children and their children after them may fear the Lord your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life” (Deut 6:1-2).

Hall (2000) fortified this thought as follows by saying:

Children and their children are the focus of these verses (Deut 6: 1-2), for they are the next generations. The effective passing on of the central components of the covenant was crucial to the continuance and health of the covenant community in its relationship with God. The covenant law’s purpose was not only to offer directions for covenant life, but also to promote proper respect (fear) for God. God’s greatest desire (5:29) could be accomplished through this simple task of teaching the law. (134)

Deuteronomy 6 gives us a better view regarding parents’ responsibility in discipling their children according to God’s will. “These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates” (Deut 6:6-9).

The emphasis is on training children using “these words.” Parents must repeat the same commands by which they are expected to live. God’s directive is meticulous and from the family’s perspective, these commands were to be always taught in all places to ensure that discipleship took place according to the book of Deuteronomy. The book was an ongoing curriculum program of religious education for parents in ancient Israel.

Merrill (1994) argues:

As noted already (4:9–10; 6:2), an important demand of the covenant relationship was that it be perpetuated beyond the immediate generation of those with whom the Lord made it, for its promises and provisions were for generations yet unborn (4:25, 40; 5:9–10, 29). In practical terms this necessitated a regular routine of instruction. Father must educate son and son the grandson so that the fact and features of the covenant might never be forgotten. (166–167)

A sculptor who painstakingly carves a concrete slab of granite will face challenges, but when his task is complete his work will remain. This process is similar to the generations of Israel who must receive and transmit God’s love and care for His people.

According to Moses, the training of the young generation must include consistent repetition. Accordingly, whether sitting at home or walking in the pathway, lying down to sleep or rising for the tasks of a new day, teacher and pupil must be preoccupied with covenant concerns and their faithful transmission of the word of God (v. 7). In other words, the directive to parents to transmit the Word of God is to be an ongoing activity from sunrise to sunset. God’s law must be at the center of all conversation and activities from morning to night.

Moses instructed the people to tie the words of covenant to their hands and foreheads (v. 8). In the former instance—the binding to the hands (or forearms, as *yad* clearly means here) is so the words might be “for a sign” (*l’ē’ôl*). This was a clear

indication that the Israelites were bound to the covenant of God and were the people of God. In postbiblical Judaism and even to the present day, a miniature box containing verses of the Torah (Exod 13:1–10; 13:11–16; Deut 6:4–9; and Deut 11:13–21) was placed inside the four chambers of the box, known as the *tēpillîn* (“prayers”) or phylactery (cf. Matt 23:5).

The sign on the arm and forehead was to figuratively show in the context of discipleship, the nonliteral connotation (“upon the heart,” v.6; “at home,” “along the road,” v.7). Moreover, the practical impossibility of wearing such objects in everyday life suggests the figurative nature of the instruction, that it does in fact mean that they are to be worn only on special worship occasions in modern Judaism. Such a restriction to special times is not found in any of the four passages where the *tēpillîn* are discussed (see above).

In addition, the commandments of God were not only to be written on the hands and forehead but were also to be displayed on the doorframes of Israelite houses and on the gateposts of their villages (v. 9). It is as well to be comprehended metaphorically, but in postbiblical practice observant Jews placed a *mēzûzāh* (the same word as that for “doorpost”), a small metal receptacle containing Deut 6:4–9 and Deut 11:13–21 in twenty-two lines, at the right of the doorway in obedience to Moses’ instructions here. This was a physical representation, showing faithfulness to the commandments of God and identifying as the people of God (Merrill 1994, 167–168).

Alexander and Clemance (1909, 119) describe it this way:

The words of God were to be bound for a **sign** [a memorial or directory] **upon thine hand**, the instrument of acting, and to be as **frontlets** [fillets or bands] **between thine eyes**, the organs of direction in walking or moving, and so on the forehead, the chamber of thought and purpose; and they were to inscribe them on the posts of their

houses, and on their gates. The purport of this is that they were constantly and everywhere to have these commandments of the Lord in view and in mind, so as to undeviatingly observe them.

The book of Deuteronomy shows the responsibility of parents to disciple their children from generation to generation. The future of the spiritual and economic well-being of the nation depended on parental willingness to educate their children in the word of God.

In the New Testament, the Apostle Paul highlights how parents should train their children. Ephesians 6:1-4 and Col 3:20-21 are two main texts relating to the relationship of parents and children. “Children, obey your parents in everything, for this pleases the Lord. Fathers do not embitter your children, or they will become discouraged” (Col 3:20-21).

Vaughn (1981, 218–219) explains: “The one obligation Paul places on children is obedience to their parents. ‘Obey’ (*hypakouete*) implies a readiness to hear and carry out orders; the child is to listen to and carry out the instructions of his parents. The verb is in the present tense, indicating that such action is to be habitual.” In addition, Lenski (1937, 182–183) states: “Here father and mother are placed on the same level as far as the child is concerned, and the child’s obedience is his one obligation, all is to be done ‘in connection with the Lord’, which this epistle applies to the parents as well as to the children. We thus raise no question about the phrase *κατὰ πάντα*, ‘in all things’ or ‘in all respects.’” Children are responsible to obey their parents. Obedience is a process of hearing, understanding, and responding (Anders 1999, 333). The wise Solomon puts it this way, “My son, obey your father’s commands, and don’t neglect your mother’s teaching. Keep their words always in your heart. Tie them around your neck. Wherever

you walk, their counsel can lead you. When you sleep, they will protect you. When you wake up in the morning, they will advise you” (Prov 6:20-22). Moreover, Wood (1981, 80) states: “Obedience on the part of children consists in listening to the advice given by parents (*hypakouete*). Many passages of Scripture both in the OT and the NT support such an obligation. Colossians 3:20 adds that this unswerving obedience is to be comprehensive in its scope (‘everything’).”

In order for children to have that obeisance required by God or to please God, parents must train them according to the will of God. “Train up a child in the way he should go: and when he is old, he will not depart from it” (Prov 22:6 KJV). Ryle (2018, 4) reiterates: “If, then, you want to deal wisely with your child, you must not leave him to the guidance of his own will.” Parents are to set limits or boundaries for their children (Luke 6:45 and Rom 5:8).

Parental instruction is clear in the Bible. White (1952, 15) clarified this by stating, “The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.” In addition, White (1913, 107) concurred that children’s education starts at home. Our society indeed is dependent upon a good family foundation. Ryle (2018, 2) points out, “Training children is a subject that concerns most people. There is hardly a household that is not affected by children.” What children learn at home is reproduced in society. Consuegra and Consuegra (2013, 2) illuminate the matter writing: “As soon as a young child has the motor skills to hold a crayon, one of the first pictures they will draw is a picture of their family.” In other words, for children to become responsible citizens, their preparation must start within the context of the family unit, at home. The family becomes a child’s first teacher. White (1930, 21) states: “God

wants the youth to become men [and women] of earnest mind, to be prepared for action in His noble work, and fitted to bear responsibilities.” Talking to the Christians of Ephesus and Colossians, the Apostle Paul is clear: “Fathers, do not provoke your children, so they will not become discouraged” (Col 3:21 BSB). “Fathers do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord” (Eph 6:4 NASB). **μη ἐρεθίζετε**. “Do not irritate.” The verb means to “excite, provoke,” not necessarily to anger, not in a bad sense; and in 2 Cor 9:2 it is used in a good sense. A child frequently irritated by over-severity or injustice, to which, nevertheless, it must submit, acquires a spirit of sullen resignation, leading to despair (Abbott 1902, 294). Parents must respect their children and give them a good example to follow. It is to be a mutual relationship based on respect and love, just as we witnessed in the relationship between Jesus and God the Father.

Paul’s mention of fathers suggests the father is head of the household; however, scripture is clear as to the responsibility of both parents to disciple their children (Deut 6). Parents are advised against provoking their children or asserting too much pressure or exercising excessive use of authority as a good disciple administers with a good spirit. Parents can be too challenging, demanding, and strict, thereby creating within their children tension and anxiety to please. Parents’ actions can discourage their children Vaughn (1981, 218–219). Fathers must be the protector, not the irritator. Jamieson, Fausset, and Brown (1871, 381) argue: “(Eph 6:4.) It is a different *Greek* verb, therefore translated here as, “*irritate* not.” By perpetual fault-finding ‘children’ are ‘discouraged’ or ‘disheartened.’ A broken-down spirit is fatal to [the] youth.” Anders (1999, 333) states: “The Christian father is not to overcorrect or harass his children, or they will

become discouraged, which refers to ‘a listless, sullen resignation—a broken spirit.’ To be discouraged as a child means to think things like, *I’ll never get it right*, or, *All he does is criticize*, or, *He’ll never love me.*” Furthermore, like the Bible, the Spirit of Prophecy presents some remarkable acumen regarding the impact of fathers on their child’s life. White (1977, 134) points out that parents transmit their characters to their children. Fathers play a central role in their children’s character and the way in which men approach disciple-making parenting has an outstanding effect on their children. White (1952, 211) also points out that most of the time children look to the father for encouragement and advice; therefore, fathers must fear God in order to lead their children in the correct direction. Fathers need to be the role model example for their children, like Abraham who passed his faith to his son, Isaac, who bore witness to his father’s great faith (Gen 22:8-13). “The father has a sacred duty toward his household and represents God as head of the family. The way the father lives and conducts himself will determine what kind of faith his children will inherit” (White 1952, 212). Frisk (2019, 85) warns, “Practices like these—praying, reading scripture, giving—fall by the wayside, first in our conversations and then in our lives, for many reasons.”

One of the most loving fathers in the Bible is Jairus. He left behind all his pride to run after Jesus and plead with Him to save his daughter (Luke 8:41-42). Jairus’ daughter saw that her father was not afraid to bring Jesus home. She learned a great lesson as she saw in her father, a man of genuine faith. According to Ryle (2018, 6), “Love is one grand secret of successful training.”

Fathers must be an example; the way they think and act will impact their children’s actions in the future. Bettis (2016, 48) reminds fathers: “Their minds are

forming opinions on masculinity, femininity, home life, and a million other issues. They are watching how you and your spouse disagree with and speak to each other.” Bettis continues, “Our children are not just observing our marriages, they are also aware of our attitude toward them” (49). Frisk (2019, 97) states: “So as we consider what to say and what to do in discipling our children, we need to consider what we believe are essentials of following Jesus. It’s one thing to say, “I follow Jesus;” it’s another to live out what that means.”

God calls fathers to be the head of the household. However, the husband needs to learn what this headship means. Fathers are not charged with being dictators. Rather, they are called to be the type of father that we saw displayed in the story of the prodigal son (Luke 15). This father loved unconditionally and forgave even a seemingly unforgivable prodigal son.

White (1952, 222) explained that fathers need to have quality time with their children and possess a good understanding of their children’s issues in order to equip them according to the word and the will of God. In addition, Consuegra and Consuegra (2016, 9) advise parents to start a spiritual fire within their children and pray for them. Ryle (2018, 11) states: “He who has trained their children for heaven rather than earth, for God rather than man, is the parent who will be called wise at the end.” The picture of praying for our children and spending time with them in disciple making is not to be overlooked.

White (1954, 3) states: “Those who are loyal to God will represent Him in the home life. They will look upon the training of their children as a sacred work, entrusted to them by the Most High.” Frisk (2019, 110) further explains: “As we equip ourselves

physically and emotionally for parenting at every age and stage, we can also become equipped in our own spiritual lives to disciple our kids in the best way we know how.” Ryle (2018, 39) states: “your children will never believe you are in earnest when you really want them to obey you, as long as your actions contradict your counsel.” In other words, both parents are called to grow in their own relationship with Jesus and to reflect Him to their children.

In both Colossians and Ephesians, Paul calls on parents to train and disciple their children in a Christlike manner. Furthermore, Paul, when talking about Timothy, expresses the genuine faith Timothy acquired from his grandmother and his mother (2 Tim 1:5). Here we see two women, a mother, and grandmother, who assumed the role of reflecting Jesus to a young man. This kind of faith that is passed from one generation to another, is discipleship at its best. Paul went on further to encourage Timothy to continue his instruction and training by pointing out: “But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (2 Tim 3:14-15). Paul’s encouragement to Timothy about continuing in what he learned refers to who taught or trained Timothy from his childhood. Paul was referring to Eunice and Lois, Timothy’s mother and grandmother who were women of great faith, both exemplary mothers. We can conclude that Timothy’s faith came from his mother and grandmother, examples of how generations should perpetuate discipleship in their children according to God’s will.

Through earthly parents, children learn about the characteristics of God; therefore, parents must assume their responsibility to educate, disciple, and raise their children

according to God's will and expectation. They must be loving and reflect Jesus in all their actions with their children. They must teach their children to love, respect, obey, and honor God just as they do.

Children and Their Duties to Parents

Parents are accountable to God and have a responsibility to disciple their children according to the Bible. However, God's word also discusses the duties of children toward their parents. In this section, we will look at what the Bible says regarding the relationship of children to their parents.

God calls children to honor and respect their parents. Children can bring fathers and mothers happiness, or they can break their hearts. "The father of a righteous man has great joy; he who has a wise son delights in him. May your father and mother be glad; may she who gave birth rejoice" (Prov 23:24-24).

One the most well-known and meaningful commandments in the Bible is Exod 20:12, "Honor your father and your mother, so that you may live long in the land the Lord your God is giving you." This verse transitions from God's expectations regarding the relationship between Himself and mankind, to the relationships that exist between humans. God instituted, from the second part of His moral law, the standard of the correlation between parents and children. Paul expresses it this way in the book of Ephesians: "Children, obey your parents in the Lord, for this is right. Honor your father and mother - which is the first commandment with a promise - so that it may go well with you and that you may enjoy long life on the earth" (Eph 6:1-3). Wood (1981, 80) argues: "Obedience on the part of children consists in listening to the advice given by parents (*hypakouete*). Many passages of Scripture both in the OT and the NT support such an

obligation. Colossians 3:20 adds that this unswerving obedience is to be comprehensive in its scope (“everything”). Isaac’s willingness to be offered as a sacrifice is a model of such submission.” Furthermore, O’Brien (1999, 441) states: “Children are here addressed as responsible members of the congregations. They are to ‘obey’ both parents (though the corresponding exhortation in v. 4 is addressed to fathers only); and this is a further example of the submission within divinely ordered relationships that is expected in God’s new society (v. 21).” Anders (1999, 88) points out: “Without learning obedience from parents, children would run wild in society. All social order depends on this.” Parents receive their authority and guidance from God to train their children to obey them. Wuest (1999, 136) enforces the thought: “*Obey* is *hupakouō* (ὕπακουω), the simple verb meaning ‘to hear’, the prefixed preposition, ‘under’, the compound verb meaning, ‘to hear under’, that is, ‘to hear under’ authority. It speaks of the one hearing as being under the authority of someone else. Thus, the verb comes to mean, ‘to hearken to a command, to obey, to be obedient, to submit to.’” Challies (2017) points out: “Children have an obligation to give life-long honor to their parents, and this honor includes financial provision, when necessary.” In addition, Agarwal (n.d.) describes a reciprocity in which parents have a duty to children and children have a debt later in life to their parents.

Children are not only expected to honor their parents, but are expected to obey them. As Paul expressed in Colossians: “Children, obey your parents in all things: for this is well pleasing unto the Lord” (Col 3:20). According to the Brunstad Christian Church (n.d.), “No one can be pressured or forced into a life of obedience. It is only obedience from the heart that pleases God.” Finally, God intended for parents to raise their children

according to His will, and for children to honor, respect, and obey their parents. The relationship between children and parents is to be based on mutual respect and love.

Summary

In this chapter we demonstrated and established a theology of parents' discipleship-making of their children from two foundations: The relationship between God the Father and His children, and parents' role according to scripture. This chapter explored how God uses His creative power to build a relationship with mankind, and how He expects His children to disciple other humans by His example of fatherhood and parenthood. This can be viewed in two ways: God's actions and humans' actions regarding relationship and discipleship. Both actions reveal the true nature of fatherhood and the attributes of God through both His heavenly Son Jesus, and his earthly son, Israel. Through Israel, God showed His love, care, protection, and discipline. Through Jesus, God illustrates the perfectness of the parent-child relationship and how humans are called to live in relationship and to make disciples. He is a God of relationship and discipleship. As an example of a parent, God the Father demonstrates to human parents how we are to train, love, trust, and have compassion for our children in each and every situation. Parents are admonished to follow God's example to love, protect, train, educate, and reflect Jesus to their children, which is at the very heart of disciple-making, as revealed in God's word.

CHAPTER 3

LITERATURE RELATED TO PARENTS AS DISCIPLE-MAKERS OF THEIR CHILDREN

Introduction

Religion and faith are cultural factors of a society that are usually passed from one generation to the next. For Christians, this is typically done through parents, church leaders, and pastors, who are following the command of Jesus to make disciples of all men.

The church is showing signs of falling short in this crucial role. Although Christian parents pass on their religion and faith to their children and desire that this generation perpetuate these principles onto the next, the reality is quite different in the rising number of teens leaving the church. The growing number of teens who are born and raised in the church are leaving the church after completing high school; the growing number in the New Eden French SDA French Church in Neptune, New Jersey is especially high. This research looks at the possible causes for this problem and will also address possible resolutions to the problem.

The act of parents passing on their religion and faith is known as disciple-making. Literature related to parents as disciple-makers of their children is varied. Works addressing eschatology, parents' ministry, parents' examples, coaching parents, church leaders' example, parents training parents on proper parental development, historical

reports in such efforts, and education philosophy informs a way forward for parents to be disciple-makers of their children. A complete literature review of each correlated topic would be intensive and fruitless. Therefore, we need to narrow our focus to get to the heart of the issue.

In Chapter 3 we will consider a few items that directly relate to this study, such as the importance of different variables or constructs that impact or influence children from birth to their teens regarding disciple-making, the study of their dimensions, the different relations, and research concerning these variables. The existing qualitative and quantitative research that has been conducted regarding children from birth to teen discipleship in the church will be reviewed with regard to these specific variables or constructs: (1) First and second Haitian generations and the influence of parental norms; (2) Current issues adolescents face due to cultural pressures. (3) Research on existing Adventist parenting programs that are targeted toward teen discipleship. The chapter will conclude with a summation of findings.

This literature review focuses on recent research when available. However, some referenced resources are older than five years and provide the best records of history and Haitian culture in the New Eden French SDA Church in Neptune, New Jersey.

Young People Leaving the Church

Similarly, like other denominations, the Seventh-day Adventist Church is undergoing a significant loss in the membership of its young people, a genuine crisis inworld religion in the twenty-first century. The Seventh-day Adventist Church is not excluded from this category. Dixit, Dixit, and Stiemsma (n.d., 2) report: “one study suggests that 50 percent of all young people begin leaving the church after age fifteen.

Another grim study found the percentage to be even higher, as high as 70 percent. The research is clear; Christian young people are leaving the church in droves.” In addition, Butler (2017) describes it as real and observable.

Furthermore, Gane (2014, 11) states: “When our kids graduate from high school, they also graduate from the church.” Butler (2017) further reports that this is not a new area or phenomena; that is, young people of all ages, over various periods of time have left the church. This happens as they transition through various phases within adolescence to young adulthood – attending college, finding a job, getting married, etc. They do not experience the grace of God. According to Richardson (2013, 18), 18 percent of young people who have left the church did so because they did not fit in. Madding (2014, 48) reports how young people express their views about the church: “We feel we don’t belong—are not accepted—and often criticized for what in our hearts feels like true meaningful worship.”

Furthermore, Hall and Kidder (2014, 37) reason that “it is safe to say that the Adventist Church is losing up to 70 percent of its young people.” According to Butler (2017), young people leave the church because church leaders avoid taboo subjects. They avoid talking about difficult subjects and real issues facing young people. Thus, the church is not relevant for them.

White (1930, 21) expressed: “God wants the youth to become men [and women] of earnest mind, to be prepared for action in His noble work, and fitted to bear responsibilities.” It is important for leaders to see that it is time for the church to move young people from watchers to partakers. The Seventh-day Adventist Church movement began with young people, and it should be continued by young people. The apostle Paul

wrote to the young Timothy: “You, then, my child, be strong in the grace that is in Christ Jesus. And what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well” (2 Tim. 2:1-2).

The Importance of Disciple-Making

Disciple-making is important in every discipline and aspect of life, specifically in the domain of childhood religious education. Oliver and Oliver (2017, 1) explain “The work of pastors, teachers, evangelists, or missionaries is extremely important and has yielded marvelous results, but the work that each of us gets to do in our homes is crucial to the salvation of our children.” Furthermore, White (1954, 22) stated: “Many who profess to be followers of Christ are sadly neglectful of home duties; they do not perceive the sacred importance of the trust which God has placed in their hands.” In addition, the Apostle Paul talking to the young leader Timothy, admonished: “One who rules his own house well, having his children in submission with all reverence, for if a man does not know how to rule his own house, how will he take care of the church of God?” (1Tim 3:4-5). Disciple-making begins with those who have been entrusted in our care or those closest to us.

Jesus’ earthly ministry was characterized by disciple-making. Before leaving earth, He commanded His disciples to do likewise. Matthew 28:19-20 states: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you.” (ESV). Moreover, parents who desire to train their children as disciples need to look to Jesus as an example (Compelling Truth n.d.). Jesus was diligent in training His disciples, and He expects His followers to be mindful and care about His

teaching. Solomon wrote: “The rod and rebuke give wisdom, but a child left to himself brings shame to his mother. Correct your son, and he will give you rest; Yes, he will give delight to your soul” (Prov 29:15, 17, ESV). It is important for parents (especially Christian parents) to understand that discipleship of their children is a matter of eternal life or death. Their children should be taught to cultivate a relationship with Christ, be obedient to him and His word, bearing fruit for His kingdom and glorifying His Holy name. However, to do all of this, White (1954, 35) states: “Children are to understand that it is essential to guide and train them in the right and proper directions.” Consuegra and Consuegra (2013, 4) reiterated this point: “[V]alues such as honesty, integrity, and a strong work ethic must be instilled in your children.” Parents must be disciples, as well as disciple-makers of their children. They must be examples for their children. Home should be a little heaven on earth and parents are responsible to create such an atmosphere (White 1952, 62).

Such is the responsibility of Christian parents; however, the lives of their children reveal that they are trained to live in both the secular and religious worlds. Although Christian parents understand this God-given opportunity and responsibility to make disciples in their own home, the reality is that more teens are leaving the church and the concept of discipleship is unimportant to them.

First and Second Haitian Generations and Parental Norms

Haiti became an independent country in 1804 (Constitutional Rights Foundation 2020, 4). It was previously known as Saint Domingue and discovered by Christopher Columbus in 1492 (Constitutional Rights Foundation 2020, 1). Haiti bore other names such as Hispaniola, Saint Domingue, and Ayiti (Charlot 2017). Colonized first by the

Spanish and then by the French (Sepinwall 2013), both superpowers exploited Western Saint Domingue; however, the French gained greater power. Haiti the poorest country now, was one the richest French colonies (Sepinwall 2013) and was known as the pearl of the Antilles. In addition, when Christopher Columbus arrived on the island, it was a paradise (Coupeau 2008, 3). Haiti was the first black independent republic in the world (Kaisary 2014, 1). On becoming an independent republic from colonialism, Haitians began choosing their own leaders. However, for many years Haitian leaders were corrupt and economically pillaged the country. Citizens became frustrated and looked to other lands for asylum, thereby beginning a mass migration out of Haiti to America.

It is this generation of migrants rather than the first and second generations of Haitian Americans on which we base this research. The dimensions listed below are factors which ultimately impact varying perspectives on discipleship. The most important dimensions are explained in the sections that follow.

Haitian Immigration

Haitians have a long history of migration and are temporary sojourners to other countries. The children of upper-class Haitians were usually sent to France for schooling and university. In addition, by 1963 the largest group of Haitian immigrants went not only to France, but also to French-speaking African countries, Canada, Bahamas, Turks and Caicos, and other West Indian islands. Rosier (2018, 32) states: “The first wave of the migration of Haitian people occurred during the period of rule by the Duvalier family (1957-1986). The second wave (1986-1994) includes the fall of Duvalier until the return of Aristide in power after being ousted in 1991.” The well-educated Haitians who opposed the president had to flee the country because they were targeted and feared for

their lives. Many doctors, lawyers, teachers, and engineers left the island between 1957 and 1986 (Wikipedia n.d.-a).

Researchers Schulz and Batalova (2017) reported that Haitians began to arrive in the United States in large numbers after the collapse of the Duvaliers (both father and son). In addition, Lindskoog (2018) states: “beginning in December 1972, a stream of Haitian ‘boat people’ fled the brutal Duvalier dictatorship in Haiti for the United States.” The Haitian immigrant population grew considerably as children who were born in the States augmented the population.

More recently, because of the earthquake in 2010, many more Haitians moved to the United States (Schulz and Batalova 2017). Haitian people prefer to live in community. Most immigrants settled in Florida and New York (Olsen-Medina and Batalova 2020). Haitian immigrants were first welcomed in the United States but have recently experienced painful discrimination, sharing the same problems with Black-Americans due to their African descent. Migration to the United States created psychological, economic, and cultural strain on the Haitian family; and as a result, many families became emotionally fragmented as cultural norms were tested and sometimes destroyed.

Description of Parenting Norms of Traditional Haitians

Generally, parenting norms affect children of all cultures and ethnicities. It is hard for some parents to understand that their style of parenting shapes their child’s character. Strengths, weaknesses, and overall temperament of a child depend on a high percentage of parenting norms. The way parents behave, talk, act, and react has a high impact on their children. Haitian people are known to have their own way of doing things. Alcena

(2016) explained that her parents believed in harsh punishment to correct their children. Most Haitian parents believe that spanking is good to “mend” children’s bad behavior. Schoeppe et al. (2017, 152) state: “Parents play an important role in modelling healthy behaviors to their children.” Haitian parents are also involved in every aspect of their children’s lives and make decisions for them. They expect their children to follow their plans (Riché 2017). In addition, Alcena (2016) states that Haitian parents are authoritarian. Respect for elderly and people in authority is an expectation. When children talk to their friends they can make eye contact, but when speaking to an adult, eyes should be lowered (Colin and Hastings [2006?]). In addition, salutation is very important for Haitians (Fleming 2019) and community is key in raising children.

The Role of Language Within the Haitian Community

Language plays an important role in any culture. Throughout history, language has shaped the social and cultural functions of the Haitian community. Haitian people speak two languages: Creole and French. However, the greatest percentage of the population speak Creole (Valdman 2007), and a smaller number speak French (Caver and Williams n.d.). According to the editors of *Encyclopedia Britannica* (2013): “Haitian Creole, a French base vernacular language that developed in the late 17th and early 18th centuries. It developed primarily on the sugarcane plantations of Haiti from contacts between French colonists and African slaves.” In addition, Wikipedia (n.d.-b) states that Creole is a “fascinating language which is based on 18th-century French combined with Portuguese, Spanish, English, Taino, and countless West African languages. It emerged from the French plantation colony of Saint-Domingue, which is now Haiti.” French is

spoken by the Haitian elite and is the language in which the people are educated (Hebblethwalte 2021).

Language is a form of social identity, and when migrants come to a new country they experience an identity crisis, especially when the language of the new country is not their first language. Immigrants all around the world who migrate to a new country experience conflict over social identity. Haitian people are no different. Upon arrival in the United States, most Haitian people experience hardships similar to those of other immigrants, most of which arise from a language barrier. Because most Haitian parents who immigrate to the United States speak Creole or French, it is problematic for the first and second generation of Haitians who are born in the United States. Learning to speak Creole is an imperative for Haitian children in order to keep connected to their parents and heritage, a heritage that they never quite fully understand because it is not their day-to-day reality. The Creole language, however, keeps everyone connected, as stated by Jeffrey (2014). She also reports: “Christelle Hyppolite explains how she felt detached from her family members because she could not speak well her parent’s first language, Creole.” The problem existed among the first and second Haitian-American generations who understand Creole, but feel uncomfortable speaking it. Furthermore, when using two different languages in two sets of cultures, Haitian-American children face difficulty in their cultural tradition. However, Haitians are proud of their Creole, as families are linked and stay connected by speaking this common language.

Culture

Haitian people are not only known for their languages, but for their rich history of dynamic culture. Haitian culture derives from several other cultures, with roots from

Africa and certain European countries (Meleen 2021). Haitian people are known for their friendship, generosity, and hospitality (Brice Foundation n.d.). In addition, Haitian people are recognized for their heartfelt culture, gorgeous and contagious smiles, natural and incomparable beauty, and special foods with rich flavor, thereby setting the little nation apart from the rest of the world (Brice Foundation n.d.). Haitian cuisine is a mixture of different flavors from diverse cultures (Wikipedia n.d.-c). The people are generally resistant to acculturation and are proud of preserving traditional culture, religion, and family principles.

One of the most important things in Haitian culture is the priority of family (Meleen 2021). Haitian parents will sacrifice themselves for the good of their children. They believe children are the most precious gift received from God and the means to perpetuate the future of the family (Restavek Freedom 2018). Education is considered crucial by Haitian parents. Lundi (2018, 10) explains: “education has a pathway to economic success for Haitian families in America.” Haitian immigrant families believe a successful life stems from a strong educational foundation (Takanishi and Menestrel 2017). Both men and women work to provide for the family. However, women have the main responsibility of taking care of the household (Meleen 2021). As the poorest country in the hemisphere, women in Haiti represent the economic foundation of the nation. Traditionally and structurally, it is very difficult for Haitian women in the workforce. However, they represent the foundation of the Haitian economy. Furthermore, most women are responsible for educating their children. On the other hand, Haitian men represent the head of household and have more freedom than women. Children respect the elderly and salute everyone in the neighborhood. Young men shake hands with

elderly men and kiss the ladies, while young girls kiss elderly men and women as a sign of respect (Brice Foundation n.d.).

Haitian people are well known for their cuisine. Moreover, the website Haiti ([2014?]) points out that Haitian cuisine originates from several culinary styles from the various historical ethnic groups that populate the western portion of the island of Hispaniola, namely the French, African, the Taíno natives, Spanish, and Middle Eastern influence. In addition, according to Build Abroad (2017), the most well-known Haitian dish is rice and beans.

Finally, Haitian cultural revolves around the Carnival. During carnival time, rich and poor, young and adult, leave their regular activities to rejoice in the streets for dancing, singing, and celebrating. Moreover, this is the only time the people of Haiti are united and of one spirit. Indeed, this is one of the best times in Haitian culture (Brice Foundation n.d.).

Parental Discipline

Haitians are well-known for discipline. In some instances, Haitian parental discipline is misunderstood in American culture. The difference is seen in the type of discipline. Claes et al. (2018, 3858) explain: “Culture influences when and how parents care for children, what parents expect of children, and which behaviors parents appreciate, emphasize, and reward or discourage and punish.” Furthermore, Claes, et al. (2018, 3859) point out: “Parental behavioral control implies the presence of rules and requirements, but effective control also involves the prescription of consequences in case of noncompliance with agreed rules and limits. Discipline is a central aspect of parenting used to discourage children misbehavior.”

Most Haitians would like to see their children well-represented in society. In an effort to help them reach this goal, they sometimes overreact with harshness. Alcena (2016) indicated that despite Haitian parents' good intentions, they are doing wrong to their children by using physical punishment to educate. Many Haitian parents consider spanking a sign of love. Studies highlighting varied cultures with harsh disciplinary measures indicate that the use of punitive discipline differs broadly among countries and cultures (Claes, et al. 2018) In Haiti, parents are not restricted by law for disciplining their children. Alcena (2016) states that Haitian parents are known to be the strictest parents in the universe and are also seen as being overprotective and defensive.

On the other hand, Haitians also discipline by lecturing and scolding, taking the time to explain to the child why he/she is being punished. It is a culture in which spanking a child is not considered child abuse. However, this form of discipline becomes a problem when Haitians immigrate to the United States, as their cultural values begin to clash with the norms of their new country. As a result, they encounter cultural backlash. Haitian parents need to understand the new community (the United States) in which they live (Haitian Parents 2013). Alcena (2016) argues that considering the definition of child abuse in the United States, one can conclude most Haitian children have been abused.

Religious Training

Haitians comprise a multi-religious community. Eighty percent of the Haitian population is Roman Catholic Christian (including Catholic Voodoo), while Protestant Christians make up 16%; Atheism or Agnosticism 1 percent, and Islam, Judaism, and others are 3% (Chepkemoui 2017). Religion is an integral part of Haitian life and culture. One of the growing denominations in Haiti is the Seventh-day Adventist church. The

SDA Haitian is recognized as an agent of change in the country. Seventh-day Adventists are recognized for their educational system, their efforts in religious liberty, their social work through the Adventist Development and Relief Agency (ADRA), and their community outreach programs within communities via the Adventist Hospital (Stevens 2018).

In some major denominational schools in Haiti, religious discipline is included in the curriculum. Sixty percent of Catholic schools teach catechesis in every grade (Episcopal Commission for Catholic Education 2012). According to Coleman-Tobias (2015), most Haitian people keep their original faith when they come to America. Therefore, within the Haitian community in the United States, we find religions like Catholic, Protestant, and voodoo anywhere Haitians live.

Second Generation Haitian-Americans Born in the United States

Like many other groups in the United States, the second Haitian generation is increasingly on the rise. Portes and Rumbaut (2014, 262) argue: “during the last century a large new second generation has emerged, formed by children of immigrants born in the United States or brought at an early age from abroad.” A report from the International Organization for Migration states that among the emigrants living in the United States, Haiti, Cuba, and the Dominican Republic have the largest diaspora (Pisani 2017). Furthermore, according to Passel and Cohn (2008), immigration trends and birth rates increase at 93%. From now to 2050, the growth of the nation’s working-age will be immigrants and their children born in the United States. Portes and Rumbaut add: “immigrants and their offspring contributed a full 70% of the country’s population growth since 1990.” However, those who were born in the United States face certain

challenges. First, they are called “American,” a term they don’t want to be labeled as; instead they prefer to call themselves “Haitian-American” (Triez n.d.).

It is not easy to grow up in America as a second generation of any immigrant, specifically Haitian. Migration has considerably increased the second-generation Haitian. Cone et al. (2014, 270) explain: “We note that identity formation in the U.S. Haitian community is not a static construct, but has evolved as the Haitian community in South Florida has grown in both number and influence over the last several decades.” With this exponential growth, there are bound to be challenges. Cone et al. continue: “As a population in economic and political exile in the United States, it is little wonder that Haitian youth experience conflict over the nature of the identity they wish to project (272).”

Education is also a top priority to Haitian parents, who tend to push their children academically. Haitian parents are willing to sacrifice to make sure their children have a good education and good formation. Interestingly, Nicholas (2008, 44) states: “Regardless of their own circumstances, all the Haitian parents were confident that their children would be able to get good, professional jobs if they persisted in their education.” In addition, Haitian parents strongly believe that to have good results at school, parental control over the child needs to be lasting (Ceka and Murati 2016, 62). Furthermore, Salomon-Fernandez (2018) expresses how she identifies herself as someone who came to America without any knowledge of the English language. However, after learning to speak four languages she considers it not a shortfall but a blessing. In other words, Haitians excel academically because it is a value they place in high regard and parents are there to see that their child succeeds in academic endeavors.

According to Migration Information Source (Schulz and Batalova 2017), in 2015, 78 % of Haitians ages twenty-five and over in the United States had a high school degree or higher. In addition, “the Second-Generation Haitian population consisted of approximately 339,000 U.S. born individuals with a least one parent born in Haiti” (Migration Policy Institute 2014, 3). It is very important for Haitian families to be educated because this represents, for them, a passageway for economic growth (Lundi 2018). The more educated the second generation of Haitians, the greater the probability one has for economic success, a better view in their community, and chances of creating a stronger family unit. Cone, et al. (2014, 266) state: “After enrolling in U.S. schools, many Haitian immigrant youth encounter vastly different education policies, school cultures, teaching practices, curriculum materials, and accepted ways of knowing and learning.” Portes and Rumbaut (2014, 275) reiterate that immigrant parents and their children come to understand this situation early on. But, according to Lundi (2018, 16), despite facing some disadvantages, second generation Haitians who succeed because of their families’ support, do so because they do not want to fail their parents.

In conclusion, second-generation Haitians have a better chance to reach their full potential because of direct access to better education. The literature reveals that first-generation migrant Haitians retain their beliefs and culture and tend to train and discipline their children accordingly. However, while American born children of migrants understand their parents’ perspectives, there is some resistance because of social influences and peer pressure. More of this is discussed in detail in the next section.

Issues Faced by Haitian-American Children

This section of the literature review explores relevant research that identifies key issues faced by Haitian-American children who are born and raised in the United States.

Issue of Language

Among the common issues faced by any immigrant community, language barrier is perhaps the largest and most daunting obstacle. For Haitian immigrants, this is no exception. Oge (2014) explained how both of her parents came to America knowing no English. They depended on God, looking for better opportunities for their children.

Parents are the first teachers of their children. However, in the area of language development there is a challenge among immigrants. Zéphir (2004, 124) explains: “All Haitian immigrants agree that Creole is the language that should be used to address the needs of Haitian immigrants with limited English proficiency.” However, Haitian people are also very intelligent and determined. Littane Bien-Aime (2018) explains how her mother, a Haitian woman, worked as a CNA in the morning, and then went to school with her three children in order to learn English. Since her mother did not have time to complete her homework, she did her mother’s homework for her and thus, began to learn English. However, the reality remains that Haitian families, churches, and communities face conflict around language. When the language of Haitian youth differs from the language of their parents, these communities face youth detachment.

For those who come to America at a young age and speak both Creole and French when they arrive, learning English is not a problem. Instead, it is seen as a necessity in order to go to school and communicate with peers. Therefore, a key to mastering a new language and inculturation in a new country may be attributed to the age

at which persons migrated to the new country. The younger the age, the easier to learn a new language when immersed in it on a daily basis in the classroom and in peer group interactions.

Cultural Conflict

For second generation Haitian-Americans, not only is learning a new language a challenge, but cultural differences pose a barrier as well. Generally, cultural conflict is a problem in any society. Shillingford, Oh, and DiLorenzo (2018, 242) state: “along with sensitivity to language barriers, Haitian students may encounter challenges in developing their cultural identity.” For Haitian families, this is a sensitive subject because Haitian parents raise their children according to the Haitian cultural tradition. In fact, cultural differences may be more difficult for the older generation than that of a new language. However, second-generation Haitians feel caught between two cultures. While living in America second-generation Haitians accept both cultures. They become more Haitian and more American. Both cultures influence the way they dress, eat, interact, and play. In addition, Shillingford, Oh and Dilorenzo explain how the second generation is influenced: “Identity formation was influenced by three factors: differences in pedagogical approaches to teaching between Haiti and the United States; differences in disciplinary approaches between teacher groups; and pressure from peers to become Americanized (243).” Most Haitian children feel a cultural split as they try to be Haitian at home and an American at school. The conflict also deepens with Haitian parents dictating to their children what kind of person they should date (Riché 2017). Jean-Noel (2018) shares how Haitian children live a double life. During the school day they spend eight hours speaking English with their peers and teachers, but when they get home, they

speaking Creole with parents and relatives. Furthermore, Jackson (2017, 5 [201]) explains: “when parents fail to master the new language, they may experience a degradation of social status, intellectual leadership, and social reliability.” These challenges, created by migration, have slanted parents and children with differing opinions on varying subjects, and this can affect the family’s well-being.

Effect of Mass Media on Self-Image

Mass media is one of the most influential aspects in an adolescent’s life. Consuegra and Consuegra (2013, 59) explain that technology is a blessing and a curse for the family and the community in today’s world. In addition, Daniella Bien-Aime (2018) states: “the powerful traditional media is dying, and social networks are providing a number of alternatives, where anyone can build a media network based on trust and relationships Lenhart et al. (2015, 53) report: “Social media plays a critical role in connecting teens to new friends, allowing teens to learn more about new friends and get to know them better.”

In addition, a statement attributed to Police Superintendent Sean Field-Lament affirms: “While social media made making friends easier, it also made it easier for predators to find victims” (RG Mags Staff 2019). Surprisingly, according to Phoon (2017, 2): “While social media has brought us many positive traits, it has also robbed us of some. It has robbed people’s ability to find trust and comfort in one another, replacing our need for warm, supportive interaction and fellowship with a virtual, hollow connection.” According to the same journal, social media also decreases family and peer interaction, and may be a cause of low self-esteem.

People view and need news for various purposes, some for socialization and shaping opinion, and others for decision-making. First and second-generation Haitians are not exempt from this. Plaisir (2014, Section 4) states: “social media (Facebook and Twitter, among others) has become widely popular among educated Haitians and the youth, and new technologies such as mobile phones and the Internet have brought down communication costs between Haitian immigrants and their families and friends in Haiti, strengthened networks, and tightened transnational ties among Haitians in the diaspora and in Haiti.” That is good news for the Haitian community on both sides. However, social media has its downside in the Haitian community as in all other communities in America.

Exploring Adventist Parenting Literature on Disciple-Makers

One of the most discussed subjects today is parenting. Across the spectrum one may easily find researchers, specialists, psychologists, and others who readily express their views regarding parenting. Among Christians, parenting is a topic where guidance and advice are desirable in order to raise their children in the right way. There are no perfect families on earth. After the fall of mankind, we were all in need of help in raising our little ones. Christian parents would like or expect their children to reflect Jesus, because all parents have this responsibility according to Deut 6:6-7. Kozak (2017) expresses: “As parents, the most important responsibility you have to your kids and Christ is that you are the primary disciple-maker in your home. In other words, the mission Jesus gave you to go and make disciples starts in your own home.” Spirituality is important for Seventh-day Adventist parents. According to Lipka (2015) at Pew Research, 83 % of “Adventists say religion is very important in their lives.” Parents have

a responsibility to be a disciple-maker of their child and to bring them up to love and obedience to the Lord. The question we should ask is: How? In the next section, we will explore the literature regarding the existing Adventist view on parenting.

Seventh-day Adventist View on Parenting

In this twenty-first century, the western world faces the great problem of children withdrawing from church life and their original faith. It is not only a problem for the leadership, but also for parents. The Seventh-day Adventist Church is not immune from such a problem. Single parenting and poverty prove to be a challenge in raising children, and these issues (which also plague members of the church) have disrupted church life and faith. To help parents be successful in raising their children several studies have been done, which will help clarify the issue.

Oliver and Oliver (2018b) remind us that our children are growing up fast and will soon leave home. In addition, the article states: “While you may feel like giving your children a piece of your mind, that will accomplish very little by way of teaching them to be responsible to the expectations you have for them.” Furthermore, Alvarez (n.d.) asserts: “as stewards, our responsibility is to nurture them, teach them to be creative, to care for others, to have moral courage, to think critically, to persevere, to speak well, to write well, to read well, and to work well with numbers—literacy and numeracy skills.” Also, White (1954, 21) suggests: “even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil.” The Bible explains to parents the way they should train their children. Proverbs 22:6 says: “Train up a child in the way he should go, and when he is old, he will not turn from it”. In addition, Solomon writes: “Listen my son, to your father’s instruction and do not forsake your

mother's teaching. They are a garland to grace your head and a chain to adorn your neck" (Prov 1:8-9).

Consuegra and Consuegra (2013, 2) remind us of the importance of the family unit in the child's life: "As soon as a young child has the motor skills to hold a crayon, one of the first pictures they will draw is a picture of their family." Therefore, it is in the basic unit of "family" in which the child develops character traits that will impact his/her entire life. The home is the child's first school.

Additionally, Consuegra and Consuegra (2019, 68) emphasize: "parents have a responsibility to be the disciple-makers of their children so they will become disciples of Jesus themselves." Moreover, White (1954, 21) reminds us: "The training of children constitutes an important part of God's plan for demonstrative power of Christianity." Furthermore, Rosemond (2016) echoes the belief that parents are the most important person in their children's lives. They rise in significance more than any other leader, regardless of the leader's position. Fathers and mothers need to be listened to and respected; God ordained them to educate and train their children. God, in talking to Moses, reiterates the importance of parenting: "These commandments that I give to you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up" (Deut 6: 6-7).

White (1954, 22) observes: "Many who profess to be followers of Christ are sadly neglectful of home duties; they do not perceive the sacred importance of the trust which God has placed in their hand." National Academy of Sciences (2016, 66) asserts that negative parenting has detrimental effects on children. White (1952, 161) expresses that

children are special gifts God gives to parents. Parents need to take good care of them because one day they must give an account of them to God. White (1894, 5) argues: “The early education of youth shapes their character in this life, and their religious life.” In addition, the Bible expresses the benefit of early instruction: “My son, do not forget my teaching, but keep my commands in your heart, for they will prolong your life many years and bring you prosperity” (Prov 3:1-2).

Mfune (n.d., 2) declares: “Many times, as teachers and parents we act as if we have the whole future to train children. We should realize that these kids are just passing through our homes and classes and therefore urgency should be our watch word.” Seventh-day Adventists believe parents are the channel God uses to train children, and, therefore, it is important for parents to take their responsibility seriously. God will one day ask each parent what he/she has done with His little ones He entrusted to their care.

Seventh-day Adventists’ View on Parents as Disciple-Makers

The question pertinent to this research study is why young people are leaving the church. Allen (2017) explains three reasons to account for why young people leave the church. First, they were not truly converted. Second, there is no personal experience with God and the church. Finally, they never loved the church. He goes on to explain that one underlying cause is what happens in the home with parenting. For example, parents may criticize fellow church members thus confusing young people on spiritual ethics. Butler (2017) further argues that some parents are hypocrites, displaying superficial behavior at church. Therefore, their behavior in church and at home is different. The response to this hypocritical behavior is a withdrawal from church life and activities.

The most important responsibility of a Christian parent is to raise children according to the will of God. No other role has greater significance. This makes the job of parenting very special, that is, for a parent to be a disciple-maker in his/her home. Bettis (2016, 6) explains: “Parenting is a commission to do all we can to raise our children to become fully devoted followers of Jesus Christ.” In addition, Oliver and Oliver (2018a, 37) argue: “When parents set the foundation for positive and healthy development in their children’s lives, then children have the best chance of becoming the person God intends them to be.” White (1977, 163) further indicates: “There rests upon parents the most solemn obligation to train their children in the fear of God.” White additionally writes: “They should be young again in their feelings and bring their minds down to understand the wants of their children.” Consuegra and Consuegra (2013, 18) explain that having a good daily relationship with Jesus must be the foundation of every Christian home. God calls parents to serve as the first trainer in their homes. There is no greater work. Oliver and Oliver (2017, 1) share that the work of pastors, teachers, evangelists, or missionaries is extremely important and has yielded marvelous results, but the work that each of us must do in our homes is crucial to the salvation of our children. Further, Oliver and Oliver (2015, 112) explain: “The more training in good parenting we have, the more aware we will be of what our individual children need, and this will give us an opportunity to give the effort of parenting the best attention, and probably the best result.”

As stated earlier, parents serve as the first disciple-makers of their children according to the Bible. “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord (Eph 6:4). The Bible is the best resource book

for Christian parents to teach and train their children. Parenting is made easier when children are taught the Scriptures, which may decrease discipline issues. According to Prov 22:6, parents should “train up a child in the way he should go: and when he is old, he will not depart from it” (KJV). Proverbs 7:1 also instructs children to study the Scriptures: “My son, keep my words and store up my commandments within you”. With godly instruction, discipline becomes minimal, and when necessary, the Bible asks parents to use godly discipline. “Because the Lord disciplines those he loves, and he punishes everyone he accepts as a son” (Heb 12:6). Paul tells Timothy to “preach the word; be ready in season and out of season; correct, rebuke and encourage with great patience and careful instruction” (2 Tim 4:2).

Parental Influences

From birth to adolescence, one of the most influential persons in any child’s life is the parent. Bettis (2016, 6–7) states: “God gives us little children so that we can influence them to become fully devoted followers of Jesus Christ, who love Him and love others.” Likewise, White (1977, 134) points out that parents transmit their characters to their children.

Family is the first institution created by God because He knows that it is the most influential institution. White (1977, 138) states: “What parents are, that to a great extent the children will be.” In addition, White (1894, 161) expresses that the mother’s influence should be a blessing and that she needs to understand that her children are her mission, given to her by God. She further states that at the end of time children will express joy because of the effort of their mothers (White 1952, 233, 334). Scripture also emphasizes that a mother has a remarkable effect on her children (Prov 14:1, NIV). Consuegra and

Consuegra (2016, 48) also remind us that, in many cases, because of the father's focus on providing for his family financially, the mother often has a stronger influential role in shaping the children's minds. Communicate with them with respect and wisdom, as instructed by the Scriptures (Prov 31:26, 27). The way in which a mother thinks and acts will impact her children for life (White 1952, 141–142).

On the other hand, the father's influence is important as well and should not be minimized. Consuegra and Consuegra (2016, 42) state that children often reflect their father's example; if fathers provide a negative role model, this increases the chance that the children will follow accordingly. However, a positive Christ-like father will impact his child and increase the chance that he/she will become a disciple of Christ. According to Ps 78:5-7 and 127:3-5, the father's obligation is to command and teach his children. He is responsible for shaping the next generation (Joel 1:3). Furthermore, he must instruct and discipline according to the Lord (Eph 6:4). In addition, fathers must be positive role models and live by example. White (1952, 211–212) expresses that the happiness of the family rests upon the father's shoulders. He is the pastor of the house. Adolescence is a special period for both parent and teens. Sun, Liang, and Bian (2017, 3279) state: "Adolescence is a special period when children undergo many changes in both physiology and psychology." These authors go on to say children participate in learned behavior by imitating adult behavior. Previous research indicates that parental involvement is key in children's lives. "Friends are important—they give us a feeling of belonging, bring fun and laughter, lend an extra hand, offer emotional support, and give guidance when you need it. And, whether you realize it or not, their influence goes well beyond the moment. Your close friendships help to shape the course of your life"

(Becker-Phelps 2016). In general, both parents and peers play an important role in the lives of adolescents. The impact could be positive or negative.

One of the essential family matters is family worship. Kidder (2015, 1510) points out: “Family worship is the regular, intentional gathering as a family unit to worship God by reading Scripture, praying, singing praise, and finding ways to be involved in ministry and evangelism together”. In addition, he said: “Be intentional about family worship on a consistent basis, remembering that something is almost always better than nothing. Make it interesting, practical, Christ-centered, relevant, and participatory for all. Pray for your children and family. Leave them in the hands of God, and He will take care of them.” Family worship should be an integral part of the family circle. Christ should be the centered of all Christian home.

Conclusion

The factors previously discussed (Issues of language, cultural conflict, effect of mass media on self-Image, parental influences, religious training, and parental discipline) affect the traditional values of parenting by migrants in general. Haitian parents within the United States, including in the New Eden SDA French Church, face momentous challenges in parenting their children according to their own tradition. Culture and language in Haitian-American society have become a direct challenge to the immigrant parent. When the language of Haitian youth differs from the language of their parents, communities and religious institutions face youth detachment, which becomes a challenge not only to the youth, but also to their parents. The manner in which parents behave, talk, act, and react has a great influence on their children, including Haitian

parents. These differences and challenges are more evident in small or close-knit environments, such as churches.

CHAPTER 4

DESCRIPTION OF INTERVENTION: STRATEGY TO HELP PARENTS REALIZE AND FULFILL THEIR ROLE AS DISCIPLE-MAKERS OF THEIR CHILDREN IN THE NEW EDEN SDA FRENCH CHURCH

Introduction

The purpose of this chapter is to discuss the development and implementation of an intervention which addresses a common problem (young people leaving the church) encountered by many families of the New Eden French Seventh-day Adventist Church in Neptune, New Jersey. The task included formulating a parental enrichment program that would address certain critical factors that research has shown to impact the strategy of assisting parents in realizing and fulfilling their role as disciple-makers of their children. The goal of the venture is to be realized within the eight weeks of the program, and parents in the New Eden French SDA would demonstrate a better understanding regarding their role as disciple-makers of their children.

Demographic and Ministry Context

Demographic

The New Eden French SDA Church is a Haitian congregation. Most of its members are from the beautiful island of Hispaniola, known also as the Pearl of the Antilles (Haiti). This congregation was founded in August 1982 in Neptune, New Jersey, and is located on a corner lot at 1144 Corlies Avenue, Neptune, New Jersey, 08775. The

building is a historical building, which originally housed the National Bank of Neptune before transforming into a church meeting hall, with a seating capacity of 210 members.

Today, about 250 members are in attendance, and more than 110 children of all ages are counted almost every Sabbath. However, the church has 290 baptized members, excluding children's ministry. New Eden Church belongs to the Allegheny East Conference and the SDA Corporation. I, Pastor Wilfrid Louis Jean, received the call in July 2015 to lead this wonderful congregation. Since then, I have been working hard to bring lost people to the kingdom of grace. I acknowledge that God has blessed my ministry tremendously.

Ministry Context

This project occurred at the New Eden French Seventh-day Adventist Church, located in Neptune, New Jersey. This church has had an established presence in the community for more than twenty-five years. The membership stands at 290, and the average attendance each week is around 250. The membership is comprised of 100% Haitians; 80% of which are from St. Marc, and 20% from other parts of Haiti such as Petion-Ville, Cayes, Port-au-Prince, and Casalles. Among the factors that make New Eden French Seventh-day Adventist Church exceptional and singular, is the close family relationship ties between members. As previously mentioned, most members come from one region of Haiti, and consequently, the relational and emotional ties are seemingly strong among them. Therefore, the following primary challenges to the intervention were anticipated:

- First, an immense challenge to find parents who are willing to collaborate and participate in this intervention for the benefit of the family, since the perception is that a close tie already exists and there is no need for further intervention.
- Second, some mothers in the church are unmarried. This is primarily the result of some women separated from their husbands; and second, there are others who never married. This presents a substantial issue for some of them to be part of a “family” intervention, as within the religious body, family connotes two parents (of opposite genders and children). Besides, the typical Haitian family does not like to be vulnerable and share personal concerns with others. Family matters are usually seen as a private concern for the Haitian community.
- Third, most of the men in the church are dominant figureheads in their families and are the final authority and decision-makers within the family. As a result, all major decisions are left up to the men, with no objections or input from their wives or children.
- The fourth potentially challenging characteristic of the New Eden French Church is that some parents may not want to sit together with other parents during the intervention to openly discuss the dynamic nature of their families. This is due to the belief that “family business” is a private matter. However, the act of sitting together could be a significant factor in bonding via commonality of problems and discovering possible solutions together.

Six years ago, when I began my ministry at New Eden French Seventh-day Adventist Church on July 15, 2015, a major objective was to unify the congregation.

There is a clear understanding between the leaders and me that unification is necessary, especially because some members are in conflict with each other.

After one year of intermingling directly and doing ministry together with many of my members who are now more familiar to me, I noticed that many families struggled to keep their children at home after or even before they finish high school. I have also witnessed conflict between parents and children. I concluded from this observation that in addition to focusing on uniting the congregation, my ministry would also include working diligently with parents in their development as disciple-makers of their children.

Therefore, one of the better parts of my ministry during my time at New Eden French Seventh-day Adventist Church has been spent counseling families who are facing parental difficulties, with some of the relationships between parents and children on the verge of collapse. This scenario creates a prodigious need for this intervention. Yet, encouragingly, the parents who were willing to seek counsel are committed to their children, and their children engaged with them. Nevertheless, some of the parental skills that require parents to disciple their children and children to understand and obey them are missing. I will implement these in this intervention to build positive connections between parents and their children. In addition, this intervention will help parents and children grow in their ability to establish a healthy and robust relationship.

Development and Description of the Intervention

Introduction

The heart and foundation for this intervention are embedded in the principles found in the word of God. I implemented strategies to assist Haitian parents in transmitting their moral and spiritual values to their children born and raised in the

United States. Scripture promotes and provides the divine aim for parents to be disciple-makers of their children; for children to obey and respect their parents (Chapter 2); and expands on theoretical understandings gained from review of the literature (Chapter 3). The theological reflection explored both the Old and New Testaments as well as other religious and academic sources and focused specifically on understanding God's plan for parents to train and disciple their children and for children to respect their parents.

Additionally, this intervention is informed by clinical research on parents as disciple-makers of their children and recognized factors or variables that exclusively and mutually contribute to a successful outcome in this regard, including religious training, parental discipline, culture, role of language, and the traditional parenting norms of Haitians.

Description of the Intervention

The ministry intervention is a development program designed to introduce parents to some disciple-maker resources and strategies to guide the process, such as a sermon series on family relationships (Phase I); seminars to assist parents in becoming the disciple-maker for their children (Phase II); and a post questionnaire for project evaluation (Phase III).

Methodology

Promotion and advertising

To arouse interest and promote the program, a handout announcing the program at New Eden French Seventh-day Adventist Church in Neptune, New Jersey, was distributed each Sabbath for four months leading up to the program's beginning. A copy of the flyer was placed on the church's website, and the communication department

announced and invited all parents of the church to participate in the intervention. As the presenter and facilitator of the program, I encouraged and motivated parents from the podium, through the Zoom online portal, and through personal phone calls to encourage enrollment and participation in the program at no cost. I took the initiative to motivate, encourage, create an understanding of the need, and invited parents to participate in this enrichment program.

Recruitment of participants

Every parent of the New Eden Church was invited (singles, married, divorcees) to participate. Twenty-five parents responded, representing singles, married, divorcees, and separated, including grandparents (who are also primary or secondary caregivers).

Participation representing varied marital statuses will prove beneficial in determining the program effectiveness.

The three methods previously mentioned were fully utilized: (1) posting a copy of the flyer on the church's website and on the board as well; (2) personally inviting members; (3) and asking the church's communication leaders to announce and invite parents to participate in this enrichment. Parents who expressed a desire to participate in the enrichment program were selected on a first-come, first-qualified basis. All participants took part in a five-week seminar-type meeting presented by the investigator. Before the start of the program, each parent received an agreement form to which they agreed to divulge some pertinent information about their families and were encouraged to fully participate in this program from beginning to end. In addition, participants were informed that they would not incur any cost and were free to exit the program at any time without consequence.

As the investigator, I was well informed of my limitations that I may not be able to investigate all the variables that identify contributing factors to parents' discipleship of their children according to God's will. Nevertheless, I assessed five (5) variables that would be addressed in this intervention (love, respect, protection, discipline, parent example), which are demonstrated in literature to be significant factors in parents' discipleship of their children. Finally, it was my ultimate desire to see the benefit of this intervention by experiencing a greater level of parent disciple-makers of their children post-intervention. Protective barriers were put in place to dissuade the recruitment of parents who would like to generate the result in their favor.

Post-seminar survey

At the conclusion of the enrichment program, the researcher administered a post-seminar survey to determine what the participant learned while participating in this endeavor. The post-seminar survey helped the researcher to learn and understand parents and children from the New Eden French SDA Church in Neptune, New Jersey from all the information gathered via the seminars, preaching, group meetings, and other activities held during the enrichment period. This information helped improve the way parents train and educate their children at the New Eden Church. Finally, it helped the researcher offer guidance regarding the relationship between parents and children for future generations in the congregation.

Confidentiality agreement

The information I gathered using SurveyMonkey will be kept in a safe place for a period of five years. After that time, the information will be destroyed. A written agreement was provided to explain the project, including participation, expectations,

benefits, and risks. Participants first received a hard copy of the agreement's informed consent and were asked to sign it without any coercion or negative consequence for failing to do so. Post-seminar surveys were additionally filled out without including the name of the participants. SurveyMonkey was used as a third party help in analyzing the data; private information such as names were not included in the survey. Participants were free to explain their views regarding the seminars and information they received during the five weeks.

The place and setting

The New Eden French Seventh-day Adventist on Collies Avenue in Neptune, New Jersey, is the location where the seminars were held and the program conducted. This intervention occurred in three phases. I utilized different seating styles and places in the building: the sanctuary, the fellowship hall, and the children's classrooms. The audience was arranged semi-circle style with the table facing the presenter. Food, drinks, and snacks were provided after each seminar. In addition, after the last seminar, each participant received a certificate of participation, and a celebration was held in their honor. The feedback from the participants was positive.

Equipment and logistics

Phases I and II were facilitated via New Eden church's varied media platforms (Zoom, telephone, Facebook, and YouTube). An average of twenty people utilized the telephone; forty people used Zoom; ten persons used Facebook; forty-six to eighty-four tuned in on YouTube; and eighty to 100 people met in the sanctuary. All the seminars were presented by me as the main speaker in the sanctuary, and PowerPoint was the mode of presentation. Phase I was open and available to the entire church community.

However, Phases II and III used a different format in which the number of participants was reduced to only include those who had preregistered and met the enrichment requirements. Phases II and III were held in the church facility with twenty-five participants from different marital categories (singles, married, divorcees, or separated, and grandparents as caregivers).

The curriculum

The role of God in developing the parent as disciple-maker was the foundational design of the curriculum. To achieve this goal, participants were exposed to several histories and principles throughout scripture that highlight and affect good parenting. Also, materials such as scholarly articles were included in the presentations. This dual approach offered new perspectives on the role of parenting, both from the scriptural standpoint as well as from relevant research.

To be more effective disciple-makers, parents participating in the intervention were educated and equipped with parenting tools. They were exposed to parenting examples in the Bible and encouraged to share how these examples impacted them. They learned how to train, educate, love, respect, and disciple their children. The goal of the curriculum was for parents to understand how to have a healthy relationship with their children, while grounded in mutual love and respect; and for parents to understand how they are important in their children's lives.

The phases

Phase I: Divine worship service. My goal is to improve parenting efficacy in the New Eden French SDA Church of Neptune, New Jersey, by assisting parents in

transferring their spiritual and moral values to their children. The first phase of the intervention took the form of dynamic sermons. PowerPoint presentations helped to accommodate those who learn visually. Catering to multiple learning styles aids in capturing the attention and in motivating through visual inspiration. The goal is to inspire a sense of responsibility to a higher level of parenting. Therefore, the objective is that each parent participant in the congregation will understand their calling to train and disciple their children for this world and the world to come. During four months from July 2021 to October 2021, I conducted my preaching series and five seminars at the New Eden French SDA Church of Neptune, New Jersey. The enrichment program was scheduled to run from August 2021 to November 2021; however, it was moved to an earlier date to accommodate a conference in another district. As a result, the program began in July instead of August 2021.

Throughout the first three weeks of presentation, I preached three sermons: “God’s Example of Parenting,” “Parents’ Model for their Children,” and “Children’s Obedience.” Such sermons, based on research, highlighted the attributes of God’s good parenting style, the influence and responsibility of parents in their children’s well-being and life in general, and the benefit and advantage of children obeying their parents’ instructions. The sermonic style in phase one was to help participants make life-changing decisions in their relationship as a couple (if married) and in their relationship with their children, and to begin looking at God as their parenting role model. Phase I encouraged participants (parents) to reflect on the kind of decisions they would be challenged to make in Phase III, regarding their role in their children’s future.

Phase II: Afternoon presentation. Unlike Phase I, Phase II in the intervention was not open to everyone in the congregation, only to the registered participants. All five seminars were presented in the after-church service on Sabbaths. Due to the onset of Covid-19, it was more convenient for the participants to remain in the church building after the worship service instead of going home for lunch and then returning for the program. The decision to stay after church was a consensus between the participants and myself as the investigator.

Phase II was presented in multiple styles: questions, PowerPoint, and lectures. Phase II was more energetic and animated than Phase I because of the foundational work done in Phase I and the interaction between presenters and participants that was added to this phase. In addition, Phase II was a more detailed continuation of Phase I, providing further insights. Furthermore, those who signed up for the intervention were required to participate in both phases (I and II) to become a participant of Phase III. Phase II took place from the beginning of September to the middle of October in the main sanctuary.

Phase III: Seminar post-survey. The last phase of the intervention was personal for each participant. The objective was to determine what participants learned and how they could apply what they gained from this enrichment to better train and educate their children. Only participants who were preregistered for the intervention were involved in this phase. Among those twenty-five participants, fourteen were women and eleven were men. Most of the couples have young children growing up in the church. There were married couples, divorcees, single parents, separates, and grandparents among the participants. Each participant was required to complete the seminar post-survey to help the researcher understand the enrichment's effectiveness. The post-survey time was also

used as a period of reflection for each participant. The purpose of the post-survey was explained to each participant at the end of the seminars. Therefore, the participants expected to provide answers about their thoughts regarding the enrichment, via a post-survey.

The seminars

Topic: Parents as teachers and disciple-makers. The goal of the first seminar was to raise awareness of parents' responsibilities in the New Eden Church regarding their children and to help them see it as a God-given duty. The parents were richly rewarded in the outcomes. Disciples follow their masters' instructions. Examples from the Bible and the Spirit of Prophecy were used to reiterate this teaching on the importance of responsibility, "A child who gets his own way brings shame to his mother" (Prov 29:15). Parents who want their children to be wise must not leave them to their own will. Parents must train their children in the way that God prescribes in His Word, that parents should teach their children with tenderness, patience, and affection. No one else has the responsibility to do that work for them. This seminar topic reiterated to parents and caregivers that it is a God-given responsibility.

Topic: Parents as examples. The second seminar focused on parents as examples for their children. I demonstrated and explained how it is prudent and wise for parents to be positive role models and live according to what they teach. The way parents conduct themselves at home will impress upon their children the kind of Christians they are. Instruction, advice, and direction will only benefit children if they can follow a pattern of parental examples. So many parents live a double life. When at church, they look like Jesus, talk like Jesus, and act like Jesus. However, at home, they are quite the opposite. It

is important for parents to remember that their children are watching them. Their words to their children must be aligned with their own actions. In every step and in every plan their decisions will affect the future well-being of their children. Parents must be careful in every behavior, attitude, and move that they make.

Topic: Children's obedience. The third seminar emphasized the responsibility of the children as part of the family unit. It is God's command for children to obey and listen to their parents, which comes with the promise of a longer life. Examples from the Bible were provided to show the benefit of obeying God's command by respecting and obeying their parents in all circumstances. Obedience is visible faith, acting faith, and personified faith and is the test of real discipleship among the Lord's people. "You are my friends if you do what I command you" (John 15:14). The instruction for children to respect and honor their earthly fathers will ultimately teach and lead them to respect and honor their Heavenly Father. However, children cannot teach themselves these matters. Parents must teach and train them concerning respect and obedience. The third seminar helped parents to understand their role in order to educate their children on how to obey and respect them, and to respect others.

Topic: Discipline and abuse. The fourth seminar raised awareness of parental discipline according to the Bible and Spirit of Prophecy. There is a tendency among the Haitian community to consider any discipline as abuse. I educated parents regarding good discipline according to the Bible and Spirit of Prophecy. Haitian parents need to understand the difference between fear and discipline. Parents learned the process through an exchange of teaching and interacting. They learned how to offer a parenting

style to their children that will help to promote good behavior and use good discipline toward hostile conduct.

Topic: Love, respect, and protection. Finally, the fifth seminar trained parents to love, respect, and protect their children. They were shown how crucial it is to teach their children mutual love, respect, and protection. When parents and children talk, both sides benefit from the exchange. Parents must be the initiators and examples of love, respect, and protection. They need to train and teach their children, but they also need to practice these ideals with them. In other words, take their children's hands and direct them.

Post-Survey Evaluation

The post-survey process enables an evaluation of the program and gives new insight into how to equip parents to be the disciple-makers of their children and hopefully prevent young people from leaving the New Eden French SDA Church after high school. At the end of the enrichment, I gave a post-survey to the participants (parents), who completed the post-survey with enthusiasm to share their concerns and expectations.

One of the purposes of the post-survey is to determine the differences before and after the enrichment program. The post-survey also determines any change in the parents' relationship with their children and in the children's behavior toward their parents. This research will hopefully inform my ministry and serve as an aid to parents in the New French Eden Seventh-day Adventist Church in Neptune, New Jersey, to better understand their God-given role as disciple-makers of their children. Furthermore, children can better understand their parents' role in the home. In addition, the Haitian community and other

Seventh-day Adventist communities will benefit from information garnered throughout the program.

Conclusion

Chapter 4 detailed the intervention plan as a blueprint for the process of bringing parents and/or caregivers and children closer at the New Eden French SDA Church in Neptune, New Jersey. This chapter addressed the problem concerning young people leaving the church. The spiritual foundation from Chapter 2 and the literature review from Chapter 3 helped to determine the strategy for the enrichment intervention program. After four months of participation, the expectation was that parents and caregivers who implemented the methods and strategies in the enrichment program would become more aware of their responsibilities in training and educating their children according to the will of God. The task of this intervention was to create a program that would address critical factors that research has shown to impact the strategy of assisting parents in realizing and fulfilling their role as disciple-makers of their children. Therefore, by preaching a series of three sermons and conducting five seminars, parents were challenged on this issue. Chapter 4 provides an outline of the research methodology of the measuring tools used, while the post-survey evaluated whether the participants felt a higher level of satisfaction in their parenting skills. The implementation of the project, as well as its evaluation, determines the effectiveness of the intervention and assists in determining various options, approaches, and strategies to solve the problem of retaining children in the church.

CHAPTER 5

NARRATIVE OF THE INTERVENTION IMPLEMENTATION

Keeping children in the church is a major challenge for some parents of the New Eden French Seventh-day Adventist Church in Neptune, New Jersey. Part of the challenge is that of parents imposing Haitian cultural norms to a western capitalist society where children's education requires different coping mechanisms. In order to help parents, become better disciple-makers of their children the strategies cited in Chapter 4 were implemented. After analyzing the responsibility of parents in the Old and New Testaments regarding the transmission of values, I better understood the role and responsibility of parents as crucial gatekeepers in keeping their children in the church. To address the problem, parents of the New Eden French Seventh-day Adventist Church in Neptune were invited to participate in an eight-week parental enrichment program, in which they were exposed to three sermons over three weeks, followed by a five-week seminar on the responsibility of parents as disciples-makers of their children. These sermons and seminars were presented to help parents better fulfill their role as disciple-makers of their children according to the Old Testament, New Testament, and writings of Ellen G. White. The goal of the program was to share new parenting materials and tools to better equip parents in the training and education of their children.

The project was implemented in July 2021 and continued through October 2021. Seminars took place at the New Eden French SDA Church in Neptune, New Jersey.

Information to the parents was disseminated primarily via sermons and seminars, of which the objective was to create awareness, motivate, and equip parents to become better disciple-makers of their children. Sermons and seminars presented throughout the eight weeks utilized both expository sermons and small group seminars. I preached on Sabbath morning in the church building to all members using a variety of tools, such as phone, Facebook, Zoom, and YouTube. The sermons were open to all. However, the five seminars were presented only to parents who had registered for the enrichment program. In addition, immediately after the final seminar, parents were required to participate in a post-seminar survey to determine how much they had learned from the experience. The number of parents who participated in the enrichment program was twenty-five. SurveyMonkey was used to analyze their responses. In addition, each participant was asked to sign a consent form (French or English).

Seminar presentations were conducted after the church services on Sabbaths. The group of parents who participated in the seminars varied in demographics and marital status. That is, the group included parents who were single, married, divorced, separated, and grandparents. I used both French and English in the presentation to ensure the understanding of all participants. It was an opportunity for parents to learn together about parenting issues and possible solutions to their challenges. Each seminar lasted between 20 to 30 minutes, and had the same format: welcome, prayer, presentation, Q&A, and final prayer. Each session ended with a meal which was enjoyed by all the participants in the church fellowship hall.

This chapter aims to provide a detailed outline of the three phases of the intervention, including resources and tools used, as well as the different features of the program.

Phase One

Phase one was completed over a period of three consecutive Sabbaths (October 16, 23, and 30, 2021), and presented sermons during the Divine Worship Service to the congregation at the New Eden French Seventh-day Adventist Church in Neptune, New Jersey. These sermons focused on the topic, *Good Parenting*. It was a great opportunity as all parents in the New Eden Church were recipients of the message, thus resulting in Phase One having the most participants in the project. Those registered to be part of the eight-week intervention were required to participate in the Divine Worship Service and to partake of Phase Two of the program. All twenty-five parents who registered were present and followed through with their commitment.

Sermon One: August 14, 2021

The first presentation of this project aimed at exposing participants to the importance of parenting and its potential impact on their children and grandchildren. I titled the first sermon “God’s Example of Parenting” to raise parents’ awareness of the importance of training and educating their children in the gospel. Then, I expounded on the benefits of Seventh-day Adventist Christian education, from the lowest to the highest levels, to show the participants how it can aid in a child’s spiritual growth. I began the sermon with a simple tagline that is familiar to most people: “Children Today, Leaders Tomorrow.” My question for the congregation to ponder was simply, “If this saying is

true, then what is the role of parents in this matter?” As parents, we typically say one thing but do another. It is a reality that many young people are leaving the church, which is occurring in all denominations and churches and unfortunately, New Eden French SDA Church is not exempt. Using examples throughout the Bible, I explained that God advises how parents should train and educate their children. However, parents need to understand that they are called to be the disciple-makers of their children. God presents Himself as the first parent and shows all parents how to follow His parenting style in raising their own children.

In Genesis 1:27, the Bible says: “So God created mankind in his own image, in the image of God he created them; male and female he created them”. God intended the family to reflect His relationship with mankind and expects us to be like Him in all aspects of life, just as He expects parents to train their children to become like Him. A clear demonstration of this is seen in the fatherhood of God in the patriarchal period of the Old Testament. God’s role as Father in the history of Israel is clearly seen when He calls upon Pharaoh in Egypt to let his first-born son go (Exodus 4: 22-23), and when He proceeded to deliver His son (Israel) from slavery. In the midst of their misery, God called Israel “my son” and openly showed His love and tenderness toward His son. God, as father, not only saved His son from slavery, but protected him as well. Moses explained to Israel, “The Lord carried you as a father carries his son to a safe place” (Deuteronomy 1:31). God exercised His right as a parent to guide, teach, and discipline His son, Israel. God’s fatherly role became more apparent to Israel in the wilderness. Israel was to obey and follow His commands (Deuteronomy 4:10). God loved, educated, disciplined, and trained His people as a father would his child. Like all children, Israel

must submit to God's paternal leadership and care. The people of Israel learned daily how to respect, follow, and obey God's word throughout their promised land journey. Finally, the books of Exodus and Deuteronomy present God as a loving, caring, forgiving, disciplining, and patient father.

The New Testament gives us a better understanding regarding the fatherhood of God through His relationship with Jesus, His Son. The congregation was reminded of Jesus' claims regarding His relationship to His Father: *I am in the Father, and the Father is in Me*. Jesus emphatically states that seeing Him (Jesus) is the equivalent of seeing the Father. Jesus represents the Father's thoughts and speaks His words. Looking for God somewhere other than in Jesus is a mistake many people make (John 14:8–10).

Furthermore, "Jesus gave them this answer: 'Very truly I tell you, the Son can do nothing by himself; he can do what he sees his Father doing because whatever the Father does, the Son also does'" (John 5:19). Jesus learned from His Father and did precisely what His father taught Him. Jesus relates to the Father in every aspect and illustrated His relationship with His Father in a unique way in Luke 15:1-32. In the relationship between parents and children, the New Testament focuses on a more mature relationship of mutual love, respect, and desire, rather than merely parental protection. Finally, the Old Testament emphasizes God the Father as a provider, protector, and disciplinarian. As parents, it is essential to train and educate our children to reflect the will of God. We must care for, love, and respect our children in the same manner that our Father in Heaven loves, cares, and respects us. Parents must follow God's example of parenting to become disciple-makers of their children.

Sermon Two: August 21, 2021

Stephens (2007) states: “Parents are the ultimate role models for children. Every word, movement, and action have an effect. No other person or other force has a greater influence on a child than the parent.” Therefore, how parents behave has an immense impact on their children’s well-being and success in life. Children tend to grow up to be like their parents.

The next sermon, *Parents’ Model for their children*, focused on how parents convey their values to their children. The presentation commenced with a scripture reading from the Pauline writing: “But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, ¹⁵and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (2 Timothy 3:14-15). Children often grow up to replicate the behavior, beliefs, and attitudes of their parents. This is what Paul expressed to Timothy. It is evident from Timothy’s personality that he was well educated in the Christian values of his mother and grandmother. These values were translated into his leadership skills in the early church. Similar to second-generation Christians, Timothy was influenced to follow the Lord by the living faith of people in his life. His mother Eunice, grandmother Lois, and others had made a positive impact on his life. Using Timothy as an example, it was reiterated that children learn by witnessing the lives of their mothers and fathers and following their example.

Good influence is indispensable in training a child. It is impossible to pass on something we do not possess. Fathers and mothers must understand that children will learn more by the eye than by the ear. Moses explained that very well to Israelite parents

before they entered the promised land. “You shall love the Lord your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart” (Deuteronomy 6:5-6). To transmit any values to children, parents must behave and live according to those same values.

It was noted to the parents that their children are watching their behavior, not only at home, but also at church, between their fellow brothers and sisters. Sometimes the way parents behave at church is not how they behave at home. As a result, some children are confused and become angry because they recognize hypocrisy in the church. Many young people leave the church because of the hypocrisy they see in adults and oftentimes, in their own parents.

Moses’ instructions to Israelite parents did not stop at instructing them to love God with all their hearts, but he also instructed them to pass on God’s values and laws to their children and their children’s children: “⁷Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸Tie them as symbols on your hands and bind them on your foreheads. ⁹Write them on the doorframes of your houses and on your gates” (Deuteronomy 6:5-6). These verses tell us what disciple-makers look like. Parents must take their children’s hands and show them the way. Not telling them what to do but rather, journeying together with them. Parents need to be the living walking example for their children. For example, instead of advising children to love more, it is better to show them what love means. They observe love in action when we defend our spouse, how we talk to each other, how we support each other, and how we forgive others. If a child’s home is a battleground and church is a spiritual haven, then the parental values being transmitted

can be very confusing to a child. Disciple-makers at work look like master and disciple walking together, with both having the same experiences. Jesus was the ultimate disciple-maker. He was always by His disciples' side to train, teach, and show the way.

It is the ultimate responsibility of parents to introduce their children to Jesus, show them how to have a closer relationship with Him, and to explain His unconditional love. As parents, it is our duty to teach our children their need to have a personal journey with God. Children learn this when they observe and witness their parents' life with Jesus. Parents' behavior needs to be the same everywhere, at home, in church, within the neighborhood, and at work. This type of consistent Christ-like behavior reveals God. Children, in turn, will see Jesus when they look at their parents.

Sermon Three: August 28, 2021

The third sermon was critical. The goal was to show all New Eden parents their ultimate God-given responsibility toward their children. As we live in strange times, children display clear disrespect toward their parents. Back talking, grumbling, disregarding instruction, speaking disrespectfully, acting like a “know it all,” and refusing to listen are some of the clear disobedient behaviors of children today. To help parents fully understand, I began with a well-known Bible verse: “Children, obey your parents in the Lord, for this is right. ²Honor your father and mother—which is the first commandment with a promise—³so that it may go well with you and that you may enjoy long life on the earth” (Ephesians 6:1-3). In these verses there are two main verbs: obey and honor. Obey means “to submit to, to comply with, to heed, to follow directions and instructions.” It can also mean to “hear under.” This means that children are to listen attentively to the voice of their parents; they are to respond to what they hear with perfect

submission and do as they are told. But are they going to learn how to obey and who is responsible to teach and train them?

Ellen G. White (1952, 15) declares: “The wellbeing of society, the success of the church, the prosperity of the nation depends upon home influence.” Home is the place where children learn everything. Parents are the first and most important teachers. White (1954, 79) continues: “Prompt and continual obedience to wise parental rule will promote the happiness of the children themselves, as well as the honor of God and the good of society. Children should learn that submission to the laws of the household is perfect liberty.”

It was critical for parents at the New Eden Church to understand that they are the leading actors and influencers of their children’s obedience. Therefore, the manner in which parents live and act at home and in church toward leadership will help determine how their children will live and act toward others in the church and to those in authority. In other words, obedience in the home lays the foundation for obedience throughout other areas of life.

Parents oftentimes rebel against the principles of the church and expect their children to obey the same principles to which they disobeyed. Young people are confused because of this discrepancy, and as they mature into adulthood, they begin to see their parents as actors, and not as genuine Christians. As a result, they may leave the church. However, the author of the book of Ephesians is clear about God’s expectations for children: “Children, obey your parents in the Lord, for this is right” (Ephesians 6: 1). This is an imperative from God Himself to His children. Obedience on the part of children consists of listening to counsel given by parents. It is God’s requirement for children to

obey their parents in all things, except what is contrary to God's law. When children listen to the voice of God and obey their parents they are setting the foundation for obedience throughout their lifetime. In addition, this very foundation of learning to obey helps them with learning to respect others. They are not only learning to respect their parents, but also other voices of authority, such as pastors, church leaders, schoolteachers, etc. Respect is expected to be part of any child's life. They obey and respect God when they obey and respect their parents.

God intends for parents to raise their children according to His will, and children are to honor, respect, and obey their parents. "Cursed is anyone who dishonors their father or mother. Then all the people shall say, Amen!" (Deuteronomy 27:16). There are also rewards for children who listen to God's command. The consequences can be positive or negative, depending on the response of the children. White (1952, 294) declares: "Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the ungrateful son or daughter." Children who would like to live in the new earth should do everything possible to obey God's command regarding their parents. White (1952, 295) says it this way: "If you are truly converted, if you are children of Jesus, you will honor your parents; you will not only do what they tell you but will watch for opportunities to help them. In doing this you are working for Jesus."

Finally, the sermon reflected on the relationship between God, the Father and Jesus, the Son. It is worthwhile to meditate on John 5:19, where Jesus answered His disciple: He does what He witnessed of the Father. Jesus was always submissive,

obedient, and respectful. He demonstrated to us how children must behave toward their parents. He was on earth, but totally dependent on His Father. He was a picture of God Himself. Parents have the ultimate duty to train and educate their children to become good citizens in this world and the world to come. Parents must remember they are disciple-makers of their children.

Phase Two

The second phase of the project continued with the same twenty-five parents of varied ages and backgrounds. All of them participated in the first phase and agreed to meet for the next five weeks for a series of seminars to further explore the principles in a smaller group setting. Phase Two was intended to be more intimate, as well as to present new practical tools to have a positive impact on their parenting, thereby helping them to become better disciple-makers.

This new phase of the program lasted five weeks and met once per week on Sabbaths after the Divine Worship Service. The seminars delved more deeply into topics covered in Phase One, but also delivered new tools and skills. At the conclusion of Phase Two, participants completed the post-survey.

Phase Two of the project allowed parents to be more open and vulnerable. In this setting, they would be more comfortable in asking about issues they were dealing with and engaging in dialogue and discussion. Phase Two of the program was practical because all the subjects presented were active and not static. In this phase, the objectives were for parents to learn how to be better disciple-makers of their children, how to lead by example, and providing them with crucial parenting tools and skills such as proper

disciplinary measures, love, respect, and protection. Every weekend after the worship service in the main sanctuary, a new presentation was given on different issues. Parents were then asked to apply what they learned during the week and to be prepared to provide feedback the following week.

Seminar One: September 11, 2021

This presentation was the first of five seminars on parenting. All twenty-five parents were present. Following a brief prayer, the objective of the training series was explained, which was to equip them with some new tools in discipling their child. Second, they were challenged with questions regarding parenting to stimulate their thoughts. For example: *How do I get equipped to teach my children about God?* and *Does God hold me accountable for my children's salvation?*

Finally, the biblical foundation on parenting was presented. John the Apostle says: "I have no greater joy than to hear that my children are walking in the truth" (3 John 4, ESV). It is indeed a great joy for every parent to see their children stay in the church and become leaders. *But do our children have to become Christians and leaders of the church?* and *Who should pass the faith to them?* Bettis (2016, 3) states: "In allowing us to create life and raise another human being, God has gifted us with an awe-inspiring privilege and responsibility. Your beautiful baby is an image-bearer of God. He or she is made to glorify God and enjoy an eternity with Jesus-Christ." Parents are responsible for shaping their children to become accountable and responsible adults. By reiterating education should start at home and nowhere else, we looked at what White (1952, 182) says in this regard; "It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to

guide him throughout life—lessons of respect, obedience, reverence, self-control.” She continues on the same page: “Look upon the family circle as a training school, where you are preparing your children for the performance of their duties at home, in society, and in the church.” Parents have the responsibility to train and disciple their children according to God’s will. Furthermore, the Bible explains clearly in Deuteronomy 6:9 that parents have a God-given mandate to train their children and their children’s children. So, the future of any child is dependent on the education and training they receive in the home. Furthermore, Christensen (2001, 81) declares: “The command to make ‘all the(se) things [הדברים] ... known to your children and your children’s children’ points once again to the theme of religious education in ancient Israel (cf. 6:7, 20; 11:19; 31:13; 32:46). The very future of Israel depended on the transmission of the experience of God’s mighty acts in history and his demands to each successive generation.”

Many parents freely and willingly give up their God-given role to the pastor and church leaders. However, White (1954, 21) states: “The father and the mother should be the first teacher of their children.” I explained to the participants that no one else is as responsible for their children’s well-being. Parents are the first spiritual trainer their children will encounter. Shawn Callander (2016) beautifully expresses the responsibility of parents: “Parents have a unique calling placed on their lives. The moment they receive news that they will welcome that bundle of joy into the world, God calls them to serve as the primary spiritual trainers for their child.”

Seminar Two: September 18, 2021

All participants were present at the second seminar. Following a brief review of the first seminar, we shifted to the second one. A parent offered prayer to begin the

program, and once again, thoughtful questions were asked to stimulate the thinking process such as: *Are you passionate about Jesus, His Word, and His kingdom? How does that excitement overflow to your children?* We then delved deeper by asking parents to evaluate their parenting by honestly reflecting on the question: *Are you authentic or hypocritical?*

The seminar began by discussing the first disciple-maker in the Bible, Jesus Christ. “And he saith unto them, follow me, and I will make you fishers of men” (Matthew 4:19, KJV). Every parent can follow Jesus’ example as a disciple-maker. Jesus spent time with His disciples; they followed Him wherever He went and did whatever He did; they observed Him closely, and Jesus sent them out to imitate His ministry.

In the same manner in which the disciples followed Jesus and imitated him, our children are also imitators. They learn by watching closely. Parents should understand that their children want to be like them and do what they do. Children are masters in copying what their parents do. They notice every little thing, watch their parents constantly, and learn good and bad behaviors by observing, listening, and imitating. Parents must be careful because what they do in the home will become their children’s future habits. They need to pay attention to what they tell their children to do while not doing so themselves. For example, do not tell children to go to church while you stay home watching your favorite TV show. What parents do is more important than what they preach. White (1952, 198) explains: “Cultivate tenderness, affection, and love that have expression in little courtesies, in speech, in thoughtful attentions.” The need for parents to be a positive Christ-like role model for their children is paramount.

White (1954, 217) advises: “If parents desire their children to be right and do right, they must be right themselves in theory and practice.” According to Bettis (2016, 40), “Your life will affect your children in at least two ways: first, throughout their time with you, they will be absorbing your example, and then, they will be evaluating your example.” Continuing, Bettis says: “The most important social influence in shaping young people's religious lives is the religious life modeled and taught to them by their parents.”

Parents should aim to be authentic parents like Timothy’s mother Lois and his grandmother (2 Timothy 1:5). Parents need to be genuine and original, practicing what they teach and modeling what they want to see emulated in their children.

White (1954) states:

Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children, trained in the same way, will not forget to serve Him also.” (215)

Seminar Two ended with a text from the Pauline writing: “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers. (1 Timothy 4:16). The key premise of this session was for parents to clearly see themselves as a primary role model for their children who are watching them very closely.

Seminar Three: September 25, 2021

The third seminar lasted for approximately 35 minutes. The previous seminars were summarized and one of the participants offered prayer. The participants were

subsequently challenged with questions such as: *Is obedience essential for children? If so, how do you teach children to obey?* Surprisingly, the participants expected me to talk about children's obedience, but not about who is responsible for teaching them to obey. The questions were designed to be thought-provoking and to help participants prepare for what was to follow. If parents' commands are based upon sound principles, children will be willing to obey them. One of the key verses is found in the book of Ephesians: "Children, obey your parents in the Lord, for this is right. ²Honor your father and mother"—which is the first commandment with a promise—³so that it may go well with you and that you may enjoy long life on the earth" (Ephesians 6:1). Paul, the Apostle, explained the command of God for our children. However, where are they supposed to learn that obedience? Parents should know that training a child to obey is their responsibility and a gift to their child. Children should obey not because they are afraid, but because it is for their own benefit and right to do so. Once again, it is God's command for parents to train and teach their children to obey. White (1903, 288) states: "One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established."

In the practical discussion of how they should train and educate their children to respect their commands, it was important to point out some important dos and don'ts. First, parents should not instruct their children to do something that don't expect the child to do. Second, parents should be firm and expect their children do what they ask of them. Third, parents must insist that their command is fulfilled by remaining firm.

Parents should teach their children obedience and do it with love. Jesus told His disciples that if they loved Him, they would obey His commands (John 14:15). Christians who choose to obey God demonstrate their love for Him. Believers who love Jesus will constantly be striving toward obedience. It is the same dynamic between parents and children, and if parents want to be successful in raising their children, they must understand that obedience is God's requirement, and it is for their children's benefit. When children sense that your demands are for their wellbeing, they will be much more ready to obey. White (1954) states:

Parents must learn the lesson of implicit obedience to God's voice, which speaks to them out of His Word; and as they learn this lesson, they can teach their children respect and obedience in word and action. This is the work that should be carried on in the home. Those who do it will reach upward themselves, realizing that they must elevate their children. This education means much more than mere instruct. (24)

One of the exciting moments of this third seminar was when I explained to the Haitian parents in the New Eden French SDA Church, the need to respect their own children. In Haitian culture, parents are kings and will never apologize for anything, especially Haitian men. So, it was crucial to help them understand that they must respect their children to the same degree that they would like to be respected by them. They needed to comprehend that the first-place children learn respect is at home, and the first teachers are mom and dad. Because parents are the essential role model and have the power to teach, train, and show respect for others and themselves they should have positive relationships with their children. "So, in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" (Matthew 7:12). It is important for parents to follow God's command and to not exasperate their children. They are to train and educate them according to God's will (Ephesians 6:4; Proverbs

22:6; Colossians 3:21). In addition, parents must be patient in training and disciplining their children. In the disciplinary process, parents must serve as companions and mentors. The patient mother and father can, in turn, teach patience by setting an example.

If parents fulfill their God-given role, they will see the reward of obedience and their children will experience freedom and independence; God will bless them because obedience to parents means obedience to God. The Bible's promise for obedient children includes happiness in life, a bright future, and long life on earth (Ephesians 6:3). White (1952, 74) states: "Parents should never lose sight of their own responsibility for the future happiness of their children. Isaac's deference to his father's judgment was the result of the training that had taught him to love a life of obedience." The participants understood that their responsibility was the ultimate one regarding their children. Therefore, to be good disciple-makers, they first become a disciple.

Seminar Four: October 9, 2021

The fourth seminar differed from the previous ones. Following a song and quotation from the book *Solo Mom*, a PowerPoint presentation allowed each participant to see, read, and listen to the topic at hand. Instead of challenging them with questions, as was done in previous seminars, I used the following quotation from Consuegra (2020):

The ultimate goal of parenting is to raise your child to make wise decisions and be self-governing. It will serve no lasting goal if their behavior is only based on fear or punishment. Rather, they learn that every choice they make in life will have a natural consequence- for good or bad. They need to take ownership of their own choices and lean on God to guide and lead them in making wise decisions. (67)

Participants were given two minutes to reflect on the quotation and to evaluate whether they practiced this type of parenting at home. Discipline was then defined as follows:

- Discipline is the practice of making people obey rules or standards of behavior and punishing them when they do not (*Collins Dictionary 2022*);
- Discipline is to train or develop by instruction and exercise, especially in self-control (*Merriam-Webster 2022*);
- Discipline is about changing behavior, not about punishing children. Discipline allows children to develop self-discipline and helps them become emotionally and socially mature adults (Nieman and Shea 2004).

It was a shock for most participants to learn about this definition of discipline. In Haitian culture, discipline means punishment, humiliation, and reprimand. As Christians, Haitian parents tend to use the following verse from the Bible, while being blinded by culture: “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6, KJV). For parents to fully practice true discipline they need to understand the root of the word, “disciple,” which means to teach or to guide in a loving way. Therefore, to discipline a child is not for the benefit or satisfaction of parents because the child did something wrong, but rather for the benefit of the child. According to White (1954, 457): “How important that we teach our children self-control from their very infancy and teach them the lesson of submitting their wills to us. If they should be so unfortunate as to learn wrong habits, not knowing all the evil results, they can be reformed by appealing to their reason and convincing them that such habits ruin the constitution and affect the mind.”

It was essential for parents at the New Eden French SDA Church to understand how to discipline their children. Children left to themselves are not likely to change and thus need someone to teach them how to behave. Children do not tend to make good

choices without advice. As a result, God gives parents the responsibility to help their little ones. The fundamental purpose of discipline is to help children change their comportment. Children need to have knowledge, understanding, and tools to make better choices. They need to be taught self-control. The parent's role is to show their children the way. This is what discipleship means. Home is the foundation of discipline or discipleship.

Haitian parents love their children, but discipline in Haitian culture may be seen as abuse because it includes harsh talk and corporal punishment. Paul the Apostle explained clearly how parents should treat their children. "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord" (Ephesians 6:4). It is important to explain to parents that physical harm during parental punishment out of anger embarrasses children and attacks their self-esteem. Instead, despite our children's behavior, God expects parents to show unconditional love and respect to their children. The way parents treat their children will have a huge impact on the future generation. Ellen G. White (1952) comments:

Children have sensitive, loving natures. They are easily pleased and easily made unhappy. By gentle discipline in loving words and acts mothers may bind their children to their hearts. To manifest severity and to be exacting with children are great mistakes. Uniform firmness and unimpassioned control are necessary to the discipline of every family. Say what you mean calmly, move with consideration, and carry out what you say without deviation. (309)

Parents need to follow God's plan for the family and be aware that the present and future of their children depend on how they disciple them.

Seminar Five: October 16, 2021

The last seminar was scheduled for one hour, which began by thanking the participants for participating in the enrichment program and included prayer for all twenty-five parents who were present.

Two well-known Bible texts were used as an opening to the presentation: “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another” (John 13:34-35); and “Above all, keep loving one another deeply, since love covers a multitude of sins” (1 Peter 4:8). Using PowerPoint, parents were able to observe, read, and listen to the meaning of love and what it means for their children. The imageries explained clearly in word and illustration the meaning of love. The most important gift a parent can give his child is love. They must comprehend that love is one of the greatest secrets of successful parenting. If they want their children to listen and follow them, they must train and disciple them by love. Ryle (2018, 6) states: “Love should be the silver thread that runs through all your conduct. Kindness, gentleness, long-suffering, forbearance, patience, and sympathy are the cords by which a child may be led most easily.” In addition, parents should show love to their children (as love is an action word). For example, parents should tell their children that they love them at all times; teach your children to serve; communicate in various ways your love for them; spend time with them and create memories; become a suitable role model, using words of affection; listen and pay attention to them; continuously pray for your children; and reward them lovingly for noble behavior.

White (1882) states: “Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God; and enforce the lesson by your example. Let

them see that the peace of Christ is ruling in your heart, and that his love pervades your life. Practical religion is the need of the present hour. You cannot teach this to your children unless you possess it yourselves.”

However, love is not the only gift a parent can give to a child; respect is also essential. After presenting this concept, many hands were raised to ask questions to gain a better understanding. Within the Haitian community, parents are always right, and children have no right to object. Instead, the participants were taught that they are trainers, teachers, and disciple-makers; if they are never wrong, how they can teach their children to say *I am sorry, I was wrong*? Where can their children learn to apologize if they never hear the parents willing to admit mistakes and apologize? Parents are the ones who model this behavior. “So, in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matthew 7:12). “Show proper respect to everyone, love the family of believers, fear God, honor the emperor” (1 Peter 2:17). Participants were encouraged to respect and disciple their children by educating without punishment, violence, or embarrassment. Parents were also encouraged to use respectful dialogues, practice active listening, be honest in responding to their children’s questions, make good personal choices, and express their concern and advice to their children respectfully.

Finally, the participants were taught that love and respect are great gifts, but that they must also be the protectors of their children. Jesus gave a great example to the people in His time. “See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven” (Matthew 18:10). The eyes of the Lord are on the eyes of His people. Similarly, parents

should protect their children just as God protects us. Furthermore, disciplining a child when upset, is not the best way to educate children about their wrongs. Children need to know boundaries; however, they should be trained in love. Therefore, parents should use love to not only correct, but to also protect. It is the will of God that as parents discipline their children, they also protect their children's self-esteem. White (1952, 161) explains: "Children are committed to their parents as a precious trust, which God will one day require at their hands. We should give to their training more time, more care, and more prayer. They need more of the right kind of instruction...." Parents should understand that children are members of God's family. They should love, respect, and protect. White concludes: "Remember that your sons and daughters are younger members of God's family. He has committed them to your care, to train and educate for heaven. You must render an account to Him for the manner in which you discharge your sacred trust."

At the conclusion of this final seminar, it was encouraging to see the enthusiasm of the participants in this journey of self-discovery and to witness their hope to change and adapt to a new vision of parenting. All twenty-five parents who were initially part of this project were present at the conclusion and completed the post-survey, which revealed the participants' level of learning and adaptation to change.

Conclusion

At the onset of the study, the problem highlighted within the Haitian Christian community, more specifically, in the New Eden Church in Neptune New Jersey, is one that plagues many churches. However, the enrichment program provided a new vision and hope of resolving the problem of young people leaving the church. The goal was to deliver new tools to parents and sharpen those they already had in order to become

disciple-makers of their children. Every week, for every sermon and seminar, parents were focused, attentive, and engaged. They shared with me what they already knew and what was new to them. They expressed a commitment to practicing what they learned for the good of their families and to use their new parenting tools to be disciple-makers of their children.

This process provided an opportunity to teach parents, from the Bible, how to become great disciple-makers of their children. From the Old Testament to the New Testament and the writings of Ellen G. White, God had previously mapped out how parents should transmit their spiritual values from generation to generation. During the eight weeks of sermons and seminars, the program provided the opportunity to convey the importance and responsibility that God placed on the shoulders of parents to train and educate their children according to His will. The key factors arising from the study are promising. First, as disciple-makers, the parents realized they are an example and model for their children, to teach and train them with love and respect. Second, the parents learned they are the first teachers and trainers; no one else can disciple their children for them. God's purpose is for them to be the primary disciple-makers of their children. Finally, the post-seminar survey revealed the growth of the group and the program's positive impact on the participants, which has promise for future programs.

CHAPTER 6

PROJECT EVALUATION AND LEARNING

Summary of the Project

When I arrived in my district in July 2015, there were two churches and two groups. When I began assessing the needs of the members in both churches I quickly discovered, particularly with the New Eden French SDA Church, that many parents were dealing with the challenge of their children leaving the church and a lack of parenting skills. I concluded that Haitian parents must learn to be disciple-makers of their children. They must understand the importance of being positive Christian role models, and that their speech and actions must be in harmony. This pastoral challenge sparked the specific goal and objective of this project, and as a result, a parental enrichment program was developed to address some of the critical factors implicated by this research. Such factors were addressed as a direct result of the success of the 8-week parental enrichment program conducted at the New Eden French Seventh-day Adventist Church in Neptune, New Jersey, a process designed to educate and motivate parents to become disciple-makers of their children.

During a period of six to eight weeks, written and oral invitations were given to all parents of the New Eden French in Neptune, informing them that an enrichment program would be offered, and sections of the program would be opened only to them, with the intended start date of Sabbath August 21, 2021. The program was well understood by the congregation, and was open to everyone; however, because the program was my doctoral research project, only registered parents would be able to participate in phases two and three. The program was free to attendees.

All parents (singles, married, divorcees, or separated), and grandparents as caregivers, were encouraged to sign up to be part of phases two and three. Twenty-five parents committed to being present for each of the eight-week gatherings (three sermons and five seminars). In addition, they agreed to fill out the post-survey questionnaire at the conclusion of the process. The post-survey questionnaire would help the researcher determine what the participants had learned during the enrichment. Furthermore, each parent signed an informed consent agreement that clearly explained what was expected of him/her and what should be expected from the program.

As announced, the program was held in three phases: Phase One was comprised of three sermons. Phase Two consisted of five seminars, and Phase Three occurred at the conclusion of the last seminar, with the completion of a post intervention survey. Phase One began on Saturday, August 21, 2021, and a different sermon on parenting was presented for three consecutive weeks during the Divine Worship Service. The sermons were titled as follows: *God's Example of Parenting*, *Parents' Model for their Children*, and *Children's Obedience*. All the sermons were presented in PowerPoint form. They were intended for all members and visitors of the church during that time, and the addition of the visual element was a good methodology in presenting the messages to the Haitian people. Not only could they visualize, but they were also able to read and listen at the same time. This method was impactful to the members.

In Phases Two and Three, all twenty-five parents who were registered gathered at the church facility on five consecutive Saturdays. The first meeting was held on September 11, 2021. This phase of the program was exciting because participants were eager to learn and participate. Once again, PowerPoint was utilized to teach and educate

parents regarding practical parenting tools at their disposal. After each session, the researcher and participants shared a meal in the fellowship hall at church. In the program's final phase, each parent completed the post-survey questionnaire. It was a quiet time for them to reflect and express what they had learned. Three parents were absent in only one session.

Evaluation Method

Ten questions were used to measure the parental enrichment program and made up the final third phase of the program. Will an eight-week parental enrichment at the New Eden French Seventh-day Adventist Church in Neptune, New Jersey, improve and help parents realize and fulfill their role as disciple-makers of their children? Such a question was primary to the program, and consequently triggered other questions, aimed at measuring the intervention effectiveness. The ten questions were as follows:

1. Was the location for the meetings convenient for you?
 Yes
 No
2. Was the meeting place inviting and comfortable?
 Yes
 No
If no, please explain how we can improve. _____
3. With 1 being incompetent and 5 being extremely competent, please rate the presenter's competency on the material that was presented.
___ 1 ___ 2 ___ 3 ___ 4 ___ 5
4. With 1 being not relevant at all and 5 being extremely relevant, rate the relevancy of the material that was presented to you, as a parent.
___ 1 ___ 2 ___ 3 ___ 4 ___ 5
5. How do you feel about the number of seminars that were presented?
 Too few
 Too many
 Just right

6. After attending these classes, rate your current knowledge about what the Bible and Spirit of Prophecy have to say about being a disciple-maker for your child.
 - _____ I know nothing.
 - _____ I know a little.
 - _____ I know more than the average person.
 - _____ I feel I now have an excellent knowledge of this topic.

7. What was the most beneficial thing you learned from these parenting sessions? Be very specific.

8. Are you intentionally discipling your children, using material that was presented? Please explain your answer.

9. Would you like additional parent education classes to be offered?
 - _____ Yes
 - _____ No

10. Please list any topics you would like to see addressed in future parent education seminars.

All twenty-five parents who had initially registered participated in the final survey on October 16, 2021. Once again, the goal was to determine how much each participant learned in this endeavor. In addition, each parent was asked not to share their responses with others. SurveyMonkey was used as a third party to help in analyzing the data; private information such as names were not included in the post-survey. Therefore, participants were free to give their honest views regarding the seminars, and other information they received during the five weeks. In the end, all parents expressed how helpful the program was and declared that they had started to make changes in their parenting style to become more effective and positive disciple-makers of their children.

Analysis of the Data

According to SurveyMonkey, 100 percent of the participants were favorable to the meetings' location and received a score of 100 percent rating for convenience on question 1.

Q1. Was the location of the meetings convenient for you?

Table 1. Location of Meetings

Answer	Number	Percent
Yes	25	100.00
No	0	0.00
Total	25	100.00

All the meetings and seminars were held in the main sanctuary of the church building. Participants were very positive that the place was familiar, inviting, and comfortable, despite dealing with Covid-19. We arranged for all parents to be comfortably seated to foster ease and participation during the seminars, as indicated in table 2 (in answer to question 2). The fellowship hall was where meals were served after each meeting, and at the end, the place where we celebrated the program's benefit.

Q2. Was the meeting place inviting and comfortable?

Table 2. Comfort of meeting place

Answer	Number	Percent
Yes	25	100.00
No	0	0.00
Total	25	100.00

On the question of the researcher’s competency or incompetency (question 3), all the participants responded. However, twenty-one participants expressed that the researcher was extremely competent, which represents 84 percent of the group. Two (8 percent) participants said the researcher was competent, and another two (8 percent) assumed the researcher was good. Therefore, most of them were very satisfied concerning the program, giving it a weighted average of 4.76 (See table 3).

Most of the participants expressed a positive attitude regarding the material that was presented and indicated in their response to question 4 that the material was relevant. Eighty-four percent of parents were delighted, and 16 percent said they were satisfied with the material. All twenty-five participants answered the question, and an average of 4.84 percent were extremely satisfied (see table 4).

Table 3. Competency of presenter

1	2	3	4	5	Total	Weighted Average
0.00% 0	0.00% 0	8.00% 2	8.00% 2	84.00% 21	25	4.76

Note: 1 = incompetent, 5 = extremely competent

Table 4. Material relevancy

1	2	3	4	5	Total	Weighted Average
0.00% 0	0.00% 0	0.00% 0	16.00% 4	84.00% 21	25	4.84

Note: 1 = Not relevant, 5 = Extremely relevant

Regarding participants' feelings concerning the number of seminars, five believed there were "too few" seminars which were presented, that is 20 percent of the participants. There was a score of 0 percent for "too many," and 80 percent responded as "just right." Therefore, 80 percent were satisfied with the number of seminars presented

Table 5. Number of seminars

Answer	Number	Percent
Too few	5	20.00
Too many	0	0.00
Just right	20	80.00
Total	25	100.00

In regard to question 6 concerning the participant's level of knowledge about what the Bible and Spirit of Prophecy have to say about being a disciple-maker of their children, there was a 0 percent indication of "I know nothing," 0 percent of "I know a little," 4 percent of "I know more than the average person," and 96 percent of "I feel I now have an excellent knowledge of this topic" (see table 6).

In question 7, participants were asked to express their views about what they deemed to be the most beneficial concept they had learned in regard to parenting. Respect for their children was the principle mentioned most frequently. The top six responses

were (in order): Parents should respect their children, love, discipline, be an example, be consistent, and communicate well with children. Among the twenty-five participants, none skipped this question (see table 7).

Q6. After attending these classes, rate your current knowledge about what the Bible and Spirit of Prophecy have to say about being a disciple maker of your child.

Table 6. Knowledge of Bible and Spirit of Prophecy

Answer	Number	Percent
I know nothing.	0	0.00
I know a little.	0	0.00
I know more than the average person	1	4.00
I feel I now have an excellent knowledge of this topic	24	96.00
Total	25	100.00

I consider question 8 to be the critical question of the survey because it indicates whether there was a change in behavior. “Are you intentionally disciplining your children, using material that was presented?”

Most parents answered yes, they were beginning to use what they learned during the five-week seminars. Others explained how the presentations had improved their communication skills with their children. They were more knowledgeable regarding parenting; they better understood discipline and fostered more love and respect for their children. Their methodology had changed and so had their attitude toward their children (see table 8).

Q7. What was the most beneficial thing you learned from these parenting sessions? Be very specific.

Table 7. Most beneficial thing learned

Answer #	Response
1	love
2	how to respect my children
3	children's education
4	respect
5	respect and mutual communication
6	respect for children
7	disciplining children
8	love respect
9	respect for children
10	how to educate my children with respect and love
11	how to educate my children
12	love
13	respect
14	be an example for my children
15	love
16	parental love and respect for their children
17	how to talk to and respect my children
18	how to be consistent with my children in everything
19	how to correct my children with love and respect
20	discipline
21	N/A
22	how to educate children
23	how to discipline our children with love
24	Love and respect
25	how to have a better relationship with my children

*Q8. Are you intentionally discipling your children, using material that was presented?
Please explain your answer.*

Table 8. Using what you learned

Answer #	Response
1	yes, with the Bible
2	I will use the material presented
3	yes, it helps me with communicating with my children
4	yes, this material helped me a lot with parenting
5	yes
6	I feel more knowledgeable being a parent
7	yes, because it is a new generation
8	yes, with love
9	N/A
10	yes, I used the material to educate my children
11	yes, I have a good understanding about discipling my children
12	I learned a lot and used this material to educate my children
13	yes, I used the material
14	yes, correct with love
15	put in practice
16	yes, I follow the principles I learned from this seminar
17	yes, I used to tell my kids I will not listen to you but now I will listen to them
18	yes, explain to the children how I discipline them
19	yes, this material helps guide me in the way to discipline my children. I would advise people to use it as well
20	yes, in communication and punishment
21	N/A
22	yes, respect and have patience
23	love and respect
24	love and respect
25	those subjects have been very great. Yes, I used them to educate my children

Regarding question 9: “Would you like additional parent education classes to be offered?” there was an overwhelming willingness to have other seminars presented on the topic. Of the participants, 100 percent indicated that they would like the church to offer more parental education (see table 9). They were hungry to learn even more than what had already been presented. This was most affirming because they had recognized their need and were now willing to continue growing as a parent.

Q9. Would you like additional parent education classes to be offered?

Table 9. Offer additional classes

Answer	Number	Percent
Yes	25	100.00
No	0	0.00
Total	25	100.00

The final question (question 10) was an essential one not only for the parents and leaders in the New Eden Church, but also for the world church in that it suggests felt needs of parents. It provided an opportunity for parents to suggest other topics they wanted to be discussed in future seminars. Top responses included: sex education, child protection, communication, respect, love, homosexuality (LGBTQ+), child evangelization, children’s rights, family education (both parents and children together), and participation in church life (see table 10).

Q10. Please list any topics you would like to see addressed in future parent education seminars.

Table 10. Suggested future seminar topics

Answer #	Response
1	all the subjects are important
2	children's sexual education
3	communication
4	child protection
5	child sexuality
6	education
7	homosexuality (LGBTQ+)
8	respect for everyone
9	respect and love
10	how to love your children/ how to play my role as a good parent
11	respect /love /sex education
12	education
13	communication
14	parents and evangelization of children
15	how to fight the right partner
16	sexuality /respecting the rights of children at church
17	sex education
18	communication between parents and children/ tell the children the truth about everything
19	Love/ respect /courtesy
20	formation among parents and children
21	family education
22	behavior /family/ education
23	love and respect
24	love and respect
25	respect for children in the church / participation in church life for children/ engaging children

Outcome of the Intervention

The collective information gleaned from the survey reveals a satisfactory outcome. Every participant was pleased to be part of the parents' eight-week enrichment program held at the New Eden French SDA Church in Neptune, New Jersey. The parents now hold a better view of their role as disciple-makers of their children. They revealed their enthusiasm to continue learning regarding parenting.

After analysis of this intervention, I noticed a lack of parenting knowledge among other congregants who had not attended. I realize that I am passionate and committed to dedicate the rest of my pastoral career and professional ministry to help, encourage, and inspire parents to participate in related enrichment programs because of the potential benefits they may gain.

Even though it was not an easy process, I was encouraged by each participant's willingness and dedication throughout the journey. It was delightful to see grandparents and young mothers and fathers who participated in the enrichment program expressing their enthusiasm to learn more. The result indicates an overall desire by all the participants for a continuation of the program because there is so much more to learn to benefit their children and families.

One thing I noticed that was very specific was the interaction between young parents and grandparents. Sitting down to share their experience with each other prove beneficial. The grandparents were an encouragement for the young. "Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. ⁴ Then they can urge the younger women to love their husbands and children" (Titus 2:3-4). This scripture expresses a responsibility for the

older generation to be an example for the younger. In this enrichment we witnessed how the aged can teach the younger generation.

It was also great to see that, because of the testimony of the participants, other parents in the church, in the sister church, and even in the community showing interest in a similar program. Those who were shy are now more open to being part of future enriching initiatives. Parents became more aware of their children's spiritual growth process and are more willing to be part of the children's discipleship and even more willing to participate in church leadership. In the New Eden Church, the Children's Sabbath School is led by parents who were part of this intervention. In addition, it is heartening to see the parents' changing perception regarding discipleship. Their understanding of their role as an example for their children, the future of their children, the church, and society has increased. They are also more aware that much depends on the education and training of children in the home. Some parents explained how they started doing sabbath school lessons with their children; others came early to children's sabbath school class and stayed with them to participate so they could learn what was happening during the class. This is a significant change because they usually take their children to class and pick them up at the end of the worship service.

My Transformation as a Ministry Professional

As a former youth leader, I have always believed in the strength of the family unit and wanted to help young people. When I enrolled in the Doctor of Ministry Program as a member of the family cohort, I aimed to become a better parent and minister and to work closely with all the families in my community. This program impacted my preaching and mentorship skills in family ministry; it has also helped me to better

understand family relationships and gain new parenting ideas. In addition, this program opened my eyes regarding my own family's weaknesses. It allowed me to mirror and develop new ways of parenting for the benefit of my own family and congregation. This parental enrichment inspired me to continue preparing and training my members to become disciple-makers of their children. I learned that parenting is not something parents can hand off to other people to do for them, but is the ultimate responsibility of fathers and mothers, a God-given right and obligation.

Personally, I was overjoyed to see the participants' desire and willingness to learn new parenting skills and use new tools to fulfill their role as disciple-makers of their children. I will never forget the way in which they interacted with each other and with me, as their pastor and presenter. I was very touched by the interest they manifested in my presentation as they began to discover and implement new tools to improve their parenting style.

Finally, the program helped me to become a more mature and humbler parent, husband, and minister—a simple manservant of God. I am thankful for that.

Recommendations

My mission was to help to shape the parents of my church into disciple-makers of their children by providing them with tools to train and educate their children. After the eight-week intervention, I formulated the following recommendations, some of which are for further investigation:

1. As a result of the intervention, I would welcome any opportunity to present an extended series on parental seminars in any other Haitian church within the

community, to closely explore and better comprehend parenting styles and how parental guidance influences our children's future.

2. I recommend that this parenting education program be continued at New Eden French Seventh-day Adventist in Neptune, New Jersey, with more participants of all categories of parents (single, married, divorced, separated, and grandparents) invited.
3. I recommend seeking ways to help parents become more involved in the children's ministry program of the church and participate in children's activities, if possible. (For example, be present in Sabbath School class, Pathfinders, etc.).
4. Since I will be changing church districts, these results will be shared with the leaders and pastor who will replace me at the New Eden French Seventh-day Adventist Church in Neptune, New Jersey. I recommend that the pastor and other church leaders give particular attention to the parents of this church who are open to learning (as the survey results indicated) and provide ample opportunities to assist them in continuing what was begun, to continue the journey to becoming even better disciple-makers of their children.
5. I also recommend that parents receive ongoing education on being a positive example for their children because that can play a significant role in keeping their children in the church by being authentic, genuine, and equipped with better communication skills by practicing active listening with their children.
6. As a result of the intervention, I encourage all parents in the New Eden French Church in Neptune, New Jersey to continue to practice and respect their children.

7. I strongly recommend parents to train, educate, and discipline their children in love. This should be the foundation of all training and educating others to transmit their Haitian values to their children.
8. Active participation of children in church activities is essential. Therefore, I strongly recommend that the pastor and church leaders provide ample opportunity for children in the church schedule.
9. I intend to share this incredible experience with all pastors and Haitian leaders in the community. I believe that these principles apply not only to Seventh-day Adventists, but to all denominations. I will organize seminars to train parents, regardless of their faith, to become disciple-makers of their children.

Conclusion

According to their testimonies on the survey and those given verbally to me, the eight weeks of this enrichment program was a benefit and blessing for parents who participated. The new tools and skills gained were well-received and proved to be a blessing in reshaping their parental style to effectively train their children for this world and the world to come. The parents felt better about fulfilling their role as disciple-makers of their children and better understood their God-given responsibility as co-creators and co-parents with God. It was also obvious that they fully understood how this should impact their parenting style and foster a closer relationship with their children. As a result, their gratitude for participating in such an enrichment program was heartfelt as they understood that they must give an account of their responsibilities as caregivers of God's creation. By highlighting God as the ultimate parent and our example, they were

motivated to improve their parenting style with the goal of keeping their children in the church and serving the Lord.

APPENDIX A

MATERIALS FOR RESEARCH APPROVAL AND CONSENT



June 23, 2021

Wilfrid Louis Jean
Tel. 269-277-1506
Email: louisjea6814@gmail.com

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS

IRB Protocol #:21-081 **Application Type:** Original **Dept.:** Doctor of Ministry

Review Category: Exempt **Action Taken:** Approved **Advisor:** David Penno

Title: Strategy to help parents realize and fulfill their role as the disciple makers of their children in the New Eden French Church.

Your IRB application for approval of research involving human subjects entitled: *“Strategy to help parents realize and fulfill their role as the disciple makers of their children in the New Eden French Church”* IRB protocol # 21-081 has been evaluated and determined Exempt from IRB review under regulation CFR 46.104 (2)(i): Research that includes survey procedures in which information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subject. You may now proceed with your research.

Please note that any future changes made to the study design and/or informed consent form require prior approval from the IRB before such changes can be implemented.

Incase you need to make changes please use the attached report form.

While there appears to be no more than minimum risks with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. Any research-related physical injury must also be reported immediately to the University Physician, Dr. Katherine, by calling (269) 473-2222.

We ask that you reference the protocol number in any future correspondence regarding this study for easy retrieval of information.

Best wishes in your research. Sincerely,

Mordekai Ongo, PhD.
Research Integrity and Compliance Officer

Institutional Review Board – 8488 E Campus Circle Dr Room 234 - Berrien Springs, MI
49104-0355 Tel: (269) 471-6361 E-mail: irb@andrews.edu



NEW EDEN SEVENTH DAY ADVENTIST CHURCH
1144 CORLIES AVENUE
NEPTUNE NJ 07753
newedensda@gmail.com

June 4, 2021

Institutional Review Board
Andrews University
4150 Administrative Drive, Room 322
Berrien Springs, MI 49104-0355

TO WHOM IT MAY CONCERN:

On June 2, 2021, the Church Board of New Eden French SDA Church voted to authorize Pastor Wilfrid Louis Jean to conduct a series of seminars and training sessions on "STRATEGY TO HELP PARENTS REALIZE AND FULFILL THEIR ROLE AS DISCIPLE MAKERS OF THEIR CHILDREN IN THE NEW EDEN FRENCH CHURCH."

We believe that Pastor Louis Jean's research will benefit the parents, and the whole congregation at large to fulfill our Great Commission as disciples of our Lord Jesus Christ.

We also give him our full support in this noble endeavor.

I would like to thank you in advance for your consideration of this important matter.

Sincerely,

A handwritten signature in black ink, appearing to be 'Wilfrid Louis Jean', written in a cursive style.

Fanny S. Michel
Church Clerk

New Eden: Phone number 1(844)484-2837 email address: Newedensda@gmail.com

**Andrews University
Seventh-day Adventist Theological Seminary
Protocol**

Principle Investigator: Wilfrid Louis Jean, Pastor New Eden French SDA Church,
DMin. Candidate
2 Rosewood Drive, Chesterfield New Jersey, 08515: (269) 277-1506
Email: louisjea68416@gmail.com

1. Title of the study: “Strategy to Help Parents Realize and Fulfill their Role as the Disciple Makers of their Children in the New Eden French Church.”

Introduction:

I am Wilfrid Louis Jean, pastor of the New Eden French SDA French Church in Neptune New Jersey. I will be conducting a series of seminars and training sessions to reach the objective of helping parents realize and fulfill their role as disciples makers of their children in the New Eden French Church. The seminars and training will serve as the foundation for a case study research project. The research will last from August 1, 2021, to November 30, 2021.

Purpose of the Study: The purpose of this study is to design, implement, and evaluate a strategy to assist parents in understanding and fulfilling their role as disciple-makers of their children.

2. Subjects: This project is limited to Haitian parents attending the New Eden French SDA Church in Neptune, New Jersey. Every parent of the New Eden Church will be invited (singles, married, divorcees) to participate. Ideally, I would like to begin with a minimum of ten parents, but preferably have as many as fifteen parents enrolled representing varied populations (five singles, five married, and five divorcees or separated). Having a diverse sample may prove beneficial in determining the effectiveness of the program. This research will focus on a strategy to help parents realize and fulfill their role as disciple-makers of their children.

3. **Recruiting:** I will distribute a handout announcing the program at the New Eden French Seventh-day Adventist Church in Neptune, New Jersey, every Sabbath for four months leading up to the program's beginning. A copy of the flyer will be placed on the church's website. The communication department will announce and invite all parents and young people to be part of this project. As the presenter and facilitator, I will encourage and motivate parents and children from the podium through the online portal of Zoom and through personal phone calls. I will not pressure or coerce people to join. There will be no concealment or deception for convincing people to be part of the project.
4. **Consent:** All subjects will be given an informed consent form to sign to participate in the project. (see attachments).
5. **Voluntary Participation:** Participation in this research is voluntary, and subjects will be free to join or leave without any penalty or loss of benefits. Participants will be fully aware that there will be no financial cost for them to be part of this study.
6. **Procedures:** In the first phase of the intervention I will ask all participants to be present at church or over church media during the Divine Service throughout August to benefit from the sermon series. From August 1 to November 30, I will present three sermons and five seminars. My sermons will be as follows: "God's example of parenting," "Parents' model for their children," and "Children's Obedience." I will be emphasis according to Based on the Bible and Spirit of Prophecy, I will emphasize the solemn responsibility of parents to be disciple-makers of their children and the importance of children respecting and obeying their parents.

The second phase of the intervention will be presented in the form of small groups seminars. All seminars will be limited to parents who registered to participate in the intervention. The first two seminars are intended to raise awareness of parents' responsibilities in the New Eden Church regarding their children and to help them realize their God-given duty. To achieve this goal, I will be presenting the role of parents in transmitting their moral and spiritual values to their children.

The third seminar will emphasize the responsibility of parents to make Jesus their children's best friend. I will show them different activities they can do to achieve their goals.

The fourth and fifth seminars will focus on educating parents regarding good discipline according to the Bible and Spirit of Prophecy. I will train parents to love, respect, and protect their children.

Finally, In the third Phase of the intervention, I will ask all participants to complete a post-survey to indicate what they learned during the three previous phases and the changes they will make to train their children to be disciples.

7. **Risk:** Any possible risk will be minimal (not greater than normal life activities).

8. **Data Collecting:** In this research, I will be using SurveyMonkey to collect, process, and analyze the data. The aim of collecting the data is to gauge the perception of parents in the new Eden Church in Neptune, New Jersey, regarding their relationship to God and their children. To understand and achieve the goal of this study, data will be collected twice-- at the beginning of the study in August 2021 and at the end of the study in November 2021. Participants will provide their email address in the Consent or Assent Form. Emails will be collected confidentially from participants and entered on the SurveyMonkey website. They will receive an email with a link from SurveyMonkey to access the survey. I will also provide a hard copy for those who do not have email. I will not use video or audio recording of the subjects. The first survey will help measure parents' perceptions concerning their current understanding regarding their role as disciple makers of their children. In addition, at the end of the seminars in November, parents will complete another survey. The data collection from the participants will be processed and analyzed to determine its impact, and what participants learned from the enrichment. The entire process will be confidential (collecting, processing, and analyzing).

9. **Securing Data:** Data collecting during the research will be confidential. I will collect the participants' emails and enter them in the SurveyMonkey website. As facilitator, I alone have the password and will not know who answered what question. All the data collected will be secured, and no one but myself will have access. Finally, all data will be kept securely on SurveyMonkey servers for at least three years.

Andrews University

INFORMED CONSENT FORM

My name is Wilfrid Louis Jean, Pastor of the New Eden French SDA Church and Bethel French SDA Church.

I am conducting a research study as part of my doctoral project, in partial fulfillment for my Doctor of Ministry Program at Andrews University, Berrien Springs, Michigan. Your participation in this study is much appreciated.

Research Title: “Strategy To Help Parents Realize And Fulfill Their Role as Disciple Makers of their Children In the New Eden French Church.”

Purpose of Study: The purpose of this research study is to help parents acquire tools or sharpen existing for executing their role as disciple-makers as a means of retaining their children in church.

Duration of participation in the study: I understand that I will be asked to complete a survey after the seminars which will take about 20 minutes of my time. Also, each seminar will take 20 to 30 minutes.

Benefits: This study will be at no cost. However, it may help parents identify strengths and potential areas of growth in their role as disciple makers of their children.

Risks: Any possible risk will be minimal (not greater than normal activities of life).

Voluntary Participation: Participation in this study will be entirely voluntary, and no cost will be incurred to participate in this study. There will be no penalty or loss of benefits that participants may be entitled to if they decide to discontinue their participation in this study.

Confidentiality: Data collected during this research will be confidential. Therefore, participants' identities in this study will not be disclosed or published in any document. Instead, the researcher will keep records on Survey Monkey's secured servers.

Contact: Participants can contact the supervisor of the researcher, Dr. Pamela Consuegra, (443)391-7241; Email: pamelaconsuegra@nadadventist.org, or myself, Wilfrid Louis Jean, (269) 277-1506; Email: louisjea68416@gmail.com for questions and answers related to this research. Participants can also contact the Institutional Review Board at Andrews University, (269) 471-6361 or irb@andrews.edu.

I have read the contents of this consent and received a satisfactory explanation to any questions. I hereby give my voluntary consent to participate in the study. I am fully aware

that if I have any additional questions I can contact Pastor Wilfrid Louis Jean, (269) 277-1506; Email: louisjea68416@gmail.com or Dr. Pamela Consuegra, (443) 391-7241; Email: pamelaconsuegra@nadadventist.org.

Signature (Participant)

Date

Participant's email address

Researcher Signature

Phone

Date

Université Andrews

FORMULAIRE DE CONSENTEMENT ÉCLAIRÉ

Je m'appelle Wilfrid Louis Jean, pasteur de l'Eglise Adventiste Francophone New Eden et de l'Eglise Adventiste Francophone Bethel.

Je mène une étude de recherche dans le cadre de mon projet de doctorat, en achèvement partielle de mon programme de doctorat en ministère à l'Université Andrews, à Berrien Springs, Michigan. La participation de votre enfant à cette étude est très appréciée.

Titre de la recherche : « Stratégie pour aider les parents à réaliser et à remplir leur rôle en tant que disciples-Formateur de leurs enfants dans l'Église Francophone New Eden »

But de l'étude : Le but de cette étude de recherche est d'aider les parents à acquérir des outils ou à aiguiser les outils dont ils disposent déjà pour jouer leur rôle de faiseurs de disciples de leurs enfants et pour les garder à l'église.

Durée de la participation à l'étude : Je comprends qu'on me demandera de répondre à un sondage après les séminaires de formations qui prendra environ 20 minutes de mon temps. De plus, chaque séminaire durera de 20 minutes à 30 minutes.

Avantages : Cette étude sera gratuite. Cependant, elle aidera les parents à identifier les forces et les domaines potentiels de croissance dans leur rôle d'éduquer leurs enfants à devenir des disciples.

Risques : Tout risque, le cas échéant, serait minime (pas plus grand que les activités normales de la vie).

Participation volontaire : La participation à cette étude sera entièrement volontaire. Il n'y aura aucun coût pour faire partie de cette étude. Il n'y aura aucune pénalité ou perte d'avantages auxquels les participants pourraient avoir droit s'ils décident de mettre fin à leur participation à cette étude.

Confidentialité : Les données collectées lors de cette recherche seront confidentielles. De plus, l'identité des participants à cette étude ne sera ni divulguée ni publiée dans aucun document. Au lieu de cela, le chercheur conservera le dossier sur les serveurs sécurisés de « Survey Monkey ».

Contact: Les participants peuvent contacter la superviseuse Dr. Pamela Consuegra, (443) 391-7241; Courriel: pamelaconsuegra@nadadventist.org, ou Wilfrid Louis Jean, Téléphone: (269) 277-1506; Courriel: louisjea68416@gmail.com pour des réponses et des questions liées à cette recherche. Les participants peuvent également contacter le comité d'examen institutionnel de l'Université Andrews au (269) 471-6361 ou irb@andrews.edu.

J'ai lu le contenu de ce consentement et j'ai reçu une explication satisfaisante à toutes les questions que j'avais. Je donne par la présente mon consentement volontaire pour participer à l'étude. Je suis pleinement conscient que si j'ai des questions supplémentaires, je peux contacter pasteur Wilfrid Louis Jean. Téléphone : (269) 277-1506 ; Courriel : louisjea68416@gmail.com ou Dr. Pamela Consuegra, (443) 391-7241 ; Courriel : pamelaconsuegra@nadadventist.org.

Signature (Participant)

Date

L'adresse email du Participant

Signature du chercheur

Phone

Date

APPENDIX B

ANNOUNCEMENTS AND POST-SURVEY

Church Announcements

Parents of children from birth to eighteen at the New Eden French SDA Church in Neptune, New Jersey, are invited to participate in a research project conducted by Pastor Wilfrid Louis Jean. The title of this project is “Strategy to Help Parents Realize and Fulfill Their Role as Disciple Makers of their Children in the New Eden French Church.”

The five seminars target parents of all categories and will run from August 2021 to November 2021 at New Eden French SDA Church in Neptune, New Jersey. Participation is voluntary. Those who choose to participate will be asked to complete a post-survey at the end of this study in November 2021. No one is required to participate.

For more information, please contact Pastor Wilfrid Louis Jean: Phone (269) 277-1506; Email: louisjea68416@gmail.com

French Version / Annonces de l’Eglise

Les parents qui ont des enfants de zéro à 18 ans de l’église New Eden French SDA à Neptune, New Jersey, sont invités à participer à un projet de recherche mené par le pasteur Wilfrid Louis Jean. Le titre de ce projet est : « Stratégie pour aider les parents à réaliser et à remplir leur rôle en tant que faiseurs de disciples de leurs enfants dans l’Église française New Eden ».

Les séminaires ciblent tous les parents, et les parents de toutes catégories pour l'ensemble des cinq séminaires ; Les séminaires se dérouleront d'août 2021 à novembre 2021 à l'église New Eden French SDA à Neptune, New Jersey. La participation est volontaire. Ceux qui choisissent de participer seront invités à remplir un post questionnaire à la fin de cette étude en novembre 2021. Personne n'est obligé de participer.

Pour plus d'informations, veuillez contacter Pasteur Wilfrid Louis Jean : Téléphone : (269)277-1506 ; Courriel : louisjea68416@gmail.com



STRATEGY TO HELP PARENTS REALIZE AND FULFILL THEIR ROLE AS THE DISCIPLE MAKERS OF THEIR CHILDREN IN THE NEW EDEN FRENCH CHURCH

New Eden French SDA Church
1144 Corlies Ave,
Neptune NJ 08753

All parents of New Eden are invited to participate in a research project conducted by Pastor Wilfrid Louis Jean.

The seminars will run from August through November 2021. The participation is voluntary. No one is forced to participate.

Those who choose to participate will be asked to fill a survey online at the beginning, August 2021, and the same survey at the end of the month of November 2021.

FOR MORE INFORMATION, PLEASE CONTACT:

Pastor Wilfrid Louis Jean
Phone Number (269)227-1506
Louisjea68416@gmail.com

**STRATÉGIE
POUR AIDER
LES PARENTS À
RÉALISER ET À
REEMPLIR LEUR
RÔLE EN TANT
QUE DISCIPLES-
FORMATEUR DE
LEURS
ENFANTS DANS
L'ÉGLISE
FRANCOPHONE
NEW EDEN**

New Eden French SDA Church
1144 Corlies Ave,
Neptune NJ 08753



Tous les parents de New Eden sont invités à participer à un projet de recherche mené par le pasteur Wilfrid Louis Jean.

Les séminaires se dérouleront d'août à novembre 2021. La participation est volontaire. Personne n'est obligé à y participer.

Ceux qui choisissent de participer seront invités à remplir un sondage en ligne au début, août 2021, et le même sondage à la fin du mois de novembre 2021.

POUR PLUS D'INFORMATIONS, VEUILLEZ CONTACTER :



Pastor Wilfrid Louis Jean
Phone Number (269)227-1506
Louisjea68416@gmail.com

POST-SURVEY

Post-Survey

1. Was the location for the meetings convenient for you?
 Yes
 No

2. Was the meeting place inviting and comfortable?
 Yes
 No
If no, please explain how we can improve. _____

3. With 1 being incompetent and 5 being extremely competent, please rate the presenter's competency on the material that was presented.
___ 1 ___ 2 ___ 3 ___ 4 ___ 5

4. With 1 being not relevant at all and 5 being extremely relevant, rate the relevancy of the material that was presented to you as a parent.
___ 1 ___ 2 ___ 3 ___ 4 ___ 5

5. How do you feel about the number of seminars that were presented?
 Too few
 Too many
 Just right

6. After attending these classes, rate your current knowledge about what the Bible and Spirit of Prophecy have to say about being a disciple maker for your child.
_____ I know nothing.
_____ I know a little.
_____ I know more than the average person.
_____ I feel I now have an excellent knowledge of this topic.

7. What was the most beneficial thing you learned from these parenting sessions? Be very specific.

8. Are you intentionally discipling your children, using material that was presented? Please explain your answer.

9. Would you like additional parent education classes to be offered?

Yes

No

10. Please list any topics you would like to see addressed in future parent education seminars.

APPENDIX C

PRESENTATION SLIDES FOR SEMINARS

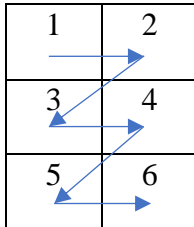


Figure 1. Reading order for slides

Seminar One English Version

Parent-Teacher and Disciple-Makers



Parent-Teacher and Disciple-Makers

- What is your culture's concept of good parenting?
- Had you realized that many young people growing up hearing the gospel do not follow it as adults?
- Is God holding me accountable for my children's salvation?
- How do I become equipped to teach my children about God?

3 John 4: "I have no greater joy than to hear that my children are walking in the truth." (ESV)



Parent-Teacher and Disciple-Makers

In allowing us to create life and raise another human being, God has gifted us with an awe-inspiring privilege and responsibility. Your beautiful baby is an image-bearer of God. He or she is made to glorify God and enjoy an eternity with Jesus Christ (Chap Bettis, 2016, p. 3).

Parent-Teacher and Disciple-Makers

“It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life—lessons of respect, obedience, reverence, self-control (Ellen G. White, AH, p. 182).

Parent-Teacher and Disciple-Makers

Look upon the family circle as a training school, where you are preparing your children for the performance of their duties at home, in society, and in the church (EGW, AH, p. 182).



Who is the First Teacher of a Child?

Deuteronomy 6:9–10: Only be careful and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them. Remember the day you stood before the Lord your God at Horeb, when he said to me, ‘Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children’” (NIV).

Who is the First Teacher of a Child?

The father and the mother should be the first teachers of their children (EGW, CG, p. 21).

Who is the First Teacher of a Child?

“The command to make ‘all the(se) things [בְּרִים] ... known to your children and your children’s children’ points once again to the theme of religious education in ancient Israel (cf. 6:7, 20; 11:19; 31:13; 32:46). The future of Israel depends on the transmission of the experience of God’s mighty acts in history and his demands to each successive generation” (Christensen 2001, p. 81).

Parents have a unique calling placed on their lives. The moment they receive news that they will welcome that bundle of joy into the world, God calls them to serve as the primary spiritual trainers for their child. (Shawn Callander, 2016. *Family Discipleship: Equipping Parents to Build the Next Generation*).

Séminaire Un Version Français

Parent-Enseignant et Disciple-Formateurs



Parent-Enseignant et Disciple-Formateurs

- Quel est le concept de la bonne parentalité dans votre culture?
- Aviez-vous réalisé qu'au tant de jeunes qui grandissent en écoutant l'Évangile, ne le suivent pas en devenant adultes?
- Dieu me tient-il pour responsable du salut de mes enfants?
- Comment puis-je m'équiper suffisamment pour enseigner Dieu à mes enfants.

- 3 Jean 4 Je n'ai pas de plus grande joie que d'apprendre que mes enfants marchent dans la vérité.



Parent-Enseignant et Disciple-Formateurs

- En nous permettant de créer la vie et d'élever un autre être humain, Dieu nous a doté d'un privilège et d'une responsabilité impressionnants. Votre beau bébé est un porteur d'image de Dieu. Il est fait pour glorifier Dieu et jouir d'une éternité avec Jésus-Christ. (Chap Bettis, 2008, p.3).

Qui est le premier enseignant d'un enfant?

- C'est à la maison que doit commencer l'éducation de l'enfant. Voici sa première école. Ici, avec ses parents comme instructeurs, il doit apprendre les leçons qui doivent le guider tout au long de la vie : des leçons de respect, d'obéissance, de révérence, de maîtrise de soi. (Ellen G White, FC, p.174.2)

Parents-enseignants et disciple-Formateurs dans le Ecrits d'Ellen G. White

- Considérez le cercle familial comme une école de formation, où vous préparez vos enfants à l'accomplissement de leurs devoirs à la maison, dans la société et dans l'église (EGW, FC, 174.3).



Qui était le premier enseignant d'un enfant à l'époque patriarcale?

- Deutéronome 4:9-10 Seulement, prends garde à toi et veille attentivement sur ton âme, **tous les jours de ta vie**, de peur que tu n'oublies les choses que tes yeux ont vues, et qu'elles ne sortent de ton cœur; **enseigne-les à tes enfants et aux enfants de tes enfants.**
- ¹⁰ Souviens-toi du jour où tu te présentas devant l'Éternel, ton Dieu, à Horeb, lorsque l'Éternel me dit: Assemble auprès de moi le peuple! Je veux leur faire entendre mes paroles, afin qu'ils apprennent à me craindre tout le temps qu'ils vivront sur la terre; et **afin qu'ils les enseignent à leurs enfants.**

Qui est le premier enseignant d'un enfant ?

- Le père et la mère doivent être le premier enseignant de leurs enfants (EGW, CG, p. 21.1)



Qui est le premier enseignant d'un enfant?

- Le commandement de faire 'toutes ces choses [בְּרִית] ... connues de vos enfants et des enfants de vos enfants' renvoie une fois de plus au thème de l'éducation religieuse dans l'ancien Israël (cf. 6:7, 20; 11:19; 31 :13; 32:46). L'avenir d'Israël dépend de la transmission de l'expérience des actes puissants de Dieu dans l'histoire et de ses exigences à chaque génération successive » (Christensen 2001, p. 81).

- Les parents ont un appel unique placé sur leur vie. Au moment où ils reçoivent la nouvelle qu'ils accueilleront ce paquet de joie dans le monde, Dieu les appelle à servir de principaux entraîneurs spirituels pour leur enfant.

(Shawn Callander 2016) (Family Discipleship: Equipping Parents to Build the Next Generation)

Seminar Two English Version

Parents as Examples



Questions

- Would your children say you love the Lord, or would they just say you are merely “religious?”
- Where can you say, “Follow my example as I follow Christ?” Where can you not say that?
- Are you enthusiastic about Jesus, His Word, His kingdom? How does that enthusiasm overflow to your children?
- Are you authentic or a hypocrite?

Parent’s Examples

- Children are adroit practitioners of imitation.
- They learn what to do largely by watching others.
- Children want to be like their parents and do what their parents do.
- Children also learn things just by watching their parents and copying what they do.
- Children notice every little thing and watch their parents constantly. They learn good and bad behaviors by watching and listening and imitating.

Focus on Yourself

- Disciple- making parents focus on their own spiritual walk first.
- Your children are watching your example.
- Your life commends or condemns the gospel.
- If you are serious about passing on faith, you will watch your life closely.
- If I really care about my children, I will care about myself first.

Jesus’ Example as Disciple-Maker

Matthew 4: 19: “And he saith unto them, ‘Follow me, and I will make you fishers of men’” (KJV).



Jesus’ Example as Disciple-Maker

- Jesus spent time with His disciples
- The disciples observed His life.
- The disciples followed Jesus wherever He went and did whatever He did.
- Jesus sent them out to imitate His ministry.



2 Timothy 3: 14: “But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it.”

Timothy, like all second-generation Christians, was influenced to follow the Lord by the living faith of the people in his life. His mother Eunice, grandmother Lois, and others had a positive impact on Timothy.

Deuteronomy 6:5-6: “You shall love the Lord your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart.”

Focus on Yourself

- Your life will affect your children in at least two ways: first, throughout their time with you they will be absorbing your example and then they will be evaluating your example.
- Do I want to be like this? Do I want the faith of my parents?
- If this is what it means to be a follower of Christ, then I don't want it.
- The most important social influence in shaping young people's religious lives is the religious life modeled and taught to them by their parents (Chad Bettis, 2008, p. 40).

- The habits in the home, controlled and carried out by the parents become the habits of the children as well.
- It is difficult to encourage your children to engage in exercise when all they ever see you do is sit on the couch and eat potato chips.
- The lessons that you teach your children by doing things the right way in their presence are far more long lasting than the lessons you preach but don't actually adhere to yourself.

Be Authentic

- 2 Timothy 1: 5: “I am reminded of your **sincere faith**, which first **lived** in your grandmother Lois and in your mother Eunice and, I am persuaded, now **lives** in you also (NIV).”
- Sincere= non-hypocritical –authentic-genuine
- Hypocrisy- not practicing what you preach
- Parents convey a polished image that is inaccurate
- Model how you want your children to behave

Parents' Model for Their Children

- Loving
- Friendly
- Gracious
- Charitable
- Helpful



“Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children, trained in the same way, will not forget to serve Him also” (Ellen G. White. CG, 215).

- “If parents desire their children to be right and do right, they must be right themselves in theory and practice” (White, CG, p. 217).
- “Help your children to gain victories Surround them with an atmosphere of love.”- (White, AH, 197).
- “Cultivate tenderness, affection, and love that have expression in little courtesies, in speech, in thoughtful attentions” (White, AH, 198).
- “Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation” (White 1991, CCh, p. 151).

1 Timothy 4:16:
“Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.”



Séminaire Deux Version Français

Parent: "Exemples"



Questions

- Vos enfants diraient-ils que vous aimez le Seigneur ou diraient-ils simplement que vous êtes simplement « religieux » ?
- Où pouvez-vous dire suivez mon exemple comme je suis le Christ?
- Êtes-vous enthousiasmé par Jésus, sa Parole, son royaume? Comment cet enthousiasme déborde-t-il sur vous, et les enfants?
- Êtes-vous authentique ou hypocrite?

- Les enfants sont d'habiles praticiens de l'imitation.
- Ils apprennent quoi faire en grande partie en regardant les autres.
- Les enfants veulent être comme leurs parents et faire ce que font leurs parents.
- Les enfants apprennent aussi des choses simplement en regardant leurs parents et en copiant ce qu'ils font.
- Les enfants remarquent chaque petite chose. Ils surveillent constamment leurs parents.
- Ils apprennent les bons et les mauvais comportements en regardant, en écoutant et en imitant

Concentrez-vous sur vous-même

- Les parents qui forment des disciples se concentrent d'abord sur leurs propres comportements.
- Vos enfants observent votre exemple.
- Votre vie loue ou condamne l'Évangile.
- Si vous êtes sérieux au sujet de la transmission de la foi, vous surveillerez votre vie de près.
- Si je me soucie vraiment de mes enfants, je me soucierai de moi d'abord.

Exemple de Jésus en tant que Disciple-Formateur

- Mathieu 4:19 Il leur dit: Suivez-moi, et je vous ferai pêcheurs d'hommes.



Exemple de Jésus en tant que disciple-Formateur

- Jésus a passé du temps avec eux.
- Les Disciples ont observé sa vie.
- Les disciples suivaient Jésus partout où il allait et le faisaient quoi qu'il ait fait.
- Jésus les envoia pour imiter son ministère.



- 2 Timothée 3:14 Toi, demeure dans les choses que tu as apprises, et reconnues certaines, sachant de qui tu les as apprises.

- Timothée, comme tous les chrétiens de la deuxième génération, a été influencé à suivre le Seigneur par la foi vivante des personnes dans sa vie.
- Sa mère Eunice, sa grand-mère Lois et d'autres ont eu un impact positif sur Timothée.

- Deutéronome 6: 5-6 Tu aimeras l'Éternel, ton Dieu, de tout ton cœur, de toute ton âme et de toute ta force.
- ⁶ Et ces commandements, que je te donne aujourd'hui, seront dans ton cœur.

Concentrez-vous sur vous-même

- Votre vie affectera vos enfants d'au moins de deux manières : d'abord, tout au long de leur temps avec vous, ils absorberont votre exemple et ensuite, ils évalueront votre exemple.
- Est-ce que je veux être comme ça ? Et est-ce que je veux la foi de mes parents ?
- Si c'est ce que signifie être un disciple de Christ, alors je n'en veux pas ?
- L'influence sociale la plus importante dans le façonnement de la vie religieuse des jeunes est la vie religieuse modelée et enseignée par leurs parents.

(Chad Bettis, 2008, p. 40)

- Les habitudes à la maison, contrôlées et exécutées par les parents, deviennent aussi les habitudes des enfants.
- Il est difficile d'encourager vos enfants à faire de l'exercice alors qu'ils ne vous voient que s'asseoir sur le canapé et manger des croustilles.
- Les leçons que vous enseignez à vos enfants en faisant les choses correctement en leur présence durent beaucoup plus longtemps que les leçons que vous prêchez mais n'adhèrent pas réellement à vous-même.

Soyez authentique

- 2 Timothee 1:5 gardant le souvenir de la foi sincère qui est en toi, qui habita d'abord dans ton aïeule Loïs et dans ta mère Eunice, et qui, j'en suis persuadé, habite aussi en toi.
- Sincère = non hypocrite -authentique
- Hypocrisie - ne pas pratiquer ce que vous prêchez.
- Certain parents véhiculent une image polie qui n'est pas exacte.
- Modélisez comment vous voulez que vos enfants se comportent.

Modèle des parents pour leurs enfants

- Amoureux
- Aimable
- Pardonnant
- Charitable
- Serviable



- Les enfants imitent leurs parents ; il faut donc prendre grand soin de leur donner des modèles corrects. Les parents gentils et polis à la maison, tout en étant fermes et décidés, verront les mêmes traits se manifester chez leurs enfants. S'ils sont droits, honnêtes et honorables, leurs enfants auront de fortes chances de leur ressembler sur ces points. S'ils révèrent et adorent Dieu, leurs enfants, formés de la même manière, n'oublieront pas de le servir aussi. (White. CG, 215.2) (CG=Child Guidance)

- Si les parents souhaitent que leurs enfants aient raison et agissent bien, ils doivent avoir raison eux-mêmes en théorie et en pratique. (White, CG, p. 217.4)
- Aidez vos enfants à remporter des victoires... Entourez-les d'une atmosphère d'amour. (Ellen G. White, FC, 188.1)

- Cultivez la tendresse, l'affection et l'amour qui s'expriment dans de petites courtoisies, dans des paroles, dans des attentions réfléchies. (Blanc, FC, 189.2) (Le Foyer Chrétien)
- Pères et mères, chaque matin et soir, rassemblez vos enfants autour de vous et, dans une humble supplication, élevez le cœur vers Dieu pour obtenir de l'aide. Vos êtres chers sont exposés à la tentation. (White 1991, CL, p. 122.5).

- 1 Timothee 4:16 Veille sur toi-même et sur ton enseignement; persévère dans ces choses, car, en agissant ainsi, tu te sauveras toi-même, et tu sauveras ceux qui t'écoutent.

Seminar Three English Version

Children's Obedience



Teaching Your Child the Importance of Obedience

- Why is obedience important for a child?
- How do you teach children obedience?
- Parents' goal is not to force children to obey, but to *help* them want to do what the parent asks.
- This willingness to obey will only come about if the parent's commands are based upon principles.

“Learning obedience is an important part of child development. This is the tool that allows you, as parents, to train your child. Through obedience, your child will learn self-control and develop other positive character traits that he will need as an adult.”

Anthony Kane, MD, December 19, 2008 “The Seven Keys to Child Obedience”

Ephesians 6:1-3: “Children, obey your parents in the Lord, for this is right. Honor your father and mother”—which is the first commandment with a promise so that it may go well with you and that you may enjoy long life on the earth.”



- Training a child to obey is not only a responsibility, but a gift to your child.
- Your child should obey, not because he is afraid to not obey or because someone is watching, but because it is the right thing to do.
- Children are born with the ability to obey.
- God commanded parents to teach their children to obey.

Follow Through

- Never give a command you do not intend to see carried out.
- You must be firm and make sure your child obeys.
- If you give your child instruction, you must insist he/she fulfills it.
- If you want your children to take your words seriously, then you must show them you are serious.
- Parents, if you are unable to make sure your command is obeyed, you are better off waiting to issue it.

Teach Your Child the “Why” Behind Obedience

1 Samuel 15: 22: “Does the Lord delight in burnt offerings and sacrifices as much as in obeying the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams.”

Teach Obedience With Love

- A Christian choice to obey God demonstrates our love for Him.
- A person who really loves Jesus will be constantly striving toward obedience.
- If you want to be successful in raising your child, then your reason for giving orders must be for the benefit of your child.
- When your child senses that your demands are for his wellbeing, he will much more readily obey you.
- Jesus told His disciples that if they loved Him, they would obey His commands (John 14:15).

Have Respect for Your Child

- We must remember to give respect to our child to the same degree that we would like others to respect us.
- The first place children begin to learn about respect is in the home.
- Parents serve as the first and most important role models for their children.
- Children's futures depend on their parents.
- Parents have the power to show their children how to respect others and themselves.
- Your ability to create a disciple depends on a positive relationship with your child.

Matthew 7: 12: "So in everything, do to others what you would have them do to you, for this sums up the Law and the prophets."

- Ephesians 6: 4: "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord."
- Proverbs 22:6: "Train up a child in the way he should go; even when he is old he will not depart from it."
- Colossians 3: 21: "Fathers, do not provoke your children, lest they become discouraged."
- Proverbs 1: 8: "Hear, my son, your father's instruction, and forsake not your mother's teaching."

Be Patient

- Parents need to be patient with their little ones because it is at this stage that they need it the most.
- Parents, do not repeat the same complaint to your children over and over again.
- No nagging, lecturing, or preaching
- In the process of growing up, more than just a companion, parents should also be mentors to their children.
- A patient parent can teach patience by setting an example.

The Benefits of Perfect Obedience

- Freedom and independence
- God's blessing to any child who follows what their parents say
- Obedience to parents means that you are also loyal to God since He is your Father in heaven.
- Obedience helps you gain happiness and live a better life since whatever you are advised to do by your parents is important for your future survival.
- Obedience in the home lays the foundation for obedience throughout life.
- Ephesians 6: 3: "So that it may go well with you and that you may enjoy long life on the earth."

"One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established" (Ellen G White, Ed., p.288).

"Parents should never lose sight of their own responsibility for the future happiness of their children. Isaac's deference to his father's judgment was the result of the training that had taught him to love a life of obedience" (Ellen G White, AH, 74.2).

"In the education of your children lay not the grand truths of the Bible to one side, supposing that the Sabbath School and the minister will do your neglected work. The Bible is not too sacred and sublime to be opened daily and studied diligently. The truths of the word of God are to be brought into contact with the supposed little things of life. If rightly regarded they will brighten the common life, supplying motives for obedience and principles for the formation of a right character" (Ellen G. White, AH, p. 189.2).

“Parents must learn the lesson of implicit obedience to God’s voice, which speaks to them out of His Word; and as they learn this lesson, they can teach their children respect and obedience in word and action. This is the work that should be carried on in the home. Those who do it will reach upward themselves, realizing that they must elevate their children. This education means much more than mere instruction” (Ellen G White, CG, p. 24).

“The future happiness of your families and the welfare of society depend largely upon the physical and moral education which your children receive in the first years of their life. If their tastes and habits are as simple in all things as they should be, if the dress is tidy, without extra adornment, mothers will find time to make their children happy, and teach them loving obedience” (Ellen G. White, CE, p. 69).

Séminaire Trois Version Français

Obéissance des Enfants



1. Pourquoi l'obéissance est importante pour un enfant?
2. Comment enseigner l'obéissance aux enfants ?
3. Le but des parents n'est pas de forcer vos enfants à vous obéir, mais de les amener à vouloir faire ce que vous voulez qu'ils fassent.
4. Cette volonté d'obéir ne se produira que si les commandements des parents sont basés sur des principes.

1. L'apprentissage de l'obéissance est une partie importante du développement de l'enfant. C'est l'outil qui vous permet, en tant que parents, de former votre enfant. Grâce à l'obéissance, votre enfant apprendra la maîtrise de soi et développera d'autres traits de caractère positifs dont il aura besoin à l'âge adulte.

Anthony Kane, MD, December 19,
2008 "Les sept clés de l'obéissance
des enfants"

- Ephésiens 6: 1-3 Enfants, obéissez à vos parents, selon le Seigneur, car cela est juste.
- ²Honore ton père et ta mère (c'est le premier commandement avec une promesse),
- ³afin que tu sois heureux et que tu vives longtemps sur la



- Entraîner un enfant à obéir n'est pas seulement une responsabilité, mais c'est un cadeau pour votre enfant.
- Votre enfant doit obéir non pas parce qu'il a peur de ne pas obéir ou parce que quelqu'un le regarde, mais parce que c'est la bonne chose à faire.
- Les enfants naissent avec la capacité d'obéir
- Dieu a commandé aux parents d'enseigner leurs enfants à obéir.

- Ne donnez jamais un ordre que vous n'avez pas l'intention de voir exécuté.
- Vous devez être ferme et vous assurer que votre enfant obéit.
- Si vous donnez une instruction à votre enfant, vous devez insister pour qu'il la respecte.
- Si vous voulez que vos enfants prennent vos paroles au sérieux, alors vous devez leur montrer que vous êtes sérieux.
- Parents, si vous n'êtes pas en mesure de vous assurer que votre commande soit respectée, vous feriez mieux d'attendre pour l'émettre.

Apprenez à votre enfant « Pourquoi » derrière l'obéissance

1. 1 Samuel 15: 22 Samuel dit: L'Éternel trouve-t-il du plaisir dans les holocaustes et les sacrifices, comme dans l'obéissance à la voix de l'Éternel? Voici, l'obéissance vaut mieux que les sacrifices, et l'observation de sa parole vaut mieux que la graisse des béliers.

Enseignez l'obéissance avec Amour

- I. Le choix chrétien d'obéir à Dieu démontre notre amour pour Lui.
- II. Une personne qui aime vraiment Jésus s'efforcera constamment d'obéir
- III. Si vous voulez réussir à élever votre enfant, la raison pour laquelle vous donnez des ordres doit être dans l'intérêt de votre enfant.
- IV. Lorsque votre enfant sentira que vos exigences sont pour son bien-être, il vous obéira beaucoup plus facilement.
- V. Jésus a dit à ses disciples que s'ils l'aimaient, ils obéiraient à ses commandements (Jean 14:15)

Ayez du Respect pour votre Enfant

- a. Nous devons nous rappeler de respecter notre enfant au même degré que nous aimerions que les autres nous respectent.
- b. Le premier endroit où les enfants commencent à apprendre le respect est à la maison.
- c. Les parents sont le premier et le plus important modèle de comportement pour leurs enfants.
- d. Le futur des enfants dépend des parents.
- e. Les parents ont le pouvoir de montrer à leurs enfants comment respecter les autres et eux-mêmes.
- f. Votre capacité à créer un disciple dépend d'une relation

- Mathieu 7: 12 Tout ce que vous voulez que les hommes fassent pour vous, faites-le de même pour eux, car c'est la loi et les prophètes.

- a. Ephésiens 6: 4 Et vous, pères, n'irritez pas vos enfants, mais élevez-les en les corrigeant et en les instruisant selon le Seigneur.
- b. Proverbes 22:6 Instruis l'enfant selon la voie qu'il doit suivre; Et quand il sera vieux, il ne s'en détournera pas.
- c. Colossiens 3:21 Pères, n'irritez pas vos enfants, de peur qu'ils ne se découragent.
- d. Proverbes 1: 8 Écoute, mon fils, l'instruction de ton père, Et ne rejette pas l'enseignement de ta mère

Sois patient

- a. Les parents doivent être patients avec leurs petits car c'est à ce stade qu'ils en ont le plus besoin.
- b. Les parents ne répètent pas indéfiniment la même plainte à leurs enfants.
- c. pas de harcèlement, pas de conférences et pas de prédication.
- d. Dans le processus de croissance, plus qu'un simple compagnon, les parents devraient également servir de mentor à leurs enfants.
- e. Un parent patient peut enseigner la patience en donnant l'exemple

Le bénéfice de l'obéissance parfaite

- Liberté et indépendance La bénédiction de Dieu à tout enfant qui suit ce que disent ses parents.
- L'obéissance aux parents signifie que vous êtes également fidèle à Dieu puisqu'il est votre Père céleste.
- L'obéissance vous aide à trouver le bonheur et à vivre une vie meilleure, car tout ce que vous conseillent vos parents est vraiment important pour votre survie future.
- L'obéissance au foyer jette les bases de l'obéissance tout au long de la vie.
- Ephésiens 6 : 3 Afin que tout se passe bien pour vous et que vous ayez une longue vie sur la terre.

Ellen G. White

1. Une des premières choses que doit apprendre un enfant, c'est obéir. On peut, avant qu'il soit assez grand pour raisonner, lui enseigner l'obéissance. La douceur et la persévérance permettront d'instaurer cette habitude.

(Ellen G. White, ED, p. 319)

1. Les parents ne devraient jamais oublier qu'ils sont responsables du bonheur de leurs enfants. Le respect d'Isaac pour le jugement de son père était le résultat de l'éducation qu'il avait reçue et qui lui avait fait aimer une vie d'obéissance.

(Ellen G. White, FC, p. 71.1)

- Dans l'éducation de vos enfants, ne laissez pas de côté les grandes vérités de la Bible, sous prétexte que l'École du Sabbat et le pasteur se chargeront de ce devoir que vous négligez. La Bible n'est pas trop sacrée ni trop sublime pour ne pas être ouverte et étudiée avec soin chaque jour. Les vérités de la Parole de Dieu doivent être associées aux petites choses de la vie, qui ne sont des détails qu'en apparence. Si elles sont bien suivies, elles illumineront la vie de tous les jours, inciteront à l'obéissance et enseigneront les principes nécessaires à la formation d'un caractère droit.

(Ellen G. White, FC p. 181.2)

VI. Les parents doivent apprendre la leçon de l'obéissance implicite à la voix de Dieu, qui leur parle à partir de Sa Parole ; et à mesure qu'ils apprennent cette leçon, ils peuvent enseigner à leurs enfants le respect et l'obéissance en paroles et en actes. C'est le travail qui doit être effectué dans la maison. Ceux qui le font s'élèveront eux-mêmes, réalisant qu'ils doivent élever leurs enfants. Cette éducation signifie bien plus qu'un simple enseignement.

(Ellen G white, CG, p. 24.4)

I. Le bonheur futur de vos familles et le bien-être de la société dépendent en grande partie de l'éducation physique et morale que reçoivent vos enfants dans les premières années de leur vie. Si leurs goûts et leurs habitudes sont aussi simples en toutes choses qu'elles devraient l'être, si la robe est soignée, sans ornement supplémentaire, les mères trouveront le temps de rendre leurs enfants heureux, et de leur apprendre l'obéissance affectueuse.

Ellen G. White, CE, p. 169.2}


Seminar Four English Version

Discipline and Abuse



Discipline and Abuse

Proverbs 22: 6: “Train up a child in the way he should go: and when he is old, he will not depart from it” (KJV).



Discipline and Abuse

“The ultimate goal of parenting is to raise your child to make wise decisions and be self-governing. It will serve no lasting goal if their behavior is only based on fear or punishment. Rather, they learn that every choice they make in life will have a natural consequence- for good or bad. They need to take ownership of their own choices and lean on God to guide and lead them in making wise decisions” (Dr. Pamela Consuegra, Solo Mom 2020, p. 67).

Definitions

- **Discipline** is the practice of making people obey rules or standards of behavior and punishing them when they do not. (Collins Dictionary)
- “To train or develop by instruction and exercise, especially in self-control” (Merriam Webster, 1828).
- “Discipline is about changing behavior, not about punishing children. Discipline allows children to develop self-discipline, and helps them become emotionally and socially mature adults” (Pediatrics child health, *Effective discipline for children*, 2004).

- Proverbs 13: 24: “Whoever spares the rod hates his son, but he who loves him is diligent to discipline him.”
- Proverbs 23: 13-15: “Do not withhold discipline from a child; if you strike him with a rod, he will not die. If you strike him with the rod, you will save his soul from Sheol. My son, if your heart is wise, my heart too will be glad.”

- An understanding of the word “discipline” is critical.
- The root word of discipline is “disciple.”
- Disciple: to teach or to guide in a loving manner
- Discipline is not something parents do for themselves.
- Discipline is something parents teach their children for their good.

- Proverbs 22: 6 is about parents teaching their children to be self-disciplined and responsible for their own behavior.
- Children left to their own way are not likely to change; they’ll become adults who go their own way.
- Children do not tend to make wise choices on their own.
- God is clear about the responsibility He places in the hands of parents.
- The years our children are in our homes are critical.

- The ultimate purpose of discipline is to help your children change their behavior.
- Discipline is to impart knowledge and skill, and tools to make better choices
- Discipline is to teach them to understand the difference between right and wrong.
- Discipline is to teach them to be self-disciplined.
- Parents’ goal is to help their children learn from the mistakes they make so they can do better next time.

Proverbs 29: 17: “Discipline your son, and he will give you rest; he will give delight to your heart.”


Proverbs 12: 1: “Whoever loves discipline loves knowledge, but he who hates reproof is stupid.”

How Parents Can Achieve Their Calling

- Provide unconditional love
- Set clear rules and expectations
- Be clear in providing direction
- Expect children to obey
- Be consistent
- Explain consequences
- Be an example
- Seek God’s guidance

Abuse

Ephesians 6: 4: “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.”




Abuse

“A person commits child abuse if such person causes an injury to a child’s life or health, or permits a child to be unreasonably placed in a situation that poses a threat of injury to the child’s life of health, or engages in a continued pattern of conduct that results in malnourishment, lack of proper medical care, cruel punishment, mistreatment, or an accumulation of injuries that ultimately results in the death of a child or serious bodily injury to a child” (Colorado Revised Statutes § 18-6-401).

Fine Line Between Discipline and Child Abuse

- Physical harm punishment
- Parental anger
- Treatment of children that makes them feel embarrassed
- Attack on self-esteem
- Yelling – scolding
- No self- respect



Ellen G. White

“How important that we teach our children self-control from their very infancy, and teach them the lesson of submitting their wills to us. If they should be so unfortunate as to learn wrong habits, not knowing all the evil results, they can be reformed by appealing to their reason and convincing them that such habits ruin the constitution and affect the mind” (Ellen G. White, C G, p. 457).

Ellen G. White

“Children have sensitive, loving natures. They are easily pleased and easily made unhappy. By gentle discipline in loving words and acts mothers may bind their children to their hearts. To manifest severity and to be exacting with children are great mistakes. Uniform firmness and unimpassioned control are necessary to the discipline of every family. Say what you mean calmly, move with consideration, and carry out what you say without deviation” (Ellen G. White A H, p. 309).

Ellen G White

“If you want the blessing of God, parents, do as did Abraham. Repress the evil, and encourage the good. Some commanding may be necessary in the place of consulting the inclination and pleasure of the children” (Ellen G. White , CG, p. 234).

Ellen G White

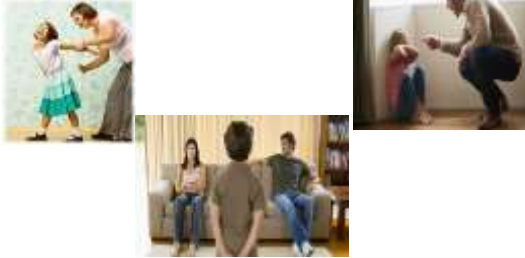
“The greatest suffering has come upon the human family because parents have departed from the divine plan to follow their own imaginings and imperfectly developed ideas. Many parents follow impulse. They forget that the present and future good of their children requires intelligent discipline” (Ellen G. White, *Child Guidance*, p. 237).

Ellen G White

“There is danger of too severely criticizing small things. Criticism that is too severe, rules that are too rigid, lead to the disregard of all regulations; and by and by children thus educated will show the same” (Ellen G. White, *Adventist Home*, p. 308).

Séminaire Quatre Version Français

Discipline et Abus



Discipline and Abus

- Proverbes 22: 6
Instruis l'enfant
selon la voie qu'il
doit suivre; Et
quand il sera
vieux, il ne s'en
détournera pas.
(LSG)



Discipline and Abus

- Le but ultime de la parentalité est d'élever votre enfant à prendre des décisions judicieuses et à être autonome. Cela ne servira aucun objectif durable si leur comportement est uniquement basé sur la peur ou la punition. Au contraire, ils apprennent que chaque choix qu'ils font dans la vie aura des conséquences naturelles, bonnes ou mauvaises. Ils doivent s'approprier leurs propres choix et s'appuyer sur Dieu pour les guider et les conduire à prendre de sages décisions.

(Dr. Pamela Consuegra, Solo Mom 2020, p. 67)

- La discipline est la pratique consistant à obliger les gens à obéir à des règles ou à des normes de comportement, et à les punir lorsqu'ils ne le font pas. (Collins Dictionary)
- S'entraîner ou se développer par l'instruction et l'exercice notamment dans la maîtrise de soi. (Merriam Webster 1828)
- La discipline consiste à changer le comportement, pas à punir les enfants. La discipline permet aux enfants de développer l'autodiscipline et les aide à devenir des adultes émotionnellement et socialement matures.

(Pediatrics child health, *Effective discipline for children*, 2004)

- Proverbes 13: 24 Celui qui ménage sa verge hait son fils, Mais celui qui l'aime cherche à le corriger.
- Proverbes 23: 13-15 N'épargne pas la correction à l'enfant; Si tu le frappes de la verge, il ne mourra point.
- 14 En le frappant de la verge, Tu délivres son âme du séjour des morts.
- 15 Mon fils, si ton cœur est sage, Mon cœur à moi sera dans la joie;

- Comprendre le mot « discipline » est essentiel.
- La racine du mot « discipline » est : Disciple
- Disciple : enseigner ou guider avec amour.
- La discipline n'est pas quelque chose que les parents font pour eux-mêmes.
- La discipline est quelque chose que les parents enseignent à leurs enfants pour leur bien.

- Proverbes 22 : 6, il s'agit des parents d'enseigner à leurs enfants à être autodisciplinés et responsables de leur propre comportement.
- Les enfants laissés à eux-mêmes ne sont pas susceptibles de changer ; ils deviendront des adultes qui suivront leur propre chemin.
- Les enfants n'ont pas tendance à faire seuls les bons choix.
- Dieu est assez clair sur la responsabilité qu'il place entre les mains des parents.
- Les années où nos enfants sont dans nos foyers sont critiques.


- Le but ultime de la discipline est d'aider votre enfant à changer son comportement.
- Transmettre des connaissances et des compétences, des outils pour faire de meilleurs choix.
- Apprendre à nos enfants à comprendre la différence entre le bien et le mal.
- Apprendre à nos enfants à faire preuve d'autodiscipline.
- L'objectif des parents est d'aider nos enfants à apprendre des erreurs qu'ils ont commises maintenant, afin qu'ils puissent faire mieux la prochaine fois.

- Proverbes 29: 17 Châtie ton fils, et il te donnera du repos, Et il procurera des délices à ton âme.
- Proverbes 12: 1 Celui qui aime la correction aime la science; Celui qui hait la réprimande est stupide.

- ### Comment les parents peuvent-ils y parvenir ?
- Offrir un amour inconditionnel
 - Établissez des règles et des attentes claires.
 - Soyez clair dans l'orientation
 - Attendez-vous à ce qu'ils obéissent
 - Être cohérent
 - Expliquer des Conséquences
 - Soyez un exemple
 - Chercher la direction de Dieu

Abus

- Ephésiens 6: 4 Et vous, pères, n'irritez pas vos enfants, mais élevez-les en les corrigeant et en les instruisant selon le Seigneur.




Abus

- Une personne commet une maltraitance d'enfant si cette personne porte atteinte à la vie ou à la santé d'un enfant, ou permet à un enfant d'être placé de manière déraisonnable dans une situation qui constitue une menace pour sa vie ou sa santé, ou s'engage dans un mode de conduite continu entraînant une malnutrition, un manque de soins médicaux appropriés, des peines cruelles, des mauvais traitements ou une accumulation de blessures qui entraînent finalement la mort d'un enfant ou des blessures corporelles graves à un enfant.

The Fine Line Between Discipline and Child Abuse
Colorado Revised Statutes § 18-6-401:

- Puntion: dommages corporels
- Colère parentale
- Traitement des enfants qui les rend embarrassés
- Attaque de l'estime de soi
- Crier - gronder
- Non respect de soi



Ellen G White

- Comme il est important que nous enseignions à nos enfants la maîtrise de soi dès leur plus jeune âge, et leur apprenions la leçon de nous soumettre leur volonté. S'ils ont le malheur d'apprendre de mauvaises habitudes, ne connaissant pas tous les mauvais résultats, ils peuvent être réformés en faisant appel à leur raison et en les convainquant que de telles habitudes ruinent la constitution et affectent l'esprit. (Elle G White , Child Guidance, p. 457.1)

Ellen G White

- Les enfants ont une nature sensible et aimante. On peut les rendre facilement heureux et vite malheureux. Les mères peuvent gagner le cœur de leurs enfants grâce à une discipline mesurée, par des paroles et des actes empreints d'affection. Etre trop sévère et trop exigeant avec les enfants est une grande erreur. Une fermeté constante et une autorité sereine sont indispensables à la bonne marche de toute famille. Exprimez calmement ce que vous avez à dire, agissez avec discernement et faites ce que vous avez décidé de faire sans y rien changer. – (Ellen G White. Foyer Chrétien, p. 296.5)

Ellen G White

- Si vous voulez la bénédiction de Dieu, parents, faites comme Abraham. Réprimez le mal et encouragez le bien. Un certain commandement peut être nécessaire au lieu de consulter l'inclination et le plaisir des enfants.
(Elle G White , Child Guidance, p. 234.1)

• La plus grande souffrance est venue sur la famille humaine parce que les parents se sont éloignés du plan divin pour suivre leurs propres imaginations et idées imparfaitement développées. Beaucoup de parents suivent l'impulsion. Ils oublient que le bien présent et futur de leurs enfants exige une discipline intelligente.

(Elle G White , Child Guidance, p. 237.2)

• Il est dangereux de censurer trop durement les fautes légères. Une critique trop sévère, des règles trop rigides conduisent au mépris de toute forme de loi et peu à peu les enfants ainsi élevés manifesteront le même manque de respect envers les commandements du Christ.

(Ellen G White. Foyer Chrétien, p. p. 296.4)

Seminar Five English Version

Love, Respect, and Protection



Love, Respect, and Protection

John 13: 34-35: “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.”



Love, Respect, and Protection

1 Peter 4: 8: Above all, keep loving one another deeply, since love covers a multitude of sins.



“Nothing will compensate for the absence of this tenderness and love. A minister may speak the truth as is it in Jesus- clearly, forcibly, and unanswerably; but if he does not speak in love, few souls will be won. Likewise, you must set before your children their duty- command, threaten, punish, and reason, but if affection is lacking in your treatment, your labor will be all in vain” (J.C. Ryle, *The duties of Parents: Parenting your children God’s Way*, 2018, p. 6).

“The most fundamental gifts we can give our children are acceptance, stability, and most importantly, love. Of course, parents love their children. But love is not only a noun, it’s also a verb. Showing love to your child can, at times, be complicated”

(Erica Lamberg: *Better Parenting* October 26, 2020).

<https://www.parents.com/parenting/better-parenting/simple-ways-to-show-your-child-your-love/>

“Love should be the silver thread that runs through all your conduct. Kindness, gentleness, long-suffering, forbearance, patience, and sympathy are the cords by which a child may be led most easily” (J.C. Ryle (*The Duties of Parents: Parenting your Children God’s Way*, p. 6).

How to Teach Love to Your Children

- 1. Use the passage 1 Corinthians 13
- Tell your children that you love them at all times.
- 2. Teach your children to serve.
- 3. Share the ways you like to feel love.
- 4. Spending time, creating memories
- 5. Being a good role model
- 6. Words of Affirmation (words of affection)
- 7. Listen to your children.
- 8. Pray for your children.
- 9. Reward them for good behavior.

“Love is the key to a child’s heart; but the love that leads parents to indulge their children in unlawful desires is not a love that will work for their good. The earnest affection which springs from love to Jesus will enable parents to exercise judicious authority and to require prompt obedience. The hearts of parents and children need to be welded together, so that as a family they may be a channel through which wisdom, virtue, forbearance, kindness, and love may flow”- RH June 24, 1890 par. 14).

“Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God; and enforce the lesson by your example. Let them see that the peace of Christ is ruling in your heart, and that His love pervades your life. Practical religion is the need of the present hour. You cannot teach this to your children unless you possess it yourselves” (ST January 5, 1882 Par. 4; – ST January 5, 1882 par. 4).

Respect



Respect

Colossians 3: 21:
“Fathers, do not
provoke your
children, lest they
become discouraged.”



Our kids understand they are loved unconditionally. We teach them there is nothing they can say or do that will cause us to stop loving them. That unconditional love gives them a strong foundation for knowing God and understanding his love. But there is another lesson that is equally important.

Most kids expect us to respect them like we love them. It’s a good day when kids figure out that respect isn’t an unconditional gift; it’s a paycheck earned.

Janet Denison

Love is a Gift. Respect is Earned, October 16, 2018

<https://www.christianparenting.org/articles/love-gift-respect-earned/>

Respect

Matthew 7:12: “So
in everything, do to
others what you
would have them do
to you, for this sums
up the Law and the
Prophets.



Respect

1 Peter 2: 17: “Show
proper respect to
everyone, love the
family of believers,
fear God, honor the
emperor.”



How to Teach Respect

- Parenting without punishment, violence, and shame
- Encourage respectful conversation.
- Protect children from unwanted questions.
- Practice active listening.
- Practice honesty in answering their questions.
- Let them make their own choices.
- Allow them to express themselves.
- Show interest in the things they are interested in.
- Show them respect.

Protection



Protection

UNICEF uses the term “child protection” to refer to prevention and response to violence, exploitation, and abuse of children in all contexts. This includes reaching children who are especially vulnerable to these threats, such as those living without family care, on the streets, or in situations of conflict or natural disasters.

- <https://data.unicef.org/topic/child-protection/overview/>

Matthew 18: 10: “See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven.”

Protection

“Violence against children knows no boundaries. It happens in every country, and in the places children should be most protected – their homes, schools, and online. It can be physical, emotional, or sexual. And in most cases, children experience violence at the hands of the people they trust”
<https://www.unicef.org/protection>

Isaiah 54: 13: “All your sons will be taught of the Lord; And the well-being of your sons will be great.”

“Unexplained injuries aren't the only signs of abuse. Depression, fear of a certain adult, difficulty trusting others or making friends, sudden changes in eating or sleeping patterns, inappropriate sexual behavior, poor hygiene, secrecy, and hostility are often signs of family problems and may indicate a child is being neglected or physically, sexually, or emotionally abused” (<https://www.dcyf.wa.gov/safety/prevent-child-abuse>).

Steps to Help My Child

- Never discipline your child when you are upset.
- Be a nurturing parent.
- Educate your children about their rights.
- Participate in prevention programs.
- Know what child abuse is.

Steps to Help My Child

- Teach your child about abuse.
- Teach your child to set boundaries.
- Know how to report child abuse.
- Encourage leaders in the community to be supportive of children and families.
- Know where your children are at all times.

“Children are committed to their parents as a precious trust, which God will one day require at their hands. We should give to their training more time, more care, and more prayer. They need more of the right kind of instruction....” (Ellen G. White, AH, p. 161).

“Remember that your sons and daughters are younger members of God’s family. He has committed them to your care, to train and educate for heaven. You must render an account to Him for the manner in which you discharge your sacred trust” (Ellen G. White, AH, p. 161).

Séminaire Cinq Version Français

Amour, Respect, et Protection



Amour, Respect, et Protection

- Jean 13: 34-35 Je vous donne un commandement nouveau: Aimez- vous les uns les autres; comme je vous ai aimés, vous aussi, aimez- vous les uns les autres.
- ³⁵ A ceci tous connaîtront que vous êtes mes disciples, si vous avez de l'amour les uns pour les autres.



Love, Respect, and Protection

- 1 Pierre 4: 8 Avant tout, aimez-vous ardemment les uns les autres, car l'amour garde le silence sur un grand nombre de péchés.



(La Bible du Semeur)

- L'amour devrait être le fil d'argent qui traverse toute votre conduite. La bonté, la douceur, la longanimité, la patience et la sympathie sont les cordes par lesquelles un enfant peut être conduit le plus facilement.

J.C. Ryle

(The duties of Parents: Parenting your children God's Way, P, 6)

- Rien ne compensera l'absence de cette tendresse et de cet amour. Un ministre peut dire la vérité telle qu'elle est en Jésus - Clairement, avec force et sans réplique ; mais s'il ne parle pas avec amour, peu d'âmes seront gagnées. De la même manière, vous devez vous préparer avant d'être leur devoir - ordonner, menacer, punir et raisonner, mais si l'affection manque dans votre traitement, votre travail sera vain.

J.C. Ryle

(The duties of Parents: Parenting your children God's Way, P, 6)

- Les cadeaux les plus fondamentaux que nous puissions offrir à nos enfants sont l'acceptation, la stabilité et, surtout, l'amour. Bien sûr, les parents aiment leurs enfants. Mais l'amour n'est pas seulement un nom, c'est aussi un verbe. Montrer de l'amour à votre enfant peut parfois être compliqué.

Erica Lamberg: *Better Parenting*: October 26, 2020

<https://www.parents.com/parenting/better-parenting/simple-ways-to-show-your-child-you-love/>

Comment enseigner l'amour à vos enfants

1. Utilisez le passage 1 Corinthiens 13
2. Dites à vos enfants que vous les aimez à tout moment
3. Apprenez à vos enfants à servir
4. Partagez les façons dont vous aimez ressentir l'amour
5. Passer du temps, créer des souvenirs

Comment enseigner l'amour à vos enfants

6. Être un bon Exemple
7. Mots d'affirmation (mots d'affection)
8. Écoutez vos enfants
9. Priez pour vos enfants
10. Les récompenser pour leur bon comportement

- L'amour est la clé du cœur d'un enfant; mais l'amour qui conduit les parents à livrer leurs enfants à des désirs illégaux n'est pas un amour qui travaillera pour leur bien. L'affection sincère qui jaillit de l'amour pour Jésus, permettra aux parents d'exercer une autorité judicieuse et d'exiger une prompte obéissance. Les cœurs des parents et des enfants doivent être soudés ensemble, afin qu'en tant que famille, ils puissent être un canal par lequel la sagesse, la vertu, la patience, la bonté et l'amour peuvent couler.

Ellen G. White:
(RH June 24, 1890 Par. 14)

- Pères et mères, enseignez à vos enfants que la seule façon d'être vraiment heureux est d'aimer et de craindre Dieu ; et appliquez la leçon par votre exemple. Faites-leur voir que la paix du Christ règne dans votre cœur et que son amour imprègne votre vie. La religion pratique est le besoin de l'heure présente. Vous ne pouvez pas enseigner cela à vos enfants à moins que vous ne le possédiez vous-mêmes.

Ellen G White: (ST January 5, 1882 Par. 4)

Respect



Respect

- Colossiens 3: 21
Pères, n'irritez pas vos enfants, de peur qu'ils ne se découragent.



- Nos enfants comprennent qu'ils sont aimés inconditionnellement. Nous leur enseignons qu'il n'y a rien qu'ils puissent dire ou faire qui nous fasse cesser de les aimer. Cet amour inconditionnel leur donne une base solide pour connaître Dieu et comprendre son amour. Mais il y a une autre leçon qui est tout aussi importante. La plupart des enfants s'attendent à ce que nous les respections comme nous les aimons. C'est une bonne journée lorsque les enfants réalisent que le respect n'est pas un cadeau inconditionnel ; c'est un salaire gagné.

Janet Denison
Love is a Gift. Respect is Earned, October 16,
2018

<https://www.christianparenting.org/articles/love-gift-respect->

Respect

- Mathieu 7: 12 Tout ce que vous voulez que les hommes fassent pour vous, faites-le de même pour eux, car c'est la loi et les prophètes.



Respect

- 1 Pierre 2: 17 Témoignez à tout homme le respect auquel il a droit, aimez vos frères et sœurs en la foi, « craignez Dieu, respectez le roi » !



(La Bible du Semeur)

Comment enseigner le respect

- Eduquez sans punition, violente et honteuse.
- Encouragez une conversation respectueuse.
- Protégez les enfants des questions indésirables.
- Pratiquez l'écoute active.
- Faites preuve d'honnêteté en répondant à leurs questions.
- Laissez-les faire leurs propres choix.
- Leur permettre de s'exprimer.
- Montrez de l'intérêt pour les choses qui les intéressent.
- Montrez-leur du respect.

Protection



Protection

- L'UNICEF utilise le terme « protection de l'enfance » pour désigner la prévention et la réponse à la violence, à l'exploitation et à la maltraitance des enfants dans tous les contextes. Cela inclut d'atteindre les enfants qui sont particulièrement vulnérables à ces menaces, tels que ceux qui vivent sans soins familiaux, dans la rue ou dans des situations de conflit ou de catastrophes naturelles.

<https://data.unicef.org/topic/child-protection/overview/>

- Esaïe 54: 13 Tous tes fils seront disciples de l'Éternel, Et grande sera la postérité de tes fils.

- Les blessures inexplicables ne sont pas les seuls signes d'abus. La dépression, la peur d'un certain adulte, la difficulté à faire confiance aux autres ou à se faire des amis, des changements soudains dans les habitudes alimentaires ou de sommeil, un comportement sexuel inapproprié, une mauvaise hygiène, le secret et l'hostilité sont souvent des signes de problèmes familiaux et peuvent indiquer qu'un enfant est négligé ou physiquement, abusé sexuellement ou émotionnellement.

<https://www.dcvf.wa.gov/safets/prevent-child-abuse>

Étapes pour aider mon enfant

- Ne disciplinez jamais votre enfant lorsque vous êtes contrarié.
- Soyez un parent nourricier.
- Éduquez vos enfants sur leurs droits.
- Participer à des programmes de prévention.
- Savoir ce qu'est la maltraitance des enfants

Étapes pour aider mon enfant

- Enseignez à votre enfant la maltraitance.
- Apprenez à votre enfant à établir des limites.
- Savoir comment signaler une maltraitance d'enfant.
- Encouragez les dirigeants de la communauté à soutenir les enfants et les familles.
- Sachez où sont vos enfants à tout moment

- Les enfants sont confiés à leurs parents comme une précieuse confiance, que Dieu exigera un jour entre leurs mains. Nous devrions donner à leur formation plus de temps, plus de soins et plus de prière. Ils ont besoin de plus du bon type d'instruction.

(Ellen G White. Adventist Home, p. 161.1)

- Souvenez-vous que vos fils et vos filles sont des membres plus jeunes de la famille de Dieu. Il les a confiés à vos soins, pour les former et les éduquer pour le ciel. Vous devez lui rendre compte de la manière dont vous vous acquittez de votre mission sacrée.

(Ellen G. White. Adventist Home, p. 161.2)

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CURRICULUM VITA

Name: Wilfrid Louis Jean

Background: I was born on May 7, 1966, in Port-au Prince, Haiti. I have two older brothers and one older sister. I grew up in a Pentecostal family and was baptized into the body of Christ and became a Seventh-day Adventist at a young age (1980). I am a product of Adventist Christian education and have attended Seventh-day Adventist schools from undergrad school through university.

Family: I was married on December 1998, to Rosalie Buteau who is from Cotes-de-Fer, Haiti. We have four children, Maelle (Born in 1995), Darren (Born in 2003), Abigaëlle (born in 2005) and Elijah (born in 2008)

Education:

2012-2015 CPE (Chaplaincy) from Reading Hospital, (Reading, PA.)

2003-2006 MDiv from Andrews Theological Seminary

1981-1988 High school diploma from Lycée Antenor Phirmin (Port-au-Prince, Haiti)

Ordination:

2017 Ordained by and currently hold ministerial credentials from Allegheny East Conference Corporation of Seventh-day Adventists

Experience:

2015- Senior Pastor of the Bethel/ New Eden District (Trenton, NJ) (Neptune, NJ)

2010-2015 Senior Pastor of the Bethlehem / Shekinah (Reading, PA) (Allentown PA)

2007-2010 Associate Pastor of Shekinah Church (Chicago, Il)

2002-2007 Assistant Pastor Mahanaim French SDA Church (Detroit, MI)

1999-2000 Inspector for ADRA International (Port-au-Prince, Haiti)

- 1997-2000 Advisor Academic Ecole Adventist MoriJa (Port-au-Price, Haiti)
- 1988-1998 Mathematics Teacher at College Adventist Diquini (P-au-P, Haiti)
- 1994-1996 Chairman Mathematics Department College Adventist Diquini (P-au-P, Haiti)

