

The impact of full-time christian ministry on the
spiritual well-being of the ministering family's
children - a pastoral study

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This has been a personal journey.
I acknowledge with gratitude the challenges my parents faced
while raising a large family in the ministry.

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Ecclesiastical Studies, Faculty of Theology, North-West University.

Preface

I would like this research to be a catalyst in stimulating dialogue in families where parents are in full-time Christian ministry. My hope is that these families, inclusive of all members, will be restored to their rightful position as epicentre of God's redemptive mission to the world.

I am indebted to the teenagers and adults who were willing to share their experiences with me in interviews and by e-mail, and others who voluntarily filled in questionnaires for this research. Thank you for allowing me into your lives. You have enriched me and given new perspective and closure on certain issues. I have also learnt so much from my interviews with ministers and missionaries. Thank you for sharing some of your joys and struggles as parents. Without these contributions this research would not have had the depth required of such a study.

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Soli Deo Gloria.

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Abstract

This research focuses on the problem field of those called to full-time Christian work and specifically how the interpretation and implementation thereof has an impact on the spiritual well-being of the adolescents growing up in this context. The purpose of the study is to identify the challenges parents and adolescents experience and to minimise the negative impact thereof through praxis theoretical guidelines for spiritual nurturing. A Biblical perspective on calling to full-time Christian ministry as well as an understanding of the God-given mandate to parents to nurture the spiritual well-being of their family, forms the basis of this research. Insight into the problem field was gained through empirical research conducted by means of structured and unstructured interviews. Adolescents whose parents are presently in full-time Christian work were interviewed by means of a questionnaire as well as an in-depth conversation. Interviews with adults who had grown up in the context of full-time Christian work during the 1970's and 1980's gave insight into the long-term impact on spiritual well-being. Parents in full-time Christian work, who are raising adolescents, shared their perspectives and challenges in interviews. Research in the social sciences confirmed the Biblical perspective that the family is the best environment for both adults and children to grow to maturity. Integration of all the dimensions of life is essential for the process of growth within the family and is an ongoing dynamic process which continually requires observation, evaluation and change. This study concludes by offering guidelines to parents in full-time Christian work on the spiritual nurturing of their family as the primary focus of their ministry. The result of this approach is that the family is restored to its God-ordained position as the epicentre of ministry. Just as Abraham's family was chosen by God to reveal Him to the nations, so, the family in full-time Christian work is called, as a unit, to participate in God's redemption in the world.

Opsomming

Die fokus van hierdie studie is die probleem area van roeping tot voltydse Christelike bediening en spesifiek hoe die interpretasie en implementering daarvan die geestelike welsyn van adolessente wat in so 'n konteks grootword, beïnvloed. Die doel van die navorsing is om die uitdagings aan ouers sowel as adolessente te identifiseer en die

negatiewe impak daarvan te minimeer deur prakties-teoretiese riglyne vir geestelike versorging binne die gesin. Die basis van hierdie navorsing is 'n Bybelse perspektief oor roeping tot voltydse Christelike bediening sowel as die beginsel dat ouers 'n Godgegewe mandaat het om die geestelike welsyn van hulle kinders te koester. Insig in die probleemarea is bekom deur empiriese navorsing deur middel van gestruktureerde en ongestruktureerde onderhoude. Onderhoude is gevoer met adolessente wie se ouers huidig in die bediening is, sowel as volwassenes wat in die 1970s tot 1980s in die bediening grootgeword het en ouers wat huidig in voltydse Christelike bediening is. Navorsing in die sosiale wetenskappe het die Bybelse perspektief bevestig dat die gesin die beste omgewing is vir ouers sowel as kinders om tot volwassenheid te groei. Verder is vasgestel dat integrasie van al die dimensies van menswees essensieel is vir die groeiproses binne die gesin en dat dit 'n dinamiese proses is wat gedurige observasie, evaluasie en verandering verg. Ten slotte bied hierdie studie prakties-teoreties riglyne aan ouers in voltydse Christelike diens vir die geestelike versorging van die gesin as die primêre fokus van hulle bediening. Die gewenste resultaat van die implementering hiervan is dat die gesin herstel word tot die middelpunt van God se verlossingswerk in die wêreld soos wat Abraham en sy gesin 'n toonbeeld van God se genade aan die nasies was.

Chapter 1

Introduction

1.1 Keywords and Definition of Terms

{Keywords:

Full-time Christian work/ministry

Spiritual well-being of the family

Pastoral

Sleutelwoorde:

Voltydse dienswerk as uitlewing van die Christelike roeping

Geestelike welstand van die familie

Pastoraal}

1.1.1 Full-time Christian Work

This term (hereafter referred to as FTCW) refers to all aspects of work in the church, Christian organisation or mission group, practised as an occupation. It may further be defined by two categories: function and location. According to White & White (1988:231-232), direct ministry function includes teaching, preaching, church planting, pasturing, evangelism etc., whereas the support function includes administration, hospitality, building, maintenance etc. Location refers to the practice of any of the above-mentioned functions either at home or abroad.

An important aspect of FTCW is the sense of “calling” which precedes commitment. In Luke 5:1-11 Jesus calls the fishermen away from their livelihood and learnt trade, away from their familiar environment, with a mandate to follow Him. They leave all and follow Him. Abraham’s obedience to God’s call was tested to the ultimate when in Genesis 22 he is called upon to sacrifice his son, Isaac. The call of God requires

obedience and seems to imply sacrifice and suffering, as Jesus also suffered doing the will of His Father. Skellie (2006:210) remarks that as a missionary kid, he often wondered what motivated parents to “lay their children on the altar for God”. This study will explore the effect the parents’ “calling” has on the spiritual well-being of children in the family.

1.1.2 Spiritual Well-being of the Children in the Family

For this study spiritual well-being (hereafter referred to as SWB) refers to one’s concept of God and sense of connectedness to Him through prayer and involvement in one’s life as well as an understanding of guilt and forgiveness (Hill, 1986:306). This study also agrees with the point of departure held by Andrews (1995:418,419) that a meaningful relationship with God results in a sense of purpose, direction and satisfaction with life.

For the purpose of this study children from early adolescence (13 years) to late adolescence (18 years) were interviewed to determine the impact their parents’ call to FTCW has on their SWB. The researcher agrees with the view held by Hill (1986:306-307) that the spiritual and psychological dimensions of human development are inseparable. Therefore the cognitive, moral and personality theories of Piaget (1932), Erikson (1968), and Kohlberg (1971) are relevant to understanding the SWB and development of a child. Frankl (1969:16,31-33, 86-90) makes a strong case for the relation between spiritual and personality development.

1.1.3 Pastoral

This term refers to the concept that both the counsellor and counsellee are in dialogue with God. This is a dialogue in which the voice of the Good Shepherd can be heard calling those who belong to Him. A pastoral event is a meeting point between God, the counsellor and counsellee. God’s will and word are mediated through various resources such as the reading of Scripture, prayer and consultation with fellow believers (Hulme 1981: 17, 83-84; Louw 1999:23). This study is in agreement with

McMinn (1996: 213-215) that the counsellor depends on the Holy Spirit to interpret God's Word to the specific need and context of the counsellee in the pastoral event.

1.2 Background and Problem Statement

Rembrandt's painting titled, *The sacrifice of Isaac*, vividly portrays Isaac tied hand and foot on a pile of wood. Abraham looms over his son with a knife in his raised hand. Abraham, called by God to leave country and family (Genesis 12:1), is now being put to the ultimate test of obedience. An angel calls out to Abraham and an unnecessary sacrifice is averted (Genesis 22:11-12). A print of this painting can be viewed in *1000 Paintings of Genius* published by Sirocco, London. Rouiller (1978:17) remarks that similar wording is used in Genesis 12:1 to describe God's initial call to Abraham and the call in Genesis 22:1 to take Isaac and sacrifice him. The call to sacrifice Isaac seems to be part of God's ongoing call to obedience in Abraham's journey with God. The question arises whether parents called to FTCW also encounter the ongoing tests of their obedience? Does obedience to God also require the sacrifice of their children in whatever way? In Matthew 18:1-6 however, Jesus shows how much He values children by using the qualities of a child to teach His disciples about true greatness. Jesus warns severely against offending a child.

The researcher works with the view that parents, who feel called to FTCW, may in their zeal and sincerity to obey God wholeheartedly, misinterpret God's demands on them with the regard to their children. The impact of the parents' calling on their children may result in spiritual alienation.

1.2.1 Background

The researcher is interested in researching the validity and consequence of Hale's view (1995:384-367) that many children of those in FTCW suffer because of a lack of nurturing due to over-commitment of their parents to fulfilling their calling. Campbell (1987:66-67) develops this idea by saying that children who lack nurturing may

withdraw into depression, anger and destructive behaviour. These children may also find it difficult to connect with God in a meaningful way because God may be seen as the One who orchestrates their circumstance. Family dysfunctionality can so easily result in defeating the purpose of being called as a witness to God's redemption in the world. The family, like the Church, is a system with interrelating parts as 1 Corinthians 12:12-26 states. Family nurturing should therefore be seen as part of God's calling so that children do not feel marginalised in the Church. The eco-hermeneutic paradigm, as proposed by Muller (1996:14,19) is a relevant approach for helping the marginalised find their place in God's grand scheme, as it emphasises the understanding of the larger picture within various smaller systems. Therefore, for this study, God's overall redemptive purpose for all humanity is studied within the smaller context of an individual's calling to be part of God's mission in the world and specifically how it relates to the family and SWB of the children.

1.2.2 Problem Statement

The researcher's hypothetical point of departure is that the impact of parents' call to FTCW on how to nurture the SWB of children in the family is often not recognised. This is at the core of a lack of spiritual nurturing within the family and a lack of integration between ministry and family.

The question arises: *What Biblical guidelines can be given to parents entering FTCW on how to nurture the SWB of their children as an integrated and integral part of God's calling?*

The underlying questions are:

- What does the Bible teach about "calling" and the spiritual nurturing of children in a family?
- What developmental theories can be used from the field of psychology and education to understand the spiritual development of a child and the family as the primary nurturing environment?

- In what ways are adolescents aged 13-18 spiritually affected by their parents' calling? Is this recognised and addressed by the parents? According to Hill (1986:315) the developmental issues experienced in adolescence creates the ideal opportunity for transition from traditional, conventional faith to experiential, meaningful and interactive faith. The potential for spiritual growth during this phase may be affected by external factors such as the parents' calling to FTCW.
- What Biblical counsel can be offered to parents to address the impact of their calling on the SWB of their children through nurturing?

1.3 Aim and Objectives

1.3.1 Aim

The aim of this study is to develop Biblically-based guidelines for parents who are entering FTCW on how to recognise and address the impact their calling has on the SWB of their children, through nurturing.

1.3.2 Objectives

The specific objectives of this study are as follows:

- To study relevant passages from the Bible to derive principles on “calling” and the spiritual nurturing of children in a family.
- To study theories in psychology and education to gain an understanding of the developmental progress of a child and the role that family has in nurturing.
- To find out how parents' calling to FTCW influences the SWB of adolescents (aged 13-18), and to what extent parents recognise and address this. This objective includes researching similar studies related to the secular profession.
- To develop guidelines for parents entering FTCW within the evangelical reformed tradition on the impact their calling may have on the SWB of their children and their responsibility to address it through nurturing.

1.4.4 Central Theoretical Argument

The central theoretical argument of this study is that the Bible provides guidelines for parents involved in FTCW on how not to neglect the SWB of their children. Parents may not recognise the impact their calling may have on the SWB of their children and consequently fail to give the necessary attention to it. Their calling is often focused on “others” while neglecting to nurture their own family. A lack of integration between ministry and family may result in children experiencing alienation from their parents and from God. Therefore Biblical guidelines are needed to equip parents involved in FTCW as to how they should commit themselves fully to God and his calling without neglecting their family.

1.5. Research Method

This study will employ the research method described by Zerfass (1974:167) as a dynamic interaction between theory and praxis. Theological theory forms the basis theory which has a critical approach to existing praxis. Meta theory consists of interdisciplinary studies which are always held up to the scrutiny of the basis theory. Interaction between these two components should result in the development of a praxis theory which is Biblically-based.

1.5.1 Basis Theory

This study will be conducted within the reformed evangelical tradition. Relevant scripture passages from Genesis 12 & 22, Deuteronomy 6:6-9, 1 Samuel 2, Matthew 4:18-21, Matthew 28:18-20, Matthew 10:37, Romans 12 and passages from the Pauline Epistles amongst others, will be utilized in the process of theory formation, using the exegetical method proposed by De Klerk and Van Rensburg (2005) as point of departure.

1.5.2 Meta Theory

A literature study will be conducted into relevant theories in the social sciences as well as relevant research. This study will comprise psychological and educational insights on the family as a nurturing environment and the spiritual development of a child.

1.5.3 Empirical Study

Qualitative empirical research will be done by means of structured and unstructured interviews with three adolescents aged 13-18 years. Their parents should be in FTCW. Interviews will also be conducted with three adults, who grew up in ministering families, to determine the long-term impact of their parents' calling on their SWB. Interviews will be conducted with three sets of parents presently in FTCW in South Africa, in order to understand their perception of the impact their calling has on their children and how they are addressing it. The researcher will at all times conduct these interviews with full consideration of the ethical issues involved in research of this nature. The necessary application to authorize this empirical research will be submitted to the relevant Ethics Committee of the Northwest University. The insights gained from the qualitative empirical research together with the basis theory and meta theory will be used to develop a theory toward a new praxis (Heitink, 1999:220-240).

1.5.4 Praxis Theory

The dynamic interaction between all the components of this research will be utilised to develop a praxis theory which will be articulated in pastoral guidelines for parents called to FTCW with the specific emphasis on the importance of nurturing the SWB of their children.

1.6. Proposed Chapter Headings

Chapter 1: Introduction

Chapter 2: Basis Theoretical Perspectives Regarding the Impact Being Called to Full-time Christian Work has on the Spiritual Well-Being of Children in the Family

Chapter 3: Meta Theoretical Insights from the Social Sciences Regarding Parenting Styles, the Impact of Over-Commitment to Career on the Developmental Progress of a Child, and the Family as a Learning and Nurturing Environment

Chapter 4: A Qualitative, Empirical Enquiry into the Impact of Full-time Christian Work on the Spiritual Well-being of Children in the Family

Chapter 5: Praxis Theoretical Guidelines to Parents Entering Full-Time Christian Work with Regard to Recognising and Addressing the Impact their Calling has on the Spiritual Well-Being of their Children, Through Nurturing

1.7. Schematic Representation of the Correlation between 1.2.2, 1.3 & 1.5

Problem Statement	Aim and Objectives	Methodology
What does the Bible teach about calling to FTCW and the responsibility for the spiritual nurturing of children in a family?	To study relevant passages from the Bible to derive principles on "calling" and the spiritual nurturing of children in a family.	<i>Basis theoretical research:</i> To use the principles and guidelines from the Bible to form a basis theory for the purpose of counselling parents who feel called to FTCW on the impact their calling has on the SWB of their children, and how this can be addressed through nurturing.
What contribution can social scientific theories make to an understanding of the spiritual development of children and the impact unbalanced commitment to career has on the child, as well as the importance of the family as a nurturing environment?	To study theories in the social sciences to gain insight about the spiritual development of children and the impact unbalanced commitment to career may have on this development. The role of parents and the family in the developmental process will also be studied.	<i>Meta theoretical research:</i> To use the insights gained from Psychology and the Education sciences along with the basis theory to develop guidelines for parents in FTCW on the Biblical principles of commitment to God's calling and family nurturing.
How do children experience the impact of their parents' calling on their SWB and to what extent do parents recognize the impact and how do they address it?	To conduct qualitative empirical research by means of interviews with adolescents and parents in FTCW to determine the impact their "calling" has on the SWB of the children and to what extent the parents recognize the impact and seek to address it.	<i>Empirical research:</i> Interviews will be conducted with: -Three adolescents whose parents are in FTCW. -Three sets of parents in FTCW who have adolescents in the home. -Three adults who grew up in families involved in FTCW.

<p>What pastoral counsel can be given to parents who feel called to FTCW on the impact their calling may have on the SWB of their children, and on their responsibility to integrate calling and family nurturing?</p>	<p>To formulate Biblical guidelines on commitment to God's calling and the responsibility of parents to nurture the SWB of their children.</p>	<p><i>Practice theoretical research:</i></p> <p>The interaction between the basis theory, meta theory and the insights gained from the qualitative empirical research will be used to formulate Biblical guidelines for parents in FTCW on how their calling impacts the SWB of their children and how this can be recognized and addressed through Biblical nurturing.</p>
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CHAPTER 2

Basis Theoretical Perspectives Regarding the Impact Being Called to Full-time Christian Ministry has on the Spiritual Well-being of Children in the Family

Introduction

The purpose of this chapter is to establish basis theoretical perspectives from Scripture regarding being called to FTCW as well as the spiritual nurturing of children within the family. The researcher will explore the concept of “calling” in the Old and New Testaments as well as the concept of the spiritual nurturing of children within a covenantal relationship with God.

The emphasis on **spiritual** nurturing in this research does not suggest that the spirit exists as an entity on its own, but is interactively interwoven with the body, soul and mind of the individual, comprising the whole person. Well-being therefore reflects the proper functioning of a person as an integrated being. The Hebrew term “shalom”, which appears 250 times in Scripture and is translated in about 310 different ways, reflects this integrated sense of wholeness and wellness. In about two-thirds of its occurrences, “shalom” refers to a state of fulfillment resulting from God’s presence and covenantal relationship. Its root meaning includes concepts of completeness, wholeness and harmony (Ellison & Smith, 1991:36).

Ledbetter *et al.* (1991:49) define SWB as a two dimensional construct: religious well-being, which describes our sense of connectedness to God, and existential well-being, which reflects our sense of purpose and satisfaction with life. SWB is a term used in this research for a complete sense of wholeness and harmony which originates from a sense of God’s presence and covenantal relationship. The Biblical perspective gained, will form the basis theory for guidelines to parents on the integration of ministry and the spiritual nurturing of children.

2.1 General Introduction to the Significance of the Biblical Concept of “Calling” to Full-time Christian Ministry

Hale (1995: 17) distinguishes between God’s “general call” and “specific call” to Christians. The general call is to all believers to be witnesses (Acts 1:8), to live holy lives (1 Thessalonians 4:7), to live in peace (Colossians 3:15), to suffer (Matthew 16:24, 25), etc. A specific call, however, may indicate a specific area or form of ministry.

For example, Paul says he was called to be an apostle (Romans 1:1) and in Acts 16:10, he says that God has called him to preach the gospel in Macedonia. Galatians 2:6-9 is an example of a calling to a particular ethnic group: Paul asserts that God called Peter to be an apostle to the Jews and himself to be an apostle to the Gentiles. However, McConnell (2007:212) adds that the Biblical basis for a specific call for full-time and lifelong ministry to a particular people or in a particular country is shaky. Paul’s call to Macedonia was a short-term ministry opportunity and by no means a lifelong commission. Paul ministered in a number of other settings, e.g. in Tarsus (Acts 9:30), Arabia (Galatians 1:17), Syria and Cilicia (Galatians 1:21-23), and Antioch (Acts 11:24-25) for a number of years. Only Paul and Peter specifically mention being called to a specific ethnic group and then both of them evangelized both Jews and Gentiles. McConnell’s reasoning is that these Biblical examples of specific calling are descriptive of the apostle’s experience and by no means prescriptive for all Christians who are called to ministry. Hale (1995:18) comments that the Macedonian call could rather be defined as guidance because it was not Paul’s basic call to apostleship. All Christians are commissioned to be witnesses and to spread the gospel, but some experience a specific call to FTCW, as Paul did to apostleship. Thereafter, God guides the individual in various ways as to where and how the specific ministry should be expressed.

McConnell (2007: 213) redefines the call to FTCW as “an inner desire given by the Holy Spirit, through the Word of God, and confirmed by the community of Christ.” He emphasizes that a call to FTCW enhances the general call to all Christians to be

witnesses. The researcher is in agreement with McConnell that there should not be a dichotomy between a secular and sacred vocation for Christians. For a Christian, the call to FTCW is very similar to the call to any other vocation. Such a calling is often not a revelation of Biblical proportions or a summons that cannot be refused, but rather a progressive preparation and growing desire to serve God in a specific way and setting.

The call to live as a witness to God's redemption is primary and fixed, but the location and target group are secondary and may change. McConnell (2007:214,215) mentions a number of guideposts that may indicate the need to change the direction of one's ministry. The council of godly people, circumstances, health and financial support are some of the factors he mentions. However, the researcher is of the opinion that the well-being of one's family is of primary importance in making a change. A balanced view of what it means to be called to FTCW is essential for this research because it places secular and sacred vocations in perspective for Christians. It also releases one from a sense of guilt and obligation to pursue a specific call rigidly and lifelong in spite of the detrimental effects it may have on one's family life. Instead, it liberates one to be guided by God into different ministry opportunities as one's circumstances and family life changes. Wrobbel (1990:168) comments that it is not an easy task to find a balance between the ministry God has called one to and the mandate God has given to nurture one's family in God's love. This is exactly where the purpose of this research comes into the field of vision.

2.1.1. Old Testament Perspectives on "Calling" and its Impact on Family Life as Reflected in the History of the Patriarch Abraham and his Children

Genesis 1-11 is a lengthy prologue to the establishment of a covenant between God and Abraham based on grace. Genesis 11 gives an account of the building of a tower at Babel and the subsequent scattering of all the people. Their intention with the tower was to reach the heavens, "so that we may make a name for ourselves" (Genesis 11:4b, NIV). According to Rosenblatt (1995: 81) Babel was the throne of Mesopotamian power from about 2000 BC to 500 BC. When the Greek historian Herodotus visited Babylon in the fifth century B.C, he described a famous tower that

rose three hundred feet with seven narrowing stories. These towers are called ziggurats and their sole function was the worship of their patron god, Marduk.

It may be implied that there is an inherent notion in humanity to worship. Mesopotamian theology revolved around a host of deities who birthed specific cosmic forces and elements but gave no special thought to humans who were merely an afterthought of the gods. The gods pursued no specific plan with creation and made no effort to communicate with humankind (Hill & Walton, 2000: 67-68). Considering that Abraham lived in this environment; it can only be a divine intervention that caused him to respond in obedience to God's call, "Leave your country, your people and your father's household and go to the land I will show you" (Genesis 12:1, NIV). God chose Abraham to reveal Himself to his people. God initiated the relationship and promised to bless Abraham with land and offspring (Genesis 12:7).

2.1.1.1. A Call to Obedience

It is against this background of an established relationship that Abraham is commissioned by God to sacrifice his only son, his child of promise. In Genesis 22:2 it is written: "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." (NIV). Rosenblatt (1995:201) notes that this is the first time the word "love" is used in the Bible.

According to Hamilton (1990:370) the sentence construction used in the two commissions (Genesis 12 and 22) is very similar, possibly denoting God's ongoing call to Abraham based on an established relationship. Both times the imperative is followed by a triple object: Leave a) your country, b) your homeland c) your father's house. Take a) your son, b) your only son, whom you love, c) Isaac. The objects are arranged in sequence from less intimate to more intimate. In both chapters God stops short of giving explicit directions. This may denote an ongoing test of Abraham's faith in God.

God's command and promise to Abraham antedate the implementation of the covenant in chapter 15. However, Abraham's faith is in operation prior to this commitment. This view is confirmed by Rosenblatt (1995:202) in her commentary on Abraham's response to God when He calls him by name in Genesis 22:1. Abraham answers, "Here I am." (Genesis 22:1b). Rosenblatt refers to the Hebrew word, "Hineni" as the covenant refrain. Hamilton (1995:97) confirms this use of the word "Hineni" as denoting a response to a call indicating a trusting relationship characterized by accessibility, receptivity and willingness to obey. Therefore, when Abraham responds to God, "Here I am", he is making a statement about God's trustworthiness in the relation to himself and his own receptivity to God. For this research it is significant to note that God's call to Abraham to sacrifice his son happens within the covenant relationship even though the covenant had not yet been established.

God makes the extent of the sacrifice very clear in the words, "...your son, your only son, whom you love.... Sacrifice him... as a burnt offering..." The words "burnt offering" are repeated six times in a few verses. The concept of a "burnt sacrifice" has its origins with the Canaanites, Babylonians and ancient nomadic rituals. The purpose of such a sacrifice was that the victim should totally disappear into the presence of God. It was considered the most perfect sacrifice to be made to a deity, according to Eerdmans (2003:55). However, child sacrifice was a pagan practice used to coerce or appease the gods. The Ammonites, Israel's neighbours, sacrificed their children to Molech. With the building of a temple to a deity, a child would be buried at the cornerstone as a gift to the gods. A child could also be sacrificed as a plea to the gods for military success (Hamilton 1995:105).

There are a few Biblical references to the sacrifice of children (Judges 11:30-34, 2 Kings 3:27), but God condemns the practice in Leviticus 20:1-5 and Leviticus 18:21, "Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I am the Lord."(NIV). Unlike the pantheon of gods, God reveals Himself to Abraham as a God who values His creation, who initiates a relationship with His people and involves them in His revelatory and redemptive initiative. Obedience is paramount in the covenant relationship, not sacrifice.

In Deuteronomy 11 the refrain, “so if you faithfully obey the commands I am giving you today... then I will...” signifies the reciprocal relationship that God intended with His people. Based on the above-mentioned, it would be correct to state that God would not demand the actual sacrifice of a child. Genesis 22: 12b states the reason for the test, “...Now I know that you fear God...” Abraham had passed the obedience test and in response God reaffirms His covenant promise in: 15-17. 1 Samuel 15: 22b confirms, “To obey is better than sacrifice and to heed is better than the fat of rams.”

Skellie (2006: 211) poses the question, “Are we to pattern our lives after Abraham by unquestioningly laying our children on the altar and carrying on with our ministries?” Based on the above-mentioned, the answer is unequivocally, “No”. Eerdmans (2003:49,55) affirms that Genesis 22 is not about child sacrifice but rather a character sketch of Abraham who was to become the father of many nations through his unwavering faith in God. Skellie (2006:212) adds that it also reveals and confirms the basis of the covenantal relationship: grace. God chose Abraham by grace and not on the merit of his sacrifice. God chose Abraham to reveal Himself to Israel. The sacrifice of Isaac could never be redemptive because Jesus was the only worthy sacrifice to redeem the world to God.

The painting of Rembrandt, *The sacrifice of Isaac*, depicts the horror of an impending child sacrifice in the name of God. Hamilton (1995:111) comments that the word used to describe what Abraham was about to do to



Isaac is “slaughter”, *sahat* in the Hebrew. *Sahat* was also used to describe the slaughter or sacrifice of children to false gods in pagan cults (Isaiah 57:5; Ezekiel 16:21; 23:39). This makes its use in Genesis 22:10 assume an even more dreadful aspect. If one focuses exclusively on Genesis 22:2 God appears to be deceptive, irrational and self-contradictory. However, if one focuses on the whole narrative, the provision of the ram, the command to stay the knife, and the subsequent promises to Abraham, God’s mercy, grace and abundant blessing becomes the focal point (Hamilton 1995:106).

The significance for this research is that child sacrifice in whatever form is incongruent with the nature and commands of God as revealed to Abraham. Abraham’s act of obedience is erroneously interpreted into the context of God’s expectation from parents who are called to FTCW. Genesis 22 is not about parents sacrificing their children but about God’s grace and Abraham’s obedience. It does not exempt parents from the responsibility to nurture their children while fulfilling their obedience to God in ministry.

2.1.1.2. Isaac’s Call to Submission

Hamilton (1995:100) says that early Jewish tradition suggests that Isaac was 37 at the time of his binding by Abraham. This gives a much more prominent role to Isaac than the Christian tradition suggests. Isaac, drawn into the contract between God and his father is not a passive partner.

While father, son and servants are preparing for the journey (Genesis 22:3-6), Isaac calls his father. Abraham replies with “Hineni”, “Here I am, my son” (:7). The covenant refrain echoes through this father-son relationship affirming trust and availability. Isaac, reassured by his father’s response, asks the question uppermost in his mind, “But where is the lamb provided for the burnt offering?” (:7b). Abraham answers evasively that God will provide the lamb. Abraham’s response to Isaac can be reduced to, “I don’t know” or “it will turn out right in the end.” Abraham structures his reply to Isaac ambiguously. “God will provide... for a burnt offering, my son”(:8) or to be understood as, “God will provide...for a burnt offering, you, my son.”(1995:110).

Rosenblatt (1995:199) comments that the Hebrew wording for: 8 actually says, “You are it; God will see to it.” The two meanings are layered on top of each other which may have obscured the meaning for Isaac. However, Isaac is satisfied with his father’s reply and the journey continues without further words. The trusting relationship between father and son made Isaac’s questioning acceptable to Abraham and Abraham’s insufficient answer acceptable to Isaac. Isaac had also learnt elements of faith from his father and at this point, secure in his father’s love, he becomes an active participant in believing that God will provide the lamb. Adeyemo (2006:42) comments that God had told Abraham that it is through Isaac that his offspring will be blessed (22:1-2). When God tests Abraham’s faith, Isaac’s obedience and faith is also on the line. Isaac does not try to escape the sacrifice but continues the journey of faith with his father. He asked where the sheep was for the sacrifice, but he did not ask why the ropes. If Abraham displays faith that obeys, Isaac displays faith that co-operates.

Faith and pain coexist. Abraham and Isaac submit in obedience to God within the covenant relationship bearing the pain and suffering of the imminent sacrifice. God responds by affirming His promises and covenant with them (Van Reken, 1995:433).

The interaction between father and son on the way to Moriah is significant for this research, because in ministry too, children are invariably drawn into the commitment that parents make to serve God. Isaac, carrying the wood and finally lying on the pile of wood, was made an active participant in his father’s act of obedience, and not a victim of child sacrifice demanded by a cruel, unloving deity. The relationship between father, son and God transforms the scene from a potential tragedy to a faith building experience (Eaton, 1999:114).

Van Reken (1995:431) quotes from a letter written by an anonymous adult missionary kid, “I think if someone had been open with me – able to accept my questions about why I felt so rotten if God wanted my parents to do what they did, instead of speaking platitudes about God taking care of everything if you trust Him, I might have found an easier way through those years. Instead, I ended up feeling I’d been conned, fed a line that was an easy way out for the adults around me. So easy – my pain was a consequence of my failure to trust God – but I didn’t know how to trust. So the

second lesson I learnt was that besides not being able to count on the adults in my life, I couldn't trust God either. That is a very lonely and scary place to be - not able to trust people or to trust God."

Wrobbel (1990:166) comments that loving and secure family relationships empower parents and children to respond positively to the challenges of ministry. Van Reken (1995:431) refers to the experiences a child has within a faith system. She says that where there are strong familial bonds, a nurturing environment and loving relationships, children reflect a positive view of God within a faith system. However, in the presence of overpowering negative experiences, God becomes the enemy, the One who engineers painful circumstances for a child so that the parents can fulfil their calling.

Van Reken describes a faith system as the framework within which everything happens and is understood by a Christian. Parents in FTCW have the added dimension of being "employed" by God, making it a closed faith system or God system. In secular employment systems, one can blame the CEO or whoever is in charge, for negative experiences. However, in a closed faith system, all one's blessings as well as sufferings are inextricably woven with God issues.

The above-mentioned quotation of the adult missionary kid is a clear example of the dissonance in a child's mind when God seemingly calls parents to a ministry which requires them to abandon or neglect to nurture their children. The hurts experienced within a faith system deeply shapes one's views of God. Hill (1986:313) notes that dissonance is caused by contradictions between authority figures and disconfirming experience. Thus, parents can teach their children about a loving, caring God, yet the experience a child has in the home of absentee parents or continuous negative situations may contradict the teaching, causing the child to fixate on a negative image of God.

Wrobbel (1990:167) quotes from anonymous adults who grew up in the ministry, "It was clear to me at an early age that my parents' work for God was more important than I was. I felt abandoned and insignificant my entire childhood, even though my physical needs were well taken care of." Another wrote, "I praise God for my godly

father and mother. They found the way to balance their ministries and their responsibilities to their children ...”. Andrews (1995:426) comments that family relations is the single most important factor associated with SWB. To this Wrobbel & Plueddemann (1990:364) add that of all the familial bonds a strong parental marriage is the main indicator of SWB in children.

For this research it is significant to note that faith and suffering can coexist. Grounded in the covenantal love of God and secure in loving familial bonds, families in ministry can face suffering and pain as they obey God’s will without having to abandon their faith in God or sacrifice their children. It is also significant that early experiences of trust and love and positive parent/child interaction prepare a child’s heart to respond positively to God. These factors emphasize the tremendous responsibility parents have toward their children.

2.1.1.3 Abraham’s Mandate to his Children

In Genesis 18:19 the Lord says, “I have chosen him [Abraham], so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him.”(NIV) The word “chosen” is translated as “I know him” in the KJV. Both these words are significant because God entrusted the great responsibility of the spiritual nurturing of the next generation to a man whom He could trust to get the job done. According to Strong (1996:119) the word “direct” means to command or instruct. Tripp (1995:29, 30) comments that Abraham’s authority over his household was a mandate from God. He was called to discharge a duty given him by God and that was to teach his children the ways of God so that they would live right and justly. God defines the task and Abraham acts on God’s behalf. Deuteronomy 6 underscores this view of parental authority. In Deuteronomy 6:2 God says that His purpose for the Israelites and their children’s children is that they should “fear the Lord... by keeping all his decrees and commands, and so that you may enjoy long life.”(NIV). The researcher is of the opinion that God’s mandate to Abraham describes a high level of personal involvement and pastoral care within the family. Teaching God’s law through words and lifestyle requires commitment as well as accountability to one’s family members. Exercising one’s God-given parental authority reflects God’s heart

as expressed in Hebrews 12 5b-6: “ My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son.” (NIV).

God’s wants one generation after the other to walk in His ways. The purpose of teaching God’s laws and decrees is that the next generation would internalize these teachings and then live by them. He chooses the agency of parental authority to achieve this objective. Deuteronomy 6:5 is the essence of what God wanted Abraham to teach the next generation, “Love the Lord your God with all your heart and with all your soul and with all your strength.” Deuteronomy 6:6-9 defines the task of spiritual nurturing that God entrusted to Abraham, “These commands that I give you today are to be upon 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.”

Adeyemo (2006:222) comments that Deuteronomy 6:6-9 is a metaphor for how God’s law and Spirit should pervade every aspect of our lives. The test for whether one truly loves God is whether one keeps His commands (John 14:21; 1 John 5:2). God commanded Abraham to teach his offspring the laws and ways of God through word and example. Each generation is dependent on the obedience of their forebears to obey God’s command. Tripp(1995: xix) adds that Abraham’s task was not merely to give instructions to his children, but firstly to have God’s word in his own heart and then to shepherd his children in the ways of God. Shepherding involves communication, “Talk about them...”, includes repetition and reinforcement, “Impress them on your children...”, requires participation and involvement in the child’s life. “When you walk along the road...when you lie down and when you get up”, means it cannot be scheduled and should permeate all one’s actions. “Tie them on your hands...bind them on your forehead; write them on the doorframes of your house and gates”, means that it should be a visible testimony to all. Proverbs 13:20 confirms the outcome of Abraham’s righteous lifestyle: “He who walks with the wise becomes wise.” Abraham’s mandate was comprehensive and pervasive and was intended for the spiritual nurturing of the next generation.

Abraham's mandate is significant for this research project because even though he was chosen by God to reveal Himself to His people, it was also God who clearly defined the intense responsibility Abraham had to his own household. Abraham's task was not merely passing on information, but also instilling values and shaping lifestyle and mindset. God's law had to become an all pervasive way of life for Abraham first before he could effectively pass it on to the next generation. Teaching God's ways to the next generation was in fact an essential part of God's plan for revealing Himself to all peoples. In Genesis 12:3b God promises Abraham, "and all people on earth will be blessed through you." Abraham's family was the epicentre of God's revelatory intent and redemptive plan for the people of Israel and also for all the nations of the world. Abraham's pastoral role within his family starts with his relationship with Isaac. Their journey up Mount Moriah described in Genesis 22, reflects something of the trust and love between father and son as they both commit to obey God. Abraham had instilled in his son an unwavering trust in God's faithfulness. In his pastoral role, Abraham had prepared Isaac's heart to trust God. This is the first essential link in the fulfilment of God's promise to Abraham in Genesis 12:3b. God's calling does not override the mandate to nurture the SWB of one's children. It is clear from the above-mentioned that spiritual nurturing has to be integrated in every aspect of life and is not only reserved for public ministry or special occasions.

2.1.2 New Testament Perspectives on the Nature Of "Being Called" to Full-time Christian Work and its Impact on Family Life

2.1.2.1 An Overview of New Testament Perspectives on the Nature of "Being Called" to Full-time Christian Work

Matthew 4: 18-21 describes how Jesus called Peter, Andrew, James and John to follow Him. "Come follow me", Jesus said, "and I will make you fishers of men." (:19). "At once they left their nets and followed him." According to Adeyemo (2006:1116) there are similarities between this call to become disciples and the call of Abraham (Genesis 12:1-4). In both cases God (Jesus) took the initiative and the response of obedience was immediate. In both cases there is a promise to transform

those called into something they had not been before. Abraham was to engage in God's mission and so were the disciples. Bultman (1963:28) describes the calling of the fishermen as "an ideal scene spun out of the metaphor of 'fisher's of men'". However, the synoptic Gospels are unanimous that the disciples were ordinary Galilean fisherfolk who were called to a ministry of caring and loving.

The terminology of being called to "follow" would have been understood by the Jews because a student literally followed his master around as he was trained. Learning took place by continuous observation, demonstration and participation. The authority, with which Jesus called these men, caused them to respond radically. They understood fully that Jesus was calling them to be with Him so that He could train and teach them how to care for others. Jesus said that He would make them fishers of men. The emphasis is on the call of Jesus and not on the vocation that would follow. Therefore, this could be regarded as a general call to discipleship and not a specific call to ministry.

Paul says in Romans 1:1 that he is a servant of Jesus Christ, "called to be an apostle and set apart for the gospel of God." (NIV). An apostle literally means "one who is sent" (LAB, 1997:1878). Paul refers to himself as a "servant" of Jesus Christ, which reveals his humility and dependence on God as his Master. Although Paul says he is "set apart for the gospel", it is evident in other Scriptures that Paul was a tentmaker. In Acts 18:3 Paul worked with Aquila and Priscilla in Corinth, preaching in the synagogue every Sabbath. In Acts 20: 34 Paul addressed the Ephesian elders reminding them that he did not ask them for money but that "these hands of mine have supplied my own needs and the needs of my companions." Paul's call to apostleship did not exclude working for his livelihood; instead he encouraged the Ephesian elders to work hard so that they could also provide and care for the needy. He encouraged the believers to be productive members of the society in which they lived so that their work could also contribute to the well-being, unity and outreach of the church (Ephesians 4:28).

The term "tentmaking ministry" is derived from Paul's example of earning his livelihood by his own labour rather than being supported by the church or individual

believers (Hale, 1995:87). However, Paul did not believe in self-sufficiency but rather a dependence on God and mutual love and service among Christians. Although Paul's tentmaking was secondary and functional, as a means to supplying his needs and possibly as an outreach strategy, he in no way referred to it as inferior to preaching the gospel (Witherington 2007:123). In the same sense a calling to ministry should not be regarded as superior to performing a secular job. A Christian's witness is not restricted to FTCW. It is by God's grace that He chose us to be His witnesses and through no merit of our own. Therefore, a calling to FTCW does not imply any special qualities in the one being called; instead it shows us God's grace. Paul makes this clear in 1 Corinthians 1:26 when he says to the believers at Corinth, "Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth..." v. 30 "It is because of Him that you are in Christ Jesus..."

In 1 Corinthians 9:11 Paul writes to the church at Corinth, "If we have sown spiritual seeds among you, is it too much if we reap a material harvest from you?" He was laying down a principle expressed in Luke 10:7, "... the labourer deserves his wages." In Paul's missionary career he was self-supporting at times and at other times received support from the people. In Luke 8:3 the writer tells us that Jesus and the apostles were supported: "These women were helping to support them out of their own means." (NIV).

In Galatians 2:6-9 Paul asserts that he was called to the Gentiles and Peter to the Jews. However, Peter, a Jew, also served the non-Jews in Samaria and took the gospel to Cornelius and his friends. Paul, although called to the Gentiles, made it his practice to preach the gospel to his fellow Jews before preaching it to the Gentiles (McConnell, 2007:213).

The significance of the above-mentioned discussion for the purpose of this research is that there is no generic (all-encompassing) Biblical prescription for how God calls and the way in which the calling should be expressed. For some it may be as tentmakers, others may be supported by churches or individuals, some may feel called to a specific type of ministry while others feel called to a specific country or ethnic group, some minister cross-culturally, others to their own people. However, nothing is set in

stone. The researcher is in agreement with McConnell (2007:214) that “calling” is not a special Biblical experience that binds one irrevocably to performing a ministry in a specific way in a specific setting. Instead, God reveals His will in ordinary ways through His ongoing involvement with His people, in ways that will be recognized and corroborated by the Church. The variety of ways that a calling can be expressed is as numerous as those whom God calls and may change during various phases of one’s life or for whatever reason as God may guide. The essence, however, remains the proclamation of the kingdom of God in obedience to Him (Matthew 28:18-20).

“Calling” to FTCW should therefore not be elevated to a status of superiority over all other callings, considerations and responsibilities. Calling to FTCW should not contradict the character and nature of God nor His mandate to parents. Andrews (1995:420) quotes from a letter from an adult missionary kid, “There was a sense of being a victim of my parents’ calling. They were so busy with God’s work they had little time for me. How can you blame someone who says that God called them?” The image that such a view of “calling” portrays of God does untold damage to a child’s ability to love and trust God. However, a balanced view of “calling” should liberate one from guilt and a sense of obligation to God to fulfil the “calling” even at the expense of the well-being of one’s children. Bonhoeffer (1961: 105-114) elaborates on this idea of calling by saying that a call to follow Christ defines life and all relationships for a christian. A person who has answered God’s call to discipleship, gladly accepts the responsibility of nurture and care for those entrusted to him/her. A disciple of Christ accepts the responsibility that obedience to Christ demands of caring for the well-being of others. The researcher is of the opinion that a balanced view of “calling” is the understanding that pastoral care is inherent to the call to discipleship. Pastoral care is a lifestyle which is evident of a follower of Christ.

2.1.2.2. Discipleship, a Call to Suffer

Bonhoeffer (1961:7) said, “When Christ calls a man, He bids him come and die.” Jesus had said the same to his disciples, “If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it.” Matthew 16:24, 25 (NIV). The carrying of a cross meant a certain and cruel death. However, crucifixion or

martyrdom is not intended in verses 24 and 25. The emphasis is on self-denial and self-renunciation to the point of being an outcast (Eerdmans 2003:1038). Submission to the will of the Father involved suffering for Jesus, from His birth to His death on the cross.

Peter writes to the suffering church scattered throughout Asia Minor, "To this [suffering] you were called, because Christ suffered for you, leaving you an example that you should follow in His steps." 1 Peter 2:21 (NIV). These Christians were aliens in foreign countries and experienced marginalization, discrimination, false accusations and unjust treatment at the hands of the Romans. The temptation was to fight for their rights and assert themselves, but Peter cautions them to deny themselves and not seek retaliation (LAB, 1997:2099). Paul writes to Timothy regarding his own suffering and persecution: "In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted..." 2 Timothy 3:12 (NIV). The words, "in Christ Jesus" carry the usual Pauline meaning of "in union with Christ" (Lea & Hayne, 1992:232). This implies that the Christian experiences fellowship with Christ in suffering.

It is evident from these Scriptures that suffering is inherent in the call to follow Jesus. Suffering may entail physical abuse, social ostracism, persecution and other more subtle forms pain and anguish, but as Christians we are called to endure suffering as Jesus did. It is interesting that in Matthew 10:23 Jesus advises His disciples to move to safer areas when persecution becomes too intense. He assured them that there would always be a place of safety to escape to. The researcher is of the opinion that this could be applied to missionaries/ministers living in areas where persecution for the gospel is rife.

Paul describes the kinds of suffering and persecution that he had to endure because of the gospel in 2 Corinthians 11:23-28. Amongst others things, he was naked, hungry, severely beaten, constantly on the move, endangered by bandits, and his own countrymen, and false brothers, went without sleep, was imprisoned, suffered shipwreck and much more. Lea and Griffin (1992:232) comment that suffering and persecution may vary in degree and take various forms, but every Christian should expect opposition for devotion to Jesus. Paul's experiences were by no means

exceptional and isolated. Both Christ and Paul had prepared their followers to anticipate hardship and suffering. However, Paul gives the assurance in Romans 8:38-39 that nothing can separate them from the love of God.

The significance of the above-mentioned for this research is that the call to FTCW does not exempt one from suffering, because suffering is inherent in the general call to discipleship. Families in ministry may face unique sufferings but they are not unique in suffering. Following Christ sets us on a journey of self-denial. Suffering for the gospel is sharing in Christ's suffering. Therefore the bond of fellowship with Christ gives perspective on suffering.

2.1.2.3. Demands of Discipleship on Family Relationships

Matthew 10: 37 says, "Anyone who loves his father or mother more than Me is not worthy of me; anyone who loves his son or daughter more than Me is not worthy of me;" (NIV). Luke 14: 26 says, "If anyone comes to Me and does not hate his father and mother, his wife and children, his brothers and sisters — yes even his own life — he cannot be my disciple."(NIV).

In Matthew 10 Jesus is speaking to his disciples preparing them for suffering and persecution as they go out in His name. The emphasis in verse 37 is "love... more than me". This verse is reminiscent of Deuteronomy 6:5 "Love the Lord your God with all your heart and with all your soul and with all your strength."(NIV). Love for God should pervade one's whole being so that no other relationship should compete with or be in conflict with God.

In the account described in the gospel of Luke Jesus addresses the crowd that was traveling with him. Some might have been there out of curiosity while others wanted to see miracles or hear His teachings. Jesus makes it clear that there is a cost to following him. The word "hate" in this verse means "to love less" (Strong, 1996:59), and therefore confirms the meaning in Matthew 10:37. Geldenhuys (1997:399) comments that love for God should not be understood hierarchically but rather as all consuming. This is in agreement with Deuteronomy 6:5.

For this research it should be emphasized that commitment to following Jesus does not mean the severing of relationships with parents, children, wife, brothers and sisters. Neither does it mean that we despise or hate them, instead, love for God should define all other relationships. Chester (1988:259,260) says that in the past, missionaries felt they should sacrifice all for the ministry. This often entailed long periods of separation from children, ill-health, lack of funds, etc. However, this may often have been misguided as Faith Cook writes in her autobiography, "...sometimes their zeal was misguided. Some of the sacrifices which the missionaries made brought unnecessary suffering to both parents and children" (2004: ix). Presently however, the trend is that parents set a priority on family at the expense of ministry. Family is put at the centre of God's total programme resulting in overprotection of children. Fear is increasingly the common motivation for togetherness (1988:260). Britzz (2008:173,174) adds that overprotected children grow up with a sense of entitlement and lack the motivation to get involved in causes that serve the needs of others. Besides, they lack purpose and question all authority.

Abraham's covenant with God also held unseen risks for Isaac, yet Abraham believed in God's grace and mercy in the face of sacrifice (Rosenblatt 1995:197). Hale (1995:371) remarks that parents who refuse a call to ministry for the sake of their children and overprotect them out of fear for what they may suffer, deprive them of the countless opportunities to grow spiritually as they face the challenges unique to ministry. They dishonour God by their failure to trust and obey Him.

Andrews (1995:421) is in agreement with Hale that by trying to protect one's children from the suffering and sacrifices that are part and parcel of ministry, parents exclude them from an important dimension of family life, which is caring for and supporting one another through difficulties. Andrews refers to research which shows that missionary kids who were involved in their parents' ministry and felt that they were making a contribution to that ministry, revealed a significantly higher sense of well-being than children who had grown up isolated from their parents' ministry.

The researcher is in agreement with Chester's point of view that family is not more important than ministry, or calling, or any other relationships. They are all important but need to be defined by and brought into submission to God's will. Submission to

God's will is not a legalistic exercise but a response to God's ultimate demonstration of love in the cross. Obedience born out of love is the prism through which all life's experiences need to be seen in order for it to have meaning. Even suffering needs to be seen through the filter of God's love. When love for God pervades one's whole existence, all relationships, responsibilities, callings and suffering can co-exist to God's glory. This perspective enhances and reinforces parents' mandate that out of love for God, they nurture the SWB of their children so their children too, can love the Lord from the heart. The researcher is of the view that a sound understanding of what it means to be a follower of Christ will empower christian parents to nurture their children in the love of God without the obsession or anxiety of wanting to protect them from all suffering.

2.1.2.4 True Sacrifice

Romans 12:1 reads: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship."(NIV).

God's mercy is the motivation for sacrificing ourselves to God, just as God's mercy to Abraham and Isaac motivated the people of Israel to obey Him. Paul qualifies the sacrifice in Romans 12:1 by three adjectives:

- a) *Living*: This may refer to the nature of the sacrifice, one that does not die as it is offered but continues in its efficacy.
- b) *Holy and pleasing*: The usual requirement for a sacrifice, meaning set apart or dedicated to the Lord.
- c) *Spiritual act of worship*: This refers to the reasonableness of the sacrifice in the context of God's mercy in sacrificing His Son for our sin as well the quality of the sacrifice as being from the heart and not just an empty ritual.

Paul urges the Church in Rome that the new life which has its origin in the death and resurrection of Jesus should manifest in a daily "liturgy" of the living self-sacrifice of each believer. The sacrifice of the "body" does not refer to the physical body but rather the manifestation of an inner attitude which makes this worship the only true and appropriate worship (Moo 1996:752). In other words, it is the way in which a

and appropriate worship (Moo 1996:752). In other words, it is the way in which a person expresses himself/herself before God and others, an external expression of one's inner being. Paul therefore urges that the Christians should express the new life given them by God's mercy in self-sacrifice to God. The rest of Chapter 12 to Chapter 15 is a practical guide to what it means to live sacrificially. It includes acknowledging the significance of each member in the Body (12:3-8), loving sincerely (:9), blessing those who persecute you (:14), not taking revenge (:19), submitting to authorities (ch.13), being considerate to those who are weak (ch.14), and following Christ's example in submission (ch.15).

It becomes clear that offering oneself in self-sacrifice is an act of obedience and the personal responsibility of every believer (Ridderbos 1979:481,229). Self-sacrifice entails submission and obedience to the will of God. Jesus expressed His submission to the Father as, "...I seek not to please myself but Him who sent me." John 5:30b (NIV). In Mark 3:35 Jesus says, "Whoever does God's will is My brother and sister and mother" (NIV), which implies that submission to God's will is an expression of our relationship with Him. Sin is in essence defined in the relation a person has to God. Sin is therefore rebellion against God, a refusal to be subject to Him (1979:105). Romans 8:8 says, "Those controlled by the sinful nature cannot please God." (NIV).

The significance of true sacrifice for this research is that self-sacrifice in essence means submission to God's will. This is an expression of the new life God had given us in Christ Jesus and it should manifest in one's responsibility as God's appointed authority in the home. God's will that parents nurture the SWB of their children cannot be in conflict with the same God's will that these particular parents should devote themselves to FTCW. Harbaugh (1984:27-29) explains how it is possible to be in FTCW and to yet to be self-serving in one's ministry. He refers to the possibility that for some, FTCW may fulfil a personal need for acceptance and nurturing, and that workaholicism may be an escape from personal development and real issues, or may even subconsciously be a way of scoring points with God. Our service to God, no matter how noble, when motivated by self-interest, is not obedience to God. Therefore, it is possible to be in FTCW and yet not to be submitting your body as a living sacrifice to God. Obeying God's call to FTCW should be only one aspect of one's calling as a Christian, which needs to be integrated into wholehearted obedience

to God. To nurture must not be reserved for ministry but should be part of every relationship, especially with one's own children (1984:125-127).

2.2. A Biblical Perspective on the Spiritual Nurturing of Children and its Significance in the Context of Full-time Christian Work

2.2.1 The Theocentric Focus of the Biblical Model for Parenting

Chartier (1978:56-61) has chronicled Biblical evidence in support of the position that God shows parental love in several ways:

- He cares for His children. Luke 15:11-32. 1 Peter 5:7 "Cast all your anxiety on Him because He cares for you."(NIV)
- He is responsive to the needs of His people as seen in the covenant that was established after the flood, Genesis 9:8-17, in the rescuing of Israel from Egypt, Deuteronomy 32, and by freely giving grace and mercy and restoration, John 3:16, Titus 3: 3-7
- He gives His children what is good and perfect, James 1:17.
- He gives Himself to His children through Jesus, John 3:16 and the Holy Spirit, Luke 11:13
- He knows His children intimately, Psalm 44:21; John 2:25; Psalm 139:2,4
- He does not show favouritism, Acts 10:34,35
- He forgives, Hebrews 4:15. John 3:17
- He disciplines His children, Hebrews 12:5-8

These same aspects of God's parental love should serve as the basis for the full spectrum of parental love and nurturing that ought to be displayed by human parents to their children. There are a number of Scriptures which indicate that God intended His love for us to be the model for parental love. In 1 Corinthians 11:1 Paul describes the Biblical parenting style which is basically discipleship, "Follow my example, as I follow the example of Christ."(NIV). Discipling is a dimension of the Biblical authoritative style of parenting. Authoritative parents are in submission to God's

authority and can therefore give unconditional love along with clear Biblical guidelines through verbal instruction as well as through godly lifestyle.

There are a number of parenting styles which do not fully comply with God's mandate to parents to nurture the well-being of their children (cf. 3.5). Permissive parents selectively accept God's mandate to nurture their children by loving them unconditionally but failing to give any direction or set boundaries. It is not even debatable whether one can selectively obey God. Permissive parenting is rebellion against God. Negligent parenting abdicates the authority God has given parents to nurture and train their children. Negligent parents do not engage their children at all and in so doing violate God's order. Authoritarian parenting lays down the rule without love or compassion. Such parents portray a God created by their own doing, one who is vindictive, unloving, harsh and merciless. It is no wonder that children raised in this way reject such a God (van Rensburg 2005: 85-88).

It is only once parents personally experience the full spectrum of God's love in their own lives that they are able to reflect it in the way they nurture their children. Some of the Scriptures that describe God's parental love are: Ephesians 4:32, Galatians 6:2, Colossians 3:13, Romans 15:7, Romans 12:10, John 15:12, 13:14, 13:34, 1 John 4:7, 2 Corinthians 1:4, Hebrews 12:6 and Psalm 103:12. A few of these verses will be discussed.

Unconditional love

Romans 15:7: "Accept one another...as Christ accepted you."(NIV). "Receive one another, as Christ also received us..." (KJV).

Matthew 18: 5 "And whoever welcomes a little child... welcomes Me."(NIV).

These verses make it clear that God's love is unconditional. God receives and accepts sinners by His grace. As parents experience God's unconditional love personally, they should also receive their own children into their hearts without condition or bias. Pastoral care requires unconditional acceptance of the person in whatever state of need he/she may be. God receives and accepts sinners by His grace. Authoritarian parenting deprives the child of the unconditional love every child needs to develop a sense of belonging, worth and trust in relationship. Such a child will find it difficult to

love a God who rejects the sinner. Pastoral care in the home starts with unconditional love.

Forgiving love

Ephesians 4:32 “Be kind and compassionate..., forgiving each other...as God forgave you.” (NIV).

Colossians 3:13 “Bear with each other...forgive as the Lord forgave you.”(NIV).

Psalm 103:13 “As a father has compassion... so the Lord has compassion...” (NIV).

God relates to His children with kindness, compassion and forgiveness. Paul urges the household of God to model God’s love to each other. The Christian family is the core of the household of God and therefore these Scriptures are applicable to parental love. Children get to know the love of God through the way their parents mirror it to them. Authoritarian parenting fails to demonstrate the forgiveness and compassion of God. God is portrayed as an ogre poised to punish every misstep. Children raised in such a way often choose to avoid God. Pastoral care in the home should reflect the grace of God in forgiveness and compassion so that the child’s heart is prepared to know God.

Caring love

Galatians 6:2 “Bear one another’s burdens... fulfil the law of Christ.”(NIV).

Matthew 6:26 “Look at the birds... your heavenly Father feeds them....are you not more valuable than they?”

Matthew 6:30 “If that is how God clothes the grass... will He not much more clothe you...?”

:32b “...your heavenly Father knows that you need them...”

Parents are primary caregivers should be sensitive to the needs of their family. God’s care for His children encompasses all the material, spiritual, emotional and physical needs we may have. He knows what we need and provides from His abundance. Parents are God’s presence in the home to care for the needs of the family (van Rensburg 2005:84). This is in essence pastoral care.

Comforting love

2 Corinthians 1:4 “Praise be to the God.... the Father of compassion... the God of all comfort, who comforts us in our troubles, so that we can comfort those in any trouble...” (NIV). God’s love is not judgmental or authoritarian. Hebrews 4:15 says

that “we do not have a high priest who is unable to sympathize with our weaknesses...”: 6 “...so we may receive mercy and find grace to help us in our time of need.”(NIV). Parents should mirror God’s comfort to their children in times of need and trouble. God placed Himself in our position through Jesus. He identified fully with us in our suffering and pain. Pastoral care in the home models one of the most essential qualities necessary for a child’s development to emotional maturity, namely empathy (Goleman 1996:96-110). Parents have the privilege of coming alongside their children and being like Christ to them in their pastoral role.

Serving and giving love

1 John 4:9 “This is how God showed His love among us: He sent His ...Son into the world...”

John 13:14-15 “...I, your Lord and Teacher, have washed your feet; you also should wash one another’s feet. I have set you an example...” (NIV).

Romans 12:10 “Be devoted to one another...honor one another above yourselves...” (NIV).

God’s love is giving of oneself. One cannot truly care for someone without giving oneself. Parents practise pastoral care in the home when they serve their children by engaging themselves fully in the relationship. Nothing and no one can compensate for an absent parent. Godly parenting requires the selfless giving of time, attention, love, care, discipline, instruction, etc. Christian parents are committed to Godly parenting. They are God’s representatives in the family and need to give themselves fully and unreservedly to their children as God has done (2005:80).

Protective love

Psalm 121 is an example of God’s protective love. The Psalmist says that the Keeper of Israel “neither slumbers nor sleeps” but constantly watches over them.” He will not let your foot slip...”³, “He will keep you from all harm - He will watch over your life...”⁷

Parents, too, have to guard their children against destructive influences, harmful situations and pressures that militate against the will of God. This requires watchfulness on the part of the parent, communication and involvement with the child.

In the opinion of the researcher, permissive parenting displays selective self-giving and service in that parents do not engage with their children in giving guidance and setting boundaries which will serve to protect and discipline them. Permissive parents abdicate their God-given authority and choose to live in rebellion against God. Children in such families develop a warped sense of God's love and character (2005:86). Negligent parents do not even acknowledge that they have a mandate from God to manage their household and selfishly live according to their own agenda. For this study it is important to note that a Biblical concept of God's parental love is essential for sound Biblical parenting. This Biblical concept in essence reflects the pastoral nature of God as He cares for His flock

2.2.2. Jesus's Attitude to Children

In Matthew 18 Jesus's disciples argue about who is the greatest in the kingdom of heaven. Jesus responds by calling a little child and having him stand among them. The teaching that follows relates to children or young Christians. Jesus warns against causing a little child to sin or stumble: 5, and in: 10 Jesus warns against looking down on children. In the KJV the word "despise" is used and Strong (1996:49) defines it as "to disesteem, consider inferior, disregard, treat as worthless." Chase (1994:54) explains that a child who is treated with contempt lacks a sense of belonging, worth and competence. This treatment results in strengthening negative self-esteem; causing a child to feel like a "worthless nobody". Jesus, however, esteemed children highly.

When the disciples were competing for greatness, Jesus praised the humility of children as a quality of His kingdom. He also said that children are so important in God's kingdom and unlike the arrogant and self-absorbed disciples, God the Father is always available and accessible to children (:10b). In :14b Jesus uses the image of a shepherd going in search of one lost sheep to describe the value He places on a child's life in His kingdom (LAB, 1997:1573). On another occasion Jesus rebuked the disciples for disregarding the needs of children (Matthew 19:13). Jesus responded to the situation by saying, "Let the little children come to Me and do not hinder them, for the kingdom of heaven belongs to such as these" (Matthew 19:14). The disciples clearly thought differently about children than Jesus did. They were self-important

and too busy to be distracted by children, but Jesus was approachable and available to them and included them in His ministry.

2.2.3. Paul Exemplifies the Nurturing Role in his Ministry

In Ephesians 6:4 Paul speaks to fathers, “Fathers do not exasperate your children; instead bring them up in the training [nurture] (KJV) and admonition of the Lord”(NIV). This was a Mediterranean value that fathers instilled in their children. The father’s role was essentially that of nurturing and caring for the SWB of his family. Ephesians agrees with the Graeco-Roman and Jewish thought that ultimately fathers be responsible for the religious upbringing of their children. Restraints put on parental authority reflect enlightened cultural values that were also upheld by philosophers such as Seneca and Plutarch (Talbert 2007:144). To exasperate means to “provoke to anger or discouragement.”(LAB, 1997:1990) Colossians 3:21 warns fathers not to embitter their children or they will become discouraged. Instead, children need to be nurtured and admonished. Adams (1984:114) is of the opinion that children become rebellious because parents flaunt their authority by using the wrong kind of discipline. Parents can discourage, anger, or exasperate their children by being unreasonable or setting unrealistic standards and ideals for their children. Brittz (2008:71, 96) comments that parents who place unreasonable pressure on their children to perform and please, abuse a child’s deep need for approval. A child loses respect for a parent’s authority when he/she is always made to feel inadequate and unacceptable by a parent. Rebellion is the result of abusive authority. Ephesians 6:4b says that fathers should bring up their children in the nurture and admonition *of the Lord*. Parents should fulfil their responsibility to their children in submission to God’s will. Authority denotes accountability and responsibility. Parents have authority over their children once they fully accept the responsibility God has given them to teach and nurture their children in accountability to God.

The Oxford Dictionary (2008:802) describes nurture as: “to care for and protect while growing up”. Strong (1996:66) defines nurture in Ephesians 6 as, “tutoring, training, disciplinary instruction, correction, teaching.” Paul uses the image of a “nurse cherishing her children” (1 Thessalonians 2:7)(KJV) to describe how he felt toward

the believers at Thessalonica. Strong (1996:92) says that “nurse” is derived from “nourisher.” The word “nurse” implies a mother breastfeeding her baby. Paul says that he was gentle as a mother nourishing her little children. Jesus had this same attitude when he welcomed the little children to His side. Adams (1984:120,121) says that nurturing is a systematic process and requires training with structure; therefore, Biblical methods and goals must be employed in nurturing a child’s spirit.

Wanamaker (1990:106) comments that 1 Thessalonians 2:10 would read more accurately as “just as you know... how we brought up **each one of you** as a father trains his own children.” The emphasis is on each individual in the social setting. It is significant for this research that Paul sees his role as that of a father training his children and also that Paul acknowledges the significance of the individual in the household of faith. The above elucidates the pastoral and nurturing elements of caring.

Adams describes the meaning of “admonition” as the verbal confrontation of what is wrong, with the truth of God’s word. By using God’s word as the basis for admonition, the parent appeals to the child’s inner sense of truth, written on his conscience by God (Romans 1:18-20). Paul further describes his attitude to the believers at Thessalonica as that of a father dealing with his own children. “...encouraging, comforting and urging you to live lives worthy of God...” (1 Thessalonians 2:12) (NIV). In Hebrews 12:7 the author says, “Endure hardship as discipline: God is treating you as sons. For what son is not disciplined by his father?”(NIV). Ephesians 6:4 says, “... bring them up in the training and admonition of the Lord.”

A number of words are used to describe the parental role in the child’s spiritual development. These are: encouraging, comforting, urging, disciplining, training, admonishing. It is clear that communication between a parent and child should be multi-faceted and rich. Each situation requires a different form of teaching and it is up to the parent to discern what type of communication suits the occasion (Tripp, 1995:84). Campbell (1988:64) emphasizes the fact that parents need to meet the emotional needs of their children in communicating with them. Children react more to **how** their parents communicate with them than **what** they communicate. Positive eye

contact, physical touch, tone of voice, focused attention; respect and positive regard create effective communication.

A study of the words Paul uses will reveal the subtle and rich nuances of these forms of communication. 'Communication is dialogue; therefore, inherent in the parent's responsibility to communicate Biblical teachings to a child, are the skills of listening and understanding. A child will feel free to express him/herself in a loving and trusting relationship. Chase (1994: 61) adds that a child who feels cherished and esteemed will open up and share with you who he/she is.

2.2.4. The Biblical Method of Nurturing the Spiritual Well-being of Children

The spiritual nurturing of a child begins before birth with "welcoming a little child in My name" (Matthew 18:5). It continues as laying the foundation of God's word progressively and consistently while appealing to their God-given conscience (Romans 2:12-16) which is an ally against the bias of sin (Bushnell, 1984:240). Paul shows us the variety of tools God has given for the nurturing process in 1 Thessalonians 2:11-12; 1 Thessalonians 5:14; 2 Timothy 2:25; 2 Timothy 3:16; 2 Timothy 4:2; Titus 2:15. These are:

Encouragement

This literally means to give courage or inspire and fill with hope. Pastoral care is 'promisio' therapy in that it should always give hope of restoration and redemption in this life and in the next. Ps 119:49,50 elucidates the connection between God's word and hope. "Remember your word to your servant upon which you have caused me to hope. My comfort in suffering is this that your promise preserves my life."(KJV)

Comfort

According to Strong (1996:87) it is a combination of coming alongside and tuition. Therefore it implies drawing near to someone for the sake of imparting encouragement. This aspect of pastoral care is depicted in the parable of the lost sheep (Luke 15:3-7). The shepherd goes out to where the lost sheep is and having found it, carries it on his shoulders. Pastoral care in the home means that children find comfort and security in their parents' prevailing love no matter how far they've 'wandered

off.’ With this reassurance they are more open and willing to receive the teaching and admonition that accompanies comfort.

Urge

This means to plead with or to earnestly entreat or beg. The caring aspect of ‘pastoral care’ would constrain one at times to plead with a counsellee for God’s sake. Genesis 6:3a says that God’s Spirit will not always strive with man. In other words, God urges and pleads for a time and then His patience comes to an end as in the case of Noah’s generation. The researcher is of the opinion that in pastoral counseling there is also a point at which a counsellor needs to stop urging and pleading if there is no commitment to obeying God. However, one cannot stop praying.

Discipline

The root word of discipline is disciple and means a learner. Discipline as a verb is multi dimensional. It means instruction and training as well as correcting and rebuking. This aspect of nurture is vital to the well-being of the caregiver as well as the person who is the focus of one’s pastoral care. Pastoral care requires one to be a disciplined student of God’s word. Pastoral care is based on God’s word and therefore one’s lifestyle and thinking needs to be defined by it. In a counseling event, pastoral care includes instruction, training, rebuke and correction as one applies God’s word to the specific problem or situation.

Instruction

Or teaching, imparting knowledge. Provide instruction or information. Psalm 119 uses a number of variations for instructions e.g. precepts, commands, statutes. This relates closely to discipline and is a nurturing aspect of pastoral care.

Training

This is an ongoing, daily process of shaping and directing on the basis of instruction. In pastoral care one’s commitment to caring is often tested by one’s commitment to the process of training. The home is an intensive training environment and parents often weary of the day to day care through training.

Correction

This remedies something wrong. It gives insight into what is wrong and what needs to be done to correct it. God's word is the standard against which behaviour is measured therefore pastoral care/counseling should essentially be practised in dependence on God and the Holy Spirit to enlighten His word with regard to specific issues that need to be addressed.

Rebuke

A rebuke censures behaviour. It is a form of correction and draws attention to the wrong behaviour. It is not the responsibility of a pastoral counsellor to judge a person. However, Hebrews 4:12 says that the word of God judges the thoughts and attitudes of the heart. The counsellor needs to know God's word so that it can be used effectively for the purpose of rebuke.

Admonish

To admonish means to confront wrong behaviour with the truth of God's word. The Holy Spirit applies the Word of God to the heart of the child appealing to his/her conscience. An admonition is not just intended to change behaviour, but brings personal conviction and acknowledgement and a willingness to change in response to God's truth (Adams, 1984:122). The pastoral counsellor needs to be dependent on the Holy Spirit to interpret the word of God to the heart and conscience of the counsellee. Without such a revelation conviction and repentance are not possible.

2.2.5. Biblical Skills for Nurturing

2.2.5.1. Skilfulness in Training Children According to their Inherent Characteristics

In Proverbs 22:6 we read: "**Train** a child **in the way** he should go, and when he is old he will not turn from it"(NIV). The Hebrew meanings of the emphasised words are as follows:

- Train: To dedicate or give instruction to
- In: In keeping with
- Way: A course of life, a mode of action, or characteristics or bents

- Go: By appointment or according to

According to Chase (1994:77) the verse should read like this: “Train up or give instruction to a child in keeping with, in accordance to, in co-operation with, the characteristics or bents that he will meet by appointment or bents that are predetermined.” Flemming (2006:19) adds this insight, “The word for parent in Hebrew is *horeh*. The word for teacher is *moreh* and the word for God’s teaching or instruction is *Torah*. These three words are derived from the verb *yarah*, which means “to throw, to cast, to shoot an arrow.” Therefore, our task as parents is revealed in the etymology of these words: Parents (*horeh*) are teachers (*moreh*) who train their children in the Word of God (*Torah*) to fly like arrows (*yarah*) to a strategic, predetermined target.

Proverbs 22:6 therefore implies that parents need to know what a child’s inherent characteristics are so that they can guide him/her to the purpose for which he/she was created. The skill of **getting to know** a child requires focused time spent with a child in observing, working, playing, communicating, relaxing, and worshipping (Tripp, 1995:75, 76).

2.2.5.2. The Important Skill of Listening

In James 1:19,20 we read, “My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man’s anger does not bring about the righteous life that God desires.”

The importance of listening is echoed by the following passages:

Proverbs 18:2 “A fool finds no pleasure in understanding but delights in airing his own opinions.” Proverbs 18:13 “He who answers before listening – that is his folly and shame.” The skill parents need is the ability to draw out the thoughts of their child and to listen with understanding. Proverbs 20:5 says, “The purposes of a man’s heart are deep waters, but a man of understanding draws them out.” Luke 6:45 says that “out of the overflow of the heart his mouth speaks.” Getting to know a child’s heart requires a listening ear.

From the above-mentioned verses it becomes clear that being quick to listen is a deterrent for losing one's temper or answering irrationally. James makes it clear that anger cannot achieve righteous results in our or others' lives. Therefore, parents cannot expect God to bring about righteousness in their children's lives if they have unrestrained anger in the way they relate to them. In Proverbs 18:2, 13 the person who speaks rather than listens is referred to as proud, foolish and shameful. These are not characteristics of a godly parent. Proverbs 20:5 states that the art of listening well is practiced by people of understanding and wisdom.

Listening with attention shows respect for the child as a person. Knowing and understanding a child's heart is essential to the nurturing process. Drawing out what is in a child's heart requires patience and understanding. A child who is listened to experiences a sense of worth. Self-esteem empowers a person to engage authentically in relationships. Therefore, it is godly wisdom to listen well. Listening is a relationship-building skill. The listener gains insight and develops empathy, rather than getting angry, while the one being listened to experiences a sense of being cared for, valued and understood. It is evident that listening is a nurturing skill.

2.2.5.3. The Importance of Attitude in Nurturing Skills

Humility

Philippians 2:5 says, "Your attitude should be the same as that of Christ Jesus"(NIV). The rest of the pericope describes the humility of Christ as He submitted to the Father, becoming a servant to all. Paul urges the young believers at Philippi to imitate Christ's attitude as they relate to one another. Parents are in submission to God who appointed them as authority in the home. Therefore they should humbly serve God's interest in the home.

Nurture

Bushnell (1984:240) adds that nurturing is an attitude of looking to the interests of others rather than satisfying oneself. It means considering other's needs before your own. In Philippians 2:20, 21 Paul describes Timothy's attitude, "I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Christ Jesus." An attitude of nurturing is intent on

nourishing, building up, strengthening, growing and supporting. Parents not only nurture through teaching and training, but through their attitude to their children. Timothy was a true pastor at heart. He epitomised what pastoral care is, namely, taking a genuine interest in the welfare of others in a spirit of humility.

2.2.5.4. Biblical Perspectives on the Purpose of Spiritual Nurturing

Paul's reason in 1 Thessalonians 2:12 for encouraging, comforting and urging the young believers is that they "live lives worthy of God." Abraham had to teach his children God's laws so that they "may fear the Lord your God by keeping all the decrees and commands..." Deuteronomy 6:2. Asaph writes Psalm 78 as a reminder to Israel of their history with God. He emphasizes the importance of passing it on to the next generation (78:4) so that "they may put their trust in God and would not forget his deeds but would keep his commands."(:7)

It is evident from these verses that the purpose for nurturing the SWB of children is that they may get to know, fear and trust God and live in obedience to Him. Tripp (1995:200) refers to the need for children to internalize the Gospel. The instruction and training in the ways of God, the consistent example of parents and others, prepare the child's heart to respond to God in a personal way. It is significant for this study that the nurturing of the SWB children is not primarily to change behaviour, but for them to get to know God. Behaviour is not the basic issue; the focus should be on the heart of a child, "for it is the wellspring of life" (Proverbs 4:23b). Wanamaker (1990:106) refers to Paul's responsibility of "resocializing" the believers to the distinctive ideas and values of what it means to be born into God's family.

Ephesians 4:16 gives another purpose for nurturing: "From Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (NIV). The mutual support and nurturing within the body causes growth and development of every part but also of the whole body. Very little is said about family nurturing in the Bible but Collins (1988:160) makes the point that the Christian home in the New Testament is almost synonymous with the Church. What is written to the Body of Christ or the Church family is also applicable to the Christian family. The early Christians made virtually no distinction between the

family household and the “household of God”. Believers ate together, worshipped in their homes and shared their possessions. The “household of God” became a model for families to identify with and be challenged by (Atkinson & Field 1995: 374). Balswick and Balswick (1989:36) comment that the New Testament term of “building up” of one another in the Christian faith includes all the qualities of nurturing: loving, serving, helping, encouraging, admonishing, teaching, etc.

According to Balswick and Balswick, these qualities are consistent with the social science literature on the type of parenting support which empowers children to grow to maturity. Hill (1986:307) comments that it is impossible to separate the spiritual and psychological dimensions of development and that there is an interactive and reciprocal relationship between these. Hill draws a comparison between the development toward internalization of faith as theorized by Fowler, the theories of Kohlberg on moral orientation, and Piaget on cognitive development. Kohlberg’s idea of post-conventional morality represents the personalizing and internalizing of morality, as does Fowler’s individuating-reflexive stage and Piaget’s logical operations phase of cognitive development. Hill (1986:313) continues that transition through the developmental phases, is equivalent to Erickson’s stages of resolution toward personal identity. The developmental issues that adolescents face seem to be the ideal opportunity for transitioning from an external, conventional faith to an internalized, personal faith. The lack of appropriate parental support during this transition may cause fixation and regression in the development of faith. These social scientific theories will be examined in the following chapter.

2.2.5.5. Biblical Perspectives on the Means of Spiritual Nurturing

2 Timothy 3:14-17 describes the suitability of the Word of God for nurturing the SWB of children and for reaching the goal of internalization of the Gospel.

In :14a Paul reminds Timothy, to “Continue in what you have learned...” and in :15a he also reminds him to keep in mind: “how from infancy you have known the holy Scriptures...”. Timothy had a godly mother and grandmother, who no doubt taught him the ways of God from birth (2 Timothy 1:5). In :4a Paul emphasizes that the acquired knowledge was not merely intellectual in nature, by adding, “...and have

become convinced/assured of...". These words reveal Timothy's personal experience of internalizing the gospel.

In: 14b he adds: "because you know those from whom you learnt it". The godly example of those from whom Timothy had learnt the Scriptures served to reinforce the power and validity of it.

: 15b refers to the Scriptures, "...which are able to make you wise for salvation through faith in Christ Jesus." The Scriptures themselves do not provide salvation, but they do point to the Saviour. The Word of God enlightens the individual to the necessity of faith in Jesus Christ. The purpose therefore of teaching children the ways of God is that the Holy Spirit will use the Word to bring faith in their hearts to trust in Christ as their Saviour. The Word of God has inherent power to nurture faith (Lea & Griffin, 1992: 234).

The functions of the Scriptures are well suited to the task of nurturing the SWB of children. According to verse 16, these are:

Teaching

The Scriptures provide parents with teaching material that will prepare the child's heart for trusting in God. Children need to be taught the doctrines of God, man, sin and salvation so that a clear understanding develops of the need to respond to God's initiative.

Rebuking

It draws attention to error, either in doctrine or as reproof in one's personal life.

Correction

It convicts the misguided and disobedient of their errors and restores them to the right path.

Training in righteousness

It provides a system of ongoing instruction and discipline that will lead to a holy lifestyle (Lea & Griffin, 1992: 237- 238).

2 Timothy 3:16a that says, "All Scripture is God-breathed..." is very significant for the task of a parent, as the Holy Spirit gives authority to the Scriptures and is the parent's ally and support in fulfilling God's mandate. The Holy Spirit empowers the Word so that it nourishes the child's spirit. 2 Corinthians 3:6b says, "The letter kills but the Spirit gives life." It is also interesting that Paul refers to Timothy in 1 Thessalonians 3:2 not only as a "brother" but also as "a fellow worker with God". It is clear that Paul sees ministry as a co-operative venture between God and those called by God to minister (Witherington 2006:92). Parents, too, are co-workers with God in ministry to their children. God has commissioned the ministry and empowers parents through His Spirit and His Word.

Prayer

Prayer is another tool parents have for nurturing the SWB of their children. Paul wrote to Timothy expressing his care for him as his spiritual son, "Night and day I constantly remember you in my prayers...I long to see you, so that I may be filled with joy...Do your best to come to me quickly" (2 Timothy 1:2-4; cf. 4:9). Timothy was left in no uncertainty about Paul's commitment to him (White, 1994:43).

It is significant for this study that God has communicated the method, skills, purpose and means for parenting through His own example and through His Word. Parents who obey God's mandate can trust the Holy Spirit to prepare the child's heart to love Him.

2.3. Biblical Perspectives on the Qualifications for Ministry in Relation to Good Management of One's Own Household

Paul refers to the qualifications of elders, overseers and deacons serving in the church in Titus 1:6-9 and 1 Timothy 3:2-12. The Greek word for deacon, *diakonòs* means "servant" or "minister" in other words, the one who cares for other people. In the New Testament it is connected with the supply of needs and service in the early church. "Diakonia", "to serve" should be the mark of the whole Church if following Christ's example. However, the term may be particularly applied to those of appropriate

character and gifts who were given administrative and social responsibilities in the church as part of the ministry of Christ. Through ecclesiastical usage the concept became institutionalized and narrowed (Williams, 1989:120). Ridderbos (1975:459) indicates that the office of deacon in the early church has reference to Paul's description of the gifts of serving, sharing and showing mercy, as found for instance in Romans 12:6-8. Deacons were assigned the task of supervising the mutual assistance and caring in the church. Paul appointed elders and overseers in newly-established churches to give strong spiritual leadership in his absence. These leaders had to teach sound doctrine, help believers to spiritual maturity, and equip the church to live out their faith despite opposition (LAB, 1997:2055).

The following verses from the letters of Paul to Timothy and Titus are relevant to this study because qualification for service in the church includes the management of one's own household.

In Titus 1:6 it is stated, "An elder must be blameless, the husband of one wife, a man whose children believe and are not open to the charge of being wild and disobedient." In 1 Timothy 3:2-12 the relationship between qualification for service and management of a person's own household is similarly stated:

- "An overseer must be above reproach, the husband of one wife..." (:2)
- "He must manage his own family well and see that his children obey him with proper respect". (:4)
- "(If anyone does not know how to manage his own family, how can he take care of God's church?)" (:5)
- "A deacon must be the husband of one wife and must manage his children and his household well." (:12)

According to Atkinson and Field (1995:374) the "household of God" contains models which can help human families grow into God's ideal. God the Father models parenting by loving His Son, teaching Him, disciplining Him and listening to Him (John 11:42). God delegates His kingdom to His Son, showing how parents should entrust children with responsibility and authority. Jesus models submission and obedience of a child to His Father. God's family models equality as Paul describes mutual submission in Ephesians 5. Christ's sacrificial death provides a model for the

kind of love husbands should have for their wives. Paul's imagery of the "body" models family solidarity. From a Biblical perspective the family is the best environment in which to grow to maturity, spiritually and emotionally.

In Titus 1:6 the qualification for eldership concerns the faith and personal conduct of the prospective elder's children. His children should believe. This implies that the elder should be capable of influencing and teaching his own children to put their faith in God. Paul was convinced that effective spiritual leadership in the home was an indicator of effective spiritual leadership in the church. The behaviour of the elder's children should be proof of their faith. Behaviour is a reflection of what is in the heart (Lea & Griffin, 1992:281).

The quality of leadership required of an elder is exemplified in 1 Timothy 3:15 and 1 Peter 5:2-4. The former verse refers to the Church as "God's household" and the latter verse indicates how spiritual leaders should conduct themselves as overseers of the household of God: "Be shepherds of God's flock that is under your care, serving as overseers – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve, not lording it over those entrusted to you, but being examples to the flock..." Servant leadership is the style of leadership required by God. Paul intended the church leaders to exhort the believers to obedience by showing them care and compassion rather than ruling over them heavy-handedly. Christian leaders had to set a different example to the believers than what was usual in society. Humility should be the trademark of those who are in positions of authority as well as those who are in submission. In the same way an elder needs to lead at home so that through his care, compassion and good character, his children respectfully obey him (Perkins 1995:76).

In 1 Timothy 3:2 & 12 Paul uses the word "manage" to describe the father's role at home. It carries the idea of governing, leading and giving direction to the family, and requires effective exercise of authority supported by integrity of character and sensitive compassion. Integrity of character is referred to as being "above reproach". The example of the parent as well as firm spiritual leadership will cause the children to obey him with respect. In verse 5 the words "take care of" is used in the context of managing his own family **and** God's church, and has reference to the nurturing

qualities a deacon should have. Being a deacon meant servant leadership: caring, sharing and showing mercy. Paul indicated that the development of such leadership skills in the home were a prerequisite for leadership in the church. If a spiritual leader is not respected by his own family, he will not gain the respect of the church he is responsible for (Adeyemo 2006:1472). Talbert (2007:148) says that Mediterranean society attached such importance to the unity and harmony in the household that if a man did not maintain order at home, he was looked down upon and his counsel dismissed. Britzz (2008:194) adds that authority in the home is based on trusting relationships. Authority without relationship results in aggression and rebellion.

Paul's reference to the church as the "household of God" underscores the close resemblance between the family and the church. By emphasizing spiritual leadership in the home as a prerequisite for service in the church, Paul also seems to say that the skills for church leadership can be learnt at home as a father nurtures his children in the ways of God. The home is the church in embryonic form and is the ideal environment in which to develop godly authority, care, compassion and good character. The spiritual dimension of what it means to be family is significant for this study because it emphasizes parents' responsibility to nurture the SWB of their children, as a mandate from God and as a prerequisite for public ministry.

It is clear for the purpose of this study that family nurture cannot be divorced from public ministry. Parents have the God-given mandate to nurture the SWB of their own children as a prerequisite for being entrusted with service in the Church. Family nurturing requires servant leadership and godly character. The image of a shepherd taking care of his flock is exemplified by Christ, referred to as "the Chief Shepherd" (1 Peter 5:4), who, though He was God, clothed Himself with humility and served the marginalized, the sick, the poor, the children, and the sinners. Servant leadership is nothing other than being a disciple of Jesus, having the same attitude as Jesus. The significance of these Biblical qualifications for ministry is that just as ministry requires a certain level of maturity and character, parenting requires the same. This aspect will be elaborated in Chapter 3.

2.4. Biblical Perspectives on Neglecting Spiritual Nurturing in the Family

Eli is held up as an example of a parent in ministry who failed in his task of training his sons in the ways of God. As was customary Eli, being a descendant of Aaron, was consecrated to God along with his sons, Hophni and Phineas, to serve as priests in the Tent of Meeting (Exodus 29:44). The priests were anointed and ordained for the awesome task of being the people's representatives before God (Exodus 29:9). It was a calling that presupposed a personal consecration and submission to the God of Israel. In 1 Samuel 1:3 Hophni and Phineas are the serving priests at Shiloh when Elkanah makes his annual journey to sacrifice to the Lord Almighty. In 1 Samuel 2:12 we read, "Eli's sons were wicked men; they had no regard for the Lord." :17 elaborates, "The sin of the young men was very great in the Lord's sight; for they were treating the Lord's offering with contempt." Hophni and Phineas were selfish and gluttonous, choosing the best parts of the sacrificial meat for themselves. It was their disregard and disrespect for God that manifested in their behaviour. In: 22 we read of their other sins," how they slept with the women who served at the entrance to the Tent of Meeting". Eli does address the issues by saying to them, "Why do you do such things? No my sons; it is not a good report I hear spreading among the Lord's people..." The sons respond like this, "they did not listen to their father's rebuke..." :25b. Eli would not have qualified for service in the early church because his sons were "wild and disobedient".

A prophet of God was sent to Eli to address the waywardness of his sons. God asked Eli, "Why do you honour your sons more than me...?" 1 Samuel 2:29b. These words echo in Matthew 10:37b when Jesus says, "Anyone who loves his son or daughter more than me is not worthy of me..." Eli had divided loyalty and preferred to please his sons rather than teaching, training, correcting and rebuking them in the ways of God. Eli modelled disregard for God by disobeying God in his task of nurturing his sons in the ways of God.

However, children are not born morally neutral. Psalm 58:3 says, "Even from birth the wicked go astray; from the womb they are wayward and speak lies." We are all

born with a bias to sin and rebel against God. There is no neutral God-ward orientation: either we are expressing faith in God or rebellion against Him. In Romans 1:18-19 it is clear that one can choose to suppress the truth that God has revealed to the conscience of every person. Children are not simply the sum total of parental influences and teaching; they interact with all the experiences and influences and respond according to the choices they make, either in faith or in rebellion against God (Tripp, 1995:24, 25). Britzz (2008:47, 49) comments that Christians often underestimate the role children have in the parenting process. Parents cannot guarantee their children's obedience and co-operation. God gave mankind a free will and it remains the choice of each individual to accept or reject God's authority through parents. Children cannot be forcefully subjected to authority; this becomes abuse of power and control and is not godly authority.

Parents often feel guilt-ridden when their children rebel against God after being nurtured and taught in the ways of God. However, children are never passive receivers; they are active responders. Children are the product of life experiences as well as how they interact with those experiences. As parents teach and train children in the ways of God it should always be in dependence on the Holy Spirit that He will orientate their hearts to faith in God.

The significance of the neglect of spiritual nurturing for this research is twofold. Parents are accountable to God should they neglect to carry out the mandate God has given them to nurture the SWB of their children. Eli, a permissive parent, picked the bitter fruit of rebellious sons because he preferred their favour to God's. Secondly, children are also held accountable to God for the way they respond to the nurture and instruction given by their parents; it is God who commissions parents to train children in godly ways, and God who commands children to be obedient to parents. Children are direct beneficiaries of honouring and obeying their parents (Tripp1995:135). The blessing attached to obedience is "that it may go well with you and that you may enjoy long life on the earth" (Ephesians 6:3). Rebellion against parents is a violation of God's order and the reverse of the blessing may be expected (cf. 3.4.2 & 5.1.3 Re. rebellion).

2.5. Conclusion and Summary of Basis Theoretical Findings

A call to ministry should be seen within the greater context of the call to discipleship and being a witness to Christ. Discipleship requires uncompromising obedience to Jesus Christ in every dimension of life. Parents have a mandate from God to nurture the SWB of their children. The call to ministry does not negate the mandate to nurture one's family in the ways of God. Instead, it becomes a prerequisite for those who want to serve in the Church. Paul likens the family to the household of God and implies that servant leadership is required for both. Spiritual leadership in the home is preparation for leadership in the church. Therefore, ministry should have its epicentre in the spiritual nurturing of the family.

The following basis theoretical findings are significant for this study because it will form the basis for interpreting the meta theory from human sciences studied in the following chapter as well as the data obtained during the empirical study. It will finally provide the basis and point of departure from which pastoral guidelines for parents in FTCW will be formulated.

2.5.1. Basis Theoretical Findings Regarding the Biblical Concept of Being Called to Full-time Christian Work and its Impact on Family Life

(a) Parents engaged in FTCW should be careful not to interpret Scripture passages like Genesis 22 erroneously (Abraham's act of obedience), as if it directly refers to God's expectation from parents with regard to their children. Genesis 22 is not about parents sacrificing their children but about God's grace and Abraham's obedience. It does not exempt parents from the responsibility to nurture their children while fulfilling their obedience to God in ministry.

(b) The fact that Abraham's family was the epicentre of God's revelatory intent and redemptive plan for the people of Israel, and also for all the nations of the world, should be an important point of departure for parents in FTCW, from which to

structure their ministry. God's calling does not override the mandate to nurture the SWB of one's children. Instead, FTCW actually begins at home.

(c) Being called to FTCW should be understood within God's commission to all believers to be witnesses to Him, as well as His specific call to individuals to minister in a particular setting for a specific time. To be called to FTCW has no generic Biblical template. A legalistic understanding of a calling could be detrimental to the well-being of a family. God's calling is ongoing, may change for a season and is congruent with His nature and character. Parents in FTCW should therefore maintain their relationship with God in such a way that they are flexible and ready to change direction as God leads.

(d) Children are invariably drawn into their parents calling to ministry. Just as Isaac became a participant in his father's act of obedience, parents should not underestimate the role children have in the success or failure of their ministry. This places a great onus on parents to develop loving and trusting relationships with their children so that they may be of mutual support to each other. The security of a parent's love is essential for spiritual nurturing because it prepares a child's heart to love and trust God.

(e) A calling involves suffering. Jesus suffered as He obeyed God the Father, Abraham was tested and the apostles and disciples were persecuted. Suffering is inherent to being a follower of Christ and is therefore not exclusive to being in ministry. Parents should not try to protect their children from all suffering and hardships because of their ministry, but should instead teach them through example and words to have the attitude of Christ. Strong and loving family bonds keep a family close in times of trouble.

(f) A calling requires all relationships to be defined by love for God. Eli preferred his sons to God and became ineffective in ministry. Even our children, no matter how precious to us and God, should not be allowed to define our lives and ministry.

(g) Parents in FTCW should distinguish between self-sacrificing and self-serving ministry. FTCW can serve one's own need for acceptance, nurturing and authority,

and often at the expense of one's children. True sacrifice is submission to God's will in all aspects of one's existence and therefore includes taking the time to nurture one's children in God's ways.

(h) Public ministry cannot be divorced from nurturing one's own family but should be integrated with it. Parents in FTCW should live congruently, winning the respect and honour of their family through servant leadership.

2.5.2. Basis Theoretical Findings Regarding the Biblical Concept of Spiritual Nurturing and its Impact on Family Life

(a) Parenting through spiritual nurturing is a God-given mandate. God's parental love is the model for human parental love. Further study, however, will recognize the brokenness of our human experience in the ways parental authority can be abused by parents in ministry. This can be through spiritual and emotional manipulation, selfish motivation, pursuing unbiblical goals and methods, and love that is misunderstood and miscommunicated in a Christian family. The child's capacity to build loving, trusting relationships will be explored within the context of a "God-system".

(b) Spiritual nurturing is an ongoing and continuous communication process which requires verbal instruction, modeling, rebuking, disciplining, training, teaching, correcting, encouraging at appropriate times. It is evident that parents need to be involved with their children by listening, observing and participating with them. Authority is based in relationship. Therefore further research will include gaining an understanding of the characteristics and needs of children through various developmental stages, and how the context of ministry can provide opportunities and support for healthy development.

(c) Spiritual nurturing in the family is modelled on Paul's image of the Church as the Body of Christ. The family is the Church in embryonic form. Biblical parental support includes all the qualities children need to make the transition successfully through the various developmental stages toward maturity and internalization of faith. The relevance and point of departure for further study is the interaction between

developmental progress and spiritual development, and the barriers which ministry may present to the integration of faith and experience.

(d) Children have a responsibility to co-operate with parents in obeying God and to respond positively to spiritual nurturing. Parents can pray that the Holy Spirit will orientate their children's hearts toward God.

Chapter 3 will focus on the characteristics of adolescence and how the various developmental and personality traits influence response to authority, parenting styles, parents' choice of vocation and spiritual nurturing.

CHAPTER 3

Meta Theoretical Insights from the Social Sciences Regarding Parenting Styles, the Impact of Over-Commitment to Career on the Developmental Progress of a Child, and the Family as Learning and Nurturing Environment

Introduction

The purpose of this chapter is to describe and investigate various theories in psychology and education which relate to the spiritual nurturing of children within the context of FTCW. These theories will be evaluated according to the basis theory and then integrated into praxis theoretical guidelines for parents in FTCW on how effectively to nurture the SWB of their children.

The point of departure of this study is that there is an interactive and reciprocal relation between developmental progress and spiritual development. Therefore, the developmental theories of Kohlberg on moral orientation, Piaget on cognitive development, Marcia on identity and Erikson on personality, will be studied in conjunction with Fowler's theory on development of faith. The development of faith through early, middle and late adolescence will be studied as well as the phenomenon of rebellion in adolescence (cf. Chart 1, p.65).

Behaviour and learning theories will be examined in relation to the parental role of teaching and training, as well as parenting styles and the effect it has on the development of children. The basic needs of a child for optimal development and the characteristic needs in each developmental stage will be studied as it relates to the adolescent.

The functioning of the family and the dynamics of a "closed system" will be examined within the religious context and the effect it may have on the SWB of the adolescent. Studies conducted in a secular context with regards to the impact parents'

unbalanced commitment to vocation has on adolescents in the home, will also be researched.

Personality factors and a developmental crisis, according to Erikson, underlie the choice of ministry as a vocation. These factors will be examined in the context of how it may affect family nurturing in a ministry context. Personality and temperament, with regards to spiritual nurturing and children's response to authority, will also be examined.

Finally, key concepts in education will be studied as it relates to the role of the parent as primary educator and the family as ideal environment for growth to maturity.

3.1. The Pre-Adolescent: Cognitive Development, Emotional Characteristics, Moral Reasoning and Faith Development

An understanding of the various stages and characteristics of development is essential to the appropriate approach to teaching and training a child or adolescent. As introduction to the development of the adolescent, it is important to briefly discuss the pre-adolescent in order to identify the various dimensions of development that will follow.

From about 9-11 years of age a child is in the concrete operational phase of cognitive development (Meyer & Van Ede 1998: 45-50). This means that they are capable of logical thought about concrete objects, problems and events. Thus they are not comfortable with symbolic and abstract concepts. During this developmental phase differences in cognitive style becomes apparent. Cognitive styles, according to Biehler and Snowman (1993:119-120) are "tendencies or preferences to respond to intellectual tasks and problems in a particular way." Some children respond impulsively while others are more reflective. Some are analytic while others are thematic. Some children attend to detail while others have a broad-stroked approach. Some children are able to resist distractions by concentrating on the task at hand, while others are continually diverted into other avenues of learning. Some children

resist new ideas while others adapt well to the unexpected and different. Some try to find the one right way or answer, while others respond unconventionally.

It is important to identify a child's stage and style of cognition in order to provide appropriate teaching and to interpret their response meaningfully. This is significant for the research on the spiritual nurturing of children, particularly with regards to getting to know one's child and relating spiritual truths in a cognitively appropriate way. It is also significant that children are not uniform in their response, which accentuates the parent's task of becoming a student of your child (cf. 2.2.5.1, 2.2.5.2, 2.2.5.4, 3.3 & 5.1.3).

Emotionally, the pre-adolescent has a growing understanding and control of his/her emotions. They develop sympathy and empathy and try to please parents and teachers (Prinsloo *et al.* 2001:113). According to Lopez (1980:88-89) this age group has a strong sense of justice accompanied by a true sense of compassion for the needy which makes this the age of opportunity for involvement in worthy causes. Prinsloo *et al.* (2001:113) add that insecurity at home, unstable parental relationships and humiliating forms of punishment cause fear and distrust in this age group. Mwamwenda (1989:37) adds that an emotionally stressful atmosphere hinders effective learning since the pre-adolescent is continually pre-occupied with feelings of fear and distress. Their concrete fears decrease as they gain confidence in their abilities; however, abstract fears may sap their emotional energy. Pre-adolescents do not like a display of emotion and keep their personal feelings hidden. A survey done by UNICEF in 1993 indicates that two to five percent of children aged 6-12 years of age suffer from minor or major forms of depression. Prinsloo *et al.* (2001:114) add that warm, loving and secure relationships with parents are a prerequisite for healthy emotional and cognitive development.

Pre-adolescents are keen observers and tend to admire or judge others for what they do, rather than for who they are. For this study it is significant to note that the emotional development of the pre-adolescent needs to be understood in the process of spiritual nurturing in the home. Parents who are aware of the development of their pre-adolescent should create opportunities to discuss negative emotions such as fear

and anxiety in a warm and comforting atmosphere and should deliberately create opportunities to experience positive emotions.

Morally, the pre-adolescent is at the second stage of Kohlberg's theory for pre-conventional morality (cf. Chart 1 p, 65). Stages of faith in relation to moral reasoning and identity development). Moral development refers to the process whereby children learn the principles which form the foundation for right and wrong and enables them to direct their behaviour accordingly. The researcher is in agreement with Prinsloo *et al.* and Havighurst (2001:117) that discernment between right and wrong is one of the most important developmental tasks that should be accomplished by the primary school child. During stage 2 of pre-conventional morality (cf. Chart 1, p.65) the child develops greater flexibility with regards to rules and laws. They realize the fallibility of rule-makers and rule-breakers and consider intentional disobedience as much more serious than unintentional disobedience. They are still intent on getting their own needs met but will help meet others' needs in order to get their own needs met. Fairness is very important to them.

The development of faith in the pre-adolescent can be visualized with Piaget's concrete operations stage as point of reference (cf. Chart 1, p.65). Fowler refers to it as the mythical-literal phase. Fowler (1976:180-181) views faith as a universal, active way in which individuals understand and relate to themselves, to others, to the surrounding world and to the transcendent. It is not the content of faith which is the focus, but the way in which it is known and valued. Fleck (1975:158-159) comments that at this stage faith is still immature, since it tends to have a "consensual" nature. It focuses on conformity to religious ritual and creeds without any impact on or relation to daily behaviour. It is not an internalized faith but is associated with prelogical, undifferentiated, and egocentric "mythical-magic" pattern of religious thinking. Fowler (1980:60) comments that a person who becomes a Christian in childhood may remain a Christian all his/her life, but one's way of being a Christian will need to deepen and expand and be reconstituted several times in the process of development.

The development of faith is significant for this study on the spiritual nurturing of children because faith is at the core of the Christian's experience of God. A child's response to God and His Word may be limited at this age, but an understanding of the

developmental process will allay unreasonable expectations. According to existentialist theory, the human personality has a spiritual core. It is not merely our genetic make-up and environment which shapes our personality, but how we respond to, and deal with it, which determines how our personality will develop. Frankl refers to this spiritual core as the “personal ground of being” (Meyer *et al.* 2003:440). Spiritual nurturing is an ongoing process of nurturing that spiritual core according to God’s word so that it may permeate a person’s whole being and personality (cf. 2.2.5.4).

Pre-adolescence is an active period for personality development. It is characterized by the development of the self-concept, emotional change and sensitivity toward other people. (Louw & van Ede, 1998: 330) A person’s self-concept is one’s idea of who and what one is, and therefore also comprises an assessment of one’s value as an individual. Self-concept determines one’s general state of mind and the way in which one experiences the world.

Children at this age begin to describe themselves in terms of how well they can do something in comparison with others (1998: 339). Erikson describes the developmental crisis of this age as “industry versus inferiority” (cf. Chart 1, p.65). A developmental crisis arises as a result of interaction between genetic development and social factors. The needs, possibilities, expectations and opportunities which arise in each stage, demand a choice between two opposing possibilities (Meyer *et al.* 2003:193). Competence is the outcome of successfully resolving the crisis between industry and inferiority. Pre-adolescents who feel that they are competent have a positive self-concept and approach life with confidence.

The significance of the above-mentioned for this study is that parents, who are aware of the developmental stages of their children, will create opportunities for their pre-adolescents to develop competence in a wide range of skills and activities and nurture them appropriately according to their specific needs (cf. 2.2.5.1, 2.2.5.2, 3.4.2, 3.2.5 & 4.2.1.2).

3.2. The Adolescent: Spiritual Well-being, Cognitive Development, Emotional Needs, Identity Formation, Moral Reasoning and Faith Development

Adolescence is characterized by radical physical, emotional, psychological and social change. “Adolescence” literally means “growing toward adulthood” (Prinsloo *et al.* 2001:127). Louw *et al.* (1998:389) list the developmental tasks that an adolescent is expected to master which will enable them to adjust to a technocratic society. Amongst others, the list includes:

- Development of independence from parents and other adults
- Acceptance of the self as a person of worth and the development of an own identity
- Development of socially responsible behaviour
- Development of moral concepts and values that can serve as guidelines for behaviour
- Development of a value system based on a realistic and scientific world view
- Development of a philosophy of life.

The chart below is a useful visual presentation of the various theories discussed in this chapter on meta theory and offers a point of reference for how various developmental theories overlap and relate. Kohlberg, Piaget, Marcia, Erikson and Fowler’s theories will be referred to in this chapter and elaborated on in developing a theory on the developmental process of the adolescent and how it relates to spiritual nurturing.

It is evident that adolescence, which starts at about 12 years and ends anywhere between the 18th and 25th year, is a period of intense development and consequently needs the support and understanding of parents and educators. The developmental dimensions of an adolescent will be examined within the context of nurturing toward SWB. Therefore, the concept of SWB will firstly be explored.

Chart 1 Stages of faith in relation to moral reasoning and identity development
(Adapted and expanded from Hill, 1986:310)

Theorist (Dimension)	Pre-Adolescence 9-12 yrs	Early Adolescence 13-14yrs	Middle Adolescence 15-16yrs	Late Adolescence 16-18yrs/18-20yrs		Adulthood 21 yrs+	
KOHLBERG (moral orientation)	Level II: Conventional Stage 3 Interpersonal Expectations, Conformity		Stage 4: Social System & conscience	Hedonistic experimentation	Level III: Principled Stage 5: Contractual & Individual Rights	Stage 6: Universal Ethical Principles	
PIAGET (cognitive development)	Concrete Operations	Formal Operations					
FOWLER (faith)	Stage 2: Mythical Literal	Stage 3 Synthetic-Conventional			Stage 4: Individuative-Reflexive	Stage 5: Paradoxical-Consolidative	Stage 6: Universalizing
GENIA (faith)	Egocentric Faith	Dogmatic faith		Transitional Faith	Reconstructed Internalised faith		Transcendent faith
SPIDELL & LIBERMAN (guilt alleviation)		Conformity to group	Obedience to law		Personal Decision & Integration	Actualization of self-chosen principles	Faith alone
MARCIA (identity)	Diffused	Foreclosed	Negative	Moratorium	Resolved & Achieved		
ERIKSON (personality)	Industry v. Inferiority	Identity v Confusion					Intimacy v.Isolation
YOUNG (values)		Primary Introjection		a. Initial Dissonance b. Rejection c.Experimentation	Differentiation & Secondary introjection		

3.2.1. Spiritual Well-being

SWB forms part of the field of positive psychology. It is the scientific study of ordinary strengths and virtues and has a positive impact on adaptive functioning and general well-being. It includes several elements such as transcendence, connectedness, meaning and purpose in life, a higher power or deity, relationships and higher moral values (Fisher 2000:40; Faller, 2001:7). The National Interfaith Coalition on Ageing in 1975 defined SWB as “the affirmation of life in relationship with God, self, community and environment that nurtures and celebrates wholeness” (Fisher 2000:42). It is clear from the above that SWB includes being able to relate to a divine being, one’s fellowman and nature, and also to one’s self. SWB thus has a spiritual **and** a personal component. Bruce and Cockram (2004:338) propose that wellness has six major components, namely: intellectual, physical, emotional, social, occupational and spiritual. An integration and development of both the personal and spiritual components results in the experience of greater levels of wellness (cf. 4.2.1.2). Amundson (2001:120) adds that a sense of meaning/purpose in life is an integral dimension of SWB. Andrews (1995: 418) refers to the dimensions of SWB as religious, existential and spiritual. Religious well-being refers to a person’s connectedness to God through prayer, a sense of His love and involvement in one’s life. Existential well-being is an individual’s sense of purpose, direction and satisfaction with life. SWB is a composite of one’s overall religious and existential well-being. Galek *et al.* (2005:62) refer to the three domains of spirituality as: a capacity to commune with the sacred, the capacity to be absorbed by the aesthetic wonder of life, and the capacity to give and receive compassion.

Ellison comments that physical and spiritual aspects influence each other and either contribute or contaminate a person’s sense of well-being (1983:332). This means that experiencing SWB may contribute to a sense of physical and psychological well-being (cf. 4.2.1.3). Theorists such as Ellison (1983) and Niederman (1999) have reported a positive relationship between spiritual well-being and psychological well-being, subjective well-being, physical health and self-esteem. Lack of SWB has been associated with several negative behaviour such as depression, substance abuse, suicide and anxiety (Davis *et al.* 2003: 360). This research is in agreement with the

views of the above-mentioned theorists that SWB is inextricably connected to the total developmental process and dimensions of being human. Therefore, this study incorporates developmental studies as a necessary dimension of spiritual nurturing.

3.2.1.1. Spiritual Well-being Scale

The Spiritual Well-being Scale (SWBS) developed by Paloutzian and Ellison in 1982, is a well-researched measure of subjective and SWB (cf. Appendix A). The SWBS consists of twenty items evenly divided to comprise two subscales of religious well-being (RWB) and existential well-being (EWB). Reliability and validity have been sufficiently established to give confidence in the use of the SWBS (Ellison, 1983; Utsey *et al.* 2005). Some of the findings reported to the authors over the past years include the following (Ellison and Smith 1991:39-40):

- SWB is positively correlated with self-ratings of health.
- SWB is positively correlated with self-actualization, internal locus of control, inner motivation, self-esteem and hope, and is negatively correlated with depression, fluctuating negative mood states, stress, aggressiveness and conflict avoidance.
- SWB is positively correlated with general assertiveness, self-confidence, giving of praise, asking for help.
- SWB is higher for those who identify themselves as born-again Christians than for those self-identified either as ethical Christians or as non-Christians.

These findings are significant for this study because the purpose of Christian nurture is SWB. Ellison and Smith (1991:43) state that the SWBS can provide for pastoral counselors a brief, inexpensive tool for general assessment of well-being. The counselor can effectively use the overall SWBS, the SWB, and the EWB sub-scale scores and responses on individual items to guide his/her understanding of a counselee's need. The SWBS (Appendix A) will be used in the empirical research with adolescents and adults to determine the measure of well-being they experience.

3.2.2. Cognitive Development as it Relates to Spiritual Well-being

According to Piaget's (Meyer & Van Ede 1998: 45-50) theory on cognitive development, adolescents are in the formal operations phase in which thinking is abstract, which is far more flexible than a concrete mode of thinking. Adolescents are able to think beyond the concrete evidence, using imagination and visualizing possibilities. Thought is more general and less fused with immediate experiences (Van den Aardweg & Van den Aardweg 1993: 45-46). Louw *et al.* (1998: 406-409) explain further characteristics of formal-operational thought which are relevant to this study.

These are:

Abstract thought, which makes it possible for adolescents to comprehend spiritual concepts such as grace, faith, forgiveness, salvation etc. Hoge and Petrillo (1979:145) add that a study between religious development and personality development found that increased abstract thinking in adolescents was associated with greater rejection of religious beliefs. This seems to be consistent with the development of values (cf. Chart 1, p.65) in the stage of dissonance, rejection and experimentation, and relates to the characteristic of critical thought.

Possibility thinking, which enables adolescents to have vision. This quality is closely connected to faith and is a great incentive for effecting change.

Scientific thought, which enables adolescents to consider options carefully and approach problems systematically. An adolescent who has a firm personal grounding in God's word, is capable of acting wisely rather than impulsively. Adolescents can also reason the logical outcome of certain behaviour and realize the consequence and should therefore be held accountable for their actions. This is in keeping with the Christian principle of accountability and submission to God.

Critical attitude, which has a powerful effect on interpersonal relationships as well as their response to information. Adolescents question and think deeply about actions, intentions and information. Christian parents should live congruently and be open to their adolescents questioning rather than being defensive and judgmental. Hill (1986:

315) comments that this period of questioning is often labeled by Christians as “rebellion” or “backsliding”. The response of the adolescents’ social milieu is a determining factor as to whether the transition will be made from conventional to post-conventional faith. Legalistic Christianity and authoritarian parenting, which discourages dissension and questioning, may entrench attitudes of rebellion, and reinforce the conventional level of faith by forcing compliance prematurely.

It is evident from the above-mentioned that an adolescent’s cognitive development creates the possibility for a deeper understanding and application of spiritual truths. However, their critical attitude causes them to question everything, which should not be regarded negatively. Parents have the responsibility during this phase to keep channels of communication open, guide by wise counsel, and be willing to reason and to offer their adolescent companionship (Lopez 1980:106).

3.2.3. Identity and Personality Development as it Relates to Spiritual Well-being

The primary task of adolescents is individuation. This is a transitional phase in their growth to maturity and manifests as a quest for identity and authenticity. According to Nelsen & Lott (2000:7) the characteristics of individuation can be identified as follows:

- The need to find out who you are
- Rebellious behaviour
- Huge physical and emotional changes
- The importance of peer group over family
- The exercise of personal power and autonomy
- The need for privacy
- A sense of being omnipotent and all-knowing.

3.2.3.1. Erikson's Theory of Personality Development (cf. Chart 1, p.65)

According to Erikson's theory on personality development, adolescence is characterized by the developmental crisis of *identity versus role confusion*. His definition of identity can be described as people's images of themselves, including the sense that there is continuity between all the images and that the views others have of them are basically in agreement. He continues that people have a sense of identity when they are able to integrate all their images, drives, wishes, expectations, abilities and skills, with the opportunities society offers. Adolescent behaviour is typical of the search for identity. Participation in group activities, social involvement, falling in love and seeking independence from adults, are all part of establishing an identity (1963:261-262).

Erikson (1963: 263) is of the opinion that society is very tolerant of adolescent behaviour and provides active support in the form of universities, tribal schools, military service and similar institutions. Society provides a psychosocial moratorium for adolescents to experiment unhindered in the quest for identity. The resolution of the identity crisis results in reliability which means that there is a growing certainty of own values and ideals as well as individual characteristics and social identity. The success of this stage of resolution depends on the successful solution of crisis before adolescence. During the previous stages hope, will-power, purpose and competence should develop from the various crises (Louw *et al.* 1998:46- 50).

It is significant for this study that parental nurturing needs to be consistent throughout the developmental stages so that each crisis can be resolved successfully. Christian nurturing intends optimal development. Paul remarks in Ephesians 4:16 that the body of Christ grows up as there is mutual interaction between the members, until we grow into the image of Christ. In the study of psychopathology, the family systems model (cf. 3.7.1) seems to reflect Paul's image of the church as a mutually supportive body. This view holds that all members of a family are enmeshed in a network of interdependent relationships. Therefore, the behaviour of one affects the whole. This view has its pitfalls and does not reflect the Western view of individualism. However, there is value in understanding the individual within the context of the family, and it emphasizes the need for congruent living within the family for the sake of optimal

development (Sue *et al.* 2003:59). The characteristics of optimal development include having an internalized personal value system and being realistic about one's potential and developing it fully (Louw *et al.* 1998:82). This is in agreement with the purpose of spiritual nurturing for the internalization of Biblical values as discussed in 2.2.5.4. Along with the qualities of will-power, purpose and competence, the adolescent is capable of putting to practice the values which now forms part of his/her identity. Rogers (1961: 357) is of the opinion that unconditional love and acceptance are essential for optimal development (cf. 2.2.1).

Frankl (1969: 58) has the view that high ethical standards and the unshakeable belief (faith) that life has ultimate meaning, promotes optimal development. The search for meaning, according to Frankl (1969:44) is the truest expression of the state of being human and must not be mistaken for morbidity or abnormality. Those who fail to find meaning, experience what Frankl refers to as an existential vacuum or existential frustration. Seligman (2000:5) adds that the loss of meaning feeds many psychological problems, while finding meaning has a positive impact on psychological health in terms of prevention or improvement of symptoms of depression, higher self-esteem, control, extraversion, the stress and coping process throughout the lifespan, greater levels of happiness, well-being and responsibility and self-control.

Maslow (1970: 42-45) developed the hierarchy of needs. In his view, the regular and continual satisfaction of the basic physiological needs, safety needs, acceptance and esteem needs would promote optimal development. A secular study conducted to establish the relation between SWB and meaning in life in adolescents (Burnell, 2006) indicates a positive correlation between presence of meaning in life and personal SWB in adolescents. Burnell (2006:26) comments that the search for meaning and purpose throughout life follows a developmental path. For adolescents the presence of meaning is determined by interpersonal relationships as well as the establishing of an own identity. Therefore, it stands to reason that the establishment of identity is positively related to personal SWB. Parents have the responsibility to nurture their adolescents, so as to establish their identity in an ongoing quest for meaning and SWB.

3.2.3.2. Marcia's Theory of Identity Statuses (cf. Chart 1, p.65)

James Marcia based his theory of identity statuses on Erikson's description of identity development. Marcia's statuses are as follows (Thom *et al.* 1998: 461-463):

- Identity diffusion /confusion
- Identity moratorium
- Identity foreclosure
- Identity achievement

The first status of identity diffusion/confusion, according to the Chart 1 on p.65, coincides with the pre-adolescent stage. During this stage there is no attempt to resolve a crisis or commit to choices and decisions. Erikson refers to this stage as identity confusion which manifests as follows:

The adolescent cannot

- Make decisions with regards to him/herself or their roles
- Integrate different roles
- Make decisions when confronted with contradictory values
- Make their own decisions, but make decisions on the basis of others' expectations

The result of identity diffusion could be foreclosure according to Marcia's statuses or negative identity.

Foreclosure means that

- Adolescents make premature decisions about their identity
- Decisions are made to please others or conform

Negative identity means that

- Values are accepted superficially
- Identity characteristics are accepted which are incongruent with the true self

Fowler's synthetic-conventional faith (cf. Chart 1, p.65) corresponds with foreclosure and negative identity. Synthetic-Conventional faith is characterized by conformity and

legalism, and is associated with more concrete thinking. It also correlates negatively with higher stages of moral judgment (Getz, 1984:112). Carter (1980: 48) adds that Christian morality based on superego guilt feelings leads to legalism and is fundamentally unbiblical. Hill (1986:311) cautions that what is often described by evangelical Christians today as “conventional faith” bears much resemblance to legalism.

This section is particularly relevant for the spiritual nurturing of adolescents, because according to 2.3, qualification for ministry includes the requirement that children of spiritual leaders should have faith and behave accordingly. Parents in ministry may be tempted to put pressure on children to conform to their faith and values, which may unfortunately result in foreclosed identity and an irrelevant, conventional faith. The motivation for spiritual nurturing should be the optimal development of the adolescent toward internalization of faith, and not the preservation of the parents’ reputation.

It is interesting that Spidell and Liberman’s guilt alleviation stage of conformity and obedience coincides with Fowler’s synthetic-conventional stage of faith and Genia’s dogmatic faith (Chart1, p. 65). Personal decision and integration of values and norms only take place in late adolescence after a period of moratorium. Marcia’s moratorium on identity represents a period of intense crisis, investigation of alternative values, and a measure of commitment to choices or decisions although certain matters remain vague. Moral reasoning is a major task for the adolescent in order to develop a personal value system. A personal value system is an essential part of identity formation.

3.2.4. Development of Morals and Values as it Relates to Development of Faith and Spiritual Nurturing

Research done by Monteith, Postma and Scott (1998:158-161) identify a number of factors which are seen as variables in the family and educational background which determines the quality of moral guidance. These factors are:

- The relationship between adolescent and parent/teacher

- The constancy of the teacher/parents/adolescent interaction and communication
- Educational/parenting style and discipline
- Opportunities offered by parents/educators to reach independence

Prinsloo *et al.* (2001:144) add that adolescents need to overcome certain restrictions in order to reach moral maturity. These are:

- Egocentrism
- Feelings of inferiority and dependence on adults. If these feelings are not overcome it may result in unconditional and premature acceptance of values and morals of adults.

3.2.4.1. Kohlberg's Theory of Moral Orientation in Relation to Faith Development (cf. Chart 1, p.65)

Kohlberg's six stages of moral development (1974:12) positions the adolescent between the Conventional and Principled levels. However, Kohlberg and Kramer (1969:100) note that a period of hedonistic experimentation often manifests in late adolescence. This discontinuity coincides with Marcia's moratorium on identity as well as Young's stage of dissonance, rejection and experimentation with regards to values.

Kohlberg's conventional level of moral reasoning is characterized by living up to people's expectations of one's role as son, brother, daughter, sister, friend, etc. It is important to be "good" and do the right thing in one's relationships as well as society by obeying laws and fulfilling your duty (1974:8-9). The stages of guilt alleviation by conformity and obedience to law, coincides with Kohlberg's conventional stage of moral reasoning. Hereafter follows the hedonistic period of experimentation. It should be noted that age boundaries (cf. Chart 1, p.65) are approximate and may vary with each individual. Hill (1986:309) reports however, that research has demonstrated a consistent correlation between identity status and level of moral development as well as measured faith stage. Fowler's synthetic-conventional faith and Genia's dogmatic faith coincide with Kohlberg's conventional stage.

(a) Fowler's synthetic-conventional faith

Fowler (1984:58-60) refers to synthetic-conventional faith which begins to emerge in early adolescence (cf. Chart 1, p.65). Here the word "synthetic" means the synthesizing or pulling together of various elements and images into a unity. Adolescents develop a growing self-awareness which consists of a myriad of images constructed by the self and others. Some are distorted and incongruent, but are nevertheless, drawn together and integrated into one identity. The other synthesis that takes place in this stage, according to Fowler (1984:61) is the drawing together of one's values, beliefs and convictions into one story to create a sense of meaning of life in general and meaning and purpose in particular for the individual. The term "conventional" refers to the fact that the adolescent's values, beliefs and convictions are derived from his/her family, culture and society; they are not original. Fowler describes the beliefs and values at this stage as having a "tacit" character. Although they are deeply felt and strongly held to, they have not as yet been critically reflected upon and objectified.

Fowler's individuated-reflexive faith is characterized by a shift in the grounding of the self. In the previous stage, the self was synthesized from a network of roles, images, expectations and relationships. In the individuated-reflexive stage, the self must begin to be who it is inherently. It should not depend on the roles and expectations of self and others to define itself, but must be characterized by the quality of self-authorization. From this secure personhood should develop an objectification and a critical choosing of one's beliefs and convictions. Only then can there be explicit commitment and accountability to these convictions, values and beliefs (1984:62,63). Hill (1986: 309) refers to this stage as a "personalizing and internalizing of faith" and as the "goal and hoped-for achievement of late adolescence". What was previously held tacitly now becomes a matter of conviction and commitment.

(b) Genia's dogmatic faith

Bruce & Cockram (2004:340-342) refer to the more recent contribution by Genia (1990) with regards to the development of faith. The stages he proposes are egocentric faith, dogmatic faith, transitional faith, reconstructed internalized faith and

transcendent faith. Adolescents move from the dogmatic stage of legalism and formalism to the third stage of transitional faith. This is a period of evaluation and critical examination of perspectives, before faith can be reconstructed and internalized. Therefore, adolescents need a lot of emotional support during this stage.

The significance for this study is that adolescents who equilibrate in the synthetic-conventional stage may not simply be maturing spiritually without undue stress. Legalism and pressure to conform to particular beliefs and values may be the cause of foreclosure of identity and fixation in the conventional level of faith or the dogmatic faith, where beliefs and values held are unexamined. Commitment and accountability to these tacitly-held beliefs and convictions may be tentative and inconsistent.

Kohlberg's third level (Chart 1, p.65) is referred to as post-conventional or principled. Stage 5 is characterized by the understanding that people hold a variety of values and opinions which are relative to a particular group. These should usually be upheld. However, non-relative values such as the right to life and freedom, should always be upheld regardless of society or opinions. Moral reasoning is based on a feeling of contractual commitment, freely entered upon, to family, friendship, trust and work obligations. The words, 'freely entered upon' relate to Fowler's next stage of faith development.

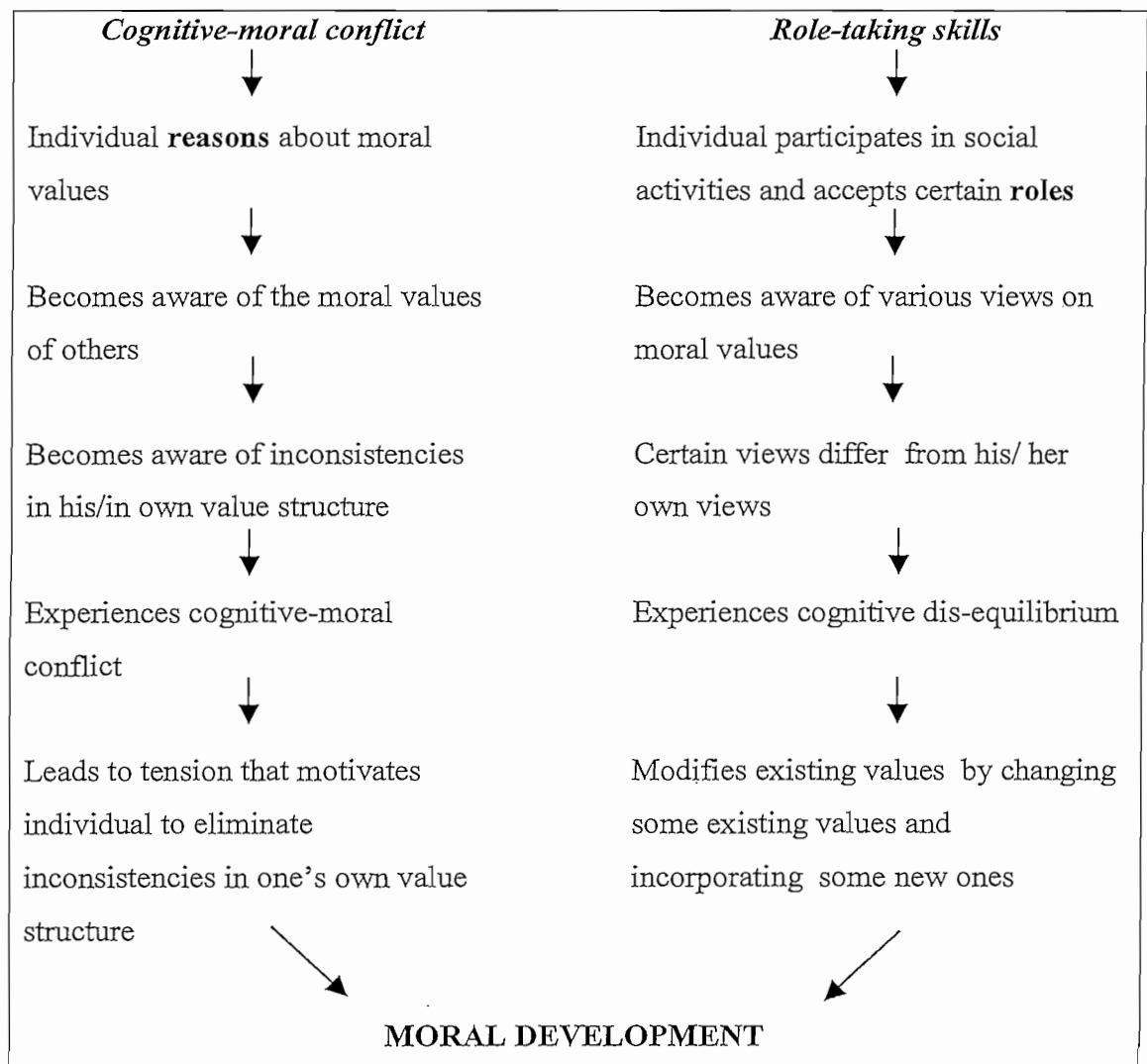
For this study it is significant that the process of faith development entails a critical examining of beliefs and convictions. Christian parents should not be so quick to condemn and label adolescents' search for personal truth, as rebellion. The researcher is of the opinion that parents often regard their children as extensions of themselves and consequently enforce certain kinds of behaviour in their adolescents that bolster their own image and reputation. Hill (1986: 315) notes that the response of parents and the church may be a determining factor in the transition from synthetic-conventional faith to reflexive-individuative faith. She refers to Luke 15:11-32, the story of the prodigal son. The father let his son go in his quest for life and meaning and he received him back without condemnation and judgment. The prodigal son returned to his father, "when he came to himself" (Luke 15:17, NIV), which seems like a description of his identity crisis. The parable of the prodigal son reveals the heart of God the Father, and is a model for Christian parents. The return of the

child is trained in the way he should go, when he is old, he will not depart from it. Young comments in Hill (1986:313) that when the adolescent eventually feels the need to re-establish order in his/her system of values, the new system of values will often contain many of the same values which the individual originally rebelled against.

3.2.4.2. Kohlberg's Process of Moral Development

Kohlberg describes the process of moral development as the interaction between cognitive-moral conflict and role-taking skills (Louw *et al.* 1998:400). (cf. Chart 2)

Chart 2: **Moral development**



The process of moral development illustrates the fact that adolescent identity-confusion crisis is characterized by conflict. Adolescents often cope with these conflicts by conforming to the expectations of their peers, while suppressing their own emotions and concerns. Authority figures are kept at a distance through unapproachability and hostility. However, by conforming to the values or morals of the peer group, the adolescent may be acting in direct conflict to him/herself. This internal incongruence results in depression or other mental health problems (Blair, 2004:333).

The logical operations mode of reasoning enables the adolescent to apply him/herself to the quest of establishing personal values and morals, which in turn leads to reliability. However, this is a time of inner struggle and conflict, which may manifest in extreme behaviour, irritability, frustration and a drive towards independence. Parents may misinterpret these symptoms negatively as if intended against them. However, no matter how difficult, Prinsloo *et al.* (2001:152) are of the opinion that adolescents need consistency and stability from their parents at this stage. Mutual trust and understanding as well as increasing autonomy guide an adolescent to greater independence and reliability.

It is interesting to note that while adolescents grapple with the crisis of identity, most parents are experiencing the generativity versus self-obsession and stagnation stage (Erikson). During this developmental crisis adults need to feel they are needed and this need expresses itself in meaningful participating in society (Erikson 1963: 266-267). If the opportunity for growth is not utilized at this stage, they experience a feeling of meaninglessness, stagnation and may become self-obsessed. The successful resolution of this crisis, however, results in care, which Erikson (1964:131) defines as “..the widening concern for what has been generated by love...” and “man’s love for his work and ideas as well as his children.” This point will be discussed in more detail within the context of ministry as a choice of vocation.

It is significant for this study that at the stage when adolescents are seeking growing autonomy, the parents experience a need to be needed. Adolescent behaviour might suggest to their parents that they do not need them or want interference from them. Yet, it is evident from the previous paragraph that adolescents need a specific type of

nurturing and care to sustain them through their conflicts. Parental nurturing should be appropriate to the specific stage of development. It is also significant to note that adults who are in FTCW are in an ideal vocation for expressing their need to nurture and teach.

During this period the parent-adolescent relationship takes strain because of the adolescent's preoccupation with identity formation and pursuit of autonomy. A certain degree of conflict is inevitable but this does not need to lead to the breaking of the attachment bond. Adolescents need to make choices and consider options at this stage and consequently may feel unsure, anxious and even depressed. Parental involvement should be supportive and encouraging. Attachment bonds do not require that adolescents identify with their parents' characteristics, values and occupations. Therefore attachment will not hamper adolescents' development of autonomy and personal identity (Thom *et al.* 1998: 446-447).

3.2.4.3. A Biblical Perspective on Faith Development and Moral Development

For this study, theories from the social sciences and educational sciences need to be submitted to the scrutiny of Scripture, which will form the basis for guidelines to parents on the spiritual nurturing of their children.

Social and education scientific theories on faith development

- Do not refer to redemptive faith or a redemptive relationship with Christ. Therefore, it does not refer to the Christian concept of faith but a secular understanding of trust as regards the reliability of the personal and human environment.
- Make no allowance for or explanation with regards to God's intervention in the development of faith. God is not restricted by age-stage development.
- Are psychological models of faith, which cannot encompass the theological issues involved in development of faith. The uniquely spiritual dimension is omitted which gives a purely human perspective on faith experience.

— Have to do with the subjective characteristics of faith, not the external initiation and object of faith. They provide no explanation for how faith is formed in the first place, and do not address conversion, repentance and salvation by grace as responses of faith.

Fowler's (1984:57) understanding of transition from one stage of faith to the next is not in terms of supernatural intervention or revelation. Instead, he sees it as a successive progression of more complex, differentiated and comprehensive modes of knowing and valuing. The researcher is of the opinion that Fowler's emphasis on the progression of human knowing and valuing as a means to develop faith, is incongruent with the Christian understanding of faith as God's initiative on our behalf because of His covenant of grace. Fowler's stages of faith may inhibit parents in the spiritual nurturing of their children as they depend too much on the natural development of faith and neglect their responsibility. Romans 10:17 says that "faith comes by hearing and hearing from the Word of God". God initiates the faith that comes from hearing the Word, therefore, parents should not wait for faith to develop, but should read and teach the Word. God will initiate faith.

Kohlberg's Theory on Moral Reasoning

— Assumes that through right thinking we are able to progress naturally toward higher moral understanding (Dykstra 1983:15). This is contrary to Scripture that states that man is by nature sinful to the core (Jeremiah 17:9), and assumes that there is some inherent good in sinful man, while Isaiah 64:6 says that all our righteousness is as filthy rags in God's sight.

— Lacks methodology to motivate free, loving, joyful behaviour (Schmidt 1983:144). Even Paul said that he finds it hard to do what he knows he should do (Romans 7:19). The Holy Spirit empowers the believer to do God's will.

— Emphasizes the role of the individual in choosing values and morals based on development of thought and psychosocial needs, in contrast to the Biblical perspective on God's requirements for holy living (Schmidt 1983:140). Morality becomes relative to each individual's understanding of what he/she discerns to be prescriptive and universal principles. For a Christian, morality is based on a relationship with a holy,

just and merciful God. We are called to submit ourselves to Him and obey, not to negotiate the terms.

— Provides justification for actions and thinking because of the limitations one has in moral reasoning within a specific stage. It alleviates guilt, since one cannot be held responsible for thinking and acting unjustly or immorally if one has not reached the intellectual capacity to think at a more satisfying level. Christian faith is relational and therefore includes accountability to God (Schmidt 1983:148).

The researcher agrees with Moore (1983:167) that God cannot be disassociated with the process of human development. From a Christian perspective God is immanent in the processes of His creation. He is in relationship with His creation and is therefore part of the developmental process. He not only set the process in motion, but remains involved through His Word and His Spirit. However, God in His transcendence is also the source and content of moral development. God is above all, the universal origin and initiator of all morality. Jesus said, “I am the way, the truth and the life (John 14:6).

For the Christian, this understanding of God contributes new possibilities to the process of moral reasoning. God’s involvement in the process which He initiated, changes our focus from our own goodness and self-righteousness to God’s grace and empowering. His transcendent involvement means that we have a point of reference outside ourselves, a fixed mark, a source for morality beyond our human reasoning. Frankl (1969:5-52) refers to the transhuman dimension of human existence as the will to find meaning and purpose beyond ourselves. Frankl’s view on the meaning of life is that it is not something that we can create or invent; instead, it is given to the individual by life (Mascaro *et al.* 2004:846). According to Frankl the conscience addresses us on how to do right in any particular situation or moment in life. Frankl remarks that the transhuman agent informs the conscience. From a Christian perspective this would be God, through His Word and His Spirit, convicting and goading us on to do and think God’s will. The onus rests heavily on parents to teach God’s ways to their children so that their conscience is informed by the truth of God’s word.

For this study it is significant to note God is intricately involved in the developmental processes we experience and it is important for parents to draw upon the resources of God's Word and His Spirit as they nurture their children through all the stages of development. God is transcendent and not restricted to our human experience or understanding of development and therefore Christian parents should not place limits on what God can accomplish in and through their children through spiritual nurturing.

3.2.5. Emotional Characteristics and Needs as it Relates to Spiritual Nurturing

Emotionally the adolescent fluctuates. There is a lack of impulse control which may result in extreme emotional outbursts. There is a need to be where the action is and to experience the full range of emotions (Lopes 1980:115). For the purpose of spiritual nurturing it is important for parents to meet the emotional needs of their adolescent. SWB cannot be divorced from emotional well-being as has been established in paragraph 3.2. Flemming (2006:86-146) refers to the *seven emotional needs of a child* and how these apply to adolescents.

Protection. Adolescents need to be protected from their own impulsive behaviour. They need a safe place where they can release their emotions without fear of ridicule or judgment.

Acceptance. Adolescents need peer acceptance as well as the unconditional acceptance of their parents. Unconditional acceptance is demonstrated by the way parents recognize and appreciate the uniqueness of each child without making negative comparisons. Parental response to an adolescent's emotional child's needs is the primary source of their self-perception. Therefore, if parents show bias, some child will be made to feel less worthy of the parents' love than another.

Recognition. Adolescents need recognition for who they are. Adolescents who are uncertain of whether their parents approve of them or not may display negative behaviour to get their attention. The need for approval remains a lifelong void if not met during childhood.

Enforced Limits. Adolescents need increased freedom and responsibility in order to experiment and experience. Parents should offer reasonable and safe boundaries in which they can develop. These boundaries need to be changed as the adolescent proves his/her trustworthiness or when the boundaries are not respected. Unreasonable authority is authoritarian and harsh and unsafe authority takes advantage of a child when he/she is most vulnerable. Adolescents respond differently to authority, and therefore parents need to know the strategies that lead to the most efficient enforcement of limits for each individual.

Nearness. The need for nearness changes through each developmental stage. While children are young they need to be held and cuddled. As boys grow older they prefer the physical contact of a wrestling match to the hugging and holding. There should be some part of the day that parents are physically close to their adolescents in a nurturing way.

Time. Focused time with adolescents gives them the sense that they are important and the centre of one's attention and affection. This builds self-esteem and intimacy in the parent-adolescent relationship essential for spiritual nurturing.

Support. Adolescents need to experience the trust of their parents by being given greater freedom. The support they require is the assurance that their parents have confidence in them. This refers to the process of gently letting go of one's children as they develop to maturity and yet being there for them when they fail.

Nelsen and Lott (2000:17-18) add that adolescents have *four basic needs that support and encourage their emotional and social well-being*. These are:

The need for privacy, which seems to contradict their need for nearness. However, these two needs are in creative tension. Therefore, since the adolescent needs private time, parents should respect this but then schedule time with them to strengthen the relationship through nurturing.

The need for social connectedness. Peer relationships take precedence over family relationships. This is also part of the individuation process as they discover who they are and where they fit in.

The need for freedom to examine alternatives. This may appear as rebellion. However as stated in paragraph 3.2.2, adolescents are capable of critical thought and use this in the process of individuation.

The need for space to make mistakes. This requires a sense of understanding from parents and the firmness to allow the adolescent to face the consequences of bad choices while deciding together on the way forward.

The significance for this study is that emotional well-being is part of SWB. As has been established in Chapter 2, paragraph 2.2.1, caring for the emotional needs of a child is an intrinsic aspect of God as Father and therefore a requirement for Biblical parenting.

3.3. Relating Behavioural and Learning Theories to Spiritual Nurturing

Skinner's (1974: 260-264) basic tenet is that behaviour is controlled by manipulating the environment. He argues that humans are not free to choose their own behaviour but are acted upon by environmental factors which stimulate certain kinds of behaviour or reinforce or veto other kinds of behaviour. His view on optimal development is that one learns to behave in such a way that one receives positive reinforcement and avoids negative consequence.

Social cognitive learning perspectives differ from radical behaviourism in that social cognitive theorists believe that individuals are active participants in the learning process. There is a triangular interaction between the person, the situation and the behaviour. The person is the most important element in the reciprocal interaction, and brings into the situation certain variables that are genetically and environmentally

based (Rapmund 2003:80). It is clear that the locus of control is internal and not external as in behaviourism (Meyer *et al.* 2003:303). Ellis (1987:130), a cognitive psychologist, is of the view that emotional and behavioural problems are often linked to a dysfunctional thinking process. Behavioural change is therefore brought about by changing beliefs and feelings.

The researcher is of the view that although this understanding of behaviour is partly true, the Christian perspective includes a further dynamic of the sinful bias of the heart. Belief and feelings emanate from a heart, which is at enmity with God's law. Thus, from a Christian perspective, internalization of a belief system is as a result of a change of heart because of God's initiative of grace. Behavioural change is not the goal of spiritual nurturing. Instead, spiritual nurturing should guide a child into loving and trusting God and as an outflow of that, obeying Him. Spiritual nurturing does not focus on behaviour, but goes to the heart of the child (cf. 2.2.5.2 & 2.2.5.4).

Social cognitive learning theorists propose that learning takes place in three ways:

- Direct experience
- Observation
- Self-regulation

Observational learning has significance for this study because it emphasizes the role of the parent in the nurturing process.

3.3.1. The Significance of Observational Learning in Spiritual Nurturing

According to theorists of social cognitive learning, there are a number of factors which influence observational learning. These include:

- The nature of the behaviour
- The characteristics of the role-model
- The characteristics of the observer
- Self-efficacy perception

3.3.1.1. Nature of the Behaviour

Striking or unusual behaviour draws more attention than familiar behaviour. Bower and Hilgard (1981:463) note that for this reason aggressive or other extreme forms of behaviour are more readily imitated than normal behaviour. Adolescents are keen observers and readily notice incongruent behaviour. Although they may not think of imitating it, given the right environment and circumstances, they are quite likely to do so. Rosenblatt (1995:215) adds that parents often see the negative traits and behaviour in their children that they despise in themselves. Christian parents have the responsibility not only to teach their children God's ways, but to live it (cf. 2.1.1.3). In John 13:15 Jesus says that He has given us an example so that we should do as He has done. Radical Christianity requires positive 'unusual behaviour', namely rejoicing in all circumstances, having hope in God, loving your enemies, doing good to those who hurt you, doing what is just and right, not retaliating when treated wrongly, having faith in the face of suffering, and much more.

3.3.1.2. Characteristics of the Role-model

According to Meyer *et al.* (2003:308), the observer should be able to identify with the characteristics of the model. Sex, age, status and personality all play a role in observational learning. For this reason fathers are models to their sons and mothers to their daughters. Parental status adds weight to the behaviour being modelled. Spiritual nurturing includes both verbal teaching and modelling.

3.3.1.3. Characteristics of the Observer

The personality of the observer is of major significance in determining which model will be observed and which behaviour will be reproduced. Campbell (1987:43) is of the opinion that **how** a child responds to anything depends on his/her attitude to authority, and his/her attitude to authority depends on personality. Personality traits and temperament, as it relates to spiritual nurturing, will be discussed in 3.4.

3.3.1.4. Self-efficacy

This refers to the confidence they have in their own ability to reproduce the behaviour they want to imitate. Self-confidence is a characteristic of high self-esteem and is nurtured by parents who, according to Jordaan and Jordaan (1998:628).

- Are emotionally stable
- Have warm, close relationships with their children
- Encourage independence in their children and allow personal freedom
- Behave lovingly and warmly toward their children

Children with low self-esteem put little effort into reproducing positive behaviour because of their negative expectations of themselves. They do not believe in their ability to perform well and consequently reinforce their negative mindset that they are failures. Low self-esteem develops as a result of unloving, harsh treatment by parents and withholding of love as a punishment (1998:629). This is in agreement with Prinsloo *et al.* (1996:269) that learning takes place most effectively in a positive, loving and accepting environment. This is significant for the spiritual nurturing of children in the home and is congruent with the basis theory in paragraph 2.2 which states the Biblical view on spiritual nurturing.

3.4. Personality Traits and Temperament in Spiritual Nurturing

Sheldon (2004:81) defines a trait as “a disposition to think, feel, and act in certain ways based on one’s biological constitution and developmental history.” He adds that some personality traits have a firm base in temperament. Kagan (1994: xvii) defines temperament as “any moderately stable, differentiating emotional or behavioural quality whose appearance in childhood is influenced by inherited biology...” Sheldon (2004:78, 79) however, cautions that genes do not directly determine behaviour but merely creates a disposition toward a certain type of expression. Environmental factors and the variety and quality of experiences people had as part of their developmental history is equally determinant of behaviour as is genetic predisposition.

3.4.1. Temperament

Research done by Thomas and Chess in 1977 distinguished certain personality styles in babies which persisted across childhood. These are: easy babies (active and happy); difficult babies (irritable and unhappy) and slow-to-warm-up babies (reticent and shy). Buss and Plomin (1984) suggested that these three styles were constituted by differences in the temperamental dimensions of emotionality, activity, impulsivity and sociability. Identification of temperamental styles goes back to ancient Greek times. These are sanguine (stable and cheerful), melancholic (moody and anxious), choleric (irritable and restless), and phlegmatic (steady and stoic). Although Kagan (1994:47) emphasizes that temperament is not a “life sentence”, Sheldon (2004:80) states that temperament, based on inherited variations in biological systems, has a causal effect on personality traits. Environmental factors can determine the extent to which a certain characteristics develop or remain latent.

The researcher is in agreement with La Haye’s (1977:23) point of view that temperament should not be used an excuse for behaviour. He adds that as one grows to spiritual maturity, the positive characteristics of one’s temperament become prominent while the weaknesses are modified or fall away as the Holy Spirit works in us. For example, a choleric temperament has the following negative characteristics: angry, cruel, sarcastic, domineering, inconsiderate, proud, self-sufficient, unemotional, and crafty. From a Christian perspective it is evident that these characteristics are incompatible with the Christian life. Therefore, these weaknesses should not be tolerated but should be brought into conformity to God’s will for holy living.

Even the positive characteristics need to be shaped according to the Word of God. For example, a choleric temperament is strong-willed, determined, independent, optimistic, productive, decisive, confident etc. A strong-willed child needs to learn submission to authority, especially to God’s authority and parental authority. Independence may be a positive trait but the Bible teaches interdependence in the family and household of God. Spiritual nurturing in the home provides the opportunity for shaping a child’s temperament through the truth of God’s word and the power of His Spirit. A parent who is sensitive to the strengths and weaknesses of a

child's temperament will be wise in the way they teach and train a child in God's ways (cf. 2.2.5.1).

3.4.2. Personality Traits

Sue *et al.* (2003:233) refer to the Five Factor Model of personality which describes personality in terms of the following traits:

- Neuroticism — emotional adjustment and stability
- Extraversion — preference for interpersonal interactions, being fun-loving and active
- Openness to experience — Curiosity, willingness to entertain new ideas and values, emotional responsiveness
- Agreeableness — being good-natured, helpful, forgiving, and responsive
- Conscientiousness — being organized, persistent, punctual and self-directed

Individuals vary in the extent to which exhibit any of these factors. Sue *et al.* note that although genetics and environment are important in personality traits, neither can fully explain the development of personality characteristics.

Campbell (1987:43-45) is of the opinion that personality plays a large role in the way children respond to authority. He divides people into two categories in the way they respond to authority.

Twenty-five percenters

Twenty-five percent of people need to be under authority. They have a strong need to please and want approval and praise. These children are easy to raise because of their agreeableness. However, on the level of neuroticism they are emotionally dependent and insecure. Their agreeableness can result in them being misused and they can easily be subject to guilt manipulation. Another characteristic of the Pleaser is introversion and an inability to express his/her feelings outwardly. The anger he/she experiences at being used and manipulated is turned inwardly and may result in low self-esteem and self-destructive behaviour. Sue *et al.* (2003:236) note that these people tend to be anxious, fearful and emotionally unstable. Environmental factors

play a large role in reinforcing patterns of behaviour. On the conscientiousness scale the Pleaser is a perfectionist. They are scared of taking risks lest they should fail. They are very idealistic and are consequently often disappointed. They are extremely self-critical and often feel a failure. Strong authoritarian parenting further inhibits this child's ability to form opinions and make decisions and creates a learnt dependency.

For this study it is interesting to note that these children often adopt the Christian morals and values of their parents in an attempt to please them. They are likely to join a church and get involved in church activities because of their need to be under authority and do what is right and expected. They may be very exemplary in their behaviour without experiencing internalization of their faith. Their religious experience centers on pleasing God and therefore they find it difficult to experience the unconditional love of God. Parents who understand these personality traits will be wise in the way they nurture their 'twenty-five percenters' and not equate their compliance and agreeableness with spiritual maturity.

Seventy-five percenters

Campbell refers to the other seventy-five percent of people as those who resent or challenge authority. These children are born to question, do their own thinking, make their own decisions and often become leaders. Rigid and forceful discipline and authoritarian structures tend to make them more anti-authority, thus reinforcing the trait. They are often labeled as "rebellious" by evangelical churches because of their lack of conformity. These adolescents have a strong need to experiment and experience things firsthand. They take risks, adopt new ideas, assert themselves and express their feelings and opinions readily. They register high on the "openness to experience trait" and low on the "agreeableness trait".

The significance for this study is that the better parents know their children's unique idiosyncrasies, the better they are equipped to nurture and train them to spiritual maturity while showing them unconditional love (cf. 2.2.5.1). Chapter 5 will elaborate on a tool that parents can use to discover the inner make-up of each child. It is called the Enneagram and could empower parents in their task of spiritual nurturing.

3.5. Parenting Styles and its Effect on Spiritual Well-being

Prinsloo *et al.* (1996:27) refer to the difference between teaching and indoctrination as the difference in approach to education. Teaching involves the impartation of knowledge, values, morals etc. in a relationship of mutual trust, acceptance, respect and understanding between teacher and learner. Indoctrination involves coercion, rigidity, lack of interaction and relationship, no tolerance and unconditional obedience. Parents are primary educators and it is important that teaching takes place rather than indoctrination. The following parenting styles have been identified (Louw *et al.* 1998:330-332, Papalia & Olds, 1975: 378-379, Prinsloo *et al.* 1996:28-29).

3.5.1. Authoritarian Parenting

Authoritarian parenting does not reject the child's need for affection; however, the need for discipline is emphasized (cf. 2.2.1). A high premium is placed on conformity with little communication between parent and child. The parent expects unconditional obedience and punishment is severe if they misbehave. These parents love conditionally, resulting in insecurity in the child, low self-esteem, anti-social behaviour, shyness or high levels of aggression, depending on the personality traits of the child. These children display high respect for authority and value obedience but show little independence and moderate social responsibility. Coercive control is shown to inhibit social confidence (Balswick & Balswick 1999:37). Van Rensburg (2005:85) comments that children who are subject to authoritarian parenting are either broken or become rebels. Sue *et al.* (2003:244) add that dependent personality disorder is associated with overprotective, authoritarian parenting. This parenting style prevents a child from developing autonomy and self-efficacy. They lack self-confidence and always have the need to be taken care of.

The image these children develop of God is that of a tyrant and dictator, who shows partiality to those who conform unquestioningly. They do not understand the concept of grace and continually feel guilty and unworthy for not being perfect. Deep-seated anger develops in children who grow up in Christian homes where God is used as a

means of manipulation. According to Wickstrom and Fleck (1988: 251-252) children who experience guilt-inducing control develop a negative relationship with commitment to religion. Authoritarian parenting and religious structures discourage questioning, and dissonance is often resolved by self-castigation and renewed efforts at “good” behaviour and attitudes (Hill 1986: 313).

An adult missionary kid (MK) wrote about her emotional pain at being separated from her missionary parents and her frustration at not being given the freedom to question God’s calling. She had to accept that God’s will was best for her and that her suffering was caused by her own inability to trust God. She felt guilty about her failure to trust and love this God who had caused her to feel abandoned by her parents (Van Reken, 1995: 431). Parents in ministry should be made aware of the danger of alienating their children from God through manipulating their behaviour and attitudes with spiritual platitudes.

3.5.2. Authoritative Parenting

Authoritative parenting scores high on support and control and emphasizes the child’s need for warmth and security (Balswick & Balswick 1999:37). Baumrind (1978:253) found that authoritative parenting was most conducive to developing competence in children. Competence is understood in terms of a variety of variables such as: self-esteem, academic achievement, cognitive development, creativity, internal locus of control, moral behaviour and instrumental abilities.

Authoritative parenting establishes clear guidelines for behaviour and a measure of freedom is allowed within reasonable limits. The personal freedom is increased gradually as the adolescent earns trust. Parents are warm, sensitive and encourage meaningful communication. They are approachable and are willing to negotiate terms. Stewart-Brown (2000:38) refers to qualitative studies done in the USA based on interviews with 124 adolescents and their parents. Both longitudinal and cross-sectional studies revealed that authoritative parenting was associated with higher self esteem, internal locus of control, social acceptance and closer friendships than authoritative or permissive parenting styles. Louw *et al.* (1998: 331) add that children

subject to authoritative parenting show a high degree of altruism, are more independent, tend to try out new things and internalize moral standards readily.

3.5.2.1. Parenting as discipling

Van Rensburg (2005:88-89) refers to authoritarian parenting as discipling. Children are disciplined in a loving, accepting relationship to follow the teaching and example of their parents. Discipling parenting emphasizes the role of the parent as a model and teacher alongside the child in a relationship of trust and love. This characteristic is similar to authoritative parenting since relationship and control are both important. These children perceive God as approachable, loving and forgiving. Van Rensburg mentions the characteristics of Christian authoritative parenting:

- Parents are the appointed authority in the home. They practice servant leadership.
- Children are held accountable for their actions and attitudes and consequences follow consistently.
- Parents do not shield their children from the realities of life but use it to teach valuable life lessons.
- Actions speak louder than words — parents lead by example.
- Parents are consistent and keep their word.
- Relationships are more important than rules.
- Forgiveness is taught and practised.

3.5.2.2. Parenting as empowering

Balswick and Balswick (1999:36-42) propose a model of parenting that integrates social science theories on the developmental needs of children and the Biblical model of God as parent. They refer to this model as the empowering style of parenting because it assists children to progress from dependency to maturity and further to generativity.

The significance of the empowering parenting style for this study is that although social science theory suggests that a combination of high parental support and high

parental control produces the most competent children, the growing maturity of the adolescent has not been taken into account. Empowering parenting suggests that with increased maturity, children will need less support and control. It has already been established that coercive control has an adverse effect on the social competence of children. Power is defined as the ability to influence others. Parents are given the authority to exercise this ability (power) wisely. Empowering is the process of instilling confidence, of strengthening and building children up to become powerful and competent people.

Empowering parenting creates the environment for a child to grow to maturity without causing the parent to relinquish authority. The child doesn't become powerful at the expense of the adult but gains personal power alongside the parent. The parent slowly releases control over the child, enabling him/her to grow to full potential. This requires maturity of the parent and creates the possibility of parent and 'child' relating on a mature, adult level without feeling threatened or insecure. Empowered people become empowerers. Diagram 1 p. 96 is a representation of the *Maturity Empowering Model of Christian Parenting* (1999: 40-41). The bell-shaped curve represents the empowering curve.

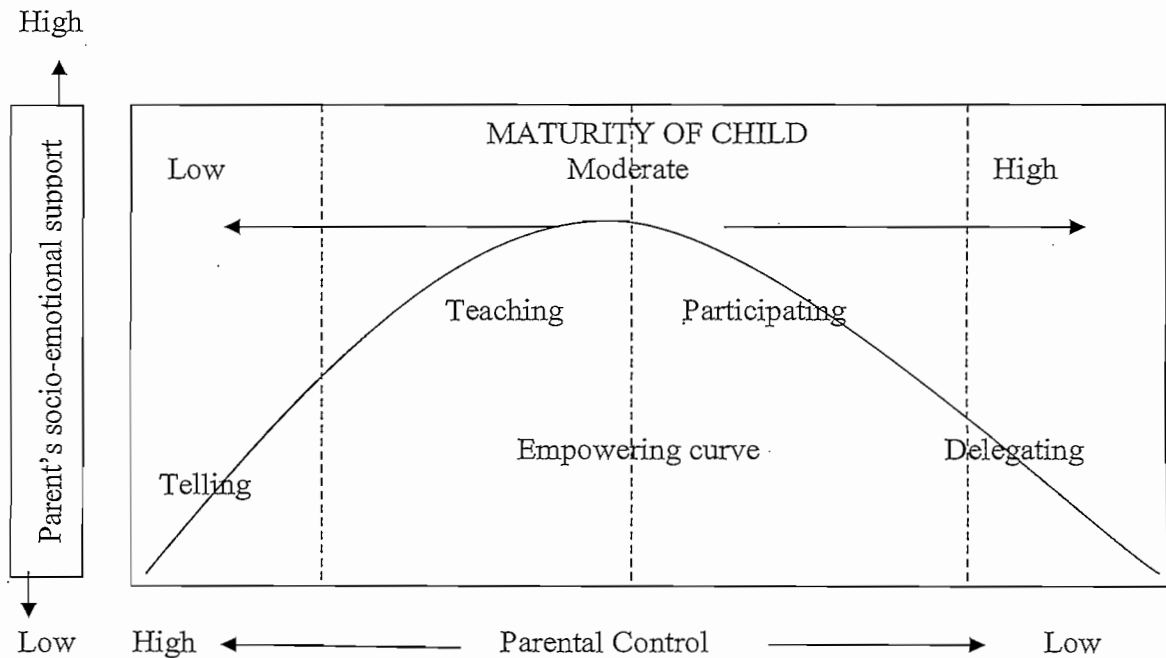
Four different parenting styles are represented at different stages of the child's development. On the far left, **telling** is characterized by one-way communication. This is needed when children are very young and unable to make their own decisions. The **teaching** style is used when children are low to moderate in developmental maturity and although willing to take responsibility, don't know how and need to be taught. Parents should give moderately high control and moderately high support. Teaching differs from telling in that communication is two-way and children at this stage learn through questions and dialogue. In the **participating** style parents engage in activities with their children. Behaviour is modelled more than taught and pre-adolescents learn more by example and mutual involvement than by telling or teaching. The **delegating** style should be applied to the parenting of adolescents. Parents withdraw both control and overt support. Continued high level support and control may be interpreted as a lack of confidence in the adolescent and will teach them dependence rather than independence. At this stage adolescents are given the freedom to express their individuation from their parents and make independent

choices. Parents who can “let go” and give sufficient freedom to their children at the appropriate stages show respect and belief in them. This is an empowering experience for an adolescent, especially if the letting go is done with genuine trust and blessing and not with reluctance and conditional love.

Each parenting style has its unique contribution to parenting and yet the delegating style requires the most maturity from parents. There is a sense in which parents need to grow with their maturing children. This view is endorsed by the family network model (3.7.4) as well as the Biblical perspective on qualifications for ministry and parenting reflected in 2.3. Parental maturity is characterized by a willingness to learn and be empowered by one’s own children. The reciprocal giving and receiving in a relationship is a good indication of maturity in a relationship, according to Chartier (1978:60). The researcher is of the view that open communication in a mutually respectful relationship is the key to developing a reciprocal relationship. This is the beginning of a new mutual, adult relationship of respect that empowers adolescents to become their own person. Parental maturity is an important factor in the mutual maturing process.

The researcher is of the opinion that the maturity empowering model of parenting is similar to the New Testament model of the functioning of the Body of Christ. According to 1 Corinthians 12:12-27 and Ephesians 4:16 there is a mutual enrichment and empowering in the body as each part is actively involved in serving and growing into Christ’s image. Paul’s spiritual leadership of the young churches, discussed in Chapter 2 (2.2.3), is also a clear example of empowering parenting as Paul encourages and urges the young Christian’s to grow to maturity.

Diagram 1: Maturity empowering model of Christian parenting



Louw (2005:66-70) refers to the task of parents to guide the adolescent to maturity as the development of responsibility in five areas. These are:

- Development of identity (cf. 5.3.2, p.168,169), which relates to values and norms which give structure and meaning to one's life
- Acceptance of one's body and sexuality
- Social development, which relates closely to the question of identity
- Development of a sense of calling and mission in the world
- Sense of connectedness with God as reflected in one's sense of meaning and purpose in life

Louw (1993:173-177) refers to maturity from a psychological perspective as comprising the following components:

- Integration of all the internal and external aspects of one's existence
- Acceptance of one's particular circumstances and the motivation to live meaningfully
- Reaching out of oneself to others
- Congruency and growth, which refer to the ongoing process of bringing one's life into line with what should be (this is a continual process of evaluation and growth)

- Responsibility is the core aspect of maturity which manifests in generativity, accountability, submission and sense of calling
- Flexibility, which refers to the possibility of change and openness
- Adaptability, which refers to the ability to process circumstances with patience and willingness to accommodate
- Stability under stress and pressure
- Self-knowledge, which comes from self-observation and acknowledgement
- Discernment, which refers to the ability to see to the heart of a matter and make wise decisions
- Objectivity, which refers to the ability to see things as apart from oneself and one's own interests
- Honesty and integrity, which refer to the true exposure of oneself through communication and actions
- Sensitivity and service. This leads to an awareness that life is a gift to be lived with thankfulness and in service to others

Empowering parenting requires maturity on the part of the parent as a prerequisite for effective parenting to maturity. This is significant for the research and is confirmed by the Biblical perspective on qualifications for ministry and parenting in 2.3 and will be elaborated on in the empirical research in Chapter 4.

3.5.3. Permissive Parenting

In the permissive style of parenting few demands are made on children, and parents allow them to regulate their own behaviour and activities (cf. 2.2.1). These parents see themselves as a source from which their children can draw but in no way attempt to set standards or require them to adopt their morals and values. The parents seldom punish, are non-controlling, undemanding and relatively warm. According to research their children, as preschoolers, are immature – the least self-reliant, the least self-controlled, and the least exploratory of all children. Permissive parents are disorganized, inconsistent and lack self-confidence and authority. Their children

imitate this same behaviour and display insecurity and uncertainty (Papalia & Olds, 1975:378, Louw *et al.* 1998:360, Prinsloo *et al.* 1996: 28).

Van Rensburg (2005:86) says of children who are raised by permissive parents that they perceive God to be like a Father Christmas, harmless, generous and accommodating. These children feel that they are the centre of the universe. While the parents have no authority, the children take charge and become masters at manipulation to achieve their own aspirations. Children from permissive homes create chaos in a classroom and display little concern for the effect of their behaviour on others. Van Rensburg cautions that permissive parents are in danger of raising juvenile criminals. Sue *et al.* (2003:249) refer to the antisocial personality as associated with inconsistent or absent parenting. This disorder is also referred to as a psychopathic or sociopathic personality and includes characteristics such as:

- Master manipulators
- Shallow emotions and lack of empathy and guilt
- Behaviour displays disorder
- Absence of anxiety
- Unreliable, insincere and untruthful

3.5.4. Uninvolved Parenting

Uninvolved parents are emotionally detached from their children (cf. 2.2.1). They are undemanding, though they provide the basic needs of food and shelter. They have no long-term guidelines and goals in parenting and are indifferent to their children. Children raised in this way show disturbances in social relationships. They feel abandoned, insecure, unloved and unworthy of love. Sue *et al.* (2003:249) comment that from a family and socialization perspective, parental involvement, disinterest and perceived abandonment or rejection may be associated with personality disorders characterized by anxious or fearful behaviour.

Van Rensburg (2005:87) comments that these children develop a distorted image of God. They perceive God to be distant, disinterested and consequently have no

expectations of God. They feel that they have been left to their own fate and become cynical about life. Unfortunately many children who have grown up with parents in FTCW have experienced perceived “abandonment” because of their parents’ calling. Although these parents have not intentionally detached themselves from their children, their calling to ministry has been misinterpreted and overemphasized, and they have excluded their own children from God’s plan. The dissonance between family and ministry causes these children to experience anger and feel conned out of supportive, loving familial relationships (Van Reken 1995:431). This study intends to develop guidelines for parents in ministry on the spiritual nurturing of their children from the perspective of family being the epicentre of ministry.

3.6. Over-Commitment to Vocation

According to research, (Botha, 1992) men in secular professions often experience a measure of conflict and dissonance between family and profession. Adolescents in the home are influenced negatively by a parent’s unbalanced commitment to his profession at the expense of being emotionally available to them.

3.6.1. Impact on Adolescents

Botha researches the role of the father as provider, and emphasizes the adolescent’s experience of a father’s over-commitment to work. She explains that because a father’s job provides income for the household, and in order to provide for the increasing needs of the family, he may spend more time and energy “at the office”. Consequently family relationships are neglected. Even though his intentions are good as a provider for his family, he misses out on the interaction and emotional bonding with his family. His role becomes solely that of “a provider” who is emotionally distant from his family. He experiences a sense of alienation from his family when at home, and often escapes to the office to avoid it. Although his job provides status and money, he has a growing sense of dissatisfaction and anger at being used (1992:74 - 75). Eckenrode and Gore (1990: 8-9) comment that marital conflict may result from

the emotional and physical fatigue caused by the various stressors. The emotional unavailability of the distressed spouse lessens the family's overall problem-solving capacity and supportive functioning. A dysfunctional family environment results in lower levels of motivation and productivity in the workplace.

The study shows that parents' over-commitment to a profession is detrimental to the well-being of adolescents in the home. Wrobbel and Pluedemann (1990:372) quote an adult missionary kid as saying: "It was clear that my parents' work was always more important than I was. I felt abandoned and insignificant my entire childhood... this has left permanent scars." These adolescents struggle with identity and confidence issues, and frequently engage in attention-seeking behaviour. Botha (1992:33) comments that when a child is in the adolescent phase of development, the father is also in the middle of a lifetime transition between generativity and stagnation or integrity versus despair. It is a period of introspection and evaluation, and therefore a difficult time of transition to a new level of integration.

3.6.2. Choice of Vocation

Harbaugh (1984:130-132) refers to Erikson's (1968) life-cycle tasks in the choice of vocation and motivation for commitment to it. He says that sometimes people become fixated in a particular developmental crisis, and this may have an effect on choice of and commitment to vocation.

The developmental crisis of autonomy versus doubt should be resolved in early childhood. However, Harbaugh is of the opinion that vestiges of unresolved crisis are often discernable in later life (1984:125). A lack of autonomy may cause some people to be attracted to vocations which offer a strong family-like framework and caring environment because of their dependency and sense of need. Ministry may be one such profession which provides a "feel-good" environment. The dependency on others to pronounce one acceptable and good enough is a threat to personal integrity. A lack of personal integrity may result in despair when all the props are removed. Harbaugh (1984:127) reasons that these people often over commit themselves to work as an escape from personal development and meaningful relationships.

Research done by Rickner and Tan (1994:30-31) on psychopathology amongst protestant, evangelical clergy, investigated the dynamics of family of origin on the choice of ministry as a vocation. The research indicates that Dittes (1971) first articulated the theory that the child-pastor came from a home in which the mother was dominant, inexperienced or otherwise anxious and the father was absent or psychologically aloof. Consequently, the child assumed the role of a “little adult” in an attempt to gain approval and parental affection. Dependency conflicts and mistrust of intimacy resulted. The “little adult” learned to relate to others from the safety of a role that guaranteed a measure of distance from others. The pastoral profession is attractive to such a person because it offers the needed approval and status. Rickner and Tan’s (1994:36) research demonstrated, however, that this phenomenon is not unique to the clergy but may be a factor in all helping professions. They concluded that if the lack of ideal parenting has an impact on pastors, it is not more readily apparent than in other helping professions.

The purpose of this study is to develop guidelines for parents in ministry on the spiritual nurturing of their children. The above-mentioned section is relevant to this study because it is important that parents in FTCW evaluate their personal development and maturity in terms of their motivation for ministry and their commitment to nurturing the SWB of their children as an integral part of their ministry. The researcher agrees with Sheldon’s (2004:12) definition of optimal development as the integration between the many different levels and dimensions that constitute being human, ranging from neurobiological to cognitive, to personal, to social, to cultural, and to vocational. Ellison and Smith (1991:36) concur that well-being reflects the proper functioning of the person as an integrated system. The aspect of multi-dimensional integration will be elaborated in Chapters 4 & 5.

3.7. Models and Dynamics of Family and Ministry

3.7.1. Family Systems Model

Sue *et al.* (2003:59) refer to the family systems model in the approach to treatment of abnormal behaviour. This model emphasizes the family's influence on individual behaviour. The point of departure is that all members of a family are enmeshed in a network of interdependent roles, statuses, values and norms. Behaviour of one member directly influences the entire family and correspondingly, behaviour reflects family influences. The characteristics of this approach are:

- Personality development is ruled largely by the attributes of the family and especially by the way parents behave toward and around their children.
- Abnormal behaviour in the individual is as a result of unhealthy family dynamics and poor communication between family members.
- The whole family is involved in therapy since the locus of disorder is seen to be within the family as a whole.

The family systems model is useful for this study because it reflects the Biblical principle of connectedness in the Body of Christ. There is a definite sense in which the family is interconnected, and yet there has to be a sense of individuation and differentiation of each individual to develop optimally. The systemic approach should therefore not be used at the expense of individual responsibility and accountability.

3.7.2. Family Ecosystem Model

Clinebell (1992:266) is of the opinion that pastoral care for the 21st Century needs to be characterized by a holistic approach if it seeks to respond to the challenges of the new world. He proposes an ecological systems model which focuses on the relationship and interaction of natural and human ecological systems. This model extends the systems model by examining the individual and family within the broader context of multiple ecological systems which interact with the individual and family system.

The characteristics of the family ecosystem model are (Hill & Darling, 2001:250-251):

- The family is viewed as being interactive with its environment, which constitutes an ecosystem. All the parts and the whole are interrelated and interdependent.
- The family has essential psychosocial, physical, biological, economic and nurturing functions for its members, for the family as a collective, as well as for the larger society.
- All people are interdependent along with the resources of the earth.

The family ecosystem model adds a dimension to the family system model which is significant for this study because it gives insight into the family as the epicentre of ministry. It is evident from the above-mentioned that the family is not a closed system but is interactive and interdependent with a larger environment. Van Katwyk (2001: 242) comments that a system that is too closed or too open results in a loss of identity. It is therefore important that parents in ministry define the identity and integrity of their own family. They do this through spiritual nurturing in the home, and while interacting with and serving the wider community of faith and society, not as an individual function, but as a family function. Ministry becomes a family function based in the spiritual nurturing of each individual in the family as well as the collective. Parents, being part of the family ecosystem, are mutually dependent on the well-being of the other members in the family in order to minister effectively. The empirical research confirms the significance of this view for effective ministry as well as fulfilling family interaction (cf. 4.2.1.2).

3.7.3. The Eco-Hermeneutic Model

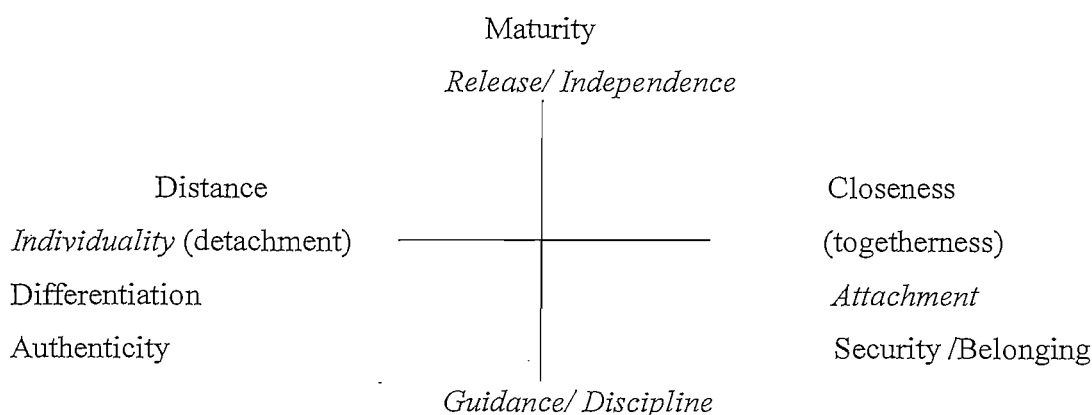
Muller (1991:91-98) was the first to refer to the eco-hermeneutic paradigm in relation to the pastorate and community development. He describes this paradigm as a person's need to be seen within in his/her whole context. In 'hermeneutic' the emphasis is on understanding the individual or small component within the bigger context and in 'eco' the emphasis is on understanding the bigger concept within

various smaller contexts (1996:14,25). The eco-hermeneutic systems approach therefore refers to the interrelation of systems within an eco-hermeneutic system (1996:75).

This model adds yet another dimension which is necessary for understanding the spiritual nurturing of children by parents in FTCW. The bigger context of God's redemptive work in the world should be evident in the smaller component of spiritual nurturing in the family as an expression of God's redemptive grace to the youngest child within the family. Parents in FTCW may be so caught up in fulfilling God's purposes for the salvation of the nations that they neglect to be instruments of God's grace to their own children. Calling and ministry should therefore be understood and interpreted eco-hermeneutically, so that children and adolescents who grow up in the ministry may experience their own significance in God's grand scheme of bringing joy to the world. The significance of this approach to parents in FTCW is illustrated by the empirical research in Chapter 4.

3.7.4. The Family Network Model

Louw (2005:73) refers to a similar model of the family as the family network. One of his models looks like this:



The vertical axis represents parental authority and training and is based on parental authority and a value system. The process that takes place between parent and child is for the purpose of maturity and release to independence. This researcher is in agreement with Louw that an understanding of the process on the vertical axis could

give both parents and adolescents insight into their own changing position within the family network, and could therefore bring about greater understanding between parents and adolescents.

The horizontal axis is about attitude, experience, focus and atmosphere within the family. On the one side there is attachment, which is an interaction between uniqueness/identity and cohesion. On the other side, in creative tension, is detachment, which refers to individuality and authenticity. Attachment refers to the degree of cohesion experienced within the family network (2005:74). Louw holds the view that the covenant is the greatest cohesive factor for the Christian family, because it connects the family to God's grace as well as making each member an instrument of God's grace within the family (2005:75)(cf. 2.1.1.1 & 2.1.2.3). The researcher is in agreement with Louw that the significance of the grace of God for the Christian family is an important cohesive factor, however, the researcher is of the opinion that there is an inherent individual connection with God's grace, which will be discussed in Chapter 5 (cf. 5.1.3.3), that lies at the core of personal and collective growth to maturity. The family network model is significant for this research because it takes account of God's intervention through grace and relates to the eco-hermeneutic model of the family (cf. 3.7.3) as well as the concept of the family as the Body of Christ, or Church in the home (cf. 2.2.5.3) and the family systems model (cf. 3.7.1).

3.7.5. Dynamics of Family Functioning as it Relates to Full-time Christian Work

Van Katwyk (2001:245) proposes a family dynamics model comprising two polarities, namely cohesion and flexibility that relate to the four dimensions of family, namely family identity, political dynamic, emotional system and spiritual presence. The extreme of cohesion is characterized by rigidity, coercive control and judgemental exclusiveness, and results in loss of individual identity. At the other extreme is flexibility. This is characterized by indiscriminate inclusiveness, chaos in rules and leadership, isolation and alienation, no caring for others, and the elevation of the individual's status at the expense of family identity. Van Katwyk (2001:244)

comments that individual identity is lost in families where ethnocentric ideals, values, history or religion of the family becomes the dominant reality. The result is the formation of a family clan. Van Reken (1995: 432) refers to a “closed” system or “God system” as unique to children who are raised by parents in FTCW.

A God system means that everything that happens, both good and bad, are interpreted within the framework of faith in God. A parent’s call to FTCW is attributed to God and whatever happens thereafter is because of God. Andrews (1995:420) refers to the response of an adult missionary kid (MK) as saying, “There was a sense of being a victim of my parents’ commitment. They were so busy with God’s work they had little time to pay attention to my emotional needs. Since it was God’s work, it was very difficult to resolve my anger and feelings of abandonment. How can you blame someone involved in God’s work?” Another respondent refers to the “subtle abuse and manipulation” (1995:421) she experienced in the God system.

It is the view of this researcher that the idea of a God system as described by Van Reken and Andrews is a dysfunctional system, in that God is used as an excuse for parents’ unbalanced interpretation and expression of their calling to FTCW. It is an extremely “closed” system as noted by Van Katwyk, since it smothers individual identity in the name of obedience to God. Parents may exploit the system by manipulating their children into acceptance and submission of God’s will by using ‘service to God’ as an excuse to neglect their children’s need for security, warmth, attention, love and involvement. Van Reken (1995: 433) comments that God and the system so easily become one. A negative experience in a God system is reflected in a negative view of God. The hurts and incongruencies experienced within a God system deeply shape a child’s view of God.

The researcher is of the view that individual identity is lost when parents misinterpret their calling and ministry in a way that dominates the family. Their children grow up without a sense of personal identity and self-esteem and consequently experience a low sense of well-being. Children become victims in the God system and experience alienation from their parents and from God. This study is intent on guiding parents into interpreting and expressing their calling from the epicentre of the family as God’s

chosen instrument of blessing to one another other and to the nations (cf. 3.7.2, 3.7.3, 3.7.4).

3.8. Conclusions and Summary of Meta Theoretical Findings

The meta theoretical findings will be used in the analysis and evaluation of the empirical studies, and will finally be incorporated in the formulation of praxis theoretical guidelines to parents in FTCW on the spiritual nurturing of their adolescents.

3.8.1. Meta Theoretical Findings with Regard to Spiritual Nurturing and its Impact on the Adolescent

(a) SWB encompasses intellectual, physical, emotional, social, occupational and spiritual wellness. All these components are interactive and interdependent. Therefore, the premise of this study is justified, that spiritual nurturing is interactive with the developmental process of the adolescent stage for optimal development within the family. Integration between all the dimensions of being human is essential for well-being.

(b) The cognitive, moral and faith development in the adolescent stage provides the ideal opportunity for internalization of values and beliefs in the task of identity formation. Identity formation in adolescence relates positively to a sense of purpose and meaning in life, which in turn is a characteristic of SWB.

(c) The purpose of authoritative parenting is to release the adolescent to maturity through a process whereby the position of adult and adolescent is continually changing. An understanding of the process gives insight and engenders relationship.

(d) Identity formation may be characterized by rejection of values and experimentation with new ideas and experiences. The response of the family or church to this phenomenon may determine whether the adolescent experiences

foreclosure of identity due to pressure to conform and becomes fixated in a synthetic-conventional stage of faith, or has the freedom to choose and internalize his/her own beliefs and values once they have been critically examined.

(e) The quality of moral guidance a parent gives is determined by the quality of the relationship between parent and adolescent, the consistent modelling of morals, the style of parenting, and the parents' maturity in releasing and empowering the adolescent to greater independence. Moral guidance is an aspect of spiritual nurturing which mentors the adolescent to internalization of morals in the process of identity formation.

(f) From a Christian perspective, social scientific theories on moral development and faith development are inadequate because they fail to make allowance for intervention by God in an adolescent's life through grace. However, the belief that God is an immanent and transcendent part of all developmental processes is fundamental to the spiritual nurturing of adolescents in the Christian family. Parents should become students of their adolescents so that they may nurture them wisely. The Enneagram (cf.5.1.3.3) is suggested as a tool for mutual growth.

(g) Personality and temperamental traits do influence behavioural patterns and response to authority. However, the perspective of this study is that genetic and environmental factors should not be the sole determinants of behaviour and should not be used as an excuse for undesirable behaviour. The volition of the individual and the empowering of the Holy Spirit are factors that need to be reckoned with in spiritual nurturing and behavioural issues with adolescents.

(h) Behaviourist theories focus on changing behaviour through various external and internal motivators and reinforcers. However, spiritual nurturing does not focus on behavioural change but rather on developing a loving relationship with God which will result in changed behaviour. The emphasis makes all the difference in the expectations parents have of their adolescents.

(i) The eco-hermeneutic model, the family network model, the family ecosystem as well as the family system model for defining ministry and family are all conducive to

the view of this study that spiritual nurturing within the family should be the point of departure for public ministry. The family system model adds the important dimension of God's grace which connects the family individually and collectively to God's redemptive purposes.

(j) Parenting requires a measure of maturity on the part of parents and should be a progressive and dynamic maturing process for both parents and adolescents resulting in empowerment.

3.8.2. Meta Theoretical Findings with Regard to Being Called to Full-time Ministry and its Impact on Family Nurturing

(a) Parents' unbalanced commitment to FTCW may have a negative impact on the SWB of adolescents in the home, due to a lack of integration between family and vocation.

(b) The Spiritual Well-being Scale (Appendix A) is an effective and reliable instrument for determining existential and religious well-being. This instrument will be used to determine the SWB of adolescents/adults whose parents are presently in FTCW or have been in years past.

(c) Choice of ministry as vocation may be as a result of unresolved developmental issues or dysfunctionality in family of origin. This may result in an unbalanced interpretation of ministry to the detriment of family nurturing. Parents need to reflect on their motivation for FTCW and resolve personal issues.

(d) The idea of a God system may result from a perception created by parents that God's work is more important than family nurturing. This unbalanced interpretation of calling to FTCW subtly manipulates children into acceptance of their parents' over-commitment to God's work at the expense of the nurturing they need.

(e) SWB is the integration of all the components that make us human. Therefore, from both a psychological and a Christian perspective, parents in FTCW need to

integrate family with their ministry to ensure their own SWB as well as that of their children.

Qualitative empirical research into the problem field of FTCW and spiritual nurturing of the family in this context will be conducted in Chapter 4. The research will focus specifically on the impact it has on adolescents in the home.

CHAPTER 4

A Qualitative, Empirical Enquiry into the Impact of Full-time Christian Work on the Spiritual Well-being of Children in the Family

Introduction

The focus of this research is the impact that FTCW has on the SWB of adolescents aged 13-18 years, growing up in homes of missionaries and ministers in South Africa. The researcher has sensitivity to this specific locus of research, having grown up as a missionary kid and later being able to observe the field while involved in FTCW and raising three children. Therefore, “bracketing”, a term used by Corben (in Swinton & Mowat, 2006:111) to describe the objectivity of the researcher, is impossible in this research. The researcher however agrees with the view of Smith and Gadamer (2006: 113-115) that an awareness of one’s historical “situatedness” and the ways in which that influences one’s interpretation of texts and contexts, is part of the creative process in which these views can be challenged and new meaning can emerge. Van Rensburg also endorses the view that the researcher is involved in the process and has a definite influence on the unfolding of each interview. Qualitative research is therefore a quest for meaning and understanding and not for explanation and objectivity (2007).

Van der Ven (1993:112-113) describes the empirical theological cycle as the process by which existing practice can be evaluated and theory for new praxis can be developed. It is the task of qualitative research first to accurately describe the existing practice. “Practical theology takes human experience seriously” (Swinton & Mowat, 2006:5) because human experience is the “place” in which the gospel is interpreted and lived out. The goal of practical theology is therefore to reflect critically on the practices of the Church and to challenge these to reflect faithfully the redemptive purposes of God in the world. The spiritual nurturing of children in the homes of

parents in FTCW is the real life situation that this empirical research focuses on. The purpose of this research is to establish guidelines which will enable parents to fulfil their calling to FTCW with the family as epicentre.

In Chapter 2 the Biblical basis for spiritual nurturing in the home was explored, and in Chapter 3 the perspective of the social sciences was researched. The qualitative, empirical research will be structured in the following way:

- In-depth, unstructured interviews with three adolescents aged 13-18 years who are growing up in homes of ministers/missionaries in South Africa, as well as a Spiritual Well-being Scale (SWBS) questionnaire (cf. Appendix A).
- Unstructured interviews with three adults who grew up in ministering families in the 1970's -1980's in South Africa, as well as a Spiritual Well-being Scale (SWBS) questionnaire.
- Unstructured interviews with three couples in FTCW in South Africa, presently raising teenagers.
- A random group of teenagers from Christian homes interviewed by means of the Spiritual Well-being Scale (SWBS) questionnaire.

The unstructured interviews will be evaluated according to emerging themes, whereas the questionnaire will be scored according to the given key. The insights gained will be integrated with the Biblical basis and meta theory to construct an initial theory toward a new praxis in this field of research.

4.1. The Various Stages in the Research Project

De Klerk *et al.* (2008:2) use Stark's stages in the empirical research process. This is as follows:

- Planning and framing the research
- Gathering and recording information
- Analyzing the information
- Interpreting the information for the construction of a theory for new praxis

Van der Ven (1993:225) identifies the following phases in the empirical theological cycle:

- Development of the theological problem and goal
- Theological induction
- Theological deduction
- Empirical-theological testing
- Theological evaluation toward new praxis

Swinton and Mowat (2006:98) use the following stages:

- Initial Analysis of the situation
- Gathering and recording information
- Theological reflection
- Suggestions for revised forms of practice

The various models all have the same basic process in common and result in formulation of theory toward new praxis. This research will basically follow the stages used by De Klerk *et al.* and Swinton and Mowat, since these closely resemble each other and will serve the purpose of this research project. The study has furthermore been structured deductively.

4.1.1. Planning and Framing the Research

This research is planned and framed around the questions arising from the researcher's point of departure that the impact parents' call to FTCW has on the SWB of their children is often not recognized. This consequently results in a lack of integration between family nurturing and ministry. The empirical research focuses on how adolescents aged 13-18 years, whose parents are in FTCW in South Africa, experience their own SWB and nurturing in the home.

The following research question was formulated to establish the goal of the research:

"What guidelines can be given to parents in FTCW on the spiritual nurturing of their children as an integrated and integral part of God's calling?"

4.1.2. Gathering and Recording Information

Qualitative research seeks to understand and interpret meanings people attach to particular forms of experience. Therefore, personal experience, in-depth interviews, and observation of specific situations or problematic moments are amongst the methods of collecting empirical material in qualitative research (Swinton & Mowat, 2006:63).

With the research question and theological goal in mind, the researcher gathered information in the following ways:

- Three adolescents aged 13-18 years, whose parents are in FTCW in South Africa, were approached to participate in the research by means of an interview and SWBS questionnaire.
- Three adults who had grown up in the homes of missionaries/ministers in the 1970's-1980's in South Africa were approached for an interview and a questionnaire.
- Three couples, who are in FTCW in South Africa and raising teenagers, were approached for an interview.
- A random group of teenagers, who come from Christian homes in Hartswater, Northern Cape and attending Hartswater High School, was approached to voluntarily fill in a SWBS questionnaire. Forty adolescents responded by filling in the questionnaire. Nine of these questionnaires were incomplete or spoilt.

The SWBS questionnaire can be viewed in Appendix A. A completed questionnaire can be viewed in Appendix B.

The questions which were posed to the adolescent interviewees contained the following elements:

- Whether/why they feel that their experience of connectedness to God or isolation from Him is partially/fully a result of the way their parents interpret and express their calling?
- How they think their experience is unique growing up in a ministering family as opposed to other adolescents from Christian homes?

- What advantages and disadvantages are there to growing up in a ministering family?
- How are they nurtured spiritually at home?
- How would they like to be nurtured at home?

The questions posed to the adults who had grown up “in the ministry” in the 1970’s—1980’s contained the following elements:

- The short and long-term effect of the circumstances they grew up in: positive/negative. How has it affected their sense of connectedness to God and general sense of well-being?
- Have they had the need for counselling as a result of issues related to their childhood circumstances and relationships?
- How differently would they have wanted it?

The questions to couples in FTCW contained the following elements:

- Their perception of the impact their call to FTCW may/may not have on their children.
- How they interpret and express their calling to FTCW in relation to their responsibility for the spiritual nurturing of their family.
- Challenges to nurturing the SWB of their family due to being in FTCW.
- Practical ways in which they nurture the SWB of their adolescents at home.

An outline of the interviews with respondents C and G can be viewed in Appendix B. Permission was granted by these respondents to print a transcript of their interviews.

4.1.3. Analyzing The Information

The in-depth interviews were analyzed by identifying certain patterns which emerged and then interpreting these to the satisfaction of the interviewees. *Extracts from the interviews are used verbatim in this chapter in order to do justice to the intent of the respondents.* The questionnaires were scored according to the key for existential well-being and SWB provided by the designers of the questionnaire.

4.1.3.1. Analyzing the Interviews

- Firstly, the researcher took down notes during the interviews as the interviewees responded to the questions. Some interviews were conducted through an exchange of e-mails.
- Secondly, the researcher studied the notes and e-mails, identifying certain recurring themes, marking phrases and words which attribute either positive or negative meaning to experiences.
- Thirdly, the researcher highlighted the discrepancy between the lived reality and the desired ideal in the notes of the interviews.
- Fourthly, principles and guidelines were extracted from the notes of the interviews.

4.1.3.2. Analyzing the Questionnaire

- The scoring was done for each submitted questionnaire.
- The scores of the random group of adolescents were added and an average obtained.
- The scores of the three adolescents participating in the research were individually compared with the average of the random group.
- The scores of the three adult participants were compared with the three adolescent participants.

The results of the analysis of the questionnaires can be viewed in Appendix B.

4.1.3.3. Criteria Used for Interpreting the Data

The following criteria were used for interpreting the data:

The questionnaire

The questionnaire is designed in two parts. The uneven numbers refer to SWB and the even numbers refer to existential well-being (EWB). The positive questions are scored from 1-6 and the negative questions are scored from 6-1.

A high SWB score out of 60 indicates a personal and meaningful connectedness with God through prayer and daily experience. SWB usually correlates quite closely with EWB, also a score out of 60. A high existential and spiritual well-being score indicates a positive integration between spirituality and life experience and a sense of purpose and meaning.

A low EWB score may indicate a sense of meaninglessness, emotional insecurity, and a lack of integration between emotional, social and spiritual dimensions of development. A low SWB score indicates a sense of alienation or disconnectedness from God.

The interviews

The analyzed data was interpreted according to the basis theoretical findings in Chapter 2 and the meta theoretical perspective established in Chapter 3. The following questions based on the basis theoretical findings were used to analyze the interviews.

- Does the data reveal an over emphasis and an unbalanced interpretation of calling to FTCW at the expense of family nurturing?
- Are family nurturing and ministry integrated so that the home is the epicentre of ministry?
- Is the call to FTCW experienced by parents and children alike as congruent with God's nature and based on a relationship with Him?
- Do parents acknowledge that their children are drawn into their call to FTCW and that they are assets to the ministry, if they are nurtured?

The following questions based on the meta theoretical findings were used to analyze the interviews:

- Since spiritual nurturing should be interactive with the developmental process, is the adolescent being nurtured in such a way that emotional, existential, physical, social and occupational well-being is also evident?
- Is there evidence in the adolescent of internalization of values and beliefs toward identity formation and a sense of purpose and meaning?
- Does the adolescent have the freedom to choose and evaluate values and beliefs, or is there the danger of foreclosure and fixation due to pressure to conform?
- Does the adolescent experience moral guidance from his/her parents through consistent modelling and parenting which empowers the adolescent to internalize moral values?
- Does the adolescent feel understood by the parents?
- Does the spiritual nurturing in the home focus on behavioural change, or does it encourage the adolescent to develop a loving relationship with God?
- Does the adolescent feel that his/her nurturing is as important to the parents as the spiritual nurturing of the people they are ministering to?
- Is there integration between family and ministry, resulting in the well-being of parents and children?
- What was/is the parents' motivation for entering or staying in FTCW?
- Has the adolescent developed a negative image of God due to being trapped in a God system?

4.2. Interpretation of the Data in the Construction of Theory

The analyzed data was interpreted according to the criteria above and praxis theoretical guidelines were formulated in response to the research question which states: *What Biblical guidelines can be given to parents in FTCW on the spiritual nurturing of their children as an integral and integrated part of God's calling?*

4.2.1. Interpreting the Analyzed Data

The following interpretative observations were made from the hermeneutic interaction between the theologically defined research question and the research results from the analyses of the data.

4.2.1.1. General observations of the interviews

The interviews conducted with 3 adolescents

- All three adolescents are in varying degrees positive about growing up “in the ministry”
- They all show understanding for the demands the ministry has on their parents’ time and energy
- They feel spiritually nurtured at home to varying degrees
- They all have a personal and meaningful relationship with God
- They all have a good relationship with either one or both parents
- They are all voluntarily involved in some activity related to their parents’ ministry
- They are all appreciative of the upbringing they receive and feel that they have an advantage over kids growing up in secular homes

The interviews conducted with 3 adults who’d grown up “in the ministry” in the 1970’s -1980’s

- The experiences were diverse. Some felt cheated out of a normal childhood and relationship with their parents while others experienced it very positively.
- Some still struggle to have a personally satisfying relationship with God while others experience a meaningful relationship with God
- Those who are struggling, relate their present personal problems to their experience of growing up “in the ministry”, while those who are fulfilled also attribute their well-being to the experiences they gained while growing up in a ministering family.
- They all acknowledged that the quality of the relationships within the family between mother and father and between parents and children was a major factor,

which either compounded the negative aspects of their parents' ministry or minimized it.

The interviews conducted with 3 parents in FTCW who are presently have teenagers at home

- All the parents acknowledged that their calling to FTCW does have an impact on their children both positively and negatively, but agreed that the positive outweighs the negative.
- All the parents acknowledged that the demands of ministry often cause them to compromise on family nurturing.
- All the parents regretted or felt guilty about lost opportunities with their children due to an unbalanced or over-zealous emphasis on ministry.
- All the parents agreed that if they could start all over again they'd like to have their priorities straight, be more sorted out with regards to their own insecurities and be more focused on their children's well-being.
- All the parents acknowledged that their family is an invaluable asset to their ministry, but often taken for granted.

4.2.1.2. Interpreting Specific Patterns Emerging from the Interviews

(a) Authenticity/Integration

It is evident from the interviews with the adolescents that they attach great value to genuine, "lived-out" Christianity. They "weigh" their parents and the parishioners, as respondent G remarked, and detest hypocrisy and inconsistency as stated by Respondent C: "Ek is baie skepties oor mense wat in die kerk is, want baie van hulle gee maar voor..." and "by die kerk is my pa so perfek, maar ek ken hom beter as dit..." This is in keeping with the cognitive development of the adolescent, discussed in Chapter 3, as they critically examine everything and develop own ideas and opinions. This is also part of the process of identity formation toward identity achievement.

Fowler's individuation-realist stage of faith development referred to in Chapter 3, has the characteristic of being critical and analytical of beliefs and practices with the purpose of establishing an own belief system. Adolescents are on a quest for authenticity, finding out that they are and what they really believe. Respondent B (17 years old) makes it clear when he says: "My relationship with God is my own free choice and as far as I'm concerned, I'm committed for life. My parents really set a very good example."

The adolescents' relationship with their parents is shaped to some extent by whether they perceive them to be congruent and authentic. Trust and trustworthiness forms the basis of a sound relationship. In such a relationship they are able to be open and vulnerable and receive spiritual guidance and advice. They reciprocate by sharing their experiences. This is very evident in Respondent C's interview where she makes a value statement about her mother's "genuine" Christianity and how she appreciates the spiritual guidance from her. Research conducted by Monteith *et al.* referred to in Chapter 3 (3.2.4), confirms that the quality of the relationship between parent and adolescent, the constancy and consistency of the interaction, as well parenting style, determine the quality of a parent's moral guidance. The internalization of these morals and values results in authentic identity achievement.

The respondents who have a meaningful relationship with God have espoused their parents' beliefs because they believe in their authenticity and sincerity. Respondent G said he saw his parents serving the Lord with gladness in their home and that's the reason he's serving the Lord full-time now. Respondent I, a minister's wife, comments accordingly: "Be a living example of what you teach them about being a child of God...not only in the easy times, but also in the tough times." Respondent B, a 17-year old boy adds: "Growing up in the ministry has given me an opportunity to see my parents going through hard times and yet they trust that God's plan is the best. So it gives me a good mould to shape my devotion and understanding of God."

Adolescents do not demand perfection and are very understanding of their parents' failures and imperfections, but they look for humility and authenticity. Respondent C shows understanding for her father when she says, "Ons is maar almal onvolmaak". However, she seems disappointed or upset that her father criticized her for things he

himself does not live up to. It is not her father's weakness that she's upset about but rather the fact that he doesn't acknowledge his own problem while pointing a finger at her. Maybe one can deduce from this that a parent's acknowledgement of his/her weaknesses and failures adds value to an adolescent-parent relationship. Respondent G confirms that being vulnerable with his children has strengthened his relationship with them, and has paved the way for them to share their failures with him, too, in an accepting, loving environment.

In contrast, Respondent D refers to the great divide between parents and children in her family of origin: "Parents were always right. There were so many do's and don'ts that I seldom got it right. I began to be skeptical about my parents' rightness when I watched them closely. They had their failures but these were never mentioned. But at family prayers each evening we'd hear how badly we'd messed up. With God I still feel guilty... I think He's in with the parents..." This response is very revealing. It suggests that the child could see through the parents' façade; they were not being real. This creates distance and distrust. It also suggests an authoritarian parenting style which neglects the aspects of openness, forgiveness, unconditional love and acceptance, but emphasizes a legalistic practice of spirituality, condemnation and punishment. Furthermore, it may also reflect a sense of being a victim in a God system, which is a subtle form of emotional manipulation where the parents use God to assert and boost their authority against a vulnerable child. This does endless damage to a child's image of God and their sense of worth.

When I questioned a sibling of Respondent D on how she'd experienced God in her home while growing up, she replied: "I thought it was a big joke. I couldn't believe they [my parents] were serious about it." This remark suggests that she experienced her parents' Christianity as superficial, like a show or pretence and therefore not worth adopting. The differing responses may also illustrate how different personalities respond to the same parenting. Respondent D is by nature a pleaser and unfortunately never experienced the acceptance and love she craved. Consequently she still feels unworthy, and still struggles to have a meaningful relationship with God and her parents. Her sibling, by contrast may be of the seventy-five percent who challenge authority and respond to authoritarianism by breaking away and finding their own alternative lifestyle.

In conclusion, authenticity seems to be an adolescent's minimum requirement for establishing a mutually meaningful relationship with a parent. Within this relationship the parent can offer quality spiritual nurturing and moral guidance. The authenticity of the parents' spirituality is directly related to the adolescent's personal commitment to God. This conclusion relates to the research statement with regards to the concept of integration between spiritual nurturing in the family and public ministry. However, it is significant because it adds a dimension to our understanding of the extent of integration necessary for fostering SWB in the home. The researcher has come to the realization through this research that it is not merely integration between spiritual nurturing in the family and public ministry that affects the well-being of the children, but for spiritual nurturing to be effective in the home, parents need to integrate their spirituality so that it becomes an authentic lifestyle. Authenticity essentially results from an internalization of beliefs and values and an integration of these into every aspect and expression of one's life. Therefore, modelling authenticity is an integral part of spiritual nurturing and is an essential quality adolescents need to establish identity and develop authentic and congruent relationships with self, God and others.

(b) Parenting style

Parenting style is closely related to authenticity because certain styles promote accessibility and vulnerability which are vital aspects of authenticity while other styles create distance and distrust.

Respondent D experienced intense emotional neglect and distance from her parents in a family where the father was authoritarian and the mother cold and inflexible. She says, "We always had good meals, clothes to wear, family prayers every evening... but I never got close to either of my parents. I always felt as though I had a hole in my heart... I think I ate a lot to make up for that feeling... and it just made me depressed in the end." It is interesting though that the sibling responded quite differently: "I had a wonderful childhood... I could do whatever I wanted...they [my parents] were so busy, no one ever noticed me, so I got away with murder." The researcher is of the opinion that this comment has pathos to it, revealing intense emotional neglect as a result of the unavailability or inaccessibility of the parents. To survive emotionally she had to distract herself from the pain of neglect and find acceptance elsewhere.

Respondent F remarks on the impact the authoritarian style Christian parenting had on him, "It has alienated me from God — I don't want to see God as a personal figure and I find it difficult to accept the notion of salvation for Christians only. I have developed an aversion for any group-related activity which explores emotions/beliefs. I also avoid becoming involved in any groups, especially where there are strong opinions about anything. It has unfortunately, deep down affected my beliefs and have filled me with prejudices that I sometimes find tough to fight against. It has affected my ability to accept some people for who they are. However, I think it has inspired me to prove that there are ways to be fulfilled outside the realm of religion. It has inspired me to attempt to understand the everyday person as a whole and not just in terms of their spirituality. I would have liked to be less pressured into Christianity. I feel no need to practice a religion for my well-being." This comment reveals deep hurt at being related to as a spirit only, while neglecting the other dimensions of being. The researcher is of the opinion that a parent's interpretation of what their calling to FTCW entails, affects the way they relate to people and particularly the way they parent their children. Respondent F remarks the following on his experience of growing up "in the ministry": "It has made me sensitive to the need for proper parenting from years of probably coming second to the many lost souls that required to be saved by my parents."

Respondent F's parents may have understood their calling as "saving souls" and therefore, their emphasis in parenting would be to get their children "saved" irrespective of their other needs. This is an unbalanced interpretation of God's purpose for His people in the world. Redemption addresses the whole being and brings harmony and wholeness to every aspect of human existence.

Respondent G describes his relationship as a comfortable, open interaction where he has the freedom to acknowledge his failures and his family has the freedom to share their questions and problems. They pray together and discuss issues until they reach an agreement. He mentions that the card his children made him for Father's Day means so much to him. It reads: "Aan ons Koning Pappa." This epitomizes their relationship: authoritative and loving.

The significance of parenting style for this research is that it illustrates how parenting style has an impact on spiritual nurturing, and how interpretation of one's calling and of one's responsibility as parents affects the way one relates to one's children. Therefore, it emphasizes the necessity of guidelines for parents entering FTCW on how effectively to nurture the SWB of their children through the way they parent them. This is yet another dimension of integration, namely integration between the parent, the interpretation of his/her calling, and his/her parenting style.

(c) Expectations

Respondent A, a 13-year old son of missionaries, expressed the following understanding of the expectations his parents have of him.

R: Do you feel your parents or others have too high expectations of you because you are a missionary kid?

A: No, my parents' expectations are something that I WANT to live up to.

R: What are these?

A: Really all the things God expects of me as a Christian... being kind, respectful, tidy, disciplined, helping round the house, loving, forgiving ...

R: And when you don't live up to it?

A: I still have many areas to work on and I usually know when I've done something wrong, my parents might talk to me ... it's not a big deal...I say sorry and get over it quickly. We do have our disagreements, but at the end of the day we're all smiling again.

Respondent A shows a high level of internalization of values and beliefs for his age and expresses the freedom he has to choose. The emphasis of his parents' expectation is on inner qualities which result from a personal commitment. Therefore, his parents are encouraging him to live authentically. This confirms the Biblical principle discussed in Chapter 2 that spiritual nurturing should be directed at the heart/spirit of the child because the heart is the source of his life and actions.

Respondent A also says that, "I immediately know when I've done something wrong," which illustrates the role of the conscience in bearing witness to truth. A

conscience which is informed by God's truth is a parents' ally in the nurturing process. This underlines the importance of spiritual nurturing in the home.

In sharp contrast to Respondent A, the researcher, growing up in a conservative evangelical home, experienced expectations and coercion to conform to legalistic, outward norms and standards which were associated with "holy living". Emphasis was placed on outward appearance and performance and a measure of withdrawal from the world and its pleasures. Inner qualities were obviously also important, but were not stressed as much as how important it was to look right, act right and avoid sinful people and places. The researcher can identify with a comment, made by a young man who grew up in a similar situation, when asked by his parents to do the piano accompaniment at a big missions' conference. He was negative, even though he was an accomplished pianist, and said that it made him feel like a zoo exhibit. Within the given context this comment suggests a discomfort with the role of "performer" who is "on show" for either the scrutiny or admiration of the crowd.

Respondent D confirms this notion by saying: "I got the impression that we [children] were supposed to conform to all the rules of the mission so that our parents' reputation could remain in tact. What the people would say was always a very important consideration". Respondent H replies to what he would have liked to have done differently as a parent: "I would not allow people's demands and expectations to crowd out my relationship with my children." He refers to the negative impact of the ministry on children's well-being as being, "over-spirituality and strictness for the sake of maintaining an image."

Depending on the personality type, adolescents under pressure could either conform to please and keep up the appearance of spirituality without ever experiencing a meaningful relationship with God, or otherwise, express their discomfort with the "show" by experimenting in search of authenticity.

Respondent C also alludes to a measure of discomfort with the expectations of others. Nothing concrete is mentioned, but she senses that people expect her to be or act a certain way. She responds by neither conforming nor rebelling but by escaping from the pressure: leaving school, wanting to move to a different town. It is noteworthy that

her quest for authenticity is so strong that she is not willing to compromise on it by either conforming or rebelling. Her solution is to get away from it all so that she can be her true self. This may suggest a need for emotional nurturing to develop the skills to deal with pressure without compromising on authenticity and integrity.

Respondent I, a minister's wife, says: "I think parents [in the ministry] are largely responsible for creating the challenges their kids are exposed to through their own expectations and what they THINK are people's expectations of them and their children and then trying to "enforce" these expectations on their children." Her advice to parents going to the ministry on how to avoid the pitfall of unrealistic expectations is the following:

"YOU'RE going to the ministry – not them! Love them unconditionally, accept them for WHO they are, not for what they do. Allow them to LIVE. Allow them to be normal children/teenagers, open communication on ALL issues. Laying a foundation of *principles* (rather than rules) and guiding them to develop their independence physically, emotionally and spiritually. Allowing them (like anyone else in the congregation) to *choose* to attend/take part/do things in the congregation – not because they're expected to or forced to.....and then respecting their choice. Praying for them!"

When her children were asked how they felt about growing up in the ministry their responses were: "Ons het lekker groot geword – ons het nie hang-ups en al daai goed nie".... "ek het al vergeet ons het in 'n pastorie groot geword"..... "ons is reg groot gemaak – hulle het ons nooit forseer nie".....

In conclusion, it can be noted that there are positive expectations and unrealistic expectations. For this research it is significant to note that parents have the responsibility to discern which expectations reflect spiritual values/principles, and which are motivated by other reasons such as maintaining a good reputation. This means that parents in ministry need to be secure in their understanding of their responsibility to God and what He expects of them as a family. A parent who is insecure or self-serving in the ministry may be a people-pleaser.

In Chapter 3 (3.6.2) it was established that motivation for ministry could be a need for acceptance and nurturing. If this is the case, parents may fall into the trap of expecting their children to conform for the sake of their acceptance. Pressure to conform to unrealistic expectations may result in foreclosure of identity and fixation in a dogmatic, synthetic conventional faith as established in 3.2.4.1, or may result in rebellion and alienation from parents and God. Escapism and withdrawal may be other ways in which adolescents may try to cope with unrealistic expectations. It is also evident from the above-mentioned that nurturing takes place in a loving, empowering relationship where there is open communication, trust and respect. The goal of spiritual nurturing is the internalization of beliefs and a meaningful relationship with God, which is evident in Respondent A.

(d) Interaction, Involvement and Identification

Respondent B, from a family of 7 children, whose parents are missionaries at an AIDS orphanage, remarks: "It is amazing how my parents can be in full time ministry and yet they still find time to spend with us. If I ever have kids I will find it hard to outdo my parents in spending quality time with my family and being in ministry." An interpretation of this statement is that this adolescent feels valued by his parents. There is no sense that he has to compete with the ministry for their attention. They have succeeded in integrating their ministry of caring for orphans with the nurturing of their own children. Respondent B expresses the desire to be like his parents one day, thus perpetuating the nurturing he had. This is an example of the outcome of effective nurturing through spending quality time with family.

Respondent E, who is presently also in the ministry, recalls that his parents never missed a rugby match or athletics event. He emphasizes that the involvement of both his parents (not just the mother) in his life and activities made him feel secure in their love. Although his father seldom expressed his love in words, he showed it to them in the time he spent with them. Respondent E spontaneously got involved in church activities and even became the groundsman while still at school.

Respondent A refers to his interaction with his parents' ministry: "I enjoy singing in the worship team at church. I also enjoy playing the violin and piano at different

occasions. I am starting to learn to project the songs for the service. My dad leads the worship. He also gives me different books off his shelf to read. I like it. He even pays me for reading it. Right now I'm reading, *Can we rock the Gospel?* It's really interesting. I have also made a couple of PowerPoint presentations on our computer that we have sent to our supporting churches. I enjoy helping my mom in the kitchen prepare meals for the lots of company we have." This is an example of the family being the epicentre of ministry.

To the question of what advice she would like to pass on to parents going into ministry, respondent I says: "Do things with them – laugh, HAVE FUN, BE HAPPY, ENJOY LIVING!!"

The following comment made by respondent H is in response to the question: "What do you regret about your parenting?" The reply was: "I realize now that I wanted my family to identify with me in my ministry more than what I was willing to identify with them." Respondent H also remarks that if he could parent his children all over again he would be more focused on them. The researcher finds this comment very significant for this research because it highlights an important dimension of integration, namely, focused identification. Each of the above-mentioned respondents has in some way referred to the enjoyment, fulfilment and nurturing they experienced through mutual identification between parent-in-ministry and the adolescent, and integration between the parents and the parents' ministry with the adolescent and his/her interests and abilities. The researcher agrees with the aspect of being *focused* in one's interaction with one's children, because, it is possible to be doing things with them and yet not to be fully present and available to them.

In conclusion, it is evident from the respondents that appropriate, enjoyable, focused and consistent interaction between parent and adolescent is an essential dimension of nurturing. Relaxed and respectful communication does not need to be scheduled but happens as one interacts on a daily basis. In order for parents to identify and be involved with their children, it is firstly essential that they see and get to know their children as distinct from themselves. When children are considered as extensions of their parents and their calling, their true personhood is disrespected and disregarded. This is probably the worst form of disrespect.

When a child is released to be who he/she is and enjoyed and appreciated as such, spontaneity and freedom develop in the parent-child relationship. As parents enter into the world of the adolescent on these terms, the adolescent reciprocates by spontaneously getting involved in the parents' interests without the threat of being engulfed by the parents' identity. Mutual identification opens up a world of opportunity for communicating through teaching, training, modelling, sharing and enjoying each other. In this way, ministry has its epicentre in the family and from that secure and nurtured centre, the whole family spontaneously gets involved in all forms of serving and ministry, and ministry becomes a lifestyle. Spiritual nurturing is in a real sense what Christ demonstrated by becoming man so that we could become part of His redemption purpose in the world by sharing in His suffering and joy.

(e) Home

Respondent I says: "Your home must be a safe harbour for them — physically & emotionally. It's their home – not the congregation's home! Privacy!"

Respondent E describes the difficulty he has with having parishioners come to his home for counselling. He feels that in a way it exposes his family to conflicts and problems in the church they don't need to know. Even though he gives no detail, his family is quick to pick up that something is out of place. He also finds it hard to resolve his own frustrations or emotions about issues with his congregation and consequently it spills over in irrational behaviour toward his family. In this situation the children take the brunt for conflicts unrelated to them. Respondent G confirmed this experience and remarked that often his children will ask him why he seems angry or upset with them after he's dealt with difficult church issues. A minister's wife writing anonymously to the *Kerkbode*, 6 March 2009 (Symington, ed. Vol 182, Number 4) refers to the sacrifices they have to make as a family, "Die kinders moet van kleinsaf leer om stil te wees wanneer daar mense by Pa in die studeerkamer of sitkamer is en ook wanneer hy preek maak – in die huis!"

There is a vast difference between the above-mentioned experiences and that of respondent B. He says, "My parents have many people over to our house all the time

and usually Biblical topics will come up and I will be able to listen in on conversations and give my views on the subject. Hence, I would say that I get more spiritual input than most others.” Respondent F describes a very different experience, “Somehow, family life and work should be kept separate. I don’t think it is realistically possible because of the nature of the work — “24 hour availability” for people in crisis, a lot of personal contact with people, home becomes a meeting place, the whole family attends conferences, etc.”

It is evident from the responses that interaction in the home can either be a source of nurturing, enjoyment, empowerment and inclusion, or an experience of exclusion, deprivation and alienation.

The research question relates as to how the spiritual nurturing of the family can become an integrated and integral part of God’s calling to FTCW. Spiritual nurturing in the family results in spontaneous ministry from the epicentre of the home. Therefore, the home cannot be isolated; yet parents are the guardians of the home. Parents have the responsibility to manage and guard their home so that they have some control over the people and influences that enter. This would include diverting negative influences and people from the home while welcoming upbuilding, enriching company.

In conclusion, the significance of the home for this research is that parents have the responsibility to create an environment at home which is spiritually and emotionally nurturing. The home should be both exclusive with regards negative situations and people, and yet inclusive of positive people and nurturing experiences. Emotional and spiritual well-being is closely related. Therefore, in order to nurture the SWB of a child, the home should also be a place of intimacy, i.e. emotional security, of knowing and being known and belonging.

4.2.1.3. Interpreting Specific Patterns from the Questionnaire Analysis

The analysis of the questionnaire confirms that emotional and SWB are subject to each other as stated in the meta theory, paragraph 3.2.1. However, respondent F defies

the pattern. In spite of a very low SWB score(13), he has an EWB score of 41. This may be because the respondent is making a conscious attempt to experience spiritual and existential well-being outside of the religious context and does not regard well-being as exclusive to Christianity. This questionnaire is specifically designed to evaluate SWB in a religious context as a connectedness to God and does not evaluate spirituality in general. He says, "I am not an atheist. I think it has inspired me to prove that there are ways to be fulfilled outside the realm of religion. Avoid stereotyping non-Christians as a homogenous group of less fortunate people who need help."

The selected group of adolescents have overall higher scores than the random group of adolescents of the same age group, which may suggest that adolescents growing up "in the ministry" do have an advantage, spiritually and emotionally, over those who are from Christian, non-ministry homes.

The participant from the selected group of adults who had a positive experience growing up "in the ministry" in the 1970's-1980's has a very similar EWB and SWB score to the selected group of adolescents. This affirms the notion that adolescents, who experience emotional and spiritual nurturing at home, sustain that sense of well-being into adulthood.

It is also interesting to note that the average scores of 16-year olds are the highest of all the age groups from 13-18 years, and that the average of 18-year olds is the lowest on both scores. This may indicate that at 16 years adolescents experience a heightened sense of connectedness with God and optimism about life before the slump at 18 years, when all the scores drop dramatically. It is possible that the slump is caused by any number of factors related to the changes which come with leaving school and the security of home.

The significance of the questionnaire for this study is that it confirms that SWB and EWB are interrelated (cf. 3.2.1). According to the analysis of the data a nurtured adolescent is likely to grow into a well-adjusted adult with a sense of emotional and spiritual well-being.

4.3. Conclusions and Summary of the Empirical Research

Theoretical departure points related to the impact of FTCW on spiritual nurturing in the family can be deduced from the empirical research. Here follows a summary of these theoretical departure points.

(a) Effective spiritual nurturing in the home requires a high level of integration, namely (cf. 4.2.1.2(a), 5.3.1(c), 5.3.2(j) & 3.6.2):

- Personal integration, which refers to the parents' own internalization of beliefs and values so that he/she lives authentically
- Personal-ministry integration, which refers to the parents' identification with his/her ministry as a lifestyle and not just a job
- Personal-family integration, which refers to the parents' involvement and identification with each individual member of the family
- Family-ministry integration, which refers to the integration between the spiritual nurturing of the family and spiritual nurturing as a ministry
- Parenting-ministry integration, which refers to the interpretation and understanding of one's calling and how this relates to one's parenting style, and ultimately to how one nurtures the SWB of the family
- Ministry-family integration, which refers to the nurtured family spontaneously becoming integrated into the lifestyle ministry of the parents

(b) Realistic expectations are spiritual values and principles based on God's Word, which appeal to the heart of the adolescent and are endorsed by the conscience. Realistic expectations are part of spiritual nurturing because it encourages a relationship with God rather than demanding adherence to rules (cf. 3.5.2.1). It also requires a loving, accepting relationship between parent and adolescent because realistic expectations are built on trust and mutual respect. Respect is shown by acknowledging the distinct personhood of a child as separate and distinct from the parent.

Parents' ability to have realistic expectations of their adolescent is jeopardized by:

- Personal insecurities, like needing their family to perform well for the sake of their need for acceptance in the ministry.
- Selfish ambition or motivation for entering FTCW which may reflect in unrealistic demands on the family and neglect of family nurturing.
- A lack of authenticity and integration in the way parents live out their values and beliefs at home.
- A lack of intimacy in the parent-adolescent relationship.
- Lack of knowledge or application with regards the Biblical mandate to parents to nurturing the SWB of the family as a primary focus of ministry.

(c) Appropriate for age and individual, enthusiastic, focused, consistent, and enjoyable interaction between parent and adolescent gives the adolescent a sense of security and value while deepening the relationship. This quality of interaction creates the best environment for spiritual nurturing and inspires the adolescent to imitate the parents' behaviour. The following are requirements for developing quality interaction:

- Know the interests, schedules and preferences of each child.
- Take the time to be available when it's important to the child.
- Identify with them as distinct from oneself and encouraging their interests as a way to respectful and meaningful interaction.
- Focus on them when you're together.
- Exude enthusiasm and enjoyment when together.

(d) Parents are guardians of the home. The home is a sacred place for the family because it is the centre of spiritual nurturing and the epicentre of ministry. Parents should guard the home by:

- Diverting negative situations, people and influences from the home.
- Creating inclusive opportunities for positive nurturing encounters at home.
- Creating an experience of intimacy with the family by being vulnerable, accepting, forgiving and affirming.
- Dealing with ministry-related frustrations in such a way that it does not contaminate relationships at home.

- Parenting to empower and release adolescents to fulfil their primary calling of being witnesses to Christ's redemptive purposes in the world from the security of their home.

These theoretical points of departure, along with the basis theory and meta theoretical perspectives will be used to formulate praxis theoretical guidelines to parents in FTCW on how effectively to nurture the SWB of their children as an integrated and integral aspect of their calling.

CHAPTER 5

Praxis Theoretical Guidelines to Parents Entering Full-time Christian Ministry with regard to Recognising and Addressing the Impact of their Calling on the Spiritual Well-being of their Children, through Nurturing

Introduction

This research has sufficiently established that there is a definite, positive correlation between SWB and EWB. It has also been established that the home is the primary nurturing environment and that parents have a God-given mandate to nurture their children holistically according to the principles in God's Word. This research is in agreement with Louw (2005:65) that the family is the intimate space of belonging and security most conducive to the teaching and learning of life skills necessary for growth to maturity. It is the life-supporting system for maturity (cf. 2.3, 3.5.2.2, 3.7).

The purpose and focus of this chapter is the formulation of praxis theoretical guidelines for parents in FTCW on how effectively to nurture the SWB of their children as an integral and integrated part of their calling. Insights and perspectives gained from the interaction between basis theoretical research findings, empirical research, as well as the meta theory will be used to formulate these guidelines. It is the intention of the researcher to formulate these praxis theoretical guidelines in such a way that it will be both practical and empowering for parents. The researcher will illustrate that these guidelines need to be understood within the eco-hermeneutic paradigm as well as the concept of the family as epicentre of ministry. The tool for self-observation and objective understanding of others, which will be referred to throughout, is the Enneagram.¹

¹ The Enneagram, from the Greek words ennea (=nine) and gramma (= sign or figure) originates from the period of the Desert Fathers. Evagrius Ponticus (345-399) based his prototypical form of the Enneagram on the works of Origen and Pythagorus. The writings of the Franciscan, Blessed Ramon Lull (1236-1315) also contain proto-Enneagrams reflecting vices and virtues in relation to the character

5.1. Background to Formulating Praxis Theoretical Guidelines

5.1.1. The Eco-hermeneutic Paradigm

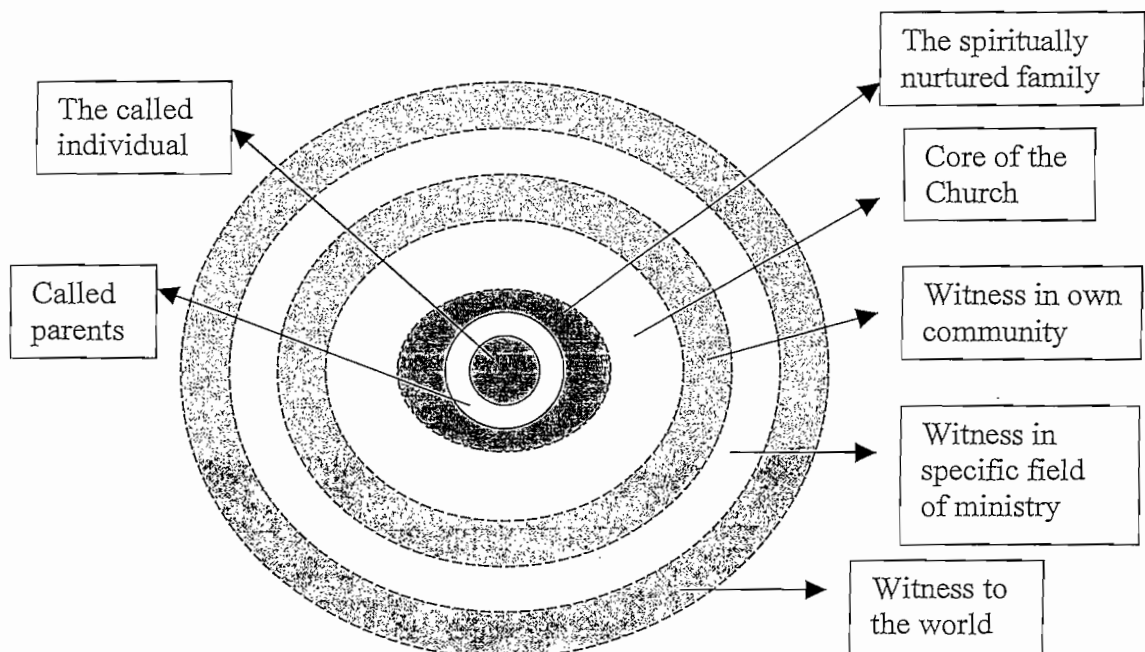
A fractal is an infinitely complex, yet a simple and orderly composition, made up of repeated patterns. The eco-hermeneutic framework, which will form the background to the praxis theoretical development of guidelines, seeks to mirror the grand scale of God's redemption to the world in every smaller component of life and its relationships. Redemption is God's great plan of reconciling the world to Himself through the death and resurrection of Jesus Christ. Redemption restores one individually and collectively to wholeness and relationship with God. Humanity's fall into sinfulness has affected every fibre of the human race and existence, but in the same way, God's redemption potentially restores everyone to the image of God. Therefore, God's redemption for the world should become visible in its fulness through individuals first before it can affect families and communities in the world. Jesus taught his disciples to pray that this should happen: "Thy kingdom come. Thy will be done on earth as it is in heaven" (Matthew 6:10). Redemption rules in heaven; this is God's desire for the earth too. In John 17:11 Jesus prays in His high priestly prayer for the believers then and throughout the ages that, "They may be one, as we are..." As the heavenly Trinity is in perfect union and harmony, Jesus desires it for His earthly family. A personal experience of the oneness with Christ through redemption should inspire parents to replicate that pattern in their own families in order that this unique unity can be witnessed in increasing concentric circles.

of God. These were later developed by Gurdjieff and Ouspensky into a highly developed contemplative psychology. In the 1950's Oscar Ichazo developed the fixations of the Enneagram and taught it in the United States in 1971. The psychiatrist Claudio Naranjo, under the influence of Ichazo, adopted the Enneagram as therapeutic tool. It has been shown that the Enneagram is compatible with Christian tradition and spiritual counselling as well as with diverse psychotherapeutic approaches. Since the mid-1980's a series of books have appeared about the Enneagram, partly growing out of the work of American religious orders with the Enneagram and partly stemming from psychoanalysis and humanistic psychology. The Enneagram integrates psychology, spirituality and theology and is a comprehensive cognitive model which encourages self-knowledge through inner work. The function of the Enneagram in developing praxis theory is that of a holistic approach to spiritual nurturing within the family.

5.1.2. Model: The Family as Epicentre of Ministry

In the Old Testament God chose a family, Abraham and Sarah and their offspring in their relationship of covenantal unity with Him, to reveal Himself to the people of Israel. He chose a nation, Israel, to reveal Himself to the heathen nations. He then sent His Son to reveal Himself to the whole world and commissioned the church, empowered by His Spirit, to continue the work He had started. The core of the Church is the Christian family. The Church should mirror the relationship within the Trinity as well as the revelation of God's love through the life of Jesus (John 13:34). The Christian family should reflect the same pattern. The following diagram illustrates ministry from the epicentre of the family. The family needs to experience the redemption of God in all its facets so that it can be a true witness to God's redemption. Parents are vital ministers of God's grace firstly to their own family before they can be ministers of grace within the church and beyond.

Diagram 2: The family as epicentre of ministry



5.1.3. Tools for Self-Observation and Objective Understanding of Others

There are a number of models in pastoral science which serve the purpose of personality analysis and understanding different spiritualities.

5.1.3.1. The Quadrant Model

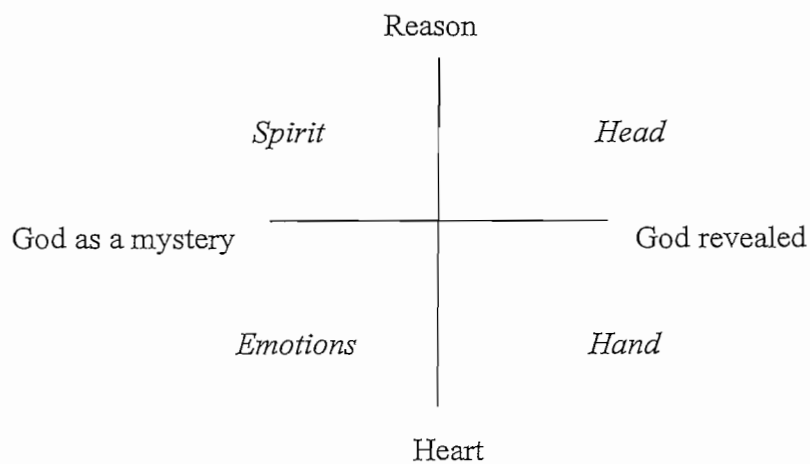
The quadrant model proposed by Daniel Louw in *Ratwerke van die menslike siel*² has similarities with the Enneagram in that it is not analytical in nature but rather evaluative. As is the case with the Enneagram, Louw's model focuses on quality of behaviour and the 'being' function rather than quantifying a person. 'Being' is expressed through personality and this expression often needs adjustment in order to function within a system such as a family. Louw emphasises the need for adjustments within a system in order to bring about renewal.

This model is congruent with the eco-hermeneutic model (3.7.3) because it has to do with the relation between various contexts. Louw considers it important to position oneself within the system and makes use of questionnaires for parents and children for this purpose. These questionnaires then become focus points of conversations which develop intimacy within the family and give insight into how each one expresses his/her 'being' within the system. Louw (2005:23) refers to the soul as the inherent way of being which manifests in relationships through attitudes and actions as well as a personal atmosphere.

This view is very similar to that of the Enneagram as the Enneagram focuses predominantly on the inner processes of one's being. Louw does not suggest a way of self-observation other than through the questionnaire. The Enneagram also has questionnaires available but these are a secondary means of evaluation. The quadrant model focuses on re-positioning oneself in the family system as a means of family renewal. The benefit of the Enneagram is that it first enables one to recognize one's inner position through a narrative process and interpretation. This cannot change since it is one's essence, created and imprinted by God. However, once one knows one's essence, transformation is possible in the way one relates within a system. The

² Louw, D. 2005. *Ratwerke van die menslike siel*. Stellenbosch: Sun Press

strength of the Enneagram lies in the use of the narrative method within a therapeutic group, facilitated by a specialist. The reason for this approach is that within a system, such as the family, one loses objectivity as one becomes entangled in each other's being. A facilitator is able to give meaning to each one's story by interpreting it through the Enneagram. An example of one of Louw's models relates to four different ways of being and how this relates to one's experience of spirituality (cf. 3.1 re. cognitive styles). The idea is that the four positions shown on the model should not be seen as static but rather as dynamic. The four positions are starting points for movement and adjustment as one develops and grows within specific contexts.



The vertical dispositional axis ranges from a quiet, contemplative religious experience to empathy and care, whereas the horizontal spirituality axis ranges from the emotive experience of religion and the enjoyment of God in a personal relationship to the discipline of rituals, traditions, norms and structure. According to this model there are four types of spirituality. Head oriented people who prefer strong rational structures in their religious experience, heart oriented people for whom emotional experience in spirituality is important, spirit oriented people who prefer quiet meditative religion, and hand oriented people whose spirituality focuses on practical upliftment work.

Louw (2005:140) refers to the temperament of the soul as the inherent quality which motivates certain types of behaviour. The soul is understood as the quality of the whole of the relationship networks in which a person positions him/herself to give expression to one's sense of meaning and understanding of God. The soul is a personal space or atmosphere which communicates either intimacy, rejection or

indifference (2005:17). This model has some similarities with the Enneagram in that it refers to the inherent disposition that motivates certain behaviour. However, the researcher finds the Enneagram more explicit in **determining** those ways of being which reflect in spirituality and all other relationships. Therefore the researcher is of the opinion that the quadrant model lacks in the first essential step of evaluating the inner being. The Enneagram creates an environment for self-observation. It exposes the essential motivation at the core of behaviour from a psychological point of view. It also takes into account response to environment and upbringing, which is important for this research, since it addresses parental role and responsibility in guiding a child to his/her full potential.

Louw (2005:71-75) also refers to relational positions within a family which need to be recognized and adjusted in order to create an environment conducive to growth to maturity. The researcher is in agreement with Louw that these positions are determined by a number of personal factors such as:

- Inherent being and emotions
- Perceptions
- Role expectations
- Unique needs
- Attitude
- Values and norms
- Actions and reactions
- Parenting style
- Family structure
- World view
- Beliefs and faith

Although Louw is correct in identifying these factors also researched in this study, (cf. 3.2.4, 3.2.5, 3.4, 3.5, 3.7), the quadrant model does not provide a means of discovering the life force that determines how each of these factors is expressed and perceived uniquely by each person. The Enneagram is a tool which encourages one to observe the force which motivates a particular understanding and expression of the above-mentioned factors.

5.1.3.2. The Trichotomous Model

Joubert (2006) ³ developed a trichotomous model as a pastoral paradigm for therapy. This model operates on three levels, namely the body, and the soul and the spirit levels. He develops the idea of the three dimensions with respect to humankind, namely: being a spirit, having a soul and living in a body. In order to reach spiritual maturity he proposes a process of therapy which starts with psychiatric diagnosis and physiological treatment. On the soul level he proposes psychological diagnosis and therapy including clinical interviews, psychometric evaluation, analysis, diagnosis and psychotherapy. On the spirit level he refers to spirituotherapy, which has as prerequisite acknowledgement of sin and repentance of sin.

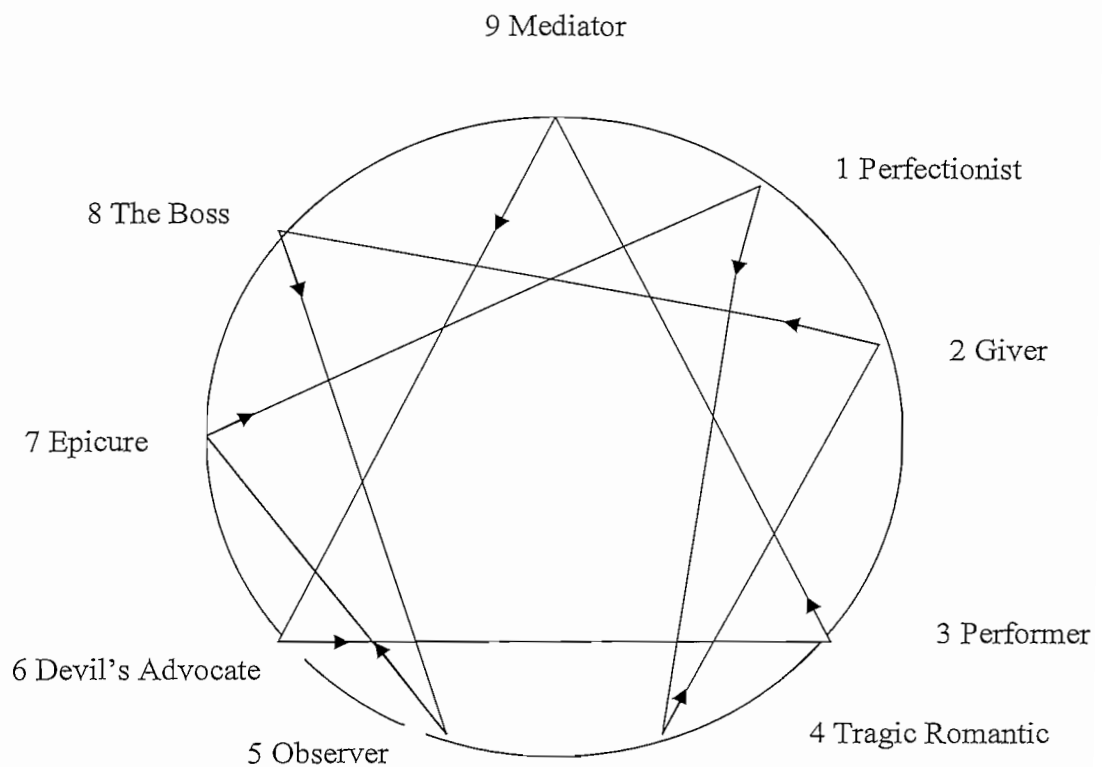
According to this model, spiritual maturity is the ultimate goal of pastoral therapy. Spiritual maturity has two levels, namely that of cultural spirituality, which refers to salvation and calling and finally true spirituality which includes sanctification, commitment, perseverance and final glorification. This model may be useful for therapy where pathology presents; however, the clinical methods do not engender relationship and therefore will be ineffective for the purpose of this research into family nurture. The researcher agrees that Joubert's trichotomous understanding of human nature and the emphasis on the spirit in need of regeneration in order to bring the other dimensions under the direct guidance of God's Spirit, is vital for growth to spiritual maturity. Joubert places the vices/sins such as, hate, fear, worry, unforgiveness, etc. in the soul dimension of human nature as well as human thoughts and emotions such as joy and love. The spirit is referred to as the innermost man. The regeneration of the spirit is at the core of the solution to pathology in the soul dimension.

The researcher prefers the more holistic and positive approach of the Enneagram to human nature. Romans 2:4 states that it is the goodness of God that leads to repentance. The imprint of God's image on the spirit of every person is an act of God's goodness and grace. Through spiritual nurturing one can take hold of this grace and allow it to bring one to repentance from that which fixates selfishly. When one

comes to see how deeply God's grace is embedded in one's being, it causes one to realize as Paul did in Romans 5: 20b that "where sin abounded, grace did much more abound" (KJV). Grace links us forever with God and the discovery that we are indelibly imprinted with God's grace from within, changes one's perception of God's involvement with each individual. Through observation, the Enneagram enables one to see one's gift and realize one's blessedness. Simultaneously it also shows the shadow side of the gift which has been spoilt by our disconnectedness from God. The gift is a connection we have with God and if acknowledged and understood as such, sets us on a quest for spiritual and emotional growth and maturity.

5.1.3.3. The Enneagram

Diagram 3. The Enneagram



³ JOUBERT, P. 2006. Trichotomous Therapy: A Proposed Pastoral Paradigm. Lecture given at NWU, Potchefstroom Campus. September, 2006

“The Enneagram describes nine different personality types and their interrelationships” (Palmer 1991:3) ⁴. As can be observed in the diagram above, the arrows pointing toward a number indicate the false consolation point or stress point and the arrows pointing away from the number indicate the true consolation or growth point. For example, type 5 has point 7 as a false consolation point and point 8 as its true consolation point.

According to Theron (2007)⁵ it describes nine different ways of perceiving reality, nine different ways of thinking, nine different emotional reactions, nine ethical values, nine vices and nine spiritual gifts. The challenge of the Enneagram is to get to know one’s inner self through self-observation, and then to accept one’s strengths and gifts while being very aware of one’s shadow side and weaknesses. Theron adds that the more self accepting one becomes, the more God’s gifts can flow through one.

The Enneagram is an empowering tool which is part of an oral tradition. The power of the material is best transmitted through members of each type telling their stories. Therefore, the *researcher strongly recommends that families in ministry contact an Enneagram facilitator and work through the material over a period*.⁶ The idea is for each person to identify him/ herself under the guidance of the facilitator. Once one has owned oneself through self-observation, it becomes a lifelong process of transformation and growing flexibility within one’s type. It also creates incredible understanding for all eight other types, which results in improved interrelationships and communication.

The following characteristics of the Enneagram make it an invaluable personality tool for parents.

(a) It requires observation of internal processes and not analysis of behaviour. Therefore, one can gain an understanding of the motive behind actions and reactions rather than jumping to conclusions on the basis of analysis of behaviour. This is

⁴ Palmer, H. 1991. The Enneagram. New York: HarperCollins Publishers

⁵ Theron, E. 2007. Enneagram notes presented in group therapy sessions, Hartswater, May-June 2009

⁶ Liz Dugmore: enneagramsa@telkom.net

coherent with the intention of spiritual nurturing in this research which addresses the heart rather than external behaviour (cf. 2.2.5.2, 2.2.5.4 & 3.3).

(b) The observational and evaluative characteristics of the Enneagram preclude the elements of judgment and comparison. It engenders a sense of wonder and appreciation for all the dimensions and facets of each personality. Every person has a gift which flows naturally through their specific personality. This is the imprint of God left on every person, a gift of His grace (*Imago Dei*). The Enneagram engenders appreciation for the gift that each one brings and creates a realization of interdependence and mutual enrichment. This is congruent with the view of this research with regards the functioning of the family as a network of changing relationships that encourages growth and development (cf. 3.7.4). The other eight gifts may not come easily, but with the enabling of the Holy Spirit these too should be developed. Therefore, the Enneagram does not cause complacency; instead it opens up a world of possibilities for each person to develop into. For parents it is invaluable to discern what gift each child has and then to acknowledge their gift and enable and empower them to develop it to the full. Knowing a child's vice also empowers a parent to guide spiritually and discern the patterns of behaviour which reinforce the vice.

(c) The multi-dimensional approach of the Enneagram integrates spiritual gifts and qualities, predispositions to certain vices and virtues, stress and growth reactions, and a wide range in which each personality may function. It is not a fixed system but a system of interconnecting lines that indicate dynamic movement in which each person has the potential of all nine types from the perspective of one's own particular position. The interconnecting lines predict the ways in which each type is likely to alter his/her usual behaviour when placed either under stress or in a secure life situation.

(d) The Enneagram also makes one aware that one's own perspective is but a small slice of reality. Each of the other eight personality types sees an angle that one may be missing. Therefore, the Enneagram engenders a sense of humility, a quality so necessary for spiritual nurture (cf. 2.2.5.3), community and interdependence which is

also reflected in the eco hermeneutic approach, the family system model and the family network model (cf. 3.7.1, 3.7.3 & 3.7.4.)

(e) The spiritual value of the Enneagram is the possibility of transformation of the core issues through the Holy Spirit into qualities that reflect redemption. One's inner being does not change inherently but is transformed to embrace the gift and choose growth. This enhances the eco hermeneutic approach to spiritual nurturing promoted in this research (cf. 3.7.3). Redemption should become visible and experiential from the core of the human being to the ends of the earth. The spiritual value of the Enneagram is grounded in the unconditional love and grace of God. This gives us the certainty that God is drawing us into an encounter with Himself, in order to discover and experience the worth and dignity He has placed within us.

(f) It also deals with the root of sin, which according to James 1:13-15 is an inner bent to evil which gives birth to sin and finally death. Sin is therefore our separation from God and also from our fellow humans and from ourselves. The Enneagram describes the root sins as fixations which prevent the energy of life, God's love, from flowing through us. Sin gives birth to sins which are attempts to cope with or enhance life with unsuitable means. Sins are often committed in reaction to others' sins against us; however, we have chosen it and are responsible for it. As long as we deny our root sin, we remain trapped in an inauthentic life, separated from God. The Enneagram also enumerates the virtues or gifts of Galatians 5:22 and 1 Corinthians 13:13 as a remedy or healing for each sin. This does not suggest that through self-effort the vices can be healed, but instead, the vice becomes a door which opens up the possibility of life in the Spirit. God makes use of our sins and although it is a source of shame it also becomes our doorway to freedom as we experience the unconditional love of God for us. The view of the Enneagram is that one can change because God's love is there first. One cannot change in order to win God's love.

It is significant for this study that the Enneagram confirms the view of this study that God has taken the initiative in our well-being and growth to maturity. In this regard paragraph 3.7.4 refers to God's initiative through the establishment of the covenant and paragraph 3.8.1 refers to God's immanent and transcendent involvement in our development. This concept is profoundly central to the power of the Enneagram to

lend authenticity to spiritual nurturing. The Biblical definition of the Holy Spirit is *dynamis*, which means power or strength. The love of God associates us with the Holy Spirit, who works powerfully in us to transform us into His image. Spiritual maturity is the goal of spiritual nurturing in the family and results in effective ministry from the epicentre of the redeemed family to the ends of the earth (cf. 3.5.2.2 & 2.2.5.4).

(g) The Enneagram is an important tool for parents because it makes one aware that one's children do not see the world in the same way one does or even the way one thinks they do. In this regard the Enneagram is a double-edged sword which firstly needs to penetrate one's own being as a parent, to know one's own perspective and shade which tints all perceptions. To really know one's child one needs to ask many questions and observe them closely without judging or criticizing. This approach is congruent with the basis theory findings in 2.2.5.1 & 2.2.5.2 as well as the meta theory in 3.4.2 and empirical research in 4.2.1.2. The Enneagram is invaluable for parents as regards their children's approach to authority and how best to create boundaries for each personality type (cf. 3.4). According to the Enneagram, the type 1 personality wants clearly defined rules because he/she operates according to an internalized rule book. The type 4 personality finds boundaries very restrictive. However, they need boundaries to protect themselves from their own relativity. Routine and order is important for them to function optimally. Some personality types question authority or tend to have a negative view of authority figures and continually test their authenticity.

(h) Another aspect of the Enneagram that supports the fact that each child needs an individual approach in spiritual nurturing, is the incorporation of the three types of intuition. These are body based, mentally based and feelings based. There are also three ways of focusing attention namely social, self-preserving and intimate (cf. Quadrant model, 5.1.2).

Everyone is predominantly one intuitive type and uses predominantly one mode of focusing attention. Therefore, a child who uses head intuition needs to have the facts to convince him/her, and needs the freedom to argue until all their questions and doubts have been resolved. Because of their need to know, such children may be

labeled as rebels and may also find it difficult to believe simply. A feelings orientated person has a great capacity for empathy, and tends to experience his/her relationship with God very intensely on an emotional level (5.1.3, Louw's model).

The focus of attention also influences the way one relates to each child. A child who focuses intimately would like a one-to-one relationship or teaching environment, while a child who has a social focus will tend to enjoy group interaction. A child who is self-preserving may be withdrawn in a group, may not make eye contact, may seem distracted, but nevertheless observes and takes in everything.

(i) The purpose of the Enneagram is not to typify others but rather to know oneself and seek to know and understand others. Self-knowledge empowers one to manage oneself wisely for the mutual enrichment of the whole family (cf. 3.7, Family network model). Knowledge of the inner workings of one's children empowers one to train and teach effectively so that nurturing has the maximum impact on each individual according to his/her natural make-up (cf. 2.2.5.1).

5.2. The Processing of Research Findings from Chapters 2, 3 & 4, through the Enneagram, toward Formulating Theory for the Praxis of a Balanced View on Personal Calling and the Integral Place of Spiritual Nurturing of the Family in the Context of Full-time Christian Ministry

The suitability of the Enneagram as tool for processing the research findings for the purpose of formulating praxis theoretical guidelines will be described for each of the research chapters.

5.2.1. Research Findings from Chapters 2, 3 & 4 Concerning Calling to Full-time Christian Ministry as Addressed by the Enneagram

(a) Paragraph 2.5.1 concluded that God's call to Abraham to sacrifice his son, Isaac, is most notably about God's grace and then Abraham's obedience to God in fulfilling his calling. The Enneagram directs parents to the same conclusion, namely that God's grace enables them to be obedient to the divine mandate of nurturing the SWB of their children as a primary expression of calling to FTCW. It does so by giving parents perspective on their children as distinct from themselves rather than extensions of themselves and their calling. It also enables parents to direct nurturing to the heart of a child rather than trying to improve behaviour. Abraham was so preoccupied with God's calling and promises embodied in his son that he fixated on his expectations of Isaac. By sacrificing his son and relinquishing him to God, Abraham is reminded that his calling is inextricably linked with the gift of God's grace, which is far greater than Isaac and will bless his descendants and all the families of the earth. The Enneagram facilitates this "relinquishing" and "sacrificing" process by giving one perspective on oneself and one's calling as distinct from every other person in the family. The uniqueness of each individual is a gift which complements each other person and serves to fulfil God's purpose for the family called to minister His grace and redemption.

(b) Paragraph 3.6.1 concludes that unbalanced commitment to vocation has a negative impact on the spiritual nurturing of adolescents in the home. The Enneagram addresses this issue by exposing the underlying motivation for unbalanced commitment to vocation as well as the underlying motives for choosing a specific vocation. Paragraph 3.6.2 established that the choice of FTCW as a vocation may be an attempt to compensate for unresolved personal issues and a lack of personal integration. Through self-observation the Enneagram teaches one to identify the motivation behind behaviour. The Enneagram sets one a journey toward personal integration and maturity. Paragraph 3.8.1 emphasizes the need for parents to be personally well integrated in order to nurture their children effectively as an integral part of lifestyle ministry and personal integration.

(c) Paragraph 4.3 of the empirical research confirms the basis theory and the meta theoretical findings concerning the integration of calling to FTCW and spiritual nurturing of the family (cf. 3.8.2 & 2.3). It firmly links effective spiritual nurturing in the home with personal integration on a number of levels (cf. 2.1.1.3 & 3.8.2).

Considering the wide scope of the Enneagram, the researcher is of the opinion that it is an effective and suitable tool to facilitate the process of integration on all levels for the purpose of effective spiritual nurturing and effective ministry.

5.2.2. Research Findings, from Chapters 2, 3 & 4, concerning Spiritual Nurturing within the Family as an Integrated and Integral Part of Full-time Christian Ministry, as Addressed by the Enneagram

(a) In 2.2.1 the research finding states that God's love is the Biblical model for parental love. The **Enneagram engenders a sense of the unconditional love of God** which draws one out of one's fixation to transformation. From the basis of the experience of God's unconditional love, parents are best equipped to nurture the SWB of their children. However, 2.5.2 reveals the brokenness of the human experience which results in unrealistic expectations, manipulation, harmful parenting styles, and abusive authority patterns present in parent-child relations. The Enneagram addresses the core issues that result in these maladaptive behavioural patterns as well as the effect of these on the development of children. Authoritarian parenting, for example, displays a need to be in control, and therefore, suggests the fear of losing control. The Enneagram empowers one to observe inner processes so that the core issues are exposed and defenses can come down in the presence of the unconditional love of God.

(b) Paragraph 2.5.2 also states that spiritual nurturing is a consistent, ongoing process of communication, observation, listening and getting to know. **The Enneagram is well-suited to this purpose because it respectfully enters into the world of the other from that person's perspective.** Therefore, it is not a clinical evaluation, but rather, a glimpse into the life of another from their perspective. This process engenders relationship and communication which are both essential to effective spiritual nurturing. In paragraph 2.2.5 it is stated that for spiritual nurturing to be effective, parents need to be skilled at getting to know the inherent bent of a child. This research has established that spiritual nurturing needs to be applied to each child according to his/her internal disposition or bent (cf. 2.2.5.1 re. Proverbs 22:6).

Jesus applied this principle in the way he related to His friends and disciples. For example, Jesus allows Thomas to touch his wounded hands and side because Thomas' fear manifests in doubt. He lives in his mind and needs a physical experience to jolt him out of his questioning into the truth of reality. Jesus knows what Thomas needs and invites him to touch life with his hands. When Thomas touches Jesus, he has a transforming experience which makes him exclaim in certainty, "My Lord and My God!" Mary Magdalene, on the other hand is cautioned by Jesus not to touch Him. Her feelings tend to dominate her life and she tends to cling to people for her own emotional well-being and self-worth. Jesus knows this trap of her personality and directs her away from her emotional neediness by commissioning her to go and tell what she has seen and heard (Zeurcher 2000: 53-58).

The Enneagram is ideally suited to enable parents to discover the inherent bent of each child and then respectfully to train them away from their sinful fixation toward their true consolation point and purpose in Christ. The researcher has chosen the Enneagram as tool because it is an integration of spiritual, psychological and theological insights. Therefore the findings from Chapters 2, 3 & 4 of this research can all be accommodated within its structures.

(c) In paragraph 2.5.2 it is further stated that the **New Testament model of the Body of Christ** is an ideal concept for nurturing within the family because it requires interaction, interdependence and mutual support. The models in paragraph 3.7.3 and 3.7.4 relate closely to the New Testament model and are **congruent with the Enneagram**. The Enneagram facilitates a process whereby each individual comes to appreciate his/her own position as distinct from the others and at the same time as necessary for creating the fuller picture. Paragraph 2.5.2 refers to the role of parents in supporting their children to spiritual maturity through the various developmental stages. The Enneagram addresses the early development of a child and the progress from immaturity to maturity through the false consolation to the true consolation points. Parental support in facilitating the Enneagram requires humility, unconditional love, encouragement, discipline, guidance, instruction and all the qualities of servant leadership enumerated in paragraph 2.2 4.

(d) In Paragraph 3.8.1 the meta theoretical research findings with regard to spiritual nurturing and its impact on the adolescent is stated. The first is that SWB is a comprehensive term which encompasses spiritual, emotional, intellectual, social and physical well-being. Therefore the understanding is that spiritual nurturing should be interactive with the developmental process. The Enneagram does not explicitly address the developmental stages, therefore it is suggested that parents study the the emotional, social, intellectual and spiritual development of the adolescent in Chapter 3 of this research. This is especially helpful in determining the realistic expectations one can have of a child at a specific developmental stage. However, what **the Enneagram does enable a parent to do is to observe how the intrinsic personhood of a child manifests through each developmental stage.** The Enneagram supports the view stated in 3.8.1 that behaviour is not the focus of spiritual nurturing, but is rather concerned with the motivation behind behaviour.

(e) In Paragraph 3.8.1 it is further stated that identity formation in adolescents relates positively to a sense of meaning and purpose in life, which is characteristic of SWB. Paragraph 3.5.2.2 on empowering parenting relates significantly to the function of **the Enneagram as a tool to facilitate identity formation through self-knowledge.** It further facilitates identity formation through a sense of meaning and purpose by identifying and recognizing God's gift that flows through the personality. Our giftedness as sinners draws us to align ourselves with God's ideal for us, which gives us God-identity.

(f) Another finding in paragraph 3.8.1 is that identity formation in the adolescent may be characterized by rejection of values and beliefs or foreclosure of identity if pressurized to adopt certain norms. **The Enneagram** addresses this phenomenon as characteristic of certain personality types. An understanding of this dimension will **enable parents to address the core issues rather than judging the rebellious behaviour.**

(g) Furthermore, the findings are that the quality of the parent-adolescent relationship determines the quality of moral guidance a parent gives (cf. 3.2.4). This includes parenting style, personal maturity and integration on the part of the parent to empower the adolescent to grow to maturity (cf. 3.5.2.2). The researcher is of the

view that the **Enneagram enables parents through example, to empower adolescents to lifelong personal application and inner work.** It encourages one to commit oneself to ongoing development personally and a growing appreciation and acceptance of every other person.

(h) The research findings in paragraph 3.8.1 also state that social scientific theories on faith and moral development are inadequate because they fail to make allowance for God's intervention through grace. However, an acknowledgement of both the immanence and transcendence of God in the developmental process is seen as fundamental to spiritual nurturing. In this regard, the **Enneagram links one inextricably with God's grace,** as has been stated before. The possibility of transformation is caught up in the gift of God's image upon us and at the same time the shame of our sinfulness.

(i) Furthermore, the research finds in 3.4 that both personality traits and temperament influence behaviour and response to authority. However, this does not discount the power of choice. The Enneagram affirms this view and **liberates one to choose one's true consolation point, which fosters growth.**

(j) Chapter 3 concluded that behaviourist theories are inadequate for spiritual nurturing because they do not address the heart of a child. The importance of relationship was established as an environment for spiritual nurturing. **The Enneagram guides one into relationship with oneself through self-acceptance, relationship with God as the all-encompassing life force** and with others as those reflecting fragments of the image of God. The Enneagram does not fixate on behaviour, but uncovers core issues. This is in agreement with the view of this research that spiritual nurturing should be directed to the heart of a child.

(k) The basis theoretical and empirical research findings reflected in 2.1.1.3, 2.3, 3.8.2, 4.2.1.2 & 4.3 emphasize multi-dimensional integration as a prerequisite for effective spiritual nurturing within the family. This level of integration is only possible through a commitment to doing inner work. The Enneagram is an effective tool for getting to know oneself and then aligning every other dimension of one's life with God's image. This is a lifelong process, which cultivates a sense of humility at

always being a work in progress as well as giving one appreciation and sensitivity for the process taking place in others' lives. This also counters the pitfall of unrealistic expectations for one's children. In Chapter 4, the empirical research finds overwhelmingly that relationship is at the core of spiritual nurture for parents in FTCW. Relationship requires authenticity, time, mutual acceptance and respect, intimacy, privacy; identification and interaction (cf. 4.2.1.2). **The Enneagram makes relationship meaningful** because it facilitates the process of getting to know one another intimately. Without a deep knowing, time and interaction can be misplaced.

(l) In 3.5.2.2 & 4.2.1.2 it is concluded that spiritual nurturing is a process of releasing and empowering one's children to be all they were intended to be. This links very closely with Proverbs 22:6 (2.2.5.1) again which recognizes that God has taken the initiative in preparing a child for a specific destiny. Parents have the responsibility to discern that destiny and co-operate with God in **guiding a child toward his/her purpose**. The researcher is of the opinion that the Enneagram can facilitate this process and enable parents to empower their children through spiritual nurturing.

5.3. Praxis Theoretical Guidelines Concerning Calling to Full-time Christian Work and Spiritual Nurturing of the Family as an Integral and Integrated Part of Ministry

With reference to the model of the family as epicentre of ministry (5.1.2), it can be noted that the called individual is at the core of the model. This is also the essential starting point for the praxis theoretical guidelines concerning a balanced view on calling as well as the effective spiritual nurturing of the family as an integral and integrated part of ministry.

5.3.1. Praxis Theoretical Guidelines for a Balanced View on Calling to Full-time Christian Work Based on the Basis Theory, Meta Theory and Empirical Research

In 2.5.1 it was concluded that an unbalanced view of calling to FTCW may result in parents excusing themselves from their God-given mandate to nurture the SWB of their children as an integral part of their calling. An unbalanced view of calling does not do justice to God's ideal for the family to be the epicentre of ministry, as in the case of Abraham's family. An unbalanced view of calling is described in the meta-theoretical findings in 3.8.2 as a lack of integration between calling as a vocation and the responsibility to nurture family. Personal integration involves an integration of all the components that make us fully human. Personal integration results in well-being, therefore it is in the personal interest of parents and for the sake of their ministry within the family and beyond, to become well integrated (cf. 5.1.3.1 & 5.2.1). The importance of authenticity and congruence in the parent is also emphasized in the empirical research findings of 4.2.1.2 & 4.3, as the requirement for effective spiritual nurturing in the home in the context of lifestyle ministry.

It has been established that a balanced view of calling has a positive effect on spiritual nurturing in the home. The guidelines deduced from the above are as follows:

(a) **Calling to FTCW needs to be considered carefully and prayerfully**, under the guidance of wise counsellors. Balance can be achieved by studying the Biblical concept of calling as described 2.1.1 and 2.1.2. This will bring one to the conclusion that God's calling is much greater than a call to a specific ministry or location; it is a call to be a witness to His redemptive purposes for the world, starting with the spiritual nurturing in the home. Paragraph 2.3 links public ministry with spiritual nurturing and leadership in the home as a necessary qualification for ministry. A Biblical understanding of calling will give perspective on the value God attaches to family as the epicentre of ministry. In order for the family to be placed at the centre of ministry, certain practical considerations need to be made. These should include scheduling daily, regular times with the family in order to be a present instrument of God's grace and redemption to them. This is endorsed by the research findings in 3.8.2 that an unbalanced interpretation of calling may result in the perception of a God-system in which children are manipulated into accepting their lack of spiritual nurturing, due to their parents' business in the ministry, because it is the sacrifice God requires of them. In 4.1.2.1 it was found, through empirical research, that parents in FTCW who grasp opportunities for interaction, identification and involvement with

their children, develop consistent, trusting relationships conducive to spiritual nurturing. The home that is guarded as a place of privacy and intimacy for the purpose of protection, relationship and nurturing becomes a place of ministry and healing for the family and for others.

Therefore, parents should implement these principles practically by examining their own interpretation and implementation of calling in relation to the Biblical concept of calling. This will have practical implications for the value and urgency one gives to the demands of others, public ministry, time at home for nurturing the family in the Word of God, time for having fun with the family, time for addressing issues of discipline, and time for personal renewal.

(b) A balanced view on calling develops from a **relationship with God** rather than a legalistic and rigid obedience to a calling (cf.2.5.1). Therefore, this researcher recommends that parents who are contemplating FTCW, first cultivate their relationship with God. This can be done through practicing spiritual disciplines of regular Bible study, prayer, Christian fellowship and celebration, tithing, service and ministry as part of a lifestyle at home and in their church and community. A person who has recently come into a faith relationship with God should not rush into ministry but take time to be established in their faith and witness. Getting to know God is the most vital aspect of gaining a balanced view of calling because it should reflect His character and heart.

The empirical research established that adolescents value the spirituality of parents who have a vital relationship with God and are open to receiving nurturing from them (cf. 4.2.1.2). Therefore, it is in the best interest of spiritual nurturing for parents to take time for personal spiritual renewal.

(c) **Personal integration** is at the root of complete well-being. Louw upholds this view (cf. 3.5.2.2) when he elaborates on the qualities of a mature person. Calling is but one aspect of who you are, therefore much inner work needs to be done to become congruent. The eco-hermeneutic paradigm is relevant in this regard because it is only as you personally experience the wholeness and harmony of God's "shalom", (cf. Chapter 2, Introduction), that parents are able to nurture their family and others into

that experience. This cuts through selfish motives as described in 3.6.2, for choosing FTCW as a vocation. The unresolved personal issues, wrong perceptions of God's expectations, insecurities and fears described in paragraph 3.7.2 as well as in paragraph 2.1.2.4, are all identified as symptoms of a lack of personal integration.

Chapter 4 (4.3) established that selfish motives for ministry and a lack of authenticity jeopardizes a parent's ability to nurture the SWB of their children effectively. The Enneagram will expose many of these false motivations for ministry such as:

- Lack of submission to authority
- The need to please others
- The need to avoid emotions and
- Escape from responsibility

Therefore, it is recommended that parents entering or considering FTCW should take time to work on themselves by using the Enneagram as tool. This is best done in a therapeutic group with a qualified Enneagram facilitator. The process requires humility and a teachable spirit under the guidance of the Holy Spirit. Once one has aligned oneself with God's ideal personally, it should be easier to implement God's calling for one's life in a balanced way. Balance requires that all the components work together in perfect harmony. Time should be taken to evaluate the measure of balance by listening to the perspectives of all the members of the family. It is important that all members should be willing and open to change.

(d) The basis theoretical findings established that a balanced view of **calling does not exclude suffering** and that one's children invariably are drawn into it (2.1.1.2 & 2.5.1). This was also confirmed by the meta theory with regards to the sacrifices families in secular professions have to make (paragraph 3.6.1). Each vocation has its unique challenges for the family. However, these challenges should not be allowed to alienate the family from each other but should be used as an opportunity for mutual support and comfort. Suffering may take many shapes: having to send children to boarding school; going to boarding school at an early age; missing important family events because of ministry or separation; growing up in a foreign country, feeling isolated and criticized, etc.

The empirical research with the adults who had grown up in ministering families in the 1970's - 1980's (paragraph 4.2.1.1) established that those who did not experience loving, supportive relationships within their family experienced suffering very negatively and have really never resolved it. They remain alienated from God and their parents. However, those who had loving relationships with their parents have a positive perspective on their childhood even though they also suffered and made sacrifices. Therefore, it is evident that parents cannot and should not protect their children from all suffering because it is inherent in the call to obedience. Parents should guard against the alienation and isolation suffering can bring about by keeping communication channels open and being emotionally available. It is imperative that parents establish loving, supportive relationships with their children in order to meet the challenges of ministry from the epicentre of the family. Practically this may include creating special opportunities for togetherness when there is suffering.

- Make up for missed opportunities by creating new ones
- Keep in touch by phone or e-mail in a situation of separation
- Construct a network of support, consisting of family and friends, around a child who is away from home or in need of special care and support
- Meet regularly to pray for one another
- Get appropriate medical care
- Rearrange the schedule to be available to sit at the bedside of a sick child
- Go on a retreat together
- Make time to play together when the storm has passed

5.3.1.1. Praxis Theoretical Implications of a Balanced View on Calling to Full-time Christian Work

(a) *Personal integration becomes a lifelong commitment* (cf. 3.8.2, 4.2.1.2 & 4.3). Parents need to get to know themselves from the inside out by using a personality tool such as the Enneagram. This is imperative for finding balance in one's calling.

(b) *One's relationship with God becomes a priority.* Parents in ministry may neglect their personal relationship with God because of the demands of ministry. Therefore, there needs to be a commitment to being a student of God's Word with consistent personal application. By expressing dependence on God and the transforming power of the Holy Spirit in one's own life, one models true discipleship in the family. One should be willing to change one's focus, location or methods of ministry as the needs of the family change. God's calling is not bound by location or methods; calling will find expression wherever one is. A consistent relationship with God will enable one to remain open and flexible to God's guidance.

(c) *Family nurturing is seen as the most important aspect of calling.* Therefore, parents should get to know each individual member of the family as they experience themselves. Read widely about parenting and apply discerningly to the needs of the family. According to paragraph 2.2.5.5 the content of spiritual nurturing should be Biblical principles. Therefore, parents should apply themselves to becoming skilled at teaching God's principles through word and lifestyle. It may be wise to continually be reminded of the theme of redemption that needs to become visible in all relationships.

Paragraph 2.1.1.3 refers to the mandate God has given parents to nurture their children in His ways. Therefore, parents need to take seriously their parental authority as a God-ordained commission. Ministry is a lifestyle which should be most visible at home. Family nurturing should be an intentional aspect of parenting and ministry. The teaching of the Bible should be applied in a variety of ways such as:

- Memorizing Scripture together as a family
- Listening to Scripture songs while travelling together
- Making a recording for each child on his/her own cell phone or MP-3 player with favourite Scripture verses and songs
- Writing out verses which challenge, command or comfort the family at a specific time and putting it up in a prominent place in the home.
- Encouraging one's children to write out their own significant verses and sharing these at a family occasion.
- Encouraging adolescents to read through the Bible by working out a reading plan and checking up on the progress.

- Speaking about one's own encounters with God's word by sharing testimonies of how God speaks and guides.
- Setting an example by being a student of God's word.

(d) *The whole family becomes the ministry team* (cf. paragraph 2.1.1.2 & 3.7.). Acknowledge, develop, empower and release each one with their unique gifts for the enrichment of all. As parents it is important to express appreciation for the support and sacrifices of each family member, as well as the unique contribution each one makes to the coherence and enjoyment of being a family in ministry. One could have an appreciation day for each member of the family. On this day the focus should consciously be to affirm, encourage and appreciate that one member of the family through kind words, special treats or an outing or activity of their choice. The day could be marked with the sharing of verses for that person and close with a celebration in which the person can share a Scripture and experience with everyone. This tradition will foster family coherence as well as value for the uniqueness of each individual.

5.3.2. Praxis Theoretical Guidelines for the Spiritual Nurturing of Adolescents in the Home, Based on the Basis Theory, Meta Theory and Empirical Research Findings

The basis theory established that the trusting relationship between Abraham and Isaac made it possible for them both to obey God (2.1.1.2). In paragraph 2.2.5 the Biblical skills for nurturing, which includes getting to know your child through listening to and observing them, are emphasized. It also means getting to know their unique needs and responses. The Enneagram will assist in this process. This is endorsed by the meta theoretical finding that the quality of the parent-adolescent relationship influences observational learning (3.3.1) as well as the receptivity to moral guidance (3.2.4) and faith development. The cognitive development of the adolescent is characterized by a critical attitude and an evaluation of everything (3.2.2). This becomes evident in their faith development as well, and may be judged as "rebellion" or "backsliding". A parent who maintains a consistent relationship with an adolescent is unlikely to allow

these developmental issues from coming between them. Paragraph 3.8.1 established that spiritual nurturing should be interactive with the developmental process, which means that parents need to understand the adolescent within their stage of development in order to give appropriate support (cf. 3.2.5). In making a case for empowering parenting (cf. 3.5.2.2), it seemed that parental maturity is a prerequisite for empowering an adolescent to maturity. Therefore, it becomes clear that parenting should be a maturing process for parent and adolescent alike in order to reach its full intention.

Paragraph 3.2.5 refers to the seven emotional needs of an adolescent which need to be addressed in order to establish intimacy and a sense of belonging so necessary for development to maturity. Paragraph 4.2.1.2 confirms that in families where adolescents did not experience intimacy and nurture, they became spiritually alienated from God and remain ill-adjusted in life. In cases where adolescents have a good relationship with one or both of their parents, there is openness to receiving support and guidance from them as well as a meaningful relationship with God. Adolescents who have a good relationship with their parents also express understanding for the challenges their parents face in ministry. Therefore, there can be mutual support. Building a sound relationship based on unconditional love and trust is therefore essential for spiritual nurturing.

This requires one to get to know one's adolescent in his/her particular cognitive, emotional, faith and moral value stage. This can be achieved through the following.

(a) *Observe personality traits and temperament* (paragraph 3.4) of the adolescent by means of the Enneagram (cf. 5.2). This will give insight into attitude to authority, response to various parenting styles, inner motivation and needs, and the way in which they perceive the world.

(b) *Use developmental traits as tool for nurturing* (Paragraph 3.2). The cognitive development of adolescents creates opportunity for the following interaction between parent and adolescent. For example,

- Include adolescents in discussion on a variety of topics, current events and issues

- Encourage them to share their thoughts and ideas
- Encourage them to think independently and develop their own idea;
- Assist adolescents in setting their goals
- Stimulate them to think about future possibilities (this encourages faith and action)
- Compliment them on well-considered decisions
- Assist adolescents in re-evaluating poorly-made decisions for themselves
- Respect their need for growing independence and support them in their social adjustment by giving them more freedom yet with accountability and responsibility

Emotionally adolescents fluctuate (paragraph 3.3.4). This instability is often related to how they feel physically or what takes place in their social environment. Parents would do well to remain a stable factor in their adolescents' lives. For some parents it may be difficult to remain unaffected by their adolescents' emotional roller coaster. An objective stance will enable parents to be supportive.

(c) *Communicate consistently and respectfully* (cf. 2.1.1.3; 3.5.2.2; 4.2.1.2). A few practical guidelines for communicating with adolescents could be helpful. These are:

- Avoid blaming and criticizing
- Stick to the topic or situation at hand
- Keep it simple: less is more
- Get permission before giving advice
- Make eye contact
- Watch your body language
- Be available and approachable
- Listen much more than what you speak

(d) *Meet the adolescent's emotional needs.* The following guidelines which form the acrostic, PARENTS, may be useful.

— *Protect* them from negative/destructive criticism and exposure to ministry-related problems by creating a safe and happy home environment (cf. 4.2.1.2). Protect them from their own impulsive behaviour and extreme emotions by being available to

absorb and discuss it. In this regard parents would be wise not to take their adolescents emotional outbursts personally, and to find a way to discuss emotional reactions without apportioning blame and guilt. Adolescence is not forever; therefore parents would do well to exercise unconditional love and firmness during the process.

— *Accept* them for who they are and respect the process through which they are going. Respect the fact that your adolescent is different from you in many ways and may choose to express him/herself differently to what you may choose to do. Unconditional love will be accepting without being permissive. Permissive parenting (cf. 3.5.3) abandons the adolescent, whereas empowering parenting supports throughout with a clear goal in mind. The Enneagram will give insight to both parents and adolescents as to their inherent value and identity. Adolescents need to be affirmed for their positive qualities rather than for their appearance.

— *Recognize* their presence and the valuable part they have in the functioning of the family. The following suggestions may be helpful.

- Address the adolescent by his/her name. This fosters a sense of identity and belonging. For example, when an adolescent enters a room, be sure to acknowledge his/her presence by briefly making friendly eye contact and mentioning his/her name. In this way not too much attention is focused on him/her as to cause embarrassment and yet a connection is established which says, “You’re valuable and I acknowledge you.”
- Ask your adolescent for his/her opinion on a matter or for information on a topic within his/her field of interest, e.g. the latest technology.
- Give your adolescent responsibility in the family and affirm his/her authority, e.g. helping younger siblings with sport practice or receiving guests at the front door.
- Create privileges for adolescents as they take responsibility and contribute positively to the well being of the family, e.g. tickets to a performance of their choice.
- Respect them. Belittling or humiliating comments devalue the individual. It is particularly important to avoid snide and cynical remarks in company.

— *Enforce limits*, but in the process be willing to move the boundaries according to circumstances and as the adolescent shows trustworthiness. However, consequences should follow consistently when limits have been ignored. Consequences should be firmly established before the infringement so that there need be no argument or discussion to manipulate the parent into waving it. Consequences of behaviour should not be minimized or removed. According to paragraph 3.3.3 the adolescent needs freedom in order to individuate. Parents should respect this without being permissive.

— *Nearness* in a relaxed, happy way is what creates the best memories. However, because of the adolescent's need for privacy (cf. 3.2.5), parents should be advised to respect this by scheduling time for meaningful nurturing. Time with the adolescent should be spontaneous and full of positive content. Parents should guard against being critical or judgemental during this time of togetherness and should enter into the adolescent's world.

— *Time* is essential for meeting the emotional needs of an adolescent. Therefore, for nurturing communication to take place at all, parents need to be around their adolescents in a friendly approachable way on a daily basis. This could be when fetching and carrying them to sporting events, or scheduling time to do something special with them. The message the adolescent gets is that he/she is worth the parent's time. Self-worth is an important ingredient for identity formation (cf. 3.3.1.4).

— *Support* is what parents often do behind the scenes. Christian parents can never pray enough for their adolescents. As parents slowly release their adolescents, prayer often becomes the only way parents can support their adolescents. Supportive friends and extended family can play a major role in the lives of adolescents. Parents should not hold on to their adolescents selfishly but be open to God using others to enrich and build into their lives. Often grandparents, aunts and uncles, nephews and nieces can fulfil this role in a close-knit family.

However, sometimes it may be necessary to appoint secondary parents or godparents in consultation with one's children. Parents should be convinced that the secondary parents hold the same values and beliefs as they do. These parents would understand that their role is supportive in the case of the actual parents being unable to support, or

as an added support at special times. The adolescents should be involved with the choice of secondary parents since they should be able to confide in them when the parents aren't available. This is just a safety measure to ensure that there is a community of well-meaning adults who take the responsibility of the adolescents' nurturing and well-being seriously. They should take on the responsibility of praying for the children under their care and being involved in the important events in a child's life. The adolescent should be encouraged to develop a meaningful relationship with the appointed secondary parents or godparents.

(e) *Be aware of unrealistic expectations.* Do not expect behaviour and performance of adolescents for the sake of creating a good impression (cf. 5.2.2, 3.2.3 & 3.2.4). Adolescence may be a time of inconsistent behaviour and experimentation. Parents should be aware of this and still offer unconditional love. Adolescents should feel valued for who they are and not for how they perform. This, however, should not be an excuse for unacceptable behaviour. A standard for acceptable interrelational behaviour should be established and adhered to by all in the family (cf. 3.7). These standards should be based on the theocentric model for family nurturing as described in paragraph 2.2.1. Paragraph 2.5.2 states that from a Biblical perspective, children have the responsibility to respond positively to spiritual nurturing. Parents should be reminded that unconditional love according to paragraph 2.2.1 includes discipline. Paragraph 4.2.1.2 confirms that unrealistic expectations alienate adolescents from their parents and from their ministry.

(f) *Create a safe and private environment* for the family to retreat to (cf. 4.2.1.2). If the family home is inundated with ministry-related activities, parents should either divert the activity to a different venue or have a place for the family to retreat to which is private and homely. Ministry-related problems should be resolved with the appropriate people preferably outside the home. Parents in ministry should avoid discussing conflicts and problem people in the hearing of the family. Children may interpret these situations very negatively.

(g) *Create family traditions* which develop a sense of belonging and unique identity is another important marker for development of praxis theory. Each family should have their own traditions which are both fun and meaningful to that family, e.g.

special meals, games evenings, celebration of birthdays, talent evenings etc. This relates to the family systems model (Paragraph 3.7.1), which encourages interconnectedness and interrelatedness within the family.

(h) *Create opportunities for ministry-family integration.* This relates to the family eco-system model and the eco-hermeneutic model of the family (paragraph 3.7.2 and 3.7.3) where, from a secure centre of belonging, the family comes to see their purpose and mission within a greater context and finally within God's plan. Children can feel part of their parents' ministry by being involved in age-appropriate ministry opportunities such as visiting sick children with the parents; making gifts for the elderly in the community; being part of the music ministry; creating PowerPoint presentations for dad's sermons, etc.

(i) *Get into the adolescent's world* by getting to know his/her context and particular interests and challenges. This requires good listening skills (cf. 2.2.5.2), focused attention (cf. 4.3 & 4.2.1.2), a sense of humour, a heart emanating warmth and gratitude and a desire truly to understand. Knowing one's adolescent creates opportunities for teaching appropriate life skills. Parent-adolescent conflicts may arise over a variety of reasons ranging from sibling rivalry, parties, clothing and hair, curfew, money, chores, rooms, dating, school, friends, electronics, etc. However, these should be viewed as opportunities to get to know and understand adolescent interests and challenges and then it will become evident what skills he/she requires to make wise choices within that context. For example, if a parent becomes aware through observation and communication that the adolescent has difficulty making friends or choosing good friends, it could be an opportunity to teach life skills which will benefit him/her a lifetime. Parents have a God-given mandate to teach their children (cf. 2.1.1.3) and should therefore embrace this responsibility knowing that it is helping the adolescent grow to maturity. The teaching process should be interwoven in one's interaction and communication, however, with a specific focus just as Abraham was commissioned to teach his offspring while going about daily living (Deuteronomy 6:6-9). Teaching adolescent life skills requires a sound relationship to start with. Other essentials are:

- A friendly attitude

- Sharing information with his/her permission without lecturing
- Taking time to listen
- Expressing confidence in your adolescent
- Making allowance for his/her mistakes
- Using Biblical principles as guidelines
- Being persistent in teaching and patient in expecting change

(j) *Schedule time for personal and family integration* (cf. 3.2.3 & 4.3). It is important to create opportunities to focus on each individual member of the family in an interest of their preference. It takes time and a variety of situations in which to get to know each child. Often parents consider a child an extension of themselves without recognizing the complete uniqueness of the gift God in every individual. FTCW can be very demanding on a parent's time, therefore a concerted effort needs to be made to put aside time for the very important calling of nurturing in the family. The following praxis theoretical guidelines may help one to plan focused time with one's family.

- Exploit the flexibility of working hours and commitments for the benefit of family nurturing. FTCW does allow one the freedom to schedule meetings and visitation in such a way that it also benefits the family.
- Plan a family holiday every year. Use the time to get close to each one.
- Turn off the television on predetermined evenings and plan to have fun together.
- Find a common recreational activity e.g. hiking, cycling, abseiling, beading, etc.
- Plan an activity or outing with each child on a regular basis.
- Be available for the special events and moments in a child's life.

This research has established that parenting style is of the essence for effective spiritual nurturing (cf. 2.2). This is in agreement with parenting as discipling (3.5.2.1) and parenting by empowering (3.5.2.2.) within the framework of the family network model. It was established that the purpose of parenting (3.5.2.2, 2.2.3, 3.7.4) is maturity, both on the part of the parents and the adolescent. Maturity should be modelled by parents in relationship with the family. Maturity involves the development of identity (cf. 3.6.2.). The following qualities constitute identity (cf. 3.6.2.2).

Integrity

This refers to congruence between who one is inherently and how one acts and lives. Parents should model integrity through congruent living, which becomes possible with personal integration. The Enneagram can assist in this by making one aware of blindspots in one's self-knowledge which may hinder personal growth.

Genuineness/Openness

This refers to the clarity and consistency with which one communicates one's intentions, motives and goals to others. In 4.2.1.2 it was established that effective parenting is hampered by the parents' own lack of personal clarity. This places a great responsibility on parents to commit themselves to personal growth.

Objectivity

This is a quality which enables one to discern situations without allowing one's own emotions to cloud the objective facts. Parenting requires objectivity; without it there will be bias and favouritism, which is destructive to the coherence of the family. The Enneagram encourages objectivity in the way one understands oneself and others.

Responsibility

This refers to the willingness to face the consequences of decisions and the ability to make new decisions in order to give meaning to life. This is a quality parents should model through their lifestyle, and can be taught at home through confronting adolescents when limits and boundaries have been crossed and holding them accountable.

Commitment

This refers to a commitment to making the most of one's own life as well as making a meaningful contribution to the quality of others' lives. The family is the ideal environment in which to develop commitment because there is firstly a need to be committed to personal growth and also the necessity to be involved in the mutual growth and development of each member of the family. This strengthens cohesion necessary for spiritual nurturing.

Righteousness

This refers to right and just behaviour, which counteracts the possibility of violence, abuse of power and favouritism (2.1.1.3 & 3.5.1). The mandate to parents is to model righteousness the way Abraham was called to do. Righteousness creates a safe place, free from fear or favouritism, where every member experiences the freedom of his/her own space and position.

Wisdom

This refers to insight into what the essence of life really is. Adolescents can learn wisdom through seeing it modelled by their parents in situations which call for discernment. In Proverbs 9:10 it is said that the fear of the Lord is the beginning of wisdom. Therefore wisdom, as a quality of maturity, has its grounding in getting to know God. This emphasizes that the content of spiritual nurturing must be the Word of God. The teaching of God's word should change as the parent-child relationship grows. During the first years of a child's life it may take the shape of family story-time, but as the child grows to adolescence it may be necessary to spend time with each individual, reading scripture and praying together. Adolescents should be having their own quiet times as their main source of spiritual renewal. Adolescents who learn wisdom develop the ability, informed by God's Spirit, to discern between right and wrong and good and bad.

Freedom

This relates to the ability to make responsible choices in life. Louw (2005:67) describes this quality as freedom from past bad choices and guilt, and freedom to live life with commitment and enthusiasm. Freedom entails openness to life and a willingness to attempt and risk, and to forgive and move on. If there is not freedom from past failures and disappointments, one tends to become fearful and suspicious of life, refusing to commit in relationships for fear of disappointment. This refers to existential well-being which correlates positively with SWB (4.2.1.3). The family is the best environment in which to find healing and restoration because it should be a place of security, unconditional love, and forgiveness.

5.3.3. Praxis Theoretical Guidelines for Establishing the Family as the Epicentre of Ministry through Spiritual Nurturing

This research has established that the family should be the epicentre of ministry (2.1.1.3). In 3.8.2 it was explained that well-being includes the integration of family and vocation. A lack of integration results in alienation and emotional needs not being met (4.2.1.2 & 4.3). Ministry at home qualifies one for ministry further afield (2.3) therefore parents need to establish their home ministry as thoughtfully as they would their public ministry. This could take shape in various ways around a few essential elements, which are described in the following paragraphs. The first letter of each paragraph forms the acrostic DISCIPLES, which serves as a reminder that parenting is discipling.

(a) Devotion

The spiritual nurturing of the family should be the primary focus of one's ministry. This requires commitment from parents to being devoted to God's calling at home. Devotion includes a love for God and a desire to have one's family experience the same. Children experience God's love through their parents initially (2.1.1.2 & 4.2.1.2), and therefore parents need to be a present instrument of God's love in the home. The following praxis theoretical guidelines could help achieve this.

- Interact around the Bible through reading, discussion, memorization and prayer.
- Submit to the scrutiny of God's Word as individuals and as a family, through acknowledging and confessing sins and failures.
- Express unwavering faith in God in times of trouble and crisis.
- Live out God's love in relationships at home with regard to congruence in personal lifestyle, attitude, time, money and priorities.

(b) Individual nurturing (4.2.1.2)

The researcher is not a proponent of family devotions in the traditional sense. It may be more effective to spend time individually with each child, reading the Scriptures, discussing and praying together. Each child should be encouraged to cultivate a unique relationship with God. Parents should be sensitive to a child's experiences and

- Asks spiritual questions
- Seems to feel guilty or expresses disappointment in themselves
- Prays longer and in-depth
- Expresses the desire to go to Church/ Sunday School
- Shows an interest in a verse or Bible story
- Wants to give pocket money to someone in need
- Asks questions about the purpose and meaningfulness of suffering or life
- Seems quiet and withdrawn
- Seeks attention through good or bad behaviour
- Is confrontational and angry
- Avoids interaction
- Has had a bad/traumatic experience

These occasions might be invitations to parents to give appropriate spiritual nurture. Preoccupation with one's own business could cause one to miss the opportunity.

(c) Sharing (3.2.3, 3.7.5 & 4.3)

Time should be set aside for family sharing where each one can tell something of what they've experienced spiritually or otherwise. Respect should be shown in allowing each one uninterrupted time to speak, while listening attentively (cf. 2.2.5.2). Occasion should be created for praying together for the needs and situations shared.

(d) Celebrating together (4.2.1.2)

This refers to times when the family should get together to celebrate God's goodness in providing for the physical and other needs of the family. This should be a time of thanksgiving for all God's goodness. Each member of the family could mention a need that has been provided for. Spontaneous sharing and thanksgiving should be encouraged and a Psalm of praise read together or learnt by heart. Those who play an instrument can accompany songs of praise. A special meal together can add to the celebration. There should also be celebration of personal achievements and milestones such as birthdays, baptisms, a new baby, a good report from school, promotions, etc. Occasions should be created to celebrate and share in each others' joys.

(e) Involvement (4.2.1.2)

Being involved in each others' lives creates a sense of belonging and security. Involvement could include the following:

- Pray for one another in times of challenge and pressure.
- Be aware of important events in each one's life and offering the support needed. Examination time, sport challenges, special meetings and events should be times when the family pulls together.
- Get involved in others' lives as a family. Adolescents should be encouraged to invite friends home. The whole family can be involved in age-appropriate activities together. The spontaneous sharing of one's love for God should be a natural expression. In this way the family establishes itself as an alternate community in which others can experience the healing touch of God's presence. The home should be a place of enrichment and inclusivity as well as a place of privacy and exclusivity (4.2.1.2). Therefore, the family should practice hospitality by inviting resourceful people like missionaries and special speakers into the home occasionally so that the whole family can be enriched by their company.

(f) Personal quiet time

It is important to teach each child to independently develop a relationship with God through having a regular quiet time (2.2.5.4). Parents can consider teaching adolescents to use study materials such as concordances, commentaries and Bible dictionaries so that they can study the Word for themselves. Parents should model this discipline.

(g) Learning to lean on one other (2.2.5.3)

In times of loss and sorrow, the family needs to meet together. The reading of God's word can be a comfort, and praying together can be reassuring to a child. Through the Enneagram parents can gain insight into how each type experiences and reacts to suffering and loss. This would enable parents to offer appropriate comfort. Parents could serve communion to the family as an experience of entering into the suffering of Christ and finding hope in His resurrection.

(h) Evaluation (4.2.1.2)

The family could get together on occasions to evaluate the quality of the relationships and the positions within the family network (3.7.4). Family meetings can be effective if a few guidelines are adhered to.

- Start in a relaxed atmosphere
- Prioritize items that need to be discussed by briefly mentioning the items
- Set a time for the meeting to start and end
- Give everyone the opportunity to voice an opinion without criticizing or interrupting
- If the solution seems difficult to find, brainstorm
- Choose one solution which everyone can live with and try it out for a week
- Keep difficult issues for a later meeting so that each one can pray about it

It is important to mention that evaluation should not emphasize performance but rather the cultivation of a heart that loves God. Evaluation should be based on the criterion established in Chapter 2 as regards the Biblical perspective of the family as Church (2.3), and the practical expression thereof through individual personalities. The Enneagram as well as Louw's models of functioning within the family could be helpful in this regard. The Enneagram can give personal insight into how other family members experience one's intentions. This creates greater understanding in conflict areas and encourages communication and change. Louw's model can assist one in identifying each member's position within the family network and how these can be adapted in order to grow together instead of apart.

(i) Servanthood

This should be a family value. It should be established as a tradition in the family through focusing attention on ways and means of serving one another. Parents should set the example of servant leadership as they follow the Biblical model of parenting (cf. 2.2.1). Once service is established in the home, the whole family can serve in the church or community by being teachers, musicians, greeters, ushers, babysitters, helpers, etc. A family outreach or mission trip could create the opportunity for each one to serve in their unique way. Along with the use of the Enneagram, the following questions could help parents determine the special gift and passion of each child.

- What do you love doing for God?
- What would you do for God if money was not a problem?
- What are you good at?
- What are you interested in?
- What talents and gifts have others acknowledged in you that are special?
- What do others ask you for or depend on you to do?
- How do you affect people positively?
- What is the positive contribution you make in a situation?
- What kind of people do you like to serve or help?

5.4. Conclusion and Summary

The empowering aspect of this chapter lies in the application thereof. It is important to view parenting as a continuation of the theme of redemption, and for parents to take up the authority God has entrusted to them to be ministers of the redemption of God in the home. The family should then spontaneously become a redemptive agent or catalyst in the community. Ministry should be a natural outflow of God's redemption within the family. Redemption involves spiritual and emotional nurturing. Practically this requires parents' devotion to the calling of parenting as a priority of ministry.

These praxis theoretical guidelines offered to parents in FTCW reinforce God's mandate to Abraham to teach his offspring the ways of God, so that they may put their trust in God and be a blessing to all the nations of the world.

The process suggested in this research can be summed up as follows.

(a) *Preparation for FTCW*

This includes:

- Study the Biblical principles of ministry for a balanced understanding
- Consult with spiritual leaders
- Commit to spiritual and personal growth

- Utilize the Enneagram for exposing false motives, personality insecurities, and type of ministry best suited to spirituality
- Practice lifestyle ministry at home
- Get involved in occasional ministry in the church/community

(b) *Focused family nurturing as an integral part of ministry*

This intensive family nurturing should include the following elements:

- Do the Enneagram together as a family for the purpose of getting to know each individual's inner being
- Use the understanding gained from the Enneagram to train each child according to his/her spiritual gift through empowerment
- Study the developmental traits of adolescents in order to exploit these in the nurturing process
- Communicate unconditional love consistently through word and actions
- Use models such as the quadrant models to evaluate positions within the family and adjust these continually as relationships develop
- Use the Biblical model of parenting and empowering parenting for authoritative nurturing
- Use the insights gained from the Enneagram meaningfully to apply parenting to each child
- Nurture individually and collectively as a family through instilling Biblical principles
- Address Biblical principles discerningly to the heart of each child as determined by the Enneagram
- Meet the emotional and cognitive needs of the adolescent using insights gained through the Enneagram
- Create a nurturing environment at home through both exclusivity and inclusivity, family traditions and service
- Develop intimacy through personal involvement, appropriate communication and interaction

(c) *Lifestyle ministry from the epicentre of the family*

This includes :

- Practice mutual spiritual nurturing as a lifestyle ministry at home
- Serve one another at home
- Show hospitality to friends at home
- Involve the family in ministry outside the home according to each one's gifting and inner way of being as determined by the Enneagram
- Release adolescents into their own lifestyle ministry
- Support them through prayer and interaction

5.5. Closing Remarks

The contribution of this study to the problem field of spiritual nurturing within the family as an integral and integrated part of calling to FTCW can be summarized as follows.

The research hypothesis states that the impact of ministry on adolescents is often not recognized by parents and that this may result in a neglect of spiritual nurturing at home. Although aspects of this field have been researched in the U.S.A (reflected in the journal articles referred to in this study), the researcher did not come across a South African study that focuses specifically on the impact of ministry on the SWB of adolescents in the home. Therefore, this study addresses a much neglected dimension of FTCW which has the potential to transform the whole perspective of the Christian family as the epicentre of God's redemptive mission in the world.

The empirical research revealed that some parents in FTCW regret the early days of their ministry when zeal for God's work and personal enthusiasm often resulted in an unbalanced interpretation of calling, which had a negative impact on their early family life. Adolescents in such families experienced a double alienation, namely from God and from their parents, and in some cases continue to struggle in their relationships as adults. Parents who became aware of the problem and were willing to adapt their style or method of ministry were able to restore relationships through nurturing. However, parents in FTCW who regard their family as an integral part of

their ministry intentionally nurture them and involve them in ministry. These adolescents experience their parents' ministry very positively. They have a personal and meaningful relationship with God as well as a sense of meaning and purpose in life. Therefore the researcher is of the view that this study has confirmed the hypothesis that when the impact of ministry on the family is not recognized or taken into account, spiritual nurturing in the home is neglected, which results in alienation.

The hypothesis further states that a lack of integration between ministry and family is at the core of an unbalanced interpretation of calling. This study has confirmed that not only is it necessary to integrate family and vocation but personal integration is at the core of complete well-being for the individual as well as for the family system.

The researcher is of the view that the aspect of integration on all levels is a major contribution of this study to the field of family and ministry. The basis theory, meta theory, as well as empirical research confirms the need for multi-dimensional integration as a prerequisite for well-being and for effective parenting. The suggestion of the use of tools, such as the Enneagram, to facilitate personal integration could be an enriching experience for the whole family. An unbalanced interpretation of calling is reflective of a lack of integration between all the dimensions of one's life as well as a lack of understanding of the Biblical perspective on calling and ministry.

Another valuable contribution of this study is that it has created an awareness of a spiritual dimension to FTCW which distinguishes it from the challenges of a secular profession, and particularly how this aspect can be a pitfall to spiritual nurturing in the home. The possibility that a God-system develops may cause children to become victims of the system. This study makes a valuable contribution to this field by exploring the Biblical perspective on calling to FTCW and how it relates to family nurturing. In this regard, the concept of lifestyle ministry and being an agent or catalyst of Christ's redemption changes the focus from what one does for God to who one is before God. As a redeemed person, ministry is a natural outflow of what one personally experiences of God's love and therefore it should be evident in every aspect of life and all one's relationships.

This study correctly integrates parenting with ministry. The researcher is of the view that this emphasis is an important contribution to the field of family and ministry to dispel the idea of a dichotomy between family and ministry. This study has shown that placing family at the epicentre of ministry is the Biblical approach to family nurturing and results in a united witness to the world. The interdisciplinary approach of this study contributes to the important finding that for spiritual nurturing to be effective it needs to be interactive with the developmental process. The responsibility of parents to get to know their children as an integral part of nurturing is endorsed by the basis theory, meta theory, and empirical research. The distinction between behaviour and motivation is an important concept for Biblical parenting because it enables parents to address nurturing and discipline to the heart. The Enneagram is a suggested tool for both parent and adolescent to discover the issues at the core of behaviour.

The strength of this study lies in its interdisciplinary approach. However, the researcher is of the opinion that an expanded empirical research could give greater insight into the problem field. The limited empirical research has revealed, however, that there is a growing awareness of the need to nurture family within the context of FTCW, than was the case a few decades ago. This study has created an awareness of the multi-dimensional nature of the problem field and has opened up the field for further research. It has also laid the foundation for establishing FTCW on the Biblical model of the family as epicentre of ministry.

This study has attempted to address the research questions in the following ways.

- (a) Relevant Scriptures were expounded through the use of commentaries and word studies to research the Biblical basis and perspective of calling to FTCW as well as the role of parents in family nurturing.
- (b) Theories from the fields of psychology and the social sciences were researched to give insight into the developmental needs of the adolescent. These were used to develop praxis theoretical guidelines for the spiritual nurture of adolescents in the family. Behaviourist theories as well as theories on faith development, development of morals and values, personality and identity formation theories and parenting styles

were critically examined in the light of the basis theory. The insights gained from these theories were used to develop praxis theoretical guidelines to establish the family as the ideal environment for adolescents to be empowered to maturity through spiritual nurturing.

(c) Empirical research was conducted by means of structured and unstructured interviews with adolescents aged 13-18 growing up in homes where their parents are in FTCW. The Spiritual Well-being scale questionnaire was used to determine the measure of spiritual and emotional well-being these young people experienced. Interviews and questionnaires were also conducted with three adults who had grown up in ministering families during the 1970s-1980s. The purpose was to determine the long-term effects of their experience as children. Three parents in FTCW ministry were also interviewed to gain insight into their interpretation of ministry and how this affected family nurturing. Parents also shared their conflicts and struggles in trying to live out their calling and take care of the well-being of their families. The data was collected and analyzed according to certain criteria. The findings were then used along with the basis theory and meta theory to develop praxis theoretical guidelines.

(d) Finally, using the research findings, Biblically-based praxis theoretical guidelines were developed to empower parents in FTCW to interpret and express their calling in such a way that family becomes the epicentre of their ministry through stage-appropriate spiritual nurturing.

The researcher is of the view that this study has succeeded in its aim of addressing the need for spiritual nurturing within the family as the primary focus of ministry, but also as a means of minimizing the negative impact the challenges of ministry may have on an adolescent, and maximizing the opportunities for growth to maturity. All the objectives have been met through the three areas of research and the culmination of these in praxis theoretical guidelines for parents in FTCW on the spiritual nurturing of their children as an integral and integrated part of their ministry. Therefore, this study would be a valuable tool for orientating parents who are considering FTCW. The researcher's intent is that the value of family nurturing will gain its rightful position in ministry so that the family as a whole can effectively fulfil its calling as an agent of God's redemption in the world.

Appendix A

Spiritual Well-Being Scale

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal choice:

SA	=	Strongly Agree	D	=	Disagree
MA	=	Moderately agree	MD	=	Moderately Disagree
A	=	Agree	SD	=	Strongly Disagree

- | | | | | | | |
|---|----|----|---|---|----|----|
| 1. I don't find much satisfaction in private prayer with God. | SA | MA | A | D | MD | SD |
| 2. I don't know who I am, where I came from or where I am going | SA | MA | A | D | MD | SD |
| 3. I believe that God loves me and cares for me | SA | MA | A | D | MD | SD |
| 4. I feel that life is a positive experience | SA | MA | A | D | MD | SD |
| 5. I believe that God is impersonal and not interested in my daily situations | SA | MA | A | D | MD | SD |
| 6. I feel unsettled about my future | SA | MA | A | D | MD | SD |
| 7. I have a personal meaningful relationship with God | SA | MA | A | D | MD | SD |
| 8. I feel very fulfilled and satisfied with life | SA | MA | A | D | MD | SD |
| 9. I don't get much personal strength and support from God. | SA | MA | A | D | MD | SD |
| 10. I feel a sense of well-being about the direction my life is headed in | SA | MA | A | D | MD | SD |
| 11. I believe that God is concerned about my problems. | SA | MA | A | D | MD | SD |
| 12. I don't enjoy much about life | SA | MA | A | D | MD | SD |
| 13. I don't have a personally satisfying relationship | SA | MA | A | D | MD | SD |

with God						
14. I feel good about my future	SA	MA	A	D	MD	SD
15. My relationship with God helps me not too feel lonely.	SA	MA	A	D	MD	SD
16. I feel that life is full of conflict and unhappiness	SA	MA	A	D	MD	SD
17. I feel most fulfilled when I'm in close communion with God	SA	MA	A	D	MD	SD
18. Life doesn't have much meaning	SA	MA	A	D	MD	SD
19. My relation with God contributes to my sense of well-being	SA	MA	A	D	MD	SD
20. I believe there is some real purpose for my life.	SA	MA	A	D	MD	SD

Items are scored from 1-6, with a higher number representing more well-being.

Reverse scoring for negatively worded items. Uneven numbered items assess religious well-being; even numbered items assess existential well-being.

(C.W. Ellison and R. F. Paloutzian, 1982)

Appendix B

1. Respondents

A: 13-year old boy whose parents are Evangelical Baptist Missionaries

B: 17-year old boy whose parents are Evangelical Baptist Missionaries

C: 18-year old girl whose father is a minister of a Reformed Church

D: Adult female and sibling whose parents were evangelists in a conservative holiness movement

E: Adult male whose father was a minister of a Reformed Church

F: Adult male whose parents were evangelists in an evangelical tradition

G: Minister of a Full Gospel Church with two teenagers at home.

H: Tentmaker/missionary, Interdenominational, in the Northern Cape, with one teenager still at home.

I: Wife of a minister in the Reformed Church, who raised 3 teenagers in the ministry

2. Examples of Interviews

2.1. Basic Outline Of Interview With 18-Year Old Daughter of Parents in Full-time Christian Ministry in a Reformed Church, hereafter referred to as Respondent C.

Date and time of interview: 26 February 2009. 9.00 – 10.00am

Researcher: Dankie, C dat ek bietjie met jou kan gesels. Ek het jou Geestelike Welsyn's skaal vraelys deurgegaan en sien dat jou verhouding met God baie vir jou beteken.

Respondent C: Ja, tannie.

R: Beskryf hierdie verhouding.

C: Ek twyfel nie aan die Here se liefde en dat Hy vir my omgee nie. Partykeer raak ek kwaad vir hom as goed nie reg uitwerk nie, maar ek weet Hy het 'n plan vir my en ek moet maar wag dat dit uitwerk. Maar Hy is glad nie in 'n gebou vir my nie. Dis ontsettend frustrerend vir my om in 'n kerk of gebou saam met ander mense die Here te vind. As ek kon kies sou ek my Bybel vat en iewers in die veld gaan sit in plaas daarvan om kerk toe te gaan. Ek is baie soos 'n buitestander; ek kyk na alles en almal van die buitekant. Ek dink baie dinge gaan maar oor oppervlakkige goed soos, sal ons vir die kerk nuwe matte koop, of sulke goed. Ek is baie skepties oor mense wat in die kerk is, want baie van hulle gee maar voor. Mense is skynheilig en ek wonder dikwels hoe kan hulle kerk toe kom? Dink hulle ons weet nie wat hulle doen nie? My ouers verwag dat ek kerk toe moet gaan, maar hulle gee my nou 'n bietjie meer vryheid.

R: Soos wat?

C: Tannie, ek moet oggenddiens toe gaan, maar ek hoef nie Tekkiekerk toe te gaan nie. Een boodskap per dag is vir my genoeg. Dit vat tyd om daardeur te dink en as ek die aand weer 'n preek hoor dan raak ek deurmekaar of vergeet ek. Ek gaan ook nie kleingroepie toe nie en dit het baie stryery veroorsaak, maar ek het vir my Pa gesê ek gee nie om om saam met hulle godsdiens te hou nie, ek is net nie lus om met al die ander mense te wees nie; nou hou ek, my ma en my pa elke aand godsdiens. Die ander aand het ons seker vier ure aangegaan, want ek en my Pa het gestry oor dat God vir my buite is en nie in die kerk nie. Hy sê ek is 'n hindu of so iets en ek kan myself nie afsny van die mense af nie, maar ek irs betrokke by "Coke Kids".

R: Wat is dit?

C: Dis sulke groepies wat ons vir kleiner kinders het. Ons gee vir hulle kos, doen aktiwiteite, deel 'n bybellessie. Party van hulle kry nie kos by die huis nie; dis nogal vreeslik.

R: Geniet jy dit?

C: Ja, die kinders hang maar om mens en soek baie aandag, maar ek doen dit omdat ek wil.

R: Geniet jy die godsdienst saam met jou ouers?

C: Ja, dis vir my lekker, maar my Pa verstaan my glad nie.

R: Ek dink dis belangrik dat jy 'n verhouding met die Here het. Sê die Here vir jou partykeer iets?

C: Ja, soos bv. ons bid oor ons toekoms en dan lees ons amper elke dag gedeeltes soos toe die vissermanne hulle nette gelos het en vir Jesus gevolg het. Ek wys elke keer vir my Pa dit beteken die Here wil hê ons moet wegtrek, of hy moet 'n ander werk kry, maar hy't 'n ander verduideliking daarvoor. Hy sê die kerk het hom nodig hier en miskien moet hy net op 'n ander manier werk. Ek wil nie meer hier bly nie en my ma en pa is altwee moeg. My pa kan nie eintlik mense meer help nie; hy's te moeg. Ek sal nie elke dag na mense se probleme wil luister nie. My pa is goed met sy hande, ek dink hy kan 'n "mechanic" word en dit sal hom beter pas.

R: Dink jy die feit dat jou ouers in die bediening is en vir jou geestelik ook versorg bydra tot jou verhouding met die Here?

C: Ja, definitief. My opvoeding het baie te doen met hoe ek die Here beleef. Ek en my ma is baie "close" en sy sal altyd vir my raadgee uit die Bybel. Ons praat oor alles. Sy is 'n "genuine" christen.

R: So jy voel sy leef haar christenskap uit?

C: Ja. Partkeer dink ek my Pa het meer geduld en tyd met die gemeente se kinders of werk mooier met hulle as met my. Bý die kerk lyk hy so perfek, maar ek ken hom beter as dit. Hy verwag sekere goed van my, wat hy self nie doen nie, maar dan kritiseer hy my.

R: Affekteer dit jou verhouding met God?

C: Nee. Ons is maar almal onvolmaak. God is nie soos ons nie.

R: Dink jy jou ondervinding is uniek omdat jy in 'n dominee se huis grootword?
Word jy anders grootgemaak as ander tieners?

C: Nee, ek dink ek word baie normaal groot. Ek dink net ek is heeltemal anders as tieners van my ouderdom. Ek pas net nie in met hulle oppervlakkige praatjies nie.

R: Is jy anders omdat jy so grootgemaak is; miskien om dieper te dink oor jou waardes; of dink jy dis omdat jou ouers in die bediening is en almal het verwagtings van jou en jy wil hulle verkeerd bewys of verras?

C: Ek weet nie, tannie, maar ek voel altyd ek mors my tyd om na die ander se stories te luister. Ek dink dit is maar net ek wat anders is; dit het nie iets met my Pa te doen nie. Ek het ook op 'n stadium gedink geld, goed en om populêr te wees is wat ek wil hê, maar ek het op die harde manier geleer. Ek wou altyd hare hê soos M en gebou wees soos M, maar as ek nou vir hulle sien wil ek eintlik lag dat ek so gedink het. Ek weet nie wat ek eendag wil doen nie, maar ek weet wie ek is en wat ek wil hê.

R: Dis seker die belangrikste goed om te weet. Hoe het jy dit uitgevind?

C: Tannie, ek het 'n kêrel gehad wat ek or die internet ontmoet het. Ek het by hom gaan kuier. Hy het alles: 'n kar, baie geld, ens.. maar ek het gou besef dis nie eintlik wat ek wil hê nie, toe los ek hom. Ek het ook mos met W uitgegaan. My ma het baie van hom gehou. Hy is anders en dink oor goed. Maar ons het baie gestry. Dit was daardie tyd toe ek na die sielkundige in Bloemfontein gegaan het en sy het my op anti-depressante gesit. Ek was sommer kwaad vir almal, toe ignoreer ek vir W en hy's nog kwaad vir my, maar ons praat nie.

R: Is jy nou nog op medikasie?

C: Ja, maar dis iets anders, meer 'n natuurlike produk. Ek weet die pil moet my beter laat voel, maar al voel ek nie depressief nie, dink ek depressie sit hier agter in my kop. Dis deel van my.

R: Is jy depressief oor iets spesifiek of voel jy dis deel van wie jy is?

C: Ek voel eintlik nie depressief nie, maar ek dink ek is. Hulle sê mos dis 'n chemiese wanbalans, my Pa het dit ook.

R: So, voel jy jy het meer begrip vir jou pa?

C: Ja, ek weet hy sukkel ook maar en probeer sy bes.

R: Dit klink vir my jy het medelye met mense wat swaarkry of sukkel; dis 'n baie mooi karaktertrek.

C: Ek voel jammer vir mense wat 'uit' is of anders is.

R: Voel jy ook uit en anders?

C: Ja, maar dit pla my nie meer nie. Ek is gemaklik met wie ek is en hulle moet my maar aanvaar soos ek is. Ek meng ook nie eintlik met hulle nie; dit pla my nie.

R: Soos watter mense kry jy jammer?

C: Soos die meise wat laas jaar in my klas was wat aan 'n kerk behoort waar hulle nie vark vleis mag eet nie. Sy het nie geweet waar sy inpas nie, maar ek het gedink sy's kreatief en sy't altyd by my kom huil as sy die druk nie kon vat nie. 'n Ander meisie is bietjie stadig en haar sussie domineer haar. Ek ry elke Saterdag perd met haar; die perdry het my lewe verander; dis goed vir haar ook.

R: Jy het uit eie keuse nie die jaar terug skool toe gegaan nie. Jy gaan "homeschool" - voel jy het die regte besluit gemaak?

C: Ja, ek wil nie weer teruggaan na daardie klomp nie. As jy net iets anders doen of aantrek as wat almal doen; dan spot hulle met jou. Ek is ontslae van daardie druk. Ek weet wat ek wil hê en het my eie idees oor goed.

R: Voel jy jy kan by die huis net jouself wees?

C: Ja, my ma aanvaar my en ek stry partykeer met my pa, maar hy los my ook maar uit. My pa is so presies en logies, en alles moet sin maak. Ek sê vir hom as dit nie vir hom sin maak nie, dan verstaan ek dit. Ek dink anders as hy.

R: Sou jy sê goeie kommunikasie in 'n gesin help om mekaar beter te verstaan? Ek het in 'n soortegelyke situasie as jy grootgeword, maar my ondervinding was dat my ouers die gesagsfigure was en ons as kinders kon nie teëpraat of ons opinies lig nie. Hulle was amper soos God in die huis en ek het vir hulle met God verwar.

C: Nee, ek dink baie het verander van daardie tyd. Kommunikasie tussen ouers en kinders is definitief anders en ek dink almal maak maar ruimte vir mekaar. Ek kan met my ouers redeneer en ek en my pa stry partykeer, maar dis nie sleg nie. Ek weet God is anders.

R: Hoe voel jy oor jou geestelike versorging by die huis? Is daar iets wat jy sou verander?

C: Umm... nee, my ouers doen genoeg vir my. Noudat ons godsdiens saam hou is dit ook goed vir ons. Ek sou net graag hier wil wegtrek sodat ons op 'n ander plek oor kan begin. My pa is al lank hier en hy is uitgeput, soos nou die dag toe hy vir J en haar ma moes help; dit is vir hom baie uitputtend.

R: Hoekom wil jy graag wegtrek?

C: Ag tannie, ek weet nie; almal ken mens hier, en ek is moeg vir almal hierso. Ek wil net 'n nuwe begin maak.

R: Het hulle sekere verwagtings van jou?

C: Ja seker, ek wil op 'n ander plek net wees wie ek regtig is. Niemand sal my ken nie, so hulle sal nie weet wie ek was nie of wie my ouers is nie.

R: Is daar nadele of voordele om in die pastorie groot te word?

C: Nadele... nee ek word maar net soos ander kinders groot...ek sien miskien die kerk vanuit 'n ander oogpunt as wat ander dit sal sien, want ek sien die mense wat hier aankom... Maar die voordeel is dat ek baie ondersteuning van my ouers kry, ook geestelike raad en ondersteuning.

R: Ek sien op die vraelys wat jy voltooi het dat jy onseker is oor die toekoms. Is dit so?

C: Ja tannie, ek weet nie wat ek eendag wil word nie. En die "homeschool" ding is ook nog nie reg nie; ons boeke het nog nie gekom nie en ek is nie lus vir die winterskool waarheen ek sal moet gaan nie.

R: Wat is dit?

C: Dis waar al die "homeschool" kinders bymekaar kom in Pretoria en dan sê hulle watter werk belangrik is. Ek ken niemand nie en sal heeltemal uit voel tussen almal.

R: Ja, dis vir my ook moeilik om alleen tussen vreemdelinge te wees, maar miskien maak jy vriende met iemand.

C: Ek weet nie, wens ek hoef nie te gaan nie.

R: Voel jy onseker oor jouself?

C: Ag tannie, dis meer dat ek nie maklik inpas of ek voel ek staan uit. Dis ongemaklik.

R: Ja, ons wil almal maar iewers behoort...

C, Baie dankie vir die gesprek met jou. Ek waardeer dit so.

C: Tannie moet maar skree as ek weer kan help.

R: Dankie, ek sal beslis.

2.2 Basic Outline of Interview with a Parent in Full-time Christian

Ministry who has two adolescents in the home aged 13 and 17 years and also grew up in a ministering family, hereafter referred to as Respondent G.

Date and time of interview: 2 March 2009, 10.00 -11.00 am

R: Dink jy jou bediening het 'n impak op jou kinders se geestelike ontwikkeling?

G: Ja, verseker. Hulle kry geleentheid vir geestelike ontwikkeling en betrokkenheid van jongs af. Hulle het vrymoedigheid om leiding to neem en ek verbaas my partykeer hoe geestelik volwasse hulle is. Hulle leer baie mense ken en die kinders van die gemeente is lief vir hulle.

R: Negatief?

G: Ja, daar is partykeer 'n wanbalans tussen die tyd en energie wat ek vir die gemeente gee en dit wat ek my familie gee. Partykeer spoel die frustrasies van die gemeentesake oor in die huis. Die mense kom maar hierna toe, so die probleme kom na jou huis toe en dit maak dat ek partykeer moeg of kwaad vir die kinders voorkom. Daar is ook beslis geestelike aanvalle teen ons as gesin, in die bediening.

R: Hoe hanteer julle dit?

G: Ons is baie openlik met die kinders en met mekaar oor sulke aanvalle. Ons bid saam daaroor en ons ondersteun mekaar.

R: Hoe vertolk jy jou bediening met betrekking tot jou gesin?

G: Ek dink die ding wat die grootste invloed op my bediening en my kinders se geestelike ontwikkeling het, is my verhouding met my vrou en ons as gesin. Ek en L. bid gereeld saam en sy ondersteun my en ek doen dieselfde vir haar. Ek beskou my gesin as my eerste dissipels. Ek kan die hele wêreld wen vir die Here en my kinders gaan verlore. Ek probeer om 'n voorbeeld vir hulle te wees van iemand wat

blymoedig die Here dien. Ek het dit ook in my ouerhuis gesien. My ouers het die Here met vreugde gedien en daarom het ek al op 12 jaar gesê ek wil ook 'n pastoor word. Ek probeer ook om uit te leef wat ek preek, en wanneer ek dit nie doen nie, dan bely ek dit aan my kinders. Ek dink kinders weeg hulle ouers om te sien of hulle regtig eg is. Ek het al predikantskinders teëgekom wat duidelik vir jou sê dat wat sy/haar pa op 'n Sondag preek teenoorgesteld is van wat hulle by die huis is. Valsheid maak 'n kind opstandig, want hulle soek egtheid. Ons leer vir ons kinders ons is almal onvolmaakte, gebroke mense, dis waarom die kerk van Christus daar is, om heelheid en genesing te bring. Ons is maar deel van daardie gebroke mensdom. Hulle kan ook foute maak en dan praat ons daaroor en maak dit reg, dis maar hoe ons mekaar aanvaar.

R: Hoe versorg jy jou gesin geestelik?

G: Ons gesels baie. Ons deel alles. Ons het 'n oop verhouding met mekaar en baie keer kom sit B by my dan vra hy vrae. Ek en A het gisteraand lank gesels oor geestelike sake. Ons praat oor alles en ek is beskikbaar vir hulle. Laas vadersdag gee die kinders vir my 'n kaartjie en voorop staan daar "Aan ons koning Pappa"; dit sê darem vir my baie oor ons verhouding. Ek het in my ouerhuis geleer om ruimte te skep vir mekaar. Ek moet hulle help om te word wie die Here wil hê hulle moet wees; nie soos ek is of wil hê hulle moet wees nie. Ek glo nie aan "dominee kinders" nie; hulle moet net hulself wees.

R: Is hulle betrokke by jou bediening?

G: Ja, heeltemal vrywillig. Hulle is 'n aanwinst vir my en die gemeente is lief vir hulle.

R: Dit klink of jou familie en bediening geïntegreer is?

G: Dit was nie altyd so nie. Ek het vir 4 jaar groot evangeliese tentveldtogte gehad en vir duisende mense gepreek, maar was baie van die huis af weg. Ek het gedink om so 'n bediening te hê behaag vir God. Maar my vrou kon haar nie daarmee vereenselwig nie en die kinders was klein en ek is spyt dat ek baie tyd met hulle gemis het. Die Heilige Gees het vir my gewys ek het nie 'n groot bediening nodig om Hom te behaag

nie; wie ek is voor Hom, behaag Hom. Toe voel ek die Here lei my om my bediening te verander en ons begin toe 'n dramagroepie. Die kinders en my vrou was daarby betrokke en ons het saam naweke op uitreike gegaan. Dit was 'n lekker tyd.

R: So jy het jou bedieningstrategie verander om jou gesin in ag te neem en hulle te akkommodeer?

G: Ja, 'n mens moet sensitief wees vir die Heilige Gees, want dit het definitief my bedieningsfokus verander. Ek was voorheen baie hoogmoedig en het 'n obsessie gehad om 'n groot bediening op te bou, om 'n doktorsgraad agter my naam te hê, maar dit was baie egosentries. As mens dink.. die woord bediening beteken om te dien – bediende - om Christus te wees vir andere. Daarvoor het jy nie 'n groot bediening nodig nie... jy kan maar net ander dien uit jou eie verhouding met Christus.

R: Wat sou jy anders doen as jy weer oor kon begin het?

G: Ek sou definitief meer tyd met hulle as kleuters spandeer het. Ek voel ek het daardie tyd met hulle gemis.

R: Baie dankie dat jy jou ondervinding met my gedeel het.

2.3. Example of Completed Questionnaire: Respondent F

Please answer the following biographical questions if you have agreed to participate in the research. If you wish to remain anonymous, please state it.

1. Name and Surname: *Anonymous*

2. Age: *37*

3. Did you grow up in a home where your parents were in FTCW in South Africa during the 1970's-1980's? *YES*

4. Where do you live? *Gisborne , New Zealand*

Now complete the Spiritual Well-being scale questionnaire.

Spiritual well-Being Scale

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal choice:

SA	=	Strongly Agree	D	=	Disagree
MA	=	Moderately agree	MD	=	Moderately Disagree
A	=	Agree	SD	=	Strongly Disagree

1. I don't find much satisfaction in private prayer with God. SA

2. I don't know who I am, where I came from or where I
am going. D

- | | |
|---|----|
| 3. I believe that God loves me and cares for me. | SD |
| 4. I feel that life is a positive experience. | A |
| 5. I believe that God is impersonal and not interested
in my daily situations. | SA |
| 6. I feel unsettled about my future. | A |
| 7. I have a personal meaningful relationship with God. | SD |
| 8. I feel very fulfilled and satisfied with life. | MA |
| 9. I don't get much personal strength and support from God. | SA |
| 10. I feel a sense of well-being about the direction my life
is headed in. | MA |
| 11. I believe that God is concerned about my problems. | SD |
| 12. I don't enjoy much about life. | SD |
| 13. I don't have a personally satisfying relationship
with God. | SA |
| 14. I feel good about my future. | A |
| 15. My relationship with God helps me not to feel lonely. | SD |
| 16. I feel that life is full of conflict and unhappiness. | A |
| 17. I feel most fulfilled when I'm in close communion
With God. | SD |

18. Life doesn't have much meaning. MD
19. My relation with God contributes to my sense of well-being. SD
20. I believe there is some real purpose for my life. A

3. Results of Questionnaire Analysis

3.1. Random Group of Participants

Age	SWB	EWB
13	60	55
13	48	47
13	59	55
13	60	52
13	56	49
13	57	51
13	58	53
13	60	47
14	55	50
14	60	49
14	42	37
14	56	49
14	58	48
15	52	40
15	50	42
15	49	40
16	59	46
16	60	56

16	60	44
16	60	57
16	51	51
17	58	38
17	46	32
17	60	50
17	54	37
17	60	44
17	60	47
18	45	46
18	50	46
18	49	38
18	44	40

3.2. Comparative Analysis of Selected Adolescent Participants and Averages of the Control Group for each Age

Average of 13-year olds: SWB – 57

EWB - 51

Average of 14-year olds: SWB – 54

EWB – 46

Average of 15-year olds: SWB – 50

EWB – 40

Average of 16-year olds: SWB – 58

EWB – 51

Average of 17-year olds: SWB – 56

EWB – 41

Average of 18-year olds: SWB – 47

EWB – 39

Respondent	Age	SWB	EWB	Random group	
				SWB	EWB
A	13	60	58	57	51
B	17	58	55	56	41
C	18	50	39	47	39

3.3. Comparative Analysis of Selected Adult Participants who had Grown up in a Ministering Family in the 1970's-1980's

Respondent	SWB	EWB
D	38	30
E	58	55
F	13	41

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